

The Round

by LUISA PICCARRETA

The Round of the Soul united with Luisa in the Divine Will
Fiat

This little rosary is composed of six sections.
It will be used four times in order to do a complete round
(24 Hours)

On the three small beads: *Pater, Ave, Gloria.*
On the large bead (rhombus with the FIAT), the ejaculatory
prayer:

*"Come O Supreme Will,
to reign upon earth!
Invest all generations!
Win and conquer all!"*
(Vol. 35 – Nov. 20, 1937)

On one side of the medal there is the Crucifix inserted within thirty-six rays,
which represent the thirty-six volumes on the Divine Will, written by Luisa.
On the other side there is Our Lady of Guadalupe, Queen of the Divine Will.

*The Rosary of the
Creating FIAT
Redeeming FIAT
Sanctifying FIAT*

THE THREE FIATs

Do you want to know how to grow in the FIAT?

*"By calling it in everything you do, whether natural or
spiritual. In fact, everything is in the Divine Will; therefore It
wants to love together with you, and if you call It, It gives you Its
Love in your power in order to be loved; It gives you Its sanctity to
make yourself a saint, Its light to make Itself known and to eclipse
your weaknesses, miseries and passions, so that they may no*

longer have life in you, but only Its Will, laying and forming Its Life in your little act..."

(From the Letters of Luisa – Corato, January, 2, 1939)

THE LITTLE BOOK OF THE ROUNDS

II EDITION, 1997

Dearest soul who yearns to live in the Divine Will, with joy I present to you the second edition of the booklet "**The round of the soul (united with Luisa) in the Divine Will**" – a little work, now broadened and enriched, which presents excerpts from some passages corresponding to this "Pious pilgrimage of the soul in the Divine Will".

This is how the Servant of God, Luisa Piccarreta, called it; and on this pilgrimage she used to go around, in the Divine Will.

To follow this progressive school of prayer means to be formed for the Mission of the FIAT VOLUNTAS TUA, the foundation of which is to give back to God, through the "Rounds", the Glory, the Love, the praise, the thanksgiving of all the Divine qualities which He has spread throughout the Creation, including man, and to impetrate the Kingdom of the *FIAT Voluntas Tua* on earth as It is in Heaven, as Jesus taught us in the prayer par excellence: the *Our Father*.

If with the prayer of the Our Father we impetrate the Kingdom, with the rounds in the Divine Will we learn how to live in the Kingdom – that is, in the Divine Will on earth as It is in Heaven.

As in the 1st edition, the little rosary is composed of six sections. It will be used four times in order to do a complete round (24 Hours). On the three small beads, we recite a *Pater, Ave, Gloria*; and on the large bead (rhombus with the FIAT), the ejaculatory prayer: "*Come, O Supreme Will, to reign upon earth! Invest all generations! Win and conquer all!*"

This is the prayer that allows us to give voice to all the creatures of the universe.

We will hold hands with all of them in order to reach the Creator, with the purpose of loving Him, adoring Him, thanking Him and glorifying Him – of intensifying the prayer of life: "*Come, O Supreme Will...*"

WHAT ARE THE ROUNDS?

They are an exchange of life, which is amplified and nourished with the Life of the Supreme FIAT.

WHAT IS THEIR PURPOSE?

To give back to God the Glory which is due to Him. To place oneself in relation with the attributes of God, which are spread throughout the Creation, and to impetrate the Kingdom of the Supreme FIAT upon earth.

WHAT ARE THEY MADE OF?

Acts of love, of reparation, of praise, of thanksgiving, of blessing, of recognition and of gratitude.

TO WHAT ARE THEY CONNECTED?

To the Single and Continuous Act of God.

WITH WHAT DO THEY PUT US IN COMMUNICATION?

With the immensity of God and with the creative and preserving power of the Divine Will, which sustains the whole Creation, including man.

WHAT DO THEY IMPLY?

Love of gratitude, of recognition, of thanksgiving, of union, and an exchange of Light, because one receives Light to then give back the fruit of Light.

An exchange of life, of peace, of serenity; an amplification and expansion of the soul in God, and of God in the soul.

THE ROSARY OF THE ROUNDS

The rosary of the rounds is a braid of all created things that hold hands and go around their Creator, because they are sustained by the same force, by the same Divine Life, with which the Supreme Being has released His FIAT.

When man unites to the Creation and penetrates into the Life of the Supreme Fiat that sustains It, he enters into the Divine Act, he unites to Its FIAT, to Its Divine Will in act, and his natural

act is transformed into a Divine Act. So, his actions are gradually molded and divinized because they have received the direct transmission of the Life of God Himself.

When God made the Creation He prepared a worthy dwelling for man. And when He created man, he intended to prepare a worthy dwelling for Himself, for His Divinity, for His Supreme Being, for His Glory.

HOW CAN ONE DO THE ROUNDS?

It is not simply going around to admire the created things. Many holy souls have done this. Here, instead, we are dealing with the possession of the very Life that sustains the Creation. But in order to make It our own, we must enter into the Will of God, the Creator – that is, to unite ourselves to that FIAT through which the whole machine of the universe was released, to pronounce the FIAT in His Most Holy Will, to take possession of It, give thanks and offer It in return, to then receive It again and return It again.

The more one goes around, the more the rounds is expanded, and the globe of Light – the Light of God, His Life within us – is expanded, while the human will, which induces us to perform human acts, becomes weaker.

It is like putting the plug into the socket. It is like the antenna of the TV.

By doing the rounds we unite ourselves to the FIATs of Creation and of Redemption, to crown them and complete them with the act of the Third FIAT: "*FIAT Voluntas Tua* on earth as It is in Heaven".

This FIAT is the fulfillment of the Work of God. It is a step one takes toward Heaven, and a step that Heaven takes toward the creature, to the extent of reaching the Unity of Life in the Divine Will, like innocent Adam.

These are powerful, holy acts, according to how the soul lives in the Divine Will.

The rounds serve to form the nourishment of the soul. They are acts of Light, because God is Light.

It is the prayer of Glory; it is the prayer without personal interest, because one asks nothing for oneself, but only for the

glory of God and for the Kingdom of the Divine Will. Not even a shadow of human interest enters into it.

The rounds are immense, because created things are linked to each other like members to the head; so, if one prays and reaches one created thing, at the same time one reaches all other things, because the acts are multiplied to the infinite through the lifeblood that circulates in the whole universe: the Creative and Preserving Power of the Divine Will.

It is the life of Heaven that God wants to fecundate and complete in all the creatures who open their hearts to these knowledges.

Jesus in the Holy Host also does His rounds, because, remaining in the Eucharist, He goes around all hearts, in order to fecundate His Divine Life in them and bring them back to the possession of Sanctity and to the Unity of the Most Holy Trinity.

"...I pray that they may all be one. Father! May they be in us, just as you are in me and I am in you. May they be one, so that the world will believe that you sent me." (John 17,21)

To go around in the Divine Will means to love, to appreciate, to praise and to possess God.

That love which you have encountered in the sun, is the love that God has placed there for you; once you have reached it, by virtue of the act done in the Divine Will, it has become yours.

To enter into the works of God means to unite oneself in all and to penetrate into everything through the echo that reaches everything and unites all.

The rounds unite us to the Redeeming FIAT as the means of reconciliation between the Divinity and humanity; they form us and prepare us for the fulfillment of the Kingdom of God within us.
(Ref.: Vol.15 – Feb. 16, 1923)

This Kingdom is within you.

"No one will say, 'Look, here it is!' or, 'There it is!'; because the Kingdom of God is within you." (Luke 17, 21).

This is the Gift!

Why Gift? Because the human creature could never equal God. And what can worthily glorify God but to give Him His own

Love, Power, Goodness...? But this can happen only if we enter into the sphere of Eternity – into the Divine Will. In this way, one can give back to God what he has received.

From here, the institution of the prayer of the *Our Father*. With this prayer the seed of the Kingdom was sown, and for two thousand years the Church has been watering this seed by teaching it and having it recited by the great and the little, by the sick and the healthy, by the learned and the ignorant. (*Ref.: Vol.26 – Aug. 25, 1929*)

The FIAT contains the operating act of the Divine Will, and the Divine Will creates with Its creative word and multiplies the acts of the human creature who lives in the Most Holy Will of God.

To go around in the Divine Will means to unite oneself to the acts done by Jesus in His Most Holy Humanity.

"Man must begin to penetrate into my Eternal Will..."
(*Vol.15 – Feb. 16, 1923*)

Jesus operated within the sphere of His Divinity – that is, in Eternity, where the Act is always present, because God is eternal and His acts are eternal.

E.g.: The universe, the whole Creation, is always in act.

In the same way, man, with his immortal soul, by virtue of the Holy Baptism lived in Its wholeness, even down here on earth can live the Divine Life, on earth as It is in Heaven, and ascend back to his original innocence.

Man possesses a creation within himself – made of spirit, not of matter.

E.g.: faculties, powers, intelligence, memory, will, thoughts, desires, love, character, tendencies, etc...

It is all a spiritual patrimony that, if used and lived in the Divine Will, enters into direct contact with God through the whole Creation, and becomes Divine inheritance.

This is the inheritance given to us by God, but it has not been benefited from, because of original sin.

"Continuing my usual round in the Supreme Will, I was saying to myself: 'My Jesus, your Will embraces and encloses everything, and I, in the name of the first creature that came out of your creative hands, up to the last one that will be created, intend

to repair for all the oppositions of the human wills made against Yours, and to take within me all the acts of your adorable Will which the creatures have rejected, in order to return them all with love and adoration; in such a way that there may be no act of Yours without the correspondence of one act of mine..." (Vol.20 – Oct. 15, 1926)

Sister Assunta

**Practical and most efficacious way to do the round
in the Most Holy Will of God, and to impetrate
the Kingdom of the Divine Fiat upon earth.**

The soul rises into the arms of her Creator and flings herself into His Divine womb, to unite herself with Him in all the acts He did in the Creation for love of her.

So she enters into **Eden**, to receive the first Fiat of God – that regenerative breath that always generates – going around throughout all centuries, to embrace them all and to make up for all. She goes around within the **seas of the Queen Mama**, in order to repeat all of Her acts and give to her God all the acts of her Mama, as if they were her own. She flies into the **Conception of the Word** and in all the **acts that He did in His Life**, to give her own act to each act, be it even a tiny act of love - a "*thank You*"; and asking for His Kingdom, she follows Him step by step, unto His **death**. She follows Him even into **Limbo**; she waits for Him in the **sepulcher** to ask for the triumph of the Kingdom of His Divine Will by virtue and glory of His **Resurrection**. Finally, she accompanies Him in His **Ascension** into Heaven to press Him, so that the Kingdom of the Divine Fiat may return upon earth.

Fiat! Fiat! Fiat!

PRAYER

As we wake up

As our eyes open to the light of day, let us make our whole being rise in the Light of the Will of God, and let us begin our **round**.

The **first act** must be an act of love in the Divine Will. Let us make this act diffuse in all intelligences of creatures, in all

gazes, in the words, in the motion, in the steps, in the heartbeats, in each breath.

Then, let us bind all of these acts of ours with those done by Adam in the Holy Will of God, with those that the creatures who will live in the Divine Will will do, up to the last one that will be done on earth.

Let us rise a little higher, then, into Creation. For love of the creature God created the sun, the stars, the sea, the earth, the birds, the flowers; and we – let us take all this love spread throughout the Creation, let us make it our own, and let us offer it to our Creator like as many acts of homage, of love, of blessings and of praises.

And now, let us go higher, up there in Paradise. Let us go through all the Angels and through all the Saints; let us unite ourselves with the whole Celestial Court, and let us give an act of love to Jesus for all and for each one.

Then, let us draw near the Virgin, our dear Mama. She is ready to give us all of Her merits as gift, and we, with the confidence of children – let us take all that She has done, from the very first moment of Her Conception up to Her last breath, and let us offer it to our God as if everything were our own.

And then, let us go to the Word, and ask Him to let us take part in all of His acts: His Conception, His birth, the flight to Egypt, the thirty years of hidden life, the three years of public life, His Passion, His death, His Ascension into Heaven. He has done all this for us - let us make it our own, and let us offer it to the Sacrosanct Trinity.

Only in this way, miserable creatures as we are, can we offer the most complete and holy act, because in this way the creature gives nothing of her own, but gives back to God all the glory that comes to her from what He Himself has done.

THE HOURS OF THE DAY IN THE DIVINE WILL

FIRST PART

The soul follows the Divine Will:

1. in the Heavens and in the Sun;

2. in the sea and in the wind;
3. through the whole earth;
4. in Eden;
5. in the fall of Adam;
6. in the characters of the Old Testament.

First Hour

The soul follows the Divine Will in all of Its acts to keep It company, and to receive Its Divine Life.

She follows It in the creation of the Heavens and of the Sun.

My Jesus, I come into the Heavens to sing the praises of the Divine firmness. I go around and I come into the Sun, to give its kiss of light and love to all.

Oh! How beautiful it is to see Your Supreme Majesty pronouncing one Fiat and extending the azure Heavens with billions of stars, dazzling with light. Then It pronounces another one and creates the Sun; It pronounces one more and creates the wind, the air, the sea, and all the elements together, with such order and harmony as to be enrapturing.

My Jesus, my Good, oh! how I yearn to receive within myself all the love that your Divine Fiat had in creating the Heavens studded with stars, so that I myself may have as much love as It had in creating them, and I may extend my Heaven of love toward the Fiat. And investing all the stars with my love, I want to give my voice to the heavens and to all the stars, so that all of them may say together with me: *"I love You – may your Kingdom come soon upon earth, for the perennial glory of your Divine Will."* I come into the Heavens, I fly over all the stars, to adore and sing the praises of the Divine firmness, of Its unshakable Being, so that It may render creatures firm in good, and they may dispose themselves to receive the Kingdom of your Will.

My Love, I continue my round, and I come into the Sun - into the act when the Fiat unleashed so much light from the womb of the Divinity, and formed this globe of light which was to embrace all the earth with all of its inhabitants, to give its kiss of light and of love to all, with which it was to embellish, fecundate, give color, enrich and bejewel everything with its light.

Don't You feel, my Love, how your Will would want to tear the veils of the light, so as to descend and reign in the midst of creatures? And I, upon the wings of the light of the Sun – I pray You, I press You, that the Kingdom of your Fiat come; and from the center of this Sun, I pray You that your light may descend into the hearts of creatures and form its Sun in them. Let your love descend and burn away all that does not belong to your Will.

This Sun is your Divine relater. O please! my Love, let it be so that, as its light touches the creatures, it may reveal to all of them the Kingdom of your Fiat and Its Sanctity.

"My daughter, enter into Me - into my Divinity, and run in my Eternal Will. In It you will find the Creative Power as though in the act of delivering the machine of the entire Universe. In each thing I created, I placed a relation, a channel of graces, a special love between the Supreme Majesty and the creature..." (Vol.12 – Feb. 20, 1919)

"...with highest contentment, I extended the heavens, dotting them with stars, knowing that those stars would be many and varied relations, innumerable graces, rivers of love, which would flow between my Humanity and the Supreme Being.

"...with one single creative word I created the Sun, as the continuous relater of the Supreme Being, providing it with light and heat, placing it suspended between Heaven and earth, in the act of holding everything, of fecundating, warming and illuminating everything..." (Vol.12 – Feb. 20, 1919)

Second Hour

The soul follows the Divine Will in the creation of the sea and of the wind.

My Jesus, the murmuring of the sea, the darting of the fish, the tumultuous waves together with the refrigerating freshness of the wind, ask You for the Kingdom of your Fiat.

Therefore, I come into this sea to acclaim and to love your incessant motion within its murmuring; your strength and justice in its huge waves, your purity which knows no stain in its crystal clear waters, all of your grace and your immensity that envelops everything, in the sea. And I pray You to render the man who lives hidden and wrapped in your Most Holy Will, upright, strong and

pure, that he may run within your own motion, from which he came.

My Life, Jesus, I go around the wind, to love, praise, acclaim and bless in it the empire of your Will, its refrigerating freshness and its violence and impetuosity that knocks down, raises and kidnaps away all that it invests.

How many beautiful Divine qualities are hidden in the veils of the wind. Therefore I pray You that by the empire of your Supreme Will, your Kingdom may come into the midst of creatures, and may rule in such a way that none of them will be able to resist It.

"...And now, my daughter, let us descend into the lower part of the earth; let us go into the sea, in which immense masses of crystal clear waters are piled up – symbol of divine purity. These waters are always walking – they never stop. They have no voice, yet they murmur:

'...Be pure like these crystal clear waters. But if you want to be pure, walk always toward Heaven, otherwise you would putrefy, just as these waters, so pure, would become putrid if they did not always flow. Let the murmuring of your prayer be continuous...'" (Vol. 20 – Nov. 1, 1926)

Third Hour

The soul follows the Divine Will, flying over the whole earth; and, admiring all creating things - the air, the grass, the mountains, etc., she asks for the Kingdom of the Fiat.

My Jesus, I want to bless, glorify and impress my *"I love You"* in the order of the entire Creation, in order to bring the order and harmony of the Kingdom of your Divine Will to all.

I want to fly over the whole earth, to impress my *"I love You"* on the little blade of grass, on the little plants, upon the heights of the mountains as well as in the darkest abysses, to ask You, everywhere, for the Kingdom of your Fiat.

Therefore, I keep going around, impressing my *"I love You"* in the little bird that sings, trills and warbles, to ask You, together with its singing, for the Fiat of your Kingdom. I seal my *"I love You"* in the little lamb that bleats, to ask You, in its bleating, for your Kingdom; in the turtledove that moans, to moan along

with it and, loving You, ask You for your Fiat. There is no being which I do not intend to invest, in order to repeat my refrain: *Fiat! Fiat!*

"...My daughter, come and do your round in my Will. See, my Will is one, but It flows in all created things, as though divided, but without being divided. Look at the stars, the blue heavens, the sun, the moon, the plants, the flowers, the fruits, the fields, the earth, the sea - everything and everyone: in each thing there is an act of my Will – and not only an act, but my Will has remained in each created thing as the preserver of my own act..." (Vol.17 – May 21, 1925)

Fourth Hour

The soul goes into Eden and unites herself to the feast of God in the creation of man.

I was doing my round in the Divine Fiat in order to follow all of Its acts; and as I arrived at Eden, I comprehended and admired the magnanimous act of God, and His exuberant and overflowing Love in the creation of man.

My Jesus, in my shiver of love, I come right into the act in which your Supreme Majesty, overflowing with love, is about to breathe upon man, and blowing on him It infuses life in him, giving him your Likeness, and the Divine Fiat as inheritance. I too want to receive your regenerative breath; I want to love You and adore You with that perfection and sanctity with which the first father Adam loved You and adored You.

I enter into the Unity of your Will – into that very Unity which your dear jewel possessed, so that my will may be one with Yours - one the Love. And in this Unity that embraces everything, may my voice resound in Heaven, invest the whole Creation, penetrate into the darkest abysses, and say and cry out loudly: *"May the Kingdom of your Divine Will come. Fiat – Fiat Voluntas Tua on earth as It is in Heaven."*

"My daughter, Our Love was so captivated in the act of creating man that We did nothing but reflect Ourselves upon him...

Our Divine Being is most pure spirit, and therefore We have no senses. In the whole of all Our Divine Being, We are most pure and inaccessible light; this light is eye, is hearing, is word, is

work, is step. This light does everything, watches everything, feels everything, is everywhere.

...Therefore, as We created man, Our Love was so great that Our light, carrying Our reflections over him, molded him; and in molding him, We brought to him the effects of Our reflections.

...With how much love was man created – to the point that Our Divine Being melted in reflections over him, to communicate to him Our Image and Likeness..." (Vol.28 – Mar. 24, 1930)

Fifth Hour

The soul is present at the fall of Adam in Eden and at the Divine Sorrow, and tries to repair with her love.

My Life, Jesus, I do not want to go out of the Unity of your Divine Will so as to make up for that which the first creatures lost; to remove the mark of dishonor that was impressed on their foreheads because they did their own will; to maintain with You the joys, the happinesses, the amusements that they had in the first times of Creation. I want to place my kiss, my continuous reparation on that sorrow, which was so great as to make You cover Yourself with the mantle of Justice.

I want to place on You the mantle of peace, of light, of the Unity of your Will, and have one single cry: "*May the Kingdom of your Fiat come. May the first times of Creation return. May the feasts, the joys, the amusements between You and the creatures be opened once again.*" I will not leave You; I will not descend from your knees, if You do not give me your word that You will let the Kingdom of your Will return once again into the midst of creatures.

"I was following my round in the Supreme Fiat, and as I arrived at Eden, I said to myself: 'My Jesus, I make the Unity of your Will my own, in order to make up for that Unity that my father Adam lost when he withdrew from It, and to make up for all the acts that all of his descendants have not done in the Unity of the Divine Fiat...' (Vol.23 – Feb. 2, 1928)

Sixth Hour

The soul continues her reparation; then she goes through all the main characters of the Old Testament, and longs for Redemption.

My Jesus, I want to hover in your Divine Will in order to trace everything and everyone. Therefore I imprison my "*I love You*" in the sacrifice of Abraham and in the obedience of Isaac, to ask You, for the sake of this sacrifice and of this obedience, for the Kingdom of your Divine Will. In this Unity of your Fiat I find the sorrow of Jacob, the sorrow of Joseph and his glory, the power of the miracles of Moses, the strength of Samson, the sanctity of David, the patience of Job.

See, my Love, these are the acts of your Will that I keep tracing within all creatures to ask You, by means of Its own acts, that your Fiat be known, loved and wanted by all.

Then I continued my round in the Divine Fiat, accompanying, with my "*I love You*", all the prodigies It had done in the Saints, Patriarchs and Prophets of the Old Testament, as well as in those after His coming upon earth, to ask for His Kingdom by virtue of all these acts.

SECOND PART

The soul follows the Divine Will:

1. in the Conception of Mary Most Holy;
2. she asks for the Kingdom together with her Mama;
3. in the Conception of the Word;
4. in the Circumcision;
5. in the flight to Egypt;
6. she asks for the Kingdom together with Jesus and Mary.

Seventh Hour

The soul dives into the seas of Light and Sanctity and is present at the Conception of the Celestial Mama. Together with Her, the soul prays for the coming of the Kingdom of the Divine Will upon earth.

I see You, Three Divine Persons, giving life to the little Queen by virtue of your Creative Word, creating Her pure and spotless.

My Love, I see You laying down the mantle of Justice; and assuming the attitude of new feast, maybe more than You did in the Creation of man, all Three of You, Divine Persons, release from Yourselves seas of Power, of Wisdom, of Love and of indescribable beauty. And concentrating all of these seas, from their depth and by virtue of your creative word You call to life the little Queen, creating Her pure, spotless and so graceful with beauty as to enrapture Her very Creator. At the Conception of this Immaculate Queen, feasts open between Heaven and earth, and the whole of Creation rejoices and bends Its knees, celebrating Her as Queen.

Within Her I hear Her continuous refrain: *"May the Kingdom of Redemption come. May the Word come upon earth. May peace come between Creator and creature."*

"I was doing my round in the acts of the Divine Will and, arriving at the Conception of the Most Holy Virgin, I stopped to offer to the Divinity the Power and the Love which the Divine Persons had in conceiving this Celestial Lady, in order to obtain the coming of the Kingdom upon earth..." (Vol.35 – Oct. 25, 1937)

Eighth Hour

The soul, together with the Sovereign Mama, continues to press the Celestial Father, impetrating the Kingdom of the Divine Will, just as it happened for the Kingdom of Redemption.

Holy Mama, give your hand to your little child, and You Yourself let me cross the sea of your love, that I may place my incessant *"I love You"* in your sea of love, and form in it my little sea in order to ask, with the sea of love of the Mama and of Her child, for the Kingdom of the Supreme Fiat.

My Mama, don't You want to make your little child content by saying together with me: *"Fiat Voluntas Tua on earth as It is in Heaven"*, so that there may be one single love, one single Will, one single act and one single voice?

"Sovereign Queen, I come to hide my little love in the great sea of your Love, my adoration toward God in the immense ocean of yours. I hide my thanksgivings in the sea of yours; I hide my supplications, my sighs, my tears and pains in the sea of yours, so

that my sea of love and yours may be one, my adoration and yours may be one, my thanksgivings may acquire the vastness of your own boundaries; my supplications, tears and pains may become one single sea with yours, so that I too may have my seas of love, of adoration, etc. And just as your Sovereign Height impetrated the longed for Redeemer with this, I too may present myself before the Divine Majesty with all these seas, in order to ask, to beseech – to implore the Kingdom of the Supreme Fiat." (Vol.20 – Nov. 2, 1926)

Ninth Hour

The soul follows the Divine Will in the Conception of the Word; she keeps company with the Little Prisoner Jesus in the womb of His Mama, and contemplates His birth.

My Sovereign Mama, in the same Divine Fiat I follow the Conception of the Word within your Maternal womb, in order to place in your womb, as cortege, all the acts I have done in It – my continuous "*I love You*", my little pains...; so that, as the Divine Fiat conceives Him in You, I may provide It with my acts together with yours, in order to make It conceive Him; and for the sake of the great love He had in descending from Heaven and enclosing Himself in the little prison of your womb, I may ask Him for the Kingdom of the Divine Will.

My Jesus, I want to place my kiss and my "*I love You*" in your tender limbs without motion, and ask You, for the sake of these pains of Yours, that your Divine Will may have motion in the creatures, so that It may put to flight with Its light, the night of the human will, and form in them the perennial day of your Fiat.

My tender Little Baby, the cortege I want You to find as You come out of the Maternal womb, are all of your works, like an army ordered around You. And this tiny little one makes them say: "*I love You, I love You, I love You, I bless You, I thank You, I adore You*". With all, I want to impress my "*I love You*" and my first kiss upon those shivering lips of Yours. When You came out of the Maternal womb, shivering, You took refuge in the arms of the Celestial Mama, and She pressed You to Her womb; She kissed You, and giving You Her milk, She warmed You and calmed your crying.

Jesus, little as I am, I too want to place myself in the arms of your Mama, and upon Her own kiss, I want to impress my own, to make it flow within your milk, so that, as dear Mama nourishes You with Her milk, I may nourish You with my love. Everything She does to You, I too want to do.

"I was doing my round in the Creation and Redemption, and my little intelligence stopped when my charming Little Baby, in the act of coming out of the Maternal womb, flung Himself into the arms of the Celestial Mama, feeling the need to make His first outpouring of love..." (Vol.28 – Sept. 28, 1929)

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"My daughter, in my very Incarnation, when I descended from Heaven upon earth, the first purpose was the Kingdom of my Divine Will, and in the Kingdom of my Will – that is, in my Immaculate Mother who possessed It – I turned the first steps. My first dwelling was in Her most pure womb, in which my Fiat had Its absolute dominion and Its Kingdom, whole and beautiful. And in this Kingdom of my Will I began and I formed my life down here..." (Vol.26 – May 16, 1929)

Tenth Hour

The soul follows the little child Jesus in the arms of His Celestial Mama, in the pain of the Circumcision, and encloses all human wills within that painful wound.

My charming Little Baby, my *"I love You"* follows You in the crude cut of the Circumcision. With my *"I love You"*, I want to soothe the first Blood You shed. I want to seal my *"I love You"* in each drop of It, in the tears You shed because of the intensity of the pain, and in those of the Sovereign Queen and of Saint Joseph at seeing You suffer. That Blood, that pain, those tears, ask You for the triumph of your Kingdom. My dear little Jesus, I want to press You to my heart to mitigate the spasm You suffer; I want to enclose all the human wills of creatures within this wound, so that they may have life no more, and your Divine Will may come out of this wound in order to reign in their midst.

"I was thinking to myself: 'When I go around within the Supreme Will, following Its acts in the Creation and Redemption, all things seem to speak – all of them have something to say about

this admirable Will; but when I am occupied with something else, all things remain silent – it seems they have nothing to say.’ But while I was thinking of this, the sun penetrated into my little room, and its light pounded on my bed. I felt invested by its light and heat, and at that moment, a light came out from within my interior, and diving into the light of the sun, the two of them kissed. I was surprised, and my sweet Jesus told me: "My daughter, how beautiful is my Divine Will bilocated in you and in the sun. When It dwells in the soul and makes a sweet encounter with Its own works, It makes feast; and as It plunges into Its own acts which It exercises in created things, they kiss each other..." (Vol.21 – Mar. 26, 1927)

Eleventh Hour

The soul follows Baby Jesus in His flight to Egypt. She calls all Creation to court Him, and asks, with everyone, for the Kingdom of the Divine Will.

My lovable Little Baby, as You are fleeing I want to make You hear my *"I love You"* with my refrain: I want your Fiat – the Kingdom of your Will.

As You flee, my Love, I feel my heart being tortured in seeing You crying and sobbing bitterly; in seeing that they are looking for You, not to give You shelter, but to make You die. And I want to calm your crying with my love.

While You flee, night and day, You are always exposed to the open-air. It is right that I take care of You and call all created things in order to cheer their Creator. Therefore I call all the light of the sun which, illumining your beautiful face, says: *"I love You"*. I call all the birds of the air, that they may form lullabies of love for You with their singing and trilling. In sum, I want to take You to Egypt, accompanied by the triumph of my love; and as refrain, I ask You for the Kingdom of your Will.

"My daughter, repeat it always, if You want to make Me happy, and calm my baby crying". (Vol.25 – Dec. 25, 1928)

Twelfth Hour

**The soul with Jesus in Egypt: she offers her heart as shelter,
and together with the Queen of Heaven,
she asks for the Kingdom of the Divine Will.**

My Jesus, I follow your crying, and I offer my heart as shelter of your Eternal Fiat.

My dear Little Baby Jesus, as I follow You, You have now arrived in Egypt, and I see that sorrow, tears, oblivion, the abandonment of all, accompany You everywhere; so much so, that You are forced to enter into a little hovel, badly sheltered, exposed to winds and to rain. No one in the world offers You a little shelter. Oh! How You sob, my most tender Baby, in seeing your little Humanity suffering the same lot as your adorable Will – no one offers, freely, the dwelling of his soul to let It reign and dominate; and even though It is in their midst, It goes as though wandering.

My beloved Baby, center of my life, while You dwell in this hovel, I want to follow all your acts and those of the Celestial Sovereign; and while She rocks You, I too want to rock You and favor your sleep with the cradlesong of my *"I love You, I love You"*. While She prepares your swaddling clothes, I want to make my *"I love You, I bless You, I thank You, I adore You"* flow in the thread that flows through Her maternal fingers, so that, when our Divine Mama will clothe You, You will feel that your garment is woven together with my *"I love You"*, which asks for your Fiat.

"...Oh! Holy Will, how lovable and powerful You are! With your loveliness, You attract me, You enrapture me, You enchant me; and I, enchanted, wouldn't know how not to remain fixed in You. And with your power, You remain firm over my littleness, You pour Yourself in torrents, in such a way that I have lost the path to go out of your endless light. But, happy loss! O please! O adorable Fiat, make everyone lose their path, that they may know no other path but that which leads into your Divine Will..." (Vol.28 – Mar. 9, 1930)

THIRD PART

The soul follows Jesus:

7. in Egypt;
8. in the return to Nazareth;
9. in the desert;

10. in His public life;
11. in His miracles;
12. in His entrance into Jerusalem.

Thirteenth Hour

The soul is present at the first exit of dear Baby Jesus into the midst of the children of Egypt; she sees that He blesses them, and prays Him also to seal the human wills with His blessing.

My Celestial Baby, your love pushes You to go out of the little hovel, and the children of Egypt, attracted by your beauty, throng around You; and You speak with so much love that, they listen to You, enraptured. You instruct them, and You end by blessing them; then You run to your Mama because Her love echoes in your Heart, and as She calls You, You run into Her arms. My Love, I want to follow You in everything; I want to make my "*I love You, I adore You, I bless You, I thank You*" resound beneath your tender steps, in the gesture of your little hands, in your words, sweet, lovable, enrapturing and full of life, and in your charming gaze, to ask You for the Kingdom of your Fiat. And as You bless the children, bless this little child of your Will, by sealing with your blessing the life of your Will in my little soul.

"I was continuing my round in His adorable Will; and while following the acts He did while He was on this earth, I paused when Jesus was blessing the children, when He was blessing His Celestial Mama, the crowds and others, and I prayed Jesus to bless this little daughter of His..." (Vol.24 – Jul.29, 1928)

Fourteenth Hour

The soul follows Jesus who, after the exile, returns to Nazareth; and with the rain of her "I love You", she asks Him, with a thousand voices, for the coming of His Divine Kingdom.

My Life, Child Jesus, I see that your exile has ended, and You return to Nazareth; and I want to follow You step by step. Even more, I want to accompany You under a rain of "*I love You, I adore You, I bless You*"; and as You retreat into Nazareth, I retreat with You, continuing with the rain of my "*I love You's*", so as to win from You, by dint of love, that which You want, what the

Queen Mama wants, and what I too want – that Your Will be known and reign in the midst of creatures.

My Life, Jesus, I am now with You in the house of Nazareth, and I want to follow You step by step to impress my "*I love You, I adore You, I bless You, I thank You*" in everything You do, and to ask You for the Kingdom of your Will. As the currents of love run between You and your Mama, my "*I love You*" runs along with them, to ask You and the Celestial Mama that your Will be known.

My Divine Jesus, I would feel unhappy if I did not follow You in everything, and if I did not keep You occupied with my company, letting You hear my refrain: "*I love You, I adore You, I bless You, I thank You*", to ask You, together with your acts, for the Kingdom of your Will. In fact, being near You, I feel your very heartbeats wanting this, and your very Divine Will wanting to be known and to dominate in the midst of creatures.

"After this, I followed my Divine Fiat, doing my round in It; and as I arrived at the house of Nazareth, I was saying to Him: 'My Love, may there be no act You do which is not followed by my 'I love You', to ask You by means of your acts, for the Kingdom of your Will...'. " (Vol.23 – Mar. 11, 1928)

Fifteenth Hour

The soul follows Jesus at the Jordan; she asks for the salutary Baptism of His Divine Will, so that all may receive Its Life, and she accompanies Him into the desert.

My Life, Jesus, as You arrive at the Jordan, I want to make my "*I love You*" flow in those waters, in such a way that, as St. John pours them over your head to baptize You, You may feel that your little child does not leave You alone, but keeps You company with her "*I love You*", making it flow in those waters to ask You for the baptismal water of your Divine Will for all creatures, so that the beginning of your Kingdom may come. My Love, in this solemn act of your Baptism, I ask You for a grace that You certainly will not deny to me: I pray You to baptize my little soul with your holy hands, with the vivifying and creative water of your Divine Will, that I may hear, see or know nothing but the Life of your Fiat.

"My daughter, I went into the desert to call again that same Divine Will of Mine, which the creatures had deserted for forty centuries. And I, for forty days, wanted to remain alone, in order to repair for the forty centuries of human will, in which Mine had not possessed Its Kingdom in the midst of the human family; and with my Divine Will Itself, I wanted to call It back, once again, into their midst, so that It might reign." (Vol.22 – Sept. 8, 1927)

Sixteenth Hour

**The soul follows Jesus at the wedding of Cana,
asking Him to exchange the human will with the Divine.**

She continues to follow Him in His public life.

My Jesus, for the sake of that love that pushed You to surrender to the supplications of the Sovereign Queen to make the miracle of changing the water into wine, I pray You, also for the sake of your love for your Celestial Mama, to make the great miracle of changing the human will into the Divine, that It may reign on earth as It does in Heaven.

Holy Mama, You who had so much care for Jesus to change the water into wine, so as to make the spouses happy – O please, I pray You not to let Jesus leave for His public life, if He does not concede to You that His Will will come to reign upon earth.

"How many surprises in this Will, so Holy! And what is more, is that It awaits the creature in order to keep her aware of all Its works, to let her know how much It loves her, and to give her what It does as gift." (Vol.36 – Dec. 8, 1938)

"Nothing beautiful and good will be lacking to one who has lived in my Eternal Fiat." (Vol.36 – Aug. 28, 1928)

Seventeenth Hour

**The soul follows Jesus in His miracles,
and asks Him to perform the great miracle of making all souls
rise again in the Divine Will.**

My Jesus, You keep sowing miracles, and I accompany You always with my *"I love You, I bless You and I thank You"*.

My Jesus, as You pass roads and cities, a moving scene becomes present to You: blind, mute, deaf, crippled, paralyzed

people, lepers, and all the human miseries that pierce your Divine Heart. Oh! how You shudder; your Heart catches upon seeing that very human nature which came out so beautiful and perfect from your creative hands, transformed into miseries and almost horrible to the sight – all the effect of the degraded human will which, overflowing with its wicked effects, rendered humanity unhappy. O please! my Love, I beg You to let your Fiat return to reign in our midst. If You want, You can; and It will put to flight the unhappinesses that the human will has produced. Therefore, I make my *"I love You"* flow in your act of giving sight to the blind, that they may acquire the sight to know your Divine Will. How many blind to your Divine Will! The earth is filled with these poor blind; therefore I pray You that everyone may have the sight to know and look at your Most Holy Will.

"It is necessary that you go around time and time again in my Will, in the midst of my works, to ask, all in chorus, for the coming of the Supreme Fiat - so that, together with all Creation and with all my works which I did in Redemption, you may be filled to the brim with all the acts that are needed before the Celestial Father to make known and to impetrate the Kingdom of my Will upon earth...." (Vol.20 – Oct. 24, 1926)

Eighteenth Hour

The soul follows Jesus in His entrance into Jerusalem, and asks Him for the victory of the Divine Will over the human. She then follows Him in the institution of the Sacraments.

Celestial Lover, my *"I love You"* follows You in the triumphant entrance You made into Jerusalem. I impress my *"I love You"* in the branches of the palm trees, in the mantles that they lay at your feet, in the cries of hosanna that the crowds make for You - to ask You for the triumph of your Will. My Divine King, your look of victorious conqueror seems to want to give me happy news. O please! make me content – tell the little child of your Will that the Kingdom of the *Fiat Voluntas Tua* on earth as It is in Heaven will come.

"Today is the Day of the Palms, in which I was acclaimed as King. Everyone must aspire to a kingdom, and in order to

acquire the Eternal Kingdom, it is necessary for the creature to acquire regime over himself and the dominion of his own passions. The only means is suffering, because suffering means reigning – that is, with patience one puts himself in place, becoming King of oneself and of the Eternal Kingdom" (Vol.6 – Apr.19, 1905)

My Love, I cling to You, and as You institute the Sacraments I place my "*I love You*" in each Baptism, to ask You by virtue of It, for the Fiat Voluntas Tua for each baptized. I bring my "*I love You*" in the Sacrament of Confirmation, to ask You, in each confirmee, for the victory of your Divine Will. My "*I love You*" seals the Sacrament of Extreme Unction, to ask You, in each of the dying, for a last act of their life in your Divine Will. My Jesus, my "*I love You*" is impressed in the Sacrament of Ordination, to ask You for Priests of your Will, and for your Kingdom within them. My "*I love You*" extends in the Sacrament of Matrimony, to ask You for families formed in your Divine Fiat. My "*I love You*" rises in the Sacrament of Confession, to ask You, in each Confession, for death to sin and for the life of your Divine Will. My Life, Jesus, my "*I love You*" will never leave You – it will be eternal with You.

FOURTH PART

The soul follows Jesus:

13. in Gethsemani;
14. in His death;
15. into the sepulcher;
16. into Limbo;
17. in His Resurrection;
18. in His Ascension.

Nineteenth Hour

The soul follows Jesus, step by step, in Gethsemani, and is present during the three hours of agony in the Garden.

My Jesus, I want to relieve You by making my "*I love You, I adore You, I bless You*" flow in each drop of your Blood.

My afflicted Jesus, You are entering into the sea of your Passion. Your steps are directed to the Garden of Gethsemani. I see

that You prostrate Yourself to the ground, and You pray; but as You pray, pant, sigh, agonize and sweat Blood, everything comes before You – all pains and all sins, each of them carrying the mark of the deadly weapon of the human will that wages war against a God. Ah! yes, it is the human will that, with its weapons, puts the Divine Will into agony; it has kept It so for many centuries, and it still does. My agonizing Jesus, my poor heart cannot bear seeing You cast to the ground and wet with your own Blood; and because of this Blood, I ask You for the Kingdom of your Divine Will upon earth. Therefore, before You leave this Garden, give me your word – content this little child of Yours, and tell me that the triumph of your Divine Will will come.

"This agony of my Will is so painful, that my Humanity, which wanted to suffer it in the garden of Gethsemani, reached the point of seeking the help of my very apostles - but not even that I obtained; and the spasm was such that I sweat living blood. Feeling like succumbing under the enormous weight of the agony of my Divine Will, so long and terrible, I invoked the help of my Celestial Father, saying to Him: 'Father, if it is possible, let this chalice pass from Me'. In all the other pains of my Passion, as atrocious as they were, I never said: 'If it is possible, let this pain pass'. On the contrary, on the cross I cried out: 'I thirst' – I thirst for pains..." (Vol.20 – Nov. 19, 1926)

Twentieth Hour

**The soul follows Jesus in the pains of His Passion,
up to Calvary and to His death on the Cross;
and she prays for the triumph of the Divine Will.**

Jesus, may my "I love You" seal your spasms, up to your last breath.

My Jesus, my heart cannot bear this. I would like to put You in safety with my "I love You, I adore You, I bless You, I thank You", and I ask for your Fiat, reigning on the earth – the only means to make your pains cease; otherwise we will never end, and I will have the continuous sorrow of seeing You suffer.

My heart cannot bear seeing You being presented with the Cross. You embrace It, and You place It upon your shoulders. Oh!

how I would want to cover the whole Cross with my *"I love You, I adore You, I bless You"*; and I ask You, by virtue of your Cross, that all the pains which your love sends to creatures may carry the virtue of your Fiat.

Oh! how I want to cry out in each pain You suffer, in each drop of your Blood: *"May your Fiat come!"*; and in each fall, in each tearing to your hair soaked with blood, in each shove You receive: *"I love You – may the Kingdom of your Will come."*

Crucified Jesus, for the sake of the harrowing pains You suffered on the Cross, I ask that You give us graces, and that we may burn with thirst for living in your Divine Will; and that by receiving your consummation within our will, our will may be consumed in Yours. With your death, give death to our will. May your Fiat live again in all hearts; may It triumph and, victorious, may It extend through all mankind and reign on earth as It does in Heaven.

"O Jesus, I unite myself to You and I cling to your Cross; I take all the drops of your Blood and I pour them into my heart. When I see your Justice irritated against sinners, I will show You this Blood in order to appease You. When I want the conversion of souls obstinate in sin, I will show You this Blood, and by virtue of It You will not reject my prayer, because I hold its pledge in my hands. And now, my Crucified Good, in the name of all generations, past, present and future, together with your Mama and with all the Angels, I prostrate myself before You and say: "We adore You, O Christ, and we bless You, because by your Holy Cross You have redeemed the world." (From "The 24 Hours of the Passion" – 19th Hour)

Twenty-first Hour

The soul encloses herself in the sepulcher with Jesus in order to bury her will with Him. She then descends into Limbo, and with all of those souls, she asks for the Kingdom of the Divine Will.

My Love, You are now dead. Oh! how I would like to die together with You. But this is not conceded to Me! Fiat Fiat!... I want to receive You in my arms to enclose your Most Holy Humanity in my *"I love You"*, so that in everything You see, You

may see my *"I love You"*, You may feel my *"I love You"*, You may touch my *"I love You"*.

My dead Jesus, after I have enclosed your Humanity in my *"I love You, I adore You, I bless You, I thank You"*, as though forming a burial with my *"I love You"* to ask You to bury the human will, that it may not come back to life - together with my sorrowful Mama and Yours, I accompany You into Limbo with my *"I love You"*.

Don't You hear, my Love, many voices dear to You? And the very Queen of Sorrows that supplicates You? And I, together with Her, say to You: *"Come – may the Kingdom of your Will come upon earth. Let everyone know your adorable Will."*

"Jesus is buried. A stone seals Him and prevents His Mama from looking at Her Son any longer. And we - do we hide from the gazes of creatures; are we indifferent if everyone forgets us? In holy things, do we remain indifferent, with that holy indifference which makes us never disobey? In the total abandonment of Jesus, do we conquer everything with a holy indifference which leads us continuously to Him? And do we form with our constancy a sweet chain, so as to draw Him toward us? Is our gaze buried in the gaze of Jesus, so that we look at nothing but that which Jesus wants? Is our voice buried in the voice of Jesus, so that if we want to speak, we do not speak but with the tongue of Jesus? Are our steps buried in His, so that as we walk, we may leave the mark of the steps of Jesus, not of our own? And is our heart buried in His, in order to love and desire as His Heart loves and desires?"

My Mama, when Jesus hides from me for the good of my soul, give me the grace that You had in the privation of Jesus, so that I may give Him all the glory that You gave Him, when He was placed in the Sepulcher." (From "The 24 Hours of the Passion" – Reflections and Practices, 24th Hour)

Twenty-second Hour

The soul is present as Jesus goes out of Limbo triumphantly, and together with the Queen of Sorrows and all the souls of the just, she asks for the Kingdom of the Divine Will upon earth.

My Jesus, before You leave Limbo, concede to me that your Will may reign and dominate on earth as It does in Heaven.

My Jesus, You set out for the sepulcher in order to conquer death and make your Divine Humanity rise again. What a solemn moment! I want to place my *"I love You"* on the sepulcher, in the act in which You rise again within that Light and Glory that surround You, to ask You for the resurrection of the Divine Will in the human will. May we all rise again in You. Don't You want, then, to give me that which You enclose? Therefore, I pray You, for the sake of your Resurrection – knock down the human will with your omnipotent breath, and let Yours rise again, glorious and victorious.

Twenty-third Hour

The soul follows Jesus in the Act of the Resurrection, and asks Him to knock down the human will and to make the Divine Will rise again.

My Jesus, today, the day of your death, is the day of your victories, of your triumph. Don't You want, then, to give me the triumph of your Divine Will over the human wills? Therefore, let me hear your most sweet voice, before You leave Limbo, conceding to me that your Will may reign and dominate on earth as It does in Heaven.

My conqueror, Jesus, I see that You go out of Limbo with the whole army of those just souls.

"Then, while following the acts which the Supreme Fiat had done in Redemption, I reached that point at which my sweet Jesus was in the act of rising from the dead, and I was saying: 'My Jesus, just as my "I love You" has followed You into Limbo, and investing all the inhabitants of that place, we have asked You, all together, to hasten the coming of the Kingdom of your Supreme Fiat upon earth - so do I want to impress my "I love You" upon the tomb of your Resurrection, so that, just as your Divine Will made your Most Holy Humanity rise again as fulfillment of Redemption and as the new contract with which You would restore the Kingdom of your Will on earth – so my incessant "I love You", following all the acts You did in the Resurrection, may ask You, pray You - supplicate You to make souls rise again in your Will,

that your Kingdom may be established in the midst of creatures'..." (Vol.21 – Mar.26, 1927)

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"I continued my round in all that Our Lord did on earth and I stopped in the act of the Resurrection. What triumph! What glory! Heaven poured Itself upon earth to be spectator of such a great glory..." (Vol.36 – Apr.20, 1938)

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"My daughter, as many acts as the soul does in my Will, so many times does she rise again to Divine Life; and the more acts she does in It, the more the Divine Life grows, and the more complete becomes the glory of the Resurrection..." (Vol.21 – Mar.26, 1927)

Twenty-fourth Hour

**The soul is present at the Ascension of Jesus,
and asks to be able sing, always, her loving refrain:**

"May the Kingdom of your Divine Will come upon earth".

My risen Jesus, my *"I love You"* follows You in all the acts You did as risen, in the midst of your disciples. I call Heaven and earth to accompany You in your ascending into Heaven when, triumphant, You opened Its doors, which had been closed for many centuries to poor humanity. I place my *"I love You"* upon those eternal doors, and I ask You, for the sake of that blessing which You gave to all your disciples who were present at the feast of your Ascension into Heaven, to bless all human wills, that they may know the great good of living in your Will; and for the sake of that love with which You opened for us the doors of Heaven, let your Divine Will descend from those very doors to reign upon earth as It reigns in Heaven.

"My blessed daughter, there is no part of my life which does not symbolize the Kingdom of my Divine Will. On this day of my Ascension, I felt victorious and triumphant. My pains had already ended; or rather, I was leaving my pains, already suffered, in the midst of my children whom I was leaving on earth, as help, as strength and support... So I was leaving and yet staying. I was staying by virtue of my pains; I was staying in their hearts in order

to be loved, after my Most Holy Humanity would ascend into Heaven..." (Vol.34 – May 20, 1936)

**Rounds: Of the Feast of Love that the Queen of Heaven
Prepared for the Birth of Her Divine Son.
From Prodigies of Our Lady**

United with the Blessed Mother I imprint Her love, oh Jesus, for myself and for all:

(On the moans of Jesus from within the womb of His Mother which were seas of love he sent to each creature's heart.

(In every star.

(In every rustle of a branch.

(In every motion of a creature.

(In every shaft of the sun's light.

(In the wind to caress her sweet newborn with its every breath.

(In every molecule of air.

(On every drop of water in the seas.

(On every fish darting to and fro.

(United with Mary I diffuse Her 'I love you' everywhere so that everything might offer to little Jesus the expression of her infinite tenderness.

(In every twitter and chirp of the birds.

(On every atom of earth.

(On the hay that served as a cradle for Jesus.

**"Press Me to your heart and warm Me with your tenderness, redress Me with the garb of light of My will, and I in recompense will enrich you with new Love and new understanding in My Divine Will."*

"CREATION" – FIRST FIAT

**Most Blessed Trinity, I fuse myself in your will and I place my
I love you and glory:**

- + On our galaxy and on all the galaxies outside of our galaxy.
- + On the stars, planets, asteroids, meteors and comets.
- + On the sun, the sunrise, every sunset, its heat and on all the places where its light penetrates.
- + On the moon and moonbeams.
- + On the blue sky, the night sky and the air we breathe.
- + On the clouds, the wind and the howling of the wind.
- + On every raindrop, hail stone, snowflake, lightning, thunder and rainbow.
- + On every tornado, earthquake, typhoon, monsoon, drought, flood, hurricane, blizzard, volcanic eruption and sandstorm.
- + On every tree, on every leaf and branch of every tree, on every bush, plant, flower, shrub, evergreen, vine and weed.
- + On every blade of grass, speck of dirt, grain of sand, stone, boulder and pebble.
- + On all the morning dew, fog, humidity, frost and chill of the air.
- + On every glacier, piece of ice, avalanche, iceberg and icicle.
- + On every sea, ocean, lake, pond, stream, waterfall, rapid, river, wave, tidal wave and undercurrent.
- + On all fish, water creatures, seaweed and lily pads.
- + On all jungles, quicksand, swamps, caves, caverns, canyons, gullies, marshes and gorges.
- + On all fire and its heat.
- + On all animals, reptiles, rodents, insects, birds of the air and their songs and warbles.
- + On every side of every mountain, volcano and hill.
- + On every desert, valley, plain, field, forest and cactus.
- + On all food, fruit, vegetables and water.
- + On all creatures, their heartbeats, breaths and steps.
- + On the love Father, in which you invested each creature with its qualities.
- + In the hearts of all the Holy Angels and Saints.
- + On the creation of our first father and mother, Adam and Eve, and on all of their divine acts before the fall.
- + On each act of the Eternal Volition.
- + On the power, wisdom and love of the Supreme Fiat.

- + On the Fiat of the Father and on the love in which He created all of creation.
- + On the Divine Volition.

“REDEMPTION” – SECOND FIAT

I place my I love you:

- + On the Fiat of the Blessed Mother.
- + On Jesus’ incarnation.
- + On each word of the psalm of praise that the Blessed Mother proclaimed in the Magnificat.
- + On all of the sufferings that Jesus endured while in the womb of the Blessed Mother.
- + On the act in which Jesus sanctified St. John, while in the womb of St. Elizabeth.
- + On the pain that the Blessed Mother endured when holy Simeon prophesied her sorrows.
- + On all of Jesus’ tears and on each death that He suffered for love of creatures.
- + On the act in which Jesus subjected himself to the painful cut of the circumcision, which was the first payment before the Divine Justice to redeem all human generations.
- + On the suffering that Jesus endured when He was forced to flee to Egypt.
- + On the pain that the Blessed Mother and St. Joseph endured when they lost Jesus for three days and then found Him in the temple with the elders.
- + On all the acts of Jesus’ hidden life.
- + On the act when Jesus was baptized by St. John in the Jordan.
- + On each act that Jesus performed while He fasted and prayed for 40 days and nights in the desert.
- + On the act when Jesus selected each of the Apostles.
- + On Jesus’ every miracle, prayer, reparation, healing, lesson and sermon that He gave.
- + On Jesus’ every thought, word, deed, action, desire, breath, heartbeat, glance, touch, step, suffering, each time He slept and on each bead of His sweat.

- + On the act when Jesus raised Lazarus and the little girl from the dead.
- + On the act when Jesus chased the merchants and peddlers from the temple.
- + On all the acts between Jesus and the Blessed Mother.
- + On all the tears and sorrows of the Blessed Mother.
- + On all the sufferings that the Blessed Mother endured both interiorly and exteriorly.
- + On the act when Jesus instituted the Catholic Church, proclaiming to Simon Peter that “ Upon this rock I will build my church, and the gates of hell shall not prevail against it.”
- + On Jesus’ transfiguration.
- + On all that Jesus suffered while in the Garden of Gethesmene, as well as on His every prayer and reparation, on each drop of His most precious blood and on the consolation sent to Him by the Father through an angel.
- + On all that Jesus, endured from His enemies i.e. on every push and slap, on the loathsome spit, on every punch and kick, each time He was dragged and stepped upon, each time His lips were twisted and His hair was pulled from His head and His beard from His face.
- + On the humiliation Jesus suffered, when being stripped of His clothing.
- + On each scourge Jesus endured for love of creatures, on each piece of flesh torn from His sacred body and on each drop of His most precious blood.
- + On the pain that Jesus endured, when Barabbas the criminal, was preferred to Him.
- + On the pain that Jesus endured, when He was mocked, declared crazy and a clown.
- + On the suffering Jesus endured, when He was covered with a purple garment and a reed was placed in His hand.
- + On the pain that Jesus endured, when the purple garment was ripped from His sacred body, the crown of thorns was ripped from His head and His flesh was torn.
- + On the rejection that Jesus endured, and on all that hurt Him emotionally, physically and spiritually.

- + On each wound Jesus endured, when He was crowned with a crown of thorns “three” times.
- + On the act when Jesus received the cross and kissed it.
- + On each fall that Jesus endured while carrying the weight of the cross, as well as before, beneath and behind each of His steps.
- + On the act when Veronica wiped Jesus’ face and He left His image of gratitude on her veil.
- + On the act when Jesus consoled the pious women.
- + On the wound that penetrated Jesus’ shoulder from carrying the weight of the cross.
- + On the wounds in Jesus’ hands and feet from the blunt nails that were so barbarically beaten into His sacred body.
- + On the pain that Jesus endured, when His enemies stretched Him on the cross and His bones were dislocated.
- + On the pain that Jesus endured, when the cross was dropped into the ground and His wounds were rent.
- + On all the sufferings that Jesus endured, while He hung on the cross for three hours.
- + On the painful suffocation that Jesus endured.
- + On each word that Jesus spoke from the cross.
- + On the act when Jesus pardoned the criminal on the cross.
- + On the compassionate act, when Jesus gave the Blessed Mother to creatures as their mother.
- + On the wound in Jesus’ side made by Longinus’ sword, and on the blood and water that immediately gushed forth.
- + On the act when Jesus commended His soul to the Father.
- + On the pain that the Blessed Mother endured when the sword of sorrow pierced her heart not with one sword, but with thousands of swords.
- + On the act when Jesus was taken down from the cross and placed into the arms of the Blessed Mother.
- + On the act when Jesus was placed into the tomb, anointed, covered with a garment and left His holy image on the shroud.
- + On Jesus’ glorious Resurrection.
- + On the act when Jesus arose from the dead and appeared to the Blessed Mother first.
- + On Jesus’ glorious Ascension into heaven.

- + On each act that the Blessed Mother made in the Divine Will from the moment of her Immaculate Conception through her Assumption into heaven.
- + On all the Blessed Mothers acts that she prepared as food to feed the children of the Divine Will.
- + On all the acts that Jesus and the Blessed Mother performed that involved all the acts of creatures.
- + On the Immaculate Conception.
- + On the Blessed Mother's seas of love and on her whole life.
- + On the Fiat of Luisa Piccarreta and on all the acts that she made in the Divine Will.
- + On all the sufferings that Luisa Piccarreta endured interiorly and exteriorly; and on every moment she spent writing the 36 Volumes of the Book of Heaven, The Hours of the Passion and The Virgin Mary in the Kingdom of the Divine Will.
- + On all the acts of the sons and daughters of the Divine Will of the past, present and future, as well as all of my acts in the Divine Will of the past, present and future.

“SANCTIFICATION” – THIRD FIAT

I place my I Love You:

- + On the first Pentecost.
- + On the institution of all the sacraments.
- + On each act of faith, hope and love.
- + On each genuflection before the Blessed Sacrament.
- + On each blessing with Holy Water.
- + On all alms given with purity of intention.
- + On every baptism, confirmation, confession, Eucharist, matrimony, holy order, extreme unction, and every reception, profession and vow into a third order community and that has ever been administered or received.
- + On every holy inspiration and grace.
- + On every good work done with the right intention, the wrong intention or through indifference.
- + On every mass offered.
- + On every Eucharist elevated.

- + On every act of adoration, reparation, mortification, fast, sacrifice and prayer offered to God.
- + On all the joys and sufferings of your children.
- + On all the good thoughts, words, deeds and actions.
- + On every first good act of contrite Adam after the fall and his tears.
- + On all the good acts of the ancient fathers, patriarchs, prophets, apostles, martyrs, early fathers of the church, saints, souls now on earth and in purgatory.
- + On all the good that will be done by souls living in the future.
- + On all the divine actions, merits and goods suspended in the Divine Will.
- + On every consecrated host in all the tabernacles and pyxes of the world.
- + On the writing of God's holy word in the Bible.
- + On the Three Theological Virtues i.e. faith, hope and charity.
- + On the Four Cardinal Virtues i.e. prudence, justice, fortitude and temperance.
- + On the Seven Gifts of the Holy Spirit i.e. wisdom, understanding, counsel, fortitude, knowledge, piety and fear of the Lord.
- + On the Twelve Fruits of the Holy Spirit i.e. charity, joy, peace, patience, forbearance, goodness, benignity, mildness, fidelity, modesty, constancy, and chastity.
- + On the Godly Virtues i.e. humility, liberality, chastity, meekness, temperance, brotherly love and diligence.
- + On all the Spiritual Works of Mercy and Corporal Works of Mercy.

Closing:

And in the power of the Most Holy Divine Will, I come before your throne Most Blessed Trinity and I lay prostrate, and in union with the Queen and Empress of the Holy Divine Will, my mother, and with her blessings and through her hands, and in union

with Luisa Piccarreta, the Little Daughter of the Divine Will, I offer up all of these acts to tell you, that:

**I Love You,
I Adore You,
I Glorify You,
I Praise You,
I Bless You,
I Thank You,
I Exalt You,
and I make reparation to you,
in the name of all creatures
past,
present
and future,**

and in the power of the Most Holy Divine Will, I substitute for the souls that are lost, so that the glory that you receive is complete and in the divine order, and to beg you, for the Reign of the Kingdom of the Divine Will on earth and in the hearts of all creatures as it is in heaven. **Amen.**

**Rounds of
Day Thirteen**

**The Queen of Heaven in the Kingdom of the Divine Will
departs for the Temple and gives the example of total Triumph
in the Sacrifice**

In the name of everyone and everything I imprint my I love you united with Our Lady, Mother and Queen of the Divine Will :

I take all creatures' hearts and place them in your hands and pour into them the love, the grace and the strength to triumph in our pains, and to convert them all into Divine Will.

I want to redo all creatures' pains as if everyone with heroism bore them with love in order to do the Divine Will.

In the act when Blessed Virgin Mary was three years old and her parents let her know that they wanted to consecrate her to the Lord in the temple.

In the act of the Blessed Virgin Mary rejoicing in hearing this – of having to consecrate herself and spend her years in the house of God.

On her sorrow for the privation of the dearest persons one can have on earth – her dear parents.

I want to make reparation for all ingratitude of mankind as if all our things were in the order of God, and we kept them as precious gifts given by God.

In the act of Mary preparing herself with courage for her departure for the temple.

I want to redo all creatures' virtues as if they were in us like many noble princesses, and according to the circumstances of our life, they promptly showed themselves, to fulfill their office without any resistance.

I want to take the Divine Will's light, sanctity and power to convert all creatures' virtues into nature.

I want to redo all creatures' sacrifices as if the triumph of the Divine Will was formed within them which brought new seas of grace, of sanctity and of light into them.

Together with Mary's hands I want to remove the thorns of impatience, the noxious herbs of agitation, and the bad moods of affections which are not holy, from all creatures' souls.

Together with Mary I want to enter into each creature's soul and call the Divine Will to reign in all souls.
Amen.

ROUNDS OF REDEMPTION

VOL. 17

In the name of everyone and everything I imprint my little "I love you":

(On the act of descending from Heaven to incarnate yourself.

(In the act in which you were conceived in the most pure womb of the Virgin Mary.

(In the 1st drop of blood that was formed in your humanity.

(In the 1st beat of your heart.

- (I want to seal all your heartbeats with my I love you.
- (In your 1st breath.
- (In your 1st pains.
- (In your 1st tears you shed while still in the maternal womb.
- (I want to correspond for your prayers, your reparations, your offerings with my ‘I love you.’
- (In your birth.
- (In the cold that you suffered.
- (In each drop of milk that you imbibed from your Most Holy Mother.
- (In the swaddling clothes with which your Mother wrapped you.
- (I extend my ‘I love you’ in that soil over which your dear mother laid you in the manger, and where your most tender members felt the harshness of the straw, but more than straw, the harshness of hearts.
- (On the act of your Mother giving you her maternity when you suckled her milk.
- (On each of your sobs.
- (n all the tears and pains of your infancy.
- (I make my I love you flow in all the relationships and communications and love that you had with your Immaculate Mother:
- (On the water you drank.
- (On the work you did with your hands.
- (On your most tender kisses.
- (On all the words that you spoke.
- (On the food that you ate.
- (On the steps that you took.
- (On the acts you did in your hidden life.
- (On each of your interior acts.
- (On each pain you suffered.
- (Over those ways you traveled.
- (On the air that you breathed.
- (On the sermons of your public life.
- (On the miracles that you worked.
- (On the sacraments that you instituted.

(In everything, Oh, my Jesus, even in the most innermost fibers of your heart.

(On all the pains of your passion.

(On all the spittle, scorn and insults they gave you.

(On each drop of blood you shed.

(On each blow you received.

(On each wound inflicted in your body.

(On each thorn that pierced your head.

(On each bitter sorrow of the crucifixion.

(On the words you pronounced on the cross until your last breath.

(On everything you touched, saw and heard.

(Now I believe that obedience [to write this] will be, in some manner, satisfied. It is true that I have had to omit many things; otherwise, I would never finish. For me, fusing myself in the supreme will is like an inexhaustible fountain that rises up; and each little thing that I feel, hear or seek, or an offense committed against my Jesus, is an occasion for new and different ways to fuse myself in His Most Holy will.

ROUNDS OF THE BLESSED MOTHER DAY 27
THE QUEEN OF SORROWS IN THE KINGDOM OF THE
DIVINE WILL. THE HOUR OF PAIN SOUNDS: THE
PASSION. A DEICIDE.
THE WEEPING OF ALL NATURE.

In the name of everyone I imprint my “I love you”:

(On the profound rents of the Blessed Virgin Mary’s heart due to the thought that her son will die and she will live.

(On all the pains the Blessed Virgin Mary suffered because of creatures not letting their human will be dominated by God.

(On the act in which the Blessed Virgin Mary gave Jesus the obedience to die.

(On the Blessed Virgin Mary’s bleeding heart from seeing Jesus abandoned by everyone in the garden of Gethsemani.

(On the act of the Blessed Virgin Mary seeing Jesus sweat blood and agonizing, and supporting him in her maternal arms and agonizing together with Jesus.

(On each pain the Blessed Virgin Mary suffered in her heart from the pains and accusations the soldiers gave Jesus.

(On the act of the Blessed Virgin Mary following Jesus step by step during his passion from one tribunal to another, even corporally.

(On the act of the Blessed Virgin Mary feeling the shower of blows that they poured upon the naked body of Jesus.

(On the act of the Blessed Virgin Mary hearing the jokes, the satanic laughter and the blows they made to his head while crowning him with thorns.

(On the act of the Blessed Mother seeing Jesus when Pilate showed Jesus to the people, disfigured and unrecognizable.

(On the act of Blessed Virgin Mary deafened from hearing the crowd say “Crucify him! Crucify him!”

(On the act of Blessed Virgin Mary hastening her steps to give him her last kiss and wipe his face all bathed in blood while he was carrying the cross and the soldiers pulling him away with ropes to make him fall.

(On the tearing pain Blessed Virgin Mary experienced from not being able to bring relief to the so many pains of her dear Son.

(On the act of each of Blessed Virgin Mary’s pains opening a sea of sorrow in her transfixed heart.

(On the act of Blessed Virgin Mary following Jesus to Calvary to see Him crucified and raised on a cross.

(On the act of Blessed Virgin Mary at the foot of the cross receiving from Jesus’ dying life the gift of all her children and the right and seal of maternity over all creatures.

(On the act of all nature dressing itself in mourning and weeping over the death of its creator.

(On the act of Blessed Virgin Mary petrified with sorrow after Jesus died on the cross and waiting to have him in her arms in order to enclose him in the tomb.

(On the sorrows the Blessed Virgin Mary felt while holding Jesus dead in her arms.

(On the act of Blessed Virgin Mary and Jesus filling the human will with their pains and sorrows in order to place the human will in safety.

(Together with Blessed Virgin Mary I enclose all human wills in Jesus' bleeding sacred side.

ROUNDS of The Hours of the Passion of Our Lord Jesus Christ

5 PM: JESUS TAKES LEAVE OF HIS MOST HOLY MOTHER

In the name of everyone and everything I imprint my "I love you" on:

(On the grief of Mary's heart as she sees Jesus pale and sad prior to giving his last farewell to her.

("I also unite myself to you, oh sweet Mother. Upon the wings of the wind, I want to travel through heaven and ask the father, the holy spirit and all the angels for an I bless you for Jesus; so that, going to Him, I can bring their blessings. And I want to go to all creatures here on Earth and ask from every lip, from every heartbeat, from every step, from every breath, from every glance and from every thought, blessings and praises for Jesus. And, if anyone does not want to give them to me, I intend to substitute for them."

("Oh, sweet Mother, after having gone around and around to ask the sacrosanct trinity, the angels, all creatures, the sunlight, the fragrances of flowers, the waves of the sea, every breath of the wind, every spark of fire, every leaf that moves, the twinkle of the stars, and every movement of nature for an I bless you, I now come to you; and I add my blessings together with yours. My sweet Mother, I see that you receive comfort and solace from them, and offer Jesus all my blessings to repair for the blasphemies and curses that he receives from creatures. But, while I offer you everything, I hear your trembling voice say, "Son, bless me too!"

(Oh my sweet love, bless me also together with your Mother. Bless my thoughts, my heart, my hands, my steps, my deeds, and, with your Mother, all creatures."

(“And while you tightly embrace and give each other the last glances and kisses, being between your two hearts, may I also receive your last kisses and your last embraces.”

6 PM: JESUS LEAVES FOR THE SUPPER ROOM

In the name of everyone and everything I imprint my “I love you” on:

(On last kiss between Jesus and Mary to repair for attachments to friends and family.

(I console Mary as her Son leaves.

(“No, I will not move from under your mantle. At a sign from you I shall fly to Jesus and offer him your love, your affections and your kisses together with mine; and I shall put them on each wound, in each drop of His blood, in each pain and insult; so that, feeling the kisses and love of His Mother in each pain, they may be soothed. Then, I shall return under your mantle, bringing back his kisses to you to soothe your pierced heart.

(On the act when Jesus walked through the streets of Jerusalem with his disciples.

7 PM: THE LEGAL SUPPER

Jesus, in the name of everyone and everything I imprint my “I love you”:

(On the act which you took food for the last time.

(On your act of reparation for sins of gluttony.

(On the act in which you let John rest his head on your breast.

(On each painful heartbeat of yours because of the lost souls.

(On Your grieving for Judas choosing Hell.

(On the food “the lamb” you ate.

(“Oh my sweet God, I too put myself close to you; and together with your beloved disciple, I want to rest my tired head on your adorable heart, and beg you to let me feel the delights of Heaven even here on Earth; so that, enraptured by the sweet harmonies of your heart, the Earth may not be Earth any longer for me but Heaven.”

8 PM: THE EUCHARISTIC SUPPER

In the name of everyone and everything I imprint my “I love you” on:

(The act in which you gave thanks to the Father for giving you food.

(“With this hymn you want to make reparation for those creatures who fail to thank you for the many means which you give us for the sustenance of corporal life.”

(On the act of wrapping yourself with a white towel and throwing yourself at the apostles’ feet in a humble position.

(“I want to enter into the most intimate hiding places of your divine heart and use it to make up for the most intimate and secret sins which you receive from your dearest ones.”

(“Ah, Jesus, I unite my hands to yours. With your tears and the water with which you washed the feet of the Apostles, let us wash the souls that will receive you.”

(On the sorrow of seeing each evil of the church through the Apostles.

(Together with you, I make reparation for all the sins of the heads of the church.

(On the act of begging Judas to not go to hell when you washed his feet.

(“Wherever there are obstinate sinners, let us give them your tears to soften them, your kisses and your embraces of love to chain them to you in such a way that they cannot flee. I want to do this to console you for the pain and loss of Judas.”

(On your act of asking your Father permission to incarnate himself in each host.

(On the act of God the Father descending from Heaven united with the Holy Spirit to concur with the Son.

(On the act in which you pronounced the words of consecration.

(On the act in which you communicated your apostles and your Mother.

(On the act in which in your hands you have all the consecrated hosts that there will be until the end of ages.

(“Heart of my heart, I want to always find myself together with you in each tabernacle, in all the pyxes, and in each

consecrated host which will be found until the end of the world to be able to send forth my acts of reparation according to the offenses that you receive.”

(On the thorns you receive in the host from the bad thoughts “and I put all of my thoughts into your mind to push out these thorns which cause you so much pain.”

(On the sorrow and tears you shed from distracted glances of the host.

(On your sorrow for your ears suffering due to hearing badly recited prayers without true trust.

(“And your hearing is molested more in this holy host than in the passion itself.”

(On your bloody and swollen face from the blows of indecent postures and bad conversations before the host.

(“Furthermore, I intend to make many most minute pieces of my being to place them before you, as so many kneeling statues, in continual genuflection to make reparation to you for all the dishonors which are committed before you.”

(On the sorrow you feel when you are placed on the many biting, impure and evil tongues.

(On the sorrow you feel when creatures break the chains of love in the sacrament which are bound to your heart.

(“And since these chains are bound to my heart, I am tortured by it and I go into a frenzy.”

(On each arrow and dart of love you send forth from the sacrament.

(On the sorrow you receive when creatures send back to you arrows of coldness, tepidity, and ingratitude.

(“Oh, Jesus, behold my breast ready to receive not only the arrows destined for me but also those which the others refuse.”

(I make reparation for all illicit and unholy touches made in your presence.

(“I intend to make reparation for all sacrileges, especially for the badly celebrated masses.”

(I kiss your right hand.

(On the nausea you feel when you descend into priests’ hands full of mud which drip putridity.

(“I want to cover you with the purity of the angels, perfume you with your virtues to deaden the stench of those hands, and give you my heart for an escape and a refuge.”

(I make reparation to you for those who receive you by habit and without due dispositions.

(“Oh, Jesus, I kiss your right foot and intend to make reparation to you for those who receive you to outrage you.”

(“Oh, Jesus, I kiss your heart, center in which all offenses are poured. I intend to make reparation to you for all and for everyone, repay your love with love, and, always together with you, share your pains.”

(On the act of giving the apostles the power to consecrate.

(Together with you I want to make reparation for:

- Badly made sermons

- Sacraments administered and received without proper dispositions.

- Mistaken vocations of priests on their part and on the part of those who ordain them.

(On the act of taking your apostles and setting out for the garden of Gethsemani to begin your painful passion.

(“I will follow you in all to keep you faithful company.”

9 PM: THE FIRST HOUR OF THE AGONY IN THE GARDEN OF GETHSEMANI

In the name of everyone and everything I imprint my “I love you”:

(On Jesus’ sorrow of total abandonment.

(On Jesus drinking the chalice of bitterness.

(On each pain suffered.

(Inside Jesus’ veins.

(On the act of being crowned, whipped, nailed with fire.

- Crown my head and every thought with the crown of love

- Lash me with the whip of love.

- Scourge and seal my soul, body, faculties, sentiments, desires and affections

with your love Jesus.

- Nail my hands and feet with the nails of love, so that, entirely nailed by love,

I may become love, understand love, dress myself with love, and nourish myself with love. May love keep me completely nailed in you so that nothing inside or outside of me will dare to wrench me away or distract me from love, O Jesus.

10 PM: THE SECOND HOUR OF THE AGONY IN THE GARDEN

In the name of everyone and everything I imprint my “I love you”:
(On the act of recommending wakefulness and prayer to your disciples.
(And together with you make reparation for all your consecrated souls who let themselves go and fall away from union with you Jesus.
(On the sorrow you endured when all our sins, miseries, weaknesses, crimes and the blackest ingratitude crushed you.
(On the act of your blood boiling in your veins, breaking the veins and pouring out in ample streams.
(On the act when for the second time you said, “Father, if it is possible, let this cup pass from me; yet not my will be yours be done.”
(On the anguish you suffered from seeing all the rebellions of creatures come before you and the Fiat Voluntas Tua being rejected by almost everyone.
(On the third time you said to your Father, “Father, if it is possible, let this cup pass from me.” That is to say that souls withdrawing from our will become lost. This cup is very bitter for me, yet, “Not my will be yours be done.”
(“Oh, my Jesus, my Lord, now that you are in my arms, I also want to unite myself to you. I want to make reparation and compassionate you for all the transgressions and sins which are committed against your most holy volition, and at the same time pray you that I may always do your most holy will in everything.”
(On each puncture in your head from the evil thoughts of creatures.
(“Jesus, I compassionate you. I would place on you as many crowns of glory. To soothe and compassionate you and to

make reparation for everyone, I offer you all the angelic intelligences and your own intelligence.

(On each of your tears of blood caused by creature's evil gazes.

("I compassionate you, and I would soothe your sight by placing before you all the pleasures that can be found in Heaven and on Earth."

(On your ears to soothe you from blasphemies, cries of vengeance and of slander which ring in your ears.

("I want to console you by making resound in them all the harmonies of heaven, the most gentle voice of our dear Mother, and the inflamed words of Mary Magdalen and of all loving souls."

(On the act of your adorable face spit upon, stricken, and trampled upon.

(I ask the Father, Holy Spirit, and the Heavenly Mother to lay their kisses and caresses upon your face.

(On your mouth and tongue embittered by blasphemies, drunkenness, gluttony, obscene conversations, badly prayed prayers, evil teaching, and all the evil man does with the tongue.

("Jesus, I compassionate you. I want to sweeten your mouth by offering you all the angelic praises and the good use of the tongue by so many Christians."

(On your neck laden with ropes and chains for the attachments and sins of creatures.

("I want to remove the ropes of attachments that almost suffocate you. And to soothe you I press you tightly to my heart."

(On the lacerated flesh wounds on your back.

("Oh my Jesus, I make my kisses flow upon each one of these wounds; and I want to enclosed the souls in them that were torn from your heart through scandal, and thus heal the flesh torn from your most holy humanity."

(On the wounds in your breast from the coldness, tepidness, lack of correspondence and ingratitude of creatures.

("I compassionate you; and to soothe you, I offer you the reciprocal love of the Father and of the Holy Spirit and the perfect correspondence of the Three Divine Persons."

(On the nail wounds in your hands from the evil actions of creatures.

(“In a word, Oh, my Jesus, I would offer you all good works to remove all the nails of evil works.”

(On the nail wounds in your feet from the evil steps of creatures.

(“To console you, I offer you the steps of all the faithful souls who expose their lives to save souls.”

(On the pains you suffer in your sacred heart from the lance of love, lance of sin, and the lance of the Jews.

(“I compassionate you, and I want to sweeten the bitterness of your triply-transfixed heart by offering you the eternal sweetness and the most sweet love of your dear Mother.”

(“And in every offense you receive, let my heart be always ready to offer you a relief, a comfort and a never-interrupted act of love.”

11 PM: THE THIRD HOUR OF THE AGONY IN THE GARDEN

In the name of everyone and everything I imprint my “I love you”:

(On each rivulet of blood streaming from your body.

(On the act of being exhausted; and falling into your pool of blood.

(On each drop of blood and mud that covered your body.

(On the act of dragging yourself towards your disciples.

(On the pain of finding your disciples asleep again.

(On the act in which you said, “My children do not sleep! The hour is at hand. Do you not see how I have been reduced? For goodness sake, help me; do not abandon me in these extreme hours!”

(On the wound you suffer due to soul becoming drowsy and losing the spirit of continuous prayer.

(On the act of raising to heaven your face covered with blood and mud and saying for the third time, “Father, if it is possible, let this chalice pass from me.”

(On the act in which you called your Mother, Mary Magdalene, your dear apostles, and all who love you to comfort you.

(On the act of your father sending you an angel for comfort and help to come out of the state of agony to be able to give yourself to the Jews.

(Together with my Mother we will go to all souls and give them Jesus' blood.

(On the act of Jesus drinking the chalice of the human will.

(My Mother "Let us enclose in his blood the affections, desires, thoughts, deeds, and steps of all creatures. And let us cast into their souls the flames of his heart so that they may surrender themselves."

("My guardian angel, precede us, and go about disposing the souls who are to receive this blood so that no drop may remain without its bountiful effect."

(My Mother let us give Jesus' blood to:

- the infirm with their pain racked limbs
- the abandoned and afflicted
- the dying (how many are about to fall into Hell)
- souls about to fall into sin
- souls already fallen into sin and dead to grace
- souls who bear the mark of perdition—who sin and flee

from Jesus; (the new Judases)

- the innocent souls who are tempted by other creatures
- the heretics and infidels
- the afflicted
- the poor
- the tempted
- to the unbelievers
- the blasphemers
- the priests
- the leaders of the peoples
- all the suffering souls in purgatory

(My Mother "Hold out your maternal hands to them and, one by one, pull them from these burning flames; and grant that all take flight towards heaven."

("Permit me, O Mother to give this blood to you as well, for your greater glory. May this blood inundate you with new light and new happiness."

("My Mother, give this blood to me as well."

- (Let us give his blood to all the angels and saints.
- (“O sunlight, come to cast out the darkness of this night.”
- (“O stars, with your flickering rays, come down from heaven.”
- (“Flowers of the Earth, come with your fragrances.”
- (“Birds, come with your warblings.”
- (“Elements of the Earth, come to comfort Jesus.”
- (“Come, O sea, to refresh and wash Jesus.”
- (“Come all to comfort Him.”
- (On the act of Jesus saying, “How can my sorrow be soothed, then, if I love a single soul as much as I love all souls together!”
- (On each pain and death of all creatures Jesus suffered during his agony.
- (Together with you Jesus I want to suffer all the sorrow and agony your divine will suffered because of creatures keeping it suffocated within their human wills.
- (“My afflicted love, I offer you this hour in memory of your passion and death in order to disarm the just anger of God for so many sins, for the conversion of all sinners, for the peace of the peoples, for our sanctification and in suffrage for the souls in purgatory.”

12 PM: JESUS IS ARRESTED

In the name of everyone and everything I imprint my “I love you” on:

- (The act in which you promptly met your enemies to make reparation for my slowness, unwillingness and laziness in working and suffering for your love.
- (The act of Judas kissing you and you kissing and embracing him to try to snatch him from hell.
- (In this kiss of Judas you make reparation for the betrayals, the pretenses and the deceits under the appearance of friendship and sanctity, especially of priests.
- (With this kiss you obtain forgiveness to any sinner provided that he come to you humbled.
- (On the act in which you gave yourself into the hands of the enemies.

(The act in which you said to your enemies, “Whom do you seek?” They say, “Jesus of Nazareth” and you to them, “Ego sum (I am).”

(The act of your enemies trembling and falling to the ground as dead.

(On the act in which you recalled them back to life and gave yourself to the enemies.

(On the act of your enemies tying you and binding you with ropes and chains.

(On the act in which they cast you to the ground and trampled you under their feet and tearing your hair.

(Together with you I make reparation for the offenses of sinners, who, in spite of miracles, still do not surrender but harden themselves even more.

(With the ropes and chains, you obtain the rending of the chains of our sins; and you bind us with the sweet chain of love.

(On the act in which you lovingly corrected Peter who wants to defend you even unto cutting off Malchus’ ear.

(Together with you I make reparation for the good works not done with holy prudence and for those who fall into sin because of excessive zeal.

1 AM: JESUS FALLS INTO THE CEDRON STREAM

In the name of everyone and everything I imprint my “I love you”:

(On the act of your heart aching and when you burst into tears because of your apostles abandoning you “for you suffer more because of the abandonment of your most trusted friends than for that which your enemies themselves are doing to you.”

(On, Jesus I listen to you and make reparation together with you, and cry with you as you tell me “Ah, my child, let us weep together for the lot of so many souls consecrated to me who, for little trials or for incidents of life, no longer attend to me and leave me along; for so many others, timid and cowardly, who for lack of courage and trust, abandon me. Let us weep for so many priests who, not finding their profit in sacred things and in the administration of the sacraments, confess for the love of gain and self-glory; and, while it seems that they are around me, I remain ever alone. Ah, my child, how hard this abandonment is for me!

Not only do my eyes weep, but my heart bleeds! Ah, I pray you to make reparation for my bitter pain by promising me to never leave me alone.”

(On the act of your enemies trampling you and dragging you through those ways full of rocks and thorns.

(On your golden hair and traces of blood you left behind from being dragged along the rocks.

(On, “My life and my all, permit me to gather them up so that I may tie all the steps of creatures who, even by night, do not spare you. On the contrary, they use the night to offend you even more: some for meetings, others for pleasures, others for theaters. And they use the night even to carry out sacrilegious thefts! My Jesus, I unite with you to make reparation for all these offenses!”

(On the act of the Jews pushing you into the Cedron Stream and making your head strike against a rock causing blood to shed from your mouth.

(On the act of the Jews submerging you to the depths of the putrid water which filled your ears, mouth, and your nose.

(“You are soaked and, as it were, cloaked by that putrid, nauseating and cold water; and, in this state, you depict realistically the pitiful state of creatures when they commit sin. Oh, how they are covered inside and outside by a cloak of filthiness as to cause disgust to Heaven and to whoever may see them, in such a way as to draw upon themselves the chastisements of the divine justice!

(Together with you Jesus I “make reparation for the sacrileges and coldness of the souls that receive you sacrilegiously and that constrain you more than the stream to enter into their hearts to feel all the nausea of their souls!

(On the act of your enemies pulling you out of the stream in fear that you might drown in order to give you greater torments.

(“But you are so loathsome that they themselves are nauseated in touching you.”

(On the act of Jesus trembling from head to foot for the cold after being taken out of the Cedron Stream.

(On the act of your enemies ridiculing you and scorning you.

(On Luisa's words: "Here I am, O Jesus! Come into my arms. I want to weep till I form a bath for you to wash you with my hands. I want to clean you and order your hair all disarranged. My love, I want to enclose you in my heart to warm you with the heat of my affections. I want to perfume you with my insistent desires. I want to make reparation for all these offenses and unite my life to yours to save all souls. And I want to offer you my heart as a place to reinvigorate you in some manner for the pains suffered up to now, and then we will resume together the way of your passion."

2 AM: JESUS IS PRESENTED TO ANNAS

In the name of everyone and everything I imprint my "I love you":
On the act in which Annas interrogates you on your doctrine and on your disciples.

On the act to defend the glory of the Father you responded "I have spoken in public and all who are here have heard Me."

On the act of a servant, wanting to honor Annas, coming up to You and, with an iron-clad hand, gives You a slap, but so hard as to make You stagger and to make your most Holy Face turn livid.

On the act of Your enemies bursting out in satanic laughter, in hisses and in handclapping, applauding an act so unjust as this.

I want to form a wall for You with my being; and I offer You my cheek, ready and courageous to bear any pain for your Love.

Together with You, I make reparation to You for the timidity of so many souls that easily become discouraged; for those who, out of fear, do not tell the truth; for the lack of respect due to Priests and for murmurings.

On the act of your enemies casting You down the stairs.

Jesus together with you in this painful fall I make reparation for those who by night precipitate into sin, taking advantage of the darkness; and You call heretics and infidels to the light of faith.

3 AM: JESUS IN THE HOUSE OF CAIPHAS

In the name of everyone and everything I imprint my "I love you":

(On the shoves the soldiers gave you.

(On the insults they give you.

(On your words: “Make your chilled blood flow in my veins to restore my blood which has all burst into flames. Make your shivering flow in my members so that, identified in me, you may become steadfast and warm yourself to be able to feel part of my pains, as well as acquire strength upon seeing me suffer so much. This will be the most beautiful defense that you will give me. Be faithful and attentive.”

(On the blood and wounds on your wrists from your enemies binding you tightly with the chains.

(On the act of leaving the streets marked with your blood that flowed from your wrists.

(“Remember that my blood is in yours; and, as you spill yours, mine kisses, loves and adores it.”

(On the act of Caiphas asking the witnesses what your crimes are.

(On the act of the witnesses accusing you and

- Pulling your hair.

- Punching you.

- Twisting your lips.

- And beating you.

(On the act of witnesses not able to sustain the light of your eyes and departing and others taking their place to torture you more.

(“And, with all calmness, your heart makes reparation for calumnies, hatred, false witnesses, the evil done to the innocent with premeditation, for those who offend you through the instigation of their leaders and for the offenses of Ecclesiastics.”

(On the act of Peter making Jesus die of sorrow by swearing to not know Jesus.

(“Oh, Jesus, I want to make my heartbeat flow in yours to mitigate the atrocious pangs that you suffer. And my heartbeat in yours vows to you fidelity and love and vows and declares a thousand times to know you.”

(On the act of Caiphas saying to you, “I solemnly charge you by the living God, tell me: Are you truly the true Son of God?”

(On the act of saying, “You have said it; yes, I am the true Son of God. And one day I will descend upon the clouds of Heaven to judge all nations.”

(On the act of Caiphias saying, “What are we waiting for to condemn him? He is already deserving of death.”

(On the act of the soldiers hurling themselves against you and

- Punching your head.

- Pulling your hair.

- Slapping you.

- Spitting in your face.

- And trampling you under their feet.

(“Oh, permit me to come out of your sorrowful heart; and in your place, brave all these outrages.”

(“But, my sweet love, permit me to tidy you; to rearrange your hair; to clean the spittle off you and to dry the blood; to then enclose myself in your heart, because I see Caiphias is tired and wants to retire; so he turns you over into the hands of the soldiers.”

4 AM: JESUS IN THE MIDST OF THE SOLDIERS

In the name of everyone and everything I imprint my “I love you”:

(On the act of the soldiers covering your face with dense spittle.

(On the act of shedding streams of tears for our salvation, cleansing your eyes of that spit.

(On the act of the soldiers again covering your eyes with spittle.

(On the act of the soldiers blindfolding you with a filthy rag, striking you, dragging you, trampling you under their feet, slapping your face, scratching you, pulling your hair, and hurling you from one point to another.

(On the act of not saying a word to defend yourself.

(On the act of the soldiers jumping on you.

(“And, together with you, we will make reparation for all the sins committed by night, especially for those committed by Sectarians upon your sacramental person at nighttime and for all the sins of those souls who do not remain faithful in the night of the test.”

5 AM: JESUS IN PRISON [reparation]

In the name of everyone I imprint my I love you:

(On the act in which your hands were bound behind You to a column, your feet bound and tied, your most Sacred Face bruised, swollen and bleeding for the horrible blows received.

(On the act in which You most holy eyes are livid; your gaze is weary and suffering for the sleeplessness; your hair is all disarrayed; your most Holy Person is all beaten.

Together with Luisa while sobbing and embracing your feet, I say to You: "Alas! How they have left You, oh Jesus!"

(On the act in which You call all souls around You to take their evils upon Yourself and to give them all of your goods.

(On the act in which Jesus said "Holy Father, I give You thanks for all that I have suffered and for that which remains for Me to suffer. And, as this dawn calls the day; and the day makes the sun rise, so, too, let the dawn of Grace appear in all hearts; and, forming the day, may I, Divine Sun, arise in all hearts and reign over all."

Together with you Jesus I make reparation as well for all the first-fruits of the day in thoughts, affections and words that are not offered to You to give You honor.

I want to make reparation to You for so many minds deranged and full of earth that do not have even one thought for You.

I want to fuse my eyes and those of all creatures in Yours to be able to make reparation with your Own eyes for all the evil that we have done with our sight.

I kiss your most Holy ears, wearied by the insults of all the night, and much more so by the echo which resounds in your hearing for all the offenses of creatures.

My Jesus, I want to fuse my face in Yours to return to You your native beauty and to make complete reparation for all the scorns given to your most Holy Majesty.

I want to fuse my tongue and that of all creatures in Yours to make reparation with your own tongue for all the sins and evil discourses committed.

On the act of your neck oppressed by heavy chains and by ropes, which, running from your breast behind your back and passing around your arms, keep You tightly bound to the column.

On the act of Your hands swollen and darkened by the tightness of the bonds, and from various parts blood gushes from them.

I want to fuse myself in your neck to be able to make reparation together with You for all the attachments of creatures and to give the chains of your Love to everyone.

I fuse myself in your breast to make reparation for all the coldnesses of creatures and to fill the breasts of all creatures with your fire

I fuse myself in your back to make reparation for all illicit pleasures and love of comfort, to give the spirit of sacrifice and the love of suffering to everyone.

I fuse myself in your hands to make reparation for all evil works and for the good done in a bad manner.

I fuse myself in your feet to enclose the steps of creatures to make reparation for them

I fuse myself in your Heart, permit me to enclose there all affections, heartbeats and desires to make reparation for them together with You.

On the act of you hearing the squeak of the prison key which symbolizes the squeak of the tabernacle keys as well. How many profaning hands come to open them and perhaps to make You descend into sacrilegious hearts!

My prisoner Jesus, I want to find myself in all of your prisons of Love to be spectator when your ministers take You out and to keep You company and make reparation for the offenses that You may receive.

On the act of your enemies untying You and seeing You all majesty and that You look at them with so much Love, in exchange, vent upon your Face blows so strong as to tinge it with your most precious blood.

6 AM: JESUS AGAIN BEFORE CAIPHAS, AND THEN BROUGHT BEFORE PILATE

In the name of everyone and everything I imprint my “I love you”:

(On the act of being exhausted and wavering at each step after the soldiers took you out of prison.

(“I want to place myself by your side to sustain you when I see that you are about to fall.”

(On the act of the soldiers bringing you before Caiphas.

(On the act of Caiphas saying, “Well, are you really the true Son of God?”

(On the act in which you responded, “Yes, I am the true Son of God.”

(On the act of Caiphas and the soldiers crying out, “He is deserving of death! He is deserving of death!”

(On the act in which you accepted this sentence with so much love and resignation.

(Jesus together with you I make reparation for all the sins committed deliberately and with all the malice and for those who, instead of being sorry for the evil done, gloat and exult in the sin itself, which brings them to blindness and to suffocate all light and grace.

(On the act of the soldiers upon seeing you sentenced to death, add more ropes and chains and wrap you tightly.

(On the act of the soldiers pushing and dragging you out of Caiphas’ palace.

(Together with you Jesus as you take your first steps out of the palace I make reparation for those who take their first steps to perform evil deeds: in one instance, vengeance, in another to kill, to betray, to rob, or worse.

(On the act of your and Mary’s gazes meeting and wounding one another as you descend from Caiphas’ palace.

(On the pain you suffered seeing our fair Mother transfixed, pallid and clothed in mourning.

(On the pain your Mother suffered seeing you “Divine Sun” eclipsed, covered with so many abuses, in tears, and covered with a mantle of blood.

(On the act of the soldiers trampling and dragging you to Pilate.

(“My Jesus, I unite with our transfixed Mother in following you to fuse myself together with her in you. And you, giving me a gaze of love, bless me.”

7 AM: JESUS BEFORE PILATE

In the name of everyone and everything I imprint my “I love you”:

(On the act of your enemies together with the priests presenting you to Pilate.

(On the act of your enemies and the priests in view of celebrating the Passover giving the false impression of sanctity and under the guise of scruples, they remain outside in the atrium.

(Together with you Jesus I make reparation for all the hypocrisies of those who are consecrated to you.

(On the act of your enemies accusing you to Pilate.

(On the act of Pilate asking you, “Are you the King of the Jews?”

(On the act of you responding, “My kingdom is not of this world. If it were, thousands of legions of angels would defend me.”

(On the act of Pilate saying, “What? You are king?”

(On the act of you saying, “I am as you say, and I have come into the world to teach the truth.”

(On the act of Pilate going onto the terrace, convinced of your innocence, announcing, “I find no fault whatsoever in this man.”

(On the act of the Jews becoming enraged and accusing you of many other things; and you Jesus keep silence and do not defend yourself.

(Together with you Jesus I make reparation for the weakness of judges when they find themselves before the domineering and for their injustices.

(On the act of Pilate, upon seeing the fury of your enemies and to rip himself of you, sends you to Herod.

(On the act of Herod puffing up asks you many questions and you do not respond; neither do you look at him.

(On the act of Herod humiliated by your long silence says to everyone that you are crazy and out of your mind and he mocks you by dressing you in a white garment and hands you over to the soldiers.

(On the act of the soldiers shoving you to the ground, trampling you, covering you with spit, scorning you, and beating you with sticks.

(On the act of the angels seeing you beaten weep and cover their faces with their wings.

(Together with you Jesus, I make reparation for the ambition of kings who aspire to kingdoms for the ruin of the peoples, for so many massacres that they cause, for the abundant blood that they spill for caprice, for all the sins of curiosity and for the sins committed in courts and armies.

(On the act of Herod sending you to Pilate.

8 AM: JESUS RETURNS TO PILATE; BARABBAS IS PREFERRED TO JESUS.

THE SCOURGING

In the name of everyone and everything I imprint my “I love you”:

(On the act in which the Jews clothed you as a madman.

(On the sorrow you felt when the Jews cried out, “We do not want Jesus free, but Barabbas!”

(Together with you Jesus for being clothed as a madman I make reparation for all creatures who clothe themselves with the gloomy garment of sin.

(Jesus for all the hatred, fury, and rage they have against you, I make reparation to you for all hate, vengeance, wrath and homicides; I also want to obtain the light of reason for everyone.

(On the act of Barabbas being preferred over you.

(“I am ready to accept Barabbas’ being preferred to me to make reparation for the preferences of creatures.”

(On the act of the soldiers conducting you to a column to scourge you.

(On the act when they stripped you of your garments so that you were naked.

(On the act of your holy countenance reddening with virginal blush.

(On the confusion and exhaustion you felt after being stripped.

(On the act when you were bound to the column tightly with ropes and chains.

(On the blood that issued from the tips of your fingers because of the ropes that bound your arms to the post.

(For being stripped “In my virginal blush, I want to make reparation for the innumerable obscenities, luxuries and bestial pleasures.”

(Together with you Jesus I make reparation for all who strip themselves of every modesty, purity and innocence.

(On the act of the scourgers beating you with whips.

(On the act of the scourgers beating you with thorny rods.

(On the streams of blood which flowed from your body.

(On the act of the scourgers beating you with chains of hooked iron.

(On the shreds of flesh which fell to the ground from the beating.

(On your bones left bare from the scourging.

(On the lake of blood formed about the column.

(“My Jesus, my love laid bare, while you are under this storm of blows, I embrace your feet so that I may share in your pains and be entirely covered with your most precious blood.”

(On the moans let out from you while being lashed which say, “Come to extinguish in my blood the thirst of your passions, the thirst of so many ambitions, of so many vanities and pleasures, of so many sensualities! In this blood of mine you will find the remedy for all your evils.”

(On the act which you said to your father, “My Father, let every lash of these scourgings make reparation before you, one by one, for every kind of sin; and, as they hit me, forgive those who commit them.”

(On the act of falling in your blood after they cut the ropes.

(On the act when you were gasping in your blood over seeing the condemned souls in the bits of flesh torn from your body.

(“I kiss you; and with my kiss I enclose all souls in you so that no others will be lost; and you bless me.”

9 AM: JESUS CROWNED WITH THORNS

In the name of everyone and everything I imprint my “I love you”:

(On the act when you fell again in your own blood after the scourgers put you on your feet.

(On the act when they kicked and shoved you to make you reach the place where they would crown you with thorns.

(On the pains you suffered when your enemies pounded the thorns into you with a stick into your forehead, eyes, ears, head and back of your neck.

(On the act of blindfolding you and putting a reed in your hand and mock you by saying, "Guess who struck you," and greet you as, "King of the Jews."

(I make reparation for ambition of rulers who lead others into evil.

(With your blindfold I make reparation for the blindfold of passions, riches and pleasures.

(With the reed in your right hand I make reparation for the so many good works, empty of interior spirit and done with evil intentions.

(On the act of your blood flowing into your mouth.

(Constitute Jesus King of every heart by piercing all hearts with his thorns.

(On the act of blood flowing to the ground from Jesus' body forming a bloody pool at his feet before Pilate.

(With these thorns "I make reparation for the injustices of those who command, for the oppression of the poor, for the guilty preferred to the innocent, for the pride of those who, to sustain dignities, positions and riches, do not hesitate to break any law or to do wrong to their neighbor, closing their eyes to the light of the truth. With these thorns, I want to shatter the spirit of pride of their domination. With the openings that they form in my head, I want to make my way into their minds to reorder all things in them according to the light of the truth."

(On the act when you walked out curved under the crown of thorns in front of the riotous crowds.

(I make my "I love you" flow in your ears as the crowd shouts out "Crucify Him; Crucify Him; at any cost we want him dead!"

(On the act when your Father says, "My Son, I want you dead, dead and crucified!"

- (On the act when your mother said, “Son, I want you dead.”
- (Jesus I make all of your pains in this hour my own.
- (On the act when Pilate condemned you to death.
- (I make “reparation for those who find themselves in high positions and, for vain fear and in order to not lose their place, break the most sacred laws, pay no heed to the ruin of entire peoples, favor the wicked and condemn the innocent.”
- (I make reparation for those who, after sin, instigate the divine wrath to punish them.

10 AM: JESUS TAKES UP THE CROSS AND SETS OUT FOR CALVARY WHERE HE IS STIPPED OF HIS GARMENTS

In the name of everyone and everything I imprint my “I love you”:

- (On the act in which you said, “Oh beloved and longed-for cross, you alone will save my children; and, in you, I concentrate all of my love.”
- (On the act of your enemies tearing off the purple garment along with the crown of thorns.
- (On the act of your enemies pushing the crown of thorns back on your head.
- (On the pains and deaths you suffered from the thorns penetrating your head from every movement you made or shove they gave you.
- (Together with you, Jesus, I make reparation for those who, “No matter what state of soul they are in, instead of occupying themselves with their own sanctification, squander their lives, rejecting my grace. They give me again more keenly pricking thorns.”
- (On the act of your enemies shoving you down the steps prior to taking your cross.
- (On the act in which you kissed the cross.
- (On the act in which you endowed creatures with sufficient cross to bind them to the divinity.
- (On the act of taking the cross on your shoulders.
- (On each drop of mortal sweat from the heaviness of the cross which is weighted by all of our sins.

(To relieve you of the weight of sins, united with you “I want to give you in the name of all creatures, love for he who does not love you, praise for he who despises you, blessings, thanksgivings and obedience for everyone.”

(Jesus, I unite my shoulders with yours to help you carry the cross.

(“Oh, Jesus, you look at me; and I see that you make reparation for those who do not carry their own cross with resignation. On the contrary, they curse, become angered and commit suicide and homicide. And you obtain love and resignation for everyone toward one’s own cross. But the pain is such that you feel yourself crushed, so to say, under the cross.”

(On the act of falling and the thorns being driven deeper into your head.

(On the act of your enemies growing angry and trying to put you on your feet with kicks and shoves.

(“My fallen love, permit me to help you to your feet, to kiss you, to clean your blood and, together with you, to make reparation for those who sin out of ignorance, frailty and weakness. I pray you to give help to these souls.”

(On the anguish you and Mary suffered when the soldiers prevented you from giving each other a last embrace.

(United with your Mother I associate myself with all your pains and I pour the balm of Her dolorous love into all your wounds.

(“And together with you and with her, I make reparation for all the dangerous encounters and for those who expose themselves to the occasions of sin, or who, constrained by the necessity to expose themselves, become entangled in sin.

(On the act of your enemies lashing and kicking you bringing you to your feet after your second fall.

(“Thus you make reparation for the repeated falls into sin and for the grave sins committed by every class of person. And you pray for obstinate sinners and weep tears of blood for their conversion.”

(On the pains you suffered when the cross knocked the crown of thorns deeper into your head.

(On the deep wound in your shoulder revealing your bone.

- (Jesus, let us make reparation for all hidden sins.
- (On the act in which the Cyrenian unwillingly helps you carry the cross.
- (Together with you, let us make reparation for rebelling and scorn for the crosses and suffering you send us.
- (On the act of Veronica wiping your blood-covered face with a cloth.
- (“My generous Jesus, I too want to dry you; not with a cloth, but by offering my whole being to relieve you. I want to enter into your interior and give you, O Jesus, heartbeat for heartbeat, breath for breath, affection for affection, desire for desire. I intend to cast myself into your most holy intelligences, and, making all these heartbeats, breaths, affections, and desires flow in the immensity of your will, I intend to multiply them to the infinite.”
- (“Furthermore, O my Jesus, I pray you to accept my poor body which I would tear to pieces for your love and reduce it to most minute particles so as to place them upon each of your wounds.”
- (On the act of your enemies whipping you and shoving you in anger for Veronica’s deed.
- (On the act in which you consoled the weeping pious women by saying, “Daughters, do not weep over my pains, but rather, over your sins and over your children.”
- (“Oh, Jesus, with you I make reparation for the lack of charity in creatures; and I ask you for the grace of making me forget myself so that I may remember nothing but you alone.”
- (On the act of your enemies shoving you with anger and making you fall a third time.
- (On the act of your enemies pulling you with ropes, pulling your hair and kicking you to make you rise again.
- (On the act in which they dragged you to Calvary.
- (With you Jesus I “make reparation for all the sins of the souls consecrated to you, who weigh you down so heavily that, for however hard you try to rise, you are unable.”
- (On the traces of red blood you left from being dragged and trampled to Calvary.

(On the act in which they stripped you again tearing off your garments and the crown of thorns and on the act in which you groaned feeling the thorns torn from your head.

(On the act of your enemies tearing off your clothes and ripping off the lacerated flesh stuck to your clothes.

(On the act in which they again put the crown of thorns on you and beat it in well.

(On the act of the angels turning away their heavenly gazes and weeping at the sight of you being crowned for the third time.

11 AM: THE CRUCIFIXION

In the name of everyone and everything I imprint my “I love you”:

(On each stream of blood on Jesus’ sacred body.

(On the new wounds in your head from the third crowning of thorns.

(Together with you Jesus, I make reparation for the perfidy and the obstinacy of sin, especially for that of pride.

(On each death caused by your pains, Jesus, that Mary underwent.

(“Ah, my love, come close to me; for I want to kiss, one by one, the drops of blood that flood upon your most sacred countenance. While I adore them one by one, I pray you to let each drop of this blood be light to the mind of every creature so that no one may offend you with evil thoughts.”

(On the act Jesus obeyed his enemies, and promptly extended himself on the cross to make reparation for our disobediences.

(“This is my will: that all who love me be crucified with me.”

(Jesus, I extend myself together with you on the cross.

(On the act of the executioners driving a nail in your right hand.

(I ask you to free so many souls from condemnation to hell in this moment.

(On the pain you suffered from your nerves being pulled from the nailing of your right hand.

(On the act of the joints in your arms and shoulders being dislocated from the soldiers pulling and your left hand along the cross.

(On the act of your left hand being marked to the cross.

(“I pray you to grant me in this moment the flight of many souls from purgatory to heaven.”

(On the act of your knees, ribs, and breast bones being dislocated from the soldiers pulling your feet down the cross.

(On the act of your eyes rolling because of the pain.

(On the act of your teeth chattering, breast heaving, and heart shattering from being stretched on the cross.

(On the act of a blunt nail being driven through your feet.

(With this nail unite all priests and people to you.

(On all your dislocated bones.

(“May all of our sentiments be nailed by your nails so that they may not find any pleasure that does not come from you.”

(On the act of Jesus being turned over and kissing the ground bathed in his blood.

(“With this kiss, Oh my tender love, you intend to kiss all souls and bind them to your love to seal their salvation.”

(On the act of Jesus’ tongue almost stuck to the roof of His mouth from the bitterness of the gall and his burning thirst.

(“My tender love, I intend to send you rivers of love to mitigate in some way the bitterness of the gall and your burning thirst.”

(On the tearing of the wounds in your hands and feet from each movement of your body on the cross.

(On the act of your enemies letting the cross fall into the hole in the ground and the pain you felt from this jolt.

(On the act in which you said to your Father: “Holy Father, here I am burdened with all the sins of the world. There is no sin which does not lay upon me. Therefore, no longer pour out the chastisements of your divine justice upon men, but upon me, your Son. Oh Father, permit me to bind all souls to this cross and implore forgiveness for them with the voices of my blood and of my wounds. Oh Father, do you not see how I am reduced? By this cross and in virtue of these pains, grant true conversion, peace, pardon and sanctity to everyone.”

12 NOON: THE FIRST HOUR OF AGONY ON THE CROSS

In the name of everyone and everything I imprint my “I love you”:

(On the act of your transfixed Mother and your faithful, mute and petrified at the sight of your torn and dislocated humanity.

(On the act when you raised your dying eyes to Heaven and exclaim, “Father, forgive them for they know now what they are doing!”

(On the act when your voice and wounds cried to every heart, “Come into my arms, for I forgive you; and the seal of forgiveness is the price of my blood!”

(I thank you for:

- The thorns that pierced your head
- The drops of blood shed from your head
- The blows you received
- The hair torn from your head
- The good you obtained for everyone
- The good inspirations you have given us
- For all the times you have forgiven us all of our sins of thought, arrogance, pride and self-esteem.

(“I ask forgiveness in the name of everyone, Oh, my Jesus, for as many times as we have crowned you with thorns, for as many drops of blood as we have made you shed from your most sacred head and for as many times as we have crowned you with thorns, for as many drops of blood as we have made you shed from your most sacred head and for as many times as we have not corresponded to your inspirations.”

(“Furthermore, I intend to offer you all that you suffered in your most holy head to give you all the glory that creatures would have given you if they had made good use of their intelligence.”

(“I intend to offer you all that you yourself suffered in your most holy eyes to give to you all the glory that creatures would have given you if their gazes had been fixed only on Heaven, on the divinity on you, O my Jesus.

(“I intend to offer you all that you suffered in your most holy sense of hearing to give to you all the glory that creatures would have given you if they had made holy use of this sense.”

(“I intend to offer to you all that you suffered in your most holy face to give to you all the glory that creatures would have given you if no one had dared to offend you.”

(“I thank you for the agonizing work that the nails do in your wounds, which are torn ever more under the weight of your most sacred body.”

2 PM HOUR

In the name of everyone and everything I imprint my “I love you”:

(On the fire that burned Jesus while dying crucified.

(On the act of Jesus’ heart pounding so violently that it raised up His dislocated ribs and tormented him.

(On the act Jesus cried out, “I thirst.” “I thirst for your will, for your affections, for your desires, for your love.”

(On the act of your enemies giving you gall and vinegar instead of water.

(“It is the gall of our so many sins . . . It is the vinegar of our untamed passion that they give to you, which, instead of relieving you, makes you burn even more.

(On your glazed eyes.

(On your face transformed and veiled with deathly paleness.

(On your half open mouth and your interrupted labored breath.

(On the cold sweat that wets your face.

(On your contracted nerves and muscles from the harshness of the pains and for the transfixion of the nails.

(On your wounds that rend still more.

(“On the last tears that trickled from your eyes.”

(On the act in which you said, “All is consummated.”

(On the act of your humanity turning into a rigid state.

(On the act of Mary Magdalen embracing your feet.

(On the act of your dying Mother who no longer moves or speaks because of the pains she feels.

(On the act in which you said, “Good-bye, Mother. I am parting, but I will keep you in my heart. Take care of my children and yours.”

(On the act of saying good-bye to Mary Magdalen and John.

(On the act of looking at your enemies and saying, “I forgive you; I give you the kiss of peace.”

(On the act in which you cried, “Father, into your hands I commend my spirit!” and bowing your head, you die. . .

(On the act of the earth trembling, the veil of the temple being rent, the dead rising, the sun withdrawing its light.

(On the act of your enemies falling on their knees beating their breasts, and declaring, “Truly He is the Son of God.”

(On the act of your petrified and dying Mother suffering pains harder than death.

(On the act in which you placed all of us as well into the hands of the Father at your cry of commending your spirit so that he may not reject us.

(On the act in which you cried not only with your voice but with all of your pains and your blood, “Father, into your hands I place my spirit and all souls.”

3 PM: JESUS DEAD, IS TRANSFIXED BY THE LANCE AND TAKEN DOWN FROM THE CROSS

In the name of everyone and everything I imprint my “I love you” on:

(One the act when thousands of angels descended from Heaven to adore Jesus dead on the cross.

(On the act of a soldier piercing your heart with a lance.

(On each drop of blood and water that exited your wound from the lance.

(“Together with your most Holy Mother, cruelly wounded in her heart also, I intend to make reparation for the sins, the abuses, and the profanations that are committed against your church.”

(On the act when your disciples took the nails out of your feet and hands and deposed you from the cross.

(On the act when Mary received Jesus in her lap.

(On the act when Mary extracted the thorns from Jesus' head.

(On the act when Mary cleaned the clotted blood from Jesus' eyes and kissed them.

(On the act when Mary cleaned Jesus' countenance from the mud and spittle.

("Oh, Mother, with your very own mouth, I intend to kiss those livid and bloodied lips and profoundly adore them."

(On the act when Mary kissed Jesus' body and hands.

(On the act when Mary united the pieces of flesh hanging from Jesus' body.

("Oh, sweet Mother, let us enclose in these sacrosanct wounds the lot of all souls."

(On the act when Mary kissed the rented wounds in Jesus' feet.

("I want to offer to you the heart of Jesus Himself, overflowing with love, to compassionate you as you merit and to console your most bitter pains."

4 PM: JESUS' BURIAL

In the name of everyone and everything I imprint my "I love you" on:

(On the act of Mary depositing Jesus in the sepulchre.

(On the act of Mary adoring and kissing the wounds of Jesus.

(On the act of Blessed Mother kissing Jesus' head and taking his thorns and afflicted and offended thoughts.

(On the act of Mary kissing Jesus' eyes and taking his eyes, tears, and bitterness of his gaze from seeing the offenses of creatures.

(On the act when Mary took for herself all the sufferings of Jesus' ears (echo of offenses).

(On each cruel death Mary suffered.

(On the act of Mary kissing Jesus' face and fusing her face into Jesus' face and taking the blows, the spittle, and the scorns.

(On the act when Mary kissed Jesus' mouth and took for herself the bitterness of the gall, Jesus' burning thirst, his reparations and prayers.

(On the act of kissing Jesus' hands and taking for herself the pains and transfixions of Jesus' holy hands.

(On the act of taking Jesus' wounds in his feet for yourself and offering yourself in Jesus' place, to run after sinners to snatch them from Hell.

(On the act of Mary's heart being torn away to depose itself in the sacred heart of Jesus.

(On the act of Mary taking Jesus' sacred heart along with all His love rejected by creatures and all His ardent desires unrealized because of creatures' ingratitude.

(On the act of Blessed Mother kissing Jesus' gaping wound and licking the blood from it.

(My Mother:

- "Enclose Jesus' thoughts in my mind so that no other thought enters into me."

- "Enclose Jesus' eyes in mine so that he never escapes from my gaze."

- "Put His ears in mine, wherefore I will always listen to Him and fulfill His most holy will in everything."

- "Put His countenance in mine so that looking at that face so disfigured for love of me,

I will love Him, compassionate Him and make reparation to Him."

- "Put His tongue in mine, wherefore I will speak, pray and teach with Jesus' tongue."

- "Put His hands in mine so that every movement that I make and every work that I do

has life from Jesus' works and movements.

- "Put his feet in mine so that every step that I take is life, salvation, strength and Zeal for

other creatures."

- Permit me to kiss His heart and to lick His most precious blood from it. Enclosing His

heart in mine, grant me to live on His love, on His desires, on His pains. . . and now,

take the rigid right hand of Jesus so that He may give me the last blessing . . ."

(On the act of BVM kissing the sepulchre after the rock enclosed Jesus.

(On the act of BVM weeping, saying her last goodbye to Jesus.

(I compassionate my Mother and keep her company during her bitter desolation.

(On the pains Jesus suffered, “Renewed in your heart,” after kissing the cross stained with his blood, on your way home to Jerusalem.

(On the act in which the Blessed Mother said, “Souls cost me too much. They cost me the life of a Son-God. And I, as co-redemptrix and Mother, bind them to you, on cross.”

(On the act of BVM kissing the cross time and again and then departing.

(On the sorrows you felt when on your way back to Jerusalem you came to the point where you met Jesus carrying his cross.

(On the act of your prostrating yourself to the ground kissing Jesus’ blood and saying, “My angels, come to keep guard over this blood so that not one drop will be trampled upon and profaned.”

(My Mother “Take me upon your knees and press me in your maternal arms. Perform your office of Mother to me. I need guidance, help and support. Look at my misery, and shed a tear on my wounds. And, when you see me distracted, press me to your maternal heart and call Jesus’ life back into me.”

(On the act of Jesus’ thorns penetrating deeper into your head.

(On your tears of blood, caused by pricks of the sins of creatures’ thoughts which penetrate into your eyes.

(On the act of your weeping from having Jesus’ vision in your eyes seeing all creatures’ offenses.

(On the act of offensive voices of creatures passing from your ears to heart and piercing it.

(On the act of BVM bitter breath and parched lips from taking Jesus’ burning thirst.

(On the transfixed and nailed hands of the BVM from the homicides, betrayals, sacrileges and all the evil works.

(On your feet nailed and ripped by so many iniquitous steps and by the souls that go to Hell.

- “And you run after them so that they many not fall into the infernal flames.”

(On all the pains reflected in your heart which transfix it with thousands and thousands of swords.

- “Much more so, because you have the divine heart of Jesus in you, which encloses all hearts and encompasses the heartbeats of all in itself.”

(On the act of feeling all sins flow in your heartbeat and feeling yourself given death.

- “Therefore, I call the angels and the sacrosanct trinity; and I pray them to put around you their harmonies, contentments and beauty to alleviate and compassionate your intense sorrows.”

- “One last word . . . as I leave you, I pray to you to enclosed me in Jesus’ most sacred heart.

And you, oh my sorrowful Mother, be my sentinel so that Jesus may not cast me out of his

heart; and , so that even if I should want to, I may not go out of it. Therefore, I kiss your maternal hand; and you, bless me.”

The ROUNDS of Day Fourteen

The Queen of Heaven in the Kingdom of the Divine Will arrives at the Temple, Her Dwelling, and becomes the Model for the Souls consecrated to the Lord.

In the name of everyone and everything I imprint my little I love you on:

The act of Mary leaving the house of Nazareth accompanied by her holy parents; and thanking her Creator for having given her a place in which to be born.

For all the times Creatures have not given the gratitude God wanted from them I want to say in their name “Thank You, O Lord; I place everything in your hands.”

The light, happiness, and joys which invested Mary caused by all of her acts which were more than suns.

I want to diffuse the light of the Divine Will in all created intellects so all creatures may see that the human will has the virtue of embittering the poor creature; it oppresses her, and forms the night for her.

The act of Mary departed from her paternal house with courage and detachment, because she looked only at the Divine Will, in which she kept her heart fixed.

The act of Mary walking to the temple, looking at all creation, and feeling the heartbeat of the Divine Will in the sun, in the wind, in the stars, in the heavens; and even feeling it palpitate beneath her steps.

The act of all creation bowing and paying Mary the honors of Queen as she walked to the temple.

I want to diffuse perfect peace, detachment and courage in all creature’s hearts to form the empty space in their souls in which the Divine Will can take Its place.

Together with Mary I want to empty all creatures of everything; and infuse in them the necessary courage to give death to their human wills.

FIAT!