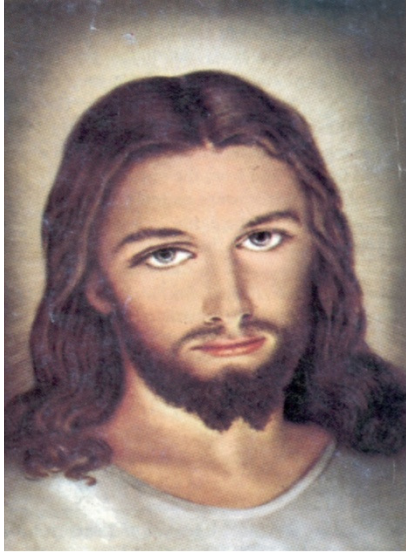




THOUGHTS AND REFLECTIONS

**from the writings of Mamma Carmela
Volume 2**



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: Stained glass image depicting Jesus Our Lord revealing the secrets of his most Sacred Heart to St. Margaret Mary Alacoque in one of his apparitions between 1673 and 1675, at Paray-le-Monial, France.

THOUGHTS AND REFLECTIONS

2

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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
Viale Lunigiana, 30 — 20125 Milan, Italy

Non-Commercial Edition

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CHRISTIAN PERFECTION

April 24, 1968

Write, my daughter. Do not be too eager to know what your spiritual elevation will be, since no one is able to judge, but tend more and more everyday to that perfection to which all Christians are called.

"Be perfect as your Father is perfect, who is in the heavens," I repeated to everyone in my mortal life, and I added that perfection is not an optional quality, but mandatory.

Man is perfectible and, just as he must grow physically in order not to be abnormal, so he must perfect himself spiritually in order not to remain a child forever.

It is true that I have said to you that *"if you will not be like little children you will never enter the Kingdom of the heavens."* That is understood by the virtues that man must possess: humility, simplicity, and the readiness to forgive and all the other qualities proper to the good child. I certainly was not exhorting you in the sense of remaining tiny, that is not to grow in the spiritual life, which would be an abnormality like the physical life.

Everything in the world is born, grows, develops and reaches maturity: this must also be in the spiritual realm.

The obligation to seek

You do not know what age you will reach, because you do not know when death comes, however, you do not sit down to wait. Even in the spiritual life you must behave like so.

You do not know when the Lord will ask you for an account of the state of your soul, and how far you have reached in the way of perfection. No matter: you have to strive every day to progress to reach the highest, not what you desire, but what God has set for you. Since you do not know to what extent the Lord wants you perfect, the obligation remains for you to desire and strive for the highest possible degree.

You might ask me in what this Christian perfection consists of. Let me explain: not all have the same degree of sight: there are those who see near and far, those who see only far and those who see only near. The perfect sight is the first, the others are defective, however, you can correct it by means of glasses and make them nearly perfect as the first.

In the spiritual life there is also a view, a way of seeing the things of God. Seeing them clearly in the light of God would be desirable and perfect, but many times it is not possible; our inability or lack of higher gifts do not allow us to see clearly.

One needs to, even in the spiritual life, provide oneself with means that might help us to illuminate the mind to distinguish and appreciate the things of the spirit. You are not alone in this search, and you do not walk aimlessly: you have in front of you my example, that of my Mother and the Saints, and you know that the summit to be reached is my Father.

In the best way

Here I come to the practical.

Your vision is perfect if you see well. Your hand is perfect if you have five fingers (note that it would not be so if it had six, because it would be something more than the normal man has), and it must move with ease in every way in order to be able to perform those jobs that are proper to it.

Now let us see in the spiritual realm. Everyone has some faculties, you have all received gifts. Do not ask and do not demand for extraordinary gifts, but use those that you possess in the best possible way: this is perfection. Have you received the gift of Grace: try to preserve it and to increase it.

The life of grace is a life of union with God. Try to make this union always more deeper, sincere and perfect. Yes, after all perfection is all here: to live in God, with God and for God. To live with Him who lives in you; through grace to become one with Him.

This is perfection: to merge in Him. And the deeper this union is the more perfect you become, which is like saying you become holy.

Grace works in you a transformation such that I can explain it this way to you: if you put an iron to

the fire to make it red-hot, when it is red-hot you no longer distinguish it from the fire itself, it takes on the same radiance and the same flame devours it. So is the soul in grace: she immerses herself in her God and acquires a divine radiance.

Some Saints, to whom I had granted to be able to see a soul in grace, prostrated themselves down to the ground to worship her believing to be in the presence of God himself.

The life of grace, the life of union with God, is the life of perfection because it requires constant vigilance on ones senses, on ones inclinations, on ones defects, to guard it.

It also requires the means to increase it. These you know them: they are the Sacraments which, received with devotion and desire, bring the soul to a spiritual improvement.

Meditation

But now I shall refer you to another means that the majority of Christians forget, and which is instead a powerful means to achieve perfection. I mean to speak to you about meditation and spiritual reading.

Meditation is like the spiritual food of the soul. Compare your virtues with those of God and the saints who already have reached Him and try to imitate them.

With meditation you make the eternal truths your own, you give the right value to things, you reveal before your eyes your flaws, which a superficial soul can hardly do and, knowing them, you can surely combat them well.

The usefulness of meditation to achieve perfection is great.

So great that I would tell you never to leave it, because as it was an infallible means for other saints, so it will be for you.

I cannot help but remind you how much is said in the Gospel about my Mother who saw, observed and pondered what was happening in and around Me. Well, she kept all those things then, in her heart.

Here is the fruit of meditation: to keep in ones heart the things of God!

My Mother kept them so well that she was able, after my death, to be the Teacher of the Apostles, the Mother of the nascent Church, and she was able to repeat to the early Christians the teachings that I myself had given her.

Learn, my daughter, to elevate your spirit from earth to Heaven, and from the meditation of my life, the mysteries and the virtues that are in it, to draw out the teachings necessary for your spiritual life and make you progress day by day, to the glory of God and your eternal glory.

TRUE SORROW FOR SINS

April 25, 1968

My daughter, listen well to my words to understand me well. I will tell you of something so important, so that those who make mistakes can obtain pardon from me.

I want to tell you about sorrow for sin.

Repentance for having committed a sin is the essential condition for the Lord to be able to pardon you. And it makes sense; even among you, it is much easier for you to learn to forgive each other if the offender shows himself to be grieved and repented of what he has done.

However, the sorrow for having offended God is more or less effective depending on the manner in which it is felt. You express suffering and pain through tears. They are a precious gift that lighten the pained heart just the same way that they express anguish.

But there are also useless tears, which you usually call crocodile tears when they are not accompanied by the resolve to not fall again under the sins of which you accuse yourself.

It is a grief

The real sorrow for sin that can be expressed also with tears, as Peter expressed it weeping bitterly after his perjury, is not a sensitive sorrow; this is not required although it is desirable.

Sorrow is a grief, and it is the result of a reasoning that, letting you see the greatness of God who is the offended one and your unworthiness, the ugliness of sin and the beauty of grace, the punishment that awaits you and the prize you lost, leads you to propose to yourself, before God, to never want to offend Him again.

Perhaps you will also be able to foresee that your weakness will lead you to fall again; this displeases you and for what depends on you, you commit yourself to flee the danger of sinning, at least the proximate danger.

If it is just the fear of hell that makes you abhor sin, it is an imperfect sorrow that cannot erase sin, except through the sacramental ministry in the Sacrament of Confession.

Thank me deeply for having instituted this Sacrament of Mercy that can give back to the soul light and innocence by that healthy washing in my blood, which is the blood of Mary, since she gave it to me.

You are grateful to those who generously give their own blood, even if only slightly, so that it can serve those who lack it or are in need. Well then, I shed all my blood up to the last drop for you and in the Sacrament of Confession I use it to redeem your souls.

Do not waste my gift. A confession badly made is an extra sin. Bring a heart contrite to confession: there is no sin, however great, that my Mercy cannot forgive. To receive the goodness and mercy of God is not possible, if for this Sacrament you prepare yourself lightly and therefore with other sins.

The intention

Confession is not so much a spilling the beans, but a filling with grace. But how can God give you grace while you do not ask Him for it, you do not appreciate it, and you do not feel the sorrow of having lost it?

Do not waste the gifts of God, I say again, so as not to add sin to sin. True sorrow is inseparable from the intention which is its logical consequence.

Therefore, bring to confession your intentions clearly defined. What is the value that you know that fire burns, that you have burned yourself many times, if then you continue to expose yourself to it or throwing yourself in or licking its flames? It is better for you to move away from it, to protect and defend yourself, to avoid the danger experienced on previous occasions.

From what I have said, you can understand how many confessions, especially in this Easter season, are made in an unworthy manner and are therefore real sacrileges. Tears are not required for a real sorrow but it pains me so much to see them wasted for so many futile things.

You grieve up to weeping bitterly for a material loss, an interest that goes wrong, an adversity or a small offense and you do not understand what a grave loss is that of God, of his friendship, his love and his Paradise.

Mend your ways, my children: let your hearts as hard as stone be softened, and let tears of repentance gush forth! Ask me for sorrow of sin as the most beautiful gift, because it is the means to resume and maintain loving relationships with Me

Simplicity and sincerity

Let yours be a sincere sorrow, that brings you to expose your sins to the confessor with simplicity, sincerity and clarity, because above the hand of the priest that can absolve you even if the accusation is false, stands the hand of God who can deny you absolution.

Do not fear the reproach of a man even if my minister, but the stern rebuke of God who speaks to your conscience. Do not forget that I forgave Peter his sin, the Magdalene hers.

To Peter, after a very deep and sincere repentance, I entrusted my Church, which, in its ministers, has been ordered to forgive not seven, but seventy times seven, ie an infinite number of times.

To the Magdalene, I forgave because the love that she bore me, after her conversion, was so great that it deserved to be remembered throughout the world forever.

These things I ask from you and from all those who approach the Sacrament of Confession: a sincere sorrow, made of love and resolve not to fall into sin again. Then with peace will enter into the hearts, light and joy.

Life will seem less severe, the troubles more bearable. These worries will be the most effective

penance which, combined with that of the priest, will serve to erase that penalty that awaits in Purgatory for those souls who have not had, for their sins, a truly perfect sorrow.

SPIRITUAL LAZINESS

April 26, 1968

Daughter, the lesson you are about to begin will focus on the theme of sloth or spiritual indolence. It is like a sleepiness of the soul that renders it incapable of doing good and of reacting to evil.

It is like a spiritual torpor that makes everything seem difficult, too difficult what requires even a small sacrifice. Like fervour, zeal and enthusiasm give to the soul the wings to continue in the ways of God, so laziness works the other way and destroys any ability to rise.

Take heed, dear child, from this defect because little by little it enters in the mind bringing that spiritual quiescence that will leave you untroubled with your defects, indifferent to the needs of others. Be assured too that the devil enjoys it very much, because it is not hard for him to drag a soul, which is like fallen into lethargy, to even worse things.

Therefore, try to be always awake and active, because just as your body needs movement and exercise making it flexible, efficient and suitable to toil and work, so your soul needs spiritual elasticity to rise up to Heaven, to practise the virtues that God wants to be practised, to make her always aroused, waiting for orders, and attentive to follow up and to carry out the desires of God.

Awake and active

Do you remember the parable that I told you in the Gospel: the foolish virgins and the wise virgins?

The behaviour of the former who, though knowing that the bridegroom was to come, fall blissfully asleep resting on the thought that they would be helped by others, is really the type of the lazy souls, who let the flame of love lack to the lamp, the oil of prayer, the desire of the meeting with the Bridegroom and vigilance over their senses so that the encounter with God, on the last day, may find them ready.

Wait upon, therefore, with renewed ardour, to everything that affects your spiritual life, with order, with precision, with regularity; do not neglect easily what can bring you to good and to virtue, but be constant and faithful to what you propose.

You can interrupt your good habits only when charity demands it or bad-health or a genuine need. Never spiritual indolence or coldness which could lead you to tepidity and, little by little, to indifference and to lack of faith and love!

If this costs sacrifice, remember that it is also a source of joy because it is rightly said that being with Jesus is a sweet Paradise.

In fact I never let myself be outdone in generosity, and whoever willingly sacrifices himself to be near me and follow me, I grant special gifts and spiritual joys in comparison with which the passing things of this world are worth nothing.

Do you remember during my mortal life those crowds who followed me hungry for truth, fasting for three days? Well then, I had so much compassion that I was compelled to work miracles: those souls eager for my words moved me!

My heart is enlarged

So I always do with whoever desires me and follows me. It is so great my desire to stay and make my home with you, with all men, with you my daughter, that every time that you express a desire equal to mine, my heart is enlarged and it is a great joy to make you content.

Do you remember my words before celebrating the Pasch, the last one of my mortal life: *"I have ardently desired to eat this Passover with you?"*

I spoke thus, and yet I knew what I was going up against. So great was the desire to be united more intimately with men through the Eucharist, that the most bitter sufferings did not stifle it.

My children, if you had even an inkling of my love for you, nothing would keep you from running and flying to meet me. So be steadfast in the path of good. Force your body to what is good for your soul, even if it occasionally rebels.

Know that your body is never satisfied with what you grant it: it will always ask you for something more, some greater satisfaction, more prolonged rest, some very dainty food or drink, and it will always be unhappy. The more you give it, the less it returns you, and it will become more and more incapable of helping the soul to rise.

The body to which all is granted remains inert or without doubt incapable of contending or competing. See what sacrifices athletes impose on themselves in order to be able to win!

The agility of the body, accustomed to sacrifice, gives to the soul spiritual agility that makes her suitable to ascend, to combat and to win; always, of course, with the help of God to whom she must continually have recourse.

The spiritual sleep

Dear daughter, do not let yourself be surprised by the spiritual sleep that is like a disease. Stay on the cutting edge, always ready to take flight, always ready for the encounter with your heavenly Spouse.

Tell yourself every day: I have to work today, to pray, to suffer for You, Lord. Today is the last day, this evening you will give me the reward ...

It could also be the last, you do not know; but if this encounter is expected and prepared for, it will be always the happiest encounter, an encounter of love that will last forever.

GOODNESS

April 27, 1968

Daughter, listen to me: I will speak to you of the goodness that you desire so much and that you should practise with everyone in imitation of your Father who is in the heavens. In fact the only true good person is God alone; men generally engage in sporadic acts of kindness because their nature is not led to goodness.

Goodness is that disposition of the mind to indulgence, to forgiveness, to compassion, to pity, to mercy.

Whoever is good is afraid of offending, he does not harbour grievances, he opens the heart to confidence, not taking into account his rank and social differences. For the good soul all are equal: rich and poor. He desires to help all; there is no suffering that does not have a deep echo in his heart.

He would like to help everyone, to dry every tear, heal every wound, to comfort those who suffer. Children attract him and he rejoices with them, the elderly seek him because they know they are understood.

To make everyone happy

The good person enjoys little things, is content with everything, accepts everything with great gratitude, gives everything generously, does not expect to be reciprocated.

He wants to make everyone happy. He hides his tears, his anxieties, his pains, he does not want to make anyone suffer because of him.

He sees all beautiful and all good. If he happens to see evil he does not mention it in order not to spread it; he asks forgiveness from God and in himself he excuses it; he finds the reason to excuse it if others speak, or is silent. He does not approve it but, knowing his weakness, he fears making judgments, therefore, he prefers to abstain.

Whoever is good resembles God. I tell you that he resembles because He is absolute goodness; even if man strives to be good, he can never reach it. At this goodness, with all the requirements that I have enumerated to you, you must aim modelling your heart on mine.

Say to me, during the day: *"Heart of Jesus infinitely good, make my heart to look like yours."*

Propose to do every day, some act of goodness, especially to those people who least attract you, towards whom you harbour some antipathy, towards those who have wronged you. These acts will be the beginning of a long chain that will little by little invest your whole life.

Propose to be more and more good than right. The Lord does not want to exercise justice in this life; as long as you are in the world he is willing to exercise mercy and, if he gives some specimens of his power and terror of his justice, he does it only because he wants to invite all to good and to conversion.

God will exercise justice in the other life, when he will give to each what he deserves.

Do you want to anticipate God? No, always be good. Be all good: you will never regret it.

You are accustomed to say a proverb that is very correct: *"It is always better to receive evil than to do it."* That's right: whoever tries to be good always and everywhere, will be more serene in life, will welcome all events calmly, he will calmly seek to overcome the difficulties without making life heavy for anyone.

Goodness is one of God's attributes, it is like a ray of an infinite sun who is called Love.

Strive to be good: of this sunbeam you will feel the heat, since God is good to all, but the good feel it's infinite tenderness.

It is true that for some it is not hard to be good, because they have a mild temperament, while for others it is very difficult to be so. What matters is the effort that one must constantly do, even if the outcome is not satisfactory; the merit will be in proportion to the effort made.

As the Lord forgives easily character defects: provided that there is no neglect in correcting it, so he takes into account also of a small effort that a soul makes to react on herself, to subdue her own nature, even if she does not always succeed.

Consider that God *"makes his sun rise on the good and the bad"*; in his immense goodness he calls all to his heart, he would like to clasp all to Himself in a single embrace.

Imitate Him, dear daughter: enlarge your heart and embrace spiritually the whole world, in the desire to love everyone and give to all goodness and joy.

DEATH

April 28, 1968

My daughter, now I talk to you about a subject so important as delicate, to which many avoid thinking about but which they will have to forcedly encounter one day: I intend to talk to you of death.

There will come a day when, even if you do not want to think about it, your life on earth will be truncated. If you are sick, medicines and varied treatments will be of no avail: you will have to leave the earth forever. The trial period will be over and the new, the real life will begin for you, which will be as you want it now.

Well then, how will your death be? By it eternity depends. How would you like it to be? As much as you would like it serene and quiet, you must not forget that death is the breakdown of human life: it will bring with it destruction and suffering, more or less great depending on the degree of knowledge you have.

It will be serene in the proportion on which you learn to put up with suffering, will you be spiritually prepared and morally strong to accept it.

A long letter

It will be a comfort for you to be surrounded by your loved ones, but they not being able to do anything for you, perhaps their presence will be more of a nuisance than of a comfort.

The only joy for you will be your God, the peace of your conscience, the desire for Paradise. It will be easy for you to think of these things, if they had been the subject of reflections and meditations during your whole life. Then it will be like the end of a long letter that you have written, day by day, addressing it to the Father.

Do you want your death to be peaceful? Make sure that your life is worthy of being offered to Him.

You are writing pages and pages of this notebook neatly and you mind if by chance you have to correct or stain the sheets; well then, behave as such also in the spiritual life.

Let the pages of your life, day by day, be written so neat and clean, full of good deeds that the Father's heart should rejoice and He should ultimately reward you.

Perform your works in the light of eternity; let the thought of death be familiar to you. She is the good sister who opens the gates of Heaven, even if she is relentless and does not look at anybody in the face.

I have to die

Even if she does not announce herself, you have to expect her every day, because you are sure she will come. If you look at her serenely and wait for her, it will be easy for you to welcome her when she comes. If you do not think about her and do not prepare for her coming, she will come just the same and it will be worse for you.

Let this thought therefore, be familiar with you: *"I have to die"* and you will see how in its light many things will change. Are you distressed perhaps because you gather little affection from persons to whom you have given everything? Do not worry, death will reinforce these affections because, finding there in Heaven, your children, your loved ones, the people you loved and benefitted they will really love you forever.

If now they are away from you it is only a temporary thing. You grieve because you would like to resolve your problems of family interest and you do not see yourself helped. Turn to those who have already arrived in port; trust in Providence and go forward with good will, day by day.

What you are not able to do, others will do it. Do everything that is in your power and do it with good intentions.

Do not expect thanks, nothing from anyone; expect the reward and an eternal prize only from God. Act always for his glory and He will glorify you one day, as He has glorified Me, the Father, for I have sought his glory.

You do not know where you will die, but know that wherever you shall be, at that moment I will be near you and if you are accustomed to think about me you will feel my presence and my help more effectively.

You do not know when the last hour will strike for you; but if for you to live or die will have been indifferent as long as you did the Will of God, you will be glad when it arrives; death will be for you the last act of offering and adhesion to his holy Will.

You will not be alone

Remember that you will not be alone, at the last moment. With Me, close to your soul, will be my Mother whom you loved so much throughout your whole life; there will be your Guardian Angel, St. Joseph, who protects his devotees especially in that last hour, and there will be your loved ones who have preceded you and who are desirous of finally seeing you with them.

This desire does not take away their happiness, because, in God they enjoy infinitely every good, and this cannot fail; but joy will be added to joy in knowing that other souls will join the ranks of the Saints.

So live serene and confident with this thought, avoiding evil and doing good.

Do not desire up to suffering the things that are not essential to the reaching of the end.

Do not be disturbed for all that you are missing and which you will not bring over there.

If it is permissible for you to wish for death to be finally with God, accept however, to continue to live in the midst of suffering which, being a source of merit, you have to accept as a gift of God.

Death will be the great liberation, which will open triumphantly for you the gates of Heaven.

Tighten your friendship with her; wherever you might meet her, let her always be welcome.

GRACE

April 29, 1968

Daughter, you are not always ready for my invitation that I repeatedly keep giving you. Remember that I am entrusting a special mission to you to which you must be faithful. You have to be glad to offer me this small sacrifice to which I have linked many graces. The present lesson will be very dear to your heart: I will speak to you about the beauty of Grace.

Sister of Jesus

I gave you this very beautiful gift on the day of your Baptism, and with it I made you the adoptive daughter of God, therefore, my sister (I am the only natural Son of God). Through this gift, you are able to attain Paradise, by adding your few merits to my infinite merits.

To tell you how much grace is worth is very simple. It is worth my Blood all spent up to the last drop to buy it and to give it to you.

After Adam and Eve lost the grace for themselves and all their descendants, no penance, no prayer, no sacrifice would be of value to obtain man's rehabilitation.

The distance that separates him from God is too great; the offence made was almost infinite, and only God himself would have been able to repair it. Just one drop of my Blood would have been enough to repair the sins of a thousand worlds, but I wanted for the Redemption to be superabundant, for some very simple reasons.

I would not have wanted for man to doubt its value. I wanted to show how ugly sin is, and how valuable grace is. Through it the soul assumes a divine beauty and new life clothes her, the life of God that dwells in her.

A divine value

Through it, everything is transformed and the most indifferent actions take on a special value, I would say an infinite value, as if they were made by myself, living in you.

It is like a dress, grace, which clothes the soul and it is not the same for everyone. As the dress fits the height of the person, so this supernatural dress is more or less big depending on the spiritual and moral stature of a soul.

By the degree of grace that you possess at death, will depend the degree of glory in Heaven. This gift, which you have gratuitously received, you must constantly guard like a precious treasure.

It is the most precious because it makes you a friend of God; without it, becoming his enemy, all that spiritual good collapses, that supernatural building that exists within you, and desolation and death enters.

Grace is a gift that you can continuously augment by desire, by the practice of the Christian virtues and with acts of love, by receiving the Sacraments with devotion.

You do not know to what degree of grace I want you to reach, so you must constantly strive to increase it. Grace is the most beautiful gift that you possess; try not to lose it.

Be careful and vigilant, therefore, pray to God and my Mother that they may help you to preserve it; retake the ground, as soon as you realize that you have fallen, by means of that healthy washing that is Confession, and then continue constantly on the road.

A day spent without grace is a day lost, because the value of your life depends on it.

SINCERITY

April 30, 1968

Here I am before you, dear child, to instruct you on a topic unknown to many who do not know Christian perfection, and therefore deny its existence. I intend to speak to you about sincerity.

Being sincere means being lovers of truth and having the courage to say it and defend it even at the cost of personal losses. Truth is the light of the mind and those who follow it do not walk in

darkness. I was able to say of being Truth in person, therefore, the light of the world.

My followers receive from the Church, my spouse, that spiritual patrimony which is called faith, that is, the whole truths that God the Father either directly or through the prophets, or through me, has given her. Do not be afraid of making mistakes receiving and maintaining the truth intact, because it is only one and it cannot change.

Loving the truth

Believe with all your mind, and love with all your heart the Truth that is eternal as God. Stay as dry land, not as the flag that flaps above it and with the wind turns to the right and to the left.

The martyrs did not hesitate who gave their lives for it. The Missionaries did not hesitate who left their country for it, and every family comfort in order to spread it.

And do you let yourself be intimidated by the first breath of headwind? Do you let yourself be taken in by fear of being ridiculed? Will human respect shut you in yourself? Peter also let himself be intimidated by a little servant, but to rehabilitate himself he had to weep bitter tears. Love truth, dear daughter, and be ready to defend it at all costs.

By defending the truth, you defend the Church, you defend me who am its Head, you defend the rights of God who is Truth itself, since the light comes from Him. *"Let your speech be yes, yes, no, no."* So I said to you in the Gospel, and so you must do and not adapt yourself to situations in order not to have trouble.

I, the Truth, have always proclaimed it. They wanted to stone me, they ordered me to be silent, but the force of truth asserted itself on the leaders who feigned devotion to the Law and duty, while they, in their hearts and secretly, betrayed them.

To set the truth

I never hid the truth, and how could I hide it if it was I myself? Learn to set the truth above your utility, so that its light, which enlightens your mind, may also be known by others.

The lantern is not lit for it be hidden under a bushel, but to illuminate the home and those who live in it. Let the light of truth and faith shine in your homes and all may be illuminated. Let truth vivify your works, let it be its soul.

Let all know that no pretence, no cheating, no personal interest is the motive and purpose of your actions. Performed in the light of the divine sun, carried out according to his will they do not ask other reward than to increase the glory of God and spread his light.

Be truthful in your life, dear children. Sincerity is the love of truth. It is like her beloved daughter. Accustom yourselves to being sincere in small things also, because in the meticulousness of sincerity there is a characteristic of perfection.

To be sincere does not mean to be impudent or to be imprudent or to lack in charity, because all these things are displeasing to my heart and they do not bring spiritual benefits to anyone.

You must know how to call a spade a spade with simplicity, with goodness; however, you must also make sure that that is a spade. I mean you have to make sure that what you assert is the truth and not the result of imagination, or hallucination. Love the study of eternal truths, deepen these truths because ignorance of them leads one to perform many mistakes in life.

Some Saints arrived at holiness and perfection because they sought the truth, invoked it and delved into it.

The truth is light

If you are competent, if you know well what you believe you can defend yourself from errors and combat them, preserving whole the truth as I have given it to you. So yes then the truth will set you free. And I'll explain to you: the truth is light, and whoever walks in the light is free. Sin is darkness, and those who sin grope in the dark, and lose the freedom to walk about. How can they know where to go, if they do not see?

One last thing I would like to tell you: always remember that the truthful man has God for father and that the father of lies is Satan.

If you want to have God as father never lie. Even before others the sincere man is held in consideration. You like to call them gentlemen.

I would like the world to be full of honest people who love the truth like and more than life.

PRUDENCE

May 1, 1968

My beloved daughter, the lesson that I will impart to you will be on a theme often named but very little known. I will speak to you about the virtue of prudence. This virtue is the result of others, whereby she cannot subsist without them.

Humility makes one fear oneself, it does not exalt itself, it does not exaggerate in enthusiasm, it does not presume in its strength, it does not flaunt its own merits, it does not enrich itself with those of others, it leaves to each his own. If it must speak of itself it does so with all sincerity, without simulation, always saying less than more.

Prudence goes hand in hand; she is like an inseparable sister. The humble man acts with prudence, the prudent man with humility. To be prudent means to be attentive in all things to avoid the dangers that surround you, to go with caution in all things, to ponder well what you do and avoid what is good to avoid. Prudence is wisdom: in fact it is more proper to adults. Children, boys, young men are more likely to be imprudent because they have less experience.

Silent virtue

Prudence does not make noise: she is silent, she is always accompanied by a sense of fear that makes her to be cautious in spreading news. She prefers to speak little than too much.

Prudence is the virtue required, indeed essential for those who lead. Better to reflect, and to be prudent than to be carried away by enthusiasm and being imprudent. You can be imprudent in speaking and your words can cause anxiety, unease, displeasure in the listener. Imprudent words can generate scandal, disrupt and disturb the conscience, take away peace from the listener.

Through an imprudence in reporting news that was to be kept secret there have been memorable troubles. Remember spies during the war. Well then, they collect the information that the imprudent let leak from mouth to mouth.

One can destroy, with imprudent words, the happiness of an individual, of families and of entire nations. Not for nothing is it one of the cardinal virtues, because it is at the foundation of the spiritual edifice. It is one of the hinges upon which Christian perfection rests.

One can be imprudent in acting. Whoever is imprudent in this sense is rash. He does not ponder things, he wants to see success straight away. He easily builds up and destroys as easily, as in the same way he gets excited, he gets depressed.

I could enumerate many consequences of this defect which, where it reigns, it brings enormous evil. I told you that the virtue of prudence is a cardinal virtue. It is like a pillar that supports the spiritual edifice. It is like a house, if you take away a pillar that supports it, it falls; so taking away prudence everything falls down, and a real spiritual disaster comes about.

Love this virtue a lot which is mentioned a lot but practised little, because you do not realize its usefulness; ask for it as a gift from my Mother who is called the most Prudent Virgin and from Joseph, who was the prudent man par excellence.

They let God act

It would be enough for you to want to glance for a moment at the life of these two creatures to see how prudence is manifested in their every action, in their every word. How many things they would have been able to say who guarded the Incarnate Wisdom.

But prudence suggested their silence. Maybe they could have reaped honour and applause, they preferred to reap humiliation, to be silent and to be prudent. They let God act in their place. They left God to defend them, for God to speak, for Him to enlighten every event.

This is what prudence is; never to trust oneself. To let God act in us, to let Him direct the various events of life and to remain under his orders.

Be prudent therefore, which means to be humble; be prudent, which means to be wise; be prudent, which means to be obedient.

Be prudent, which means to know how to control your mouth and your emotions; be prudent, which means to abandon oneself in peace in God, following his orders with love, with sincerity, with serenity and with joy.

Here, summarized for you briefly those virtues and qualities that walk hand in hand with that prudence that you must possess and teach.

SIMPLICITY

May 2, 1968

My daughter, now I will speak to you about the virtue of simplicity, a virtue so dear to my heart because it is the characteristic of children.

Children draw us and conquer us with their simple and naive ways, and I love to see this prerogative in everyone, since you have been told by me, in my mortal life: *"If you will not be like children, you will not enter into the Kingdom of the Heavens."* To be simple means also to resemble the angels who, being spirits, are by nature simple.

The opposite of simplicity is being complicated, that is, to make things more difficult, very difficult. I did for you in the Gospel a comparison to establish the degree of simplicity: *"Be simple as doves."* You see in fact these birds hopping through the streets, collect the grain that pious hands throw to them, and climb onto roofs. They willingly stay as a group, they avoid the mud and dirt. They compete with the children, from whom they let themselves be caressed, and from whose hands they accept the feed, without fear.

To living trustingly

So must behave the soul eager to conquer this virtue, with the neighbour and with God: to live trustingly. This does not mean being gullible, but being able to see in those who approach us also the good, the virtues or, if nothing else, the goodwill to conquer them. No one is completely without some good, as in everyone there is a tendency to evil, the capacity to perpetrate it and some obvious or hidden flaw.

Take the neighbour as he is, with his virtues and his defects, admiring the former and imitating them, flying over the defects from which no one is exempt, is simplicity.

I said again to you in the Gospel: *"If your eye is simple, your whole body shall be illuminated, because simplicity is also purity."* Everything is pure to the pure; simplicity helps you to live with more serenity. Through this virtue you live hand to mouth, each time overcoming the greatest difficulties that other people would make a tragedy.

If you think of the future you tremble with fear, you foresee the evil that can happen to you and you already suffer. But if you are simple like children, you do not worry about what you foresee, and which maybe will never happen.

Ask for help moment by moment, give thanks for what you receive and rejoice: in this way you avoid suffering and worries. Most of the crosses which accompany your life, are willed by you because you complicate things, because you want to direct them, you do not trust in Providence, you do not live by trust in God, you do not abandon yourselves into his arms. And yet it is not you who guide the events of life, as it is not you who directs the world; if you were more simple you would have fewer worries.

Just for today

Every day has its cares, I said to you, and to live day to day is so nice for you who do not know if on the morrow you will be still alive, to suffer. Say in the morning: *"Just for today I must suffer, just for today, with these sufferings, I have to prove to God that I love Him."*

In so doing you simplify things. If you think of breaking a bundle of wood in one go, you do not succeed, but if you take a stick at a time, you will be able to say to God: *"Give us this day our daily bread!"* I did not say the bread for the whole year! The Hebrews who in the desert gathered the manna for several days, saw it rot on them the day after: I love the people who live hand to mouth, by faith, by love, by trust, and I give them so much serenity and providence and peace.

Do not forget, for this, that you must busy yourself so that your obligations towards the neighbour may be fulfilled, and that you must perform your duties with precision and with justice for all.

What hurts you and makes you lose a lot of merits is excessive restlessness, and wanting do it yourself.

Do not forget that God wants you happy; if, with the simplicity of a child, you follow Him in his desires and his will, you can be so in this life also, and you will truly be able to say: *"I abound with joy in the midst of tribulations."*

TEMPTATIONS

May 3, 1968

Daughter, pay attention to what I will go on pointing out to you, and propose to translate into practice my teachings. Remember that nobody, no matter how perfect he may be, is exempted from being tempted, since exactly with temptation one tests whether the virtue is very firm.

Do not be distressed therefore, when you are tempted, because in that moment, if you know how to fight and win, your merits increase and the palm of victory awaits you. Temptation is a means to test your spiritual stature, without it you cannot be measured.

Temptation is a battle in which you measure your strength and sometimes ascertain your weakness.

In itself, temptation is an evil from which you must ask to be released; so in fact I taught you to do in the prayer of the Our Father, which I myself have taught you.

You must protect yourself against temptations not putting yourself in occasions; but when there are, you must react strongly, as the soldier takes steps to drive away the enemy on the battlefield.

I too was tempted at the beginning of my public life: I was tempted to pride. The Evil One showed me, from a high mountain, the world below and said to me: *"It will all be yours, if you worship me."*

Centre of the world

Even today, as then, the devil tempts man to pride and arrogance. He tempts him in such a subtle yet powerful and effective way. He shows him the usefulness of making one's way, of reinforcing one's personality, one's esteem.

He draws him with the desire to stand out, to possess, so that many give up and go in this way constituting a pedestal for themselves from which they look at the others, whom they consider as dead weight. Thus they come to think that the authors of their lives, their position, and their virtues and merits are themselves.

They make themselves the centre of the world! Even if they do not express this thought, because they still feel too small, in practice however, they have made a god of their ego. How concerned and determined you must be to overcome and conquer this temptation that can lead you to irreparable ruin!

My Heart, in fact, is tender for all the miseries of the world, and I welcome with goodness all those who turn to me for forgiveness and peace. But I resist the proud.

From those who want to do everything by themselves, I turn away and allow all sorts of evils. Sometimes they are financial failures, other times disappointments and bitterness. Persons who seemed to have arrived at the height of the sky suddenly collapse in an indescribable crash.

I make use of these things to make my children amend, even though those who have let themselves be seduced and deceived by the Evil One, and have let themselves be attracted by pride, with difficulty recognize my hand that strikes to raise up again and, even in the direst poverty, they remain proud.

Fear these temptations that are the worst because they lead to a number of other temptations and desires that are the consequence. Always put yourself last; not in the material sense, since, if you have been given a task of direction, you must do your duty, but in the sense of feeling yourself the last of all.

In the last place

You can always consider yourself the least rich in virtue, since you cannot measure the virtues of others that are hidden. However, you may know for sure that you are very inferior in virtue to many saints and know that, in proportion to the graces that you received, you have not come a long way in the way of perfection.

So thinking about yourself, studying and taking in the qualities of my Heart, especially humility, and seeking to discover in your peers the virtues that each one possesses, and the rights that each one has, it will be easy for you to chase away the devil with his flatteries that will seem fallacious and petty to you.

Then consider what I have said to you that from these temptations others follow, of greed for possessions, of selfishness, and others of all kinds; you will forget the most sacred duties in the name of rights that you boast, so as to arrive at not seeing the people who suffer, as long as you feel full of everything.

Remember that if many lose the faith, it is exactly because pride imposes on them selfish needs that they believe by right to indulge.

Ask for help

In front of temptation behave like this: ask me for help who desires you holy. Have recourse to my Mother who is the terror of the devil; she has crushed his head being immaculate, and never having fallen not even into the smallest fault or imperfection.

Invoke her, because her name is mighty in Heaven, on earth and in the depths; as a good and caring Mother, she will defend you.

Remember however, that you must want to overcome the temptations; therefore, along with prayer, the determined will to fight them is needed.

In front of some temptations do not pause not even for an instant. I am speaking about the temptations of impure sins. And not to go over them to scrutinize them and to ask yourself if you have fallen, or if you have gone along with them. Forget them, because the Evil One many times makes use of these afterthoughts to blacken the souls. Be convinced of your weakness, but be sure also of the strength that comes to you from God.

Do not be alarmed in danger, since those who love danger, fall into it; if you accidentally find yourself there, defend yourself with the means that I have pointed out to you. You will come out of the temptation fortified, victorious and full of merits.

TRUST IN GOD

May 4, 1968

Jesus - My daughter, write and ponder carefully what I will tell you. Renew in your heart the sorrow for sins to put you in a better position to please God. I will speak to you of a much needed virtue.

Carmela - *Lord, I understand exactly that everything comes from you, without you I cannot do anything.*

Jesus - I will speak to you now of the boundless trust that you must have in God.

He knows everything that you need, watches over you, protects you, guards you, helps you, lifts you up if you fall, scrutinizes your thoughts, is waiting anxiously for your affections.

You do not see me and it is good for you, because if you see me with eyes of faith, and equally live trustingly in me, you honour me because you trust my Word.

Know that I am close to you, like no one could be; live immersed in God, everywhere present. There is no place where He does not reside. As much as you might want to remove yourself from his gaze, you will not succeed. He sees all, hears all, scrutinizes all and knows all.

One day God will judge all. Therefore, live in his presence, He is infinite goodness, is the best of fathers. Have recourse to Him that He may illuminate you and dissipate your doubts; He is infinite wisdom.

Turn to Him in needs of any kind; even if He knows everything about you, He wants you to pray to Him; He is infinite providence.

Love Him, He is infinite Love; He has the right to be loved, and you have the honour and the duty to love Him. Abandon yourself blindly into his arms. Go along with Him in his desires. He just wants your good, your faithfulness.

For your own good

If sometimes He strikes you or criticizes you, or seems to hide, He does it for your own good: He wants to test your faith, your trust, your love. Never forget that God allows anything that can bring you spiritual benefits, and if you receive out of his hands all that happens to you, you will help Him to realize in you his plan of salvation.

Your job is just this: to witness Him in the world, among the brethren, because seeing you, all may follow Him and love Him.

Walk therefore in God's presence, and you will be perfect, since God is supreme perfection and if you trust in Him, He will instruct you, He will be your sweet Teacher.

Be docile to his teachings, do not rebel; you know what his Law is: it is the Law of love! Never forget it! Follow it with the docility of the lamb, and He will be for you the Good Shepherd.

Did I not tell you during my mortal life, when I, the Son of God, took on your nature and lived your life: *"I am the Good Shepherd who gives his life for his sheep"*? My sheep are all of you. You only have to follow me. Do not be mad and rebellious sheep, you would get into dangers; away from me there is no life and you would die of hunger.

I have portrayed myself in the guise of the good father who awaits the son who went away from home after having wanted the inheritance due to him. And I spoke to you about the joy of that return. But I beg you, you who are close to me: do not ever move away from me, and if you want to do a pleasing thing for me, immensely pleasing, bring me the lapsed!

Help me to save them

See how many do not know me, who do not love me! Some have known me and then forsake me, just like the prodigal son. I beg you, help me to save them! Give them the witness of Me with your life of faith, good works and love.

Show the joy of being in my service! Yes, my children, be joyful, be serene; have peace, true peace, the one that I give, the peace of a good conscience.

The joy of achievement; the one that the world mistakes for joy is but an illusion. There is a deep joy that I give: it is the joy of living in me and with me, who am infinite happiness.

I rejoice also that my children have recourse to my Mother and call her: my trust! Yes, yes, trust Her who lived your life full of torments and tribulations, abandoned in the arms of God, confident and serene, referring everything to Him, so that his Divine Will might be realized in Her.

Learn from her, listen to her, love her, follow her.

She is the way and the gate of Heaven. Whoever finds her finds me.

CHRISTIAN HOPE

May 5, 1968

My daughter, listen to me: it is Jesus speaking to you. Welcome with faith my word and translate it into practice. What does it matter that I speak to your ear or the heart? That I speak to your mind or inspire you? The important thing is that I speak to you and that you listen to me.

Receive my counsels with joy and my commands with respect. Obey and be docile.
Now I will speak to you about hope.

It is one of the theological virtues for which you hope that after this life you can attain eternal life in the glory of Paradise.

This certainty does not rest on your merits which, alone, would not avail to get such a reward, but on my infinite merits, I being the Son of God who, sacrificing myself on the cross, paid for you.

To use these merits you must be united to me and allow me to let my life flow in you.

Christian hope is founded on the truth of my words, which clearly told of the existence of a Glory, where I also went up after my Resurrection. *"I go up to my Father and your Father, my God and your God."* So I said to the apostles: *"I go to prepare a place for you, so that where I am you too may be."*

I went up to Heaven by my power, because there is the abode of God, the heavenly Jerusalem, Paradise.

Everything passes away here, life is short, it is a trial period, it is a pilgrimage; but the life of Heaven is eternal.

It is true that you must do good for God's sake more than for the reward that He will give you; but you must not despise, rather it must be an incentive and a spur to even more hope, the thought that, by doing so, you can please Him, and that a reward will be given you for everything.

Nothing will be lost

Nothing will be lost and, with the same precision with which your actions, thoughts and bad words will be scrutinized, those good ones will be rewarded up to giving you the reward also for a glass of water given for my sake.

You are so easy to lose heart in this world and make comparisons, and you do not think it's worth the while to be good because you see that the wicked triumph and the good suffer ... It is an enormous mistake that you make.

If I could explain to you what the enjoyment of God is, and how this vision brings with it all joy, you would not be afraid of facing martyrdom, of enduring every tribulation just to get there.

Oh, do not envy the party animals of this earth! I can say that in the meantime no one is exempt from sorrow as long as he is down here.

You see a person and she seems happy to you and you think that for her everything is going just fine. But you are wrong; you do not scrutinize hearts. Perhaps her moral suffering exceeds your physical suffering.

Suffering then, is more or less deep in proportion to the sensitivity of the individual. Everyone has his nature and his load to carry.

There are those who receive it with equanimity; realizing their responsibilities, they continue their journey. They know that life must be accepted and lived as it is, therefore, they do not burden it anymore for themselves or for others.

There are those who pause at every little hitch and make it a tragedy; they want to be helped, they inveigh against the rock that has hampered them and so on. As you see, being happy more or less depends on many factors, and above all on the moral formation, character and sensitivity.

To all the strength

It is true that many people seem particularly affected, and it seems that the sufferings follow each other in succession; but I give to all the necessary strength to carry the cross, if they ask me.

But they have to contribute with goodwill, looking at the sufferings on the bright side, receiving them as a gift (and they are, in reality), avoiding tormenting themselves at the thought of what might happen to them in the future.

You cannot predict what will happen to you, because everything is guided by my hand. Continuing on trustingly gives more serenity. I tell you so, my daughter: the majority of the crosses are made by yourselves.

Then there are the selfish who reject all suffering, and load their burden onto others. This is a second reason for the inequalities. But know, my children, that the cross, after I was raised upon it, is the instrument of salvation for each one of you and for the world.

Without the cross one does not get to Heaven.

Suffering is a means of purification, and if it is not given to you by God in this life, you will have to meet it in the other. No one is exempt.

So accept your cross daily, embracing it with love, just as I had gone to meet the executioner, who was to nail me on it. You will feel its weight less, you will feel helped by me and you will understand the value of suffering.

The road to Calvary is short and ends in Heaven. You must bring yourself there often with your mind.

Your hope is this: to reach God, to see Him face to face and enjoy Him for eternity.

Always keep this virtue alive and pass it on with good words: they will be of great comfort to those who suffer and a blessing for all.

One last thing I wish to suggest to you, daughter.

Love Mary, my Mother and yours intensely. She is the hope of Christians who trust in her. No one will be lost, if her name is invoked with faith and trust.

Mary means "bitter" and she, who has experienced life's disappointments and has tried them, is able to understand and relieve every suffering.

She is Heaven in soul and body. The hope has become reality, but she is waiting for you all, because a Mother like her cannot but be preoccupied about the children who are still in exile.

Mary, your Hope, invoke her today.

Mary, your Joy, tomorrow you will rejoice with her forever.

THE KINGDOM OF GOD

May 6, 1968

Daughter, listen to me. Constantly put your mind and your heart at my disposal, eager to do better my Will, and I will be your guide and your light.

Do not think that you lose time concerning yourself with me and my interests, because this indeed is time well spent.

"Thy Kingdom come" you ask in the "Our Father" and what you do, contributes to the realization of this desire of mine.

Working for the kingdom of God is the highest duty and honour. It is a duty because the Christian is a part of the Kingdom, and his commitment must be that of extending it and making it known.

I told you that my Kingdom is not of this world. In fact, the kingdoms of this world fade away as the people that comprise them pass away. Mine lasts forever because it concerns souls.

It is divided into three major parts, while forming a larger unit.

There is the kingdom of glory that has as its subjects the Saints who have already reached the end of their lives.

The kingdom of the suffering souls who are still waiting to get there. They still do not have the white wedding dress, in order to present themselves at the eternal banquet of the King. They are therefore, being purified.

The kingdom of the militants, who are fighting their battle. To these, who are not yet sure of reaching the Kingdom of Glory, because they can also refuse to fight, I give my help and my grace, most often not directly but by making use of others.

The thought and the desire to expand my kingdom comes from me. I arouse and encourage it; my desire of salvation embraces all men.

However, you must all ask it from the Father: *"Pray the Lord of the harvest to send many labourers into his Kingdom."*

Some requirements

To work in the vineyard of the Lord some requirements are needed.

The light that comes from God is needed. It clearly shows you the truth, and you esteem it and receive it with love and gratitude.

Enlightened by this divine light, you see clearly the superiority of the spiritual and eternal goods in comparison to what passes away with time.

Therefore, act in a consistent manner and, without neglecting what is essential for the earthly life, concern yourself more with the eternal life.

In this way you have understood what it means to be part of the Kingdom of God.

But you would be a useless servant if you did not care about your fellow man, and did not share with them the gifts of light and the teachings that I give to you.

He who follows me cannot withdraw selfishly into himself, and not worry about anyone else, because he would be found guilty before God.

You have to work for the Kingdom of God. Concern yourself primarily to possess it within you, through grace. I told you that without me you can do nothing.

Well then, it is the life of grace which unites you to me, and which allows my own life to circulate in you.

Let me live more and more in you, increasing this life of mine up to letting you be replaced by me.

Let your thoughts be mine, your words mine.

Let me live in you

I reign in souls: this is the Kingdom of my Will.

From the beams that will emanate from you, will come so much light on those who remember you. The first to enjoy this light will be your family members.

I desire to reign in families. I would like for everyone of them to be consecrated to me, and to become like a cenacle, where every day with my Mother I could break bread with all its members.

The bread of divine knowledge, the bread fragrant with love of harmony. Ah, how I rejoice when in families I am welcomed with desire, as in Nazareth by my Mother, as at Bethany by my friends! I would like for all families to be my family, where I could reign sovereign. Where I reign, love reigns, pain is shared, there is mutual help, peace and joy.

The family is a small cell of human society. When sanctified, society is automatically sanctified. In this way my kingdom is extended!

Work, children, to bring families to me. Extend your range of light and action. Let me enter by means of my Holy Face or my Sacred Heart in every home. I will draw to me even the most hardened hearts, I will conquer them, I will fill them with love, I will make them mine.

I desire to reign over everyone because I love you; and I want that one day for everyone to be united with my blessed who already enjoy, in my Kingdom, the eternal reward.

JESUS

May 7, 1968

My daughter, here I am with you for the usual lesson. Pay attention to what I say to you, and do not forget my words: I will speak to you about myself, the Son of God made Man to come to save you.

I existed from all eternity like the Father and the Holy Spirit, in the most perfect harmony and in the most perfect love. Only the desire to expand our love led us to create the world and to populate it with rational creatures, who returning the gift of life, the gift of love, would have loved us as well.

As a reward for this, after having lived on earth, talking with God and enjoying his natural and preternatural gifts, enriched by grace that made them saints and adoptive sons of God, they would have come to enjoy his vision and to live his life in Paradise.

You know that the devil tempted Eve, and that she tempted the man, Adam; whereby they both fell miserably together.

They lost everything they had received for themselves and for others. Sin entered the world, death, misery, hunger, strife, diseases, pain, and all those things that you yourself can see. It was an irreparable ruin.

However, before such evil, God, the highest good, was moved to pity and what the man was unable to do He himself thought to do. I explain to you: with sin man had become the enemy of God,

he had lost the grace and the right to Paradise. With his efforts alone he would not have been able to rise from that abyss into which he had fallen.

The hand of God

The hand of God was needed again. God himself had to repair the offence that man had given to Him with disobedience.

And so the Father sent me into the world so that, clothing me with your human nature, I could with Blood, with the sacrifice of my life and with my merits, repair the injury done to God and to reopen the gates of Heaven to man who would have been irremediably lost.

Just as the Creation had been a gift of love, so the redemption has been an immense gift of love. You know how was my mortal life, what privations, what suffering I underwent, what kind of death I met. Everything was inspired by an infinite love, by the desire to save everyone.

During my mortal life, by example and word, I taught how man must think and act, how to love and forgive, how to live and die to join me in glory. My Gospel, the good news, is the code of all time and for all men; it is a message of love for all creatures.

Do not neglect the reading of the Gospel! Listen to it when it is announced, as if it came from my own living voice; and translate it into practice. Be a living Gospel. The world does not believe in words, it believes more in facts.

Act according to my teachings: they are so simple! You can summarize them in these two commandments: love God with your whole self and love your neighbour as yourself, for love of God.

It is like saying: put God at the centre of your life and do to the neighbour all that you would like to be done to you.

I passed by on earth doing good. So you too, do the same. Prepare yourself a deathbed full of good works that you will have accumulated, day after day. No day must be empty of them; propose in the morning what you will do during the day. Examine yourself, in the evening, if you did what you had proposed.

Spread good, love everyone and help everybody. If you do not possess wealth, give the spiritual riches that come from your word, from your prayers and from your affection.

If, on examining yourself in the evening, you find that you have loved God and of having done for your neighbour all the good that you could, be serene; at the end of your days, you will encounter my serene Face. And I myself will tell you: *"Come blessed of my Father to enjoy the reward that He has prepared for you."*

I make you a final recommendation.

Do with due care what you have to do, in order to do it the best way. Of me one was able to say that I did everything well. You do the same too.

Put all the goodwill in carrying out any work, even the most indifferent or littlest.

Make every effort, especially in the practices of piety and in the things of God, to do them with love and care, with the sole thought of pleasing God

In this way, the goal of Christian perfection can be achieved, and it also brings benefits in human life. A job well done, will not have to be redone and will bring advantages of time and also material satisfaction.

Your prayers and your good deeds done well, will be pleasing to the Father and to me, and worthy of being heard, worthy of eternal reward.

MARY MEDIATRIX OF GRACES

May 8, 1968

Daughter, I am here to instruct you on a thing of special importance. I will speak to you of the power of Mary, as Mediatrix of all grace. I will let you know a little about my sainted Mother.

As the dawn precedes the sun, so the birth of my Mother marked my arrival in the world. She had been foretold from the very beginning of the world as the One who would have crushed the head of Satan.

The prophets talked about it when they said that I would be born of a Virgin. The beautiful, wise and prudent women of the Old Testament depicted her.

Esther, who presented herself to King Assuerus to obtain the grace for her people, portrayed Mary who continually presents herself to the Father to ask for mercy for all men.

And as Assuerus let himself be moved, so my Father and yours is overcome by her beauty, by the splendour of the soul and the body of Mary, her beloved daughter, spouse of the Holy Spirit, Mother of his Son.

Assuerus spared the Hebrew people for the sake of Esther; the Father, if once again He takes pity on you, it is because Mary's intercession has the upper hand on his heart and forces him to use mercy instead of justice.

The ancient Judith, who cut the head of Holofernes and freed the people from the attacks of the enemy, speaks to us of Mary who, strong with the power of God, overcomes the demons who sow sin, hatred, discord and death in the world.

Mary is the new Eve who gives the world the new Adam.

It is like a rehabilitation, a rebirth, a new era and a new world that begins with the birth of this marvellous woman, full of grace, the Immaculate One. With her coming the world can look to the future with serenity.

She will bring the Redeemer and will be the Co-Redemptrix. All will find in her a Mother; in her they will find help and salvation.

Maternal heart

No creature was or will be more good and holier than her. Her heart is modelled on my own, and there is no misery, suffering or pain that she remains indifferent to. Every tear has a repercussion on her motherly heart, whereby she desires, is willing and is able to help everyone. I told you she can help everyone because she is powerful by the gift of God, indeed she is omnipotent by grace.

A good son can deny nothing to the good mother who asks for favours. So it is between me and Mary. Indeed, God has determined that every grace, which is granted to men, pass through her hands.

God can deny her nothing because she has paid with sorrow and love what she asks, and she deserves all by the goodness and the confidence with which she seeks. Imitate her, children, my sweet Mother, when you want to be heard in some of your needs.

Do not be satisfied to ask with your lips, do not be discouraged when you see that you are not heard.

I told you, in my mortal life, that some demons are driven out by prayer and fasting. You also do likewise: join to the prayer made in God's grace, a bit of penance, some sacrifices. Accept and offer up your sufferings to the Lord, and He cannot fail to hear you, because He will see most holy Mary reproduced in you.

Turn to her in prayer to make it more effective, and have trust.

Eternally children

All that is good for you will be accorded to you. You are not able to judge whether what you ask is good or bad for you. A child does not realize that if he wants to play with a knife, the mother can deny it to him because it is dangerous, and he cries and despairs.

You are eternally like children; you believe that you need everything that you ask for, but God sees farther and knows what you really need. Ask therefore, through the intercession of my Mother, ask for everything, but let God decide and entrust yourselves to his divine will.

Love her, make her known and loved, my Mother!

Blessed those families who have established her as Mistress and Queen! However, I do not tell you that they will be exempt from sorrow, a sad legacy from which no one is exempt. But there will be the faith and strength to endure. There will be joy even in sorrow, peace, harmony, because where Mary enters the devil flees.

Always feel her close this excellent Creature, because she can be beside everyone to help everyone.

Be assured of her love. You are all her children, she loves you all immensely, never doubt this; never say those words that are like blasphemy: *"Our Lady does not listen to us, she has abandoned us."*

No, children! She never abandons anyone, not even those who distance themselves from her. Rather, she chases them persistently that they might return. She takes account of all that is done for her. Even if you do it only once and only once invoke her, she does not forget it again.

She is the Mother of mothers, but above all she is the Mother of God, and from that derives her power in Heaven, on earth and into the depths.

HOLINESS

May 6, 1968

Daughter, life is soon over, and the account arrives. Consider spending well that money that you have been given, the currency of life. Consider and be anxious to attain holiness; God wants it from you, who, for this reason created you.

You must be holy, that is perfect. You must aim continuously to improve yourself by making your life more and more compliant to my teachings and my life. I was born, lived and died also to be a model for you in everything.

Imitate me in the life of piety. Make sure that your prayers are the sincere expression of what you feel in your heart and what your mind thinks. Combat the distractions of whatever kind they may be, because the consenting to them is a defect, and through them, when they are voluntary, is lost much of the spiritual fruit that prayer brings.

Live your interior life worrying only to increase the grace that makes you pleasing to the Father, and that makes my friendship with you deeper and deeper.

Life of love

Respond to the work that the Holy Spirit keeps performing in your soul; go along with Him in the inspirations that He sends you, and in the life of love that He will always be illustrating to you.

Practise patience with yourself, putting up with your defects that you cannot remove in a moment, but against which and with which I will let you fight perhaps for your whole life.

Fortify yourself in patience with others who, like you, are defective, for you are all sinners, my children. You are all inclined to evil, and patiently you must put up with and correct each other.

Exercise yourself in humility, a virtue so dear to my heart, and so difficult to practise, since self-love always peeps out in everything.

Receive with tranquillity the humiliations, which are so precious to keep you in low esteem of yourself, and to make you live detached from the world. Pray to me always, that I may be kept present to your gaze when you know little what to do, and also when what you do is flawed, and it will be easy for you to receive comments and reproaches in holy peace.

Exercise yourself in charity, the basis of Christian life, without which, indeed, it is not possible to be Christians, since the Christian must love, Christianity is love.

Remember that this virtue does not consist only in alms-giving, but it is a spiritual richness that comes from the heart, whereby you love all and more than you love yourself, and you sacrifice yourself for your neighbour up to being ready to give your life to help him, to aid him, to remove him from dangers.

Giving alms is an act of charity that has a greater or less value depending on the intention and love that inspires it or makes one do it.

How many alms of no value men do! My great apostle Paul said well saying: *"Even if I were to give all my possessions to the poor and have not charity, I would be like a clanging cymbal."* Try to reinforce more and more your mind taking part in the sufferings of others and never making anyone suffer.

Let everyone enjoy the spiritual riches of which you enjoy because they are not property or private possession. They were given to you so that, with you, all others who approach you might enjoy them.

Spread joy

Keep in your heart, if you can, those things that for others are painful. Spread a lot of joy, because this is a sign that you live united with God. If your life, despite the bitterness, is full of joy, be calm: it is full of God

Give joy to all, which is like saying: give God, give love, give grace, give goodness, give consolation. After what I have told you to do, what will you reap?

From men probably nothing. What have I gathered myself, after my whole life spent in doing good! The death on the Cross, "the Crucify." But the eternal glory that my Father will give you as a reward of your holiness will be the best reward.

Have recourse incessantly to my heart, source of life and holiness. Have recourse to my Mother who has reached perfection. With our help, and the example of the saints who have lived your own life, and who reached the highest peaks, you also will be able to walk, or continue on that road which, if it leads to Calvary, ends however with the Resurrection and the true Life.

Invocation: *"Jesus, Mary detach me from everything, and above all from myself. Give me your love, your grace. Show me your will and give me the strength to follow it, and I will be rich enough."*

FORTITUDE

May 10, 1968

Daughter, listen to my voice and do not want to put off my service because I love those who obey promptly, and with joy.

I will speak to you about fortitude, one of the cardinal virtues, and one of the greatest gifts of the Holy Spirit.

It is through her that the Saints were able, overcoming all the difficulties of life, to attain Paradise. Through her the martyrs joyfully went up against the tortures.

She is the virtue of fortitude, who gives to every Christian soul, in the sacrament of Confirmation, that strength for which you have the courage to declare yourselves my followers. Human respect is the worst enemy of the Christian. It is so damaging to your soul, so much, it greatly offends me to the point of telling you that *"He who is ashamed of me in this world, I too shall be ashamed of him in the other."*

Fortitude is truly an indispensable virtue, because being a Christian means working in a manner contrary to the way of acting and thinking of the world, whereby it is necessary to go against the tide. If it is already hard work to steer a boat, going in the opposite direction to the waves requires a greater strength.

Against the tide

Indeed, the world has a doctrine very different to mine. *"Enjoy while you can,"* it tells you, while I say to you: *"Suffer, while you can suffer with merit, because you will then rejoice for all eternity."*

The world invites to pleasure, and I invite you to penitence. The world laughs at the good and praises the selfish, the unclean, the powerful. I praise the humble, the charitable, the generous, those who put themselves in last place.

The world praises the rich and craves wealth, even if sometimes under the guise of contempt for the rich, and wanting to help the poor, it calls for fratricidal struggles to take away from others what is theirs.

In fact you will find that the struggles waged by the world are not based on justice, but on the greed to possess, or greed or desire to put oneself in the place of he who has. In practice it is not an equality that is wanted, but a replacement.

You understand how different have been and are my teachings. He who practises them is mistaken for a coward, almost unintelligent, good for nothing.

I told you, in my mortal life, that I had come to bring war not peace. Now to fight a war weapons are needed, but above all courage, strength. The world is the strength of evil: only with the help of

God can you overcome it.

If then you take into account that the devils, in vast numbers, act beside and in men in to drag them to evil, you see immediately what importance in your life the virtue of fortitude has, which helps you to overcome them, to avert the dangers and temptations that they set up, and to strive hard against them. If they have a strength not comparable to that of God's, they are however, endowed with an intelligence and cunning superior to that of man's, and therefore able to flatter him and overcome him.

From what I have told you so far, you have to understand how necessary it is for man to be very firm, well-educated, well trained on the fundamental and essential principles of Christianity.

Following me, does not mean doing one's thing or carrying a flag, but taking up the cross on one's shoulders and taking my own road, even at the cost of falling, of encountering taunts and everything that I have encountered on the road of Calvary.

An ideal to be achieved

Following me, means having an ideal, a purpose to be achieved, a goal, a program to carry out.

Following me, is to fight valiantly against the devil, overcoming one's evil inclinations that would like to pander to it, and make you deviate from the correct path.

To help you fight in this struggle against the powers of evil: the world, the devil, and your evil inclinations that every man receives from his birth as a sad heritage of sin, is me.

I who am your God, I want to help you to win, as long as you go with me in my desire. I will help you if you ask me. I never abandon you, I do not leave you under the dominion of Satan, as long as you have recourse to me, by prayer and using those means which I myself put at your disposal and available to everyone.

I have also placed next to you a Mother who is the strong Woman par excellence, able, by the power that God has given her, to defend you from any danger and foil any betrayal.

Have recourse to her, dear children, and invoke her in every need, whatever may be the battle that you have to tackle. She will be at your side and will fight for you and with you.

Invoke often the gift of fortitude from the Holy Spirit.

Let it be like a spiritually renewed Confirmation. From this encounter with the Spirit of the Lord, you will receive light, warmth, strength, that strength that makes the weak all powerful, which gives victory over one's self and over the evil one, and that makes one able to conquer the Promised Land, the heavenly Jerusalem.

SADNESS

May 11, 1968

My daughter, do not distress yourself over too many things. Take life with equanimity, because if you turn every little thing into a big gripe, what will become of you when the cross gets heavier?

Do not let yourself be dejected for the slightest thing. Be more serene. Strive to overcome yourself, giving yourself courage. How you can help and encourage others (since this is your mission), if you yourself are sad and depressed?

Let joy and peace that are the result of a conscience at peace with God and neighbour be always in your heart.

Love harmony with everyone and be ready to sacrifice your tastes, to respect the opinions of others, to endure humiliation and malice, in order to preserve it.

Let it go

Overcome evil with good.

Let it go, forget any offense quickly, recompose order, since so does the Lord and He wants you all to imitate Him.

Sadness is generally not from God but from the evil one, who uses it to distract you from good and from prayer.

In that way that enthusiasm is lacking to you that lets you confront and overcome dangers in order to reach the loftiest goals.

Be serene in mind. Clarify your thoughts, turn them to higher things. Do not stop to see the negative sides of people with whom you live or meet, but try to discover all that is good in them. All have some virtue. In this way it will be so much easier for you to love them all.

If you need to correct someone of their defects, because you have the authority, do it with goodness and gentleness. Do not get carried away by resentment, anger, or by a false zeal, because I assure you, you will not get any benefit either for others or for yourself.

Those who feel harshly criticized are little disposed to agree to be corrected. In you, then, after you have unleashed your anger, sadness enters; you realize not to be master of yourself and you get depressed, thus moving in the wrong.

You will learn to pity

Be lenient with others more than with yourself. See with what skill you know how to cover your defects? Do the same for others. It is true that many times your defects are hidden, while you easily discover those of others: it is a natural thing; but if you are vigilant about yourself, you will more easily find your weak and defective sides, and you will learn to pity others.

It seems to you at times to be so good, but if you compare your goodness with that of God's, with that of some saints who have lived your life, you see how much progress still remains for you to do.

You are not forbidden to cry, I also wept during my mortal life. I wept over the ruins of Jerusalem, as now I cry over the holy Church, over its ministers, who too often betray their vocation and their mission. I wept for the death of Lazarus, as I weep over so many sinners, deaf to my calls and my voice. I cried in the Garden of Olives, seeing the futility of my sufferings for many souls and I wept tears of blood, which then sprang from the whole body.

You too can cry, but let yours be blessed tears. Weep over your sins and for those of the whole world, and may your tears be valid as a purification and cleansing. Unite them to mine and to those of my Holy Mother to hold back the arm of divine Justice. Weep, but let your weeping be of sorrow, not of despair. Let it serve you to soothe the pain, and not be rebellion to the Will of God.

The suffering of others

Weep for those who do not weep, because they do not feel regrets for having offended God, and because they live their lives selfishly. Share the suffering of others. Weep with those who weep. It is the best way to lift the spirits slumped under the weight of the cross.

My sweet Mother who beneath the Cross on which I had been nailed, before I had expired did not have the consolation of tears so that her sorrow might be more intense for the benefit of all men, now she shows often her tears appearing in different places. With them she wants to invite all to reform and reflection.

Unfortunately many times one shouts for the miracle and one does not get to the substance: one is too superficial. If the Mother weeps, it is the duty of the children to console her and seek the motive of her pain.

Do so at least you, my daughter, do it all of you and the consolation that you will give to the Heavenly Mother will be repaid to you in many spiritual joys and graces.

THE LAPSED CHILDREN

May 12, 1968

My daughter, listen to the cry of pain, that comes into your heart invoking comfort and help. Do not be deaf to this invocation and hand the desired help to those who invoke you.

I want to talk to you about those souls who are far from me through sin, or because they have

already passed to the last dwelling, and not being completely purified moan in that place of purification waiting to be able to enter the Kingdom of the elect.

If your charity must extend to all, you certainly must not forget either the first or the second, sure of doing to me something pleasing, to perform a duty that will be remunerated to you with your own salvation.

You know at what a dear price I paid for the salvation of souls; so you can understand how much I might love them and desire to have them all close to me. Well then, all that you do to get me close to them or to bring them close to me is a blessed work, it is something pleasing to me.

Think of that mother who having a son far away, perhaps lost, and longing to see him, finds the person who cares and does everything to get him back. Think of the joy of that meeting and the gratitude of that mother. Well then, this is a pale image of the immense joy you give to my heart when with your prayers, your love and your sacrifices you lead to salvation the lapsed children.

Sinners

Remember the resurrection of Lazarus? Martha and Mary took me to his grave. For four days he was buried and his body exuded already a great smell, but for the love that I bore him and through the prayers and tears of the two sisters, my friends, I raised him up.

You also do likewise: in the spiritual sense take me to the grave of sinners. Whoever is in sin is dead to grace, therefore, he is lying as in a tomb. With your invocations, with your love take me to them. Practise the virtues which are contrary to their sins and you will force me to work the same miracle that gave life back to my friend Lazarus.

Remember the parable of the good shepherd who, overcoming obstacles, and tiring and scraping himself hands and feet, goes in search of the lost sheep? When he finds it he puts it on his shoulders and full of joy brings it back to the sheepfold. So I chase and run after souls who are far away from me, and I get no peace until I succeed in clasping them to my heart.

You understand how great my gratitude will be for those who help me in this difficult and often thankless work. If you love me and understand my desire and you wish to go along with them, you must help me. I save the souls, of course, but you will give me a hand. You will pray for those who do not pray, you will love for those who do not love, and with your voluntary sacrifices and with the acceptance of suffering you will help me to validate the Redemption for them.

Then if you have the opportunity to encourage to conversion by word the lapsed (always do it with such goodness, charity and respecting the freedom of others), be happy to do it. Before doing any work of the apostolate, invoke me that it may be I myself to speak in you and to give effect to your word.

The souls in purgatory

No less grateful to my heart are the prayers and offerings made to the benefit of the Holy Souls in Purgatory.

They suffer bitter torments, which they would not leave however, without seeing the finished work of their purification. And yet so great in them is the desire and the hope of Paradise, and infinitely greater is my desire to unite them forever with Me.

To hasten this encounter and introduce into glory these souls is also in your power.

It is an index of faith to pray and have recourse to the Souls in Purgatory to have help here on earth, and it is so pleasing to me, who am working miracles through these souls who, although they cannot pray for themselves, are powerful in helping those who have recourse to them.

This double motive, their release and your good must prompt you to do this act of charity so pleasing to my heart.

However, do not regret sacrificing yourself for the lapsed, whatever the reason for their remoteness, because you too could find yourself in need, and then the same measure will be used to you that you use now with others.

HELP THE MISSIONARIES

May 13, 1968

Daughter, turn an eye to those who are victims of error and of unbelief and by this reason separated from me.

Extend your charity up to them that the Holy Spirit's light might reach them and they can retract from their errors and find the way of salvation again; the erring find the light of truth; the unbelievers know the true God and me, who was sent so that everyone might be saved.

Therefore, it is a double category of persons whom I entrust to your prayers: the first is those who have lost the faith, misled by false doctrines and by mistaken philosophies, or by those who more conveniently declare themselves atheists to be able at their ease commit any iniquity, or even those who have grown up in countries where the existence of God is systematically denied because they do not see Him.

The second category comprises those who worship other divinities and not the true God. They live in superstition and error because, without their fault, they do not know the truth.

I desire to help and lead all to my fold, even if that does not mean that these souls might be damned since he who lives in good faith in his religion, following that natural law that God has put in the heart of all, can be saved.

If, however, it is difficult to follow the commandments of God for you who are guided by my Church and find in it the means of holiness and health, how much the more difficult it will be for them!

So be filled with a holy zeal and fervour. Forget your little crosses, your personal interests, to make the interests of my Father yours. How much the Father desires for the world to make a great unity, one heart alone, one mind alone in Him!

The infidels

The light of truth must enlighten all men that sit in darkness. I am the Light because I am the Truth. Blessed is he who receives me! Blessed is he who guards the gift of faith because it is the beacon that indicates the port, it is the anchor that leads to salvation, it is the boat that moves securely on the stormy sea of life.

If vice or negligence, malice or ignorance induce men to move away from me, the harm is all theirs. Very rightly Peter said: *"Where shall we go, away from you? since you alone have words of eternal life."* And it is really so: he who believes is saved, he who believes in me shall never die but will live forever.

Try to keep alive in you this faith and pray for those who have lost it. Pray the Spirit of the Lord to remove the bands covering their eyes that they may see the light.

Help me, as much as you can, to spread the truth because too many, even among those who call themselves Christian and even more practitioners, lack faith; they become disheartened at the first test, and straight away trust, hope is lacking in them and therefore peace.

The Missionaries

Help in every way the missionaries who leave for distant places to spread my Gospel. They leave the homeland animated by such zeal and good will, but they also bring their hearts and their nature; many times they feel broken under the weight of the cross and the courage to continue fails them.

They think back to all that they have left, they hear again the dear voices of relatives and friends far away. Perhaps disease or the difference of climate, habits, lack of food and rest, could bring in their hearts a great sadness.

Help them, I beg you, with your sacrifices and with your prayers. Let them not feel alone! You celebrate when they arrive and depart. Do not forget them when they are far away! They are my precursor angels of the good news, they are the sowers of the good seed in lands perhaps ungrateful and indifferent. Help them to soften the soil.

Help them with material means also: I render a hundredfold the charity that you do to these heroic children of mine.

And pray for those nations so that they may welcome my messengers. Many times Satan establishes his kingdom among them and the struggle against him is exhausting, because he acts with deceit and cunning working astonishing things. The Missionary has to fight against Satan before succeeding in letting the truth be absorbed, and the difficulties are enormous.

But nothing is impossible for God. Through your prayer and your help one reaches these souls. Once again I beg you, help me: be all missionaries of good!

The children of darkness are smarter than the children of light: you see how easily evil spreads; what sacrifices the wicked impose on themselves in order to spread it!

With the same doggedness with which they rail against God and spread hatred, hurl yourselves towards Him and with the same love draw from God what you have to give to the brethren far away and wandering in the darkness.

THE CROSS

May 14, 1968

My daughter, listen to me. Never refuse the cross, from whatever side it comes from, because it is I who sends it to you or allows others to put it on you. Has it not been told to you in the Gospel: *"Whoever wants to come after me, let him deny himself, let him take up his cross and follow me."*?

Do you understand it? It is the indispensable condition in order to follow me to carry the cross. I also said to you: *"My yoke is sweet and my burden is light."*

It is so; but the fact of feeling more or less the weight of the cross depends on the manner in which you carry it, by the love with which you love the cross itself. If you drag your cross with reluctance, it will become for you more and more unbearable.

If you embrace it with enthusiasm, thinking that I, too have carried it for you and carry it with you, not only will it always seem lighter to you, but the cross will carry you, so that from it you will feel lifted up, and it will be a thing so pleasing that you will not want to live except on the cross and with the cross.

True science is not knowing all the human knowledge, discovering the laws that govern nature, but it is true science that which, while not neglecting these things, if they bring a benefit to humanity, it comes back to Him who is superior to everything. God, dictating these laws, has established fundamental principles, which are to be valued and implemented in everyday life.

If you follow my teachings you will discover how much a part God has in your life, how much and how He wants your happiness.

Shape your character to that spirit of forbearance and sacrifice that you should not add cross to cross for everything that happens to you.

You have been told: *"To whomever takes your cloak, give also the tunic. To whomever strikes you on the left cheek, offer also the right."* With that I wanted to invite you to receive the crosses, that your neighbour hands you, with fortitude, not only with forbearance, just like I do who continually puts up with offences, insults, betrayals, in a word, the cross which you again load onto my shoulders.

The world is sown with crosses, and if you wanted to destroy them, you would destroy the world itself.

Every individual, every family has its sorrows. You must not be selfish or parasites that exploit the goodness and generosity of others. Everyone must render an account of his duty and to shoulder the load that he has been entrusted.

But whoever generously, over his own load also helps others, makes himself worthy of greater reward. Mutual help lightens the cross. I too was helped by Simon of Cyrene to carry it. Help me and do not unload onto the shoulders of others the cross that God gives you, and which is modelled on the shoulders of everyone.

Do not make the cross heavier

Do not complain all the time, even for little things that time or care resolve themselves. Do not make the cross of your neighbour heavier. If in physical evils it is lawful and proper to have recourse

to the doctor, because life is a gift that you must preserve, pausing to observe, to listen to every little suffering makes you unbearable and sometimes ridiculous before others.

The exercise of charity is something essential and pleasing to the Father; but it is good for it to be exercised on both sides, that is, for it to be mutual.

The moral sufferings, many times are greater than the physical ones. They can come from character, from an excessive sensitivity or because of wanting to carry nonexistent responsibilities. You must therefore, overcome and study yourself to remove what is defective and look at things more serenely.

Most of the crosses, although allowed by me, are manufactured by men, but with a little good will they could be avoided.

Humble yourself before God

And as for the crosses that come from seeing yourself defective and easy to fall while you would like to walk quickly in the path of virtue, keep this rule: desire to reach the highest heights of holiness and humble yourself every time you fall and regress.

Humble yourself before God, acknowledging to be good for nothing. Ask for his help to lift yourself up and to continue on, without getting upset: be full of confidence in my mercy, because that is very pleasing to my Heart.

Nothing hurts my heart more than distrust of my forgiveness and my help. Dejection is an indicator of pride, or at least self-love. If you did not have excessive esteem for yourself you would not be dejected and not be amazed to fall, rather it would seem very strange to you that, despite your misery, you are able to stand on your feet.

Always ask the Lord to make you know yourself so that in contempt of yourself and in the trust in God you might soar and walk safely.

The child who is afraid of dangers and knows he is not able to confront them, entrusts himself to his mother's arms who defends him and carries him. You also, children, entrust yourselves to her whom I gave to you as Mother at the foot of the Cross and she, clasping you to her heart if you abandon yourselves as tender children, will carry with you also your crosses and then you will no longer feel their weight.

THE MERCY OF GOD

May 23, 1968

Beloved daughter, listen to me; do not forget my words but make them your daily bread and nourishment of your spirit.

Now I will speak to you about my Mercy: I will never tire of speaking to you about it since I am the infinite mercy.

The *"I have compassion on the crowd,"* was not only for then, while living with men; even now I keep on repeating: *"I have pity, I have mercy, I have compassion on this people."*

Then a crowd of people moved me to pity who followed me restless and insatiable to hear my Word; now I have pity on a people who do not want to listen to me, who do not want to believe me, who do not want to follow me.

You see the desolate churches while my Ministers renew my Sacrifice, real but bloodless. The teaching of my doctrine is suppressed, neglected.

The common prayer, liturgical or private you want it short, because one is bored praying.

In families one no longer prays; the children are not instructed in the truths of the faith which was so very well taught by mothers. But the joy of joining the hands of their little ones, and teaching them how to pronounce my name and that of my Mother, is not known.

Mothers are now worried about something else! Even the most good are proud that their children know early reading and writing, that they know the names of actors and the music of singers and forget to make them learn and savour the sweetness of the divine music of their soul, the presence of God within them, and the song of their pure innocence to be preserved and presented to God.

Thus, children lose their innocence.

You are pained when some children lose their mother. But the worst day of their life is not the one in which they are orphans, but when they lose God with the first mortal sin.

And the young who formed the attraction of my mortal life? what happens to them?

Almost a disgrace

Anxious to follow the world and its pleasures, they increasingly move away from me and live in sin and in abject disbelief. Everything is lawful for them! The purity that formed their halo is for them a remnant of antiquity, almost a disgrace.

The ideal to which young people would have given life no longer exists. Selfishness in every sense rules, one's ego, one's personality, as authority is disregarded and they jump in the mud.

And the adults? They compete with the young for shamelessness, for unbelief, for neglect of their own duties and for love of pleasure.

All is fair: betrayal, infidelity, lust ... and families are breaking, are ruining, are miserable. Families removed from God, who is the link, who can keep them together? Therefore reigns hatred, discord, incredulity, disorder.

Society also, which is the whole of families, feels this state of things and it also is corrupt.

There is no justice, no love to duty, no uprightness; those things that gentlemen did are all old-fashioned.

Now, everyone must think about themselves, their own interest, their own wellbeing, without worrying about others. What does it matter that to take up a position of authority or better paying, one has to crush the head of one's peer? What does it matter that one must take the bread out of the mouth of the brother?

"The world belongs to the arrogant," it is said, if not in words, at least in practice. Behold the social struggles, the disorders of any type and any category, class hatred, fratricidal wars, civil strife ...

Then behold the nations at war with each other for trivial reasons, which not even they would know how to define well, racist wars, as if I had not come into the world to save all, whites and blacks, because all are my children.

Have pity on this people

Faced with these evils, a pale idea of the true evil in the world, I once again turn to the Father and say, *"Father, have pity on this people! Father, forgive them for they know not what they do!"*

My mercy knows no truce. I go looking for good children to love me; I go looking for generous ardent and pure young people to follow me; I go seeking for good souls to make reparations, always ready to forgive, to forget, to love.

Do you, children, want to be of this number? Do you want to console my embittered heart? Do you want to weep with me, suffer with me, love with me?

Do not wait for the cup to overflow! Beseech the Father that He still and always may use his merciful goodness, and that He does not put forth his hand on the world except to save you.

Pray to my and your Mother that she once again present herself to God and ravish his heart through her marvellous beauty and goodness. Offer up my blood to the Father and the merits of the Saints that He might not do justice to a world so wicked and ungrateful.

God is always willing to forgive; provided you amend, He forgets everything. Mend your ways, I beg you, before it is too late!

May the day come when all men, united in one chorus with the Angels and saints sing the mercy of the Lord forever.

MODERATION

May 16, 1968

My daughter, the lesson I am about to begin will teach you moderation in all those natural needs which you cannot renounce, unless I want it.

I will speak to you about the virtue of temperance, so little known by the world and which many neglect to practise, although it is a fundamental virtue of Christian life.

Temperance is that virtue which makes you sober in eating and drinking, as well as in all these natural needs that, if allowed to human nature in greater quantity, render it a slave and not at the dependence of the spirit as it should be.

Many think it is something trivial and of no importance to be in control of oneself in fulfilling these duties of eating, drinking, sleeping, resting and having fun: but it is not so. I myself instead have shown the opposite imposing on myself a fast of forty days before beginning my apostolic life.

John the Baptist had preceded me preaching repentance and charity, in the desert where he had retired feeding himself with herbs and locusts.

How important fasting is you can infer from the words that I said to you during my mortal life: *"Some demons are driven out only by prayer and fasting."*

Mortification on food, united to prayer that calls to God for help, thus has the power to be imposed on the spirits of evil themselves and to remove them.

Many, unfortunately, make the nourishment of the body the first and most important necessity of life; and at the preparation of food and beverages they dedicate a good part of the time that the Good Lord gives them as valuable currency to be traded for eternity.

Some are not worried except by the thought of planning for everything, so that nothing is lacking of what the body asks.

Did I not say in the Gospel: *"Why do you worry over what you are to eat, what to drink and how to dress? Look at the birds of the air: they do not sow nor reap, yet your heavenly Father feeds them! Consider the lilies of the field: they do not spin, and yet not even Solomon, with all his wisdom, was ever dressed like one of those."*

The only real life

And I also added: *"Seek first of all the Kingdom of God, and all the rest will be given to you in addition."*

I did not mean by these words to give you prohibition from working, from earning a living and from getting a position. I just wanted to teach you what place is due to everything, and to remind you of the reason for your existence. Remember not only to preserve life, but spend it well in the knowledge of your God, in the spreading of his Kingdom and in concern for gaining eternal life, the real important life to be reached.

I also wanted to teach you how essential it is to abandon yourself into the arms of Divine Providence, while attending with your intellect and will to what is punishment and gift for every man: work. Punishment as consequence for the sin of your forefathers, Adam and Eve, and gift because it is a means of sanctification, and worthy of eternal reward.

The "god belly," unfortunately, reigns in the world and gathers around itself idolaters of every category.

That is why my sweet Mother, in every apparition of hers on earth, instils the thought and expresses the desire and command of penance, so that this false divinity can be destroyed that prevents one from raising one's thoughts and affections in God and makes a god of one's own body.

Cardinal Virtue

Temperance is the cardinal virtue, that is of great importance in Christian life. It is a virtue that will help you to preserve your body longer also, because it is healthy.

Whoever does not abuse the material things keeps himself strong. The methodical and the rule create the order that always brings its benefits.

Getting up from the table again with a little appetite, while it is beneficial to health, makes you master of yourself and makes you able to raise, with a little sacrifice, the mind to God who has given you food and drink.

Everything is a gift in the world, from wheat with which they will prepare delicious bread, to grapes which gives you wine, from meat to fruit, everything you feed yourself with is given by the Father: learn to use it with gratitude and moderation.

Generous with others

Do not forget those who have none or almost. Be generous in giving what you can to the needy; and above all not to waste what God has given you. Remember: one wastes with gluttony and one wastes also throwing away the superfluous that might serve others.

Let thrift and saving with yourself help you to be generous with the neighbour also by imposing sacrifices on yourself. You use this proverb to say: "*Charity goes out through the window and enters through the door.*" And it is true, because the Lord gives, multiplying it, what is done for others.

Even knowing how to go without something to give it to those who need it, makes you exercise temperance towards yourself, and that duty towards others which is an extension of the hand of God. And so you become for your neighbour "the providence of God."

Remember that temperance is a partial practice of that penance that I have tried so much to instil in you in my mortal life, and of which I have given you an example. Therefore, I remind you of the warning: "*Unless you do penance you will all perish in the same way.*" And this applies to all men of all times.

TRUE JOY

May 17, 1968

My daughter, I will speak to you of the joy that comes from the peace of a good conscience, and therefore comes from God.

Not all those who see you bright and cheerful enjoy true peace and are really happy. Many times, indeed, they conceal in the heart a deep bitterness and unrest that they disguise with a smile and false cheerfulness.

True joy comes from God and is a gift inherent to the tranquillity and certainty of having acted in conformity to the Will of God

The Angels announced it to the shepherds on the night I was born and promised it to men of good will, since this is one of the conditions to enjoy cheerfulness and peace: the goodwill in following the divine Law by putting into practice its teachings. Goodwill is the characteristic of simple souls who do not discuss the commands, but use all their abilities in fulfilling them the best possible for the glory of God.

From ready obedience and from simplicity of the intention in carrying out my commands or my invitations comes a true and deep joy, the only true joy, since that which man commonly calls true joy, is often a semblance and a lie.

True joy

True joy comes from within and derives from union with God, the supreme good and supreme happiness. No pain, no matter how bitter, is enough to destroy it, no adversity disturbs it. The fact that others might think evil or slander it does not diminish it. The presence of God in the soul is like a bulwark that defends this imperturbable joy.

It is as if the soul were already in the beatific vision and remains before God as in worship, pervaded by a light and an irresistible force that give it serenity and peace.

When you have reached this degree of union with me, you will not care that outside the most raging winds might be blowing, that the world might demonstrate to you the futility of your life and your sacrifices. You will not care that the evil one might hurl himself against you or want to seduce you; you will remain ecstatic in my contemplation, pervaded by the joy of God and inundated by his tenderness and infinite goodness.

The more you move closer to God the more, feeling the effect of his presence, you will be inundated with grace and love, so as to be transformed into Him like iron, which made red-hot on the fire becomes one with it.

The joy of being his

There is a virtue that brings so much joy in the heart: humility.

The more you feel small and nothing before God, the more you will taste the joy of being his and feel protected and loved by Him. Your own imperfections and falls will be for you a reason for spiritual profit and encouragement to not trust in yourself, but to place all hope in God.

Humility, that is, the low self-esteem of yourself, will attract to you the goodwill of your fellow men, who willingly will listen to your word and you will be able to do good for them.

The satisfaction and the merit of the good you will leave them to God who has done them through you and in you; but He will leave you the joy and give you an eternal reward, even the smallest action you have done in favour of the neighbour, with the desire to please Him.

Even death which you encounter every day will not be a bugbear for you if you have lived your life like I have told you, but she will be the sister who will open the gates of Heaven for you. The true joy, that in life you have begun to taste in your heart, will be complete and lasting.

Ask me for joy every day because it is indispensable to the Christian.

If the early Christians had gone to their martyrdom weeping, their deaths would not have attracted so much admiration, and would have not been an attraction and seed of martyrs. They went cheerful and joyful to their death, therefore, those who saw them wondered who could that Jesus ever be, in whose name they gave their lives with so much serenity. Their example was followed. Others also wanted to know me and know the true God.

Messenger of joy

Even today, and for all, joy is like a perfume that spreads, that communicates and propagates itself. Joy and serenity edify, a Christian should always be a messenger of joy. If practising Christians were to feel and show the joy of being in my service, their example would be imitated by many.

Try, right from the morning, to make a good supply of good humour: it is a consequence of the joy within. Try to keep it and not get disturbed over little things.

Willingly take part in those family amusements, which help to keep harmony and serenity. Become a central diffuser of joy so that your company might be welcomed and understood that what you give, comes from God who dwells in you. The peace, which many in the world desire, starts here: in the peace of the upright conscience, in the peace of families united and well ordered. Peace in nations will be its consequence.

And now I wish you peace and give you my peace, not as the world gives it, but the real one that comes from me, God.

THE PROPHETS AND THE CONSECRATED

May 18, 1968

My daughter, observe what happens in the world and tell me if God's goodness and his patience can be further exercised.

If you could for one only moment, with God's eye, see the world with all the evil that is committed, you would die of fright over it. Homicides, suicides, robberies, adulteries, blasphemies, rebellions, betrayals of every kind, it is so great a heap of evil, that good seems to disappear.

Would there be at least as many consecrated, religious souls, desirous of virtue, of perfection and reparation, I could console myself with them! But they are so few and even these so inconstant and imperfect ... Every now and then I choose some soul and I give her abundant graces and special charisms so that she might be able to use them for the salvation of many ...

Mocked and maligned

But these souls are almost always mocked and maligned; if they do not let themselves be seized by discouragement it is because I give them an extraordinary faith and help. For what is done against

them, the apostolic action they ought to carry out becomes very limited.

These are my prophets. But just as in the Old Testament they were persecuted and even killed, so now, even if not physically, their moral life, their honour is killed. Like then they are persecuted.

At least that might be only by the wicked ... but no: they are the same brothers in faith who strike the brethren and, putting into doubt my work and their mission, they become persecutors and revilers.

Faced with such great pride that does not want to recognize the omnipotence, the wisdom and the mercy of God who can dispose at his pleasure events, people and things, my heart remains so deeply embittered.

In this period of life of the world I have permitted the demons to go wild, especially on the consecrated and religious people, putting their virtue sharply to the test, because I want a greater perfection from them. But if they were more aggressive against the devil, with the exercise of meditation, of prayer and the assiduous care of the inner life, he also would be defeated and conquered. Leading a life of mediocrity and without fervour instead, how can they teach others and spur them on to good?

Pray, children, for my consecrated ones because, if you all need help, much more they are in urgent need of it, my ministers, whom I have chosen as the salt of the earth and light of the world.

Do not be afraid to sacrifice yourselves too much for them, because the dangers that surround them are very many. Be beside them to help them. Do not let them lose that very precious time that they should use for the good of souls. Do not be the occasion of evil!

Listen to their teachings so that they may feel encouraged to continue and do more and better.

The same questions of faith that plague your mind stir them too, because wearing a religious habit does not rule out human weaknesses.

Let your fidelity and the conduct of your life be the best sign of gratitude that you give to them for that work that they do in your favour.

They give you Jesus

As much as a priest may not measure up to his ministry, his hands give you Jesus and allows me to unite myself to you. His words perform miracles, they transform bread and wine into my Body and my Blood.

He absolves you, blesses you, listens to you, counsels you, accompanies you in the different stages of life. You have grave duties towards all my ministers.

Do not be ungrateful. Gratitude is a duty which I also required when I worked good in favour of my people, in Palestine. Do not forget them, these my beloved children, whom I call to great perfection.

In the ardour of youth, conscious of what they were leaving and the cross they were taking on, they have made a generous gift of their life for my children.

Consistency requires heroism: do not be surprised to see them fall. Aid them and help them. Do not malign them, do not grumble about them since in the Gospel always remains my word: "*He who despises you, despises me.*" Think about it!

They are dear to me as the apple of my eye. Never forget it!

DETACHMENT FROM CREATURES

May 19, 1968

My beloved daughter, have faith and trust and let me act. Do not fear anything. No one is indispensable to you outside your God who loves you infinitely, and the disappointments and offences on the part of loved ones are essential so that you can better understand the goodness of God and his faithfulness, and address to Him all your affections.

The inconstancy of the human heart is great and whoever entrusts himself to man inevitably perishes with him.

Therefore, raise your thoughts and your affections towards God, your Creator and Father, and entrust yourself to Him in all your needs. He will direct your steps and will accomplish his will in you,

if you abandon yourself to Him. This alone is necessary.

His will is twofold: your sanctification here on earth, your eternal happiness in Heaven.

He sanctifies you with the assistance of your will, giving you the necessary means. He illuminates your mind with a special light, He gives you the Sacraments and love for prayer. He surrounds you with persons eager of good and help, who are an incentive to you to walk in the way of God.

The bread of sorrow

God allows your path to be strewn with crosses, with adversities and disappointments, physical sufferings and misunderstandings, slander and ridicule. In short He gives you the daily bread of sorrow, alternated with some satisfaction, with some fleeting joy.

In all that God is close to you to teach you, to encourage you, to direct you towards Him, towards Heaven, making you grow in that perfection and reach that degree of glory that He desires to give you.

You see well, my daughter, what should be your end and how the contribution of people is very secondary. I myself perform the action on you, and even if I make use of my ministers, who may be more or less enlightened, or other factors, you should bear in mind that all are in my service.

Love all alike: the good and bad, the faithful and the ungrateful; love them in me and with me, to be able to do them good; but keep your heart free, for I am a jealous God of it.

Detach yourself out of love

Do not get attached to any creature, because the more you get closer to them the more of their defects you discover. Many times human wickedness is so great that they would cause you incurable wounds. Detach yourself from creatures out of love that it may not happen that you have to detach yourself by force.

Accept and offer up the sufferings that others cause you, and do not wish to make anyone suffer. And if necessity compels you to correct those around you, do it with so much goodness, so much love and kindness, and asking for my help constantly.

Receive advice and admonitions with gratitude as if they came to you from me. You will enjoy so much peace and serenity, since many of your crosses are so because your self-love rebels against humiliation.

FRIENDSHIP

May 20, 1968

My daughter, listen to me.

Do not be sad when you see yourself abandoned by creatures and rejected by them. Trust in God continually since He alone is faithful and will never abandon you.

Even if you were to commit every wickedness, He will never abandon you, or rather He will be continually looking for you, calling you with the most sweet names and pointing out his Heart to you, desirous only of your return.

The people of this world, if you are in joy, if you are surrounded by honour, love you; more often than not, however, they love you out of interest. If you are in pain, if you are slandered and mocked they will abandon you because they do not want to get involved and be the subject of gossip.

Faithful friends

Only those who have their hearts modelled on mine will be able to be faithful to you, and overcome the fear of ridicule, and will not be joining everyone else; but the loyal friends will be very few. Rightly it has been said to you that anyone who finds a friend finds a treasure, because true friendship is like a precious pearl and precious pearls are not found so easily.

Be very careful, therefore, not to give this very dear name to all and especially not to give your

heart to everyone, because you would find yourself bitterly disappointed.

Remember that true friendship is founded on sincerity. Not he who constantly praises you really loves you, but he who also warns you of your faults, though with regret, but he does it because desirous of your perfection.

The true friend is willing to sacrifice himself for a loved one because sacrifice is the best proof of love, even if the sacrifice will not be rewarded and will be misunderstood. True friendship is therefore a great spiritual help. You can, from the true friend ask for advice, and you can be sure it will be disinterested and will aim solely for your true good.

The true friend will wipe away your tears, as she hides hers in order not to worry you more. She will help you to get up, lifting you up should you fall and stretching out her arm to you.

All this, while it is difficult to find it in creatures, you find it in me because I am constant in love, and I could not be otherwise.

I love you, children, like the tenderest of friends, like the most affectionate of fathers, like the best of brother. But remember that love renders one similar and I desire for you to become like me.

Jesus, my friend

Yes, call upon me even under this epithet, which is so dear to my heart. Call me: *"Jesus, my friend,"* and I will be glad to come to you and carry out the task of a true friend.

I also had my friends when I lived in the world, and I loved them with a very tender affection. Lazarus, whom I resuscitated after having cried over his grave; Mary, my great converted one, and Martha, the good housewife. I used to go often to them to rest, I was comfortable as if in my house.

Mary, after her conversion had become the most loving soul. Thirsty for my teaching and my words, she spent the time sitting at my feet and weeping over her sins and to love me.

I had many other friends whom I called such, and were not. I called Judas a friend, and with this sweet name I would have liked to call him back to repentance and to God.

But he did not want to understand me and despaired. And many, many other friends in the most terrible moment of my mortal life abandoned me.

Even now I call around myself many friends. I call with the most sweet names, even if those to whom I give my friendship are tested with the cross. I told you that love makes similar. And I, to my friends, give the cross more or less heavy depending on the generosity of their hearts.

So even by calling many by name, my friends are reduced to a few. They draw back before pain, they do not want it, they rebel.

My dear Mother

My sweetest friend, who shared with me the joys and sorrows, was my dear Mother. Oh, how well she understood my heart, how she divined my wishes and anticipated them, how she consoled me in my pains and bitter disappointments! Her smile and her words came down to the bottom of my heart as a salutary balm.

Like I said to you many other times that as God I had no need of anything, but as man yes. I wanted to give the example of everything subjecting myself to all human needs, including that of being comforted by a friendly soul.

Keep her also for yourself as a friend and confidante, my Mother. She will be your Teacher and guide, she will be a comfort and help to you. She will never betray you, be certain, because her heart is a perfect copy of mine.

Pray to her that she may shape your heart on this divine model, so that you too can be a guide and help to souls whom you will call friends.

THE HOLY SPIRIT

May 21, 1968

My daughter, now I will speak to you about a very important topic: I will speak to you about the Holy Spirit, one of the three divine Persons.

The Holy Spirit is the Spirit of the Father and mine. He proceeds from the Love that unites the Father to me. He is substantial Love. He is pure Love.

The love that unites us, namely that unites the Father with the Son, is so great as to constitute a third Person, eternal, wise, immense, infinite, in all identical to the other two Persons.

It was the Holy Spirit who breathed life on the world in the creation, and inseparably from the other two Persons performed every operation concerning the world and man.

The Holy Spirit overshadowed the Virgin Mary, his divine Spouse, and made her the Mother of the Saviour.

He hovered over my head on the day when John the Baptist baptized me.

With Mary, my Mother

I spoke about Him in my preaching so that they might desire Him and expect Him strongly. I promised that, having risen to the Father, I would have sent upon the apostles the Holy Spirit who would have transformed them. The apostles in fact, spent nine days with Mary, my Mother, closed in the Cenacle in prayer, and full of enthusiasm and hope, until a very strong wind heralded his coming.

The Holy Spirit appeared in the form of a globe of fire, which divided itself into as many flames, that went to rest on the head of each one.

Then that transformation was worked, which made twelve inept and fearful men into real heralds of the Faith. Their minds were illuminated, their hearts burned with love and their zeal was so great that, having left the Cenacle, they took to preaching, as if they were men of knowledge.

Peter spoke, converted and baptized a good five thousand persons by the power of his word.

Even Mary, my Mother, was confirmed in that same truth that I myself had taught her so as to be able to guide and to instruct, as a Mother, the nascent Church.

Soul of the Church

In this way the fire of the Holy Spirit who illuminates and warms up, began to live as a Sweet Guest in souls and to act as the soul of the Church.

He directs the Church illuminating its Head, who is made infallible in governing her. It is the Holy Spirit who keeps her forever living, forever young. It is He who raises up new apostles, who assists them and prepares them arousing in them enthusiasm for the apostolic life.

It is the Holy Spirit who promotes the great works of the Church, like the Councils, and the Encyclicals, which are like letters He writes to his children and faithful.

It is the Holy Spirit who, received in the Sacraments and especially in Holy Confirmation, gives to souls the desire for holiness and perfection.

He works tirelessly in souls. He lifts up in the falls, heals the wounds of sin, bends the wills spurring them to good, warms cold hearts to the love of God and neighbour, and straightens what is not right.

He dwells in the soul in grace and works unceasingly and untiringly; He speaks with good inspirations, dispels the doubts, clarifies ideas, enlightens the minds, and works continuously the miracle that yet transformed ignorant apostles into knowledgeable speakers.

That's why you see people that barely hold the pen or who only know the hoe, dictate to men laws full of wisdom, enlightening words or more than those of a theologian.

Even now He speaks

It is the Holy Spirit who works and transforms inept instruments and makes them prophets and pioneers of the Faith. Already in the Old Testament the Holy Spirit spoke through the Prophets, and

even now speaks continuously.

He speaks through the Pope, the successor of Peter and my Vicar. He speaks through my Ministers and their word is to be listened to because the doctrine they teach is not theirs, but mine.

He speaks to the minds and hearts of everyone who invokes Him. But if a soul invokes Him with love, with desire and persistently, then He comes into this soul and makes her holy.

Put yourselves, children, in the disposition of welcoming the Holy Spirit. Put yourselves before Him as someone who exposes himself to the sun to be warmed up and illuminated. Let Him act, obey Him, listen to Him: He speaks in the silence.

Love recollection, do not dissipate your souls in things trivial and useless. Do not forget that the Lord wants you to be saints, but for you to become one you must respond to the grace of the Holy Spirit.

He fills the soul with his seven gifts and to those who desire it, as on the day of Confirmation, He continually renews them. He gives you wisdom, understanding, counsel, piety, fortitude, knowledge and the fear of God.

Soul of your apostolate

He will inspire you the desire to do the works of Mercy. He will be the soul of your apostolate: so you will not keep only for yourself the gifts that God gives you, but you will communicate and give them to everyone. You will spread faith, love and goodness. You will feel an irresistible force in your heart that will lead you to do good for the glory of God and in favour of the brethren.

Therefore, consecrate yourself to the Holy Spirit, put yourself at his service and at his disposal. You are the living Church and as such you must live out your Baptism and your Confirmation. Spread your faith, without human respect, without fear, although with grace and amiability.

Remember that, if you are not an apostle, you risk being an apostate, because if you do not feel the duty to give what you too have freely received, you risk losing also what you have.

Look at the example of the Saints who, responding to the grace of the Holy Spirit, have spent their lives leaving an indelible trace of themselves in good.

On these traces you work too: combat evil in you and around you. Do good wherever you are and wherever you go. To those who wanted to shut the mouths of the apostles and early Christians they were told: *"If you close their mouths, their works will speak."*

Let it be so also for you. Let your works speak and let those who see them give glory to God who in you has worked them.

FINAL IMPENITENCE

May 22, 1968

Beloved daughter, the lesson that I will now dictate to you will be more important than what you believe, or rather it will have a decisive importance in your life: I will speak to you of final impenitence.

It is a very important thing for you to be able to get to the end of your life with a clean conscience towards all, but it is much more important for you to have peace with God of which the one with the neighbour is the consequence.

Even if one were to be in mortal sin, it is important to have the disposition of the soul to change one's mind, to repent and to turn to his Creator to ask forgiveness.

It would seem for this to be a very easy thing, especially before death and the judgment that immediately awaits the soul. Instead it is not so. You say: *"He who lives well, dies well."* And it is true. But those who habitually and willingly live in sin do not agree to change their lives at the last moment: they prefer to remain in sin and continue to hate God for all eternity.

It will be too late

Certainly the unrepentant does not suppose to find what he will find because he is used to look at things as they occur in the world, where God, while giving some small picture of his justice, adopts

only mercy and goodness. When he finds himself before God, the just Judge, it will be too late to repent: he will discover the enormity of his ignorance and malice that led him to an end so bleak and horrible.

I desire that the sinner be converted and live: I am patient, I knock and I wait trying all the means right up to the last day. Every way is good: because I sow graces, I make use of everything.

I grant material goods and I take them away, I give health and take it away, I give spiritual graces of every kind: I leave nothing untried because the salvation of souls is the matter that most interests me: in fact I created them and redeemed them at a high price.

If the soul rejects my help and refuses to repent, he falls into the abyss at the time of death. Then his eyes finally will be opened, and he will see the punishment for him. He will not have the opportunity to change his mind and repent: but will have to remain for all eternity in the tragic situation of those who hate God.

How necessary it is, my daughter, to reflect on these things while you are alive and take remedial action as soon as you are aware of having fallen into some sin!

The Lord knows your weakness and He knows that man sins very easily. If after sin man turns to God with a repentant heart, he obtains pardon, which God readily gives him, if He sees a minimum of good will and desire to get up. But obstinacy in sin and not wanting to repent puts God in the condition of not being able to forgive.

The human will

For God to act the contribution of the human will is always needed. In fact, He never forces the freedom of man. The trial must be passed freely: it must not be an imposition.

Be ready, my children, to recognize your mistakes; and do this even among yourselves that it may be easier for you to humble yourselves before God. Ask each other for forgiveness because you all have the possibility of making mistakes and sinning.

If your mind is humble and disposed to peace with your neighbour, it will not know how to maintain hatred towards God, before whom it will easily humble itself.

It has been said to you: "*Do not let the sun set down on your anger*", and now I say to you: "*Do not fall asleep with sin on the soul and therefore, in anger with God.*" Take remedial action now: repent and ask forgiveness because you do not know if during the night, death will come like a thief.

Keep watch, because you know neither the hour nor the day when the Bridegroom will come. Have recourse to God after every fall, however small it may be, it is always serious when you consider the dignity of the person offended.

Always ask the Lord for enough light to know your trespasses and the humility to detest them.

Pray also for obstinate sinners who, rebellious, refractory, and ungrateful towards God, persist in a life of sin that will certainly lead them to ruin.

"As long as there is life there is hope," you are used to saying; and it is really so. So I beg you, never forget those who, having by now reached the end of their life, are still in sin.

With a great heart

Pray for the dying. A thread separates them from eternity. A prayer offered with a great heart, a sacrifice made with love for their benefit, can get that providential help, that necessary light so that they might understand their situation and be converted.

It has been said to you: "*He who saves a soul has saved his own.*" Children, give me souls, I thirst for souls!

Do not make life hard for yourself if you can spend it with this purpose. I came into the world to save what was lost: if you will help me in this job, great will be your reward.

You cannot and must not be indifferent to the souls that are lost. Everyone has a little responsibility for the brother who goes to ruin. "*What happened to your brother?*", asked God to Cain. And to each one of you He will ask as well, because everyone is charged with the salvation of his neighbour.

"What about your children?", He will ask the mothers, "*And your husband?*"

"What about the priests that I have given you? Have you suffered and worked with them for the salvation of souls? Have you prayed for their sanctification that it might not happen, after having preached to others, that they be lost?"

"And all those people whom I put close to you, what have you done? Have you edified them with good advice? Have you told them some kind words and, above all, did you make the fire of your charity, your affection felt, to win them to God, to me? "

Love everybody

"Have you prayed for all with a true heart, or did you seal yourself hermetically, by limiting your plea to those little personal and material things before which it was even useless to dwell on?"

Widen, children, your views and your hearts. Love, love everybody. How many problems will be solved easily, but now seem impossible.

Never forget that the thing that counts the most is to save the soul, but with difficulty you will save yours if you do not care also about the salvation of others.

THE ASCENSION

May 23, 1968

Now I will speak to you about my ascension to Heaven.

Forty days after my resurrection, after having confirmed in the faith my apostles and disciples, after having instituted the sacrament of Confession and given to the Church a leader in Peter, assuring him of my assistance, and entrusting to him the custody of it (represented by the sheep and lambs, a figure I commonly used to indicate souls, since I am the good Shepherd), in the presence of more than five hundred people I ascended into Heaven.

All were turned towards me waiting for me to return, even though many times I had assured that I would have ascended to the Father to prepare a place for all, and that I would have come at the end of the world as supreme judge to judge the good and the bad.

I ascended to Heaven because the Father had to glorify me. In fact I had sought only his glory.

The address missing

And you too will be glorified by God if in all your works, you seek always his glory.

Therefore, always purify your intentions. What you do for human motives is all lost. It is like a letter with the address missing: it cannot arrive at the destination. You will be able to receive a human reward, which is a very small thing; but if you want for your works to have a resonance in Heaven, you have to put the right intention, you must work for Heaven.

Keep your thoughts fixed to the goal: do not swerve, do not get lost. If you fall, get up again, ask for help and continue on. Life is a pilgrimage. It seems long to you if you suffer, but it is very short if you compare it with eternity.

How many people that you have known, who have grown up with you, who were your age, have already left you.

How many, even younger than you, have preceded you. Now it is your turn. I have hidden from you the time and the day because the thought of leaving everything and everyone would have saddened you. Perhaps you might have despaired. But you do not know if you will get to the end of the year that you started, the month that you are going through or the day that you are finishing.

This uncertainty must not disturb nor even leave you indifferent. It must justifiably preoccupy you. Just as are concerned worry about your interests, so you cannot forget those things which are the main interests of your life, since they concern eternity.

Live well, live from day to day, live for the Lord and be ready at any moment for the call. Many tell you that when one is dead, everything ends: a wooden box, a pit, a handful of earth. But do you think that it might be like that?

Everything will be evaluated

Goodness, justice, charity and suffering will be compensated and rewarded. Evil, wickedness,

ingratitude and dishonesty will be punished.

Everything, everything will be evaluated; and so the souls and bodies will participate in the eternal reward or punishment. Even the bodies, certainly, which one day will rise as I had risen, and will join the soul to which they were united in doing good or evil, to be either glorified or condemned.

Courage then, my daughter! Do not fear anything. You have an angel by your side guiding you. You have a Mother who assists you constantly. I am in you and with you. Courage! ascend with me the holy mountain of Christian perfection.

It is so nice to live with the Lord, to trust in Him, to surrender into his arms and to hear his voice. It is also nice to be on his Cross, because if you suffer with Him you no longer feel the suffering. Suffering then becomes a joy.

Walk towards Heaven and bring the world of the sufferers, the sinners and the consecrated. Walk with them, help them, do not complain, spread joy, love and peace. I am with you now and I will be so forever.

THE WHY OF SORROW

May 23, 1968

Daughter, pay attention to what I am telling you about the necessity of pain.

"Why suffer?" the whole world asks, as it places every attention and every care to avoid suffering.

Now I ask you: *"Is it necessary to suffer?"* I myself will answer you.

Suffering entered the world with sin, and as long as it lasts, atonement is necessary. Without the shedding of blood there is no remission. Every crime supposes a victim who pays.

I was the first victim and I paid for all; but my sacrifice is not applied to souls without joining to it, their own contribution of blood.

No one, therefore, can be exempt from suffering. From birth to death, from the first tears of the child in the first cry announcing his life, to the last which stream down the face of whoever gives the last farewell to life: it is all a succession of small and large sufferings that transform existence into a Calvary.

The little grain of wheat

Now I want to teach you to make these sacrifices, these tears, these crosses not only agreeable, but dear to your heart and mine. Meanwhile remember that if the little grain of wheat does not rot in the ground it does not produce the ear.

Everyone of you are my little grain of wheat that compose the Host, the Victim, the Mystical Body: therefore, everyone of you has to mature after having rotted in suffering.

It is not only a mystical law that I am speaking to you about, but it is also a natural law.

Without sacrifice nothing can be done.

Observe in the world what sacrifices the great discoveries have cost. How much sweat, how many sleepless nights, how much work and how many human victims! Every undertaking requires its share of suffering.

You are used to saying: *"With nothing you do nothing."* And it is truly so.

If, therefore, in all human affairs there is the law of pain as a means to create small and large things, more so this law should go into the things of God. It cannot be otherwise because if the Father himself has wished to subject me, his Son, to this law, in his infinite goodness and wisdom, it is because there was no better law, other means more efficient, other road than that of pain.

Destined to enjoy

This would not have been the desire of the Father in creating man, who was destined to joy, happiness and glory of Paradise.

Right from this earth, living in communion with God, man, king of creation, was destined to enjoy a

paradise in advance. The act of rebellion, with which your progenitors were stained, broke the filial relationships existing between man and God, and sorrow was its logical consequence.

Man would not have been able, however, while living in abjection and tears, to raise his eyes to God and obtain mercy. His cry would not have reached up to Heaven if I, clothing myself with human nature and making myself one of you, had not, as Victim, asked forgiveness from the Father for all humanity.

Only after my sacrifice, your sacrifices, together with mine, have redemptive and purifying value.

At this point I want to make you see how much useless suffering there is in the world. Sufferings that will not be remunerated, and which will not have a reward. They are those sufferings that many souls suffer, or endure, living in mortal sin.

I explain to you: if you want to light up a room, you turn on the switch. Well then, grace is the switch that allows the light of God to enter into you. Illuminated by this light, which is the divine life, everything takes on particular importance and every little thing can be utilized, a tear even, for the good of all.

For those who live in sin it is pitch-black, all is wasted: crying, pain, suffering. Even more, there enters the heart despair, rebellion and discontent because the help of God is missing, when faith also is lacking.

If you want to have the strength to endure life as it is, draw it from the Heart of God that can transform sorrow into joy.

Only then can you make a gift of suffering to the brethren, you can help them to repair, you can alleviate the suffering of others, as many saints in the Church do and have done.

Through grace and suffering every Christian can present himself to the Father and say: *"I am your son, I am Jesus."* And the Father, through Him, benefits humanity.

You have a coin

You, mother, do you feel in your heart a burning desire to help your children: do you want them to be good, holy or at least honest, healthy. Well then, you have a coin with which to pay for all that: your suffering.

Do you perhaps complain because you have poor health and cannot therefore, carry out your duties towards them? Do not complain. If you offer your sufferings to God with me, God himself fills in for you, and even if you do not immediately see the fruits, you will see that He will guide your children better than what you yourself would have been able to do in full health.

If you complain, if you weep, if you despair, they will hardly endure you. It is difficult the exercise of charity with the sick, and you will not be able to do them good, indeed, for them, you will only be a burden.

Do you have sick loved ones in the family? If you approach them with goodness, with serenity and patience, they will feel less their ailments and the cross will be less heavy for everyone.

Use the cross as a means of salvation. love the cross because on it you find me. Sorrow is the means by which love is demonstrated: it is the language of love. He who loves me has no other choice to make than to follow me on the sorrowful way carrying his part of the cross.

Accept with joy to follow me. On this way you will also find a Mother, the holiest of all creatures, the most sorrowful of mothers. Entrust yourself to her who, just as she had consoled me, she will also help you to get to the top ... Then, after the suffering, the glory and an endless joy that will never fade.

PURGATORY

May 25, 1968

My daughter, the lesson that I will impart to you today will be on a subject that everyone thinks of little importance, but which in reality has very great importance.

I will speak to you about Purgatory, that is, that place where the souls of the deceased must do their purification before ascending into Heaven, where nothing unclean enters.

Remember the parable, which I narrated to you in the Gospel, of the invited guest who was found without a wedding garment? Well then, no one enters into Paradise without the candour of Grace, which you commonly represent in the white garment, which the priest puts on the newborn baby on the day of Baptism.

Since souls very rarely arrive at death with complete innocence, it is necessary to regain the splendour in this place of purification.

An act of perfect contrition would suffice to restore such a splendour to the soul whereby it could fly straight away, after death, to the embrace with his God. Since it is difficult to have a deep contrition, usually all have to pass through Purgatory.

God is necessary

You might ask: "*What is Purgatory?*" It is hard to be able to explain it. It would be necessary for you to be able to understand what God is for a soul, to understand what pain the deprivation of Him is, even temporarily.

Consider that God is necessary to the soul as air is essential to your lungs.

You know certain diseases that give to the affected person, a sense of suffocation: asthma, for example. Well then, this can give you a pale idea of one of the torments that in Purgatory forms the greatest anxiety.

As long as you are wrapped up in that wrapping, that you call body, the soul is like insensitive to the call of his God, but when, freed from the bonds that keep him on earth, he would like to spread his wings towards God, being deprived of it will be an indescribable torment.

All other penalties that punish souls in their particular defects, with respect to this sentence, will be secondary. The purifying fire, in which souls are immersed, will torment those parts of the body that were the cause of sin.

I have spoken to you about the body in the sense that, despite having left it on earth, souls will have the sensation of possessing it still, so that it can participate in the sentence inflicted to the soul.

This is also an act of justice on God's part so that Purgatory, after the final judgment, will no longer exist, and therefore would remain unpunished the body which was the soul's companion in committing evil.

Immediately after death, the soul flies spontaneously towards this place of purification. In fact it cannot endure being before God with the tiniest stain, and does not want to get out before his splendour is worthy of that place where the Heavenly Court reigns with God in all holiness and perfection.

Comfort for the souls suffering in the purifying fire of love is the hope that one day they can get out. They can do nothing for themselves these souls, while they can do much for you who still live in exile.

They certainly do not squander their time: they spend it loving God and helping men, particularly those with whom they had links of spiritual and natural kinship, or who were a help to them in saving their soul; above all they aid those who, praying for them, ask to be helped.

You understand straight away what importance prayer has for these souls which, while it gives them comfort and help speeding up their liberation, it obtains for you special favours and graces ... which God grants because to hasten the encounter of these souls with Him is to give Him a great joy.

There are souls who in Purgatory suffer for very many years. Nobody thinks of them, perhaps because in life they never thought of supporting others. And it is an act of great charity towards these souls and to me to hasten their release.

To make you understand better how interested you should be to pray for these souls, who suffer indescribable pain, I want to bring you a small example. Have you observed in some public place, such as hospitals, those neon signs that appear when a sick person rings the bell? Well then, consider that every time you offer something for these souls, straight away they reciprocate the good they receive in this way: as if they had lit the neon sign: "God," calling Him to help the soul that has benefitted them.

How can you help the souls in Purgatory? In a thousand ways. You can offer to them the merits of your good deeds, your sacrifices, your alms, your prayers. But the prayer that helps them most is the sacrifice of Holy Mass: my Sacrifice offered to the Father for them.

Also, consider that this act of charity, which you can perform while you are still on earth, is also a duty of justice. In fact, in Purgatory, maybe groan mothers and fathers who in life have been neglected by their children: this is the best way to repair. Perhaps consecrated persons are suffering, especially priests, for having been too lenient with their penitents, or for having shortened or

celebrated the Sacred Mysteries too quickly so as not to bore the faithful. Perhaps people who have sinned through too much indulgence offending the law of God.

Well then, it is a duty of justice to help them and to free them: and you can and must do it. Listen to the cry that they address to you: *"Have mercy on us, you who can help us!"* Do not be deaf to their cries.

You do not see them, I know, and that is why you forget about them. But if you have faith, you must believe in my words. If I said in the Gospel that you will be rewarded even for one glass of water given in my name, do not doubt that for this charity in favour of my friends, I will give you a large reward.

Pray every day to my Mother so that she might go down into that place of sorrowful waiting to release the souls that loved her the most in life. Be assured that your invitation will be welcomed by her with joy and generously reciprocated.

READING MATERIAL

May 26, 1968

My daughter, this lesson ought to be for you an aid in the selection of those things that most attract you, so that the choice may be guided by discretion and common sense.

I will speak to you about reading material. It is said that whoever reads eats: in fact reading is like a food of the spirit.

If the food is healthy it will elevate you spiritually and give joy; if spoiled, it will disfigure your soul, it will drag you into sin and ruin, not only spiritual but also corporal.

Learn, therefore, to choose your reading material and do not throw yourself upon what comes to your hand, devouring the words, because they could be a dangerous poison that creeps into your mind and in your heart. You can, through an unhealthy reading, lose the peace and be dragged into evil.

Take advice in the selection

Many before you and stronger than you fell; therefore, fear yourself. Take advice in the selection of newspapers and books, magazines and pamphlets, with those who are charged with studying their contents for you. I assure you that you will live more peaceful, you will have a clearer mind and you will have fewer nightmares at night. Choose readings to elevate you, to instruct you and to guide you on the road of life.

If for reasons of study or responsibility they oblige you to the knowledge and reading of various news and all kinds of books, first commend yourself to God, who watches over your thoughts, your affections and over your senses that they may not be disturbed.

To tell you the harm that a newspaper or a filthy publication can do is not easy. The young people read and subtly or blatantly spread the poison they have ingested and propagate it. Today it becomes a source of pride to know the latest news or the dirtiest joke.

Know how to choose, my children; and you, mothers, keep an eye on the reading material of your children and your readings. Do not be fooled into thinking that now it is good to know everything and see everything. Obscene pictures awaken the senses and lead to impure thoughts and sins; and certain upheavals and changes of positions and ideas are due to bad reading material.

Do not be deceived!

Do not say that you read superficially just to pass the time, because just as bodily food nourishes you (even if you eat out of habit and without thinking about what you eat), so the readings, which are the nourishment of the spirit, bring their effect at an opportune time, when finding yourself in circumstances similar to those read in newspapers or books, it spontaneously comes to you to think and act similarly.

Study deeply the eternal Truths. Read books that contain examples to imitate. Read and study my message of love, the Gospel, the books full of wisdom and light of the doctors of the Church. What

does it matter to you to know the curriculum vitae of singers, artists or some personality if he is inimitable, or worse, if imitating them you ruin your family?

Propose to read every day some good book that is a relief and a pastime.

Propose to make every day a short meditation. Everything with a rule: do not exaggerate when reading a whole book in one day because you like it, neglecting also your family duty. Knowing how to impose upon yourself a rule and a time even in this, brings great benefits. Being able to stop reading, because a duty of charity or office claims your presence, is a mark of character.

Do not overdo the readings: read moderately; reflect and assimilate what you read to transform it into practical life.

The book of nature

And now I give you some advice. There is a book in which everyone can read, even the illiterate; it is the book of nature. Do not tire of reading it: indeed accustom yourself to read it every day, wherever you are.

Look at the flowers, the plants, the sky, the stars, the animals. Look at the world of nature that surrounds you, illuminated by the sun or lit by the moon. Read in this wonderful book the goodness of the Father, his immensity, his justice, his providence. And after having reflected, a thought of gratitude towards Him will come to you spontaneously, you will have more confidence and feel more good.

The Saints knew how to raise their heart full of gratitude to God, even just watching a little flower of the field.

Read in the book of creation, which is available to all, and you will discover there God's love for men, good or bad as they might be, and you too will spread your heart to the love of God and neighbour.

JESUS ASKS FOR LOVE

May 27, 1968

Daughter, be ready at my call and happy to make a small sacrifice for your Lord, for He loves the one who gives with joy.

The Lord will always ask you for something, but above all He will ask for your heart of which He is jealous. He wants your heart and your love. He wants you generous and disinterested.

Coldness disgusts Him, meanness saddens Him. If you cannot do much, do what you can, but have great desires, because God likes men of great desires.

Let every action be done by you in a pure act of love, so as to make your life a long golden chain to be offered to the Father.

You put in every minestrone a pinch of salt and woe if there weren't. Well then, put in every act, even insignificant, a pinch of love. Love of God and love of neighbour, which in the last analysis becomes again love of God.

Whoever loves does not feel the fatigue and does not notice the sacrifice; everything is light and beautiful for him. A mother sacrifices herself with so much joy for her children because she loves them. Love makes one capable of heroism.

At the root of all holiness you will find love. Rightly did St. Augustine say: "*Love and do what you want.*" If you love God it is not possible to offend Him.

Prayer without love is like a harp without sound. Its music does not rise to Heaven.

Suffering without love is like that of the ox pulling the plough: being forced to suffer, suffering stoically is like suffering needlessly.

Where you put the act of love, you transform everything.

Do you want to be holy? here is the shortest way and the most secure: do the Will of God with love. The greater your love is, the more real your holiness will be.

The Will of God are your daily duties, inherent to your state. Do not make matters difficult. From morning to night you go twisting your actions for the good of your family: well then, tie them, these

actions, with the love of God

This is holiness.

The reward in Paradise will be proportional to the love had in life. Picking up a pin from the ground can be more meritorious than building a cathedral: everything is valued in proportion to the love.

The Lord does not ask for great works; those He does himself, and chooses the most unsuitable instruments. He is a beggar of love.

Love saves souls through my heart. It is I who saves souls through your love. That's why your work can be great: with the power of your love you can reach all the places of the earth and help me accomplish the redemption.

ENTRUSTING ONE'S SELF TO GOD

May 28, 1968

Beloved daughter, you are in my service. Things change and people change, but I remain immutable and firm in my thoughts and in my affections.

So I repeat to you, entrust yourself only to me, since anyone who relies on man, perishes with him. Do you not see yourself how one minute is different from the next? In the same instant in which you decide something, you think it differently and change your mind. Human nature is subject to continuous change.

But God remains what He was, is, and will be.

Nothing changes in Him.

Not goodness, beauty, mercy, justice, fidelity, providence, and all the finest qualities that you find in Him in infinite measure.

He is Knowledge, Wisdom and Perfection. Entrust yourself to Him, my daughter, and you will never perish. Be master of your mind and your heart in order to be able always to direct them and give them to God who has the right to possess them.

Always forward!

Look forward, aim always for the end: always free your heart from all affection that is not worthy of Him, since only with this freedom will you be able to fly in the way of perfection without entangling your wings and clipping them.

Free yourself also of yourself, since pride is your number one enemy. When looking for your ego, you forget your God. Do not perform any action for human motives, but let everything be moved by my will and have as end everlasting life.

Seek God in all things, for to Him alone is due honour and glory forever.

IN PREPARATION FOR PENTECOST

May 29, 1968

My children, here you are gathered together, as my apostles in the Cenacle, with Mary, my Mother.

Let be upon you my grace, my blessing and the light of the Spirit, the Comforter. May you be all inflamed with holy love so that you may spread this love wherever you go.

Fill your families with it, and the world that no longer believes in the love of God and consumes itself in vain love and destroys itself in hate.

Children, love one another and love me: here is the Law and the prophets? Everything else is nothing.

I bless you, children. In recollection and prayer in union with my Mother, get ready for Pentecost.

I SPEAK TO YOU WITHOUT WORDS

May 27, 1968

Carmela - Lord, speak to me with the voice, I beg you.

Jesus - My daughter, do not get distressed, believe and adore; in due time everything will become clear. Learn to wait, daughter. Have I not said to you: "*Blessed are those who have believed without having seen?*"

What does it matter to you if some believe and others do not? Continue serenely your work. Look at the fruits: if they are good, the work comes from God.

Your work, your mission brings serenity, peace, love, harmony; well then, it is good. If it were to bring discord, quarrels, jealousy, you might doubt.

Continue your path serenely. Trust in me, who is speaking to you. If I do it in secret and without words, what does it matter if you understand me anyway?

I act on the hearts

I speak enlightening the minds, I act on the hearts, I move the wills. The Word is I: the Eternal Word of the Father. I spoke during my mortal life to the crowds eager for my doctrine; moreover, I speak and spoke from eternity to all creation.

By my word the heavens and the earth were formed, the plants and the animals, the fish and the birds. By my Word man was created in our image and likeness. To the likeness of God, do you understand? and to the man was given a ray of what we possess from eternity: the immortal, spiritual soul, capable of willing, loving, understanding and speaking.

Yes, because you have speech to express your thoughts, your will and your desires, but as well you have the soul that makes you able to have and express those feelings.

There are mute people who speak in amazement with their God, there are talkative people who do not know how to speak one word with Him, or rather do not reach the heart of God with their words. So you see it is not necessary for the Lord to speak to you with the sound of the voice to make himself understood by you, and you can talk to his heart even if you are silent with your lips.

Write it all

Trust me, my daughter, and write! I promise you that what you write will do much good to souls as the books of great writers and theologians have not done, because in these pages breathes my Spirit, my Will. Your work is a trifle that you give me, a little collaborative sacrifice.

Do it with faith and love, with simplicity and as obedience. I will give you the merit as if you had performed a marvellous work, the most beautiful of your life.

Do it for your children and for all those that I have given you. Do it for the priests that I have entrusted to you and I have put on your path. Yes, even for those who make you suffer, for I will reward you not by the response that they will have had to your maternal love and your daily offering, but for what you do for them.

Be serene and do not worry: pray for them, pray for all. Good and bad, they are all mine before yours and you must love and forgive them.

I bless you, daughter, I will call you later.

THE COMMUNION OF SAINTS

May 30, 1968

My daughter, the subject of which I will speak to you shall be particularly pleasing to your heart, as it is to mine.

I will speak to you about the charity that binds the great family of God, the family of Saints, of those who live in grace, whereby what they do turns for the benefit of all others. This is the wonderful dogma of the Communion of Saints.

I remind you that through this Communion you are not united only to all the men of earth, of whatever country or religion they may be, but also with the Saints of Heaven and the Souls of Purgatory. From this Communion derives a mutual aid, consisting of prayers and merits, which surpass all human thought.

It is like an exchange of wonderful gifts, that souls make through me, under the gaze of the Father, driven by the animating breath of the Holy Spirit. Woe if there were not this exchange of gifts, whereby those who have more can give to those who do not possess, can pay for another the debts to Divine Justice!

The Celestial Treasurer

Everything passes through my hands and is enhanced by me with my blood and my merits. My Mother is like the Celestial Treasurer, who putting in the common funds the accumulation of merits, shares them with the children.

So they do and have done thousands and thousands of Saints, who having lived a life in innocence and in penance, can all now distribute to the poor of the Church of God the merits that are in superabundance.

This marvellous Communion unites not only the Saints of Heaven to the souls of earth, but also unites among them the souls of the earth, whereby you can help persons far away, unknown, sick; you can help the Pope, the Bishops, the priests, you can support them in their apostolic work and participate in their merits. You can help the missionaries and you too can become a missionary, while remaining in your home.

You pray, you suffer, you work for them. What do you care that your name is unknown to them? It is the Father who sees, and who remunerates giving each one a reward and some merits.

There are patients who suffer in despair. Do you want to help them? You can, offer up for them your daily troubles. Be patient in the crosses you have to bear, be generous, suffer for them that are afflicted by disease, perhaps more serious and painful than yours and you will be a help to them. Peace will enter in them even in pain.

The Father accepts, welcomes and blesses this unselfishness, this gift to the brethren and gives merit to those who do it. You say many proverbs that remind the usefulness of these mutual gifts, and it is good that you keep them in mind. The proverb is like a little grain of wisdom that keeps alive in the mind a truth.

Remember, for example: *"He who pray for others, lays treasures for himself." "Charity goes out the window and enters by the door."*

Acting out of love

It is true that it is more perfect to act out of love without thought of reward, but God is infinitely just and repays with superabundance what is done for his children, even if through the good done out of pure love, the reward will be greater.

I have spoken to you in other lessons about the souls of Purgatory and their salvific work in favour of the living. They cannot pray for themselves, but with love think and pray for you. The Communion of Saints reaches them and they have comfort and relief as they return the gift generously.

You do very well, therefore, when you gift them with all your merits and your prayers, and be even certain that this heroic act of charity, which deprives you of everything for these souls, will be repaid in a really marvellous way. They will be alongside you on the path of life, so as to save you from many dangers and protect you from them.

These souls will be your good companions on whom you can rely in your every need.

So you are not alone in the world. Just as you must not live selfishly for yourself, but think of all the others, so be certain that there is a whole world, who with God is watching over you and helps you.

Open your heart to great joy and hope, open the heart to love and give and receive your contribution from the great family of the Saints of God.

TO PADRE PIO

May 31, 1968

My daughter, listen to me; I will give you the lesson on the train as you go to that beloved son of mine, who tears so many gifts and graces from my heart. I want to tell you why his prayer has so much force on my heart, whereby what he asks from my Mother and from me is like a command for us.

Padre Pio does not exist for himself, but only in me and through me. He does not act, does not think, does not talk, does not suffer, does not pray except in God and at all times and doing the holy will of God.

All that he does it is I who works in him: therefore his works are marvellous, and he knows no distance of place and time.

God is everywhere

God is everywhere, you know so, and this thought must at all times reawaken faith in you, and excite you to thoughts of confidence and hope.

God never abandons you. He keeps you immersed in his immensity like the sea collects fish in its waters. Just as they would not be able to live without the water where they are immersed and where they find their nourishment, so you cannot live except immersed in your God. You constantly living in his presence and immersed in Him, live the spiritual life as the reason for your existence.

"Live in my presence and you shall be perfect," says the Holy Spirit. Love to talk with your God in prayer, give your heart to your God. I have said to you many times that God is jealous of your heart and you have to keep only for Him.

Now you go to Padre Pio and you have to bring these teachings from this visit.

A total gift

You are going to find a man who has made a total gift of his life to God up to letting himself be replaced by Him. You are going to see a man who has made his life a holocaust in favour of the brethren in the sacrifice similar to what I myself did on the cross.

Imitate him in these gifts.

You too give yourself completely, do my will with faith, with love, with joy in every moment of your life.

Call me in you that I may replace you. I will speak in you and then your word will be effective. I will think in your mind and love in your heart. I will sanctify your sufferings, I will give value to your works, that I myself will be making in you and you will be uniquely a faithful instrument of mine.

Imitate that dear son of mine in his dedication in favour of the brethren. Your sacrifice will be more effective, it will bring the Redemption, and you will help me in the work of salvation.

The pilgrimage will bear its fruits.

I am happy with your offering in his favour. I like generosity, especially if it is in favour of those who have given everything for others.

I promise you that I will talk to him about you and your group, and that I will use his sufferings to obtain for all, those spiritual and material graces for which you began the journey.

AT SAN GIOVANNI ROTONDO

June 1, 1968

My daughter, be always ready to follow my orders and to respond to my calls. The light comes from above and strength as well, but the will, which God leaves free, you have to put it and from this depends the merit.

Strive always on your part to put a lot of good will and so much simplicity. Do not quibble about things. Is it good? Do it without wavering, without doubting, without prevaricating. Do it for love of God, with simplicity looking at the end, which is this: the glory of God and eternal life.

In this regard, always accomplish all your actions. You will be untroubled and will enrich yourself with merits.

I recommend to you today a special recollection: invoke the Holy Spirit upon yourself and on the world which goes to ruin.

Pray for the Church, for my Vicar Paul VI, for the Bishops and the Priests.

I bless you, daughter.

TOWARDS LORETO

June 2, 1968

My beloved daughter, I am with you and I bless you. You did well to direct your prayers for your country, which I have made my own, there being in it the See of my Vicar on earth.

On this littoral coast you will also encounter the cost the little house where I spent my early years, and above all my childhood next to my sweet Mother and my Foster Father.

Please send a greeting to that holy place where my Mother still disseminates special graces. Disseminate your road with reparations, for on these days and throughout the summer sins will multiply, and will attract punishment on families and on Italy, while many innocent people will lose what they have of most beautiful and what ravishes my heart.

Let your reparation be made with sacrifice, with prayer, with a good example. I will render you the merit blessing your intentions and your souls.

AT SAN DAMIAN

June 3, 1968

Daughter, wherever you go I am with you and my teachings must not be lacking to you.

I confirm to you that what you write is given to you as gift of mine, prompted by myself and that your cooperation is a must for you that you cannot withdraw.

You act through illumination and the teachings that you receive concern only the spiritual life. The desires I have for your sanctification are not only for you, but for all those persons whom you approach all the time.

Today I have followed you in your pilgrimage to Loreto; into the Shrine of my childhood I have given you many graces.

This is the spirit that must guide you in visiting places where my Mother and I have established to dwell in a special way making sure that these places become an oasis in the desert of the world.

You must come to those places with great love, with great respect and spirit of reparation. Give praise to God in these places, which are like vestibules of Heaven and repair for what is committed in the world, which is the great temple of God.

It also gives me pleasure that everyone expose their needs, but be careful not to overstate the material needs when compared to the spiritual ones.

Pilgrimages are things pleasing to me and to my Mother, because they are useful to practise penance and cement affections among you, while they rekindle the faith and the love for God and my Mother.

Love me, my children, love my Mother and love each other. My heart is thirsty for love and desires for love to be spread in the world. Take good care, however, in your affections: remember the command of God, *"You will love the Lord with all your mind, with all your heart and with all your strength."*

Remember that the second which is like the first: *"You will love your neighbour as yourself, for God's sake."* Also remember those words that you hear often repeated: *"He who loves father or mother more than me is not worthy of me."*

So love me as much as you can, and love everyone as you love yourself, but love them in me and through me if you want your affections to be holy and acceptable, worthy of eternal reward.

SINCERITY IN CONFESSION

June 4, 1968 (5.00 am)

My daughter and daughters, do not wait until the last hour to do good, not to find yourselves empty handed at the coming of the Bridegroom. In the meantime, while you have time do good. Humble yourself after every fall and continue on courageously.

Be honest with yourself in order to better know your faults, sincere with God and in manifesting them to Him, and detesting them in the Sacrament of Confession.

Here is a very important quality you need to bring to the tribunal of penance: sincerity.

The Sacrament of Confession was instituted by me after my resurrection. You know that my Ministers in the confessional are my representatives and have the task of exercising my mercy in absolving sins.

You must not therefore, worry about hiding them, but be interested to manifest them so that he can pardon them for you.

Sincerity in Confession is a sign of humility. You must not be intimidated by the thought that my Minister might think badly of you. This he could not do without failing in the law of charity.

And then, what interest would you have for others to think well of you, when not using sincerity, yes you can get the benevolence and esteem of a person, but not mine, who peers inside and sees everything deep down? I see every sin with all its malice.

To use sincerity, in this Sacrament, is like throwing your miseries into my heart, throwing them completely and wanting their destruction.

Scrutinize well your heart when you prepare to receive this Sacrament and look for the cause of the evil. A sin that you detest in a particular aspect can present a very different root.

I explain to you: a person can steal for different motives and it is the motive that counts. Another might grumble, and this fault can be driven by several other defects, which when removed also the grumbling will be eliminated.

One can for example grumble by vainglory, by envy, by habit of gossiping, etc., for which it is not so necessary to mention the sin as finding its origin. Removing the root of the evil, you eliminate all the rest.

When you go to confess yourself, it is a bit like when you go to the doctor. You would get no advantage and you definitely do not consider hiding your ailments to him, because you have the desire to heal, and the medicine will be more effective if, after the description of your ailments, the doctor will have known you perfectly.

If you really want to cure your spiritual evils, expose them to my Minister and stick to his suggestions.

With this I do not mean to say that in confessing yourself you have to enter into some details, but I insist so that you may discover in yourself the origin of the defects and can be helped to correct them.

Believe me, children, that many confessions are void when not sacrilegious, for the lack of sincerity.

When you confess yourself, throw yourself at my feet exposing everything clearly, but with just as much delicacy. With simplicity and with great faith, but above all with sincerity, uncovering the malice of your sins to be followed by repentance.

I will pour over your soul my blood and you will receive from me, through my Minister, lots of light whereby it will not be hard for you to correct yourself, to improve yourself and also to reach perfection.

June 4, 1968 (3.00 pm)

My children, here you are back here in my presence and that of my sweet Mother.

Thank you, children. Pray, pray, the moments are sad, very sad, the scourges and the crosses that hang over the world are horribly great.

Pray to the Father, interpose my Mother that He may cushion the punishments and have mercy.

The Father is tired of this world and what awaits you is horrendous.

Pray, children, and love one another, help each other mutually, forgive each other mutually. Hold no grudges with anyone. Live in the grace of God because the elect will be marked on the forehead, and no adverse power will be able to conquer them.

But if you do not live in the grace of God you will be prey to the evil one. Children, do penance and pray, pray. The last hour might be close.

Call upon my great Archangel Michael that he may protect the world.

I bless you, children, and I bless this place. In it you will have refuge and salvation.

FORGIVE OFFENCES

June 6, 1968

My daughter, pay good heed to my words, that will sound a bit harsh to your ear and I beg you not to forget them.

I will speak to you about the law of forgiveness. A law so severe that if you do not apply it towards others, not even God will apply it to you. And if God does not forgive you, what will become of you?

I came to perfect the Law, whereby before my coming, one could say: "*An eye for an eye, a tooth for a tooth*", with my coming into the world I taught you: "*Love your enemies, do good to those who hate you. Pray for those who persecute you. Render good for evil.*"

I taught in parables, I taught by example what should be the behaviour of those who want to follow me, behaviour that is not optional, but obligatory to the extent that it becomes law also of God towards you.

Do you remember the parable of the man who owed ten thousand talents to his master, and who not be able to pay them is pardoned by him? On leaving the master's house he meets his friend, who owed him a hundred denarii. He mistreats him and demands that small sum. When the master finds out, he calls the servant and has him imprisoned.

It will happen exactly that way. An essential condition, in order to be forgiven is to forgive. You will be measured with the same measure with which you measure.

Do you want to know if the judgment of the Father towards you will be full of goodness and mercy? See if in your life you practise goodness and mercy.

If you are easy to find flaws in your neighbour, to judge them harshly, how can you expect indulgence and mercy? Remember that I gave you the example in all, but the best example I gave you from the top of the cross: "*Father, forgive them for they know not what they do.*"

Never invoke chastisements upon anyone! Invoke light, reformation, conversion, love. Always ask God to bless those who offend you, those who insult you, those who slander you, those who do evil to you and forget the evil that you receive.

Find always a good word, that hides it. The evil, in itself, is to be condemned, but the perpetrators are not always to blame.

Leave to God the task of judging. Judgment is always very difficult, because the real evil comes from within, from the mind and the heart, but what do you know what's inside?

You judge by appearances; many times, evil actions have been made with good intentions. Remember that God can draw good out of evil also, so just leave it to Him.

You often recite daily that prayer which I myself taught you, the "Our Father." Focus on those words, that ought to make many of my children tremble, who cannot forgive, and nurse in their hearts desires for revenge and implacable hatreds: "*Forgive us our trespasses as we forgive those who trespass against us.*"

How many things you all have to make amends. All, all of you are sinners! Your weakness is such that in the same instant as you promise not to sin, you fall. And every day you bring me your baggage of sins and misery.

Well then, you bring your sins to God and He will pardon you, and forget everything you do against Him. But He places on you one condition: forgiveness.

You are not alone in the world, you live in family, in society and the members that comprise it are all defective, the Saints as well.

It is inevitable the misunderstanding, the fights, the offenses. The diversity of opinions, character,

education, upbringing would turn the family and society into little infernal madhouses. You know how painful it is to live in those environments where there is no faith and charity, and justice does not exist.

My presence transforms everything, the observance of my Law, law of love and forgiveness, transforms environments into oases of peace.

And yet defects do not disappear immediately, but one learns to have pity in others more than in oneself. One learns to understand the difficulties of others, in a word, one learns to forgive.

Strive, my child, to destroy the hatred that the evil one is spreading around the world.

Begin with yourself. I commanded my apostles to forgive seventy times seven, and with that I meant to say always to forgive. The same thing I say also to you: always forgive, always forgive and forget.

Your life will be more serene. What is the value for you to bundle up in your mind past things, that were a cause of pain to you? Remember the good things, that do good to the soul; for the rest, let it go, the troubles each day brings is enough.

Bring love and peace everywhere. Always throws water on the fire. Love everyone, regardless of their merits and wrongs that they might have done, and the pain they may have caused.

Love them for my sake and in me, and you will enjoy great peace.

COMMUNION

June 7, 1968

My daughter, listen to me. I speak to you in the depths of the heart where I dwell with the Father and the Holy Spirit.

I talk to you quietly because I do not like noise; I speak to you in recollection and prayer, whether it is meditation or vocal prayer, as long as there is love as a basis.

Always listen to me, I beg you. I enjoy being with you, I enjoy your company.

My desire is to dwell in the hearts of all men, but many, very many are indifferent to my calls, they do not like to be with me. Also many good, who once loved me and desired me, have deserted me. They are overwhelmed by thousands of thoughts and worries, they are attracted by a thousand material things.

Some barely remember being in my presence when they are in church. Most of the time they stand before me only with the body.

I do not speak to you then of the sacrilegious who come to receive me in mortal sin. My repugnance is so great in entering these hearts, which could be for you like getting close to a rotting corpse.

Some approach me just to tread on me: they would like to destroy me, destroy me. They will never succeed, but their desire renews in me the pain of the Crucify.

If you only knew how many outrages my Body in the most Blessed Sacrament is subjected to! And yet, you see, I foresaw everything on the day in which I instituted the most Holy Eucharist; and if I did not desist from doing so, it is only because I also foresaw that through the centuries, some kind soul would receive me with love, would make of the Communion his delight, his treasure, his joy and as a consequence I would be able to bestow upon him all my love and all my graces.

I love to dwell in the hearts of my children, to be one with them.

Lack of faith and love

A well-made Communion would be enough to sanctify a soul, because my presence would transform everything.

Many reasons are adduced to stay away from me, but I assure you that the principle motive is the lack of faith and love.

It is true, you do not see but a small Host, a little Bread, but if you believed in my words ... Have I not demonstrated to you with miracles the truth of them?

Did I not speak clearly to you when I instituted the Eucharist? *"This is my Body, this is my Blood."* How was I to say it to you?

And down through the centuries, have I not worked many miracles to show my real presence in the most Blessed Sacrament?

Remember the miracle of Bolsena, and what happened in Turin?

Have you not heard of hungry beasts refusing to take as food consecrated Hosts, and prostrating themselves in worship in front of them?

Is not Communion the food, the strength, the support of your soul, as it was of the martyrs, who in it found the daring to conquer death with martyrdom?

Come, come unto Me all ye that are weary and tired, all you who are in pain and in despair, all you who are intolerant to the cross, come to me.

I will open my heart to you, and you will discover its treasures of wisdom and knowledge, I will open to you the path of holiness, I will give you my confidences, I will teach you the secret of happiness also in the midst of sorrow.

Spiritual Communion

Come, come to Me ... and if you are unable to receive me, invoke me spiritually in you.

The spiritual communion can sometimes be more effective than the sacramental one if the ardour with which you invoke me is great.

Invoke me several times a day into your heart. It will be like a renewed encounter of love, it will be a rekindling of faith, it will be a confirming of the offering of actions, directing them, making them fruitful.

Remember that spiritual communion is a sweet reality, not just a pious desire. You call me and I come and if you call me, it is because you love me.

I bring with me, my Father and the Holy Spirit and we establish our home in you. You become our Heaven.

Let your well-made Communions, desired and prepared, to which you will follow the most fervent thanksgiving, be a reparation for those sacrilegious, cold and poorly made ones.

You will give me consolation and you shall have my blessing.

AVARICE

June 8, 1968

My daughter, the lesson you are about to begin will be on the theme of greed and I tell you straight away: Be very careful of that vice, which is very hateful to God and brings so much unhappiness in those who possess it.

The miser does not regard what he possesses as a gift from God, but makes things his own divinity. He does not think about his own well-being, and certainly does not make his own life a gift to the brethren; he thinks only of getting stuff for himself and of preserving what he has.

Avarice is contrary to charity and generosity, a virtue so dear to my heart. The sufferings of others do not move the miser, he looks after himself, his own health, his own well-being, his own convenience.

He does not see the need to deprive himself of something for others, because he never considers what he has as superfluous, and therefore does not consider it a duty to have to give it.

The miser sees God as the protector of his property, ready to lash out at Him when someone might deprive him.

All that I have said to you refers to the avaricious in general, greedy for material things. This ugly defect is also of people who go to Church, and believe they live the spiritual life.

And here I speak of those who would like the special gifts and privileges to be reserved solely for them; they are jealous of them, as if they were patented, and not only do they not want to share them with anyone, but think that they are to be reserved only to them.

This spiritual avarice, which is joined to pride, displeases me much more than the other based on material things, because it can lead to great falls.

Whoever is convinced of his own greatness, thinks that everything is due to him, it is likely that in

a moment of deprivation he becomes dejected to the point of losing faith and trust, and fall into the other sin, serious too, of envying the grace and the gifts that others possess.

He gives all, he loves all

We have seen the negative side of this capital sin, but now I want to show you how great it is to act in the opposite direction.

When the soul, detached from everything that binds him to creatures, be they persons or things, be they material or spiritual things, and detached from one's ego and from selfishness, rushes to his God, he feels light and agile, truly free.

The freedom gives him wings and with them he flies in the most total generosity looking for persons to be benefitted and to be loved, to be taught and to be helped.

He gives all, he loves all. The world is too small for his heart, and he would like to have before him one hundred worlds to be saved.

Not possessing anything, God is his wealth and in Him he finds the strength to forgive and to sacrifice himself up to heroism.

O that beautiful generation of daring and simple souls, generous and heroic, enthusiastic and ardent, who give everything in order to find everything in the bosom of God. What's the worth of the miserable things here below which time wears out and destroys, in comparison to those that are eternal?

Love God!

Love God, dear children, and love your brothers up to deeply understanding the needs of each one, to learn to despoil yourself for them, up to learning to forget yourself, not only before men, but also before God.

Make the needs of others yours, because the Lord desires this selflessness that puts emphasis on what concerns one's fellow man.

Remember: whoever prays for others lays up treasure for himself. It is a reality, because no prayer draws looks of kindness on you more than what you do for others, which is an exercise of charity.

PRAYER

June 10, 1968

Daughter, be assiduous in prayer and fulfil it in the best way possible. Remove from your mind the useless thoughts, because prayer is the most important and solemn act of your whole life.

You put yourself in relationship with your God to talk with Him, to explain your needs to Him, to adore Him and to love Him, and to humbly ask Him forgiveness of your sins.

These are the reasons that should induce you to pray and to pray well. Therefore, dispose your mind, prepare yourself asking the help of God himself, so that the prayer that you do may be pleasing to Him. Unite yourself in prayer to the saints, the angels, the souls in purgatory, the just of the earth and above all unite yourself to me, who am the intermediary between Heaven and earth. In my name were made Heaven and earth and in my name, the Church prays continuously.

Well then, if the liturgical and universal prayer of the Church is a continuous turn to God, by interposing my mediation, even in private prayer you must unite yourself to me and offer up my merits to confirm it.

I have said to you that everything you ask of the Father in my name, He will grant it to you. And so it is really.

Prayer, however, must present some characteristics, which you must not forget. Remember to ask first of all with it firstly the glory of God and his honour, his justice, his kingdom. These are the principle reasons for your existence. You are in the world only to give glory to God.

Then ask in prayer for your eternal salvation. It will be with the salvation of your soul that you will correspond to his loving plan in having created you.

Ask God for these two gifts, through my merits, and then ask for all the rest too in their order.

I beg you, therefore, my daughter, to add to your every request: *"If it is for your glory and the salvation of my soul, I ask you these graces through the merits of Jesus our Lord."*

Let your prayer be confident and full of faith. The miracles worked by me in life were always a reward for the faith shown in me

Having trust

Having faith is already certainty of obtaining. Nothing is impossible to God, and if your confidence and your faith are great, God, who can do everything, cannot disappoint you. It will be only a question of time: God will want to test your constancy, your perseverance. Especially if you ask for spiritual graces, you must not doubt but persist: you can be sure that you will obtain.

Many mothers ask for the conversion of their children and husbands. Sure they would like to see the change happen in an instant, and I could also work stupendous miracles of conversion. I could strike them, like Paul with a beam of my light and strike their minds illuminating them; instead I allow their will not to be forced, and I desire most often that the silent tears of the mother and the wife, penetrating in the dry and ungrateful soil of the soul, to transform them.

Remember Monica, how much she wept for her son Augustine? Through those tears, she sanctified herself and Augustine was converted.

No tears will be lost; never forget it, mothers, sisters, wives who weep over the spiritual ruin of your loved ones. Have faith and you will reap the fruits of them in an increase of merits for you, and when God will want in the conversion of the persons whom you care about.

Have patience though. The important thing is not that you reap the fruits of your tears immediately, but that these persons be saved.

Oh, if all the sinners of this world had a friendly person close by to weep and pray for them, I assure you that no one would be damned anymore, because prayer for one another is worth a lot.

Praying with humility

Pray, little children, with great humility. Make yourselves little children: children can easily get everything they want, especially if they are meek and endearing. You also do likewise: ask with the simplicity and humility of children. God is moved, I assure you, and He listens.

Be constant in prayer. Don't lose heart, do not leave everything at the first setback. Persevere, knock, seek and you will be granted what you ask for, always keeping in mind the glory of God and the salvation of the soul.

Pray in the name of the Father who created you, of the Son who redeemed you, of the Holy Spirit who sanctifies you. Offer to the Father the thoughts of your mind that they may be always guided by Him.

Offer to me, his Son, your actions that they be sanctified by me.

Offer your affections to the Holy Spirit that they be purified by Him, and so your days can be sanctified, and your life in union with the Blessed Trinity, waiting to enjoy his presence and his life, already a foretaste on earth, in the beatific vision of Heaven.

GOD LIVES IN YOU

June 10, 1968

My child, listen to me, do not delay. Reread often these teachings of mine so that they remain etched in your memory and so that you can translate them into practice. Make it your daily bread and the nourishment of your spirit.

Often worship the most Holy Trinity present in your heart. Consider that, through this adorable presence, and the consecrations which your body has received, it is the temple of God and a sacred thing.

God dwells in you as a sweet guest. Do not forget Him. Turn your life into a continuous act of worship, and often renew your consecration during the day.

God is always with you: keep Him good company! There are millions of people who forget Him, and even those who know that He exists, relegate Him to the upper heavens, as if He were a Being who lives serene in himself without a care of his creatures. But you know that it is not so: He lives in you and beside you in a way so intimate that no one can be closer to you than Him.

He makes your body his temple, his dwelling. He takes part in your joys, He helps you and shares your sufferings, He loves you as no one could ever love you, and He wants you happy with his happiness.

He is happy in himself, but wants to share his happiness with you as long as you want it, and poses as a means this condition: that you do his will in everything.

Take kindly, therefore, all that moment by moment happens to you, both small and big problems; maintain peace and tranquillity. What seems insurmountable is resolved many times unknown to you and with great ease. The evils are always magnified by the human mind, increasing the suffering as a consequence.

Be serene, be calm, keep a balanced mood, even making an effort, because this is a mark of virtue and spiritual maturity.

THE SACRED HEART

June 11, 1968

My daughter, I will speak to you about my Heart burning with love for all men, which desires only to be loved again, about my Heart of flesh. The human heart is considered as the centre of life of every man.

I would like to make known to you the sweetness, the meekness, the humility, the sensitivity, the ardour, the goodness and the desires of my Heart.

I would like to let you penetrate deep down, and let you taste how sweet it is to dwell in it.

You are used to saying of a good person, that he has a good heart, and it is the greatest honour that you can do to him saying so. The goodness of his heart is manifested in his words, which are the translation of good thoughts and in the good works, which are the tangible consequence of goodness.

The good person nurtures thoughts of peace with all, he does not favour discord, does not sow quarrels. He deplores evil in itself, but does not judge those who commit it.

The good person is anxious to do good to all to see everybody happy. A good heart is compassionate for all the miseries, it suffers with those who suffer, weeps with those who weep, does not envy anybody, but rejoices in the good of others.

All this you find in my Heart. My Heart is humble, it is very sweet and sincere. In it you will always find understanding, peace, joy. Dive into it and you will be happy.

June 12, 1968

My daughter, the feast of my Sacred Heart is approaching, prepare yourself to honour me. Try to make your heart like mine.

Be humble, so humble and good. Change your mind and apologize as soon as you get angry offending someone. Draw from my Heart patience and goodness.

THE DIVINE HEART OF JESUS

June 14, 1968

My daughter, listen to me, I want to mention one thing that concerns me.

I spoke to you the other day about my human Heart, the centre of human life, which gives to the human person the characteristic of goodness, if the heart is good, or wickedness, if it is evil.

But now I want to talk about my Divine Heart, the Heart of God, for I am the divine Person of the Son of God.

All the qualities of this Heart reside in me to an infinite degree whereby you, as long as you are on

this earth, will certainly not be able to understand the dimensions and the virtues of this Heart.

St. Paul was able by a special gift to know, though not yet in a perfect way, the length, the height and the depth of my Heart, that is, of my love. And indeed, how can a man measure a love without measure?

If you knew, children, how great is the love of God for you, your life would be completely different. You would hate sin, which offends Him and you would fight evil in whatever form it presents itself to you.

You would rejoice with all things, as the good son rejoices to do what his Father desires. Indeed, his only worry would be precisely this: to discover the wishes of the Heart of this Father and go along with Him in every detail.

In this Divine Heart of mine know that all men can dwell there, and each one in particular can enjoy my infinite tenderness.

A mother, although very tender hearted, cannot, even though wanting to, do everything she desire for her children, but I can do everything.

Not for nothing I have said to you: *"Come to me all you who are weary and tired and I will refresh you."*

Let all, let all come to my immense Heart in its goodness, infinite in its greatness and its tenderness.

Let the little children come to me, the delight of my Heart through their innocence and I will preserve them from evil. Consecrate the little children to me, put them in my hands. The enemy lies in wait: he wants to move them away from me.

What sadness my Heart feels when these innocent ones commit the first mortal sin. Oh, if the mothers thought to entrust them to me day by day, how their tasks would be easier!

To my Heart I call the young people who are the hope of my Church. How I desire that they consecrate themselves to me, and reinforce this consecration. If they respond to my call, I draw them to me, I introduce them into my Heart, and I make them understand and discover my secrets.

My Heart is always young because God never ages. If young people were to come close to me and got to know me more, how much greater would be their ideals, their lives more serene, their giving more generous.

Young people despise me, they do not understand me, they stay away from me; they let themselves be taken in by human respect, by love of amusements ... they do not know and do not want to understand me.

And the priests, the consecrated ones? Oh, if they got to know the qualities of my Heart, how fruitful would be their apostolate! They would be able to reproduce me and all would recognize me in them.

My beloved children, consecrate yourselves to my Heart, try to resemble me; bring me souls, let me be known! I will help you in your apostolate and in your private life.

I know that heroism is asked of you to be faithful to your vocation, but I, who called you, will never abandon you. If you come to me, I will be your help ... have faith, come: I will give you perseverance.

Your struggle is hard, I know, but if you give me your will eager for good, if you stay close to me in prayer, if you train yourselves against the temptations with mortification, you will carry out your mission to completion; moreover, I beg you to immerse yourselves in my Heart and everything will be easier.

And sinners, the sick, the sufferers of all kinds, bring them to Me, I am the doctor.

If I shall not want to heal the body, because through sickness the soul is purified and gains Paradise, I know how to transform the sufferings, so that they no longer feel its weight. I will give them joy in pain.

Bring me the sinners. They were and are the anxieties of my Heart.

I love them: they are sick in spirit, let them come to me. Tell me about them, you good ones, in your Communion, bring them to me in your prayers, consecrate them to me: I sigh for their return.

The Angels and Saints in Heaven have a great feast when a sinner returns to the bosom of the Father! Bring them to me, I beg you.

And you, my affectionate children, who already in my Heart have your residence, and think only of loving me and satisfying my desires, may you live in peace.

You are my children, my little sheep, my most precious gems.

I look at you and I take comfort, when the world rejects me.
I find in you my Mother, you are my brothers, my dearest friends.
Thank you, children, be sure of me, had I to give another time my life on the cross for you, I will never abandon you. The devotees of my Heart shall never perish, and in Heaven will form my crown.

I KNOW YOU BY NAME

June 15, 1968

My beloved children, who come to this place thirsting for truth and love, may you be blessed.
The world does not know me, but you are my sheep and you know your Shepherd and I know you, one by one.

Continue to love me and to make me loved. Hear my words and my teachings. I will enlighten your minds so that you can understand and translate into practice what is taught to you.

I know you by name and know all your spiritual and material needs; and when you shall have started following me you will see that material things will become negligible for you.

You will be hungry for heavenly things, and your life will be so serene. If the sun shines in your soul, what do you care if outside the house it rains?

So, my children! Continue in the pursuit of good and virtue.

She protects you, helps you, consoles you, she is an example to you throughout my Holy Mother.

I have given you as a protector Pope John and as a Spiritual Father Padre Pio.

Continue in good to love one another, and to sow love. You will form an oasis of goodness in the midst of this world, which knows only to hate and envy. Make sure that this oasis expands and that your example may draw many others.

Did not the Church begin this way? A handful of men, twelve and ignorant as well. They also used to meet like you in the Cenacle, under the guidance and the gaze of Mary, my Mother and then, invested by the fire of my Spirit and the Father, they became giants of strength, of wisdom, of charity, so as to possess the knowledge of God and be able to instruct all peoples of all times.

Nothing is impossible with God. Give me only your will and your desire for good, and I will make you all powerful because it will be I acting in you.

You marvel when you read in the life of the Saints, how insignificant souls, weak girls, persons without an education, have been able to accomplish marvellous works in the world. Here's the secret: they have entrusted themselves to me, have put themselves into my hands, have recognized their nothingness, and I have acted in them and performed miracles.

So you do this too. May from this Cenacle depart a platoon of souls burning with love of God and neighbour, even if silently, but with great faith and ardour, leaving me to act in the mind, heart and will, may they be prepared to give testimony of me in the world, to make me known and loved.

I assure you, my children, that you will have so much joy in the soul to be able to distribute to all those whom you approach.

And now I give you my peace in a fatherly hug.

I press you to my heart and I promise to go with you wherever you go to make you apostles of faith and goodness.

OASIS OF PEACE AND LOVE

June 17, 1968

My daughter, I will tell you today what are the Cenacles and their purpose.

The Cenacle is, in a home, the place where I and my Mother desire to be at our ease, and gather around us those souls willing to be instructed, to grow in holiness and become apostles of good.

Do you remember the first Cenacle wanted by me? I sent one of my disciples, saying: "*Jesus, the Teacher desires to come and dine here with his friends.*"

There, I broke the Bread and distributed it after the prayer of blessing. There I gave a major speech on love and invited everyone to love each other. Again in this place the apostles gathered in prayer with my Mother to wait for the Holy Spirit.

It is a precious gift that I make to a family, to ask for hospitality to be enthroned with my Mother, and to be able to gather souls to whom I myself, through prayer and my teachings, give to each one the spiritual Bread.

The Cenacle is to be a little oasis of peace and love. Everyone must love each other and consider themselves as brothers, even if it is not excluded that there might be, amongst those who frequent it, some Judas.

In the Cenacle are welcomed all those who express a desire to belong to it, whether good or bad. They are all loved as children of God and are all invited to pray a lot.

To start a Cenacle requires that the head of the house be consensual (unless he be absent). My Effigy or that of my Mother is put in a place of honour. A small altar is made, that you can decorate with some flower or light.

In the Cenacle you will meet once a month or a week, at your discretion. The meeting begins by invoking the Holy Spirit and reading a passage from the Gospel or a meditation or a reflection, then the Holy Rosary is recited. It closes, recalling the principal annual feasts, and giving the task to anyone present of visiting the sick or the poor.

Going to the Cenacle has to be a joy, an encounter of souls who love each other in the Lord. One must not lose time in gossip or in grumbling. Only if something uplifting and very serene that can please everyone, can be related for the edification and for common relief.

These would be the Cenacles in great style; but there are family Cenacles, a corner of the house where the family gathers to pray for the recitation of the Rosary; to pray where there is a small place of honour for me and for my Mother.

Sometimes there is no common opinion in the family, and the mother is forced to keep her small Cenacle in a cupboard, or in her heart. And I enjoy seeing the love of these creatures, and I really make their hearts my throne.

My children, I want your homes to become my palace, I want you to open the front door of your house and to introduce me, because I only have words of eternal life, I only bring happiness and love.

I would like for every house to have its Cenacle, where in love and harmony I might be loved and, at the school of Mary and mine, one might grow in virtue and holiness.

CORPORAL MERCY

My daughter, I will speak to you about very important things: the works of mercy, which are the exercise of charity. They are so dear to my heart and so important to the Supreme Judge, that only of practice of them will He demand an account, because in them is the most comprehensive exercise of charity.

So I beg you: do not wait for that tremendous day of God's judgment, but judge yourself beforehand and act in compliance with this code.

Every day that passes is one more step for you towards the achievement of the statement; a good merchant does not wait for the closure of the business to verify its progress, but oftentimes he verifies its accounts and checks every evening the cash account.

You do so too, do this also yourselves. If you can make a special revision every now and then, especially in a course of Exercises or Missions, you can make a special revision, and it is also prudent to make it every day, every evening, in a brief examination of conscience.

"GIVING FOOD TO THE HUNGRY"

"GIVING DRINK TO THE THIRSTY"

June 20, 1968

I begin with the first of the works of mercy, which is so easy to carry out: *"Giving food to the hungry,"* and immediately I add the second, similar to the first: *"Giving drink to the thirsty."*

Lucky for you, mother, who have the possibility to continually practise this work of mercy every day and several times a day. You can simply just add to that common action, and which all practise, a right intention and a little love.

You prepare breakfast, lunch and dinner for your family. Well then, perform this duty of yours giving a motivation of love, not only human, but superior and divine and you, almost without your knowing, will enrich yourself with merits.

However, look around yourself and observe well. Maybe nothing will be lacking to you, and you have the joy of inviting to the table with your children, all your loved ones, dishing out a good minestrone, enjoying with them a tasty bread.

But think of those who have less than you, those who have nothing and who suffer hunger?

Do you realize that what is given to you and for which you must thank Providence, is intended not only for you, and that the surplus should go to whoever is in need?

Do you realize that the squandering becomes, before God, a real sin?

Every year chains of goodness are made in the world, and aid is collected for the distant who suffer, and this social work is dear to my heart. It is truly a desire, and a command of mine that of helping so many unfortunates.

God could help them directly, but the exercise of social charity is too important for me to deprive you of it. Humanity is my family, the family of God and I rejoice to see this mutual help which gladdens my heart.

Do not turn a deaf ear to these calls for help, even if you are not sure what you do will get to the destination. I look at the heart, with which one gives, no matter if something gets lost on the way. Give for my sake and give with all your heart. That is enough.

How meritorious is the work of those who, sacrificing a bit of their time and their comforts, go to places of sorrow, nursing homes and hospitals at mealtimes, to be of assistance to those elderly or sick who, lacking the strength to accomplish the act of eating and drinking, give up if there is no person to help them!

Blessed this work which, while raising the body and nourishes it, gives moral support to the sick and comforts them!

How many times children and adults suffer hunger and thirst and I suffer in them, because nobody helps them or understands them.

Other things I want to teach you, simple and beautiful. When you sit at table and serve your own, do not forget to thank the Lord for what He gives you. Turn a thought that becomes a prayer for those who have nothing, so that the Father may provide for their needs. Consider also that you are invited every day to another Banquet, where I myself give you as food my Body and for drink my Blood.

Consider still that one day you will participate in the eternal Banquet in Heaven. Blessed are you if at your table you have invited the poor, the destitute, the sick, the needy; and to the extent possible and with much love you have helped them, blessed are you!

You will hear say to you: *"Come blessed by my Father to enjoy the reward that I have prepared for you from all eternity, for: I was hungry and you gave me food, I was thirsty and you gave me drink."*

"CLOTHING THE NAKED"

June 19, 1968

My daughter, the lesson you are about to begin will be the continuation of the previous lesson on the works of mercy: "Clothing the naked."

This is also a good work, so easy to practise and to which I want you to pay a lot of attention.

I give you some advice first, which will be very much of use to you to practise this charity: rearrange your closets every season, removing what has fallen into disuse for you, and do not let the moths destroy the clothes, but make a gift of them to so many poor people, who lack the means to buy decent clothes.

Do not be eager to fill the drawers and do not be a waster. Behave in clothing according to your condition, without making excessive and unnecessary expenditure at the expense of the household budget, maintaining with order and cleanliness what you have, because you can always dress modestly with good taste and with simplicity.

Do not forget that in your days one does not do the apostolate with the word, without the clothing. I explain to you: a person who presents himself disorderly to his neighbour is already annoying in

itself. I assure you then, that the external order expresses a certain internal order to which it is almost always joined. Not for nothing that you say that order leads to God.

I repeat to you, dress with decorum and with simplicity according to your condition, to please your husband, your children and do not exclude even God. Certainly, ask yourself if your clothes can please God, and if you can stand in his presence without being ashamed of them.

Now no importance is given to modesty and decency that used to make young girls blush in presenting themselves in public with skimpy clothes, it no longer exists.

It is forgotten that the lust of the flesh is not dead and that if Eve, after the sin, felt obliged to cover her body, the inclination to lust has not ceased since then, whereby the obligation of defence always remains against the many dangers, to which the evil inclinations open the way.

How dear to my heart are those people who, while dressing according to the customs of the time, maintain certain limits, thus becoming the object of admiration also to other, making this way a sermon of good example.

This is a short digression to bring out that topic of which I spoke to you at the beginning and to give you the possibility to practise it.

"Whoever has two tunics - my Precursor used to say, let him give one to him who has none." Be generous, my children! Do not have the ambition of becoming coat hangers, on which they hang clothing of every kind and measure in continuation.

Remember that your clothing must be used to cover your body, which repeatedly has been consecrated to God. So everything has to be treated with respect, whether the body or the dress.

How admirable was my holy Mother in her simplicity, modesty and order! How I would like in imitating her, the young women, wives and mothers brought into the world thoughts of Heaven, of angels, of innocence and goodness.

Elegance and modesty are not things that contradict each other.

I point out one last thing to you. Take care in the giving of what is superfluous to you, to give it with good grace, that it is all clean, decent and usable; that your gift is accompanied by the thought of performing that work of mercy, which will be repaid by God in Heaven, clothing you with glory.

"GIVING HOSPITALITY TO PILGRIMS"

June 20, 1968

My daughter, listen. I continue to speak to you about the works of mercy. We will focus on this one: "Lodging pilgrims."

I will speak to you about it myself, I who was born in a stable, precisely because no one wanted to lodge my holy Mother who, as you know, had gone with Joseph to Bethlehem for the census.

So it had to happen, so the prophecies had said, but I assure you that great was my sorrow, in hearing me rejected by all. Well then, this sorrow is renewed in me still when I ask to be lodged by men, because I desire to stay with them, to make an abode in their hearts, under their roof and I am not welcomed. My word is not welcomed, they do not want to know anything of what I desire or command.

The bitterness of rejection is always renewed in me, when those who bang on the door of your home to get help are not welcomed with charity .

Not always and not to all can you give hospitality, given the times, the current conditions and situations of each one ... also out of prudence, given the abundance of crimes and wickedness that reigns in the world. It is not forbidden you, rather it is a duty for you to use goodness in treatment and in word with everyone.

Reproach and abuse do not help. If you make those who make mistakes reflect and admonish them sweetly and gently, it is likely that your word, accompanied by my grace, may bring benefit in them and touch the hearts of men.

Always remember that a storm never brings benefits where it lands, sometimes even, it produces irreparable evils.

If you can help the poor who ask you, do it always and whole-heartedly without worrying about anything other than edifying him with your behaviour, to help him spiritually with a kind word and, if

you cannot do it, commending him to me.

Then, when through interest or need you welcome strangers in your homes, behave towards them as you yourself would want to be treated in the homes of others. Let affability, sweetness, combined with seriousness, give your guests the impression of being in a home where the Christian life is lived out in its fullness, and where all who inhabit it are invited to practise it.

"Whoever welcomes the least of these little ones in my name, welcomes me," I said to you.

O dear children, how I would like to persuade you that your life in order to be happy must be very simple, above all your moral and spiritual life. Do not complicate things: act for love of me, to go along with my desires, to gain Heaven for yourselves. This is sufficient for you.

How a clear eye gives light to the whole body, so right intention gives life to your works, it gives light and value to them, and makes them pleasing to God.

It is not the size of the work, but the love with which it is done, which transforms even a small action into a divine work and worthy of eternal reward. Never forget that.

"VISITING THE SICK"

June 21, 1968

Daughter, let us continue the brief reflection on the works of goodness and mercy: "Visiting the sick."

How beneficial this work, you can tell by the fact that I too practised it on a large scale, for the sick formed one of the highlights of my life and the reasons for my coming to earth.

I used to say in fact: *"I did not come for the healthy but for the sick,"* even though they were above all the sick in the spirit which I intended to talk about. But you do not get to the spirit, except by doing good to bodies, and I healed the bodies in order to reach the soul, to illuminate it with the light of faith and transform it.

You have to imitate me, and if you are unable to work miracles of healing, when you get close to the bed of a sick person, think that your visit and your word can give peace, comfort, serenity, hope to a soul that perhaps is in despair and in more moral pain than physical.

Follow then the good inspirations, when you feel eager to do good. Remember that this is the true good, blessed and desired by me.

I bless the feet of those who go before the needy and bring with the little material gift, an expression of affection, the immense gift of my light, my teachings, the joy of my meeting with these souls whom I prefer.

Call me with you when you go on these very precious visits and I will accompany you, and put in your mouth the right words and I will warm your heart, that it may be able to understand the needs of others and relieve them.

Listen willingly to the story of their miseries and their ailments. Let them speak, because those who suffer do not really want to listen to others in general, but need to give vent to their heart, recounting what they feel and experience.

Listen a lot and speak little; then let the discourse shift to religious subjects. Speak to the sick about my love. Tell them how precious their sufferings are, and how their life is not useless, but precious. You will say that everyone in the world needs the sick, because if sickness is accepted, is offered up, it becomes the currency with which to ransom souls.

You must not have to make long sermons, but commending yourself very much to these very sick with conviction, sure of needing them, you will make understand the usefulness of their lives and their illness for the good of the family and society.

I assure you that whoever approaches the sick with this spirit will bring back great moral and spiritual benefits as to feel truly indebted to them.

Remember my Mother who, as she had heard from the Angel that her cousin Elizabeth was in need, she faced a long and uncomfortable trip. With lots of love she ran beside her to be of help to her. She paid no attention to herself and her own condition, but she flew one can say, still she went with haste where charity called her.

Go, therefore, you too with so much love and with this spirit to those who are in need, and in the impossibility to fend for themselves.

Make yourself useful to your neighbour, if you realize that this is pleasing, also materially, with simplicity, without pointing out what can be defective, and without moving the order of things, so as not to seem like you want to rule the roost.

Do everything politely, sweetly and serenely, without annoying and without giving it too much importance.

Be observant, to realize as soon as your presence can bring discomfort or boredom, and stop your visit.

Always speak gently.

Never raise your voice because it is not good manners; both the sick as well as those at home understand that you have not gone to make useless chatter, but to fulfil a specific and charitable Christian duty.

What joy you will feel in your heart, if you are able through your words to open the door to the priest that he may bring me in the Eucharist, and how much gratitude you will gather in Heaven by those souls that you shall have assisted and cared for, and to whom perhaps you have made find again the light of faith and my grace!

All the Saints had a deep affection and practised this beautiful work of mercy, and so great was their love and compassion they felt in front of the many miseries that very often I allowed them to work miracles of healing.

Let your faith be so great as to make me work miraculous healings still, if not in body, at least in soul, and remember that the latter are more important and grandiose than the former.

"VISITING THE PRISONERS"

June 22, 1968

Daughter, there you are out of your home and in the company of your spiritual children. But you are always in my house because the whole world is mine, and because your guests they love me and want their house to be mine also.

Therefore, let us always be together and I bless you in this dwelling because you are my children, so dear to my heart.

I will speak to you now, albeit briefly, about a work of mercy that will seem difficult for you to practise, while even you, remembering my words, can do it for my sake. I want to speak to you about "Visitation to prisoners."

First of all I have to say that I am the first Prisoner or inmate, who has chosen as my prison the Tabernacle. It is my prison, where I voluntarily stay locked up, but where I wait with a mind eager for consolation and love all those who come to give me their hearts, their affections and their feelings.

I am a Prisoner of love who from the Tabernacle hears the cries for help of my children and I give them graces and favours. I deeply desire for my children to come near to me. I want to help them, because they all need me.

The greater part of my children, who though they live near me, do not deign me with a greeting, nor an affectionate gaze.

I beg you, therefore, at least you, at least you who know my desires, come to pay me a visit. We will be together, we will make sweet talks. I will give you all myself and you will give me yourself. There will be established between me and you a friendship full of joy, hope and love.

Every day visit this Prisoner, become poor for madness of love for these ungrateful and undiscerning men who, turning their back on me like the Hebrews, are saying, "*What words does He go saying? Is He giving us his flesh as food and his blood as drink? He stays with us and wants us to stay with Him? We do not understand these words.*"

And yet, despite this, I love everyone and in vain I wait for many to come to see me.

I am a prisoner, but there are many souls prisoners, who look to you for help in order to be freed from their chains. They are the souls slaves of the devil and sin. Chained to their bad habits, they love them and do not know how to get away from them. They are the children of darkness who lie in sin with the danger of eternal death.

The devil who keeps them shackled under his dominion, will make them his prey at their death, if you do not run to their aid.

You have well understood who I want to talk to you about: the sinners. Bring me, I beg you, with your pleas, this kind of prisoners, so that I can free them and they do not become buried in the eternal prison of hell.

Remember that if you love me, you must help me to accomplish this marvellous work of salvation that is close to my heart. Never forget in your prayers the poor sinners.

I will speak to you about another category of prisoners to whom, I am sure, you never think about. They are the children locked in the maternal womb waiting to see the light.

I too wanted to pass that way, and the womb of my Mother, I assure you, was not a prison for me, but a Tabernacle where I worked with the sanctification of her who constantly loved me and worshiped me, also that of the world.

But the children locked in the maternal womb, are still under the dominion of the devil, and they will not be able to see the eternal Light if it is not granted to them to receive Baptism.

Too many mothers hinder their children this gift, preventing them from reaching the beatific vision of God. Many mothers disdain the honour of motherhood and stain their hands with blood.

Pray, my children, for all the mothers who enclose in their wombs a new creature, that no one can allow them to kill. That all babies, can live, grow, know and love the Lord from whom they were created.

Pray for expectant mothers, for those that are about to give birth to children, so that they may be ready for sacrifice, trusting in God, and that they love their creatures right from their wombs.

How painful for many children, grown up in age, the knowledge that their mother did not want them to live, and to receive the most precious gift, that of the divine life, in Holy Baptism, the gift that they themselves gratuitously received!

In prisons

And now I say a word to you about prisoners properly called. Rarely do you remember to pray for them, and yet it is a work so useful and so proper.

If you are not able to visit them, because the modern laws certainly do not allow everyone to pay a visit to those who for various reasons find themselves in jail, you must not, however, forget the charity that you have to perform towards them in different ways.

You can help them by sending good books and newspapers that can inspire good thoughts in these souls who, having erred can, with reflection, change their minds and be converted.

Many times also in these places of punishment, where the only person who can enter is the chaplain to say a good word, the proximity of one with the other, even if through the cell or the short walk of a few metres, is detrimental to the less bad, who absorb ideas of rebellion and defeatism.

Take an interest also in them, my daughter, at least by praying every day for them, so that they can repent and not be slaves of the devil and of men. But instead can be rehabilitated when they have served their sentence and be reintegrated into society.

Then there are the institutions that care for children of prisoners and educate them, bring them up and find them a job. Help them as far as possible these very precious institutions so that these children, many times tainted, do not have to grow with the inclinations of their parents.

There are other works that take care of prisoners who, having served their sentences, come out of prison and are happy to see these charitable works performed, because if many of them are not repeat offenders, it is because they have found good souls who have helped them to rehabilitate.

As you can see, I have given you an explanation of a good work which maybe you thought impossible to practise, while you can exercise it on a large scale.

"BURYING THE DEAD"

June 23, 1968

My daughter, let us continue the lessons on the works of mercy. I will submit to your mind the last of the corporal works of mercy: "Burying the dead."

Fear not, dear child, that I should want to scare you with the thought of putting you in contact with the corpses, to give them an honourable burial. You will see that it is not difficult to perform what I and my Church teach.

When you follow a funeral and the pain of those who have lost some loved one, you perform such a work already.

Once funerals and all the funeral ceremonies were true religious functions which gave, through prayer, comfort not only to the deceased, but also to those left behind.

Now everything has been reduced to a mere formality on the part of the majority of people, who intend with that to perform an act of good manners, and to remind the survivors of their presence.

It is very pleasing to my Heart this work of mercy, at which you must try to carry, with your good example, that Christian imprint, that serves to revive the faith.

First of all, I warn you that if tears are not to be condemned, because I too wept many times during my mortal life, despair is to be condemned and everything that externally shows it. A demeanour of good example Christians must keep even in the face of sorrow.

You know that death is not an end in itself, but that it opens the door to eternal life. If you believe in that and you realize that on earth you are going through a trial period more or less short, you understand straight away that you cannot look death in the face with fear. For this encounter one must be prepared so that the end of the earthly life and the beginning of eternal life may be the attaining of a joyful end.

St. Paul therefore, warned the early Christians saying to them: *"Do not weep like those who have no faith."*

That bodies be given a decent burial is my desire, since your bodies have been consecrated and one day will rise glorious and triumphant never to die again.

Also adorning the graves with flowers and candles gives a sign of faith because it shows that you believe in the resurrection. Do not forget that above or hand in hand with these material things, you must put what can bring a spiritual advantage for your deceased: to alleviate the sufferings of Purgatory and help these souls to reach the blessed Homeland.

Do not forget that the justice of God is infinite, and that if too easily, based on your opinion, you think that your loved ones have achieved glory and so you forget them, you run the risk of letting them suffer much more time in Purgatory.

Never forget your loved ones; if then they no longer have need of suffrages, they will collect your prayers and will pray for you, while your suffrages will go for the benefit of others and you will make many friends. Also in that you will be measured with the same measure that you use with others.

The visit to cemeteries is pleasing to me where you can linger and pray for all to meditate on the worthlessness of things that pass, on the brevity of life and the uncertainty of the hour. You can infer it from the diversity of the ages of the single individuals who lie in the graves, but do not give, however, the visit to the cemetery a value superior to that of the fulfilment of the other religious duties, so as to set it above them.

Let the visit to the cemetery be the destination of your Sunday excursions, but remember it must not replace the Mass and religious instruction.

I too have been placed in a new tomb, prepared for me, and up to the dawn of the third day. The pious women had come to bring the ointments. With this you can get a confirmation of the usefulness of what I have told you, and what you do to surround your deceased with affection, in the light of hope in the resurrection and of faith in the future life, is pleasing to me.

I remind you of the meaning of an act which generally many do when their spouse or friend or acquaintance has been laid in the grave. Generally, it is a custom to throw a handful of earth on the coffin that should signify the work of mercy which I spoke to you about: "Burying the dead." Make sure that this act also, in itself insignificant, is spiritualized.

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, published 2011.
Volume II	- 24 April 1968 to 23 June 1968, published 2012.
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, published 2011.
 Volume XII - 27 September 1974 to 28 January 1975, published 2011.
 Volume XIII - 29 January 1975 to 16 May 1975, published 2012.
 Volume XIV -18 May 1975 to 15 September 1975, published 2012.
 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
 Volume XXIII - 24 January 1978 to 28 April 1978
 Volume XXIV- 1 May 1978 to 25 August 1978
 Volume XXV - 26 August 1978 to 29 October 1978

4. THE SAINTS, OUR INTERCESSORS

One Volume - *Including St. Agnes, St. Faustina, St. Pio, and many others. Published 2011.*

5. PILGRIMAGES AND SPIRITUAL EXERCISES

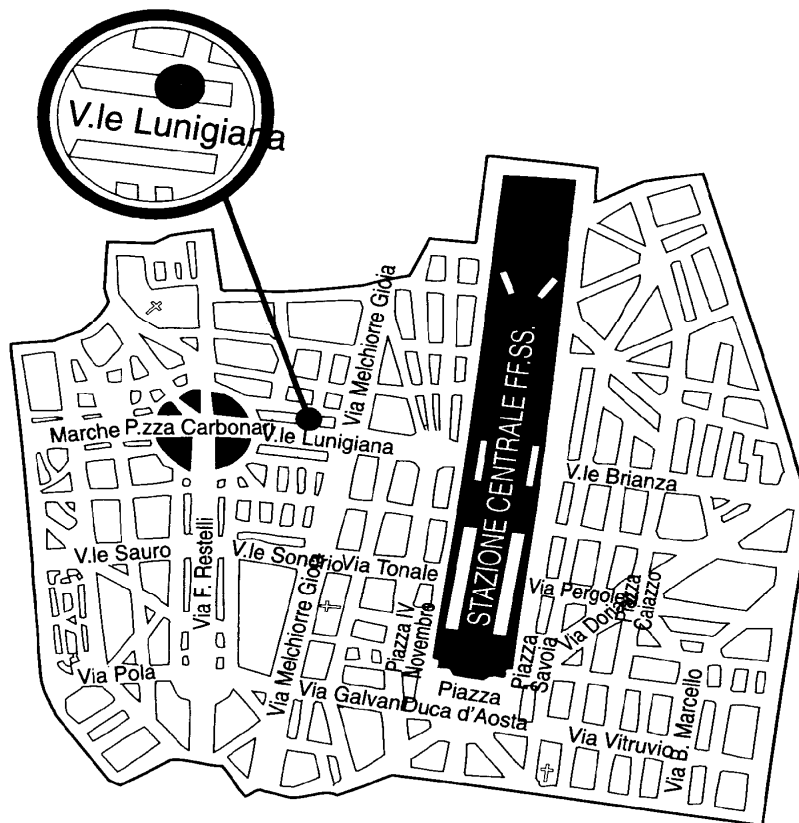
One Volume – *Pilgrimages to various places and Shrines from 1968 to 1978. Published 2012.*



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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 who wish to seek and find God.

**“THOUGHTS AND REFLECTIONS” SECOND IN THE SERIES
COVERING THE PERIOD FROM
24 April 1968 to 23 June 1968**