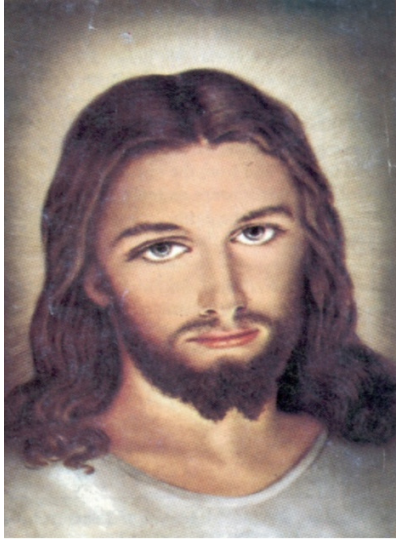




THOUGHTS AND REFLECTIONS

from the writings of Mamma Carmela
Volume I



THE IMAGE OF THE MERCIFUL JESUS

“Write my daughter, you will be the apostle of my Merciful Love. I will bless you. I will shower on you abundant graces and great gifts. I will bless the families who expose my Image. Speak to Me often and invoke Me thus:

**‘Merciful Jesus, we trust in You:
have mercy on us
and on the whole world.’”**

Milan, April 20, 1968

The Merciful Jesus in the excessive goodness of his Heart promises that:
“Whoever venerates with love and devotion in his house my Divine Image will be preserved from the chastisement. In the same way as the ancient Hebrews marked their houses with a cross made with the blood of the paschal lamb and were spared by the exterminating Angel, so it will be in these sad times for those who will have honoured and exposed my Image.”

Milan, September 5, 1968

“I have invited you to be apostles of my Divine Face and I have promised you that with that Image I will touch the hearts of sinners and I will draw everyone to Me.”

Milan, January 25, 1972

“My children, you all want mercy for everyone. Well then, become interpreters of our desires. Do so that in every family together with my Divine Face may enter the practice of the Rosary, just as it is, as the holy Virgin wanted it, as the saints, the virgins, the martyrs, the great and the small of every age practiced it.”

Milan, May 4, 1972

*Front cover: **Ecce Agnus Dei.** The Agnus Dei is an ancient Christian representation of Jesus as a lamb. The Lamb, holding a banner with a cross in reference to the imagery in the Book of the Apocalypse (5:1-13), represents the risen Christ triumphant over death. The lamb signified innocence and was also a sacrificial animal.*

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1

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Catholic Archdiocese of Melbourne

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AUSTRALIA

*The thoughts, the reflections
and the meditations
in this booklet,
were inspired to a soul.*

*They are, however,
addressed to all those souls,
who, desirous to love the Lord,
seek to put into practice
his teachings and
to live the Christian life
more perfectly.*

*May Jesus
bless these pages
and those who read them
with the desire
to improve themselves,
granting the help
of his grace.*

Cenacle of the Divine Mercy
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Non-Commercial Edition

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LOVE ME AND MAKE ME LOVED

March 14, 1968

Q.: — *Tell me, Jesus, how can I help you?*

A.: — Love me, and make me loved!

This consoles my heart: a fervent and loving soul. Love erases sins even the mortal ones, though the obligation of Confession remains.

A soul that loves me consoles me for the thousand that do not love me. Love me with works, with the work that you do. I also worked alongside Joseph, and I have sweated.

Work purifies, it keeps the devil away. The idler is repulsive to himself and the neighbour: he gains nothing for Heaven and gives cause to the enemy, in ambush, to corrupt his soul.

Teach all people, who come to your house, these sweet truths. God distributed the great work of Creation in six days or epochs, and only on the seventh did He rest. So you, dear children, love and sanctify work, be it of the hands or of the mind. You will rest more serenely and more tranquilly at night. Accompany the manual work with thoughts of Heaven and precede the mental work by an offering that directs and sanctifies it.

Unite your works to the ones that I have done and which I will continually do for the salvation of the world. An action done in the grace of God and out of love is worth an eternity.

Q.: — *Thank you, Jesus, for this precious teaching. I promise you that I will do everything in order not to waste not even a minute. But I beg you, speak to me about your Mother.*

A.: — Yes, I want to speak about my Mother and yours, who is now with me in Paradise. Both have struggled in life for my sake, not failing to do my will and their duty.

My sweet Mother did not lose a minute. My father admired her busy as a bee or like the ant. She passed incessantly from manual labour to prayer, without ever breaking the intimate union with Me, her divine Son.

In this way she cooperated in a marvellous way for the salvation of men and for their sanctification. Moreover, your good mother also sweated so much and sacrificed herself and prayed for her family and for all those who lived with her and followed her. Whereby, you enjoy the fruits of her life so sacrificed and full of love for God. Now she is in Heaven with me and with my Mother whom she loved so much on earth.

Pray to her every day. You will have her help, you who enjoyed a special predilection, being her last daughter: and pray to her for all your true sons and

spiritual ones.

The power of the Saints is great in Heaven, especially of those who sacrificed their life in love for me and the neighbour.

Q.: — *Mother of Heaven, Mary Most Holy, would you too bless and counsel me?*

A.: — Hold to what has been said to you. Make this place more and more a house of prayer. Do not engage in useless gossip, do not waste time: speak in a low voice and respect my continuous presence.

My beloved daughter, I am so happy that you are committed to destroying your little defects, I also will help you and you will see that you will be able to reach that perfection that I desire so much from you.

Love me, remember me and make me loved. Propagate the Rosary that your mother recited with so much love night and day. Also for this she has gone up into Heaven and can do so much for you all.

All the devotees of my Rosary enjoy special favours in Heaven, after having enjoyed special gifts on earth.

I bless you, daughter, and I assure you that these messages are dictated to you from Heaven.

IT IS I WHO SPEAKS

March 15, 1968

Q.: — *Forgive me, Jesus, perhaps I have not been ready for the call. Now speak to me, I beg you, and instruct me; tell me useful things for me and for others.*

A.: — Yes, my daughter, your readiness and your desire to listen to my word console me.

My word is divine light, it is strength, it is grace. I myself am the eternal Word of the Father. He who listens to me shall never perish. My word is sweet and mild, it penetrates deep into the heart, it instructs and calms, it lifts up and makes beautiful, it dissipates errors and clouds, it brings comfort and sweetness. Blessed is he who treasures the divine Word and translates it into practice.

It is communicated directly at times, it penetrates into the heart like a shining arrow. Other times it is communicated by means of my Ministers, to whom I have given the task of spreading it. But it is always I who is speaking, even if I clothe myself in the nature of the Priest.

Other times I make use of simple instruments, very often unsuitable and incapable, whom I render wise in the Wisdom of God, and I authorize them to speak or to write, while I myself in them either speak or dictate.

You now are one of these: I have chosen very many of them, so that they may speak to the heart of my children and finally the world may be converted.

Ah, wicked generation, when will you want to believe that it is only the infinite

goodness of God that performs such miracles in order to communicate with you? I choose my prophets among the people and I anoint them with divine oil and I make them capable of saying great and holy things.

Love, children, the divine Word, whatever may be the clothing it wears; spread it, which is like saying: spread truth: it is light, it is life, it is the way. It is the eternal Word of the Father that passed by, creating over formless mass. It is the eternal Word of the Son that destroyed error and brought life. It is the eternal Word of the Holy Spirit that animated man and which now still animates the Church, my beloved Spouse.

Oh, blessed Word, descend into the heart of men as a sweet dew. Overturn and take away the ugly things that blind the human eye. Show how beautiful it is to serve and love God, and Him alone, how short life is and how necessary it is to employ it in the best way.

It is the precious pearl, or the coin that the housewife goes looking for and which, finding it, hides and keeps it because she knows that it is worth an eternity of glory.

I beg you, Carmelina, receive my words with a pure heart, and make them bear fruit. Be anxious for this sowing and for this harvest, because one day you will have to render an account to the Father for what has been said to you and for others.

Q.: — *Lord, I am afraid of this gift; I fear not knowing how to comply.*

A.: — Do not be afraid, entrust yourself always to Me with humility and simplicity. Never presume on your strength.

Entrust yourself to Her who was the Mother of the divine Word, to Her who jealously kept the living Word who was myself in the womb, as she kept during my mortal life my teachings in the heart.

Pray unceasingly to analyse in detail those divine teachings that I will keep on giving you in the hours that you will grant to me during the night; and be assured that, as good Mother and Teacher, she will make you grow in virtue, in holiness and perfection, so as to render you pleasing to her eyes, to those of the Father and mine.

A BLAZE OF LOVE

March 16, 1968

Q.: — *Jesus, my sweetness and my hope, my joy, speak to me and I am listening to you!*

A.: — My beloved daughter, here I am with you. I have come down into your heart also physically and I have gathered your affections, your sentiments. I have blessed and sanctified them.

Thank you, my daughter, for so much love.

I have preceded you, since from all eternity I have thought of these sweet

moments of intimate communion with you, which are realized now.

Use these affections to sanctify the world. Offer me all the love which men are capable of and unite it to my Love, so that all may be shaken out of their torpor and love me.

May the priests, the religious and the consecrated souls love their God Creator and Lord, and be disposed to give their life for Him.

May all the young love Him, and sanctify their youth thinking about Him and spending it for Him in their works of the apostolate.

May the sick spend their days for God, because only in this way will they have comfort in their pains.

May spouses live loving Him who unites them, so that families may be blessed and all the world receive a type of baptism of fire.

“To a little spark, a big flame follows”, says one of your proverbs. Well then, a spark of love for God is enough to make a blaze of love burst into flames.

You complain, my creatures, because devastating wars erupt in many places and the hatred of a few men is enough to arouse them. Well then: what hatred produces in evil, love can produce in good. Love is communicated, it is spread, it makes good, goodness, charity flourish; it dissipates hatred, wickedness, falsehood and rudeness.

Love me, daughter, and you will see your family blossom like a fertile plant, and under this plant you will spend your days serenely.

I do not say that by loving me you will be freed from every cross; no, rather the sorrow will pierce the heart, because love is proven with sacrifice as gold is proven in the crucible, but your life will be serene even in the midst of sufferings and bitter pains, because love sweetens them, transforms them, soothes them, blesses them.

God himself makes these sufferings his own, He shares them and uses them for the benefit of all. Bless me always, my dear daughter, in tears and in joy, in light and in darkness, because I desire it so and it is better for you.

Q.: — *Thank you, Jesus, for these precious teachings that I will try to make known also to others.*

A.: — This I desire: that you be able to spread those truths that I teach you, and make divine bread also for others. There will come a day in which, the clouds that envelop earthly life having disappeared, you will be able to see and embrace me in eternity; and then, if you shall have practised and spread my teachings, you will shine as a star up there in Heaven.

Oh, Heaven! If you knew, my daughter, what the Father keeps prepared for his beloved children! No one will ever be able to imagine what glory, what joy, what reward He reserves for them!

Courage therefore, dear children! Courage, trust and forward. In the battle of life, in the hard trials of human existence, nothing is in vain when to animate them

there is a spark of divine love.

Q.: — *Jesus, bless me, I am very tired. I shall always be at your disposal.*

A.: — Yes, I bless you and protect you.

I LOVE THE GENEROUS

March 17, 1968

Q.: — *Jesus, here I am at your service. Speak to me, I beg you.*

A.: — My daughter, listen to me: nothing in the world is worth as much as charity. It is a brilliant gem of the crown that shines also on the head of the chosen ones. With the beatific vision faith passes away; hope ceases with the attainment of the eternal prize; but charity shall never fade away.

It will be the bond that unites the elect to God and among themselves, the admirable chain that strengthens Paradise. The more a soul is fervent in the exercise of charity on earth, the more his heart will be full of joy in Paradise.

Charity is a divine virtue, because God is Love.

Exercise this virtue, my daughter, in the most perfect way. Let your charity be humble and sincere. Let it truly depart from a heart that loves, sensitive to all the sufferings of others.

Exercise charity with everyone, especially with those who live close to you. It is true, at times they make you suffer; but what does it matter? And have not you, in your turn, made others suffer? If others have forgiven you and have loved you, why do you not want to be generous loving those who give you trouble, discomfort or sufferings?

Love, daughter, with a very intense love, just as I have loved and love you, in spite of your imperfections and weaknesses. Squeeze yourself to my Heart and love in this way, up to the Cross, up to death.

Forget, day by day, the offences that you receive as I forget them as soon as you ask me for pardon. Do not let the sun set on your anger, because you do not know if you will see the morning sun rise again, and you also could encounter the harsh gaze of the Father who has to judge you.

Love all those who surround you; all the spiritual children that I have give you, even if they bother you with their grumbling or they take away your breath with their demands or disturb you in your work. The encounter with these children is a blessing for you and for all your loved ones.

Overcome selfishness

If you soothe a tear: you console me. If you disperse a cloud: you cheer me up, present in these souls that I have sent you and continually send you. Always pray for

them and ask for the charity of their prayers for yourself. In this exchange of prayer and of help, charity, the divine virtue, is exercised.

Help the poor, especially those who belong to the Group, so that they may feel they belong to a real family, that spiritual family of which I spoke to you about yesterday comparing it to a fertile plant.

Overcome selfishness with goodness, give generously all that you can. I love the generous who sacrifice willingly all that which belongs to them in every sense, spiritually also.

Give, dear daughter, because charity is prodigious, it multiplies by itself and works miracles of good.

O HOLY WILL OF GOD!

March 18, 1968

Listen well to my words and make them your daily bread. I instruct you and I guide you because I desire your perfection.

“Be perfect, as your Father who is in the Heavens”, I have said to you, and now I say it also to you, personally.

Perfection is a possible thing only if God himself gives you his help, which you can have through continual recourse to Him in prayer.

Man, attracted by a thousand futile things, is tempted to follow them losing sight of the only important thing: “the salvation of his soul.” One thing alone is necessary for the world, to love and to serve God alone, which means in other words: to do the will of God, your Father and mine.

It is manifested through the constant invitation to do good and to avoid evil. Always remember that the only true evil is sin, and the only true good is Grace.

The word of God is manifested through the word and the teachings of the Church, Teacher of truth, who continuously points out the Law of God, completed by its law which is its practical explanation.

Do the will of God as I have taught you.

If then you want to be more perfect, here is a new teaching for you.

Place yourself completely in me, and do not do anything if not in me myself. With the same perfection with which I worked in life and with the same omnipotence with which I continually work now, you will perform your actions. Stick to that.

Place yourself totally at my service, don't worry about anything else except about doing my holy Will. I will direct you, so that day by day you may be able to progress in it, making your ego disappear which could lead you to ruin and which is certainly incapable of any good work.

The workers of the divine Will are the angels; moreover, also on earth there are and there were souls all striving for this one thing “to do unceasingly my Will”: and in this way they were sanctified and are sanctified.

Place your mind at my service, and your thoughts shall be pure, holy, divine.

Place your body at my service and your works shall be emulative of mine, and they will cooperate for the salvation of many souls and of the world.

Place at my service your intentions, and let your desires be wider and wider as to embrace the whole universe.

The daily bread

O holy Will of God that I fulfilled on earth up to consuming all myself on the cross, how dear you are! To do the will of the Father has been my daily food.

How did I fulfil the divine Will? I attended to it promptly, lovingly, generously. I came into the world in order to do the Will of the Father; this was for me the daily bread. I did nothing without turning to the Father; and after having implored his help and blessing, I braced myself for each task, even if, I being God like Him, this recourse was not necessary. But I wished to give you the example, so that you do likewise.

My daughter, ask yourself often during the day: "*Are these the works of my Father?*" And if they are, pray that they be performed with his help in the best way.

Renounce your will that leads you to perform evil, to distance yourself from God and to seek again yourself; and throw yourself with great certainty in Him whose actions are always perfect.

Be generous and ready to obey the least divine hints. The voice of God with greater strength and greater frequency will speak to you and direct you onto the eternal paths of Paradise.

Now turn towards my holy Mother, who will instruct you on some little things to which you must stick. (...)

I am your heavenly Mother and the Mother of God, here present before you. I love you so much, my daughter, and I occupy myself with you with immense goodness.

I want you more and more good and perfect, more patient, charitable, humble and watchful in the way of wanting and of thinking. Always keep me present, my daughter, and imitate me especially in the exercise of your daily duties.

The actions that you do now, I also did them when I lived on earth, and I did them with serenity, with love, with generosity, knowing that they were the Will of God. It is I, your Mother, the Queen of the Divine Will and, by following and imitating me, you will belong to my Kingdom.

How much I desire for this divine Kingdom to be spread over all the world! Sure it is not easy to understand the things of God. You can only understand them through the help of grace, which the Lord never lets lack to those who ask for it; and also by means of my help, which I continuously give to those who have recourse.

Call me continuously, dear Carmelina, and I will be very happy to help you in everything, little or great that it may be; I will help you to belong to the souls that do everything in God and for God.

FULL OF GRACE

March 19, 1968

My daughter, how sweet is my encounter with you!

I encounter you in the Sacrament of Penance and I fill you with grace. I encounter you in the Sacrament of the Eucharist and I fill you with love. I encounter you in suffering and I bring you comfort, peace, resignation and joy. I encounter you in the hours of the night, like Nicodemus, and I instruct you and I stay with you, speaking about things of Heaven.

Q.: — *Jesus, infinite thanks for all these encounters which help me to live the earthly life well and to grow in the divine life.*

A.: — You have said well, my daughter: the divine life is the life of grace, the life of God in you. It is the one that matters because it will last forever.

Take care of the life of grace and, just as you nourish the body, make it look beautiful, enrich it, preserve it from the evils that could disfigure or make it suffer, behave in the same way with the life of the soul and preserve it from all those things that could harm it in any way.

Fix your gaze on some matters that I will keep speaking to you about.

Fear not so much those who harm your body, or take away your esteem and reputation, but rather those who can be a cause of spiritual evil to you.

Be careful against the temptations of the devil because he is the angel of darkness; and exactly because an angel he has a sharp intellect, superior to that of man. Therefore, astute and false, he shows to you beautiful and flattering what is unworthy and fallacious. Commend yourself therefore, continuously to me and to my Mother with prayer so that she may defend you from the Evil One.

Pay attention still: take an interest in the affairs of others only in the measure in which you can be useful to the neighbour and can help him.

Do not get yourself mixed up in things that do not concern you, let others decide and do. You will live with more tranquillity and you will avoid criticisms and quick and unedifying murmurings.

Do not lose time so precious. (...)

Be moderate in speaking: whoever speaks too much, often fails. Moderate the voice also, which must resound like a harmony of Heaven. The voice also has its importance in the exercise of your mission. Sweetness in speaking conquers and edifies; and you can, with greater ease, help those who suffer and those who have need, with grace and friendly speaking.

Meek and humble of heart

May my dear mother be an example to you. Oh yes, She was full of grace not only in the spiritual sense as abundance of divine life in Her, moreover, She had also a natural grace that ravished souls and conquered the heart of all, mine included.

Q.: — *Jesus, teach me to be meek and humble of heart, as you were and as your Mother and mine was.*

R.: — Yes, daughter, I promise you so; but you put in a little good will. Make it a matter of examination for your confessions. In short, try to imitate me in order to be pleasing to me and in order to help me to gather and to save souls.

Q.: — *Jesus, did I do wrong in saying that I was against those messages that are hurled against the Bishops?*

A.: — No, daughter. Not all messages come from Heaven. Many times the work of the Evil One is introduced ruining everything. I permit this when there is no humility in he who receives.

Q.: — *Lord, I beg you to never permit in the Word that you inspire to me for bad things to be introduced. Rather humble me and chastise me, so that it does not come about that I do evil rather than good.*

A.: — Yes, my child; I agree, and humble yourself continuously before God who, if He has chosen you as instrument of good for his glory, not for this has He made you immune from sin and from evil.

This is good for you, because if you were immune from evil, you would have no merit in doing good... (...)

A.: — **(Most Holy Mary)** My daughter, thank you for your recourse to me. Never doubt my help. I accompany you night and day and I watch over you always.

I see your efforts, your sacrifices, your setbacks and I bless all, so that this may become for you a precious treasure for Paradise.

GOD IS INFINITE GOODNESS

March 20, 1968

Q.: — *Jesus, I ask you pardon deep from the heart for ...*

A.: — My daughter, do not get upset; welcome the lessons that I give to you and treasure them. In its time you will know what you have to do with these writings which you will preserve with care.

Speak to me always with great simplicity and sincerity, because only in this way can you please me, even if sometimes I reproach you. Never doubt what I say to you. Receive everything like a child, because spiritual infancy is an endowment that introduces into perfection.

Do you remember St. Therese, to whom you are especially devoted? Well then, behave in that way, like her who now lives with me. Let yourself be carried laying on my arms and cradled on my Heart.

Welcome the trials serenely even if on the moment they wound you and make you suffer. You are never alone in the world. There is someone who watches over you and loves you.

God is infinite Goodness and Providence, why not trust in Him? A mother is capable of abandoning her own children, but never the Lord.

God loves you, children, like He loves himself, for He cannot do otherwise, your soul being his vital breath. For this He cannot abandon a creature to itself, even if ungrateful and wicked, but He follows it through mountains and through valleys, as it has been related to you in the Gospel. He pursues it, so to say, up to the impracticable, He puts all his Goodness at its service so that it may desist from evil.

If He succeeds in surrounding it with his graces and make it return on its paths, He makes it his well-beloved, He places it on his shoulders or his Heart and inebriates it with his charity. That's why prayer for sinners has so much value. If you knew what joy the return of a soul brings me!

Q.: — *Jesus, you love sinners so much, but I think you love the just more.*

A.: — Daughter, you are a mother and you can understand me. Those children that live in your house enjoy your cares and your favours, but if you have a child far away and you know that he is sick, is it not true that you think about him frequently, and if he were to come back to you cured, you make a great feast and invite all the family to gather around you to have a celebration for him? Well then it is the same thing for me who loves so much all men as children.

They have left me

How many are far away from me! Some still do not know me yet, others have known and abandoned me out of neglectfulness.

Some have left me because my Word was too hard. I spoke to them about renunciation, about poverty, about chastity. This is a language that few understand and still few follow.

The lukewarm, the wicked and also the friends have abandoned me, those whom in their time I had made the focus of my infinite tenderness.

Q.: — *Jesus, I beg you never to let me be separated from you. Stay, Lord, in my heart thus as I feel you now. Join my beatings to yours, Jesus, forever.*

A.: — Thank you, dear daughter, for this intense love that I myself put in your heart. You give me what I give you: and in this response to Love, is sanctity and life. Tell me now, daughter and my spouse, what you desire from me.

Q.: — *Jesus, I ask you for humility and simplicity, spiritual infancy and love for sinners.*

A.: — Yes, love the souls of the lapsed, whatever may be the reason that keeps them distant from me: hatred, wickedness, ignorance, lukewarmness or neglectfulness. Put a great part of your thoughts and your intentions into desiring for them to return to the paternal house. Offer up for them many sacrifices, mortifications and prayers. Much feasting is done in Heaven for those who return ...
(...)

THE SALVATION OF THE SOUL

March 21, 1968

My most dear daughter, many things flatter your mind and your heart; but only one thing is necessary: the salvation of the soul!

Let me therefore, speak to you about your soul which I created beautiful, of a divine beauty. It will never die, through the qualities with which it is gifted: simple, immutable because it is spiritual.

Worlds and centuries will pass away, but souls will never pass away, because they are immortal. You understand, my daughter, how great is the value of a reality that time cannot destroy, but which lasts forever.

God himself, who created the soul, could not destroy it, exactly because it is spiritual and of divine origin.

Therefore, my daughter, let others occupy themselves with the things that pass away; you think about those that remain, even if they will change residence.

You know, my dear, that for the souls that live their period of trial on earth, is reserved an eternity of glory, or an eternity of sorrow.

You work therefore, in this short period of time, to prepare for yourself the eternal reward or punishment. If you accept all that the Lord sends you, patiently and joyfully, if you live far from sin and close to Him with prayer, if you enrich your spiritual patrimony with good works, the Lord will give you an eternal reward.

Even if all these things you are unable to do without the continual help of his Omnipotence and his Goodness, unhappy are you if you do not reach this end and if you damn your soul. Because, so great is the prize, as much as in the opposite sense is the punishment that will never end.

That's why it has been said to you: *“Do not fear those who take away from you a hand or an eye, but those who take away the life of your soul. Because it is better to go into Paradise without an eye or without a hand than to Hell with both.”*

When the soul is clothed with grace — a gift that I alone gave to it and restored after it was lost with sin — it is of a beauty that ravishes my Heart and I see in it the reflection of myself. I feel myself therefore, attracted towards it like a magnet towards the approaching metal, desirous of doing with it like a single item. I pervade it, in fact, I make the soul in grace live of my Life.

Its works acquire therefore, an almost infinite value and become that spiritual patrimony with which eternal salvation is bought.

Brilliant, resplendent, the soul in grace, equipped with holiness and with virtue, is *“my sweet spouse, my white dove, the fragrant rose”*, object of my pleasure,

my tenderness, my conversation.

Powerful over my Heart

If the soul in grace responds to my concerns, I increase them, up to becoming madly in love with it and making myself its slave.

Yes, the soul in grace, which responds to my invitations of love, becomes powerful over my Heart, so that I cannot deny it anything, and I make it happy also in its infantile desires.

The most resplendent soul that ravished God's Heart from all eternity, after mine, was that of my Mother's. The splendour of her soul increased day by day and was continuously enriched, while never did a stain of sin, not even remotely, touch her.

I have given you this instruction, dear Carmelina, in order to take in the most important thing to know in the world. Others too may seek to know how to win lotteries, how to acquire goods, how to increase glory: but you wait to increase your future glory, trying also for all those who come close to you to understand that, and finally give themselves up to a life of faith, of love and of grace.

My daughter, you still let yourself be taken by doubts? Be serene and do not worry over anything: go forward like this, doing my will and abandoning yourself to me.

Love me and that is enough for me.

Q.: — *Jesus, forgive me and speak to me.*

A.: — If you knew how much you grieve me, when you doubt my word and my presence. Receive, I beg you, with simplicity of heart all that comes to you from above, so that it does not come about that the Lord retreats from you. (...)

COURAGE AND TO WORK!

March 21, 1968

Q.: — *Tell me, Jesus, I hear you and I believe you present in me, but help my incredulity.*

A.: — Daughter, open your heart to the divine dew that I will make come down over you. Do not doubt.

Have faith and you will see things even more extraordinary than these. To God nothing is impossible. Yes, I have accepted to change your heart with mine, therefore, you have felt as if your chest was enlarged.

Now you will love the whole world, the good and the wicked, with my same sentiments. You will help me to save all the brethren.

Q.: — *Jesus, what can I do? Speak, for I am listening to you and I will obey you.*

A.: — Leave everything to me. Watch over yourself so that nothing may be lost; and let every little thing of yours — suffering or action, word or thought — be directed to the fulfilment of my plans and of my will.

Never get upset, but stay as struck down by my love, between my arms and on my Heart. By this I do not mean to say to you that you will spend the hours praying, but rather your activity will be even greater; but you will be taken by me and become indifferent to all the world around you.

Sink yourself, my daughter, into my Heart in order to scrutinize the mysteries of grace and love. Phalanxes of men have passed, do pass and will pass through it. Few have stopped and will stop over in order to see its ineffable tenderness.

Maternal love is nothing, though it is great also, by comparison. The love of the father and of the friend do not equal it. Paul understood something of it, and John too, when he rested his head on my chest.

My Virgin Mother understood me, to whom I revealed all my secrets; and She, as Spouse of the Holy Spirit, got into them and became my perfect copy. Now then, my daughter, now I will share these secrets with you.

Renew your consecration to the Holy Spirit and that to my holy Mother; place yourself once again under her powerful guidance. Invoke her with the most sweet names, those names that I also kept on repeating to her and which still now I repeat to her in Heaven, and pray to her that she may help you in making you understand the height, the length and the depth of this Heart burning with love.

Q.: — *My Mother and my sweet Mistress, here I am before you. I am in your hands and I beg you to accomplish, towards me, those holy duties which Jesus just now spoke about.*

A.: — My daughter, how happy I am to perform these duties towards a soul like yours, who loves my Jesus and myself with such an intense love.

Do not doubt that, with a little good will also on your part, we will succeed in taking away the slags, that is, all that is not in perfect conformity to the desires of Jesus and mine: a great masterpiece will come out of it to be presented to the Father.

Courage and to work! (...)

(Jesus) — Dear daughter, forgive me if I interrupt your prayer in order to tell you what is dear to my Heart. I have already spoken to your heart during the prayer in order to show you a side of my love, the one that is, that makes me a prisoner of love in the holy Tabernacle.

I invite you to remember me during the day, while I am left alone and abandoned. I was not able to make a greater gift to men. After the Sacrifice of the Cross, that which makes me your food, your companion, your victim of expiation is the greatest gift. And yet few love me.

Many outrage me, and while I only give love, I gather only hatred, scorn, indifference and coldness. You love me, at least! I beg you that our encounters in

Holy Communion be prepared, they be the meeting of two hearts that love each other and give to each other mutually.

A Communion full of love is enough to mark the start of a holy life. A sacrilegious Communion is enough to cause confusion in a soul and make it the abode of the devil.

Listen, daughter, to this teaching and make me loved, I beg you. Act so that souls, by your means also, may understand the greatness of the gift. That they may receive it with love, that they keep it in their heart, for it will be for them either a blessing or an eternal damnation.

MY FATHER AND YOURS

March 22, 1968

My daughter, the subject which I wish to speak to you about is unknown to many. I want to speak to you about my Father. Too many neglect Him and forget Him and, as a consequence, do not love Him and do not give Him that honour and that adoration that is due to Him.

It is true that he who sees me and honours me, honours also my Father; but also He is a distinct Person. And even if the different operations that you men attribute to one sole Person, are performed by the Most Holy Trinity, know too that the Father is not the Son, as He is not the Holy Spirit; therefore, to everyone of the Divine Persons, glory and honour through the ages must be given.

Therefore, to my Father and yours, direct your thoughts of filial love and let them be an expression of a grateful tenderness for the love that He bears you from all eternity. No one in the world will love you as much as He loves you.

Live serenely in this love and trust in his infinite Providence. He thinks of and provides for the birds. He makes the grass and flowers sprout and grow. He procures the daily food for all men.

If then to some the necessary is lacking, it is not because He does not think of them, but because He wants the exercise of charity. He wants for each one to think of the other; that the human family be such that if he who has gives to he who has not, no one has to suffer.

It is true that not possessing even the necessary, many times derives from the laziness of man, but the common Father wants the exercise of charity, a divine virtue, also when there are no merits in those who receive, for the reason that we too have many times received freely what we possess.

It was the Father who sent me to earth to save man and it is for this that you read in the Gospel that *"I came to do the will of my Father."*

How much the Father loves me you can understand by this: the love that unites us is so great that it makes a third Person proceed from us: the Holy Spirit, that is, the substantial Love of the Father with the Son.

Very tender love

Therefore, love with a very tender love this Person of the blessed Trinity, in all equal to me. Direct your actions to Him. Put your will at his disposal and, above all, pray to Him unceasingly because prayer addressed to Him is a duty, because He has in a particular way the task of helping you in your needs also material ones.

Direct often to Him the prayer that I myself taught you when I was on earth, and repeat it with trust, with respect, with gratitude.

Do not offend my Father by lacking faith in Providence, and repair as much as you can, the numerous blasphemies that are hurled against Him.

Be the well-beloved daughter of my Father, as my sweet Mother was. Listen to his voice when it points out me his Son to you and invoke it before starting to write these lessons.

Q.: — *Jesus, thank you! Now I am sure that these things that I have written, you have dictated them to me; and therefore, I give thanks to the Father.*

A.: — Yes, daughter. Thank the Father after every good action that you have done, because it will be Him who will give you the reward, just as it will be Him who will judge you at the end of your life. (...)

In Paradise you will see the Father and the Holy Spirit with me, and the vision of them will be so intoxicating that the things of the world will seem vain and ridiculous to you. (...)

Q.: — *Jesus, I beg you, give me your blessing, that of the Father's and that of your Mother and mine.*

A.: — Yes, I bless you, my daughter, in the name of God the Father, in my name and in the name of the Holy Spirit, and I entrust this blessing for transmission, to my sweet Mother and yours.

THE HOLY EUCHARIST

March 23, 1968

My daughter, the instruction that I will impart to you now will be a great joy to your heart. I will speak to you about myself present in the Holy Eucharist.

Not everyone would be able to understand like you the excellence of the gift, because you receive me every day in your heart.

The Eucharist is that delicious Bread that the angels envy men, though in a good sense, because they cannot nourish themselves with it. The saints of the Old Testament dreamt about eating this Bread (even if some were able to eat the manna, which was a figure of this), but they did not taste this living Bread.

But you, dear daughter, from infancy you had your fill of this wonderful Bread, which, if well received, restores, renews, comforts man in his spiritual life and encourages him to carry the crosses of life joyfully, even if they are heavy and

sometimes seem unbearable.

The Eucharist is my flesh and my blood. It is the flesh and the blood that my most sweet Mother gave to me. It is the Bread that she herself gives to men, as her children, in order to accomplish towards them that duty, proper to every mother, to nourish them.

You know what day I instituted this precious Sacrament which you can, with reason, call the Sacrament of Love. On Holy Thursday, when already the Passion with the opprobrious death was presented before my eyes, my Heart, burning with love, meditated on how to leave to its children, even if ungrateful and unfaithful, a precious gift as a legacy!

It was in this way that, having gathered the apostles in the Cenacle, after having spoken to them with great tenderness and goodness, I took the bread and the wine that they served at supper, I blessed them and I gave it to them, after having transformed it into my Body and into my Blood.

In that Cenacle my Mother was also present, who already felt in her heart the bitterness of the sorrow that I was to encounter in a few short hours.

Bread of strength

Also for her that divine Bread was, like it would have been for all men, the Bread of strength, in order to be able to face the sorrows of life.

Have recourse, men, to this delicious Bread that my Mother welcomed with joy in her heart and which, also after my departure, she nourished herself with among St. John and the other apostles.

The joy of the soul is the Eucharist: and it was a joy for the martyrs who went to their martyrdom and to a very atrocious death singing.

The joy and the delight of virgins, for it is exactly the Eucharist that gives the desire for virginity and for chastity, which it then perfects and guards.

The joy of many tried and discouraged mothers who, in the daily Communion, draw the strength to face the tribulations and the family crosses.

Oh yes, the Eucharist is a heavenly bread that I have given you and which, through my Ministers, I give to you continuously for the happiness of your earthly life, and as viaticum for the journey towards Heaven to which you are headed.

Bless this Bread and welcome it in your heart, already purified by the Sacrament of Holy Confession, with that due respect and recollection, love and gratitude with which one receives a precious gift from the Father who loves you so much.

Unfortunately many Christians despise me; they are indifferent and nauseated by this food, as the Hebrews in the desert were nauseated in eating the manna that the Lord made rain down from Heaven everyday.

Many repudiate this blessed Bread, they despise it and they trample it.

Were you to know, my daughter, how many sacrileges happen in the world, just in one day! ... It is the same excellent gift, pledge of love and eternal life, that is despised and trampled on.

Repair, my daughter, these outrages, which make my Heart suffer deeply!

My delight is to stay with men, even if the company of the angels and the saints of Heaven, form with me in Paradise a thing of great satisfaction. But I desire the salvation of men. I know their incapacity and weakness, whereby it is a very lively and infinite desire to be able to help them to overcome the obstacles and the dangers in order to reach the blessed Homeland.

Living as frequent communicants is living united with God and anticipating that eternal Communion with Him who will form the your delight for all eternity.

Act so that your Communions may be truly the encounter of your heart with the Heart of God. Give joy to Him by bringing to Him a pure heart and full of love.

Q.: — *Jesus, I feel tired and incapable of continuing, perhaps I have made some mistake?*

R.: — No, daughter, go and rest yourself: we will resume the subject another night.

YOUR HOUSE SHALL BE A REFUGE

March 24, 1968

Daughter, here I am with you; do not be afraid of anything that is happening to you. I am watching over you and nothing happens by chance. Be calm, serene, good: do not worry about anything.

When I shall have disposed everything according to my will you will see the wonders of my love realized through you. Let me speak to you, and you offer me your hours of rest for my glory, for the salvation of the world.

You see that the world is going to ruin? But your house will be a secure refuge for all those who will dwell in it or come only with the desire to honour my most sweet Mother.

Place your head for a moment on my Heart. Here I give it to you: listen to its beatings, guess its desires and hopes. Return this love, grant and make your own my desires and my hopes.

Do not attach yourself to the things that pass and that are worth little. Be always vigilant. Every beating of your heart is precious for Me, if you direct it to me; I immediately direct it for you all.

Live in a Heavenly atmosphere and bring a little of Heaven into this world that knows only earth. One day you will see gathered in one unique embrace with God all those whom you directed to good with your example, your word, your suffering and your tears and, why not?, also with your smiles and your good manners.

Leave time to time

Q.: — *Would you like to tell me what you desire from me? Because for so many graces I will also have to respond?*

A.: — My daughter, leave time to time, and I promise you that I will use you to accomplish marvellous things of good for humanity.

Q.: — *Will you call me to suffer intensely and especially? You know that I do not know how to suffer.*

A.: — Yes, I will give you suffering, but I will give you a superior grace, whereby you will know how to suffer.

Suffering is indispensable in the works of good.

It is like the fertiliser that makes the plant grow. Abandon yourself into my arms, follow my teachings and continue to love me and to serve me.

Q.: — *Jesus, speak to me always, always, stay close to me. I cannot live without You and I sigh for the moment to meet you.*

A.: — Yes, my daughter: it is a common desire, this. You desire me and I desire you ardently. I expect to come into your heart in the morning. I enjoy speaking to you during the night, when your heart, free from every worry, is all leaning towards me.

A PROPOSAL OF LOVE

March 25, 1968

A.: — My dear Carmelina, renew your spirit in me; come beside me and I will teach you the ways of the Lord.

Be obedient to the voice of God, whether He speaks to your heart as in this moment, or when He speaks to your ear through others, or when He speaks to you through good inspirations that generally reach you through your good Guardian Angel.

The voice of God invites you to good, it invites you to do his holy will, to love Him and to love your neighbour as you love yourself.

Listen, my beloved daughter, to this divine voice that Mary, my most sweet Mother listened to with great respect and trembling when the Angel Gabriel spoke to her.

She submitted with all her soul and with great humility, simplicity and devotion. She said those words that good Christians keep on repeating every day in the prayer of the Angelus: *“Behold, the Handmaid of the Lord, let it be done to me according to your word.”*

Oh the power of that “fiat mihi” which gave to God the possibility of performing the greatest of miracles: a God who makes himself man for the salvation of the world. My holy Mother’s act of obedience began the start of the great work of the Redemption.

The Fiat that created the world with one act of the will of God was great, but the Redemption is a mystery so wonderful, which no man will ever be able to understand and appreciate in its just value.

Well this God who makes himself man in order to save all men and to save you, will not be able to save you without you. If you do not bring your contribution to your salvation, that is to say, if you do not respond to God's call, you will not be able to save yourself. Rightly did my great Augustine say that "*God who created you without you, will not be able to save you without you.*"

You were called the first time to life. You already existed in the mind of God, who knew and knows everything about you. Then you were called by name, in holy Baptism, and I know that name, I know all the names of men, like you know those of all your children.

These names are dear to my Heart, but I will not be able to call everyone to Heaven, because many of them do not answer my call.

After Baptism and the Sacraments, subsequently, all expressions of love on my part, I continued to call men and I still continue. I call them to a life of morality and of the most intense piety, I call them to holiness and to perfection. I call them to follow me in the way of the Commandments and my Counsels. I call them to love.

Yes, after having given life to man, a gift of love, I call and ask from him a response of love.

Would you, my dear daughter, like to give this invitation to all persons who frequent your house?

You will say to them that the Lord wants a response of love from them to his divine call. May hatred and quarrels cease in the world, in families and in individuals, which serve only to embitter minds and the heart of God who, being Love by essence, desires nothing else except love!

When will men understand that in responding to this call means to be in the Law, and not responding means to be outside of it and therefore in error? What has been said is right: "*Love and do what you like*" because the perfection of the Law consists properly in this.

The call to love is not only for this life but it is an eternal call. Love is the life of Paradise and the immense joy that is felt there.

It is Love that welcomes as an immense ocean all the saints that remain as immersed in it.

To respond to this call, which I spoke to you about, and realize God's plan of love for all men, is to give witness of Him on earth, it is to fill in Heaven the seats that God has prepared for each one of them, for each one of those who will have responded to the call.

Q.: — *Jesus, call me I beg You! Call me by name, and I promise to listen to your voice always.*

A.: — Yes, Carmelina, never let the voice of God pass by, because you do not know if He will call you a second time.

Fear, my daughter, the Lord who passes by. God does not force the will of man. He with patience and with goodness calls, invites.

Refusal grieves Him. Listen therefore, always to his voice, which is the voice of a father, of a friend, of a brother, of a spouse. It wants your good, your salvation,

your joy, your peace. (...)

Q.: — *Mother of Heaven and my Mother, do you wish to speak to me?*

A.: — Yes, my daughter. First of all be serene, in order to spread serenity and give peace to the hearts of persons who will come to honour me and to pray to me. You have to represent me. Do it in the best way. Speak to all with sweetness and goodness: I will help you.

Be simple and speak with the heart...

(Jesus) — My daughter, write. I am the merciful Jesus here present among you and desirous of speaking to you.

I love you, children, and my pleasure to stay among you is repaid only with love. The world does not understand that, but you who follow me loving my sweet Mother, yes, you are capable of understanding me.

Children, love me because I am desirous of rewarding you and rewarding your families through the love that you bear me.

Love the Rosary and spread it! That it may enter into every family, for the Devil fears it and only by praying — and above all with this prayer that Heaven has given you — will you be able to win the tremendous battles that the Devil and life itself reserve for you.

Pray and love. Love is a ray of the Divinity that penetrates into your heart and allows you to communicate with me and with men.

Love because only love will last forever. Everything passes: faith also vanishes on contact with reality, hope ends with the attainment of what one desires, but love remains; and in God we will love each other continuously forever, children!

It is good to start from now what will continue on forever. I bless you, children, and I bless your hearts, which in this moment I fill with love so that you may bring it to your homes.

Q.: — *Lord, here I am at your service.*

A.: — My dear daughter, with what joy I squeeze you to my Heart and make you all mine.

After such an intense day, I have so much desire to speak with you, to tell you what my Heart wants.

Daughter, many people have entered your house, and many have gone out empty handed. The preparation to receive those gifts was lacking in them, which my Mother and I had reserved for everyone. Can you tell me why?

They did not possess the grace of God, which is the essential condition to be his friends and to be able to obtain his favours. What's the worth of going a long way in order to ask for a material grace when one forgets to ask collaboration with God, who validates our prayer?

Oh, my daughter, how far away is the world from having true faith, the one that moves mountains and works miracles!

Speak to my children about it. Invite them to approach the holy Sacraments with faith and devotion, in order to be capable, after having purified their souls, to receive my favours.

When their souls are purified, they see things under another aspect. What at first seemed unbearable, with the help of grace becomes easy; what saddened their spirits so much, seems lighter, so that the renewed spiritual life brings also a material benefit.

Open my dear, your heart to these teachings and, when you are about to ask the Father for some material gift or some special grace for yourself or for others, first ask yourself: *“Do I, in this moment, merit the Lord’s graces? Jesus lives in me, through grace, in order to pray in my name, in order to unite himself to me in prayer and in order to support me with his merits.”*

If you can answer affirmatively, ask then; it will be enough for you to add to your request: *“if that is for the good of my soul, and for my eternal salvation.”* Yes, my daughter, because you must never lose sight of eternal salvation.

I want to add another thing: ask, in prayer, for more graces for others than for yourself, because you can sin with selfishness also praying, and because the exercise of charity is expressed also in this way.

Remember the world of the sufferers and of the unfaithful and of the sinners, all those who on the face of the earth await the help of your prayer, and be generous performing towards all this work of immense charity.

Commend to me the priests who are my representatives on earth. They should walk, step by step, beside me, and many times they feel weak and incapable: they would be much holier if they were aided by the prayers of the good.

You will have to render an account

Having done that, have confidence that your life will be more serene (I say it to you for all!), so that so that much peace and happiness enters into the heart with faith and generosity.

I have finished the lesson now: I will call you again much later. Do not be afraid: this sacrifice will be repaid to you.

Q.: — *Jesus, but this is not a sacrifice, it is a great, great gift!*

A.: — Yes, daughter, it is a gift that I have reserved for you and for many others, but which requires requital, sacrifice and love.

It is also a gift for which you will have to render an account. Therefore, use it well, without vainglory and for the benefit of all.

ALWAYS LOOK AT THE END

March 26, 1968

Q.: — Dear daughter, I desire to continue with you the conversation begun last night. I have many things to tell you, which you do not know.

Know that, in exerting yourself for others, you ought to be very careful and very cautious in order to avoid unpleasant consequences. Therefore, do not be so complacent in counselling on material matters of which you have no competence, especially if it deals with illnesses in which the work of doctors is more appropriate, even if in some cases I could illuminate you.

Be prudent

Be prudent in that, because if you were to start to give remedies for some illness, you would see a river of people come to you, without spiritual benefit.

Your work is much superior to that of material health, even if in certain cases by means of the healing one can reach the soul. It is better if you entrust yourself to me in the material needs, like illnesses.

In what concerns help to the poor and to the sick, you must let yourself be helped by someone from the group who has the possibility of visiting the sick.

Give aid to the needy for what you can and with what you receive, because a mother must be concerned for her children even in their material needs and seek to help them. Control yourself with the group's poor as you have done up to now, with much prudence and discretion.

Now I put you on your guard on a few little things.

Learn to see in all those who come here the image of my face, my Person, myself, in order to deal with all of them equally well, with great charity and respect.

A mother's heart

For you all are good, because if they are not so, they have however, the possibility of becoming so. Say a good word to everyone that may raise them up spiritually and morally. Make them feel in you a mother's heart that shares their sorrows and their worries.

Do not think and do not worry about what they might say of you. When you have done everything with a right intention, what do you care if others murmur or criticize? You will have your merit, even if the outcome of things is not satisfactory for all.

Live serene and in peace. Leave to me the worries and the cares of your things, whatever they may be; and always look at the end, look above. The help must come to you from there, even if I make use of those who love you or surround you.

Q.: — *Thank you, Jesus, for what you have told me. I will treasure your teachings but, I beg you, help me.*

A.: — Yes, dear daughter, never doubt my help. I am more interested in helping you than you are of asking me for help.

Continue serenely and in peace your mission, and entrust yourself always to my Mother who loves you with special love. I bless you, and with you all your family. (...)

ONLY LOVE SAVES

March 26, 1968

(Most Holy Mary) — Dear children, here I am again among you. Thank you for this meeting, which above all must be a meeting of love.

When will men understand that only love saves the world? Children, spread love, practise charity, since he who is in love is in God, and outside of love there is no salvation.

Love one another, help each other and forgive each other; make allowances for each other's defects and hide the defects of others, as you make the effort to see each one of yours. Do not forget that the Mother of Divine Love wishes for a spark of that divine Fire to flare up and set out from this place everywhere.

I bless you, children, with all your intentions, and I promise you my help and my protection.

Spread my Rosary; form everywhere small cenacles where I, with my presence will scatter my graces and perfect the Christian life of each one. (...)

Enlarge your heart

Q.: — *Jesus. I beg you, speak to me!*

A.: — Daughter, I am united to you like the red-hot iron is united to the flame that heats it up. Enlarge your heart, because the Father and the Holy Spirit wish to lodge in it with Me.

Yes, because it actually happens like so for those who love me: the Trinity dwells in the hearts of God's lovers. You sense it effectively; but even if all do not feel it, it is a sweet reality which I spoke to you about.

The life of the Trinity is a life of love that burns forever without consuming itself, without modifying itself, a life of love always new, always unchangeable.

The love that binds the three Persons together is an image of the love of that must unite the spouses and the children together in families, and of the love that must unite all men.

Think often of the life of love that binds the blessed Trinity and feel yourself all pervaded by this Love. Remain in it and adore, for this Love is God.

Q.: — *Lord, you created me out of love, redeemed out of love, sanctified out of love. What can I do to repay?*

A.: — My daughter, you received life as a gift of love, do not waste it! Live it, minute by minute, for your God. Do not forget that gratitude for the gifts received is a sign of thoughtfulness of mind and is a duty for all.

I have thought of you

You have been redeemed out of love and with great sacrifice. Consider that even if you had been alone in the world, I would have been happy just the same to die in order to save you.

From all eternity I have thought of you, and during my mortal life, you formed the object of my aspirations. Instituting the Holy Eucharist, I thought about our encounters. Instituting the Sacrament of Confession, I thought about the joy of being able to forgive you.

When at the wedding of Cana, my Mother urged the first miracle from me, I thought about your marriage, about your children, about your devotion towards my Mother, for which you would have compelled her to work miracles.

When on the cross, as already in Gethsemane and ascending Calvary, I suffered atrocious pains, I thought about your sufferings, which I would have validated with my merits and this thought gave me courage and increased my desire to die for you.

When, after the Resurrection, I ascended to Heaven, I already thought about the day in which you also would have taken part in my glory and my joy.

How will you answer to so much love? Perhaps you think that you will expect, standing idly, for the Lord to come and take you and bring you with himself?

Remember well, dear daughter, and say it to all: He who created Heaven and earth and yourself without your help, will not save you without your co-operation, without your will.

Courage and to work! Act so that the Redemption is not vain for you. Use all the means that the Lord gives you in order to respond to his divine call. Commit yourself to bear witness for me, my Truth, my Gospel before men.

I PRACTISED OBEDIENCE

March 27, 1968

Says Jesus:

... In gratitude for the gift that God has given you, try to sanctify yourself. The work of the sanctification of your soul, ask for it continuously from the Holy Spirit. But on your part respond and help his work, listening to the good inspirations, co-operating with meditation and prayer, cultivating that interior life that has an immense value, and from perfection the reward in Paradise derives.

Pray to my Mother for her to help you to accomplish the masterpiece of your perfection, sweetly instructing you as she did with me, when as a child I sat on her knees, or when a little older she gave me important lessons to know. Even if I, as Son of God, knew everything, as man I adapted myself in everything and for all to the

demands, to the weaknesses and to the deficiencies of human nature, and I wanted to have the need to learn and to do all that children, boys and mature men do (excepting always sin).

Now, dear daughter, I will speak to you about some virtues that you must cultivate and teach to others.

Behold, I come!

I start by speaking to you about obedience, a virtue so dear to me. I practised obedience not only in my early years, but also in all my mortal life.

“Behold, I come!”, I said to the Father right from my birth; and since then subjecting myself to the will of my Mother, I intended to obey her, but above all my Father, who had sent me into the world.

Do you remember when I got lost in the Temple? *“I must do the will of my Father”*, I answered to my parents who, in anguish, sought me.

That was true. Nevertheless, I followed them and, returning to Nazareth, I was always obedient to them up to the age of thirty. I obeyed my Mother also beginning my public life when, invited to a wedding, she asked me to transform water into wine in order to make those young spouses happy.

The daily bread

Obedience to the Father was for me the daily bread. In fact, remember what is written in the Gospel: *“My food is to do the will of my Father.”*

I obeyed also the civil and religious authorities, because I had to give to men the example of a virtue so beautiful and praiseworthy before God.

I obeyed up to the last day, when I sacrificed my human life on the altar of the cross: *“Obedient to the end.”* Obedience is the queen virtue, because it surely leads to Paradise.

Let the Religious and the consecrated Souls know that with the vow of obedience they are bound to the observance of a Rule: they walk along a major road and, if they do not take any deviations, they will easily reach Paradise.

A sure road

Obedience is a sure road; it is like a lift that facilitates the ascent. The superiors can make mistakes and they will have to render an account to God; but the obedient person does not err because he leaves the responsibility to others.

Say it also, mamma Carmelina, to your sons and to your daughters: even if, disobeying, you were to perform miracles of good, you would have no merit because only obedience puts you in the condition of pleasing God.

Oh, if the Religious were to learn to obey also in little things, how quickly they would reach perfection! How they would draw the benevolence of God and their superiors, to whom they would be an encouragement and help in the fulfilment of their duties.

But let us come to my other children who live in the world and who are not bound by vows. There are authorities also in the world to whom you must obey: the children to the parents, who on earth represent me; the wife to the husband. As long as they do not command evil, because above parents and husband, you must obey God.

There are also the religious authorities, that is to say the Church with her laws. My children, love the Church, my beloved Bride, most sweet and severe Mother, zealous for the good of souls! Love her and obey her.

Do not get caught up in criticizing in her private life those who direct her. There can be priests and bishops who make mistakes, as there really are; but to spread criticisms that can become calumnies, is not good, rather it is a grave evil.

Pray for the Church and her Ministers, so that they may be on top of their task and their ministry. Obey the Church, because the doctrine that she teaches you and the commands that she gives you are not hers, but come from God.

In fact, her laws also are nothing else but the application of those commandments or those teachings that I have given.

Obey, therefore, children! Respect the Church as Mother of all the faithful which she keeps on receiving into her lap through Baptism, and who leads surely to salvation on the barque of Peter.

Now Peter is called Paul VI, but the helmsman is always Jesus Christ, and whoever is with Him is saved.

PERIODS OF DARKNESS

March 28, 1968

Q.: — *Jesus, here I am! I am listening.*

A.: — Daughter, you do not always feel inside you the desire to love me. Sometimes a strange torpor takes you, and also an anxiety because you would desire to do and to serve me, but you feel incapable.

My daughter, in those moments do not get upset, because life cannot be all fire. Pauses are needed, trials are needed, periods of darkness are needed which are more meritorious, because the relish for loving and for praying is not felt.

If one perseveres in the Christian life and in the practice of good and in the good works in that period, he gains double merits, increases his faith and gives a beautiful testimony of it.

Accept this cross

Therefore, do not get upset when you feel inside you disgust for the things of God, impatience for prayer; accept this cross from his hand and continue on, even without pleasure, to love Him.

I will be in your heart to help you to overcome the trial, and I shall be so glad to see you do good out of pure love for God, without seeking any satisfaction neither

spiritual, nor material.

Now listen to me, daughter: never doubt God's love towards you. Rather, believe that when you are in suffering, He is closer to you more than ever; He listens to your groaning and your entreaties; He shares your sufferings and you participate with Him in soothing the sufferings of others and to save the whole world.

If you knew well the value of suffering, under whatever form it presents itself to you, you would ask me for it as a gift of love. Unfortunately human nature rebels against suffering, and everyone asks to be freed from every evil, outside of a little group of chosen souls who offer themselves up willingly to suffer also for others.

This is a heroism which attracts my gaze of predilection and my pleasure so as to procure for them spiritual joys and immense intimacies. I rejoice over this generosity and this charity that burns in the hearts of these good children, and I bless them because they co-operate with me to carry the immense cross that weighs on the world, and they are a comfort and a help to the brethren.

They, who willingly accept to suffer, have a strong power over my heart, whereupon they can intercede for others, and I cannot be deaf to their petitions.

How happy I would be if the generous souls were to increase, ready to offer themselves up in this sense!

Do not sin of presumption

Now, my dear daughter, listen to me well: when you feel inside you the desire to suffer out of love for me, do not sin by presumption. Do you remember Peter? He said that he was ready to give his life for me; but, put to the test, he let himself be overpowered. How many Peter's in the world!

In moments of joy, of health, of peace, they are ready to die for me; but when the obstacle, the cross, the suffering presents itself, they forget the promises and go to the other side: they complain, they weep, they despair and sometimes their words become real blasphemies even if they do not appear so.

Be therefore, prudent in offering yourself up, reflect well and when you shall have offered yourself, accept the consequences. Always however, be fearful for yourself, never presume on your strength.

Turn to the Father and to me, like a child who entrusts herself to the mother, asking for help, perseverance and grace. Remember that such an attitude will make you stronger and capable of overcoming the greatest obstacles, because you will have the divine help and pleasure.

Why all this?

Turn your gaze now to the world of the sufferers, and you will hear an excruciating cry reach your ear: here an avalanche is falling, there a ship is sinking, here a bridge is falling, there an airplane is crashing and everywhere immense suffering and pain and death.

Now you might say: Lord, why all this? I answer you, my daughter: the world is made like this that everything has an end. Time ruins everything; but the greater

part of the usual scourges are permitted and willed by me, in order to call men to reflection, to penance and to salvation.

Every cataclysm, in my intention, ought to make one think that death can take you at any instant and call you before the judgement of God. I desire your conversion and sanctification: you must change life and think more about Heaven than earth and its pleasures.

A second reason for suffering in the world is sin. It must be paid for. Did I not perhaps undergo the martyrdom of the cross, in order to pay for the sins? Did I not perhaps make myself "a sinful man" so that covered by the sins of all men and, as a consequence, I became the man of suffering?

The axe is at the root

Now men continue to sin, and therefore, they must continue to suffer, because suffering is also the punishment for sin. I reserve tremendous punishments for the impenitent world, which only the hand of Mary, my Mother, can stop me from casting!

Unite yourselves therefore, dear souls, to her; offer up with her prayers and sufferings, so that the world may desist from sinning and my heart be placated.

I promised, because of sin, to destroy the world, and I sent the Flood; but even if this will no longer happen, other means of destruction and death hang over the world.

Be converted, children, because the axe is at the root, and my hand shall be very heavy for the impenitent! Be converted to a pure and holy life!

Immorality is rampant, the churches are empty, the faith is falling. My children, sons of the cross, you at least love me! Be perfect in the observance of my Laws, act in conformity to them and pray to the Father that for the few good ones the many wicked ones be spared.

And you, my Carmelina, busy yourself in order to make these desires and will of mine known to the world that is going to ruin.

Speak, read, divulge these lessons of mine so that, at least a good part of those whom you approach, may be convinced of these truths and, saving themselves, help me to save the world. (...)

Tormented in heart

My daughter, I return to the previous subject in order to tell you this: no one is exempt from suffering, but if the suffering is welcomed with faith and love, it is no longer felt; my yoke becomes sweet and its weight light.

Whoever loves the cross does not feel the weight: but whoever drags it often falls under it. And I want to add this for the consolation and glory of my holy Mother.

Who has suffered more than her? And who was holier than her? The whole life of my Mother was sown with immense sorrows, because her perfect and delicate soul was capable of perceiving better all the needs of her people and of humanity.

Moreover, after my birth, her sorrows grew out of all proportion.

She is the Mother of Sorrows, the Sorrowful Virgin, the Queen of Martyrs. To her, whom I would have liked in the fullness of happiness for the good that I wished her, I permitted her to be tormented in heart.

Yes, so that she would be a Teacher to you in all, so that she would teach you to love sorrow, to suffer in peace, to share the sorrows of others and to spread joy where there are bitter tears.

This is what she did and still does, my holy sorrowful Mother. She consoles, supports and encourages whoever is in sorrow and in grief, whatever may be the cause that provoked it. She teaches how to draw profit from tears, in order to purify the soul and to transform it into precious pearls for Heaven.

Love and console my Mother. Offer her your sorrows and unite them to hers. She will bring them together with the sorrows of Jesus, her Son, to the Father who will have pity on you and on the world. (...)

Love these souls!

(Most Holy Mary) — Daughter, what I am about to dictate to you will bring joy to your heart.

I have listened to your prayers and your Rosary and am very pleased with it. I have seen your desire to hear my word, and here I am to make you happy.

Calmly follow the path that I have traced out for you. Love more and more my Jesus who loves you so much. Welcome all persons who come to you with love and goodness. I promise to help them spiritually and materially, so that they may leave here comforted.

You too love me, beloved daughter and abandon yourself into my arms like a child. I will nourish you, I will bring you up, I will preserve you from the dangers; I will sanctify you, I will save you.

ETERNAL LIFE

March 29, 1968

Q.: — *Lord, here I am at your service!*

A.: — My daughter, the lesson that we are about to begin will be a sweet conversation on a subject of the utmost importance. I will come to you speaking about the eternal life to which you are heading.

Will it be an eternity of glory? Exactly for this you have been created. There is, in fact, in Paradise a seat, left vacant by the rebellious angels, destined to each man.

There they wait for you

All, you are all destined to live in glory with me and Mary my Mother, immersed in God! But will you reach this blessed threshold? There the angels and

the saints who have preceded you wait for you. There your grandparents and your parents, there the saints of the Old and the New Testament gather around God, in the vision of which they enjoy an infinite joy.

You too are destined to reach them and to unite yourself with them to celebrate the infinite glory of the Holy Trinity for all eternity. Saying to you that this destination ought to flatter you such as to be anxious to reach it, would be a small thing.

You ought to welcome with joy every trouble and overcome every obstacle, in order to get there. I alone can tell you so because I know what the Father has prepared for you.

But if you trust my words, my daughter (and my words are truth and life and will never pass away), if you listen to me and believe me, I assure you that the happiness prepared for you in Heaven is such, that putting up with all the tortures, shedding all the tears, enduring any pain or illness, in order to get there would be nothing.

It is therefore, because though never having seen such things, you are invited to desire them, because in this desire and in the will to reach them you exercise the virtue of faith. If you had already seen, what merit would you have in believing?

You do not love for nothing

Believe therefore, in my words: you do not work in vain, you do not suffer in vain, you do not weep in vain, you do not love for nothing: all converges to an end, to reach your God for whom you have been created.

Certainly all the things that I have pointed out to you will not be enough, that is, all your worries, to gain it; but my infinite merits will be needed, my Blood which, erasing sins and clothing you again with grace, puts you in a condition to be able to enter Paradise.

This is the hope that must appear radiant to your eyes and that must fill your days with joy.

When all shall have ended before the eyes of men, when for you the sun shall have set and will no longer rise, the true life will begin for you, the one that will never set.

Look above

A life where sun does not set, where there is only love and joy, peace and happiness! Live serenely with this thought, dear daughter: always look above.

Life is short, and made up only of misery.

The world that surrounds you drags you to evil. The Evil One seduces you, you grope in the dark: if you trust only in yourself, you are lost.

Look above: there is the destination, beyond the stars.

Fight your battle, like the warrior throws himself in the mix and defends himself in order to defend the homeland. Fear the enemy in ambush: furnish yourself with the necessary weapons and then trust in Him who speaks to you, who is

continuously at your side and fights with you and for you. Do not be afraid: the victory is yours.

You know the dangers: I have pointed them out to you. Now I will tell you about the weapons that you must use.

The most powerful weapon is prayer. God has bound your strength and his weakness to prayer. He who prays puts himself in the condition of the subject placed at the service of the king, of the son who asks help from the Father, of the servant who offers himself to help his master.

Oh, blessed the prayer that comes out of the lips of men, accompanied by the heart, and rises as fragrant incense up to the throne of God: and extracts help and support from it!

Certainly, prayer requires in he who does it a special state of mind for it to be accepted. A person who openly declares himself enemy of the king cannot go to see him to ask for favours. He must first put himself in the condition to merit them.

Therefore, remove from your soul all that makes you an enemy of God; and then go on your knees, humbled, and the Lord will turn his gaze on you and will grant you what you ask for.

I advise you of one thing, dear daughter: if men were more attentive and more desirous for their true good, they would not have to ask me but for one grace: that of overcoming the battle of life, overcoming the bad inclinations, the devil and the world, in order to reach eternal life, in Heaven.

All the rest, dear daughter, has no importance. It is only valid if inasmuch as it helps you to reach the end for which you have been created.

The Holy Sacraments

Life is like a pilgrimage, or a journey that to say one wants. For any journey that you may make on earth, you ensure to bring with you the food that nourishes you and the drink that quenches your thirst.

Behold then I, inviting you to accomplish the longest journey, that of life, have prepared for you a food that refreshes you, gives you breath, sufficient and abundant strength to reach the destination. You have already understood me of what I intend to talk to you about: about the Holy Sacraments.

After having grafted you into me through Baptism, after having strengthened you in the Sacrament of Confirmation, I have prepared two other Sacraments for you: one the Sacrament of Mercy, the other the one of Love.

One that makes you clean, wipes you, washes you in my Blood; the other, which nourishes you, strengthens you and puts you in the condition of happily overcoming the pilgrimage which I spoke to you about.

Without these helps the Christian is without weapons, and lets himself be disheartened and overcome. Therefore, make use of them always, every day. Yes, pray every day; feed yourself every day with the Eucharistic Bread, like you feed yourself with the bread of wheat that God gives you and, which man prepares for you.

Your supernatural life is nourished like the natural one, and if you neglect the nourishment, you will die in spirit like your body would die of hunger without sustenance.

One thing only will be the difference: while your body dying ceases to live, your soul with sin will never die being spiritual, but it will become an enemy of God; and if on the last day of earthly life the soul is still in these conditions, there will not be an eternal joy reserved for it, but an eternity of unspeakable pains. (...)

Voluntary sacrifice

My daughter, add to what I have said to you this night one last thing.

Remember that the Kingdom of the Heavens “suffers violence”, and that only with violence one gets there: violence over yourself in overcoming the passions and in the practise of mortification and penance.

Therefore, love voluntary sacrifice: mortify your heart, your senses and your body, because mortification is the fence that preserves from the falls.

If you are not called, my children, to the penances of the Anchorites of the desert, you are however, called to penance and mortification.

I repeated it to you in the Gospel: *“If you will not do penance, you will all perish in the same way.”* That’s why I wanted to make you sharers of my sufferings, even if in minimum part, in order to complete the lesson and make you understand the importance of penance.

TO EACH ONE WHAT HE DESERVES

March 30, 1968

Here I am with you, dear daughter, to give you another lesson of utmost importance. Not always in human event is one disposed to practise what I will keep on telling you; but, nevertheless, to the scrutinizing eye of God — that sees all and from which nothing escapes — nothing is exempt from judgement.

What man calls cunning, God can call injustice; what man says lawful, God can say unlawful. Take good care: your doing, which God sees and scrutinizes deep down, may it always be worthy of a good and praiseworthy judgement, not so much in the eyes of men, but of those of God.

With this I beg you to be just. The virtue of justice is held in little consideration also by my children who say they are practising and religious; those of whom one ought to be able to say that they are worthy of admiration before God and before the world.

It is a difficult virtue

The justice that consists in giving to each one what he merits, is a difficult virtue to practise. I begin with telling you that you must always be just with God, giving to Him what is due to Him. Truly all that you have you have received it, is that

not true?

God gave you life. In his mind you existed from all eternity and only in a determined moment, God, after having asked for the contribution of your parents, you came into the world.

God again gave back to you the life of grace that your progenitors had lost for themselves and for others, and made you his adoptive daughter. Because I alone am the natural Son of God.

From the moment in which, having received Baptism, you became his, began that sequence of graces that still continue (and you do not even realize it), but which your spiritual and also physical life is interwoven, since I, the Lord, do not neglect anything for your good.

Who thinks about thanking me?

Now tell me, my daughter, who thinks about thanking me for all these free gifts, and being just, by giving me love at least for all that they have received?

Many regard them as useless gifts and despise them, others use them badly and waste them, others still curse me for these same gifts that I have given and continually give. Justice towards me, towards God, is not practised.

If you take into account what happens on the face of the earth, does anyone ever think of thanking God who makes the sun rise, who makes flowers and plants blossom and flourish, sends in due season snow or water, heat or cold, so that all may contribute to give men what they need?

You will hear blasphemies and curses: but no thanksgiving. Well then, my daughter, learn to thank God for all that He sends you, because He sees and knows everything, provides for you, better than what you could: and do not be unjust with Him.

Render to him as gift of love what He continually gives you. Give to him all the actions of your daily life, give to him your heart full of gratitude and love. Entrust your soul to the divine Sun for his grace, so that illuminated and blessed it may be enriched with merits.

Be grateful to God for all that you continually receive, even if these gifts do not always appear to your sight, in order to practise at least in part, justice towards that God who gives you all.

Use his gifts well. They were given to you not only for yourself, but so that you would share them with your brethren of the whole world.

Learn to give them: do not be selfish. Give with generosity, with largesse, without demanding anything, not even a thank you, because what you have is not yours; you also have received it.

Give with love

Give with love: whether the beneficiaries love you or do not love you; whether they are good or bad: give always out of love. Give in order to perform an act of justice towards God and towards them.

If then he who receives wants to be likewise just as he ought to be, and feels the duty to thank you or to reciprocate the gift, or to return what he has received, may he be blessed, because justice is making progress. It is not, in fact, a virtue reserved to a few, but it must be practised by all.

There are human laws that regulate the justice of the authority and towards the authorities. Sometimes, or often times, the laws do not conform to justice; but if he who obeys does so out of love for me, he shall benefit just the same.

Regulate yourself always according to your conscience. Act so that you may always have a right conscience. Seek in everything not only your wellbeing but also that of others, ready to forget yourself in order to help them out.

Be an imitator of my good foster father whom the Gospel defines a “just man”. In your material affairs ask to be guided by him.

Practise justice with everyone. Remember what I said during my mortal life? *“Give to Caesar what is Caesar’s, and to God what is God’s.”*

Yes, my daughter, you must be just in mind. Nothing of the opinion of men must matter to you. Even if men seeing my works will praise you, it counts for little. It is important that your works be praised by God, because from Him you will receive, a prize or a punishment for everything. (...)

Make it your food

My daughter, listen to me.

Never forget my words, because writing them would be lost time if you did not treasure them. Read them again in your free time and make it your daily food. The work of your sanctification depends much on it.

Imitate what my Mother used to do, who kept my words and my teachings in her heart in order to put them into practice and to teach them to the apostles whose first Teacher she had been.

My daughter, live close to Me, in Me; love Me and life will seem much lighter to you. I think of everything, I pay for all, I sanctify all. Do as I have told you and be serene in my company...

At midday

(Most Holy Mary) — My children, thank you for this encounter at my feet, at midday. I desire that the Rosary be recited always at this hour, everyday, in this house.

It is an hour pleasing to me, which divides the day into half and obtains for you the help to continue to love me. I desire also that, with the Rosary finished, you make a holy spiritual Communion that will serve to prepare your hearts to meet my Jesus the following morning ...

I am the Mother of Divine Love. Today is a day of graces and I will save some for you. Be persevering in prayer. Receive my Jesus as often as you can, in holy Communion, because only He gives you the strength to combat the Evil One who continuously pursues you ...

This is the way God has disposed it

(Most Holy Mary) — Here you are at my feet, united as in one heart alone. Thank you, daughters, continue to love one another and to love me, also for those who do not love me and who hate each other.

You have prayed for the seminarians: you have done well. It is believed that one must distance these young Levites from me in order to be able to bring them closer to Jesus, and they forget that it was I who brought Him into the world a Child, and it will always be I who brings Jesus into hearts.

Pray for the Superiors of the Seminaries so that they may understand this great truth and you... offer your sufferings also for this purpose. Where I enter, the devil flees, my dear ones: and the world will always be saved also through me. This is the way God has disposed it in his infinite goodness.

FOR YOUR GREATER GLORY

March 31, 1968

My daughter, here you are at my service. Write what I will keep on saying to you for the greater glory of God. Yes, because in all things you must always seek for the greater glory of God.

Great is the glory of God in Heaven and just as great must be the glory of God on earth. In Heaven the angels and the saints contemplate this glory, and they themselves rejoice in living it; on earth men must seek and desire it, and contribute with their works so that the glory of God may be complete.

Not that God lacks

Not that God lacks any of the elements in order to be glorified, but it is just the recognition, on the part of the spiritual world and on the part of all men, of this infinite glory.

“Glory be to God in the highest of the Heavens”, the angels sang over the hut where I gave birth to the Child; and it was just to give glory to Him, because in that moment the greatest miracle of human history was performed: *“a God who had become Man”*.

Since this act manifested the immense goodness of God, it was just for the angels to invite men to sing his glory.

You contemplate the glory of God in the immensity of the Heavens: *«Coeli enarrant gloriam Dei»*, says the Psalmist. The stars, the sun, the moon, the lightning, the thunder speak of splendour, of power, of infinite glory. The flowers, the plants, the earth, nature in all its beauty, narrates to men the providence, the beauty, the grandeur of God and celebrates his glory.

Every soul, with its gifts, speaks about the infinite wisdom of God and sings out his glory. But the glory that God desires is the one you give Him recognizing Him as Father, as supreme Master, as our only Lord to whom you all owe.

Your submission to his Laws, which He has given you in his Commandments, the practising of the commandment of charity, which is the summary of them, and which I came to bring on earth, is what honours God more than any other thing, who is pure love, love by essence, and gives Him the glory that He desires.

I thanked Him

I gave glory to my Father at every moment of my earthly life. I had come to earth to glorify the Father. To Him I directed everything.

I prayed to Him before working any miracle. I thanked Him after having performed it, even if in all truth I was able to say: *“He who sees Me, sees my Father”*; whereby his glory rebounded also over Me.

Always seek therefore, beloved daughter, the glory of God in every action of yours, whether of little or of great importance. It is not, remember well, the size of the work that matters, but the Person for whom it is done.

You serve your God. Well then, direct every action to Him, every thought; always correct your intention. Even if a service is requested from you by other persons, do it always as if it were requested by God, and you will find a pile of merits every day.

You will have in this way given to God all the glory that is due to Him and then it will be up to Him to glorify you.

Repeat many times, during the day, this phrase that you may use to rekindle the thought that I have clarified to you: *“Lord, for your greater glory!”*. In this way, nothing of what you say, what you do, what you think, will get lost; and everything will become poured gold for Heaven.

With simplicity and humility

Q. — *Jesus, for the greater glory of the Father, I beg you to tell me clearly what you desire from me.*

A. — I desire that you serve Me with simplicity and humility, doing moment by moment my will, under whatever form it is presented to you, whether it may be a suffering, a good work, an act of charity or a job. For the rest leave all to me, who directs everything for your good, for your neighbour’s and for the glory of my Father who is in the Heavens.

Q. — *Lord, here I am in your hands: do with me what you will.*

A. — Yes, my daughter, the submission of your will to the Will of God is the most important act and the most meritorious that you can do.

In it consists true sanctity, which is not made up of ecstasies and miracles, but

of prompt obedience to the divine Will.

If you shall have given yourself to the divine Will, it will work in you, and you will no longer need to make choices: leaving yourself you will find God, and the exchange is well worth doing.

Q. — *Lord, accept my will and destroy my pride, so that if I should ask for it from You again, You would not be able to give it back to me.*

A. — Yes, my daughter, I accept; and you take good care to stay constant in this desire, whatever thing may happen to you; because be certain that nothing will happen to you that will not be for your greater good. (...)

I understand very well

Daughter, do not become distressed if you feel repugnance to suffering inside you, while you would like to do something for Me, and you would like to show Me also in suffering your love.

Do not become distressed! I accept and I bless your desires, and I understand very well the human nature that repudiates suffering.

In due time it will be easier for you, what now seems almost impossible for you. Continue to live in Me and with Me, moment by moment: leave the rest to Me. (...)

(Most Holy Mary) — I am among you and I pray with you. The recitation of the Rosary consoles me and offers me the motive to benefit you.

Yes, I see all your needs, dear daughters, and I make them mine. I know what is best for you and I help you so that you may be freed from many dangers and be able to live in the grace of my Jesus here on earth, and be able to lead you to Heaven with me.

My daughters, I myself will come to take the devotees of the Rosary to bring them to Heaven. (...)

Do not fear anything

(Jesus) — At the close of this day, my daughter, which you have continuously spent united to Me and to my sweet Mother, permit Me to tell you something.

You know how much I love you, and how I desire to be loved by you. Well then, do not fear anything. When in the evening, thinking about the day gone by, you find that you have loved Me and that you have not done evil to your neighbour, rather you have helped him, do not doubt that you have spent the day well.

Do not worry about the evil that others can do: get upset only if it is an offence to God, and to repair it. Leave the other things alone: everyone has a conscience and a way of seeing, therefore, do not wish to criticize.

Live in peace, attending to your mission. Leave the rest to Me...

THE APOSTOLATE IS A DUTY

April 1, 1968

My daughter, here I am to give you the usual instruction. You know very well that my words, said in the secret of your heart, will go preached on the rooftops; but you cannot do it: and it is for this that I want to make known to you how you can propagate the truth.

I intend to speak to you about the apostolate, an indispensable thing in the Church that would have stopped at having only twelve Apostles as its components, if none of them had thought of putting into practice my command that says: *“Go, preach and instruct every creature!”*

The duty and the call to the apostolate comes directly from Me in some special form; but it is a common call that is made to every Christian in Holy Baptism. From the moment that with Baptism you become a part of the Church, you receive also the authorisation to give to others the gifts with which you are enriched.

Defenders of the truth

It is a duty that in a stronger way is commanded to you with Confirmation that renders you my soldiers and, for this motive, defenders of the truths and capable of combating the holy battles of the Faith.

That which one cannot do when one is a very little child, one must do with the passage of the years. My followers know that the apostolate is a duty, for justly it has been said: *“He who is not an apostle is an apostate.”*

The gift of Faith, which you received freely, you must freely, even with sacrifice, give out; and engaging yourselves in doing so that the whole world, if it were possible, may enjoy it like you and bring all to salvation.

Receive therefore, my children, this command and let us study together how to carry it out.

The apostolate has different forms because, just as not all have received the same gifts and not all have the same call, so each one in one's own form must dedicate himself to the spreading of good and of truth.

It is true however, that a thing exists also that equals all in this work of good, and it is prayer: turning oneself to the Father in order to ask that truth may make headway, that all may know it, follow it and love it.

Prayer

This is the common form of the apostolate, even if it can be done and must be done in a different degree. I explain to you:

A cloistered nun or a Trappist will exercise their apostolate in a way very different to that of a mother: their prayer will be of a longer duration. That which I expect of them will be much higher than what I ask for from a mother, even though the duty of praying to the Father remains with all, so that all may know the true Faith, the true God and act in conformity.

Now I invite you, dear daughter, to make known to those who come near you this desire of mine. That one prays more so that the Faith is spread, that one thinks of those who have lost it, and from the Holy Spirit is solicited that divine light that serves to illuminate the world rendered blind by error.

If you do this, you will do a pleasing thing for Me who, if you remember well, expressed in my mortal life this desire with the words: *“And I have other sheep who are not of this sheepfold.”*

Now I want to tell you how much the selfish behaviour of many Christians grieves Me, who think only of themselves, their needs, even if spiritual and do not spread their views an inch. The real Christian cannot be selfish, because by this fact alone he is no longer Christian.

One’s perfection and sanctification, and also spiritual life alone be it mediocre even, cannot subsist if it is not accompanied by the lively desire for the brethren also to enjoy the same gifts. I desire for it to be translated into entreaty to the Father.

But let us see, my daughter, how one can and one must propagate the truth. Everyone of you has received the gift of speech. Only he who does not possess it, would be capable of saying how painful its absence is.

Sincerity

By means of speech you express your thought that is connected to it. On this subject I beg you to keep my teaching in mind: *“Never express with the mouth things that you don’t think, and never think of things that you would be ashamed to express with the mouth.”*

All must be beautiful and connected, all holy the thought and the word! Certainly, it is difficult to reach perfection in this way, because the little sincerity that exists in the world induces to conceal ones thought to others, to avoid problems.

But you try to make your thoughts always clear and let your words be the true expression of such clarity, even if prudence must be the queen that dominates your speech.

Here you are, then, at this point, invited to accomplish the apostolate of the word. Even if not all of you are called to do it in a solemn way, like the Evangelisers or preachers, be they lay or priests, you are however, called to that simple way that goes from the good word, to the suggestion, to the invitation, to the command for those who have the authority.

The duty to communicate them

You, my daughter, who in a form all different from the usual, receive these instructions, you too have the duty to communicate it to others; and, remember well that I give you a command about it, because nothing of what I tell must get lost, and you cannot enclose the truth in a box, alone happy for having received it.

Therefore, behave like so: on the Tuesday and the Friday gathering you will read one of these instructions that do not require discussion but only meditation; and let everyone think in their heart how to practise what they hear and how to go about

to make these truths known.

A praise I must give to those who, even with sacrifice, take the trouble to write and spread these teachings which my children either do not know, or have forgotten.

Wake up, dear children, because the children of darkness are more cunning than you. If you do not do all that is in you and that depends on you to know and to spread the truth, the Evil One will spread error more and more at the expense of souls.

Love truth, my children! It comes from God, it comes from Me. Did I not say to you that I am the Truth, the Way and the Life? He who believes in Me shall never perish.

If you wish to spread life, spread the truth. Be jealous of the truth; take it in, defend it, do not let it be polluted. It has to be pristine like the water that gushes forth from a spring.

Truth must quench your thirst. See, you have thirst for truth that comes to you under different forms, but whose substance is contained in my Gospel.

Let the apostolate, which is not optional but obligatory for every Christian, find in you a suitable soil for the sowing that transforms you into as many sowers. My daughter, regarding the third form of being apostles, which is that of sacrifice, I will to speak to you at another time.

ALL SHALL BE MORE BEAUTIFUL

April 2, 1968

Q. — *Jesus, my God, speak because I am listening to you.*

A. — Daughter, things do not always go as one desires; unfortunately, rather, life is sown with not inconsiderable conflicts and adversities, but if you will look at your life as a gift of God, in all its complexities you will see that you will become more optimist and you will accept all those things that are inherent to human life, rather I would say to you indispensable.

I explain to you: you hear a child cry and you are sorry; but if he did not cry you would not be able perhaps, to know that he has a particular need of care. Well then, never lose heart thinking about a specific event or fact of life. Even what may seem horrible or frightful to you, or even simply evil in itself, with the distance of time you will see it under a different light; rather even, it will seem to you an act of the mercy of God what seemed to you a punishment.

Look at life therefore, with great confidence and serenity: in this way the struggle will be easier for you and you will overcome the trials with greater ease.

Temporary abode

Never forget that your abode here is temporary for you and for all, and that

the day comes in which you will have to abandon everything and everyone. This will come about in the most varied and unexpected way. One will leave the earth to depart from it, some in the sea, some on the train, some on the mountains, some on the plain...

Yes, for there is no place in this world where death does not strike man.

Yes, because the duration of your existence is short: you are born, you live, you die in the space of a few years.

Human life then is so made up that, after the original sin, it is disfigured gradually, so much so that you can see the signs of the years marked on the face of each one; and the illnesses, with all that follows on, are the practical consequences.

Therefore, accept calmly all that happens to you, with patience, and you will see that the adversities will seem less tragic to you. A good dose of optimism renders the events much simpler and individuals more serene.

In the light of eternity and of God then, these things (that can already be less grave if seen in the light of good humour and optimism), are transformed outright by bad things, as they seem, into good and very beautiful things, when they are illuminated by the Faith.

In the light of the Faith

Look at everything in the light of this divine faith. Consider that every event, no matter how small or indifferent, is guided by Providence that from every thing knows how to draw profit of salvation for the individual and society.

If you will have trust in God, you will let yourself be guided by Him who is infinite wisdom and goodness. You will make no discernment of things, but you will allow Him to choose what is best for you, and you will be happy. A relative happiness is meant, not an absolute one, for this will only be in Paradise.

Imitate in this my holy Mother. Study her life in detail: you will see how much peace, how much serenity and how much example this great creature will be to you, who was tried so sourly by human events, which however, mirrored the will or the permission of God.

Imitate my sweet Mother in her patience and submission to the divine will also when, humanly speaking, one should have done things differently.

Love her, the greatest and the most holy Creature that ever existed on earth and, at the same time, the most simple, the most humble, the most abandoned to the divine will.

See, in everything that happens in life, the expression of the goodness of God and of his will. This is what she did: by obeying human laws she realised God's plan of action.

I gave you this lesson as a basic preparation for what I shall go on saying to you. Put as an absolute principle God with his Providence and then make your reasoning on this basis. You will see that all will be more beautiful, clearer, more luminous.

It is worth the while living it out

You will see that life is worth the while living it out even if full of tribulations, but which, with the help of faith, you can transform into true joys.

Did not St. Paul use to say: *"I overabound with joy in the midst of tribulations"*? Yes, he was able to say it because he had put Me in his place and was able to say also with sincerity: *"It is not I who lives, but it is Christ who lives in me."*

Seek to co-operate more, everyday, to your spiritual transformation. Let your thoughts be mine, your words mine, your actions done in Me and with Me. You will be able to say also with my great apostle: *"I overabound with joy in the midst of tribulations."*

CHASTITY, AN ANGELIC VIRTUE

April 2, 1968

(Most Holy Mary) — My dear daughter, my will has already been shown to you, but it is better to put my desires down in writing, so that they may remain and you can realize them.

I desire for all the participants at the group and all who come to your house, not being able to join you at midday here in the recitation of the Holy Rosary, to say at least where they are the Angelus, or a Hail Mary and make a spiritual Communion. My Jesus, descending into their hearts, will prepare them to receive it sacramentally.

I am so happy that you are already thinking about getting the Tabernacle, even if for now it will not be lodging Jesus in Body and Blood, Soul and Divinity: it will be a call to the Eucharist. From this place, at midday, I will speak well especially of those who will fulfil these desires of mine...

Joy and peace

Dear children, I rejoice in seeing you gathered at my feet; with a broad heart I bless you inviting you to spend well these two weeks that prepare for Easter. Yes, children, in recollection, in meditation and in prayer spend these days. The Easter peace and joy will be so much greater, the stronger the commitment to prepare oneself has been.

Love my Jesus who, if He suffered on the gallows of the Cross for all, He suffers still in all the sufferers who are in the world, and He suffers also for all the evil that is rampant in the world. Repair, children, and love also those who hate.

Never let the sun of your days set without turning a thought to that Prisoner of Love who is my Jesus in the Tabernacle. That's why I desire the Tabernacle in this place blessed by Me: so that it may lead you more often to think about my Eucharistic Jesus.

As of now thank you for the gift that you will give me. I bless you again, children, and with you all those who are united in thought and in prayer: the sick, the

priests and the consecrated souls.

I await you, always generous and fervent, next Tuesday...

A virtue not well known

(Jesus) — My daughter, what I am about to tell you is of the greatest importance; and you will follow me with your mind and with your heart in order to share the thoughts and the affections with me.

I must speak to you about what is very dear to my Mother and to Me, and which forms the special riches of privileged souls.

I will speak to you about perfect chastity, or virginity.

It is an angelic virtue little loved and little known, because it is little appreciated. It is the virtue which I preferred, which my Mother and my foster father chose, which my well-beloved apostle possessed; and following on from these persons a long succession of souls joined, ready also to lose their lives, rather than lose this precious virtue.

When you speak of virginal chastity the angels also are listening and my heart opens with great joy, because with good reason it is said that the Son of Man grazes among the lilies.

Not many are called to follow me with the practise of this virtue, because it demands great generosity, sacrifice, renunciation and above all humility, and because it is not possible to possess it and keep it without the help of my heavenly Father.

Every man carries with himself the inclination for evil, the desire for pleasure and the passions that drag him down, for the gratification of his senses. But the pure man, making himself superior to such inclinations, leads a heavenly life, he controls his own body with its evil inclinations, he looks above and wants to live from this moment the life that will lead to Heaven, that is, an angelic life.

With that it is not being said that one must no longer have material worries, such as eating, drinking, sleeping, working and also suffering: as long as one is in the world, these things cannot be lacking. Of everything however, he makes use of with advantage and out of necessity, understanding that they are needed in order to live, but that one does not live for these things.

That they understand well!

Therefore, ask my Father for these calls to the angelically lived life to be multiplied on earth and that the called understand well what they leave and what the Lord desires from them.

They leave earth for Heaven; they leave the mud for virtue. Chastity is a virtue eminently divine. No one can pretend to impose it on himself without the help of Heaven. One can only desire it and implore it with much prayer.

The call to chastity — and with this word I mean perfect chastity or virginity — comes directly from me; and in fact I said so to you in my mortal life, turning to my apostles, that they had not chosen me but I had chosen them. With the call to the

apostolate, I called them also to chastity, even though some of them had, like Peter, already contracted marriage.

The chastity that I desire in the privileged souls who consecrate themselves to me is the total practice of this virtue, pushed through to heroism.

Being chaste does not mean only keeping one's body immaculate, but also guarding one's heart and one's mind, so as to make it the abode of the King.

How few, my daughter, are the consecrated ones who, persevering in their promise, renounce anything that can even minimally darken or put in danger their virginal candour.

The lilies flower in blood

How much ought they tremble and be watchful many priests who, imprudent, put themselves in danger which already their same vocation carries with it, in the practice of their priestly duties.

How much more chaste would my ministers be if they were more cautious, more fearful of themselves, and entrusted themselves continuously to me and my holy Mother in order to be preserved from such many dangers!

Oh, tell it to my priests and to souls consecrated to me that the lilies flower in blood, that is to say in sacrifice pushed through to heroism, because it is the safeguard that guards them and preserves them. Having girded their loins with the thorns of sacrifice and voluntary mortification, they will be able to more easily hope to cultivate and persevere in that virtue which the Lord has asked them to practise and to which they have freely adhered.

Besides mortification however, they ought to be assiduous in prayer, especially the mental one. How is it possible, without this spiritual nourishment of the soul, to keep oneself pure? Only by meditating on the divine beauties that a pure soul possesses, do you appreciate their value. If one thinks about the heavenly things desired; and the example of others who have preceded us and have practised our same virtues, it is an encouragement and a stimulus for us to imitate them.

It is God who saves

Modern people give no importance to prayer and to meditation: they think only of action.

No, my children, the world is not saved by your action: it is God who saves the world and He can save also only with your prayer, be it mental or vocal, and with your love.

Striving to succeed and to do, does not count. A sister praying and mortifying herself saves more souls than many priests by preaching alone, because converting and saving souls is God's work.

Therefore, may my consecrated ones never neglect these things, and not put last what instead must be put first. It will serve to preserve them from many falls, and make them persevere in their vocation and to obtain abundant fruits of good in their apostolic life.

Now a word to those persons who, free from marriage bonds, feel the desire to consecrate themselves to God though remaining in the world. This desire comes from me and it is so pleasing to me. I follow these persons with particular predilection who, deprived of their spouse, are especially needy of care.

That's why my Church has prayers and special concerns for the widows who are a privileged part of it.

How much joy I put in the heart of these dear souls who dedicate their existence in their solitude and in their sorrow, to help those who suffer, who weep, and exercise in the Church the role of the pious women who on the way to Calvary came to meet me. I bless them and I assist them in order to make their existence more fruitful and happy.

Conjugal chastity

Moreover, there is also conjugal chastity that is particularly kept and safeguarded, the chastity which spouses think little about, because everything is believed lawful. One gives the heart to a person, and one believes in the right to take it back to give it to another, as if there were no oath that binds this mutual gift. From this the breakdown of families.

Blessed the Christian families where fidelity is its basis, and where it is not broken not even when being faithful involves great sacrifices.

What horror in seeing the disorder that reigns in modern families! Certainly it depends on the fact that the marriage had not been prepared with the seriousness that it requires as sacrament of the living, destined to make the spouse true ministers of it.

Christian spouses, be chaste, which is like saying: be faithful! Be faithful to God in the fulfilment of your conjugal duties and be faithful between yourselves in respect, in reciprocal love. Do not betray one another, because behind this betrayal stands the ruin of your family, whether it appears before the eyes of others or whether it remains unknown and concealed. God blesses the families where the healthy matrimonial knot is respected as Heaven's gift, and I give special helps of providence and respect on behalf of the children.

I thank you, my daughter, for having written these precious teachings that you will make known to the interested persons who are a part of your spiritual family, so that you may through them offer your maternal help.

I bless you with all your children.

(Most Holy Mary) — My dear daughters, what joy for me in seeing you here kneeling at my feet, and united with special affection among yourselves. I bless this love union of yours, which I desire to be repeated and spread.

I bless you, my daughters, and I bless all those souls who, in union of spirit, are praying with you. Do not fear anything: I am close to you in every need of yours and I help you even when you feel sad and alone. Wish each other well always, because this is the law of love!

A VERY HARMFUL DEFECT

April 4, 1968

Q. — *Jesus, here I am at your service!*

A. — My beloved daughter, open your ears well to what I am about to tell you, and do not take it badly if I touch on a very delicate subject. I intend to speak to you about gossiping: a defect so common in the world and so harmful to souls.

Note that I have said to you not about slander, which hurts the neighbour much more seriously: but about “gossiping”, which many consider of little importance, even persons who say they love me and the neighbour and profess themselves practising Christians.

The reputation of others

Do not think, my daughter, that slander is distant from gossiping, because I assure you that from this one can arrive at that with great ease.

Take care, my daughter, about the reputation of others like yours is dear to you, and look out against judging the doings of your fellow men.

You cannot know the intentions and the thoughts that move their actions. What for you in appearance is evil, to my eyes can be not only not sinful, but even an act of virtue.

Therefore, fear my judgement, because I will measure you with the same measure with which you have measured.

Always see good in the actions of your fellow men, or do not judge them if they appear bad to you. Leave it for those responsible, that is, to God who is and will be the final Judge.

If a duty of authority or responsibility does not guide you do not get lost in criticizing or judging the deeds of others, because it is wasted time and it is a thing that brings no benefit to anyone: neither to he who gossips nor to he who listens.

If then you think about the danger you run, the will to put your soul at risk for wanting to judge that of the others will certainly leave you.

Do not judge the superiors

Be interested with goodness and charity in the business of others only in order to help and in order to make yourself all for all. Do not judge, above all, the superiors, because it is not your duty.

If it seems to you that they are mistaken, go to them then, and with sincerity and humility make your thought known, if you can, without hurting their sensibilities, in order not to get the contrary effect.

However, think it over well first, and ask with more fervent prayers for a more abundant light from the Holy Spirit, for it is easier for a subordinate to make a

mistake than a person who directs; for the latter has the grace of the position that the Lord gives to he who entrusts himself to Him and who receives from Him the power of command.

Do not judge your fellow men, because you also know how many times actions that you have performed as good, have been interpreted as evil by others.

Do not judge your inferiors, if not when you, loving them intensely, tremble for the danger that hangs over them to sin, or to go astray from the way of the Lord. Then your judgement, or trepidation, is an expression of affection and certainly will be transmuted into a gentle reproach or simply into an observation.

Guard your tongue and remember what the Holy Spirit says, that *“he who does not sin with the tongue is a perfect man.”*

Yes, because the greater part of the sins that practising Christians commit, are the translation into words of what their mind, not good-natured, thinks against the neighbour.

Better not to speak, rather than prattle on, or speak evil of anyone.

The most useful gift

The most useful gift that the Lord has given us is the gift of speech. With it you can communicate with God and between yourselves. But if you murmur against your neighbour, you use a gift to offend not only your neighbour, but also me, present in each creature.

The tongue that God has given you has a very great function for you. With it you ought to praise Him continuously and make use of it to spread the divine Word, to make Him known and loved; to comfort, encourage, lift up morally, and say sweet words of affection to all, to help them to come closer to God; and only a few times, when the necessity and the duty demands it, to correct and to rebuke.

For some of my friends who have guarded the tongue with so much love and so much precaution, I have worked also some miracles, keeping their tongue intact even after death.

Imitate them, I beg you; because on observing the tongue you understand if your body is purified, so from the words that it utters, you can know to what degree of perfection it has arrived, and especially you can see the goodness or less of the mind.

Try to cultivate good thoughts in your interior side, good affections towards all and the words that will come out of your mouth will be for the glory of God and the edification of those near to you. (...)

PERSEVERANCE IN GOOD

April 5, 1968

My daughter, the bitter chalice that life offers to everyone, one needs to drink it right to the end, for it is not he who puts his hand to the plough, but he who arrives at the end without looking back, will receive the reward.

Therefore, daughter, persevere in what you have started off well! God will give you the reward, since no human motives, no personal interests, push you to this, but only love for your God who sees deep down and who rewards or chastises everything.

Continue with good vigour

Open with simplicity your heart therefore, acknowledge your inconstancy, humble yourself, ask God for pardon, and then continue with good vigour, loving more than before and working with ardour.

The life of the Christian must be a continual ascent. He who stops is lost, because the enemy will get him from behind and he will have to retreat.

Do not be afraid of tiring yourself out. Others have travelled on this road, steep with thorns and tiring to walk through: but with my help and with much courage they arrived at the summit.

Perseverance in good is what counts the most, however, know that it is a gift that you must ask me for every day.

The human will is too weak. Dangers frighten it, sorrows tire it: you are tempted to sit down and to rest.

Woe to the lazy, the laggards, the idlers! The battle of life requires constancy. The Master might come out at any moment to ask about you, and what will be if you refuse to work?

Dear daughter, love the sacrifice that is daily presented to you. It is like the daily bread. Do not make it weigh anymore than what it weighs. Do not think that tomorrow you will have to suffer again. *"Treat each day as it comes."*

Few and brief

You do not know if tomorrow you will be still alive; why then do you want to worry over what is uncertain? Live your days, which are few and brief, in peace. Sanctify them in your union with me who, if you are good, will have to be your companion for all eternity.

Act with rectitude and with patience. Do not lose your temper, but possess yourself. Forget your past in my hands. If something has disturbed your life, ask me constantly for forgiveness.

I, when I forgive, I forget; but you, always keep your sins before your eyes. They will serve to not make you proud and to preserve before God and before men, your own kind, that humility that is so pleasing to all.

Never presume on your strength, but have confidence in God who does not abandon those who abandon themselves to Him.

Turn often to me who drank the chalice of sorrow right up to the dregs, and felt all its bitterness. I also prayed to the Father that, if it were possible, to take away that suffering, which I saw in all its crudeness; but with the prayer I immediately followed with the "Fiat" that put me in the holy will of the Father, and I accepted the most unheard of sufferings and most ignominious death.

My Mother loves you

Entrust yourselves, children, to my sorrowful Mother, the Queen of Sorrows, who knew everything that a mother can suffer for the children, ungrateful furthermore.

Yes, for she loved you and loves you like the most precious treasures: and she receives from the greater part of you only scorn and indifference.

Entrust yourselves to her, like the child to its mother; and be certain that she will assist you, will counsel you, will help you and bring to completion the important task of your salvation.

One last thing, my daughter. Set yourself to take, everyday, a step forward on the way of virtue and of good. Life is made up of few days. Repeat to yourself in the morning: Today, I must live well, I must have patience, I must learn to suffer. This evening I will have to give an account of my day to God. Perhaps it might be the last; but even if it were not, be certain though that that day will come in which you will have to say that it is the last.

Well then, if you shall have lived every day as if it were the last of your life, death will not find you unprepared, but rather it will be the expected one, the sister who comes to open up the gates of the Heavens for you.

THE HOLY FEAR OF GOD

April 6, 1968

My beloved daughter, the lesson that you are about to begin will focus on a theme of great importance, even if the world appreciates it little.

I will speak to you about the fear of God. To fear God is a great virtue and the beginning of wisdom.

It is not about a servile fear that I am to speak to you about, but about a filial fear that makes one think with trembling at the possibility of offending God and of violating his Commandments.

It is true that the perfection of the Law is love, but how necessary is fear also! To fear God means to live constantly in his presence, knowing that by himself He fills the Universe and that there is no point on earth where He is not present.

The fear of God is the beginning of wisdom. It makes you think about the infinite qualities of God amongst which his justice and his goodness. If it spurs you on to good, speaking to you about the future reward and invites you to flee evil in the fear of future chastisements, it also teaches you to see in God the good Father who watches continuously over his children desirous for their good.

It shows Him assiduous before the heart of men to teach them the divine and eternal truths, desirous only that one lends an ear to his voice and not let it pass by in vain.

God respects man

God respects the liberty of man. He does not force his will. He timidly knocks at his heart and asks to be listened to and followed.

Happy those who, fearing the Lord who passes by, hasten to welcome his teachings and put them into practice.

The fear of God makes you think that you could offend Him. Therefore, as a devoted daughter, take every care so that does not happen. Preoccupy yourself also over others, as much as it depends on you, so that they do not run the same risk, not so much for the consequences that offence to God brings, as to the fact that He does not merit to be offended being infinite Goodness.

A holy and forgotten thing in your days is the holy fear of God, which has set many on the path to sanctity!

The Lord is not feared because one does not see Him and one starts to doubt, besides that of his existence, also of his goodness and justice.

The most horrendous blasphemies are hurled against Him who, if He were to withdraw his hand from the world only for a moment, He would make it fall in an instant into ruin.

Fear the Lord, my daughter: that if He does not hurl bolts at every moment on this perverse and incredulous world, He does it only because simple and fearful souls beseech Him with groans and prayers to have compassion on all.

Observe his goodness in governing the universe and providing the necessities for every creature; but fear strongly his justice also, which is as infinite as his goodness and consider that his hand could fall heavily on the world.

Live trustingly in God, the good and merciful Father; but fear God also, who, as a severe Judge, will demand an account of everything and a strict account also of a useless word or of a wasted minute, of an insult made to a brother or of a charity denied.

Turn your gaze to passed centuries and reflect how provident God has been; moreover, scrutinizing history see also how the plan of God's love has gone about being realized in every moment: a plan of salvation whose centre was I myself who is speaking to you.

Just as I was at the centre of history, so I am at the centre of the life of every man.

With fear and trembling

Follow God in the fulfilment of his plan of love and salvation in your regard, with fear and trembling, with joy and love; you will gain the eternal wisdom that will make you see everything in its proper light.

Listen to his word which is truth and life, and try to put it into practice: for not even one syllable of it must be lost.

Listen to his inspirations, his counsels, his warnings, for God never talks uselessly and, though respecting the liberty of man, He desires to be obeyed, not so much for Himself as for you, for He only wants your earthly and eternal good.

Yes, earthly also, for no father has ever been more considerate of procuring the true good for his own children than Him who sees deep down the real needs of everyone and has the possibility of helping them.

Certainly your line of vision is very different to His and often you keep on asking yourselves why the Lord, who is infinitely good and loves you so much, permits this or does not allow the other. He behaves differently with you, because He sees things at a distance, in the plan of the salvation of everyone.

Therefore, rekindle your faith, my dear, and when you encounter crosses in life that seem unbearable to you, try not to swear or doubt the Providence of God: but have trust in Him, throw yourself into his heart! Fear only of offending Him; as for the rest have confidence because you are in good hands.

THE VICE OF PRIDE

April 7, 1968

Q. — *Here I am, Lord.*

A. — My beloved daughter, I will speak to you in this moment of a vice which not even the soul that follows Me is exempt. It is a certain self presumption, it is a mistaken way of imagining the gifts of God.

I intend speaking about the vice of pride.

I would prefer to speak about humility, a virtue so dear to me. But in order to speak to you about it I must show to you how ugly the contrary vice is.

To tell you how ugly this vice is, is not easy. It is a vice of the mind: but its malice and subtlety is so great that with much difficulty you can uncover it.

The first proud beings who, though cast into Hell, did not in the least yield in their pride, were the angels who rebelled against God. God had created them very beautiful and intelligent and with exceptional gifts: but purely gifts. They did not wish to recognize them as such, but as their own riches that ought to have made them equal to God.

Michael opposed these spirits who were usurping the rights and the glory of God and expelled them from Paradise, casting them into the infernal abyss.

The motive that drives one to be proud is the same for all.

As it was for the angels so it is for man: usurping God's rights, taking away from Him the glory due to Him, taking for ownership what is only a gift and even more a gift of love. You have received everything in life: nothing is inside you or outside you that has not been given to you.

Only that you acknowledge

Well then, the Lord who has given you everything desires only that you

acknowledge it, and that you be grateful to Him. He desires that you thank Him and that you use these gifts, which He has given you, to love Him and to serve Him: in reward He promises you Paradise.

You have received with the soul (for they are its gifts), memory, intelligence and will. They are the spiritual gifts that you need to carry out your duties in life.

There are those who succeed through one or the other of these gifts, which are a gift which everyone makes use of in a way different to the other having been distributed in different ways.

Well then, man very easily appropriates such gifts: he boasts about it as if they were his own, he despises whoever has less than him and (what grieves me most), he uses these gifts to think, say or do things that offend me in the depth of my Heart.

Man has received everything: life, health, faith, grace and he will receive salvation if he wants it. And yet, he lives as if everything had been given to him by chance, through sheer luck, through human will; and he does not bother about turning his gaze to his supreme Creator who expects only a thank you in order to increase those gifts that He, in spite of all, continually gives to him.

You understand how unhappy is the proud man who behaves like the spider stuck to the web hanging between two branches: he forgets the thread that comes from above, he detaches it thinking he is doing a good thing and finds himself wrapped up in the spider's web that kills him.

So, daughter, if you forget that in you everything proceeds from God and you shut yourself in, transforming yourself into a divinity, you ruin yourself spiritually because you remove the divine contacts and you prevent God from communicating to you.

I condemned pride

Certainly, because God abhors the proud and gives his grace to the humble.

In my mortal life repeatedly and clearly with rebukes and with parables I condemned pride which so offends the Lord. He, being truth by essence, cannot approve the behaviour of those who deny it, attributing virtues, merits, gifts to themselves while they are not personal riches, but things given freely and to be given back multiplied and with a very strict accounting of things.

Be humble, therefore, be sincere! If you notice something good in you, do not deny it because it would be contrary to truth, but attribute the merit to God, author of every good and who could, only by moving away from you for a moment, make you lose all.

Many boast of having led a holy life and compare themselves with others who have spent a life full of ups and downs and perhaps also of sins. But what merit do they have, if they have been preserved from evil, if they have felt the attraction for virtue?

Perhaps, if they had found themselves in the same situation of the others, they would have been worse. There is no sin so grave on earth that it cannot be committed by anyone.

Therefore, whoever has led a holy life, let him fear himself and, thanking the Lord, beg Him that He may always help him so that he does not fall. Do you recall David and Samson? Well then, they were considered pillars: and yet the word of a woman was enough to make them fall. And Judas did he not also work miracles following me? He dreamt of honours and glory: and behold he miserably fell.

Pride is a vice from which one with difficulty rises from if one lets it get out of hand, for the Lord God turns his back against the proud and takes away his help from them.

The song of humility

Imitate, my daughter, my holy Mother, who though having received incomparable gifts, never gloried in them, but always gave glory and honour to God who had enriched her with such gifts, even if She, more than any other creature had responded with her own will to the Holy Will of God by cooperating in the earnest work of an always greater perfection.

Recite often that song of humility that she let come out of her lips and out of her heart when she met up with her cousin Elizabeth and which expressed sentiments that dwelled continuously in her heart.

Yes, the soul of my Mother magnified God and rendered praise and glory continuously also for all creatures who, in the course of the centuries, would have blasphemed, hated and forgotten Him; especially those who, after having received all from their God, would have made use of his gift to offend Him.

My beloved daughter, receive the gifts that God gives you with gratitude and love. Do not think that they can be a reward, but receive them with fear because He will ask you for an account of them. Consider that others perhaps, having received less than you, have exceeded you in the perfection of their lives and in the attainment of high virtues.

Guard the gifts of God and do not waste them: use them for the benefit of the brethren, because all that is given to you is not personal wealth but common patrimony.

In this way, the more you receive with humility and the more you distribute, the more God will pour his gifts over you with which you render to Him on earth and in Heaven an infinite glory, in Me.

SIMPLE LIKE THE DOVES

April 8, 1968

Q. — *Jesus, I am ready for your lesson now.*

A. — Yes, dear daughter, I resume my teaching. I will come to you now speaking about the virtue of simplicity of which it is said: “Be simple like the doves.” Simplicity is a virtue of young children. And just as children attract the gaze

and the sympathy of adults, so whoever is simple in soul attracts my goodwill gazes and my Father's.

There is a command in the Gospel that I beg you, dear daughter, to remember often: *“Be like these young children, because if you will not be like them, you will not enter into the Kingdom of the Heavens.”*

To be young children comprises a general behaviour, made of trust, of goodness, of readiness to forgive, to forget, to love. Those that I have spelt out to you are the virtues proper of young children, always if brought up well.

The child, in fact, lives trustingly in the mother, whom he considers his best teacher, and in those persons who show him a little affection; he blindly abandons himself, he believes all that he is told even if they are things bigger than him. He trusts in whoever is near him. He thinks no evil and, if he does it, he straight away exposes his thoughts to the interested person.

With what ease does the young child forget: you also see it when a word is enough to divert him from his bitter sorrows and make him calm again.

If then you speak of pardon, see with what readiness he makes peace with all: so much so, that while mothers are still bickering amongst themselves to defend their children, they realize that they already have become friends again.

Beautiful simplicity of the young child, lacking in wickedness, hatred and unbelief!

How much those persons grieve me who after so much affections and so many gifts received, are continuously asking me: *“Will the Lord then love me?”*

If then one deals with faith, how much unbelief! My words are never enough, confirmed by miracles of every kind. It is not enough for my Church to unpack the truth in all its senses. It is not enough for the Pope to speak. They always have to say the “if”, the “but”: they are never convinced.

How beautiful it would be if they were to imitate the young children and welcome the truth in their hearts, in their minds and treasure it with a practical life!

Be simple

What's the worth of opposing the light thinking that perhaps it is darkness, to close the eyes in order not to see this light that comes from above, that would be giver of an inebriating joy, if it were welcomed?

Be simple, my children. With this I do not mean to exclude study and going into doctrine deeper, which rather is a grave duty especially for some categories of persons. In fact, the in depth study of the truths of the faith leads, if done well, to a greater knowledge of God's perfections and a greater love towards Him.

God does not condemn the mind desirous of truth and light (as to say, desirous of Him), but that intolerance of submitting one's mind to his clear and blindingly obvious teachings, which are the expression of his desires; that wanting to find error in all and that not wanting to admit the existence of mystery, an indispensable thing since the relationship between man and God is unequal.

In nature also mysteries exist that through the natural sciences can be studied

in depth, but in the life of God man cannot reach it with his reason. The disparity is too great; if one were able to discover all the secrets of God one would become like Him.

Be therefore, like children. Accept the whole truth that comes to you from the Gospel. Accept the explanations of it that come from my ministers who have had the authorisation.

Do not be proud, because in the simple acceptance of what is taught to you, resides in great part your earthly happiness and the eternal one.

The joy of believing is so beautiful for simple souls that they compel me to work true miracles of providence for them.

Yes, trust in the Lord, in Me who speaks to you: because my word is always truthful, more than the word of the mother to her child can be. Trust blindly, because I want your good: the true good, the one that will never pass away.

One other thing. The child appreciates what he receives and repays with affection. You also do the same: receive everything, give all your heart. Be not ungrateful: be grateful for what you receive.

I hold your attention on a quality of the child that makes him so dear. Even when you yell at him or cause him pain, a little later he sidles near you because he wants to make peace with you. He does not try to think if he was wrong or you were, he looks at you with pitiful eyes that ask for forgiveness and affection.

You also do always the same, my daughter, with everyone. From whatever side the offence came to you, do not quibble too much: become a child, be sorry, redouble the care and the affections. You will make the neighbour happy and you will make God happy who said: *"If you shall not be like these young children you will not enter the Kingdom of the Heavens."*

IF THERE WERE NO FAITH

April 9, 1968

Q. — *Jesus, forgive me if I have not been ready.*

A. — My dear daughter, turn your gaze in this moment on the world that surrounds you and you will see what desolation, what misery, what anxiety exists.

It would seem like an irreparable ruin if there were no faith which, changing and transforming everything, gives a new face to everything. I will speak to you therefore, in this lesson about the gift of faith.

It is a theological virtue whereby you believe in God, One and Triune; you believe in me, the Son of God incarnate; you believe in all the truths that were revealed to you by God himself and taught by the depository of my truth: the Church, my Immaculate Spouse.

This virtue that everyone receives as gift in Holy Baptism is so beautiful. It is like a light that pervades the mind and illuminates it. It is like a lamp that is entrusted alight and that is not extinguished, because it must illuminate the journey of life.

In fact, in the administration of the Sacrament of Baptism the faith is represented with the lit candle that is placed in the hands of the one being baptised and, if he is a newborn, in the hands of the god-father.

Do not think that one can easily do without the faith and that one can neglect the gift received!

Just as the traveller who must undertake a long journey, furnishes himself with the lamp that he will light during the night, so in the journey of life, so dark and uncertain, it is necessary to have this precious lamp, if one does not wish to run the risk of losing the road.

Try to increase it

Watch over yourself therefore, my daughter, so that this spiritual light may be preserved, which was given to you and try to increase it by exercising it and invoking the help of God so that He may preserve and increase it for you.

I have said to you that faith is necessary; now I add that it is indispensable, for without faith there is no salvation.

During my mortal life I asked often from those who wanted a miracle from me: *“Do you believe?”* and I scrutinized the hearts of whoever came near to me and I perceived the faith in someone who was touching me. Even if a lot of people were close to me, those who touched my heart with an ardent faith, so as to compel me to work miracles, were very few.

These made a divine and mysterious force emanate from me so great that if they had asked for the mountains to change place, they would have got it.

Faith is a divine virtue that gives strength. It was faith that gave the martyrs strength, so that they went happily to the most tremendous tortures singing and praising their God.

Faith is a virtue that becomes enormous in the practise of good and confirms it.

Faith and works

It has been said to you that faith without works is dead. And it is true because works are the practice of faith. If you believe and you do not perform good, you are one of those persons who love only by word.

Faith is like a code whose morality is practice. All must walk hand in hand, in the same direction: that is to say with a purpose to reach, a destination to conquer.

Faith gives life to works which, if they are not animated by this vital breath, threaten to remain only acts of natural goodness therefore, not deserving of the future life.

Believe therefore, in God, Creator and Lord of all. Believe in his infinite qualities, in his immense love for all, whereby wanting everyone saved, He arouses in many believers the desire to bring the teachings of the faith into the remotest corners of the earth.

And here permit me to give a special approval to those who, rejecting all conveniences, leave their own homeland in order to go far away where everything will be lacking to them, in order to spread my word and make my truth known. Great will be the merit and the reward in Heaven for these daring young men who, leaving all for me, will find everything increased a hundredfold in me.

Believe, my daughter, in me who speaks to you. Believe in my love.

I have said to you: *“No greater love has anyone than he who gives his life for his brethren.”* Well then, I gave my life for all and for each one of you. Believe me, I could not do more. Now I only require that you believe in so much love and then I pour out over your soul so much more grace and help.

Believe in my work of redemption accomplished for all and in the duty to collaborate in the plan of salvation of everyone.

Believe in the Church, believe in its teachings: I assist it particularly and continuously.

I assist Paul VI, my worthy minister and I illuminate him continuously. I will be beside him always, I mean to say alongside the Pope who now calls himself Paul; tomorrow he will change name, but he is always the Pope, my Vicar and my representative on earth.

Pray much for him who directs the fate of the Church and who, humanly speaking, has all the needs that every person who lives in this world has from health to rest. Often, instead, those things are lacking to him, so necessary for him, in order to be able to exercise his mandate. Pray, help him, obey him: you will be a comfort and support to him.

Believe and accept

Believe and accept his teachings because they come from me and, even though as man he can sin like you all, as head of the Church he cannot err through the continual assistance that he enjoys of the Holy Spirit and mine.

My Mother who is also Mother of the Church, because through the Holy Spirit she continuously generates her children, watch and pray beside her; she is grieved and weeps for so many ungrateful children who, after having received the gift of faith and with it the spiritual life, do not follow its teachings, they despise her, they combat her and would like to demolish the vital parts of Christianity.

Love the Church like my Mother her Teacher loves her, and do not let her be bad-mouthed in your presence. The powers of hell shall not prevail against her! And you know what I mean to say.

Through the centuries persecutions, struggles, heresies will arise, but the Church will always remain intact like the corner stone against which the hostile powers will be shattered.

Millions of martyrs will give their lives to affirm their faith in God and in the Church. With my name on their lips and in their hearts the true Christians will confront any danger and, waving the white banner given to them in Holy Baptism, they will reach the summit of the high mountain of eternal happiness.

TIME OF MERCY

April 10, 1968

Q. — *My Jesus, mercy!*

A. — Dear daughter, the Mercy of God is infinite as is infinite his justice and his love.

Doubting it is rendering grave offence to my Heart and to the entire Trinity. If in fact God were not full of mercy, I assure you that already the world would no longer be existing.

All that happens in the world is so enormous in its maliciousness that no one could imagine it such and so much. The most horrendous sins, the most nefarious crimes, the deepest betrayals: it is such a chain of evil that the eye of God, resting on the world, ought to withdraw itself nauseated.

From it ought to come a disastrous consequence: the complete ruin for man who, returning back to mud, forgets God and hurls himself against Him.

But just as the most tender of mothers, before her sick offspring, bends over and goes out of her way in a thousand ways to help him, so God, all mercy and love, feels for the man that He has created in his image and likeness, an immense compassion.

Expressed well, even if in an infinitely inferior way, because human, the mercy of God and mine, in the parables of the Good Samaritan, of the Prodigal Son and the Good Shepherd.

You can understand from them something of the immense love that God bears for men, no matter how wicked they may be and how I go in search of them with a tenderness that has no comparison on earth, not even in the heart of the most tender mother.

God forgives all, bears all, repairs all. He asks only that, after having made a mistake (and who does not make mistakes?), you turn to Him with a contrite mind in order to say to Him to forgive you. There is no sin so great that I am unable or unwilling to forgive.

As long as man is in the world and has the possibility therefore, of being redeemed, it is in the time of mercy. Only with death starts the time in which God, in his infinite goodness, rewards the good and punishes the wicked.

The gravest sin

Doubting the mercy of God is the gravest sin that one can commit because it

puts you in the condition of being lost irreparably. This is what Judas did, to whom up to the last I turned to tell him that I would have forgiven him. At his traitorous kiss I responded with an invitation of love, calling him: "Friend". At my call of friend it should have been enough for him to have responded invoking me "Jesus" (you know that Jesus means saviour) and I would have saved him, just as I saved the good thief who hung beside me on the tree of the cross.

Obstinacy in evil is what displeases my Heart the most. I know human weakness and I know with what ease man falls: I am disposed to help him, to lift him up again, to put him on my shoulders or on my Heart, just like the Good Shepherd with the lost sheep: the only thing needed for man, for how miserable he may be, is to address a word to me, a cry and for him to invoke my help; and I am there, bent over him, to speak the sweetest words to him, to give him all my Heart.

To doubt the divine Mercy is a grave sign of pride. (...)

If you doubt God's Mercy therefore, you render to Him an enormous offence more than the sin itself.

God is more desirous of forgiving than of punishing because He knows how much you have cost me and He would never like to permit that I, his Son, had shed all my Blood for nothing.

Run to my Heart therefore, as soon as you realize that you have made a mistake, dive into my Blood in the Sacrament of Penance and then take up the journey again with new vigour, confident in my pardon.

You know that when I forgive I forget.

THE WISDOM OF GOD

April 11, 1968

My daughter, the teaching that I wish to give you in this lesson shall be all hinged on great goodness.

I shall speak to you about Wisdom, a sublime virtue, through which you better know the worth of things that are to be appreciated, all the more you will despise the others that do not deserve to be loved.

Wisdom dwells in an absolute way in the mind of God. He showed it in the creation of the universe, which is like a talking book and He distributed everything in time and place with great goodness and perfection. By this you see in the sky myriads of stars that continuously perform their function or their journey. I mention the stars in order to point out to you all the celestial bodies that shine with their own light or are illuminated by the sun.

He established the sequence of the seasons whereby the earth, sprinkled by water, by snow, by dew and heated by the sun, would be able to produce in time and place what man needs.

Very wise laws govern nature and the entire world.

Then if you consider the structure of man, you must remain amazed at the perfection with which God, in his wisdom, constructed this human machine. One has

to be astonished admiring how the brain of man is able to be the steering mechanism of every movement of the human body and every action performed by it.

The infinite wisdom of God however, did not limit itself to the creation of material things, but it manifested itself especially in giving the spiritual life to man by means of the soul, which made him capable of being superior to any other creature. Through this soul, which God gave and gives to each man who comes into this world, he is capable of reasoning, of willing, of thinking and of loving.

The wisdom of God manifested itself in giving to the soul that splendour of sanctity, through grace, whereby it makes it live a second life, that is, of the divine life that prepares for eternal life.

Expression of love

All that is the work of God's wisdom and the expression of infinite love towards men.

To you also God gave the gift of wisdom. It is a special gift of the Holy Spirit. You received it on the day of Confirmation. It is like one of the seven rays that He emanates and with which He invests the children of God.

It is a gift, I said to you, through which you can understand the meagre value of all that passes: riches, honours, pleasures and the true value of what remains forever. Through this gift you can penetrate into the mysteries of God and understand in part its depths.

Wisdom lets you taste the things of God, the eternal truths and makes you grow in that second life, the spiritual and interior life, according to his directives.

The wise man knows how to distribute his time well because it is the money with which he gains eternity. He knows how to distribute his goods and his riches in equal measure, and helps his neighbour. He gives generously because he knows that by it he makes the Father happy, making he himself the neighbour's providence, while he also lives by his infinite Providence.

The wise man continuously accumulates spiritual riches that will be his eternal patrimony.

The Queen of Wisdom

The Queen of wisdom is my Mother. You invoke her with this title and it is very proper, for the Father poured over her all his gifts and the Holy Spirit, who took her for his Bride, equipped her with a wisdom so great that it exceeds that of the angels, inferior only to the wisdom of God. With this gift she directs the fate of the Church of which she is Mother and keeps track of every man in the spiritual life.

If you pay attention she will instruct you better than any teacher. Have you never observed how certain persons who do not know how to read nor write, how many wise things they say and how wisely they live?

It is my Mother who instructs them.

Sometimes these persons barely know how to say the Rosary and complain

about not knowing how to say those beautiful prayers that certain people read in books or say by mouth. But they, if you speak of Christian life, morals or things of God, know as much as a theologian. How do you explain it, if not with the direct intervention of my sweet Mother?

Pray to her therefore, my daughter, this sublime Creature where the uncreated Wisdom placed his abode, I myself, who chose her body, her heart as my first Tabernacle. She will teach you everything. Entrust yourself to her every time that you have to do some special important act so that it may be directed and illuminated by her.

If I was able to call myself the Incarnate Wisdom because the work of the Redemption is a continual explanation of the wisdom of God, and mine therefore, who puts everything to work in order to save man, the work of my Mother is that of a diligent and wise mother who makes use of every trick in order to keep her children on the right road and acts so that the necessary may not be lacking to these children.

Love her, I repeat to you, this wise Mother and go along with her desires: you will be happy one day when she will come to take you to bring you into the Kingdom of the Eternal Wisdom.

I THIRST FOR ALL SOULS

April 12, 1968, Good Friday

Q. — *Jesus, Mary, Joseph, I love you, save souls.*

A. — My daughter, in this night of sorrow I want to speak to you about myself who, hanging from the Cross, with arms opened, with head bowed, with heart ripped open, offered my life to the Father for the salvation of all men.

I cannot tell you how many and what my sufferings were, how great the desolation of my spirit in feeling myself abandoned not only by men (except for John and my Mother), but also by my Father whom I loved with an infinite love.

If the scourging, the crowning with thorns, the way to Calvary, with its falls and the crucifixion had tormented my body, the feeling of myself as if abandoned by my Father, tormented my spirit and this suffering was much greater than the other.

The greatest gift

I will keep on repeating to you the words that I said in those very sorrowful hours: *“Son, here is your Mother; Woman, here is your son!”*

The greatest gift that I could give to men on Calvary was this: to give you a Mother, my Mother. Yes, for John in that moment represented all humanity and she welcomed you all into her bosom, she clasped you to her heart.

To understand the greatness of this gift you ought to know the greatness of my Mother, in the order of nature and in the order of grace. Only in Paradise will you be capable of understanding it. Now I can only tell you that there never has existed, nor

will there ever exist a creature more beautiful, more holy, more powerful, more rich with grace and with love than her.

Receive this marvellous gift therefore, and remember your Mother for if I have entrusted you to her, to you I entrust her whom I loved so much and love. To her who shared my sufferings, who received me dead in her arms, to her who participated so much in my sorrows as to be justly called the co-Redemptrix of the human race!

Sorrowful Mother watch over your children! That none of them be lost! Wash them in my Blood, put them in your heart, cover them with your mantle, but that no one be lost. Too much, too much they have cost to the Mother and to the Son!

After having given to humanity and to you personally this precious gift, I said I thirsted: "Sitió!" This is the cry that I continuously address to every soul and to the entire world.

I thirst for you, for your love, for your holiness. I desire to dwell in your heart, to make my abode in it. I desire, I thirst for your happiness. I desire for you to collaborate with Me for the salvation of the world.

I thirst for souls

I thirst for souls, for all the souls whom I have created in my image and for the redemption of which I suffered indescribable pains.

Some Saints have understood me in this insatiable thirst and have my cry their own. "*Give me souls*", they used to say. And you, what are you doing to quench my thirst? What are you doing in order to save, in order to help me to save? Do you want to stay indifferent before a dying man who asks you something to drink? Oh, help me, I beg you! Help my Mother!

Do all that depends on you, all that you can. Do not let the smallest sacrifice slip away from you in order to come to the aid of so many poor ones who would be miserably lost.

Perhaps that small sacrifice is enough, that renunciation, the acceptance of that suffering in union with mine to obtain a ray of light, a conversion. Oh, help me, quench my thirst! I am not asking you for enormous sufferings, I am not asking you to leave neither home, nor homeland, not to be scourged, nor crowned with thorns, nor to be crucified: I ask you only to love me and to offer me all that you can... it will be a glass of water that quenches my thirst in my infinite thirst as a dying man.

After having said with these words that few understood and few understand, how great was the thirst, the desire for love and for souls, I felt even more bitterly the abandonment of my Father and I uttered a cry to Him: "*Father, my Father, why have you abandoned me?*"

The Father could not abandon Me because He was united with Me who too was and am God; but the miseries that covered Me were so great and the repugnance that my divinity felt for them was also so great that like a separation came about in Me: the divinity from the humanity. God, certainly could not separate himself from Me as Man because the union in one only Person was too deep.

Well then, in that moment of desolation were present to my gaze all those who, crushed by the weight of suffering, would have thought of being abandoned by

God.

Oh, how I understand this sorrow and how I would like to make all understand that God cannot abandon them, who in sorrow is much closer. The separation of the soul from God cannot happen except by sin: and also this separation is only apparent, because He never abandons the soul who is his vital breath and who belongs to Him.

I understand you

Only in hell will the complete separation come about. There, there is no breath, for the breath of the soul is God and the souls of the damned are not aware of Him, even if He is present with his justice.

Souls who live in desolation and think that God has abandoned you, that He has forgotten about you, that He does not love you: come to the foot of the Cross, look at me, listen to me. I understand you: I went through this suffering before you, I said before you: *“Father, why have you abandoned me?”* If then, dear children, under the wine-press of sorrow some expressions of despair and anguish might come out of your mouths, look at Me who has been an example for you in all, and say with me: *“Father, into your hands I entrust my spirit!”*

Yes, entrust to the Father the sorrows that afflict your souls, which are worse than those of the body. Lift yourselves up again, I beg you: do not doubt by fearing God’s abandonment.

I also from the top of the Cross saw God’s justice explode over me: I saw myself in the most intense desolation, and yet the Father was with me and in me. He suffered with me and for me and He loved me as he had loved me from all eternity.

Courage, suffering children: I am with you, the Father is with you and He loves you. Look above, look inside yourselves and you will find me hidden in your hearts to suffer with you; look around you and you will see how many suffer even more than you and how suffering can be transformed into joy when we make it a means of consolation and salvation for others.

“All is consummated!”, I said then. Yes, the sacrifice was accomplished. I had spent my day as my Father had willed and I was returning to my Father.

Dear children, everyone who comes into the world has a special mission to carry out: to every man a task is entrusted: what one refuses to do cannot be done by another. It is very important to know what God wants from everyone and to carry out in life his will.

So that arriving at the last day, on the summit of Calvary, you may be able to say: I have finished my day’s work for the Lord, I have accomplished my mission: now like the good thief who stood alongside You, Jesus, Paradise is awaiting me!

And I, through the merits of that Blood that I shed up to the last drop on the Cross, I promise you that I will reply to you: *“Today, yes today itself, you shall be with Me in my Kingdom!”*

LEARNING TO WAIT

April 13, 1968, Holy Saturday

Q. — *My Jesus, mercy!*

A. — My dear daughter, on this night of Parasceve permit me to stay with you on a topic that eludes the mind and the human heart, not so attentive in discerning sacred things and loving them.

I will speak to you about the virtue of patience.

This virtue is of great importance in life, for it is all an exercise of patience. One needs to learn to wait, one needs with patience to possess oneself.

You would like to see your desires, your dreams realised as soon as they appear to your eyes and you do not realize that nothing ever comes about precipitously, but all comes about in degrees.

God himself in his great and little works (even if God's works are never little), always acts by degrees, orderly, without haste, without clashing, learning to wait.

This is how He acted in the work of creation and this is how He always acts, in everything, in souls and in the world.

Always watch over yourself, dear daughter, and do not pretend to put yourself in God's place and to exceed Him.

Many of my children think they can give advice to Him and to teach Him how to carry out things according to their thinking. But the thoughts of God are far-seeing. He sees all in the plan of salvation of the whole world.

You also should see events in this way, of whatever kind they may be, for the purpose of your salvation and others. If you were to see things like so, you would leave all to those who have the duty, that is to God, for it is He who directs the world and you would trust in Him, sure that all that happens is for your greater good.

How much peace, how much control of oneself in the exercise of patience! The patient man spreads serenity, tranquillity and joy in his surroundings.

All will come to you

If you are patient, all will come to you and will ask you for advice and they will relate their troubles to you and you will be able to help them, do some good for them, calm them and, in a certain sense, make them happy.

You must exercise patience first of all with yourself. You would like to possess some virtues. Well then, no virtue is acquired in the blink of an eye, but gradually, with a continuous falling and getting up, with a continuous promising, taking one step forward day by day. The mount of holiness, which is identical to Calvary, we cannot climb it in one day.

God himself does not demand that and He also is patient; rather He sees with joy the efforts that a soul does in order to improve itself, even if after much time it becomes aware of being still at the point of departure.

You must exercise this precious virtue in the adversities and in the thousands of daily events. What seems an obstacle to you, due to human wickedness or God's lack of help, is simply the carrying out of his will which, through persons or things, realizes what is good for you.

Therefore, learn to be patient. Overcome evil with good. Overcome hatred with love. Reciprocate with smiles and kindness those who irritate you, tease you or disturb you with their manners. Be patient when they steal your precious time, and if it is not about murmuring or speaking of useless things, offer up voluntarily this sacrifice in order to listen to those who speak to you.

I will make you find again in its proper time what apparently you lose. I will bless your work and your undertakings and I will make you realize quickly what you could have done, perhaps also in a less perfect way, with more time at your disposal.

Be patient with all: with those who make you wait, with those who do not listen to you, with those who do not obey, with those who promise and do not keep, because I also am infinitely patient in all these things.

I stand at the door of the heart of man and I knock and beseech, desirous only of doing some good: and yet they make me wait. Many do not welcome me, despise me, do not believe me, let me talk uselessly when they do not insult me, blaspheme me, wound me and chase me far away from them.

The virtue of the strong

Patience with all, my daughter, because patience is the virtue of the strong.

I wished to show my patience in all my mortal life, right from my Mother's womb. Nine months I willed to stay hidden in her womb. As almighty God I could have presented myself to the world already as an adult man and not follow the common road.

Have you never thought how much patience I exercised in the expectation of my apostolic life? Thirty years of preparation, of obscure work, in a poor house, alongside two simple and humble creatures, while all the world was mine.

Thirty years of waiting for only three years of apostolate! In human terms they could have seemed thirty wasted years. And yet how necessary was this example for you so reckless in everything!

And in my apostolate life, how much patience! With coarse and incapable apostles, with the proud and lying Pharisees, with those who followed me solely for human motives, with those who wanted to stone me, with those who mistook me for a follower of Beelzebub, with those who listened to my words and then turned their backs, with those who mocked me, slandered me...

And at the end of this apostolate life, when I should have had to gather abundant fruits, well they all abandon me, one betrays me, another denies me, and I am dragged like a sheep to the slaughter on top of a mountain to be nailed onto the gallows of the cross.

How much patience, dear daughter! And you yourself complain many times for what you must put up with or undergo!...

I exercised my patience even after death. Three days I remained in the tomb.

I, who with one word raised up the dead, wished to be under the dominion of death for a good three days!

My whole mortal life has been an heroic exercise of patience.

But I cannot not talk to you about the patience practised in an heroic way also by my Mother and by my Foster Father. Follow them for an instant in their journeys and you will see two serene faces, two souls in peace, though in the midst of very bitter sorrows.

Review from the Annunciation and afterwards all the events: from Joseph's doubt to the trip to Bethlehem, the rejection of hospitality, the flight into Egypt, my loss in the Temple and so on; their life has been an exercise of the virtue of heroic patience, based on unshakeable faith in God, on humility and on control over one's self, always.

Therefore, ask God continuously for this virtue and let it be interceded for by my holy Parents; be certain too, that, in the exercise of it, your spiritual life will be strengthened and you shall have so much peace and serenity.

THE VOICE OF THE CONSCIENCE

April 14, 1968

Q. — My Jesus, mercy!

A. — Daughter, listen carefully to my words and try to understand them.

You will never be able to go along with everyone in their desires, because of too much disagreement between them; but if you want to be calm and certain of having done good, you must act as your conscience suggests to you, since the voice of the conscience is the same voice of God.

Every individual feels a great joy inside himself when he does good, a reproach if he does evil, approval for the good works and disapproval for the evil works. All feel this internal voice, unless not having ever listened to it, it has so totally grown faint as to no longer be heard.

He who listens to the voice of the conscience does not make a mistake. Even those who do not know the true God, by following this voice they can succeed in reaching eternal life.

My daughter, why do you many times get yourself upset? If a person approves your way of behaving, it is not for this that you are certain of behaving well; and if he disapproves of you, it is not because of it that you can say that you have done evil.

Instead listen to my voice, the voice of the conscience, which can be conflicting with that of men and if you feel peaceful be certain that God's judgement will be benevolent towards you.

Do not forget that God placed the law of good and evil inside you: therefore, you must do the former and flee the latter.

Therefore, reflect well before acting, interrogate your mind and your heart: your mind in order to know if the intention that moves you to act is right and your

heart in order to see if the action is good and if it can do some good to your neighbour.

Seeing these two requirements, proceed peacefully and do not turn yourself to the right and to the left to hear the voice of persons. Listen to the voice of the conscience that gives you its approval and be serene.

Always remember that even if the whole world were to praise you, it is not for this that you would become more good; and even if all were to disapprove you, it is not for this that you would become more evil and less holy. That which matters is the judgement of God who scrutinizes the hearts and sees deep down, because of every thought, word or action He will have to judge you.

Spiritual direction

Many souls however, in order to be better guided in the way of virtue and perfection, entrust themselves to a minister of mine, who directs the soul according to the lights that he receives from the Holy Spirit. It is a good thing and it is useful to entrust oneself like so, renouncing one's way of seeing things and one's will in order to accept that of another person, the more so if holy.

The renunciation of one's will is a great sacrifice and serves to keep humble and through obedience to validate not only the individual actions, but also the whole life in the smallest details. If you therefore, wish to behave in such a way, choose a wise and holy priest and blindly trust yourself to him.

For some souls, who find themselves in certain situations, I myself see to guiding them and I become, so to say, their spiritual director, whereby they have only to listen to my voice, which speaks to them in the depth of the heart in order to behave according to my thoughts.

Spiritual direction is praiseworthy, even though it may present at times dangers not indifferent: dangers for he who directs and for he who is directed. The esteem and affection that can unite these persons are sometimes a cause of lack of sincerity on one side or the other: on the part of he who entrusts himself in keeping hidden his own defects the most possible and on the part of he who directs in not pointing them out clearly.

Simple in all things

There also can be a waste of time on both sides, time that could be better spent more in prayer than in the discussion of certain situations and problems which, in the light of God, can easily be resolved.

Be simple in all things. Always act with sincerity and humility. Accept the counsels of those who know more than you and also of all others, for sometimes I permit for the little ones, the little children themselves, to speak with my voice; but above all listen to the voice of the conscience.

It is true that sometimes this voice can become disfigured and falsified: but you keep watch so that it may respect the will of God, his Law, my Gospel and you will not fail.

Remember well: the voice of the conscience is the voice of God: not listening to it means making mistakes and getting lost.

THE POINT OF ARRIVAL

April 15, 1968

My daughter, listen carefully to me and treasure my words, which are fruits of the infinite and eternal Wisdom.

Gather your forces and fight the good battle because great is the joy reserved for you in Heaven.

Not for nothing I ascended there and after my resurrection brought with Me all the souls who, in Limbo for centuries awaited their liberation. I entered triumphantly into Paradise where the Father and the Holy Spirit resided. As God however, I have always been with Them, since the Trinity, though being distinct, is inseparable.

I ascended to Heaven with my humanity hypostatically united to the divinity of the Son of God. What a joyful encounter with my Father! He wanted to glorify my Humanity, my Body that had been tormented so much, my Soul that had been in the most atrocious suffering.

My Father crowned me in the presence of all the angels and the saints who had lived desiring and hoping for my coming. He wanted at my coronation for my holy Mother to take part also, who had suffered almost as much as me; and if she had not asked me to return to earth to follow the Apostles, to help them and to instruct them how to spread the truth and in this way establish the Church in all the world, I would have kept her in Heaven.

But she preferred to sacrifice herself. In this way many years of suffering passed still, above all moral, for she was considered the Mother of an evildoer and a seducer, even if the little group of the Apostles, especially John and the first disciples, were very faithful.

The thought of Paradise

They then went far away from her for the needs of the apostolate; and only when she had a great desire to see them again or to instruct them on some truth, called by God, they returned to Palestine and remained for some days beside my Mother.

The thought of Paradise never abandoned them, even if all the material needs common to all men forced them to work, to eat and to rest.

Imitate their example, my daughter. Look to Heaven: and if you justly concern yourself with your interests, because even that falls within your duties, never lose sight of the end, the point of arrival, the infinite joy that awaits you up there. All passes quickly, but the happiness of Heaven is eternal.

Therefore, don't let it seem hard for you to suffer something for my sake, for I do not let myself be vanquished in generosity and everything will be repaid abundantly.

Make use of human things as means, not as ends, in order not to have to suffer too much in leaving them or losing them. Live day to day: do all the good that you can and at the end ask yourself: If the Father were to call me in this night for the rendering of accounts, what shall become of me? Many people have gone to bed at night and have not gotten up anymore in the morning.

Spend your days well, accomplish your mission, the one which I entrusted to you in the best way, asking me and my Mother continuously for help. And then be serene: nothing will happen to you that has not been foreseen from all eternity. What you do or will do shall have an eternal repercussion. Do so, therefore, that all may reverberate in Heaven: that is, that it may be worthy of an eternal reward of glory.

JUST BECAUSE GOOD

April 16, 1968

Q. — *Merciful Jesus, have mercy on us and on the whole world!*

A.— My daughter, write what I suggest to you and do not be afraid. So great is the mercy of God just as much is his justice; and it could not be otherwise, He being infinitely good.

Goodness does not exclude justice but completes it, just as Providence does not exclude foresight. Everything goes hand in hand on one unique track: that of God's perfections.

God is therefore, highly just because He is infinitely good.

Now I will expound to you some requirements of God's justice. He requires for his Law to be observed and gives to man grace and strength in order to be able to observe it. He wishes for his infinite love to be responded to by loving Him. He wishes for everyone to see in the brother another of themselves: that therefore, he be taken care of, be loved, be respected and his good sought, as you seek your own.

Through the observance of these things, which He commands you, God promises you an eternal reward: participation in his happiness and in his life (which you already begin to live in this world through grace), for all eternity.

Law of charity

What He orders you and desires from you, He wants solely for your good, for He is happy by Himself, and his happiness is not subjected to the behaviour of his children.

His Law is the Law of Charity and He wants for this virtue to be practised in all its senses and by all persons of whatever category or social condition. It could not be otherwise He himself being Love in essence. He, as your Creator and supreme Lord, had the right to impose his Laws on you; and you, as his creatures, would have had the obligation to observe them also against your will.

But God leaves you free: He respects your personality; and, though having

pointed out to you his way and his desires, He lets you to comport yourselves even differently.

Not that He may be indifferent as to whether you comport yourselves well or badly (it could not be so, because He loves you), but He leaves you free because only the action of he who is free has value. A forced action cannot be worthy of reward, nor can it be condemned with punishment.

It is all a plan of love that governs the world, where nothing happens by chance, but all is guided by a sure hand: not by a blind fatalism, but by an all clear-sightedness and by an immense goodness.

In consequence of this liberty and this love, God must at the end of days (that is after the death of each one), be a just judge rewarding those who observed his commands and his desires, and punishing those who did otherwise. For the former He has reserved Paradise, for the latter Hell.

They choose Hell spontaneously

I have already hinted to you about the happiness of Paradise when I spoke to you about eternal life. Now I want to give a hint of Hell to you. I say a hint, because if I were to tell you what is truly horrible in there, I assure you that you would be frightened to death from it.

Therefore, I only give you a hint of this place that God created and where the rebel angels were cast into.

This also is a gift of God's love: it is made not to send men there who are destined for Paradise (having already prepared a seat for each one of them), but to send only the impenitent there who, disobeying the Law of God, spontaneously choose Hell. And they choose it to the point that if God were to ask the damned if they desire to come out of that place, they would refuse so great is the hatred that they have towards God: hatred which they already nurtured for Him on earth.

What is there in Hell? You might ask Me. Imagine all that on earth is the most horrible, nauseous, suffocating; what provokes physical, spiritual and moral suffering: make a bundle of it and you will only have a shadow of what one suffers down there.

God is present in Hell with his infinite justice, but the damned man does not feel Him and does not see Him: therefore, the breath is missing, life is missing, He being the life of the soul.

In the Gospel I spoke about weeping, about fire, about the gnashing of teeth. Yes, there are all these things, not in the form you think, but in an infinitely superior form. The fire, for example, which burns without consuming itself, compared to the earthly one, is as if this latter one were painted, so great and continuous is the hellish fire that you cannot even imagine.

Waiting for the end of the world the souls suffer in Hell: then their bodies will go there also, which were companions in doing evil; but do not think that by this they suffer less: already from the moment in which they are cast into this prison of pain they begin to suffer as if they had the body also.

In this also, it happens that persons to whom a leg or an arm has been

amputated, sometimes they suffer as if they still had them. Well then, the suffering of the damned is complete and terrible in every sense.

You might ask me: *“But is it possible for God in his goodness to give out such tremendous punishments?”*

Yes, my daughter. It is exactly in consequence of this goodness infinitely just that the soul, who has hated and hates God up to the last moment, chooses to be cast into that place where he will be able to hate Him for all eternity.

You understand straight away how great this malice is and you can understand, at least in part, how, God though being the best of Fathers, must punish the rebellious son in such a terrible way.

Hell has been created for the rebel angels and God would like to see all men saved, He lets those go there who, deliberately and obstinately, want to go there.

Two roads lead to Eternity:

the one of innocence and penance, leads to the eternal life of glory;

the one of pleasure and selfishness (understood in every sense as lack of love), leads to eternal perdition.

To you the choice!

Q. — *Is it possible with the help of God to conquer Paradise?*

A. — Yes, it is possible but, exactly, you have to conquer it. Every conquest supposes a battle, every battle supposes sacrifice and sometimes shedding of blood.

To you the choice!

I spoke to you about Hell so that a holy fear may keep you always on your guard. Like one who stands on the edge of a precipice takes good care not to fall in, so think often about these truths that I am mincing into small pieces for you. Make them yours: receive them with fear and gratitude; because, if I speak to you about God's justice exercised in the most tremendous punishment that He has prepared, I do it with the same love and the same solicitude with which a mother warns her child about the dangers that hover around over him, and only in the desire that he avoids them...

My Merciful Jesus

(Mary) — Dear children, thank you for having come to this house so blessed by me. I bless you and I invite you to celebrate with fervour and joy the feast of my Merciful Jesus, infinitely good.

He wished for his feast to coincide with the Low Sunday that the early Christians celebrated after having received Baptism at Easter. Baptism gave to those neophytes the whiteness of the clothes that they wore. Well then, what they obtained through Baptism, to you is given through the Sacrament of Mercy.

Give my Jesus a chance to spread over your souls his infinite Mercy, by approaching worthily this great Sacrament which, if it is well prepared and received, can give you back the baptismal innocence and make your soul white as that little

garment that the priest placed on you on the day of your Baptism.

Invoke me on Sunday. And, as I assure you that I will be here with you and take part in the gathering in honour of my divine Son, I promise you a special assistance on these days, special helps and graces.

Do not be afraid of asking too much: the souls desirous of good are pleasing to the Lord, above all if they ask for others.

I bless you, children, and I await you on Sunday purified and sanctified by the holy Sacraments.

DIVINE KNOWLEDGE

April 17, 1968

Q. — *Jesus, forgive me. I beg you give me the usual lesson, for the good of my soul and for those of the community.*

A. — My daughter, listen to Me. Never doubt Me and my Word. I am not giving you vain knowledge, but divine knowledge: that which made the Saints, that which, getting deeper into the mysteries of God, tastes its beauty, loves its grandeur, feels its goodness and draws its fruits of holiness and Christian perfection.

Let the men of this world seek to know all the mysteries of creation too; for you I will be your knowledge and I will instruct you with patience, like the mother does with her child. I will teach you how to practise the virtues that I speak to you about, how to live the interior life, how to climb the summits of asceticism and communicate with Me, with your God.

Therefore, put your mind at my disposition, so that I may be able to make your intelligence more open and clear. Forget for a moment all the material worries that pester you daily. Your life is worth much more than them, like your body is worth much more than the foods it takes.

Listen to my invitation to continually overcome yourself, not seeking in anything your will but solely my approval, my glory and that of the Father. Place yourself before the Tabernacle where I reside day and night waiting for those hungry and thirsty for me, not only to give them the food of the soul, which is my Body, but also that spiritual nourishment, which is Knowledge of me.

Yes, with this food, which is also supernatural food, one gets to know and learns the necessity for sacrifice and draws the strength to overcome one's self.

This is the hardest battle: overcoming one's evil inclinations, from laziness to sensuality, from false esteem of oneself to moral depression, a sign of self-love: it is all a study that you must do with the help of the Knowledge that God keeps on giving to you, through his Holy Spirit who dwells with you.

Propose yourself therefore, everyday to ask the Lord with prayers and entreaties that He instruct your mind, that He give you food which invigorates your strength, so that you may be able to ascend the summit of sanctity.

Mediocrity sickens

Mediocrity sickens God. You have read it in the passages of Sacred Scripture: *“Since you are neither cold nor hot I will start by vomiting you far away from me.”*

Therefore shake off your torpor: that peace with your defects that makes you go back instead of ascending. Look at the example of the Saints who, overcoming themselves in all things, have reached that degree of grace that I desired, they have practised heroically the virtues of faith, of hope and of charity; penetrating into my Heart they discovered its greatness, the depth and the height of love, they imitated its humility and could well say that in this Heart is the fount of knowledge and holiness.

Imitate them, my daughter, and draw from this inexhaustible fount of holiness and grace all that you need in life. I, who lived the mortal life like any man, understand its necessities. I desire nothing else except that they be exposed to me so that I may come to help.

It is true that I provide for even before you ask: but it pleases me and this also enters into the plan of my Mercy that allows man, even in his smallness, to turn to a God in order to ask for help. Continually humble yourself before Him therefore, and pray to Him to illuminate your mind and He will be very happy to go along with you.

Be desirous for divine knowledge; and, just as the deer runs to the fount to quench its thirst, so you come to me and drink, *“for whoever drinks of the water that I shall give shall no longer thirst forever.”*

MORTIFICATION

April 18, 1968

Most dear daughter, here I am with you to teach you on what no one, or few, think about practising in life, while it is a thing of such importance that to omit it means not living life as a Christian.

I will speak to you about mortification and penance. Man possesses three faculties that are the three qualities of the soul: memory, intellect and will. Just as the memory and intellect must not be left idle because they get rusty, so the will is educated, strengthened, and always kept exercised, so that it may become strong in every individual if one does not wish to run the risk of becoming apathetic.

Control over one's will requires the law of mortification. It is a law to which man ought to be subjected right from birth. In fact, the mother begins to impose on her child the food at determined hours, and all that concerns him with a certain regularity. You can call this regularity order: in substance however, it is a mortification that you impose on him, in order to educate his will, with a law to which the health of the body is tied.

Little by little as the child grows, demands and defects grow with him. The former are to be controlled, the latter are to be repressed and taken away, whereupon the law of mortification becomes even more necessary.

Continuous vigilance

But also for the youth, as for the adult, this law is indispensable, because to it is tied the control of one's self and physical health; besides, together with other virtues, it is indispensable in order to be saved.

I do not mean by this to tell you that you must scourge yourself, or fast for your whole life; but a certain continuous moral fasting: a continuous vigilance over your senses, which accompanies the even material mortification of them, is indispensable. Whoever wishes to see all, hear all, receive all, will be ruined morally, spiritually and also physically.

Mortify your eyes, dear daughter, which one day will have to rest on the face of God: because the eyes are the window of the soul. Just as in certain circumstances you close the windows in order to prevent harmful things to enter into the surroundings or to the persons who dwell therein, so you must mortify the eyes taking away from you the relish of seeing what can harm the spirit and the soul.

If you permit your eyes to see everything, you will end up by making the eyes of the spirit sick, which do not support the introduction of dirty things, just like the eyes of the body do not tolerate not even a speck of dust that disturbs it.

Your eyes will be the more luminous and limpid as much as the eyes of the spirit are repaired from the ugly things of life through mortification

Good also material good

Mortify the throat and the tongue, dear daughter. And here I could talk to you about a double form of mortification, that goes from mortification in food to that of silence.

For the former I limit myself in making you observe a law that is purely hygienic, whereby its usefulness is reflected also on the health: choose those foods that do not content the palate so much, but that do you good.

For the rest, moderation is a good rule. Stuffing oneself, nibbling at every moment, satisfying the gullet, ruins the body physically and takes the mind away from the things of God, because it makes its belly a god.

That's why the Church intervenes: She wants the spiritual good and also material of her children. She intervenes therefore, with her laws of abstinence and fasting, exactly in order to regulate the body also, that is, to help her children in this sense.

Moreover, there is a mortification of the tongue even more important and it is that which puts one on guard from talking too much, from murmuring and from slander, from obscene talk and from blasphemy, from all that evil that man can commit with that gift so great that is the tongue.

I would just like, my daughter, for all men to provide themselves with a special seal to append to their mouth, which would not be taken off except when it had to be opened to sing the praises of God or to console, instruct and gladden the neighbour. What pains await those souls in Purgatory, who with the tongue have harmed in anyway their neighbour!

Watch, my daughter, over your mouth! Because if the proverb is true that you are used to saying: "The throat kills more than the sword", it is no less true that many persons are killed in honour by slander and innocence is killed by obscene talk. These massacres are very much greater than those that a war can produce.

Speak with moderation, my daughter: because he who speaks too much, often fails.

Mortify the tongue in this double sense: do not eat all that you want, and do not say at the right time and at the wrong time all that you know.

Spirit of sacrifice

Be prudent in order not to offend anyone with your talkativeness. Ponder the words: let them be good and sweet, persuasive if needed, few times strong if you have authority; but all protected by a holy mortification that moderates their tone makes and them effective.

Mortify the senses, your body: do not grant them more than the necessary. The body must be subjugated to the spirit, if you don't want it to kick back like the little donkey to whom is given an overabundance of oats. Impose on yourself to get up at a certain hour and to go to bed too at a reasonable hour, learning to renounce some entertainment that is not indispensable.

Mortification is like the fence that defends the purity of the young, which gives strength and self-control, which educates the character and infuses that spirit of sacrifice that must accompany man for his whole life, whatever may be the profession that he chooses or the vocation he follows. Without mortification, one will be incapable of commanding oneself or others.

A mother will not be capable of doing her duty to which she would renounce with great ease, and will not be able to teach her children to do theirs, if she had not made mortification her daily exercise.

And what is for a mother is also for all. The law of duty is a universal law, like the one of sorrow; in order to fulfil it a good dose of sacrifice is needed, without speaking of a continual sacrifice.

One arrives at this through mortification, which regulates everything in the light of God and gives an order and a meaning to life.

ALL FROM THE HAND OF GOD

April 19, 1968

My beloved daughter, listen to the lesson that I am about to impart to you and do not be afraid of anything. Do not lose courage, but in every thing learn to see the hand of God, who permits all for your greater good and for your spiritual benefit.

All is directed by the wise hand of God, who knows how to draw good also out of evil. No one can harm you if I do not want it or I do not permit it. Even if the action of whoever flings himself against you is wicked and sinful in itself, and for he who

does it, for you certainly it must be salutary. All depends on how you receive and utilize it.

The action of the doctor who uses the scalpel, in itself, it is painful: but it is advantageous for the sick person, even if he suffers from it; performed then by a wise doctor it gives health back to him.

Good also from evil

The wise doctor is God who guides the hand of man. Therefore, in everything learn to rise from the bottom up: never fling yourself against anyone, but submit yourself in all to the divine Will. No one can harm more than He permits or desires it: whereby you must in everything adore the divine Will. In this way you will learn to draw good also from evil.

Extinguish therefore, every sentiment of anger in you against anyone: forgive and love those who hurt you; rather pray and try to take away every motive of disagreement, so that peace, concord and love may return among you straight away. One only thing you must fear: that you might lose grace: all the rest is nothing.

Did I not say in the Gospel: *“Do not fear those who can kill the body, but the soul?”* Live in peace and with serenity, praising the Lord: when it rains or when the sun shines, when it is hot or cold, when it is good weather or bad weather. Also in the spiritual sense. Because rain or sun, cold or heat, they all serve to make the fruits ripen, just as spiritually they make the fruits of eternal life ripen.

The leech which, placed behind the ear, avidly sucks the bad blood, does not realize its usefulness, but in the hand of the doctor it is precious. So, my daughter, always try to see all that happens to you. Under this point of view and in the space of time, when things are seen with greater objectivity, you also will see the usefulness and the benefit of that suffering, mortification or offence which, when you received it, seemed so unjust and wicked.

Salutary bread

In life the misunderstandings, the mockeries and the betrayals are the daily bread: a tough bread in truth, but always a salutary bread that the Lord gives you.

Receive it from his hands with gratitude and love: you will smell the perfume and the fragrance of this salutary bread in such a way as to taste it and, if you ascend higher, you will ask for it yourself from God.

“Through hardships to the stars!” Yes, through many difficulties one arrives above; and if you seek with patience and serenity to overcome them, you will ascend right up to the stars, though carrying the cross: your satisfaction and your joy will be great. Maintain peace inside you, which is equivalent to maintaining the presence of the Lord. Live with Him, He alone is indispensable to you. All the rest passes away, crumbles and is destroyed.

Live loving the Lord and with Him embrace all the world. Remember always that God loves you infinitely. But you will not be rewarded in proportion to the degree of love that He bears you, but for that of your response to this love, in the

perfect adherence to his Will.

I, your Jesus, as if forgetting being the Son of God, I subjected myself to every humiliation in order to do the Will of the Father, and He glorified me in Heaven; so you, accepting those humiliations that come to you from men, but which are in God's plan of love, you will merit to be crowned with me in eternal glory.

GOD'S JUDGEMENT

April 20, 1968

My daughter, listen to me: renounce your way of thinking for a moment and place yourself trembling before me, who will have to be your severe judge one day.

All your life will be weighed on scales of the greatest accuracy, meaning a spiritual scale, which will check everything, everything: your words, your thoughts, your actions. Nothing will escape my severe judgement. You will see your life again as in a mirror, and you will see also what you could have done and did not do.

When however, you will be before the Supreme Judge repentance will no longer be possible: you will remain what you shall be, without possibility of change. I have said to you that you will be judged on thoughts, on words and on actions, but on the basis of love.

A testimony of love

Are your words full of love? Which is like saying: Have you brought peace, goodness, my teachings everywhere? Have you always used your speech to do good? Have you not sown discord or wounded your neighbour's honour? Have you responded to this gift of love which is the word, by sowing love?

The same interrogation can be made to the thoughts and to the actions. Yes, it will be asked of you if your life will have been a testimony of love, a gift of love. The Law is all here, and the judgement will be there: I said it to you in a thousand ways during my mortal life.

I had come to perfect the Law and to put an imprint of love where there was only legality: the law of forgiveness did not exist but only the one of vengeance; no love for enemies, but only the one for friends.

"Whoever will have said to his brother raca, which means fool, will be punished... Love also your enemies, do good to those who hate you, pray for those who persecute you... Never let the sun set on your anger. Do not give evil for evil, but good for evil." And do all your actions in the light of the sun, of the sun of Divine Love, "so that men, seeing them, may praise the Father who is in the Heavens..." So I spoke.

Does it seem hard for you to behave like this? Well then, consider that with the same measure, with the same measuring tape with which you measure, you will be measured. Consider that God will conduct himself with you, like you now conduct yourself, not so much with Him (in the sense that you pray to Him and tell Him you

love Him) but with your fellow man, with your neighbour, with your brother who lives next to you and with all the brethren of the world.

The family of God

Yes, for nobody must restrict one's own life neither for himself, nor for one's own family. The human family is the family of God: there is no need in the world to which you can be deaf or a stranger to.

Where your word made of love cannot reach, your thought will certainly reach; and with the thought the affection, and with it prayer. Affection and prayer will bring their benefits: they will bring their help to anyone: near or far.

However, do not forget that the neighbour that surrounds you, the neighbour of the whole world, also awaits your sacrifices, your gift of love. And it is logical.

If a mother were to say to her own son that she loved him, and then let him lack the necessary, where would her love be? That which is for the mother a duty, is also for the son towards her. Life ought to be all a mutual gift of love, made up also of words, thoughts, affections and above all of sacrifices, of renunciations made by one in favour of the other.

How different the world would be if there were less egocentricity and more altruism, less selfishness and more love! How much harmony there would be in families if one lived one for all and all for one! The sufferer would find comfort, the poor would receive help, the sick would be cured with more love: in short, no material or spiritual need would remain echo-less in the hearts of all.

All have need

Yes, all have something to give and can receive what they might need. You go to the bedside of a sick person, and she regrets not being able to do anything for anyone: but her life spent in suffering is an immense gift that she gives to humanity.

All have need of her: all the world of the healthy in body and perhaps sick in spirit. All those who carry out delicate offices in favour of men: from the doctor to the priest, from the journalist to the MP, from the lawyer to the judge, from the teacher to the director: all have need of being helped, so that their profession may be pivoted on love and on justice.

You understand that the gift that a sick woman, or a suffering soul, can give to all these persons is so great and that what the others can do for her is a very minor thing. How differently you will see things in Paradise, dear children! How many situations reversed!

How many persons you will see who led their lives in concealment, in humility, in silence and in goodness, asking for nothing and giving all: not materially, because they possessed nothing, but the riches of their hearts. You will see them in the high orbits of the saints, more than those who will have lived sensationally and loved little.

In silence and of goodness

I say to you again, dear daughter, and don't take it badly if I persist. Make your life a gift of love for humanity. Yes, because only by loving men one reaches God. It is like a side of the same face: one thing completes the other. Rather I can say to you that love of God cannot exist without love of neighbour.

Love everyone, mutually forgive one another, help each other. Be quicker to see the good than the evil, because, do you remember what I said in the Gospel? *"Do not try to take away the splinter from the eye of your brother, when there is a plank in yours."* Behave so that you possess the light of God in your eyes and then you may help the neighbour to see, because: *"A blind man cannot guide another blind man."*

Another thing still I want to say to you. You repeat to Me everyday, and also many times a day: *"Forgive us our trespasses, as we forgive those who trespass against us."* With these words you give Me a code and establish the measure for Me. Consider these things well. Consider that every time that you say it, you keep on repeating your judgement, good or bad: your absolution or your condemnation. For your God will do exactly that: He will do what you ask Him to do.

If you shall have forgiven (which corresponds to having loved, pitied, helped the neighbour, so as to feel yourself tranquil, because you have not brought any harm to him, and you have sought to help him in all), fear nothing: God's judgement will be full of goodness and mercy. He will welcome you into his arms because with the same abundant measure of goodness and love with which you have measured you will be measured.

PROMISES OF THE MERCIFUL JESUS

April 20, 1968

Q. — *Jesus, what do You want from me?*

A. — Write, my daughter. You will be the apostle of my Merciful Love and I will bless you and pour over you abundant graces and great gifts.

Thank you for the diffusion that you do of my Holy Face! I will bless those families in which my image will be exposed.

I will convert the sinners that live there, I will help the good to become perfect, the lukewarm to be fervent.

I will bless their interests, I will look after their needs and I will help them in every spiritual and material necessities of theirs.

Turn often to me, invoking me in this way: *"Merciful Jesus, we trust in You, have mercy on us and on the whole world."*

Have faith and trust: all that you do for me shall be repaid a hundredfold.

OBEDIENCE TO THE LAW OF GOD

April 21, 1968

My daughter, listen carefully to what I will tell you and do not take heed of the conflicting voices that come to you from many parts, because the truth is only one: accept it with great joy and make it the life of your life.

Do not forget that the Lord watches over you and assists you continuously. He watches over your mind, listens to the groaning of your heart, directs your will showing you continuously the way of Heaven. You must be docile to his voice, listen to his suggestions and, overcoming yourself, carry out his commands and his desires, following his trail.

Imitate the example of those who have preceded you, observing the Law of God, for they doing so reached the end, the eternal salvation. You have understood what I intend to speak to you about, true?

I will speak to you about obedience

The laws that regulate the whole universe are so perfect that you could call the whole an immense clock, whose author is God. If even one very little gear alone is removed from a clock, the most regular clock becomes a useless object.

The perfection of the universe

You can admire the perfection and the order that reigns in the universe, so perfect that it is possible for you to fix the time in which the sun will rise, when you will be able to discern the moon in its different phases, foresee when the first buds and the first flowers will sprout on the plants, when the early birds will arrive or when it will snow, blow a storm or rain, etc.

The laws of nature are obedient to the invisible hand of God, who directs and sustains them, since He has established them and preserves them.

The whole world that you perceive, even if for a small section, obeys the natural law established by God, and the beauty and the perfection sings his praises.

Also in the animal kingdom there are laws that regulate their nature; and you know accurately what their instincts are and their habits, so that you can also defend yourselves from them, if ferocious, or you can make use of them, if serviceable or able to be tamed.

Of the whole world, though God being the unquestioned Creator and Lord, man is its king.

The glory of God has been the principal reason for creation and the joy of man the secondary reason. For the joy of your heart, my daughter, the birds sing, the flowers sprout, the sun rises, and you ought from these things, lifting yourself up to God, spurt forth into a hymn of thanksgiving and praise.

Perfect order from a perfect obedience. Also for man it was supposed to be like this: he also had received his laws. Obeying them, there would always have been perfect harmony in the world.

Man dares to rebel

But man has been left free to follow God's commands, even if obedience would have been rewarded and disobedience punished. By reason of this liberty that God has granted him, and it is a very beautiful gift, only man in all creation dares to rebel against God.

What harm has he derived from it? You yourself in part can see and verify.

All that brings disorder in the world is the consequence of man's rebellion to the laws of God, to the natural and human laws.

God created man so that he would be happy in the dominion of himself and nature, which surrounds him. He equipped him with exceptional and marvellous gifts, through which he can discern good from evil. He impressed into his heart a natural law, He has given him a divine Law in the Commandments, and with the institution of the Church, God has given to humanity an infallible Teacher of truth.

To obey the natural law, to my Law, which comes to you through the Church, this is the perfect harmony, this is the happiness of the soul, this is the assured eternal glory.

Dear daughter, I spoke to you from the beginning about conflicting voices and you yourself can become aware of them. There are those who deny the existence of God, because it is easier and more convenient to deny Him. There are those who admit Him but relegate Him to the upper heavens, therefore too far away from man, whereby He cannot be interested in human events. There are those who, though admitting it, hate Him, because they consider Him the cause of all the evils that man himself brought upon himself with sin. There are those who do not believe in me, who is speaking to you, as Son of God, and reject my Law of universal love.

My Church

There are those who say they believe in me and do not want to accept that instruction of mine spurted forth from my Heart, which is my Church, which if it is defective in its members who comprise it, it is however perfect in the qualities that I have given it, in the means of sanctification that it holds at its disposal.

Directed as it is by the Holy Spirit, and made infallible, always living and always young from Him who is its soul, it is the sure means to get to Heaven. It is a total ingratitude, a disobedience, closing one's eyes in order not to see, in order not to hear, in order not to love Him who with his life gave to man all the means of salvation.

You at least, my daughter, love God and thank Him for that Law of universal love that He established: observe it with love, like a good son obeys his father; you will have so much peace and serenity and joy in your heart, for my yoke is sweet and my burden is light.

PRAYER

April 22, 1968

My daughter, listen to me well because I am about to teach you on an important topic dear to my Heart.

I will speak to you about the necessity of prayer.

I intend to talk to you about all those spiritual manifestations that serve to put oneself directly in communication with God.

I will tell you how much value prayer has, which I myself never abandoned during my mortal life, neither day nor night, whereby I can assure you that my life was a continual prayer.

Prayer is a raising of the soul and body to God, it is an immersion into the Divinity to study its attributes and bring back all those charisms and those teachings that man must practise, in order to draw the strength to continue on and persevere in good, in order to thank God for all that He continuously gives to each one and in order to make bonds of special and more firm spiritual friendship with Him. From all that you understand how important it is to pray.

It is important like the air is for breathing. In fact, prayer is the breath of the soul, it is the oxygen that nourishes the spiritual life. The life of man must be a continuous ascent towards the Supreme Good, but no one will be able to climb this Holy Mountain without a supernatural help that comes to him through prayer.

The greatness of God

Every soul has a different way of communicating with Me and the form does not matter at all. The most important thing is that you humble yourself before God and ask Him to be able to address your thought, affections and word to Him.

Many believe that prayer is an humiliation to which one must not lower himself, because they do not know what it consists of. No one would think they would be humbling themselves going to speak with the head of State; rather, they would consider it a desirable thing to render him humble services also.

Well then, if one thought about the greatness of God, certainly it would be considered a great honour to stay with Him. God is not a simple head of State, but the King of all creation and it is through his immense goodness, if He permits men to turn to Him, and to stay with Him in affable and affectionate conversation, setting out their needs to Him.

I repeat it to you, my daughter: prayer is the highest honour on the part of man and it is a great condescension on the part of God. If all understood this, no one would want to lose sight of the Lord nor spend their lives without remembering Him.

It is true that human life requires an activity of indispensable works because it is full of demands; that does not mean that every creature cannot raise himself to God also during his occupations, which are a part of the daily duties, and in this way transform even the most indifferent actions into real and proper prayer.

The formulas that you recite must help the mind to raise itself and to excite the affections of the heart; so much so that if they are not connected they have no value:

they are like words thrown to the wind.

That's why in the Gospel I said to you that *"Not he who will have said: Lord, Lord, will enter into the Kingdom of the Heavens, but he who does the will of my Father."* Because I was alluding to those who turn prayer into something that echoes in the air, which certainly does not touch the Father's heart.

I prayed long

You know how much then I insisted on the necessity of prayer saying to you: *"Pray without ceasing"*, and I gave you the example. Since as a child I prayed long with Mary and with Joseph who instructed me as man, and taught me the psalms and the hymns which then I would have recited in the synagogue and they spoke to me about the prophecies which I already knew and which they also knew by heart.

My Mother used to spend a good part of the night praying and her prayer was so pleasing to the Father. Through her petitions many chastisements were spared to men who allowed themselves be drawn into vice and the evil one.

Having grown in age I also joined her, in nightly prayer also, and I asked the Father for help in order to do my mission according to his divine Will.

I loved to retire to pray in a solitary place in order to better enter deeply in God.

It is true that I myself am the Son of God, but I had to give the example in all and as man I had to teach you how recourse to God must be continuous. I turned to God the Father before every important and secondary action; I directed it to Him, I asked for it to be blessed, to help me and to do it and I thanked Him after having done it.

If one learnt how to pray...

If the world learnt how to pray things would go differently!

There is a prayer that is especially dear to my Heart, and it is the Liturgical Prayer, the Prayer of the Church.

I myself pray with my Church, and whoever prays with her prays with me.

It is an immense choir to which the Angels of Heaven, the souls of Purgatory and all the just of the earth are united.

I myself am its Head.

Certainly, for all united one body alone is formed, my Mystical Body!

The principal prayer, which is the renewal of my sacrifice of the Cross, is the Holy Mass.

To speak to you about the importance of this prayer and this Sacrifice is not easy. Know however, that the world has still not fallen into ruin under the weight of its iniquities only because my sacrifice, my immolation is renewed continuously on the altars and because from every altar my entreaty ascends to the Father to have mercy on all men, good and wicked.

I said to you that I prayed my whole life and I pray now continuously on every altar, I pray incessantly from every Tabernacle.

Permit me to recall to you two moments of my mortal life in which prayer was more intense. Before the beginning of my Passion (after having, at the Last Supper, instituted the Holy Eucharist), I took with me Peter, James and John and I went inside the Garden of Olives where often times I went to pray.

Leaving them a short distance, I knelt down and immersed myself in a very deep prayer. In that instant appeared before my eyes all the pains that I would have had to bear, and my humanity was so upset and shaken by this thought, that I felt myself as if crushed under a winepress.

In this immense suffering, which you can understand in a certain sense, for the foreseeing of the evil which can happen to us is many times more painful than the evil itself, my body emitted an abundant sweat of blood.

The other moment of my life in which prayer assumed the value of a bloodcurdling cry that was raised to the Father, was in my crucifixion, when I turned to the Father. I felt Him angry with me, while I wanted to entrust to Him my last gasp which completed my mission.

In the moment of sorrow

If your whole life must be pivoted on prayer, that is, on continual recourse to God, it is especially in the moment of sorrow that you must turn to Him. Then the prayer will sanctify your suffering, it will alleviate it and make it acceptable to the Father.

The chalice of sorrow is always bitter: it is always painful to go right to the end; but if you will have recourse to God, He will send you a consoling angel, just as He sent him to me in the Garden, it does not matter under what form.

Perhaps it will be a good word by an affectionate person, perhaps a good thought, perhaps a sudden and un hoped for help. Do not desist from praying, do not let yourself become despondent. The Lord never abandons his children!

Believe, hope, weep if you like, but never abandon prayer. When all will seem lost, Heaven will open itself to you and I will say to you: *"This very day you will be with me in my Kingdom!"*

AT THE CENTRE OF LIFE

October 13, 1968

My daughter, do not worry yourself over the impression and the criticisms that the leaflets that you have had printed might meet and which will be spread in great quantities.

I assure you that they will do some good to souls, even if in many points they seem strictly personal things.

Never forget that in you I see reproduced all the souls who desire to love me, to follow me and consent to my desires. No one is therefore, excluded from starting, keeping and continuing a conversation with me.

Were you to know, my daughter, how much I desire for all men to talk to me

and to listen to me! How I would like to be at the centre of everyone's life, and to be the reason of existence of many of my children who instead forget me and let themselves be drawn by many insignificant trifles and by many evil things! I desire to linger and to speak to the hearts of all.

Lack of faith

I speak to the conscience of men, but my voice is often suffocated by an insensitivity to evil and by a repugnance to good that horrifies.

I speak through persons, but the scepticism and the lack of faith puts souls in doubt even if through a thousand manifestations and signs and miracles I demonstrate my presence. I am not listened to... No one wants to come near me... the ridiculous is feared... deception is feared and one lets one's self be deceived by the evil one to whom it is easy to lay snares to dissuade from good, from prayer and from faith.

Therefore, work with love, with alacrity, with perseverance and with trust. Sow good even if humanly you might gather criticisms, slanders or wrongs. Do not get upset.

This is the precious bread that nourishes souls, and what men will reserve for you: the daily bread of criticism, it is precious also for your spiritual life.

Therefore, with serenity give your bread that I give you, and receive what others give you with my permission, and for everything thank the High and Provident God.

COME BACK TO ME

January 8, 1969

If all men were to believe in my love, they would all be holy or at least happy. Instead I am not believed.

What more could I have done to show men that I loved them? Is there someone among you who let himself be put on a cross, who gave his blood to the last drop for his creatures? And yet it is as if I had done nothing.

I teach souls in all ways: I call them, I help them, I weave a very tight net around them. I do not want anyone to be lost. But, alas! They slip away from me, souls rebel against me; by force they break the net woven by my love and they move away from me, where there are poisoned waters and pastures.

Oh, children, my children!

Come to the paternal heart of your God! Believe me: nobody loves you as much as I do. I want your spiritual and material good. I want you good and happy. Do not forget my words.

Q. — Your complaint, Jesus, saddens me. Jesus, I would like to love You for all those who do not love You.

A. — Thank you, daughter. I accept your desire which, while it realizes a dream of mine in your regard, it helps you to practise charity in a universal way.

But I beg you, speak to all about my infinite Love for each one, and ask everyone to truly love me. If my children will love me, all will become beautiful. Their life will be transformed, it will become light, an offering, mutual giving, and the world will change.

Whoever finds me, finds life; he no longer feels the heaviness of the body, the call of the senses.

Whoever finds me, though feeling the satanic powers quivering around and in himself, is sure of victory. "Who is like God?" he who believes keeps on repeating, and in this cry he finds the strength to combat and overcome every difficulty.

Receive all that I have said to you as a message of love, which may serve as encouragement to renew all and each in the love of God, fount of every good and every happiness.

SIN

April 23, 1968

My daughter, listen to me and do not fear.

No one is exempt from sinning, but if you were to know the ugliness of sin, certainly you would pay more attention so as not fall in it and to flee any remote or proximate occasion, so as not to offend your God, with thoughts, words or deeds.

Always doubt yourself, because human weakness is great, and let it not happen that, presuming too much of yourself, you end up falling down and experience some bitter disappointments.

Be wary. Behave like a person to whom a very precious treasure has been entrusted to keep, the losing of which his life would be at risk.

Will is needed

The occasions for sinning that surrounds man are very many and with difficulty one can guard against. A lot of good will and the help of the Lord is needed. Just as to commit a sin the will is needed, so to escape it the will is needed.

From this choice doing good or avoiding evil depends. You are free, it is true, but you cannot be indifferent, just as God is not indifferent, since from this choice your happiness or unhappiness depends, and above all because sin offends Him who has created and redeemed you, and who desires to see you eternally happy in Heaven.

Therefore, reflect well: what is sin? It is a moving away from God and turning oneself towards creatures in order to find unlawful or forbidden satisfactions. It is turning your ego into a divinity, refusing to submit your mind (with your thoughts and tastes), your actions, your heart, with its affections, to the Law established by God. It is telling the Lord more with deeds than words: I do not want to serve You.

Man has been placed in the world to know, to love and to serve the Lord. To

know God through his works, through Revelation on the part of God himself and on my part, Son of God incarnate.

The marvellous works of God! You just have to open your eyes in order to see them and reason is simply enough to ascend from them to the Creator, like looking at a beautiful picture you think of its author.

Revelation then has come to you from the personages of the Old Testament who received commands and teachings directly from God, and handed them down in those inspired books that are like a great letter that God writes to humanity. And that part of Revelation that I gave you during my mortal life, letting you know some truths that you would not have been able to understand on your own? The Depository of this doctrine and Revelation is the Church, founded by me.

There is the Law

Well then, in the Church, with the doctrine, there is the Law, and with it the means to be able to observe it. Through the Church you can know God, his mysteries, his attributes and his Laws.

Knowing God (the deeper you know Him by the study of the truths that the Church teaches you), the more you will love Him. That's why I impart these lessons to you: I want to re-awaken in you and in your brethren, that love of God which is a duty and a happiness also in this life, through the knowledge of eternal truths.

The more one knows God the more one loves Him: it can be no other way! From this love derives the desire to please Him in everything, following not only his commands, but also his counsels and anticipating his desires, if possible.

When the love of God is powerful in a soul, almost automatically, this is carried to heroism. From this the host of saints, that of the martyrs who are certainly not limited to the number of those whom you commonly celebrate, but who in enormous numbers fill the celestial spheres.

Men ought to live in this way: learning to know God, to love Him with all the heart and obey his Laws. From this derives harmony in souls, in families and in the whole world.

Dragged down

Man, after the sin of his progenitors, is born carrying in himself the evil tendencies that incline him to evil. Made for Heaven, he feels himself dragged down.

The concupiscence of the senses and the attraction for the pleasures of the earth, make him forget the reason for which he had been created, and the end that he must reach.

The devil on his part, having rebelled against God, hates Him, and gives vent to his rage towards Him tempting man and seeking in every way to render him his slave.

It is fair to say: "*He who sins is a slave of sin.*" Certainly, because he is the slave also of Satan.

He who commits it, loses his freedom and if he does not take remedial action

straight away (turning to God, and seeking through the Sacraments to regain the lost grace), he will fall from sin into sin, like him who in a steep descent, slips, falls down the slope right to the bottom of the precipice.

Be careful, dear daughter, because what I am telling you, I am telling to all. Be careful also in the little things. Reconquer immediately the lost ground, go back on your steps, invoke God's help, ask for pardon and resume the journey with good will, in the desire to observe his Law.

What desolation!

In order to know the ugliness of sin, you ought to be able to see it with my eyes. I can speak to you about it because I know what it cost Me!

Death, and what death!

But I can give you also a pale human illustration which does not appear too hard to your eyes. Have you observed sometimes the golden fields of ripe grain? Well then, all of a sudden the sky darkens, lightning flashes, thunder sounds and hail and rain is unleashed. In a short time all is destroyed, the grain no longer is golden on the stem, but it is a mass of indefinable stuff. What desolation!

Just like this: you have a pale idea of what happens in souls that sin devastates and ruins.

If the soul, so miserably ruined, dies in this state, the ruin is eternal. Only recourse to God, or the help that others can obtain for it by praying for it, can raise it up again.

Now I will tell up to what point the Lord is great in his goodness.

If a sinner, fallen into the greatest vileness, turns to God and sincerely asks Him for pardon, God forgives him and forgets his sins no matter how great or numerous they may be. He however, does not forget the good his creature had done before sinning, whereby for this good He gives him merit, rather He returns it to him.

If, while he finds himself in sin he cannot gain anything for the eternal life because his condition as enemy of God does not permit it, God however, does not allow for the merits that the soul had acquired before sin to be lost.

The most awful day

See and bless the goodness and infinite mercy of God. Remember well however, that the most awful day of your life, is not when sorrow or misery or hunger, or any other awful thing knocks on your door, but that day in which you, moving away from God with sin, declared yourself his enemy: you have preferred your satisfactions and your pleasures to God's Law and you have lost that precious gift which He, with his death on the cross and shedding all his blood, had given you: the gift of Grace.

MAMMA CARMELA'S PUBLISHED WRITINGS

Titles in the original Italian editions:

Pensieri e Riflessioni	— published in 6 volumes
Gesù nostro Maestro	— published in 10 volumes
Maria, Madre e Maestra	— published in 25 volumes
I Santi, nostri intercessori	— one volume
Pellegrinaggi ed esercizi spirituali	— one volume

English Titles:

1. THOUGHTS AND REFLECTIONS

Six volumes in the series covering the period from March 14, 1968 to June 1, 1970 with 14 entries up to December 28, 1973. English translation under way.

- Volume I - 14 March 1968 to 23 April 1968.
- Volume II - 24 April 1968 to 23 June 1968.
- Volume III - 24 June 1968 to 29 September 1968.
- Volume IV - 1 October 1968 to 2 February 1969.
- Volume V - 2 February 1969 to 29 August 1969.
- Volume VI - 31 August 1969 to 28 December 1973.

2. JESUS OUR TEACHER

Ten volumes in the series starting from May 1, 1970 to October 26, 1978. English translation and publication undertaken by Divine Mercy Apostolate, Melbourne, Australia.

- Volume I - 1 May 1970 to 30 September 1971, published 2004.
- Volume II - 6 October 1971 to 25 May 1972, published 2005.
- Volume III - 29 May 1972 to 23 March 1973, published 2005.
- Volume IV - 29 March 1973 to 17 January 1974, published 2006.
- Volume V - 29 March 1973 to 17 January 1974, published 2006.
- Volume VI - 1 December 1974 to 9 October 1975, published 2006.
- Volume VII - 12 October 1975 to 25 June 1976, published 2006.
- Volume VIII - 29 June 1976 to 16 June 1977, published 2007.
- Volume IX - 17 June 1977 to 13 April 1978, published 2007.
- Volume X - 14 April 1978 to 26 October 1978, published 2007.

3. MARY, MOTHER AND TEACHER

Starting from June 15, 1969. English translation and publication undertaken by Divine Mercy Apostolate, Melbourne, Australia. Progress so far:

- Volume I - 15 June 1969 to 28 July 1970, published 2007.
- Volume II - 1 August 1970 to 30 March 1971, published 2008.
- Volume III - 2 April 1971 to 12 September 1971, published 2008.

- Volume IV -12 September 1971 to 30 January 1972, published 2008.
 Volume V -1 February 1972 to 31 May 1972, published 2008.
 Volume VI - 4 June 1972 to 12 November 1972, published 2009.
 Volume VII -14 November 1972 to 28 March 1973, published 2009.
 Volume VIII -1 April 1973 to 4 September 1973, published 2009.
 Volume IX - 5 September 1973 to 31 December 1973, published 2010.
 Volume X - 1 January 1974 to 19 April 1974, published 2010.
 Volume XI - 23 April 1974 to 26 September 1974
 Volume XII - 27 September 1974 to 28 January 1975
 Volume XIII - 29 January 1975 to 16 May 1975
 Volume XIV -18 May 1975 to 15 September 1975
 Volume XV -16 September 1975 to 11 January 1976
 Volume XVI -18 January 1976 to 30 April 1976
 Volume XVII -1 May 1976 to 3 October 1976
 Volume XVIII- 3 October 1976 to 12 January 1977
 Volume XIX -14 January 1977 to 10 April 1977
 Volume XX - 12 April 1977 to 6 July 1977
 Volume XXI - 7 July 1977 to 27 October 1977
 Volume XXII - 28 October 1977 to 22 January 1978
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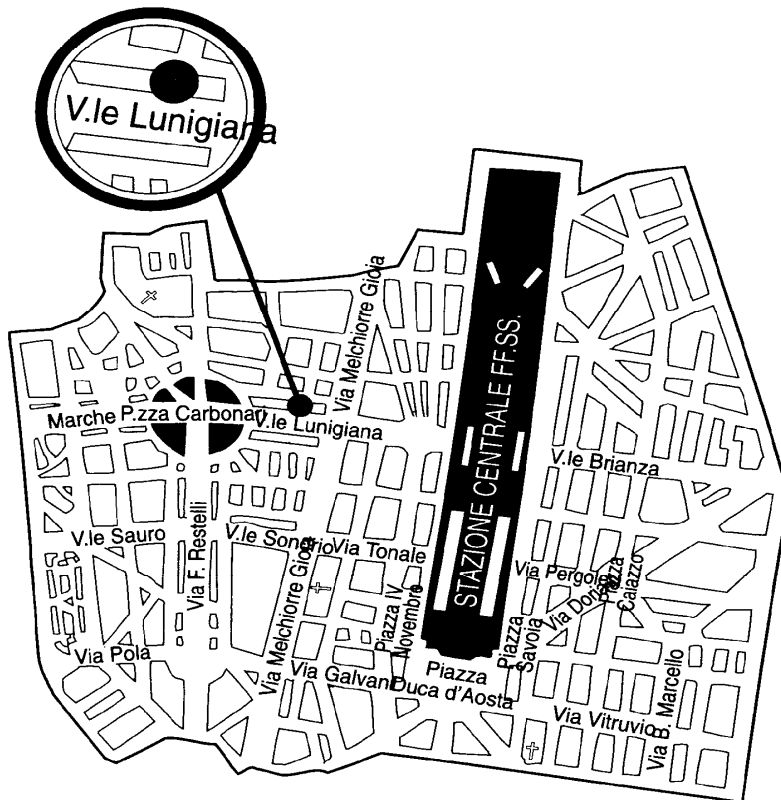
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**Cenacle of the
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Milan, Italy**

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THOUGHTS AND REFLECTIONS

FROM THE WRITINGS OF MAMMA CARMELA

The Message of Merciful Love was received by Mamma Carmela during a period which lasted some ten years, from 1968 to 1978. It ended in the year that Rome had at last lifted the suspension on the Divine Mercy revelations to Sister Faustina, who was subsequently canonised by Pope John Paul II on April 30, 2000 in St. Peter's, Rome.



In 1968, in the city of Milan, a widow with a large family, who had given her whole life to works of Mercy in her city, was praying one evening when she heard a voice that said: *“You will be another witness to my Divine Mercy. I will bless you and give you special graces. I ask your help as a beggar asks alms. Will you help Me? I want you to find new apostles, and once again spread my message of Merciful Love to the ends of this earth.”*

On March 22, 1970 Sister Faustina herself gave a message to Carmela and her Mother of Divine Love Prayer Group, she said: *“It is not the first time that I come among you, but it is the first time that I wish to speak. I am Sister Faustina and I ask you to make with particular devotion the Novena of Mercy, so that all men will begin to believe in the mystery of salvation, which is contained in the devotion to the Divine Mercy.”*

Carmela Carabelli was born in Melegnano, Italy on May 9, 1910. She died in the peace of Christ on November 25, 1978. Since 1968 she received, almost daily, messages from Jesus Christ as the Merciful Jesus, and from the Blessed Virgin as the Mother of Divine Love. She transcribed straight away into notebooks all that was said, without hesitation or correction afterwards, in the form of conversations with Jesus, who spoke about his Father, the Father of all men, and of his Mother, very tenderly; and so lovingly of his foster father St. Joseph, and about many other saintly people, and through this privileged person to all the world, for these writings are meant for all wish to seek and find God.

**“THOUGHTS AND REFLECTIONS” FIRST IN THE SERIES
COVERING THE PERIOD FROM
14 March 1968 to 23 April 1968**