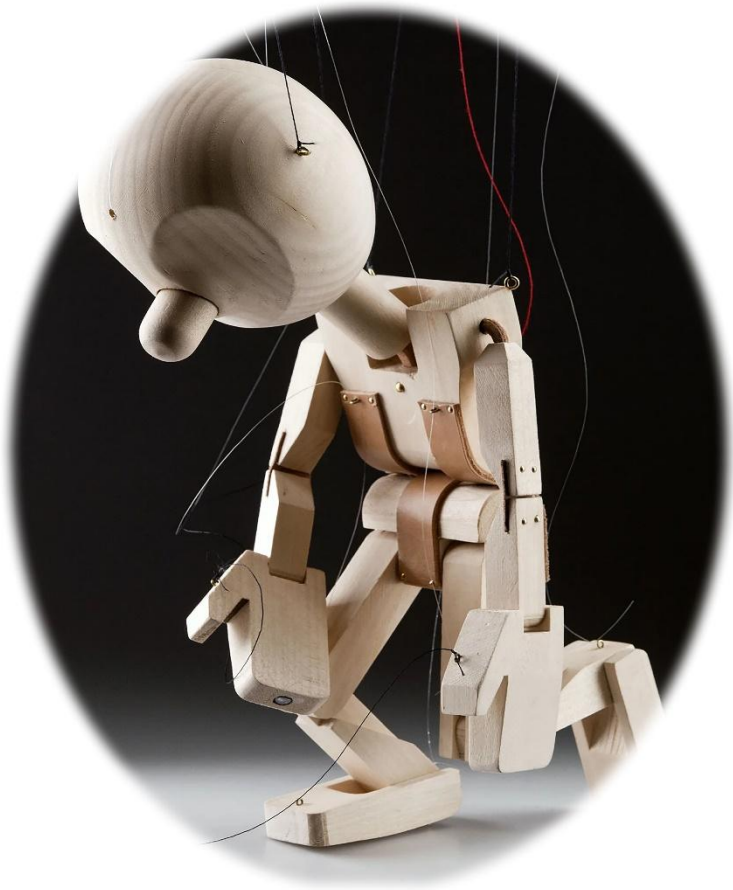


Free Will



Maria Valtorta

Cover image:

Jesus says:

“... ”

“And you do not always have the strength to remain faithful, for your spirits are not nourished with love and the Gospel. You bend before forms of human slavery -- you that deem it unworthy of man to obey the commandments of God. And, because of a man or several men, you lose the most beautiful gift of God: ‘free will.’ You are marionettes moved by one or more men. In this life and beyond, you could have been free men in the kingdom of God, your Father.”

“... ”

NB43, November 19, 1943, p. 493

Free Will

Maria Valtorta

This is the 3rd in a series of Anonymous' ebooks,
non-commercial compilations of excerpts,
from the writings of Maria Valtorta,
“The Word that gives eternal life.”

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Part I: From "The Gospel As Revealed To Me"

1. 1. Introduction: God Wanted A Spotless Womb.1

Creation of Soul is the continuous act of God, who infuses each newly created soul into the body at the moment of conception (1).

Free Will is the power given to man to choose between good and evil, a gift that God respects even when it leads to sin (1).

Mary's Purity was of such a supreme degree that her womb became a Heaven capable of containing the Trinity, a purity she guarded in a corrupt world (1).

Redemption marks the beginning of a new era where God reveals Himself in a complete form, starting with the spotless womb of Mary (2).

Satan's Challenge to God after the first victory over man was met with the promise of the Word who would restore hearts and fill Heaven with souls (2).

Trinity's Inhabitation of Mary's womb demonstrates how the Father created a worthy daughter, the Son taught from the embryo, and the Spirit manifested an anticipated Pentecost (1).

Will of Man is the deciding factor in his salvation, as he must actively choose to follow Christ's way of sacrifice to avoid being swept away like useless chaff (2).

2. 96. At Bethsaida, Jesus Preaches To The Crowd Standing On A Boat And Rejects The Accusation Of Having Cured The Beauty Of Korazim On A Sabbath2

Free Will is the faculty by which man must actively choose to follow Christ, resist temptation, and persevere, as demonstrated by Jesus's teaching at Bethsaida where He declares He will not hold anyone back (2-3).

Love of God is presented as the counterforce to Satan's poison, offering a temptation more powerful than the allure of evil (3).

Persecution of Christ by the powerful in Capernaum is foretold by Jesus, who warns His faithful friends of the social and financial consequences of following Him (2-3).

Salvation requires perseverance and the willingness to sacrifice one's life and welfare for eternal life, as Jesus explicitly teaches the crowd at Bethsaida (2-3).

Satan's War against God for human souls is described as an ancient challenge, with Christ acting as the shield between the satanic weapon and humanity (3).

Sifting of Souls is accomplished through the struggle between Christ and Satan, with man's will as the deciding factor that determines whether he becomes pure corn for God's granary or light chaff blown away (3).

Truth and Life are found in following Christ's way, which requires actively running towards Him rather than passively waiting (3). (3-4)

3. 116. At Gethsemane, The Secret Nigh Conversation With Nicodemus.....4

Birth of Spirit is achieved through dying to the old self and being born again, as Jesus explains to Nicodemus in the secret night conversation (4-9).

Eternal Life is promised to those who believe in the Son of Man when He is raised up like the serpent in the desert (7-9).

Faith requires belief in the Incarnate Word and the witness He bears, without which one cannot see the Kingdom of God (6-9).

Judgment consists of men preferring darkness to light because their deeds are evil, with condemnation for those who reject the Light (8-9).

Love is the secret by which John attained certainty that Jesus is the Messiah, demonstrating the power of loving over mere intellectual pursuit (6).

Meditation is the method by which Simon Peter arrived at certainty, showing that different paths lead to the same truth (6).

Reincarnation is explicitly rejected by Jesus, who teaches that there is only one life of the body and one eternal life of the soul (7).

Regeneration occurs through water and the Spirit, with the Spirit being the greater element without which water remains merely symbolic (7).

4. 174. The Sermon Of The Mount. The Beatitudes. Part Six: Adultery, Divorce And Temptations. Encounter With The Magdalene.....9

Adultery and Divorce are addressed in Jesus's teaching on the Mount, where He explains that lust begins in the corrupt heart and that divorce violates God's original intention (9-11).

Corruption of the Senses begins with the eye and the mind, as Jesus teaches that a corrupt thought corrupts the senses and leads to spiritual darkness (10-11).

Eve's Fall is analyzed as the model of temptation, where Satan corrupted her eyes, ears, and mind before she persuaded Adam to sin (10-11).

Mercy Toward Sinners is commanded by Jesus, who instructs His followers not to be inflexible with those who make mistakes but to kindly help them return to God (11-12).

Paths of God and Satan diverge increasingly, with man standing at the center choosing between the two using free will and intellect (9-10).

Temptation is not evil in itself but becomes sin when one is overcome through negligence and lack of preparation (10-11).

Two Masters cannot be served, as Jesus teaches that one cannot have pacts with both God and Mammon, requiring loyalty in service (10).

5. 243. At Cana In Susanna's House. A Description Of Jesus' Appearance, Attitude And Voice. A Discussion On Possessions And Temptations.....12

Appearance of Jesus is described in detail, including His smile, voice, movements, and the supernatural dignity He communicates to places He inhabits (12-14).

Free Will is discussed in the context of possession and sin, with Jesus explaining that possession requires initial assent and that man can choose to resist or yield (16-19).

Mercy of God is contrasted with human judgment, as Jesus rebukes Judas Iscariot's harshness toward sensual sinners and defends the Magdalene (17-19).

Possession by Satan is analyzed by Jesus, who distinguishes between possession of senses and possession of the spirit, with the latter being more complete and requiring the will to seek freedom (18-19).

Reincarnation is explicitly rejected by Jesus, who explains that souls have recollections of Truth because of their divine origin, not because they have lived multiple lives (22-24).

Soul's Memory of the Creator is explained as a natural gift that virtuous people can develop, allowing them to perceive Truth even without perfect revelation (22-24).

Temptation is discussed in the context of sensual sins, with Jesus explaining that one can be tempted without yielding and that weakness comes from failing to repel temptation (17-19).

Virtue predisposes the soul to true Religion and the knowledge of God, as explained in Jesus's teaching on souls remembering their Creator (23-24).

6. 282. Oddly, The Members Of The Sanhedrin Are Already Aware Of Ermasteus, Of John Of Endor And Of Syntyche..... 19

Discipleship transcends regional divisions, as Jesus instructs His disciples that they are no longer Judeans or Galileans but simply disciples, equal in all things except holiness (20).

Equality Among Disciples is established by Jesus, who teaches that birth-place, rank, and past sins are irrelevant; only holiness differentiates them (20).

Sin is identified as the only true enemy, with Jesus instructing His followers never to give His enemies the impression that they are hostile to one another (20).

Unity of Believers is commanded by Jesus, who instructs former priests, sinners, rich, beggars, young, and old to cancel divisions and recognize Heaven as their only Fatherland (20).

7. 290. Miracles On A Man With Ulcerated Eyes. A Stop At The “Fountain Of The Cameleer.” The Lesson On Souls’ Memory Continues..... 20

Discipleship involves women as well as men, as demonstrated by Mary Magdalene, Martha, and other women who follow Jesus and defend their place among His followers (20-22).

Free Will is discussed in Jesus’s teaching on the just use of time, where He explains that each son in the parable receives the same gifts but uses them differently (23-24).

Memory of Souls is explained as the recollection of the Creator that every soul possesses from its creation, allowing virtuous people to perceive Truth (22-24).

Parable of the Two Coins illustrates how God gives each person time and free will to use as they wish, with different outcomes based on their choices (23-24).

Reincarnation is explicitly rejected in Jesus’s teaching, which explains that souls remember their Creator because of their divine origin, not because they have lived multiple lives (22-24).

Soul’s Origin from God is described as a perfect creation that is stained by original sin only after being formed and incarnated (23-24).

Time is identified as one of the two coins (along with free will) that God grants to every man to be used for his salvation (23-24).

Virtue practiced heroically predisposes the soul to true Religion and to the knowledge of God (23-24).

8. 356. Going Towards Gadara. Judas Iscariot's Heretical Theories And John's Loving Faith24

Existence of Hell is affirmed by Jesus in response to Judas Iscariot's heretical denial, with Jesus stating that Hell exists in the hearts of men and expands further there (24-25).

Free Will is defended in Jesus's teaching that man is not forced to follow a fate, as the Essenes claim, but has the power to choose between good and evil (33-34).

God's Justice is defended against accusations of injustice, with Jesus explaining that God does not force man's will and that sin originates from the sinner, not from God (33-34).

Hell is described by Jesus as existing on Earth in the hearts of men, with Judas Iscariot's denial of Hell serving as evidence of his own spiritual state (24-25).

Judas Iscariot's Heresy is presented as a denial of Hell, free will, and the existence of Evil, with Jesus revealing that Judas does not perceive Satan because Satan is all one with him (24-27).

Possession by Satan is described as being so complete in Judas that he cannot perceive the Tempter because he has become one with him (25-27).

Resurrection of Bodies is affirmed by Jesus in response to the Essenes, who question whether the soul alone is sufficient for happiness in the afterlife (34-35).

Will of Man is explained as the cause of sin, with Jesus teaching that God does not impose sin but respects human freedom (33-34).

9. 368. The Thursday Before Passover. In Jerusalem, Jesus And Annaleah's Mother. At The Temple, Members Of The Sanhedrin Harrass The Master. Dorcas And Her Baby.....27

Consecration of Children is illustrated by Dorcas, who consecrates her only son to Jesus, understanding that this means losing him as a mother and gaining him as a martyr in Heaven (27-28).

Free Will is discussed in relation to possession, with Jesus explaining that He cannot cure those who have accepted an intelligent demon because doing so would violate man's free will (28-29).

Judas Iscariot's Betrayal is foreshadowed in his interactions with Mark of Joshua, the faithless disciple, and in his mother's sorrowful recognition of his spiritual state (28-30).

Mark of Josiah's Apostasy is described as a possession where he has accepted an intelligent demon through his own will, making him beyond cure (28-29).

Martyrdom is presented as the consequence of consecrating a child to Jesus, with Dorcas willingly accepting this fate (27-28).

Possession by Satan is distinguished between violent possession (without consent) and intelligent possession (accepted through free will), with the latter being incurable (28-29).

Sorrow of a Mother is depicted through Judas's mother, who wishes she could consecrate her son as Dorcas did, lamenting that she did not have a newly-born Judas to offer (28-30).

Will of Man is identified as the determining factor in possession, with Jesus explaining that He cannot act against free will (28-29).

10. 381. The Parable Of The Unfaithful Steward. Essenes And Pharisees.....30

Free Will is defended against the Essenes' doctrine of fate, with Jesus teaching that man is not forced to follow a predetermined destiny but can choose between good and evil (33-34).

Hypocrisy of Pharisees is exposed by Jesus, who contrasts their external displays of piety with their internal corruption, stating that what is great in men's eyes is abominable before God (35-36).

Mercy is proclaimed by Jesus, who opens His arms to sinners, thieves, the lustful, and oppressors, calling them to repentance and love (35).

Parable of the Unfaithful Steward teaches that even the rich can be saved by making good use of their riches, including giving back what was taken unjustly and assisting the poor (30-33).

Resurrection of Bodies is affirmed by Jesus in response to the Essenes, who question whether the soul alone is sufficient for happiness in the afterlife (34-35).

Satan's Cunning is described as exceeding that of the children of Light, with Jesus using the steward's shrewdness as an example to exhort His followers to be shrewd with earthly means for eternal ends (32-33).

Usury and Exploitation are condemned in the parable, where the steward reduces debts incurred through unjust interest, illustrating the need for justice between rich and poor (31-32).

Will of Man is the determining factor in salvation, with Jesus teaching that God does not force man's will and that sin originates from the sinner (33-34).

11. 421. The Cured Demoniac, The Yeast Of The Pharisees. "Blasphemies Against The Holy Spirit Will Not Be Forgiven"37

Blasphemy Against the Holy Spirit is declared unforgivable, as Jesus explains that those who deny the Spirit's work and attribute divine deeds to Satan cannot be forgiven (37, 43-44).

Cured Demoniac is revisited in the chapter, where Jesus heals a man freed earlier but now troubled by Pharisees who claim Jesus gave him a stronger demon (37-41).

Fear of God is distinguished from fear of men, with Jesus teaching that one must fear those who can send the soul to hell rather than those who can only kill the body (42-43).

Hypocrisy of Pharisees is condemned as the yeast that corrupts, with Jesus warning His disciples to beware of their concealed wickedness (42-43).

Judgment is explained as being proportioned to rejection of the Light, with those who blaspheme against the Holy Spirit receiving the harshest condemnation (43-44).

Peace is identified as the sign of divine origin, with Jesus teaching that peace and solemn joy indicate God's work, while perturbation indicates Satan's (40-41).

Persecution of Disciples is foretold, with Jesus instructing them not to worry about how to defend themselves before magistrates, as the Holy Spirit will speak through them (44).

Possession by Satan is analyzed, with Jesus explaining that the cured demoniac's doubt was the final revenge of Satan seeking to recapture lost prey (41-42).

12. 422. Judas Iscariot's Disgruntled Mood Inspires The Parable Of The Unworthy Servants44

Free Will is discussed in the parable of the unworthy servants, where Jesus teaches that servants must not demand special favors for doing their duty (44-49).

Judas Iscariot's Discontent is depicted in his anger over Jesus's plan to go to Caesarea, revealing his fear of Roman contact and his desire for special treatment (44-48).

Parable of the Unworthy Servants teaches that after doing one's duty, one must say "We are unprofitable servants" rather than demanding reward or recognition (48-49).

Persecution of Disciples is acknowledged by Jesus, who explains that those who follow Him will be persecuted, but not after He is no longer among them (47).

Roman Contacts are a source of conflict for Judas Iscariot, who complains about Jesus's intention to go to Caesarea and speak to Romans (44-48).

Satan's Possession of Judas is suggested by Jesus's words that Judas's soul is different from John's and that his desire to be saved must come from his own will (47-48).

Servant and Master relationship is explored in the parable, with Jesus teaching that the master is not obliged to the servant for doing what was commanded (48-49).

Will of Man is required for salvation, as Jesus tells Judas that He can give strength but the will to be free must come from the individual (47-48).

13. 425. At Caesarea On The Sea. The Pleasure-Seeking Romans. A Parable On The Just Use Of Time And Free Will 49

Contempt for the Poor is condemned through the Roman Ennius's treatment of his slaves, contrasted with Jesus's compassion and command to provide for them (49-50).

Free Will is explored in the parable of the vineyard, where Jesus explains that God gives each man time and free will to cultivate his soul, with different outcomes based on choices (55-60).

Parable of the Vineyard and the Vine-Grower teaches that the soul is the vineyard and free will is the vine-dresser, with man responsible for cultivating his own spiritual growth (55-60).

Parable of the Vineyard Owner and His Sons illustrates how God gives each man time and free will, with some using them wisely, some squandering them, and some accusing the Father of their failures (50-54).

Roman Slaves are shown compassion by Jesus, who instructs Matthew to give them abundant offerings and tells them that sorrow ends with life only for the good and honest (49-50).

Soul as Vineyard is the central metaphor of Jesus's teaching, where the soul must be cultivated by free will through prayer, mortification, and vigilance to become a garden where God descends (57-60).

Time is identified as one of the two coins (along with free will) that God grants to every man to use for his salvation (50-54).

Virtue requires constant cultivation, with Jesus explaining that good plants in the soul must be protected from thieves, parasites, and the seven capital vices (57-60).

14. 428. Parable Of The Vineyard And Of The Vine Grower, Figures Of Soul And Free Will..... 55

Free Will is explored as the vine-dresser of the soul, with Jesus explaining that man must cultivate his soul using the free will God has given him (55-60).

God's Respect for Free Will is emphasized, with Jesus teaching that God does not force man's will but provides the means for salvation (57-60).

Parable of the Vineyard and the Vine-Grower teaches that the soul is the vineyard and free will is the vine-dresser responsible for cultivating it (55-60).

Soul as Vineyard is the central metaphor, with Jesus explaining that the soul must be cultivated through prayer, vigilance, mortification, and virtue (57-60).

Time is identified as one of the two coins (along with free will) that God grants to every man to use for his salvation (55-60).

Virtue requires constant cultivation, with Jesus teaching that good plants in the soul must be protected from the seven capital vices (57-60).

Will of Man is the determining factor in whether the soul becomes a fruitful vineyard or a wild thicket (57-60).
Work of Salvation requires active cooperation with God's grace, as the soul must be cultivated by the free will (57-60).

15. 444. A Praise For Marjiam's Merits. Jesus Speaks Of Charity To The Apostles60

Charity is taught as the essential virtue from which all others flow, with Jesus explaining that love for God and love for neighbor are one inseparable precept (60-67).
Equality of Souls is declared by Jesus, who teaches that all creatures are born with the same natural and supernatural gifts, and that virtuous heathens will attain Heaven (63-65).
Heaven is described as one Kingdom for all the just, with Jesus explaining that there will not be separate Heavens for different religions but one reward: God Himself (64-65).
Love of Neighbor is presented as inseparable from love of God, with Jesus teaching that one cannot have God without also having charity toward one's neighbor (62-64).
Mercy is explained through the corporal and spiritual works, with Jesus teaching that charity is the soul of the whole life of the spirit (63-64).
Purgatory and Limbo are described as temporary abodes where souls await the final resurrection, with virtuous heathens and less perfect believers experiencing varying periods of waiting (64-65).
Sacrifice is identified as the source of merit, with Jesus explaining that the greater the sacrifice, the greater the merit, and that His merits as Man-God have infinite value (65-66).
Virtuous Heathens are promised salvation through their just lives, with Jesus teaching that they will attain Heaven after a long expectation and purification (64-65).

16. 445. In Tiberias, Judas' Return During A Storm. The Parable Of The Rain In The Vines. The Blessed Virgin's Maternal Intercession For The Redemption Of Samuel Of Nazareth.....67

Free Will is explored through the Zealot's parable of the rain in the vines, with Jesus explaining that unlike plants fixed to the ground, man can seek the water of Heaven and avoid what is harmful (67-69).
Motherhood is presented as a parable for God's love, with Jesus teaching that a mother is for the soul and body what God is for them, and both are to be obeyed and loved (69-70).
Parable of the Rain in the Vines teaches that man, unlike plants, can go and look for the water of Heaven and avoid the dust, smoke, and ardour of the flesh, world, and demon (67-69).

Parable of the Vine in the Kitchen Garden illustrates how worldly things en- crust the spirit, and only water from Heaven can cleanse it (67-69).

Purity is achieved through seeking the water of Heaven, with Jesus teaching that man must actively seek what cleanses and avoid what corrupts (67- 69).

Rainbow is presented by Peter as a sign of God's mercy following the storm, symbolizing cleansing and renewal (70).

Storm is used as a backdrop for teaching, with Peter's prediction of a storm leading to Jesus's blessing and the Zealot's parable (67-70).

Will of Man is contrasted with plants that have no free will and are fixed to the ground, emphasizing man's freedom to seek good and avoid evil (67-69).

17. 454. Towards Gamala. The Blessed Virgin's Love in Doing the Will of God. Little Alphaeus' Candour Irritates the Iscariot 70

Free Will is emphasized in the discussion of discipleship, with Jesus teaching that He will not force anyone to follow Him and that the boy Alphaeus has a mother who has claim on him despite her neglect (70-75).

Judas Iscariot's Cruelty is displayed in his treatment of the orphan boy Al- phaeus, with Jesus rebuking him for his harshness and lack of charity (70- 75).

Love of God requires total surrender and fusion with the divine will, as Mary ex- plains to Mary of Alphaeus, teaching that one must be nothing but a part of God (71-73).

Mary's Love is described as perfect love that allows Her to endure the thought of Jesus's death for the sake of Her brothers' salvation (71-72).

Motherhood is explored through Mary's teaching that a mother's love must be ordered toward God, with the Blessed Virgin explaining that She accepted the gift of motherhood with full knowledge of its consequences (71-73).

Orphanhood is depicted through the boy Alphaeus, whose grief over being un- wanted by his mother is reignited by Judas's cruelty (70-75).

Persecution of Disciples is foretold, with Jesus explaining that He was driven out of Gamala but returns because God is patient and waits for hearts to become peaceful (73).

Will of God is presented as the highest love, with Mary teaching that complete union with God means doing His will willingly, even when it involves great sorrow (71-72).

18. 457. In Aphek. A Quarrel Among Believers And Non-Believers Brings To Light The Existing Chasm Between The “Chosen People” And Everyone Else. Sarah Becomes A Disciple.....76

Chosen People vs. Gentiles is addressed by Jesus, who teaches that many who do not belong to Israel will enter the Kingdom while many Israelites will be excluded for their disbelief (76-80).

Contradiction is Jesus's role as a sign, with His presence dividing believers from non-believers and serving as a test for all nations (78-79).

Gentiles are welcomed by Jesus, who proclaims that the house of God is open to those seeking Light, and those who love Him will be saved (78-79).

Israel's Hardness of Heart is lamented by Jesus, who compares Israel to the rock that refused to split and receive the living water (77-79).

Living Water is offered by Jesus, who explains that He is the stream of living water sent to quench the thirst of the people, but Israel refuses to receive it (77-79).

Prophecy is used by Jesus to explain His mission, referencing Moses and Aaron striking the rock as a figure of the Messiah striking the stone of Israel (77-79).

Sarah becomes a disciple after Jesus's teaching, demonstrating the openness of Gentiles to the Gospel (76, 79-80).

Sign of Contradiction is Jesus's role, placed for all nations to test whether they will accept or reject the Light (78-79).

19. 468. A Repentance of Judas Iscariot Fills Jesus With Joy80

Confession of Sin is presented as a good medicine, with Jesus teaching Judas that the effort required to confess one's sin restrains one from committing it, and the pain of accusing oneself is already redeeming repentance (82-84).

Free Will is emphasized in Jesus's teaching that He can give strength but the will to be saved must come from the individual (82-84).

Judas Iscariot's Repentance is depicted as a moment of genuine sorrow and desire for forgiveness, with Jesus rejoicing at his return and offering him mercy (80-85).

Love of Creation is expressed by Jesus in His appreciation of the nightingale's song, the honeysuckle's scent, and the beauty of the moonlit night (80-82).

Mercy of God is illustrated through Jesus's treatment of Judas, with Jesus explaining that he forgives and cures those who come to him in repentance (82-84).

Nature is presented as an example for men, with Jesus teaching that animals are happy because they have no remorse and live according to their nature (80-82).

Repentance is described as the means by which sin is cancelled, with Jesus teaching that love saves when one realizes that sin has caused sorrow (83).

Temptation is discussed as a struggle against sensuality, with Judas confessing his weakness and Jesus offering him freedom (82-84).

20. 469. Farewell To The Few Believers In Korazim85

Child Discipleship is exemplified by Joseph, the young boy whom Jesus instructs to be good, work hard, forgive those who do not love him, and set a good example for his siblings (85-87).

Farewell is modeled by Jesus as He takes leave of the believers in Korazim, blessing them and instructing them to remain faithful to the Law and to His new commandment of love (85-87).

Faith required of future generations will be greater than that of those who knew Jesus personally, as they must love Him without ever seeing Him or witnessing His miracles (86-87).

Forgiveness is commanded by Jesus, who teaches that His followers must forgive those who hate them as God forgave men by sending His Word (87).

Love of Neighbor is emphasized as the new commandment, with Jesus teaching that love contains God and that His followers must love even those who hate them (87).

Obedience to God's Will is taught by Jesus, who instructs Joseph that one must not put one's will before that of God, and that all obedient people will meet in Heaven (86).

Work is presented as holy, with Jesus instructing the young boy Joseph to work because it is holy and he is the only man in his family (86).

Youth is addressed by Jesus, who takes time to instruct the boy Joseph on his duties to his mother, siblings, and community (85-87).

21. 507. Jesus Speaking In The Temple To Incredulous Judeans. The Master Assailed By His Opponents And Protected By The Levite Zacharias87

Abraham's Posterity is discussed by Jesus, who teaches that spiritual descent from Abraham requires doing his works of obedience, humility, and faith, rather than merely claiming lineage (89-93).

Free Will is emphasized as the means by which man becomes a son of God or a slave of Satan, with Jesus teaching that one's will determines one's spiritual father (90-93).

God's Fatherhood is claimed by Jesus, who teaches that those who recognize God as Father will love Him because He proceeds from God (91-93).

I Am is declared by Jesus, who states "before Abraham was born, I am," asserting His divinity and causing outrage among His opponents (93-94).

Satan as Father is identified by Jesus as the spiritual father of those who seek to kill Him, because they do the works of the devil rather than the works of Abraham (90-93).

Slavery and Sonship are contrasted by Jesus, who teaches that sin makes man a slave, servitude makes him fear God, but filiation makes him free and happy as a child of God (89-90).

Truth is presented as the means to freedom, with Jesus teaching that accepting His doctrine leads to knowledge of the Truth, and the Truth makes one free (89-90).

Zacharias the Levite saves Jesus by guiding Him through an underground passage to escape His attackers (87, 94-95).

22. 514. Holiness Explained To An Undecided Young Man. Miracles And Admonitions To The Citizens Of Geth-Horon95

Holiness is explained to an undecided young man as the perfection of love, with Jesus teaching that all virtues come from love for God and neighbor (95-99).

Love is identified as the essential virtue from which all holiness flows, with Jesus teaching that if one loves, one will be holy because all virtues and good deeds come from love (98-99).

Perfection is attainable by man, with Jesus explaining that because God commands man to be perfect, it must be possible, and perfection consists of love (96-99).

Roman Soldiers encounter Jesus on the road, recognizing Him with respectful smiles, demonstrating the reach of His influence beyond Jewish circles (95-96).

Virtue is explained as the bouquet of flowers rather than a single flower, with Jesus teaching that holiness requires all virtues, not just one (98-99).

Way to Perfection is presented as love, with Jesus teaching the young man that the desire for perfection comes from God and is therefore attainable (96-99).

Young Man's Question about holiness serves as the framework for Jesus's teaching on the nature of perfection and love (95-99).

23. 518. Returning To Jerusalem And Meeting The Cured Man Born Blind. Jesus, The Good Shepherd99

Blind Man Cured is encountered by Jesus after leaving the Temple, leading to a discussion on spiritual sight and blindness (100-103).

Door and Shepherd is Jesus's self-identification, teaching that He is the door through which one enters the Father's house and the good Shepherd who lays down His life for the sheep (103-108).

False Shepherds are condemned by Jesus as thieves and robbers who do not enter by the door but climb in another way to steal and kill the sheep (103-106).

Good Shepherd is Jesus's description of Himself, who knows His sheep, calls them by name, and gives His life for them (104-108).

Light and Blindness are contrasted by Jesus, who teaches that He came to give sight to the blind and to make those who claim to see become blind (102-103).

Mercenary is contrasted with the good Shepherd, with Jesus teaching that the hired hand runs away when danger comes because he does not care for the sheep (106).

Other Sheep are promised by Jesus, who declares that He has sheep not of this fold whom He must bring so that there will be one flock and one Shepherd (107).

Sidonia (Bartholmai) is the cured blind man who becomes a disciple after recognizing Jesus as the Son of God (101-103, 108).

24. 524. In Jericho, In Zacchaeus' House With The Converts. The Soul And The Deviant Belief Of Reincarnation 108

Free Will is emphasized as the means by which souls are saved or damned, with Jesus explaining that He will not go beyond man's free will out of respect for it (108-113).

Highwaymen are shown compassion by Jesus, who accepts the repentance of a young former highwayman and thanks him for not selling himself to betrayers (108-110).

Judgment is described as the separation of sheep from goats, with Jesus teaching that He came to divide the children of Light from the children of Darkness (108-113).

Reincarnation is explicitly rejected by Jesus, who teaches that souls do not return to Earth in any body after death, contrary to Pythagorean theories (111-112).

Soul is explained as the spirit, the immaterial principle that animates man and lasts after death, created as a queen with authority and destiny (110-112).

Soul's Royalty is taught by Jesus, who explains that the soul was created queen, with all virtues as its maidservants and thought as its servant (110-112).

Thought is described as the servant of the soul, which acquires power and truthfulness from the spirit (110-112).

Zacchaeus's House serves as the setting for Jesus's teaching on the soul and reincarnation to converts (108, 110-113).

25. 537. At The Feast Of The Dedication Of The Temple. Jesus Asserts His Diety To The Judeans Who Attempt To Stone Him. 113

Divinity of Christ is asserted by Jesus, who declares "My Father and I are One," causing the Judeans to attempt to stone Him for blasphemy (113-123).

Exorcism is performed by Jesus on a possessed girl, with the demon recognizing Him as the Christ and the Son of God (114-116).

Good Deeds are cited by Jesus as evidence of His divine origin, asking the Judeans for which of His good deeds they intend to stone Him (121-122).

Judgment is described by Jesus, who explains that He does not condemn but saves, and that those who reject Him are already judged (116-123).

Light and Darkness are contrasted by Jesus, who teaches that He is the Light and those who reject Him prefer darkness because their deeds are evil (116-123).

Messiah is discussed by Jesus with the Judeans, who demand to know if He is the Christ, to which He replies that He has already told them and His works bear witness (116-119).

Sheep and Shepherd imagery is used by Jesus to explain why the Judeans do not believe: they are not His sheep because they do not listen to His voice (119-120).

Temple Guards and Romans intervene to protect Jesus when the Judeans attempt to stone Him, with Roman soldiers clearing the court (121-123).

26. 558. The Parable Of The Drop That Excavates The Rock Told To The People Returning To Shechem.123

Eternal Life is promised to those who accept Jesus's word, with Jesus teaching that He gives eternal life to His sheep and they shall never perish (123-128).

Free Will is discussed in the context of Jesus's statement that no one can snatch His sheep from His hand because they are the Father's gift (123-128).

God the Father is described as greater than all, with Jesus teaching that what the Father has given Him is greater than everything (121).

Israel's Hardness of Heart is lamented by Jesus, who teaches that the people do not believe because they are not His sheep (123-128).

Parable of the Drop that Excavates the Rock teaches that persistent effort, even over ages, can penetrate the hardest hearts, just as a single drop of water eventually hollows out stone (123-126).

Patience is illustrated through the parable of the drop, with Jesus explaining that He will persist in His mission even when faced with resistance, as the spring continues to send drops to hollow the rock (125-126).

Samaritans ask Jesus to stay with them rather than return to Jerusalem, but He explains that He must continue His work for the Father's interests (123-124, 127-128).

Sheep and Shepherd imagery continues with Jesus teaching that His sheep listen to His voice and He knows them, and they follow Him (123-128).

27. 567. Parable Of The Torn Cloth. Miracle On A Woman In Child Birth. A Long Lecture To Judas Of Kerioth Caught Stealing 128

Free Will is emphasized in Jesus's confrontation with Judas, where He explains that He cannot force Judas to be saved because God respects man's free will and does not violate it (128-141).

Judas Iscariot's Theft is discovered by John and confronted by Jesus, leading to a lengthy discourse on Judas's sin, his lust, his betrayal, and his refusal to repent (128-141).

Judas Iscariot's Lust is addressed by Jesus, who tells Judas that he broods over impure thoughts and does not completely repel temptation, leading to his spiritual ruin (128-141).

Mercy of God is offered to Judas repeatedly, with Jesus explaining that He forgives and cures those who come to Him in repentance, even after great sin (128-141).

Parable of the Torn Cloth is referenced in the context of Judas's betrayal, with Jesus using the image of a torn garment to illustrate spiritual ruin (128).

Repentance is offered to Judas, with Jesus pleading with him to repent and be saved, but Judas refuses to humble himself and ask for forgiveness (128-141).

Satan's Possession of Judas is described by Jesus, who explains that Satan speaks through Judas's lips and that Judas has become a demon through his own will (128-141).

Thief and Murderer are the titles Jesus applies to Judas, warning that he will progress from theft to murder, worse than Barabbas (130).

28. 569. At Shiloh. First Parable On Advice 141

Advice is the subject of the parable, with Jesus teaching that the same advice may harm ten people and avail ten others, depending on how it is received and acted upon (141-144).

Anna of Elkanah is cited as an example of one who took good advice and gave birth to a prophet, in contrast to Eli's sons who rejected their father's advice and were punished (144).

Eli's Sons are cited as examples of those who rejected good advice and were punished by God with a violent death (144).

Free Will is emphasized as the means by which man chooses to accept or reject advice, with Jesus teaching that the value of advice depends on the heart to which it is given (141-144).

Good Advice is contrasted with evil advice, with Jesus teaching that those who give evil advice knowingly are guilty of hatred and falsehood, while those who take it in ignorance are guilty only of stupidity (142-144).

Parable of the King's Son teaches that the greatest sinner is he who incites his neighbor to evil out of hatred for the king's son, while those deceived are treated with leniency (141-144).

Satan's Snares are discussed in the context of advice, with Jesus teaching that the same piece of advice that harms some may benefit others depending on their response (141-144).

Will of Man is the determining factor in whether advice produces good or evil fruit, with Jesus teaching that man must sincerely say "I wanted to do it" rather than blame others (143-144).

29. 575. Hostile Reception In Tizrah. An Extreme Attempt To Redeem Judas Iscariot.....144

Free Will is emphasized in Jesus's conversation with Judas, where He explains that He cannot cure Judas without his will to remain cured, and that God does not force man's will (144-148).

Judas Iscariot's Desperation is depicted as Jesus makes a final attempt to save him, pleading with him to go to Bozrah and avoid Jerusalem to escape his fate (144-148).

Mercy of God is illustrated through Jesus's repeated attempts to save Judas, offering him a way out and promising to bring his mother to him (144-148).

Pride is identified as the obstacle to Judas's salvation, with Jesus explaining that Judas's desire to recover from evil by himself rather than accepting help is a thought of pride (148).

Repentance is offered to Judas, with Jesus urging him to grasp His hand and take shelter in His heart where Satan could do him no harm (144-148).

Rich Young Man encounters Jesus on the road, asking what he must do to have eternal life, and Jesus tells him to sell everything and give to the poor (149-151).

Satan's Influence on Judas is described by Jesus, who explains that Judas's oppressor conceals from him the love that surrounds him (148).

Wealth and Salvation are discussed by Jesus, who teaches that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God (149-151).

30. 576. Towards Doco, The Meeting With The Young Rich Man149

Eternal Life is sought by the rich young man who asks Jesus what he must do to possess it, and Jesus instructs him to keep the commandments (149).

Free Will is emphasized in Jesus's teaching that man must use his free will to wish God only and freely, attaining bright, free, and blissful eternal life (150).

Perfection requires selling everything, giving to the poor, and following Jesus, as Jesus explains to the rich young man who lacks this one thing (149-150).

Rich Young Man encounters Jesus on the road and asks what he must do to have eternal life, but goes away sad when told to sell his possessions (149-150).

Salvation of the Rich is discussed by Jesus, who teaches that it is difficult for a rich man to enter the Kingdom of Heaven, but what is impossible for men is possible for God (150-151).

Treasure in Heaven is promised to those who sell their possessions and give to the poor, as Jesus tells the rich young man (149-150).

Wealth is identified as an obstacle to perfection, with Jesus teaching that those laden with bulky weights of riches cannot enter the narrow gate (150).

Will of Man is the means by which one attains freedom from riches and follows God, as Jesus explains that man must not be slave even of his own life (150).

31. 600. The Passover Supper. 151

Betrayal is foreshadowed as the apostles prepare the Supper-room, with Judas Iscariot's behavior revealing his inner corruption and Judas Thaddeus striking him for insulting Jesus (151-154).

Free Will is referenced in Jesus's teaching that He sacrifices Himself of His own free will, giving Himself in Food and Drink to men (151-154).

Judas Iscariot's Insanity is claimed by Judas himself, who suggests that Jesus has become mentally tired and that His melancholy is madness, provoking Thaddeus's wrath (151-154).

Judas Thaddeus's Wrath is unleashed against Judas Iscariot for insulting Jesus, with Thaddeus striking him and warning that if any evil befalls Jesus, no one will save Judas (151-154).

Last Supper Preparation is depicted with the apostles arranging the Supper-room, admiring the fine linen and precious chalices, and discussing the value of the vessels (151-154).

Passover Supper is being prepared by the ten apostles as Jesus's final meal approaches, with the room decorated and the table laid (151-154).

Sadness of the Apostles is evident in their demeanor, with Peter admitting he trembles like a man who knows he has lost God's favor (152-153).

Will of Man is contrasted with Jesus's free will sacrifice, as the apostles prepare for the institution of the Eucharist (151-154).

32. 605. Judas Iscariot's Desperation And Suicide. If He Had Repented, He Could Still Be Saved 154

Despair is contrasted with repentance, with Jesus teaching that remorse could have saved Judas if he had turned it into repentance, but he refused (154-156).

Free Will is emphasized as the absolute arbiter through which man can have Heaven or Hell, with Jesus teaching that persisting in sin means choosing damnation (154-156).

Judas Iscariot's Suicide is described as the result of his despair, with Jesus explaining that he added blasphemy, resistance to grace, and suicide to the crime of betrayal (154-156).

Mercy of God is illustrated through Jesus's teaching that He would have forgiven Judas if he had thrown himself at Mary's feet and asked for mercy (155).

Peter's Denial is contrasted with Judas's betrayal, with Jesus explaining that Peter's will was not present when he denied, while Judas willfully chose to resist grace (154-155).

Remorse vs. Repentance is distinguished by Jesus, who teaches that remorse could have saved Judas if he had turned it into repentance (154-156).

Satan's Forms are discussed, with Jesus explaining that Judas saw Satan in a stray dog because from time immemorial that form was attributed to Satan (155).

Will of Man is the determining factor in salvation or damnation, with Jesus teaching that what matters is one's will in both good and evil (154-156).

33. 641. Peter Celebrates The Eucharist Sacrament In A Meeting Of The First Christians.....156

Eucharist is celebrated by Peter in one of the first meetings of Christians after Pentecost, with Peter explaining that in the Bread and Wine offered and blessed is Christ's Most Holy Body and Blood (156-158).

First Christians gather in the Supper-room, the first church of the Christian world, with men and women of all ages present (156-158).

Holy Spirit is credited with brightening the apostles' intelligence, fortifying their faith, and infusing charity into them after Pentecost (156-158).

Last Supper is recalled by Peter in his preaching, emphasizing that Jesus sacrificed Himself of His own free will, giving Himself in Food and Drink (156-158).

Matthias is present among the twelve apostles, having been elected in the place of Judas the traitor (156).

Pentecost is the recent event that empowered the apostles, with Peter now speaking as a transformed orator rather than a coarse fisherman (156-158).

Peter's Transformation is evident in his new capacity as Pontiff, speaking with authority, appropriate voice, and the gestures of a true orator (156-158).

Supper-room serves as the first church, where the Last Supper was consumed, the Eucharist instituted, and the betrayal began (156-158).

34. 643. The Blessed Virgin And John In The Places In The Places Of The Passion158

Eve is contrasted with Mary, with Mary declaring that she is the Woman of the Ave who turned things upside down and repaired what Eve had damaged (158-159).

Golgotha is visited by Mary and John, where she finds a little plant with heart-shaped leaves and red flowers that she takes as a relic of Jesus's Blood (160-161).

Gethsemane is visited by Mary, who kneels at the rock of the Agony and kisses the traces of Jesus's Blood (158-159).

Judas's Hanging is recalled by Mary, who experiences disgust passing near the olive-grove where Judas hanged himself (161-162).

Lepers are visited by Mary, who leaves food for them but observes that they have lost faith and cannot be converted (159-160).

Mary's Pilgrimage with John to the places of the Passion, including Gethsemane, the Kidron bridge, Golgotha, and the Sepulchre (158-162).

Passion Places are visited by Mary, who kneels and kisses the ground at each location where Jesus suffered (158-162).

Sepulchre is visited by Mary, who laments that the linens were taken, likely by Jesus's enemies for a last insult (161).

Part II: From Maria Valtorta's Other Works

35. The Demons Aping God's Angels. The True Knowledge Of Christianity. The Seven Last Plagues. The Earth As Babylon Among Numerous Worlds..... 163

First and Second Death are spoken of, with Jesus explaining that the first death is the separation of soul from body, and the second death is eternal damnation (163-164).

First and Second Resurrection are spoken of, with Jesus explaining that the first resurrection is the liberation of the spirit from the flesh at death, and the second is the final resurrection when spirit rejoins glorified body (163-164).

Free Will is emphasized as the means by which man arrives at eternal possession of Light, with Jesus teaching that He gives help but the will must be man's own (163-164).

Individual Judgment occurs when the soul separates from the body and appears before Jesus, constituting the first resurrection (163-164).

Paradise is described as the place where souls possess God, and God is Light (163-164).

Purgatory is described as a place of expiation where souls are sick but alive, awaiting healing and final resurrection (163-164).

Resurrection is explained as the reunion of spirit and flesh to reconstitute the living temple created by the Father (163-164).

Will of Man is the determining factor in whether one experiences the first death of the spirit or the life of the spirit after death (163-164).

36. Loss Of Freedom Under Satanic Dominion.....164

- Free Will** is emphasized as the most beautiful gift of God, with Jesus teaching that man loses it when he bends before forms of human slavery and obeys men rather than God (164-165).
- Loss of Freedom** occurs under satanic dominion, with Jesus teaching that the forerunners of Satan oppress thought, which God gave to man as free (164-165).
- Satanic Dominion** is described as enslaving man's physical, moral, and spir- itual forms, with octopuses of the Evil One penetrating even the spirit (164-165).
- Thought** is identified as a gift from God that is free, but becomes oppressed by those who arrogate the right to dominate what is most sacred (164-165).
- Will of Man** is corrupted when free will becomes slave to passions and sin un- der satanic influence (164-165).

37. Satan’s Snares For The Saints165

- Angelic Ministry** instructs and leads spirits with words of light, while satanic ministry instigates with words of darkness in a never-ending struggle (165- 168).
- Free Will** is emphasized as the power man possesses to choose between good and evil, with Jesus teaching that man is free to follow his will (165-168).
- Grace** is described as the union of the soul with God, giving strength to be im- pregnable against Satan's snares (166).
- Martyrs** are defined as all saints who undergo persecution by Satan and re- main faithful, not only those who perished through tyrants (167-168).
- Satan's Strategy** is explained as focusing greatest attention on those who are most God's, because capturing difficult game is most meritorious to him (165-168).
- Satanic Ministry** works alongside angelic ministry, each trying to tear the prey away from the other (165-168).
- Saints** are described as those who undergo persecution by Satan and remain faithful, earning the title of martyrs (167-168).
- Will of Man** is the third personage in the battle between angel and demon, free to follow his will (165-168).

38. Jesus As The Compendium Of The Love Of The Three. The Origin Of Evil168

- Angels** are described as having free will like men, with Lucifer's fall occurring because he was not entirely love and had room for pride (168-171).
- Eucharist** is mentioned as the Bread of Angels that men alone possess, mak- ing angels cling to men who feed on It (169-170).
- Evil** is explained as arising from free will, with Lucifer's sin occurring because he was not entirely love and had room for pride (168-171).

Free Will is identified as the origin of evil, with Jesus explaining that God created nothing as a slave and that Lucifer abused his freedom (168-171).

Jesus as Compendium of Love is explained by St. Azariah, who teaches that Jesus is the summary of what the Trinity is, infinite multiform perfection (168-169).

Lucifer's Fall is described as occurring because he was not holy to the point of being entirely love, leaving room for pride (168-171).

Love is identified as the measure of perfection and refractoriness to corruption, with complete love leaving no breach for infiltration (168-171).

Pride is identified as the disorder of the intellect that led to Lucifer's fall (168-171).

39. Emma Federici 171

Free Will is emphasized in Jesus's teaching about Emma Federici, with Jesus explaining that He could not go further out of respect for man's free will (171-173).

Judas Iscariot is used as an example of someone who was given every means to be saved but refused, illustrating that God respects free will (171-173).

Mercy of God is shown through Jesus's repeated attempts to save Judas and His continued calling to Emma Federici (171-173).

Pride is identified as the obstacle to Emma Federici's salvation, with Jesus explaining that her heart is filled with herself rather than God (171-173).

Repentance is offered but refused by Emma Federici, who did not want to transform herself except in words (171-173).

Sister Gabriella of Mary Immaculate is the religious name Emma Federici was to take but did not fully embrace (171-173).

Will of Man is the determining factor in salvation, with Jesus explaining that He knocks at the door but cannot enter if the heart is filled with self (171-173).

40. LAST SUNDAY IN OCTOBER, FEAST OF CHRIST THE KING AND TWENTIETH SUNDAY AFTER PENTECOST 173

Christ the King is celebrated in the liturgical feast, with Azariah explaining that Jesus received the scepter of King of Kings because of His love of sacrifice (173-179).

Free Will is emphasized in Jesus's humanity, with Azariah explaining that the Father did not apply coercion to the Incarnate Son, treating Him like every other man (173-179).

Incarnation is explained as the means by which the Word took on human nature to be the Savior, joining the nature of Man to the perfection proper to God (173-179).

Lamb of God is the title given to Jesus as the spotless host immolated for all, worthy to receive power, divinity, wisdom, fortitude, and honor (173-179).

Love of Sacrifice is identified as the highest form of love, through which the Lamb is given the scepter of King of Kings (173-179).

Redemption is explained as the restoration of order disturbed in Eden, requiring a God to placate God (173-179).

Sacrifice is identified as the means by which one shares in Christ's glory, with Azariah teaching that whoever wants true glory must love sacrifice (173-179).

Will of Man is emphasized in Jesus's humanity, with Azariah explaining that Jesus remained Holy and Faithful by His own free will (173-179).

41. Christ's Replies To Textual Criticisms179

Creation of Souls is explained by Jesus, who clarifies that souls do not pre-exist but are created by God from time to time and infused into the body (179-189).

Free Will is emphasized as the gift through which man chooses good or evil, with Jesus teaching that God respects human freedom and does not force the will (179-189).

Grace is described as the union of the soul with God, which gives the soul supernatural divinization through both Origin and Grace infused in Baptism (179-189).

Individual Judgment occurs in an atom of an instant when the soul leaves the flesh and finds itself immediately before the Divinity (180-181).

Inspiration of Scripture is explained by Jesus, who teaches that the inspired writer has God as the author, with God illuminating, moving, and assisting (183-184).

Mary Most Holy is described as the new Eve who knows God more than Eve, the Immaculate One who contains the Trinity (187-188).

Memory of Souls is explained as the natural inclination towards God that every soul possesses from its creation, allowing it to perceive Truth (184-187).

Soul is described as the spiritual blood of eternal God, alive in man, making him immortal, powerful, and holy as long as it is joined to God by Charity (184-185).

42. SEPTUAGESIMA SUNDAY189

Apostolate is described as the work of the Christian athlete, with Azariah teaching that the Christian's life is the spiritual life of an athlete competing for an eternal prize (189-193).

Free Will is emphasized in the teaching that man must want Heaven, with Azariah explaining that God leaves free will for man to want salvation (189-193).

Heroism is required of saints, with Azariah teaching that saints are heroes who, in one way or another, live heroically (190-191).

Love is identified as the means to conquer Love, the prize and eternal crown of spiritual fighters (189-193).

Predestination is explained as not a free gift granted to all men but a conquest made by those who persevere in justice (189-193).

Quietism is condemned as a degeneration of the spirit called to an extraordinary journey, where one believes salvation is assured without struggle (191).

Running the Race is used by Azariah as a metaphor for Christian life, with instruction not to run haphazardly but with secure norms (189-193).

Will of Man is identified as the necessary component for salvation, with Azariah teaching that God helps but man must want Heaven (189-193).

43. The Temptation Of Christ: A Reply To Objections... 194

Free Will is emphasized in Jesus's explanation of temptation, with Jesus teaching that man is free to yield or not yield, and consent makes the sinner (194-213).

Incarnation is explained as the Word taking on human nature to be the Redeemer, becoming like men in all things except sin (194-213).

Jesus's Temptation is discussed in depth, with Jesus explaining that He was tempted in every way like men but without sin, and that temptation is not sin but consent makes it so (194-213).

Lucifer's Fall is compared to Adam's sin, with Jesus explaining that Lucifer's pride and refusal to adore the Incarnate Word led to his damnation (207-210).

Original Sin is analyzed through the story of Adam and Eve, with Jesus explaining that temptation became sin when they consented (207-210).

Purity is described as the means by which Jesus remained untouched by temptation, with His purity extinguishing the fire of lust (210-213).

Satan's Temptation of Jesus is described in detail, with Satan first tempting Jesus with impurity, then with hunger and pride (194-213).

Will of Man is identified as the determining factor in whether temptation becomes sin, with Jesus teaching that He did not sin because He did not want to (194-213).

44. Lesson 1 [*Predestination Of The Son Of God.*]..... 214

Free Will is emphasized in Jesus's human nature, with the Holy Spirit teaching that Jesus had free will as Man and used it to be perfect (214-216).

Incarnation is explained as the Word taking on human flesh without destroying or pausing the union between Father and Son (214-216).

Mary is described as the womb of God who gave birth to the Son of God, the purest water from an enclosed fountain (214-216).

Predestination of the Son of God is explained through His divine nature, human nature, and spontaneous resurrection (214-216).

Resurrection is identified as the means by which Jesus declared Himself Son of God through His spontaneous rising from the dead (216).

Will of Man is emphasized in Jesus's humanity, with the Holy Spirit teaching that Jesus did not sin because He did not want to sin (214-216).

45. Lesson 14 *[She Contained The Trinity.]*.....217

- Free Will** is emphasized in Mary's response to God, with the Holy Spirit teaching that She reciprocated God's will with Her free will, wanting to walk in His presence and be perfect (217-220).
- Mary** is described as the Ark who contained the Trinity and the Word Incarnate, and now contains God as She is contained by Him (217-220).
- Original Sin** is referenced as the inheritance that affects all men except Mary, who was preserved from it (217-220).
- Spirit of God** is described as filling the whole world from always and forever, moving over the waters at Creation (217-220).
- Trinity** is explained as the inseparable Trine-Unity, where One is, the Others are also (217-220).
- Will of Man** is exemplified in Mary, who used Her free will to always walk in the presence of God and be perfect (217-220).

46. Lesson 15 *[Contemplate The Christ, Your Salvation.]*.....220

- Creation** is described as an ascending scale from chaos to perfection, with minerals, plants, animals, and finally man as the synthesis of all preceding kingdoms (220-223).
- Free Will** is emphasized as the gift that distinguishes man from animals, with the Holy Spirit teaching that man is free to will and can do anything he wills (220-225).
- Grace** is described as the union of the soul with God, which gives man the capacity to be a son of God and heir to Heaven (220-225).
- Incarnation** is explained as the union of divine and human nature in Jesus, making Him the compendium of triple Love (223-225).
- Jesus as Compendium** is taught as the summary of what the Trinity is, the point where divine and human nature meet (223-225).
- Man** is described as the true link of conjunction between Earth and Heaven, the being in whom matter is the tabernacle for the spirit (222-223).
- Soul** is identified as what distinguishes man from animals, making him a god above all other created beings (222-223).
- Will of Man** is emphasized as the means by which man can reach perfection, using the freedom God has given him (220-225).

47. *[Not Even God Himself Violates: Free Will.]*.....225

- Free Will** is emphasized as the gift that not even God violates, with Jesus teaching that He cannot accept an offering that goes against His will (225-226).
- Mercy of God** is shown through Jesus's desire to give the Word to the people so they will not faint, even as the wave of hatred advances (225-226).
- Sacrifice** is offered by the visionary, who offers her life and renunciation of seeing the Work published if communists do not win, but Jesus refuses this offering (225-226).

Satan's War is described as the wave of hatred against the teaching and militant Church, with the Serpent vomiting water to sweep away the Woman (225-226).

Work (The) is identified as the Word of Life that Jesus wants given to the people to keep them alive in the faith (225-226).

Will of God is presented as something other than the visionary's wishes, with Jesus explaining that He cannot accept offerings contrary to His will (225-226).

48. Lesson 23 [*The Apple... Was Also The Symbol.*].....226

Creation is explained as the work of God who put chaos in order, with man created directly by God on the sixth day, not through evolution (226-246).

Evolution is rejected as a theory that contradicts the truth of man's creation by God, with the Holy Spirit explaining that man was created perfect and fell through sin (226-246).

Free Will is emphasized as the means by which man chose to sin, with Adam and Eve freely disobeying God rather than being forced (226-246).

Grace is described as the gift lost through original sin and restored through Christ, giving man the capacity to be a child of God (226-246).

Mary is presented as the Woman whose faithfulness repaired what Eve's unfaithfulness destroyed, giving birth to Life (226-246).

Original Sin is analyzed in depth, with the Holy Spirit explaining that Adam and Eve were tested and fell through their own free will (226-246).

Redemption is described as the restoration of Grace through Christ, who repairs what the first man sinned (226-246).

Will of Man is identified as the cause of sin and the means by which man can return to God through repentance (226-246).

49. Lesson 24 [*The Law Is Spiritual.*].....246

Free Will is emphasized as the means by which man must choose salvation, with the Holy Spirit teaching that God leaves man free to want his eternal future (246-258).

Heroism is required of the predestined, with saints being heroes who live heroically in the manner proposed by God (246-258).

Law is described as spiritual, with the Holy Spirit explaining that the whole Law rests on love and lives for love (246-258).

Love is identified as the greatest virtue, with the Holy Spirit teaching that love is easier than adoration, fear, or prohibition (246-258).

Predestination to Glory is explained as not a free gift granted to all but a conquest made by those who persevere in justice (246-258).

Quietism is condemned as the degeneration of a spirit called to an extraordinary journey, where one believes salvation is assured without struggle (246-258).

Will of Man is identified as the determining factor in whether one reaches glory or damnation (246-258).

50. *Lesson 25 [Faith, Hope, And Charity Allow The Carnal Man To Follow The Spiritual Law.].....258*

- Baptism** is described as the sepulchre of original sin and the womb from which a new, innocent, holy, and divinized creature emerges (258-259).
- Faith, Hope, and Charity** are identified as the means by which the carnal man can follow the spiritual law and attain glory (258-267).
- Free Will** is emphasized as the gift through which man can become a god in the Kingdom of God, with the Holy Spirit teaching that love and repentance are the baptism of desire (258-267).
- Love** is described as the gift of gifts, the means to maintain Grace, develop virtues, and attain the ultimate goal (258-267).
- Martyrdom** is redefined as not only bloody martyrdom but also the suffering of temptation and the struggle against Satan (258-267).
- Sorrow** is described as the eighth sacrament and the ninth beatitude, making man a victim who continues the divine Sacrifice (258-267).
- Will of Man** is emphasized as the means by which love can be made active, sufficient to obtain predestination to Grace and Glory (258-267).

51. *[The Adversary Rev 12:4 Is Starting His Work Of Destruction.].....268*

- Church** is described as being damaged not by external enemies but by the Church itself, with Jesus explaining that the abomination at its heart cannot be defeated because free will is sacred (268-269).
- Free Will** is emphasized as sacred to God, with Jesus explaining that He cannot defeat the abomination within the Church because the free will of every man is sacred (268-269).
- Judas Iscariots** of the present time are identified by Jesus as those who cause suffering, with the need for victims to placate the Father's anger (268-269).
- Marian Pentecost** is referenced as something promised by enlightened souls, with Jesus confirming that where hearts are touched by grace, it can only be through Heaven (268-269).
- Weeping Statues** are discussed in the context of Bishop Mignone's decree, with Jesus explaining that appearances involving conversions of the soul can only be through Heaven (268-269).

52. *[Predestination.].....269*

- Free Will** is emphasized as the means by which man must want to reach Heaven, with Jesus explaining that God knows from eternity who will be saved but man must choose (269-270).
- Grace** is described as the supernatural help that the Eternal Father gives every creature, with man needing to use it to reach Heaven (269-270).
- Predestination** is explained as God's knowledge from eternity of those destined to glory, but man must use his free will to reach that goal (269-270).

Will of Man is identified as the determining factor in salvation, with Jesus teaching that no one can be sure to have merited glory until their journey is finished (269-270).

53. Special Help From Jesus. The Two Passions270

Free Will is referenced in the context of special help from Jesus, with the text noting that man's free will remains central to the relationship between God and His ministers (270).

Pride is identified as a chain that enslaves even the free will and judgment of the soul and mind, with many among Jesus's own ministers being slaves of their pride (270).

54. The Frustrations Of God's Work.....270

Free Will is emphasized as the reason God does not do violence to man's will, with Jesus explaining that He waits for conversion as long as man is on earth (270-272).

Hypocrisy is condemned in those who say "If it is the work of God, God will take care of it," with Jesus explaining this is a challenge to Charity, Wisdom, and Justice (270-272).

Judgment is promised for the obstinate and tempters of the Lord, with Jesus stating there will be first and second Judgment (270-272).

Sins against the Holy Spirit are referenced as unforgivable, with Jesus warning that those who oppose the Work commit such sins (270-272).

Work (The) is identified as a work of the Holy Spirit, with Jesus defending it against those who say God must take care of it (270-272).

55. The Apocalypse Of St. John The Apostle273

Apostolate of the Priest is described as extending beyond daily Mass and Confession to approaching families, bearing the word of God where people do not go to church (273-280).

Charity is identified as the essence of Christianity, with the teaching that if there is no charity, Christianity is extinguished and replaced by selfishness (273-280).

Church is described as a Mother who must provide her children with the salts keeping spiritual life whole and strong (273-280).

Free Will is referenced in the context of defections among the angelic host, First Parents, and Judas Iscariot, with the teaching that man is sometimes imperfect (273-280).

Holiness of Members is described as the means by which the Church triumphs, with holy members expanding to elevate others (273-280).

Lay Apostolate is described as a great force that penetrates readily everywhere, approaching those perverted by party chiefs (273-280).

Missionary Lands are identified as not only Africa and Asia but also Europe and Italy, with every town and parish a missionary zone (273-280).

Salt and Light metaphor is used to describe the role of apostles, who must be salt to season and light to illuminate (273-280).

56. Lesson 27 [*The Law Of The Spirit Has Not Suppressed The Law Of Free Will.*]280

Christian Life is described as love, with the Holy Spirit teaching that love gave the commandments to Christians and the love of Christians makes true fulfillment possible (280-283).

Free Will is emphasized as not suppressed by the law of the spirit, with the Holy Spirit explaining that free will and fomenters are a holy danger given to allow merited reward (280-283).

Hypocrisy is condemned in those who bear the exterior sign of the Christian but do not have Christian life in their hearts, like the ancient Pharisees (280-283).

Judas Iscariot is presented as an example of one who mixed concupiscent appetite with the Sacrament, signing his decree of eternal death (280-283).

Law of the Spirit is described as freeing from sin through Jesus Christ, but not suppressing free will (280-283).

Love is identified as the spiritual movement infused by God, which cannot be tasted by those in whom the flesh dominates (280-283).

Wisdom of the Flesh is described as death, with those who serve both God and Mammon believing themselves wise (281-282).

57. Lesson 29 [*Man Can Do Anything That He Wills. Good As Well As Evil.*]283

Free Will is emphasized as the means by which man conquers the situation that attracts him most, with the Holy Spirit teaching that every action derives from the origin of his will (283-285).

Good Will is identified as the essential condition for Christ's coming to give its fruits, with the angelic word on Bethlehem proclaiming peace to men of good will (283-285).

Intellect is described as capable of distinguishing good from evil and helping man follow the divine Law (283-285).

Law of the Spirit is contrasted with the wisdom of the flesh, which is enemy to God (283-285).

Original Sin is referenced as the source of consequences that remain even after Redemption (283-285).

Will of Man is described as the determining factor in whether one does good or evil deeds (283-285).

58. Lesson 33 [*...The Immeasurable Vanity Of Wanting*]

Creation is described as subjected to futility, with the Holy Spirit explaining that God subjected creation to the test knowing man would sin, but preordained the means of salvation (286-288).

Evolution is rejected as a theory against the truth of man's creation, with the Holy Spirit explaining that God created man directly and perfectly (286-288).

Free Will is emphasized as the means by which man was tested, with God respecting man's freedom and preordaining redemption (286-288).

Grace is described as the sun of the soul, missing after original sin but restored through Christ (286-288).

Man is described as the true link of conjunction between Earth and Heaven, created on the sixth day as the masterpiece of creation (286-288).

Original Sin is described as the cause of man's descending evolution from perfection to imperfection (286-288).

Predestination is explained as God's eternal knowledge of man's destiny, with God preordaining the means of salvation before creation (286-288).

59. Lesson 35 [*...God The Holy Spirit...Nourishes You...*]

Holy Spirit is described as helping weaknesses, giving Himself with immensity of light and power, and communicating knowledge of God (288-291).

Inspiration is described as a divine touch that turns on lights, a caress that awakens love, a kiss that allows tasting the flavor of God (288-291).

Love is identified as the means by which man transforms from man into child of God, imitating the Father who works in mystery (288-291).

Prayer of the Spirit is described as the help of all help, with the Spirit praying with and for man (288-291).

Transformation of man into child of God occurs through docile adherence to the Spirit's inspirations (288-291).

Will of Man is emphasized as needing docile adherence to the Spirit's inspirations for transformation (288-291).

60. Lesson 36 [*All Things Turn To Good To Whomever Loves God...*]291

All Things Turn to Good for those who love God, with the Holy Spirit teaching that God predisposes all things to be means of good for His saints (291-293).

Election is explained as God's knowledge of those who will transform themselves in the likeness of Christ through love and obedience (291-293).

Free Will is emphasized as the means by which man can use divine gifts justly or not, with God not preventing man from using them (291-293).

Judgment Day is described as revealing that many thought not elected will be on the right side, while many thought certain co-heirs will be on the left (291-293).

Love is identified as the measure of resemblance to Christ, with those who do not live in love not being brothers of Christ (291-293).

Predestination is explained as God's call, with those called not remaining deaf but following with heroism (291-293).

Will of Man is emphasized as the means by which one must operate to put divine gifts to work (291-293).

61. **Lesson 38 [True Christians Must Have The Same Sentiments Of Paul.].....293**

- Apostolate** is described as requiring true Christians to have the same sentiments as Paul, sacrificing themselves for separated brothers (293-297).
- Charity** is exemplified by Paul's willingness to be separated from Christ for his brothers' sake, showing perfect love for neighbor (293-297).
- Children of the Flesh vs. Children of God** are distinguished by the Holy Spirit, with children of the promise accounted as descendants (293-297).
- Free Will** is identified as the deciding factor in whether one becomes a child of the flesh or child of God (293-297).
- Israel** is discussed in terms of those who are truly Israelites versus those who are children of the flesh (293-297).
- Paul** is presented as an example of perfect charity, willing to sacrifice himself for his brothers' salvation (293-297).
- Will of Man** is emphasized as the determining factor in spiritual lineage, with Ishmael and Esau as examples of those who lost their birthright (293-297).

62. **Lesson 39 [No One Can Make Observations Or Place Impositions On God.].....297**

- Free Will** is emphasized as the means by which man can become a child of God, with the Holy Spirit teaching that God respects man's freedom (297-301).
- God's Justice** is defended against those who question His actions, with the Holy Spirit explaining that no one can make observations or impositions on God (297-301).
- Love** is identified as the greatest likeness and image with God, with the Holy Spirit teaching that loving enemies makes one a child of the Most High (297-301).
- Mercy of God** is described as eternal, existing even before man lived, with the Holy Spirit explaining that God's mercy and compassion are infinite (297-301).
- Predestination** is discussed in the context of God's eternal knowledge of man's destiny, with the Holy Spirit explaining that God draws good from everything (297-301).
- Redemption** is described as the measure of divine love, drawn from the sin of Adam (297-301).
- Will of Man** is identified as the means by which one draws good from all that God does (297-301).

63. **Lesson 40** *[Has He Not Given, Equally To All,
An Intellect In Order To Understand, A Heart In
Order To Love, A Conscience In Order To See
Good And Evil?]*301

Free Will is emphasized as the means by which man can choose good or evil, with the Holy Spirit teaching that God does not force man's will (301-304).
God's Justice is defended against accusations that He created man weak, with the Holy Spirit explaining that God gave all men intellect, heart, conscience, and soul (301-304).
Imitation of Christ is presented as the response to suffering, with the Holy Spirit teaching that no one was tested more than Christ (301-304).
Mercy of God is described as waiting for repentance, with the Holy Spirit explaining that God draws good from everything (301-304).
Sorrow is described as coming from man, not from God, with the Holy Spirit teaching that man is the cause of his own sufferings (301-304).
Will of Man is identified as the determining factor in whether one imitates Christ or blames God (301-304).

64. **Lesson 42** *[Jesus, The Redeemer Of All Those
With A Just Will And Spirit...]*305

Gentiles are described as those who did not seek justice but embraced it when known, becoming Christians with heroism of faith (305-309).
Israel is described as having the word of justice but not the spirit, rejecting Christ and persecuting His servants (305-309).
Jesus as Cornerstone is described as the stone rejected by Israel that became the cornerstone, with those going against it being shattered (305-309).
Justice is contrasted between Gentiles who obtained it through faith and Israel who did not because they sought it through works (305-309).
Pharisees are described as rigorists on the outside but whitewashed tombs filled with rottenness inside (305-309).
Predestination is described as God's call to all men, with those who believe and practice justice attaining salvation (305-309).
Sign of Contradiction is Jesus's role as the stone that causes ruin and resurrection (305-309).

65. **Lesson 44** *[And If Someone Will Not Want To
Listen To Him, Nor Listen To My Word Which He
Will Speak In My Name, I Myself, Will Require*

Beatitudes are described as the blessings for those who are poor in spirit, meek, afflicted, hungry for justice, merciful, pure of heart, peaceful, and persecuted (311-313).

Free Will is emphasized as the means by which man can become a child of God, with the Holy Spirit teaching that God does not force man's will (309-314).

Israel's Condemnation is described as the result of rejecting the Word of God, with the prophecy of Moses fulfilled in Christ (309-314).

Justice is described as coming from fulfillment of the Law, with the Holy Spirit teaching that the word of God was very close to Israel (309-314).

Mercy of God is described as infinite, with the Holy Spirit teaching that God draws good from everything (309-314).

Persecution is described as a means of martyrdom for the servants of God, with refined astuteness used by the world (309-314).

Prophecy of Moses is cited as the basis for Israel's obligation to listen to Christ (309-314).

66. Lesson 45 *[If God Is Justice, He Is Also Mercy.]*314

Free Will is emphasized as the means by which man can choose to accept or reject God's grace, with the Holy Spirit teaching that God does not force man's will (314-317).

Gentiles are described as receiving the grace that Israel rejected, with their crime becoming wealth for the Gentiles (314-317).

Israel's Rejection is described as not total or perpetual, with a remnant of just ones preserved (314-317).

Mercy of God is described as infinite, with the Holy Spirit teaching that if God is Justice, He is also Mercy (314-317).

Remnant of Israel is described as those who did not bow before idols and who came to the King of kings (314-317).

Will of Man is identified as the means by which one becomes a child of God, with the Holy Spirit teaching that good will is necessary for miracles (314-317).

67. *[Go And Atone.]*318

Free Will is emphasized as the gift God does not disregard, with Jesus teaching that He limits Himself to indicating what is best done to merit His blessing or punishment (318-319).

Judgment is described for those who misuse free will, with Jesus teaching that they will be condemned to Purgatory until the end of time (318-319).

Purgatory is described as a more tormented place than Limbo, where those who obstruct God's work will expiate their guilt (318-319).

Work (The) is described as the Word of Life that Jesus wants given to the people, with those who reject it facing judgment (318-319).

68. *[Our Will Is Free To Accept Or Reject...]*319

Free Will is emphasized as the means by which man can accept or reject the advice of conscience, with the Holy Spirit teaching that the will is free to accept or reject (319-321).

Immortality of the Soul is described as the result of God creating the soul immortal for love, so that created spirits faithful to Him would give love forever (319-321).

Law of Conscience is described as the voice of God resounding in every man, engraved in the soul (319-321).

Soul is described as spiritual, cannot be divided or cut, therefore cannot die, created immortal and for the purpose of possessing and enjoying God (319-321).

Will of Man is described as free to accept or reject the advice of conscience, with punishment for those who trample on the instinctive yearning for good (319-321).

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Compiler's Foreword

I was interested in Heaven's commentary on the Christian Mysteries, one of which is man's "free will." What is the will? What does freedom mean? Some say, the will of man can be overcome by God, as "no one can resist His Will," one of the many arguments against the **will's freedom**. At bottom, is man's will really free? How should man use it? What's its purpose? What is God's Will regarding ours? Every action of God and his spiritual creatures (men and angels) begins with the will to act or not act.

The compiler searched for what Jesus and others had to say about it and compiled every reference he could find for "free will" in the English translations of the Works of Maria Valtorta, the Italian victim soul that Jesus Christ had chosen as his "Spokesman." Those textual and contextual references are compiled herein and show the terms **free will**, and their corollaries, **good will**, **ill will**, and **will power** in bold, underlined font. The words **want**, **desire**, and **desiring**, and the like, also associated with **willing**, are highlighted as well for reference.

If the compiler had included all the extracts referring to man's will, or alluding to human or Divine behaviour governed by the will, he would have had to quote much of the entire suite of published works. What is extracted is a thorough enough treatment.

The extracts taken from the "The Gospel as Revealed to Me" (abbrev. Gospel) and "The Poem of the Man-God" (Poem) are recited in the chronological order of occurrence during Jesus' mission of evangelization under Part I in the table of Contents. Recitations of the other works are arranged in calendric order as the visions or dictations were received by Maria as listed in Part II of the contents.

Some extracts are rather long, but they provide the necessary context for best understanding man's will and its place in our spiritual makeup and destiny. The compiler chose not to narrow the speaker's dictations in the interests of making the compilation overly compact.

The “free will” excerpts have been compiled as accurately as possible, including footnotes from the originals that have been renumbered herein. The compiler has added editorial notes in italicized brackets, [...], and as *entire italicized footnotes*. Partially italicized body texts and footnotes and non-italicized bracketed information show as found in the originals.

The section headings found in the Contents, are taken directly from Maria’s referenced books’ table of contents or supplied by the compiler in *[bracketed italics]* if unavailable.

Why Maria, and why now? Jesus introduces us to the answers by saying, at the end of “Gospel...” (“Poem”), under the heading, *The Reasons for the Work. Farewell to the Work.*:

“ ...
“*The reasons that have induced Me to enlighten and dictate episodes and words of Mine to little John [Maria Val-torta] are, in addition to the joy of communicating an exact knowledge of Me to this loving victim-soul, manifold.*

“*But the moving spirit of all of them is My love for the Church, both teaching and militant, and My desire to help souls in their ascent towards perfection. The knowledge of Me helps to ascend. My Word is Life.*”¹

“ ... ”

Anonymous

Compiler

February 14, 2025

St. Valentine, Priest and Martyr

¹ Gospel, Vol. 10, April 28, 1947, p. 541 (Poem, Vol. 5, p. 946).

Free Will

Part I: From “The Gospel as Revealed to Me”

1. Introduction: God Wanted A Spotless Womb.²

Jesus orders me: «Take a completely new notebook. Write down on the first page what I dictated on August the 16th. She will be spoken of in this book.»

I obey and I write.

16th August 1944.

Jesus says:

«Today write only this. Purity has such a value, that the womb of a creature can contain the Uncontainable One, because She possessed the greatest purity that a creature of God could have.

The Most Holy Trinity descended with Its perfections, inhabited with Its Three Persons, enclosed Its infinity in a small space. But It did not debase Itself by doing so, because the love of the Virgin and the will of God widened this space until they rendered it a Heaven. And the Most Holy Trinity made Itself known by Its characteristics:

The Father, being once again the Creator of the creature, as on the sixth day of Creation, had a real, worthy daughter fashioned to His perfect image. The

² *Gospel, Vol. 1, August 22, 1944, p. 13 (1. Poem, Vol. 1, p. 7)*

mark of God was impressed so completely and exactly on Mary, that only in the Firstborn was it greater. Mary can be called the Second-born of the Father because, owing to the perfection granted to Her and preserved by Her, and to Her dignity of Spouse and Mother of God and Queen of Heaven, She comes second after the Son of the Father and second in His eternal thought, which ab aeterno [*Latin: from eternity*] took delight in Her.

The Son, being also “Her Son,” did teach Her, by the mystery of Grace, His truth and wisdom, when He was but an Embryo, growing in Her womb.

The Holy Spirit appeared amongst men, for an anticipated prolonged Pentecost: Love for “Her Whom He loved,” Consolation to men because of the Fruit of Her Womb, Sanctification on account of the Maternity of the Holy One.

God, to reveal Himself to men in the new and complete form, which starts the Redemption era, did not select for His throne a star in the sky, nor the palace of a powerful man. Neither did He want the wings of angels as the base of His feet. He wanted a spotless womb.

Also Eve had been created spotless. But she wanted to become corrupt of her own free will. Mary, Who lived in a corrupt world -- Eve was in a pure world -- did not wish to violate Her purity, not even with one thought remotely connected with sin. She knew that sin exists. She saw its various and horrible forms and implications. She saw them all, including the most hideous one: deicide. But She knew them solely to expiate them and to be, forever, the Woman who has mercy on sinners and prays for their redemption.

This thought will be the introduction to other holy things that I will give for your benefit and the welfare of many people.»

96. At Bethsaida, Jesus Preaches To The Crowd Standing On A Boat And Rejects The Accusation Of Having Cured The Beauty Of Korazim On A Sabbath.³

3rd February, 1945

⁴Jesus is at Bethsaida. He is speaking standing on the boat which has taken Him there and is now almost beached, tied to a pole of a little rough pier. Many people, sitting in a semicircle on the sand, are listening to Him. Jesus has just started His speech.

«... and I see here also you people of Capernaum love Me, because you have followed Me, neglecting your business and comforts to hear the words that teach you the truth. I am aware that your behavior causes you to be insulted

³ Gospel, Vol. 2, February 3, 1945. p. 118 (**96**. Poem, Vol. 1, p. 506)

⁴ This extract does not contain the words “free will,” but addresses the conditions for man’s freedom from sin and Satan.

and may also do you social harm, worse than any financial loss, which may be the consequence of your neglecting your business. I know that Simon, Eli, Uriah and Joachim are against Me. Now they are against Me, in future they will be My enemies. And as I do not wish to deceive anyone, neither do I wish to deceive you, My faithful friends, I tell you that the mighty ones in Capernaum will make use of all means to harm Me, to make Me suffer, to defeat Me by isolating Me... They will throw out innuendos as threats and insults as slander. The common enemy will make use of everything to snatch souls from Christ and take possession of them. I tell you: who perseveres will be saved; but I also tell you that he who loves his life and welfare more than eternal salvation, is **free** to go away, to leave Me and take care of his petty life and temporary welfare. I will not hold anybody back.

Man is **free**. I have come to make him more **free**. **Free** from sin, and that concerns the spirit. And **free** from the chains of a distorted oppressive religion, which with torrents of words, clauses and precepts suffocates the true word of God, a word which is clear, short, light, easy, holy and perfect. I have come to sieve consciences. I gather My corn on the threshing-floor, and I thresh it with the doctrine of sacrifice, and I sift it with the sieve of its own will. The light useless chaff, sorghum, vetch, darnel will be blown away and will fall heavy and harmful, and will be eaten by birds, and only the pure, selected, solid good corn will enter My granary. The corn: the saints.

Satan has challenged the Eternal Father for centuries. Elated with his first victory over man, Satan said to God: "Your creatures will be mine forever. Nothing, not even punishment, not even the Law You **want** to give them, will enable them to earn Heaven, and that Abode of Yours, from which You expelled me, me, the only intelligent being in Your creation, will remain empty, useless and sad, like all useless things." And the Eternal Father replied to the Cursed One: "You will be able to do that as long as your poison is the only thing to rule over man. But I will send My Word and His word will counteract your poison, it will restore hearts to health, curing them of the madness with which you made them wicked, and they will come back to Me. Like lost sheep that find the shepherd, they will come back to My Fold and Heaven will be filled with souls. I made it for them. And you will be grinding your horrible teeth, out of powerless fury, down there in your horrid kingdom, a cursed prisoner, and the stone of God will be turned over on you and sealed by the angels and darkness and hatred will be with you and with your followers, while Mine will enjoy light and love, songs and beatitude and infinite, eternal, sublime **freedom**." And Mammon with a burst of sneering laughter swore: "And upon my Gehenna I swear that I will come when it is time. I will always be present wherever Your evangelized people are and we shall see whether I or You is the winner."

Satan, of course, lays snares for you, to sift you. And I also circumvent you to sift you. The contestants are two: I and he. You are in the middle. The

duel of Love and Hatred, of Wisdom and Ignorance, of Good and Evil is over you and around you. I am sufficient to ward off any wicked blow against you. I come between the satanic weapon and you and I am willing to be wounded in your stead, because I love you. But you must ward off your internal blows, with your will, running towards Me, following My way which is Truth and Life. Who is not desirous of Heaven will not possess Heaven. Who is not suitable to become a disciple of Christ, will be like light chaff, that will be blown away by the wind of the world. Who is Christ's enemy is pernicious seed that will grow in the satanic kingdom.

...»⁵

116. At Gethsemane, The Secret Night Conversation With Nicodemus.⁶

...⁷

«Master, here is Nicodemus» says John going in first.

They greet one another, then Simon takes John and goes out of the kitchen, leaving the two alone.

«Master, forgive me if I wanted to speak to You in secret. I do not trust many people with regard to You and myself. I am not acting entirely out of cowardice. It is also prudence and the desire to be of greater assistance to You, than if I belonged to You openly. You have many enemies. I am one of the few here who admire You. I sought Lazarus' advice. Lazarus is powerful by birth, he is feared because he stands high in the favour of the Romans, he is just in the eyes of God, he is wise by matured talent and learning, he is a true friend of Yours and mine. Those are the reasons why I wanted to speak to him. And I am happy that he came to the same conclusion as I did. I informed him of the last... discussions at the Sanhedrin about You.»

«The last accusations. Tell the plain truth.»

«The last accusations. Yes, Master. I was about to say: “Well, I am one of His followers, too” so that at least one would be in Your favour in that assembly. But Joseph, who was beside me, whispered: “Be quiet. Do not let us disclose our thoughts. I will explain later.” And when we came out he said: “It is better that way. If they know that we are His disciples, they will keep us in the dark about their thoughts and decisions, and will be able to harm Him and us. If, instead, they think that we are only inquiring into His life, they will not resort to subterfuges.” I realised that he was right. They are so... wicked! I also

⁵ The rest regarding the conversion and cleansing of the prostitute, the “beauty of Korazim,” and Bethsaida’s need for its own cleansing is omitted.

⁶ Gospel, Vol. 2, February 24, 1945, p. 258 (**116**. Poem, Vol. 1, p. 621)

⁷ The vision begins with Jesus discussing various topics with the apostles, not recited herein.

have my interests and my duties... and Joseph has his... You understand, Master...»

«I do not reproach you in any way. I was saying that to Simon, before you came here. And I have decided to go away from Jerusalem.»

«You hate us because we do not love You!»

«No. I do not hate even My enemies.»

«You say so. It is true. You are right. How sorrowful for me and Joseph! And Lazarus? What will Lazarus say, who today had decided to let You leave this place and go to one of the houses he owns in Zion. Lazarus is a very wealthy man. A large part of the town belongs to him as well as much land in Palestine. His father, to his own wealth and to Eucheria's, who belonged to Your tribe and family, added the reward of the Romans to their faithful servant, and he bequeathed a very large heritage to his children. And what matters more, a veiled but potent friendship with Rome. Without it, no one would have saved the household from abuse, after Mary's disgraceful behaviour, her divorce, which was granted to her only because of her position, her licentious life in that town which is his domain, and in Tiberias, the elegant brothel which Rome and Athens have turned into a prostitution bed for many of the chosen people. Truly, if the Syrian Theophilus had been a more convinced proselyte, he would not have given his children the Hellenistic upbringing which kills so much virtue and disseminates so much voluptuousness, and which, imbibed and expelled without any consequence by Lazarus and especially by Martha, infected and proliferated in the dissolute Mary and made her the disgrace of her family and of Palestine! No, without the powerful shelter of the favour of Rome, they would have been anathematised more than lepers. But since the situation is such, take advantage of it.»

«No. I am going to withdraw. Who wants Me will come to Me.»

«I should not have spoken!» Nicodemus is depressed.

«No. Wait and be convinced» and Jesus opens a door and calls: «Simon! John! Come here.»

The two disciples rush in.

«Simon, tell Nicodemus what I was saying to you when he arrived.»

«That the shepherds are sufficient for the humble people, Lazarus, Nicodemus and Joseph with Chuza for the mighty ones and that You are going away from Jerusalem without leaving Judaea. That is what You were saying. Why do You ask me to repeat it? What has happened?»

«Nothing. Nicodemus is afraid I might be going away because of what he told Me.»

«I told the Master that the Sanhedrin is more and more hostile, and that He ought to put Himself under Lazarus' protection. He protected your property because Rome is on his side. He would protect also Jesus.»

«It is true. It is good advice. Although my caste is disliked also by Rome, a word of Theophilus saved my property during my proscription and my leprosy. And Lazarus is very friendly to You, Master.»

«I know. But I have decided. And I do what I said.»

«We are going to lose You, then!»

«No, Nicodemus. Men of all sects go to the Baptist. Men of all sects and positions will be able to come to Me.»

«We came to You because we knew that You were greater than John.»

«You may still come. I will be a solitary rabbi like John, and I will speak to the crowds willing to hear the voice of God and capable of believing that I am that Voice. And the others will forget Me. If they are at least capable of that.»

«Master, You are sad and disappointed. And You are right. Everybody listens to You. And they believe in You so much that they obtain miracles. Even one of Herod's men, whose natural goodness must be corrupted by that incestuous court, even Roman soldiers believe in You. Only we in Zion are so hard... But not everybody. You know... Master, we know that You have come from God, that You are His doctor, and there is none greater than You. Also Gamaliel says so. No one can work the miracles that You work unless God is with him. Also learned people like Gamaliel believe that. Why then can we not have the same faith as the humble people of Israel? Oh! Tell me. I will not betray You, even if You should say to me: "I lied to corroborate My wise words with a seal that nobody can deride." Are You the Messiah of the Lord? The Expected One? The Word of the Father, incarnate to teach and redeem Israel according to the Covenant?»

«Are you asking that by yourself, or have others sent you to ask it?»

«By myself, Lord. I have a storm and a torment within me. Contrasting winds and voices. Why do I, a mature man, not have the Peaceful certainty that this fellow has, although he is almost illiterate and a boy, the certainty that gives such a smile to his face, such light to his eyes, such sunshine to his heart? How do you believe, John, to be so certain? Teach me, son, your secret, by means of which you were able to see and understand that Jesus of Nazareth is the Messiah!»

John becomes as red as a strawberry, he then bends his head, as if he were apologising for saying such a great thing, and replies simply: «By loving.»

«By loving! And what about you, Simon, an upright man, on the threshold of old age, you, a learned man, so tried as to be induced to fear deceit everywhere?»

«By meditating.»

«Loving! Meditating! I also love and meditate and I am not yet certain!»

Jesus cuts in saying: «I will tell you the true secret. They knew how to be born again, with a new spirit, **free** from all ties, virgin of all ideas. And they therefore understood God. If one is not born again, one cannot see the Kingdom of God nor believe in its King.»

«How can a grown man be born again? Ejected from his mother's womb, man cannot go back into it. Are You referring perhaps to reincarnation, in which many pagans believe? No, it is not possible of You. In any case it would not be going back into a womb, but a reincarnation beyond time. That is, not now. How?»

«There is but one life of the body in the world and only one eternal life of the soul beyond the world. Now I am not speaking of the flesh and blood, but of the immortal spirit, which is born to true life by means of two things: through water and the Spirit. But the greater is the Spirit, without Whom water is but a symbol. He who has been cleansed through water, must then purify himself through the Spirit and through the Spirit he must become inflamed and shine, if he wishes to live in the bosom of God here and in the eternal Kingdom. Because what is born of the flesh, is and will remain flesh, and dies with the flesh after serving it in its carnal lusts and sins. But what is born of the Spirit is spirit and it lives going back to the Spirit of which it was born, after bringing up its own spirit to the perfect age. The Kingdom of Heaven will be inhabited only by those beings which have reached a perfect spiritual age. Do not be surprised, therefore, if I say: "It is necessary for you to be born again." These two knew how to be born again. The younger subdued the flesh and caused his spirit to revive by putting his ego on the stake of love. All matter was burnt. From the ashes there arose his fresh spiritual flower, a wonderful helianthus that turns towards the eternal Sun. The older one laid the axe of honest meditation to the root of his old way of thinking, he uprooted the old plant leaving only the shoot of **good will**, of which he caused his new thoughts to be born. He now loves God with a new spirit and sees Him. Everybody has his own method of reaching the harbour. Every wind is good providing one knows how to unfurl the sails -- You feel the wind blowing, and according to its direction you can adjust the brails. But you cannot tell where the wind comes from, neither can you call the one you need. Also the Spirit calls and It comes calling and passes by. But only who is alert can follow it. A son knows the voice of his father, the spirit knows the voice of the Spirit of which it was born.»

«How can that happen?»

«You, a teacher in Israel, are asking Me? Do you not know these things? We speak about and witness to what we know and have seen. Now, then, I speak about and witness to what I know. How will you ever be able to believe what you have not seen, if you do not believe the witness I am bearing to you? How can you believe in the Spirit, if you do not believe in the Incarnate Word? I have descended to ascend again and take with Me those who are down here.

Only One descended from Heaven: the Son of Man. And only One will ascend to Heaven with the power to open Heaven: I, the Son of Man. Remember Moses. He raised a serpent in the desert to heal the diseases of Israel. When I am raised, those who are now blind, deaf, dumb, mad, lepers, ill because of the fever of sin, will be cured and whoever believes in Me will have eternal life. Also those who believe in Me, will have that blissful life. Do not bend your forehead, Nicodemus. I have come to save, not to lose. God did not send His Only-Begotten Son into the world so that those in the world might be condemned, but that the world might be saved through Him. In the world I have found all the sins, all the heresies, all the idolatries. But can the swallow flying swiftly over dust soil its feathers with it? No. It only takes along the sad roads of the earth a particle of blue sky, and the scent of the sky, it utters a call to rouse men and make them raise their eyes from the mud and follow its flight which returns to the sky. I do likewise. I have come to take you with Me. Come!... Who believes in the Only Begotten Son will not be judged. He is already saved, because the Son speaks in his favour to the Father and says: "He loved Me." But it is useless to perform holy deeds, if one does not believe. He has already been judged because he did not believe in the name of the Only-Begotten Son of God. Which is My Name, Nicodemus?»

«Jesus.»

«No. Saviour. I am Salvation. Who does not believe in Me, rejects his salvation and is judged by the eternal Justice. And this is the judgement: "Light was sent to you and to the world, in order to save you, but you and men preferred darkness to light, because you preferred evil actions, which were customary to you, to the good actions that He pointed out to you, that you might follow them and be saints." You hated the Light because evil-doers love darkness for their crimes, and you avoided the Light that It might not illuminate your hidden wounds. I am not referring to you, Nicodemus. But that is the truth. And the punishment will be proportioned to the judgement, both for individuals and for communities. With regard to those who love Me, and practise the truth I teach, and are therefore born in their spirits a second time, by a more genuine birth, I say that they are not afraid of the light, on the contrary they go towards it, because their own light increases the light by which they were enlightened, a reciprocal glory that makes God happy in His children and the children in the Father. No, the children of the Light are not afraid of being enlightened. Nay, in their hearts and by means of their deeds they say: "Not I, He, the Father, He, the Son, He, the Spirit, have worked the good in me. Glory be to them, forever." And from Heaven replies the eternal song of the Three Who love one another in their perfect Unity: "Eternal blessing to you, true son of Our will." John, remember those words when the time comes to write them. Nicodemus, are you convinced?»

«Yes, Master, I am. When will I be able to speak to You again?»

«Lazarus will know where to take you. I am going to him before going away from here.»

«I am going, Master. Bless Your servant.»

«My peace be with you.»

Nicodemus goes out with John.

Jesus addresses Simon: «Do you see the work of the power of Darkness? Like a spider, it lays its snares and entangles and imprisons who does not know how to die in order to be born again like a butterfly, so strong as to tear the dark cobweb and go beyond it, carrying on its golden wings pieces of shining network as a souvenir of its victory, like oriflammes and banners taken from the enemy. To die to live. To die to give you strength to die. Come, Simon, and rest. And God be with you.»

It all ends.

174. The Sermon Of The Mount. The Beatitudes. Part Six: Adultery, Divorce And Temptations. Encounter With The Magdalene.⁸

...⁹

Jesus goes back to the crowds, towards the poor people and gives them alms according to His own judgement. Everybody is now happy and Jesus can speak.

«Peace be with you.

I explain the ways of the Lord to you, that you may follow them. Could you follow the path that goes down on the right hand side, and at the same time follow the one on the left hand side? You could not. Because if you take one you must leave the other. Even if the two paths were close together you could not walk any length with one foot in one and one in the other. You would end up by being tired and making a mistake, even if there was a wager. But between the path of God and Satan's there is a great distance, which becomes greater and greater, just like the two paths that come out up here, but as they run down the valley they become farther and farther from each other, as one goes towards Capernaum and the other towards Ptolomais.

Such is life, it bestrides past and future, good and evil. Man is in the centre with his **will power** and **free will**; at the ends, on one side there is God and His Heaven, on the other side Satan and his Hell. Man can choose. Nobody forces him. Do not say to Me: “Satan tempts us” as an excuse for descending towards the low path. Also God tempts with His love, which is very strong, with

⁸ Gospel, Vol 3, May 29, 1945, p. 129 (**174**. Poem, Vol. 2, p. 168)

⁹ All but Jesus' discussion concerning “the two paths” and free will are omitted in this long vision.

His words, which are most holy, with His promises, which are most alluring! Why then should you allow yourselves to be tempted by one only of the two, by the most undeserving one to be listened to? Are God's words, promises, love not sufficient to counteract Satan's poison?

Consider that that is not to your favor. When a man is physically very healthy, he is not immune from contagion, but overcomes it quite easily. Whereas if a man is already ill and consequently weak, he will almost certainly die in the event of catching a new infection, and if he survives, he is more seriously ill than previously because his blood lacks the strength to kill the contagious germs completely. The same applies to the superior part. *If a man is morally and spiritually healthy and strong, you may be sure that he is not free from temptations, but evil does not strike roots in him.* When I hear anyone say to Me: "I approached this man and that one, I read this book and that one, I endeavoured to persuade this person and that one to do good, but in actual fact the evil which was in their minds and in their hearts, the evil which was in the book, entered my heart," I conclude: "Which proves that you had already created within yourself a suitable ground for penetration. Which proves that you are a weakling lacking in moral and spiritual strength. Because we must derive some good also from our enemies. *By watching their errors we must learn not to fall into the same.* An intelligent man does not become the laughing stock of the first doctrine he hears. *A man saturated with a doctrine cannot make room in his mind for any other.* This explains the difficulties met when one endeavours to convince those, who are persuaded of other doctrines, to follow the true Doctrine. But if you admit that you change your mind like a weathercock, I can see that you are thoroughly empty, that your spiritual stronghold is full of breaches, that the dam of your mind is leaking in hundreds of places, through which good water runs out and foul water runs in and you are so stupid and listless that you are not even aware of it and you do not see it. You are a wretch."

Of the two paths, therefore, choose the good one and proceed on it resisting to the allurements of senses, of the world, of science, of the demon. Leave half faiths, compromises, pacts with two people, one opposed to the other, to the men of the world. They, too, should avoid them, if they are honest. At least you, men of God, must shun them. You cannot have them either with God or with Mammon. You must not have them with yourselves either, because they would be of no value. If your actions are a mixture of good and evil, they are of no value whatsoever. The entirely good ones would be cancelled by the bad ones. The evil ones would lead you straight into the Enemy's arms. Therefore do not indulge in them. Be loyal in your service. *No one can serve two masters with two different minds. He will either love one and hate the other or vice versa. You cannot be both of God and of Mammon.* The spirit of God cannot be conciliated with the spirit of the world. The former ascends, the latter descends. The

former sanctifies, the latter corrupts. And if you are corrupt, how can you act with purity? Senses light up in corrupt people and other lusts follow senses.

You already know how Eve was corrupted and how Adam became corrupt through her. Satan kissed the woman's eyes and bewitched them, so that every aspect, so far pure, became impure for her and roused strange curiosities. Then Satan kissed her ears and opened them to the words of a new science: his own. Also Eve's mind **wanted** to know what was not necessary. Then Satan showed her eyes and mind, now awake to Evil, what previously they had not seen or understood, and everything in Eve became sharp and corrupt. And the Woman went to the Man, revealed her secret and persuaded Adam to taste of the new fruit, so beautiful to the eye and so strictly forbidden so far. And she kissed him and looked at him with mouth and eyes already fouled by Satan's gloomy disorder. And corruption penetrated Adam who saw, and through his eyes he craved for what was forbidden and he bit it with his helpmate and fell from such height into mud.

A corrupt person will draw another person to corruption, unless the latter is a saint in the true sense of the word.

Watch your eyes, men. Both the eyes of your bodies and the eyes of your minds. If they are corrupt, they can but corrupt all the rest. The eye is the light of the body. Your thought is the light of your heart. But if your eye is not pure -- because since the organs are subject to thought, a corrupt thought will corrupt also senses everything in you will become obscure, and a seducing haze will create impure phantasms in you. Everything is pure in him who has a pure thought which causes a pure look, and the light of God descends as a master where there is no obstruction of senses. But if out of **ill will** you have accustomed your eyes to disorderly visions, everything will become darkness in you. In vain you will look at the most holy things. In the darkness they will be nothing but blackness and blackness will be the deeds accomplished by you.

Therefore, o children of God, defend yourselves against yourselves. Look after yourselves diligently against all temptations. There is no evil in being tempted. An athlete prepares himself for victory fighting. But it is evil to be overcome because you are not prepared and you are negligent. I know that everything serves as a temptation. I know that defence is exhausting. I know that it is tiring to have to struggle. But think of what you will gain through these things. And for one hour of pleasure, whatever kind it may be, would you like to lose an eternity of peace? What does the pleasure of the flesh, of gold, of thoughts leave you? Nothing. What do you gain by rejecting them? Everything. I am speaking to sinners, because man is a sinner. Well, tell me the truth: after satisfying your senses, your pride, your greed, have you felt fresher, happier, safer? In the hour following your satisfaction, which is always the time of meditation, have you sincerely felt that you were happy? I have never tasted the bread of sensuality. But I will reply in your stead: "No. Languor, unhappiness, uncer-

tainty, nausea, fear, restlessness: that was the juice squeezed out of the hour spent in pleasure.”

But I beg you: while I say to you: “Never do that,” I also say to you: “Do not be inflexible with those who make mistakes.” Remember that you are all brothers, made of one flesh and one soul. Consider that there are many reasons why one is led to sin. Be merciful towards sinners and kindly help them and take them back to God, showing them that the path they have followed is full of dangers for the flesh, the mind and the spirit. Do that and you will receive a great reward... Because the Father Who is in Heaven is merciful to good people and He knows how to give you one hundredfold to one. Now I say to you...»

...¹⁰

243. At Cana In Susanna's House. A Description Of Jesus' Appearance, Attitude And Voice. A Discussion On Possessions And Temptations.¹¹

In the house at Cana the rejoicing for Jesus' arrival is little less than it was at the miraculous wedding. There are no players, no guests, the house is not adorned with flowers and evergreens, there are no tables laid for many guests, nor any steward near the sideboards and the stone jars, full of wine. But love excels everything and it is given in the right form and measure, that is, not to the guest, who is probably also a distant relation, but still a man, but to the Master Guest Whose true Nature is known and acknowledged and Whose Word is venerated as something divine. The hearts in Cana, therefore, love with their whole selves the Great Friend, Who appeared in His linen tunic at the garden entrance, in the green of the garden and the red of the sunset, beautifying everything with His presence, communicating His peace not only to the hearts to whom He addresses His greeting, but also to things.

And it really seems that a veil of solemn joyful peace is laid out wherever He turns His blue eyes. Purity and peace flow from His eyes, wisdom from His lips and love from His heart. What I am about to say may seem impossible to the reader of these pages. And yet, the same place, which before Jesus' coming was an ordinary place, or a busy place excluding the possibility of peace, which supposedly should be free from work bustling, is ennobled as soon as He appears there, and the bustling becomes orderly and does not bar the possibility of supernatural thoughts mingled with manual labour. I do not know whether I have made myself clear. Jesus is never sullen, not even when He is more dis-

¹⁰ *Mary of Magdala interrupts Jesus' sermon, carried by four, smartly-dressed dandies in their crossed hands, "Make room the for the beauty who is passing by...", is omitted.*

¹¹ *Gospel, Vol. 4, August 4, 1945, p. 104 (242. Poem, Vol. 2, p. 550)*

gusted with something that has happened, but is always majestically dignified and communicates such supernatural dignity to the place in which He moves.

Jesus is never a jolly fellow or a complainer laughing coarsely or looking hypochondriac, not even in the moments of greatest delight or deepest depression. His smile is inimitable. No painter will ever be able to reproduce it. It is like a light emanating from His heart, a bright light in the hours of greatest joy because a soul has been redeemed or approaches Perfection: I would say a rosy smile, when He approves of the spontaneous deeds of His friends or disciples and enjoys their company; a blue angelical smile, to remain in the field of hues, when He bends over children to listen to them, teach them and then bless them; a smile mitigated by piety when He looks at the miseries of the flesh or the spirit; finally a divine smile, when He speaks of His Father or Mother, or looks at or listens to His Most Pure Mother.

I have never seen Him hypochondriac, not even in the hours of bitter torment. During the torture of being betrayed, during the anguish when He sweated blood, and the spasm of His passion, if melancholy overwhelmed the sweet refulgence of His smile, it was not sufficient to cancel the peace, which is like a diadem shining with heavenly gems on His smooth forehead and enlightening His divine person. Neither have I ever seen Him indulge in immoderate merriment. He is not averse to a hearty laugh, when the case demands it, but He immediately resumes His noble serenity. But when He laughs, He prodigiously looks younger, to the extent of looking like a twenty year old man and the world seems to blossom through His lovely, hearty, loud, melodious laughter. Neither can I say that I have seen Him do things hurriedly. Whether He moves or speaks, He does so calmly, without, however, being sluggish or listless. It is probably because, tall as He is, He can stride, without running, to go a long way and He can likewise reach at distant things without having to stand up to do so. Even the way He moves is certainly gentlemanly and majestic.

And what about His voice? Well: I have heard Him speak for almost two years, and yet at times I lose the thread of His speech as I become so engrossed in studying His voice. And Jesus, very kindly and patiently, repeats what He said and He looks at me with His smile of the good Master to ensure that nothing is missing in His dictation because of my delight in enjoying and listening to His voice and studying its tone and charm. But after two years I am not in a position to say precisely what the tone is. I definitely exclude the bass tone and also the light tenor tone. But I am always doubtful whether it is a powerful tenor voice or a perfect baritone voice with a very wide vocal range. I would say that it is the latter because His voice at times takes bronze-like notes, mellow and so deep, particularly when He speaks to a sinner, to lead him back to Grace or He points out human deviations to crowds. But when He analyses or condemns forbidden things or He shows the hypocrisy of men, the bronze notes of His voices become clearer; and they are as sharp as the peal of thunder

when He imposes the Truth or His will and they vibrate like a sheet of gold struck with a crystal hammer when He sings the praises of Mercy or exalts the work of God; but the timbre of His voice is a most loving one when He speaks to or about His Mother. Jesus' voice is then really imbued with love: the reverent love of a son, and the love of God Who praises His most perfect work. And He uses the same tone, although not so strongly, when speaking to His favourites, to converts and to children. And His voice never tires, not even in very long speeches, because it colours and completes His thoughts and words, emphasising their power or kindness, according to the case.

And at times I remain still, with the pen in my hand, listening, and I then realise that He has gone too far ahead, and that it is impossible to catch up with Him... and I remain still, and Jesus kindly repeats the words. He does the same when I am interrupted, to teach me to patiently endure bothersome things or people, and I make Him understand how «bothersome» they are when they deprive me of the beatitude of listening to Jesus...

Now, at Cana, He is thanking Susanna for the hospitality granted to Aglae. They are by themselves under a pergola laden with grapes which are already ripening. All the others are in the kitchen, refreshing themselves.

«The woman was very good, Master. She certainly was not a burden to us. She helped me every time I did the washing, when we cleaned the house at Passover, as if she were a servant, and I can assure You that she worked like a slave to help me finish our clothes for Passover. She was prudent and withdrew every time someone came to the house; and she endeavoured not to be alone even with my husband. She hardly spoke in the presence of the family and took little food. She got up every morning to tidy herself before the men woke and I always found the fire lit and the house cleaned. But when we were alone she would ask me about You and begged me to teach her the psalms of our religion. She used to say: "That I may pray as the Master prays." Has she finished to suffer now? Because she did suffer very much. She was afraid of everything and sighed and wept a great deal. Is she happy now?»

«Yes, supernaturally happy and free from fear. She is in peace. And I thank you for the good you did to her.»

«Oh! My Lord. What good? I treated her with love in Your name, because that is all I can do. She was a poor sister. I realised that. And I loved her, out of gratitude to the Most High Who has kept me in His grace.»

«And you have done more than if you had preached in the Bel Nidrasce. Now you have another one here. Did you recognise her?»

«Who does not know her here?»

«Nobody, that is true. But you and the district here do not know the second Mary, the one who will always be faithful to her vocation. Always. I ask you to believe it.»

«You say so. You know. I believe.»

«Say also: “I love.” I know that it is more difficult to pity and forgive one of our own people, who has sinned, than one who has the excuse of being a pagan. But if our regret in seeing family apostasies was keen, let our pity and forgiveness be keener. I have forgiven Israel everything» concludes Jesus, stressing the last words.

«And I will forgive, as far as I am concerned. Because I think a disciple should do what the Master does.»

«You are in the truth and God rejoices because of that. Let us go with the others. It is getting dark. It will be pleasant to rest in the peace of the night.»

«Will You not speak to us, Master?»

«I do not know yet.»

They go into the kitchen where food and drinks have been prepared for supper.

Susanna moves forward and blushing slightly she says: «Will my sisters come upstairs with me? We must lay the tables because afterwards we must prepare beds for the men. I could do it by myself. But it would take me longer.»

«I am coming, too, Susanna» says the Blessed Virgin.

«No, we are enough and it will help us to become acquainted with one another, work does help to fraternise.»

They go out together while Jesus, after drinking some water flavoured with some syrup -- I do not know what it is -- goes and sits with His Mother, the apostles and the men of the house, in the cool shade of the pergola, leaving the servants and the elderly landlady free to finish preparing the food.

The voices of the three women disciples laying the tables can be heard from the room upstairs. Susanna tells of the miracle which was worked at her wedding and Mary of Magdala replies: «To change water into wine is a great thing, but to change a sinner into a woman disciple is even greater. God grant I become like that wine: that I may be of the best.»

«Have no doubt about it. He changes everything in a perfect way. There was one here, and a heathen in addition, whose sentiments and faith He changed. Can you doubt that the same will not happen to you, who are already an Israelite?»

«One? Young?»

«Young. Beautiful.»

«And where is she now?» asks Martha.

«Only the Master knows.»

«Ah! Well, she is the one of whom I spoke to you. Jesus was with Lazarus that evening and he heard the words which were spoken concerning her. What a sweet scent there was in that room! Lazarus' garments were imbued with it for several days. And yet Jesus said that the heart of the convert excelled it with the perfume of her repentance. I wonder where she has gone. I think to some solitary place...»

«She is lonely, and she was a stranger. I am here, and I am known. She expiates in solitude, I... living in the world, amongst those who know me. I do not envy her destiny, as I am with the Master. But I hope I will be able to imitate her one day, by being without anything that may distract me from Him.»

«Would you leave Him?»

«No. But He says that He will go away. My soul will then follow Him. I can defy the world with Him. Without Him I would be afraid of the world. I shall put a desert between me and the world.»

«And what about Lazarus and me? What shall we do?»

«What you did in your grief. You will love each other and will love me. And without blushing... Because you will then be alone, but you will know that I am with the Lord. And I will love you in the Lord.»

«Mary is strong and well determined in her decisions» comments Peter who has heard. And the Zealot replies: «She is a straight blade like her father. She has her mother's features, but her father's unyielding spirit.»

And the lady with the unyielding spirit is running down the stairs to tell her companions that supper is ready.

The country fades away in the serene moonless night. Only the faint light of stars shows the dark masses of trees and the white ones of houses. Nothing else. Some night birds are fluttering silently round Susanna's house, in search of flies, skimming past the people sitting on the terrace round a lamp, which throws a faint yellowish light on the faces of those who are gathered round Jesus. Martha, who must be terrified of bats, gives a scream every time a big noctule skims past her. Jesus instead is busy with the moths attracted by the lamp and with His long arm He endeavours to keep them away from the flame.

«They are both very stupid animals» says Thomas. «The former mistake us for bluebottles, the latter mistake the flame for the sun and get burnt. They have not even got a shadow of brains.»

«They are animals. Do you expect them to reason?» asks the Iscariot.

«No. But I would like them to have instinct at least.»

«It is not possible for them to have it. I am talking of moths. Because they die after their first trial. Instinct awakes and develops through painful surprising experience» comments James of Alphaeus.

«And what about bats? They should have it because they live for years. They are stupid, that's all» retorts Thomas.

«No, Thomas. Not more than men. Many times men also look like stupid bats. They fly, or rather they flutter, like drunk men, round things that can only cause grief. Here you are: My brother has struck one down with his mantle. Give Me it» says Jesus.

James of Zebedee, at whose feet the stunned bat has fallen and is now tossing clumsily on the floor, picks it up with two fingers by one of its membranous wings and holding it out, like a dirty rag, lays it on Jesus' lap.

«Here is the unwary animal. Let us leave it alone and you will see that it will recover, but it will not change its habits.»

«An unusual rescue, Master. I would have killed it» says the Iscariot.

«No. Why? It has a life, too, and is keen on it» replies Jesus.

«I don't think so. It either does not know it has a life or is not keen on it. It endangers it!»

«Oh! Judas! Judas! How severe you would be with sinners, with men. Also men know that they have one life and another one and they do not hesitate to endanger both one and the other.»

«Have we got two lives?»

«The life of the body and the life of the soul, you know that.»

«Ah! I thought You were referring to reincarnation. Some people believe in it.»

«There is no reincarnation. But there are two lives. And yet man endangers both of them. If you were God how would you judge men, who are gifted with reason besides instinct?»

«Severely. Unless it were a person of unsound mind.»

«Would you not take into account the circumstances that make people morally insane?»

«No, I would not.»

«So you would have no mercy on anyone who knows God and is acquainted with the Law, and yet sins.»

«I would have no mercy. Because man must be able to control himself.»

«He should be able.»

«He must, Master. It is an unpardonable disgrace that an adult should commit certain sins, particularly when nothing forces him.»

«Which sins according to you?»

«The sins of sensuality first. One degrades oneself irreparably...» Mary of Magdala lowers her head... Judas goes on: «...and one corrupts others as well, because a kind of ferment exhales from the bodies of impure people and it upsets even the pure and urges them to imitate the impure...»

While the Magdalene lowers her head further, Peter says: «Hey, there! Don't be so severe! The first to be guilty of such unpardonable disgrace was Eve, and you are not going to tell me that she was corrupted by the impure ferment exhaling from a lascivious person. In any case I would like you to know that, as far as I am concerned, I am in no way upset even if I sit near a lustful person. It's his business...»

«One is always infected by being near. If the body is not, the soul is, and that is worse.»

«You seem a Pharisee! Excuse me, in that case one should lock oneself up in a crystal tower and stay there, sealed up.»

«But do not believe, Simon, that it would help you. Temptations are more dreadful in loneliness» says the Zealot.

«Oh! Well! They would be like dreams. No harm» replies Peter.

«No harm? Don't you know that temptations lead to cogitations, cogitations to compromise to satisfy somehow one's aroused instinct, and then compromise opens the way to refinement of sin in which sensuality is joined to thought?» asks the Iscariot.

«I know nothing about all that, my dear Judas. Perhaps because I have never cogitated, as you say, on certain things. But I think that we have gone very far from bats and that it is a good job that you are not God. Otherwise you would be all alone in Paradise, with your severity. What do You say, Master?»

«I say that it is wise not to be too absolute because the angels of the Lord listen to the words of men and record them in the eternal books and it might not be pleasant one day to be told: "Let it be done to you according to your own judgement." I say that if God sent Me it means that He wants to forgive all the sins of which man repents, as He knows how weak man is, because of Satan. Judas, tell Me: do you agree that Satan may take possession of a soul so as to force coercion on it, which may diminish the gravity of sin in the eyes of God?»

«I do not. Satan can impair but the inferior part.»

«You are blaspheming, Judas of Simon» exclaim almost together the Zealot and Bartholomew.

«Why? In what way?»

«You are giving the lie to God and the Book. We read in it that Lucifer impaired also the superior part, and God, through His Word, has told us many times» Bartholomew replies.

«It is also said that man has free will. Which means that Satan cannot do violence to man's mind and feelings. Even God does not do it.»

«No, God does not, because He is Order and Loyalty. But Satan does, because he is Disorder and Hatred» insists the Zealot.

«Hatred is not the sentiment opposed to loyalty. You are wrong.»

«I am right, because if God is Loyalty and therefore does not fail to keep His word to leave man free in his actions, the demon cannot belie such word, as he never promised free will to man. But it is true that he is Hatred and therefore attacks God and man, assailing the intellectual freedom of man, in addition to his body, reducing such freedom of thought to slavery in possessed people, whereby man does things, which he would not do, if he were free from Satan» maintains the Zealot.

«I do not agree.»

«What about possessed people, then? You are denying the evidence of facts» shouts Judas Thaddeus.

«Possessed people are deaf, or dumb or insane. They are not lustful.»

«Is that the only vice you have in mind?» asks Thomas ironically.

«It is the most common one and the lowest.»

«Ah! I thought it was the one you are better acquainted with» says Thomas laughing. Judas jumps to his feet as if he **wanted** to react. But he controls himself and goes downstairs and then walks away through the fields.

There is silence... Then Andrew says: «His idea is not completely mistaken. In fact one would say that Satan takes possession only of senses: sight, hearing, speech and brains. But then, Master, how can certain wicked actions be explained? Are they not possessions? Doras, for example?...»

«Doras, as you say, in order not to be uncharitable towards anybody, and may God reward you for that, or Mary, as we all know, and she is the first to know, after the clear uncharitable hints by Judas, are those who are more completely possessed by Satan, who extends his power over the three great powers of man. They are the most oppressive and subtle possessions, from which only those can free themselves who are so little degraded in their souls as to be still able to understand the invitation of the Light. Doras was not lustful. But even so he would not come to the Redeemer. And that is where the difference lies. That is, whilst in the case of lunatic, dumb, deaf, blind people possessed by the demon, their relatives endeavour and do the necessary to bring them to Me, in the case of those whose spirits are possessed, only their spirits can seek **freedom**. That is why they are forgiven as well as freed. Because it was their **will** to begin opposition to the demon's possession. And now let us go and rest. Mary, since you know what it is to be caught, pray for those who lend themselves intermittently to the Enemy's action, committing sin and causing grief.»

«Yes, my Master. I will. And without any ill-feeling.»

«Peace to everybody. Let us drop here the cause of so much discussing. There is darkness with darkness, outside, in the night. But we are going inside to sleep under the protection of the angels.»

And He lays on a bench the bat, which makes its first attempts to fly away, and He withdraws with the apostles to the room upstairs, while the women with the landlord and landlady go downstairs.

282. Oddly, The Members Of The Sanhedrin Are Already Aware Of Er-masteus, Of John Of Endor And Of Syntyche.¹²

Jesus is on His way to Bethany with the apostles and disciples and is speaking to the disciples, whom He orders to part, so that the Judaeans will go through Judaea and the Galileans up Trans-Jordan announcing the Messiah.

The instruction raises some objections. I get the impression that Trans-Jordan did not enjoy a very good reputation among Israelites. They talk of it as

¹² *Gospel, Vol. 4, September 21, 1945, p.414 (281. Poem, Vol. 3, p.44)*

if it were a pagan region. And that offends the disciples from that area, among whom the most influential is the head of the synagogue of the Clear Water and then a young man, whose name I do not know, and both vigorously defend their towns and fellow citizens.

Timoneus says: «Come, my Lord, to Aera, and You will see how they respect You there. You will not find as much faith in Judaea, as there is there. Nay, I do not want to go there. Let me stay with You and send a Judaeans and a Galilean to my town. They will see how they believed in You on my word only.»

And the young man says: «I believed without even seeing You. And I looked for You after my mother had forgiven me. But I am happy to go back there, although that means being mocked by wicked citizens as I was once, and being reproached by good people for my behaviour in the past. But it does not matter. I will preach You through my example.»

«You are right. You will do as you said. And then I will come. And you, Timoneus, are right, too. So Hermas will go with Abel of Bethlehem in Galilee to announce Me at Aera, while you, Timoneus, will stay with Me. But I do not want such disputes. You no longer are Judaeans or Galileans: you are disciples. That is enough. That name and your mission make you all equal with regard to birthplace, rank, everything. In one thing only you may differ: in holiness. That will be individual and in the measure which each of you will be able to attain. But I would like you all to have the same measure: the perfect one. See the apostles? They were divided like you by race and other things. Now, after a little over a year of instruction, they are simply the apostles. Do the same, and as among you, priests are together with old sinners and rich people with former beggars, and young men with old venerable people, cancel likewise divisions brought about by belonging to this or that region. By now you have one Fatherland only: Heaven. Because you have set off on the way to Heaven each of his own free will. Never give My enemies the impression that you are hostile to one another. Sin is your enemy, nothing else.»

...¹³

290. Miracles On A Man With Ulcerated Eyes. A Stop At The “Fountain Of The Cameleer.” The Lesson On Souls’ Memory Continues.¹⁴

...¹⁵

The «Fountain of the Cameleer» is only a handful of houses around several wells. It is a kind of oasis, not in the arid desert, because there is no

¹³ Along the way to Bethany: the rest of the vision is omitted.

¹⁴ Gospel, Vol. 4, September 29, 1943, p. 469 (289. Poem, Vol. 3, p. 89)

¹⁵ All but Jesus’ teaching on the soul’s memory of God at his creation is omitted.

aridity here, but an oasis in the vast uninhabited fields and orchards which follow one another for miles and which, as the October evening draws on, give the same sad sensation as the sea at twilight. Thus, the sight of houses, the noise of voices, of crying children, the smell of smoking chimneys and the first lights to be lit are as pleasant as one's arrival at home.

While the cameleers stop to water the camels for the first time, the apostles and the women follow Jesus and the merchant who enter... the rather prehistoric inn which will shelter them during the night...

...They are all gathered near a very large fireplace which takes up the whole of the narrow wall of a large smoky room where they have taken their meal, and where the men will sleep and servants are already preparing straw beds on mats. The fire is on because it is a cold damp evening.

«Let us hope that it will not start raining» says Peter with a sigh.

The merchant reassures him: «The bad weather will not begin until this lunation is over. It is always like this in the evening here. But it will be sunshine tomorrow.»

«It's for the women, you know? Not for me. I am a fisherman and I live in water. And I can assure you that I prefer water to mountains and dust.»

Jesus is speaking to the women and His two cousins. John of Endor and the Zealot are also listening to Him. Instead Timoneus and Ermasteus are reading one of John's rolls and the two Israelites are explaining to Ermasteus the Bible passages which are more obscure to him.

Marjiam is listening spellbound, but he looks sleepy. Mary of Alphaeus notices it and says: «That child is tired. Come, dear, let us go to bed. Come, Eliza, come Salome. Old people and children are better in bed. And you had all better go as well. You are tired.»

But besides the elder ones, with the exception of Marcella and Johanna of Chuza, no one moves.

After they have gone, after being blessed, Matthew whispers: «Who would have told these women, only a short while ago, that they were to sleep on straw beds, so far from their homes!»

«I have never slept so well» states Mary of Magdala resolutely. And Martha confirms her statement.

But Peter admits that his companion is right: «Matthew is right. And I wonder why the Master has brought you here, something I fail to understand.»

«Because we are His disciples!»

«Well, if He went where... lions are, would you go?»

«Of course, Simon Peter! What an effort to go for a little walk! And with Him!»

«Well: in actual fact it is a long walk. And for women who are not used to it...»

But the women protest and Peter shrugs his shoulders and becomes silent.

James of Alphaeus, on looking up, sees such a bright smile on Jesus' face, that he asks Him: «Will You tell us, privately, the real purpose of this journey, with the women... and with so little fruit, as compared to its fatigue?»

«Could you expect to see now the fruit of the seed buried in the fields which we have crossed?»

«I could not. I will see it in springtime.»

«I also say to you: “You will see it in due time.”»

The apostles do not reply.

The silvery voice of Mary is heard: «Son, we were talking today of what You said at Ramoth. And each of us had different impressions and reflections. Would You tell us Your thought? I said that it was better to call You at once. But You were speaking to John of Endor.»

«In actual fact I raised the question. Because I am a poor heathen and I do not have the splendid light of your faith. You must sympathise with me.»

«I would like to have your soul, my dear sister!» says the Magdalene impulsively. And exuberant as she is, she embraces Syntyche clasping her with one arm. Her wonderful beauty seems to give light by itself to the miserable dwelling and to decorate it with the wealth of her sumptuous house. The Greek woman, who is entirely different and yet has such a singular personality while embraced by the Magdalene, adds a meditative note to the cry of love which seems to be always bursting forth from passionate Mary, meanwhile the Blessed Virgin, sitting with Her gentle face raised towards Her Son, Her hands clasped as if She were praying, Her most pure profile outstanding against the black wall, is the perpetual Adorer.

Susanna is dozing in the shadow of a comer, while Martha, who is active notwithstanding her weariness and the pressure of the others, takes advantage of the light of the fireplace to fasten some buckles on Marjiam's garment.

Jesus says to Syntyche: «But it was not a grievous thought. I heard you laugh.»

«Yes, because of the boy, who solved the question easily, saying: “I do not want to come back unless Jesus does. But if you want to know everything, go to the next world, then come back and tell us whether you remember.”»

They all laugh again and say that Syntyche was asking Mary for a clarification on the explanation, which she had not understood properly, of the remembrance which souls have and which explains a certain possibility for heathens to have vague recollections of the Truth.

«I was saying: “Does that perhaps confirm the theory of reincarnation in which many heathens believe?” and Your Mother was telling me that what

You say is something entirely different. Will You explain also this to me, my Lord?»

«Listen. You must not believe that the fact that souls have spontaneous recollections of Truth proves that we live several lives. By now you have already learned enough to be aware of how man was created, how he sinned and was punished. You have also been told that God incorporated a single soul in each man. *That soul is created from time to time and is never again used for subsequent incarnations.* This certainty would seem to cancel My statement concerning the recollections of souls. It should cancel it with regard to any other being with the exception of man, who is gifted with a soul made by God. Animals cannot remember anything, as they are born once only. But man can remember, although he is born once only. He remembers with his better part: his soul. Where do souls come from? The soul of each man? From God. Who is God? The most intelligent, powerful, perfect Spirit. This wonderful thing which is a soul, a thing created by God to give man His image and likeness as an unquestionable sign of His Most Holy Paternity, shows signs of the qualities characteristic of Him Who creates it. It is therefore *intelligent, spiritual, free, immortal*, like the Father Who created it. It is perfect when it originates from the divine thought and in the instant of its creation it is identical, for a thousandth of instant, with the soul of the first man: a perfection which understands the Truth through free gift. A thousandth of an instant. Then, once it is formed, it is stained by original sin. To make it clearer for you I will say that it is as if God were pregnant with the soul which He creates and the creature, in being born, were wounded by an indelible mark. Do you understand Me?»

«Yes, I do. *While it is thought it is perfect. The creating thought lasts a thousandth of an instant. The thought then becomes actual fact and the fact is subject to the law brought about by Sin.*»

«Your reply is correct. A soul becomes thus incarnate in a human body, bringing with it the memory of the Creator, that is of the Truth, as a secret gem in the mystery of its spiritual being. A baby is born. It may become good, very good or wicked. It may become anything because it is endowed with free will. The angelical ministry throws light on its “memories” and the tempter darkness. If man craves after light and thus for a greater and greater virtue, making his soul the master of his being, the faculty of remembering increases in the soul, as if virtue made the wall interposed between soul and God thinner and thinner. That is why virtuous people in every country perceive the Truth, not in a perfect way, as they are dulled by contrasting doctrines or by lethal ignorance, but in a sufficient manner to give pages of moral perfection to the peoples to whom they belong. Have you understood? Are you convinced?»

«Yes. In conclusion, the religion of virtue practised heroically predisposes the soul to the true Religion and to the knowledge of God.»

«Exactly. And now go and rest and may you be blessed. And You, too, Mother, and you sisters and disciples. May you rest in the peace of God.»

356. Going Towards Gadara. Judas Iscariot's Heretical Theories And John's Loving Faith.¹⁶

...¹⁷

They cross the bridge over the river in the pungent smell of sulphur water. They pass near the Thermae, among Roman vehicles, and they take a beautiful road, paved with large slabs, which takes to the town on the top of the hill, a beautiful town enclosed by walls.

John approaches the Master and asks: «Is it true that in old days a damned soul was hurled down into the bowels of the earth where those waters are? My mother used to tell us that when we were little children to make us understand that one must not commit sin, otherwise hell opens under the feet of a soul cursed by God and swallows the sinner. And then in memory and as a warning, cracks remain through which smell, heat and water of hell come up. I would be afraid to bathe in there...»

«A afraid of what, boy? It would not infect you. It is easier to be infected by those men who have hell within themselves and exhale the stench and poison of hell. But only those are contaminated who are inclined to become so by themselves.»

«Could I be contaminated?»

«No. Not even if you were among a crowd of demons.»

«Why not? What has he got which is different from everybody else?» asks Judas of Kerioth at once.

«He is pure in every way and thus he can see God» replies Jesus and Judas laughs maliciously.

John asks once again: «So those springs are not mouths of hell?»

«No. On the contrary they are good things made by God for His children. Hell is not enclosed in the earth. It is on the earth, John, in the hearts of men. And it expands further there.»

«But does Hell really exist?» asks the Iscariot.

«What are you saying?» ask his companions who are thoroughly scandalised.

«I am asking: does it really exist? I don't believe it does, and I am not the only one.»

«Heathen!» they shout with horror.

¹⁶ *Gospel, Vol. 5, December 10, 1945, p. 431 (355. Poem, Vol. 3, p. 456)*

¹⁷ *Early banter in the vision between the disciples and Judas is omitted.*

«No. Israelite. Many of us in Israel do not believe such nonsense.»

«Well, how can you believe in Paradise?» «And in God's justice?», «Where do you put sinners?» «What about Satan?» many of the apostles object shouting.

«I say what I think. A short while ago I was blamed for being a liar. I am proving that I am sincere, even if what I say scandalises you and makes me hateful in your eyes. In any case I am not the only one in Israel, since Israel has improved in knowledge through contacts with Hellenists and Romans, who are of such opinion. And the Master, the only one whose opinion I respect, cannot reproach me or Israel, as He protects Romans and Greeks and is openly their friend... I base myself on the following philosophical concept. If everything is controlled by God, everything we do depends on His will, and He must reward us all in the same way, because we are only automata moved by Him. We are beings devoid of will. The Master Himself says so: “The Will of the Most High. The Will of the Father.” That is the only Will. And it is so infinite that it crushes and destroys the limited will of creatures. Consequently, both the Good and the Evil, which we appear to do, is done by God, Who imposes it on us. Thus He will not punish us for evil deeds and His justice will be administered that way, because our sins are not voluntary but they are imposed by Him Who wants us to commit them, so that both good and evil may be on the earth. He who is bad is the means of expiation for those who are not so bad. And he suffers within himself as he cannot be considered good, and thus expiates his part of sin. Jesus said so. Hell is on the earth and in the hearts of men. I do not perceive Satan. He does not exist. Once I believed he existed. But for some time I have convinced myself that it is a lot of nonsense. And one attains peace through such belief.»

Judas expounds such... theory with so much ostentation that the others stand breathless with astonishment... Jesus is silent. And Judas teases Him: «Am I not right, Master?»

«No.» His «no» is so sharp that it sounds like an explosion.

«And yet I... I do not perceive Satan, neither do I admit free will or Evil. And all the Sadducees are of my opinion as well as many other people in Israel. No, Satan does not exist.»

Jesus looks at him. His glance is so complex that it cannot be analysed. It is the glance of a Judge, of a Doctor, of a grieved astonished man... There is everything in it...

Judas, who is already launched out, concludes: «Perhaps it is because I am better and more perfect than the others, that I have overcome the terror of men for Satan.»

And Jesus is silent. But Judas teases Him: «Speak! Why am I not terrified?»

Jesus keeps silent.

«Are You not replying, Master? Why? Are You afraid?»

«No. I am Charity. And Charity withholds its opinion until it is compelled to give it... Leave Me and go away» He says at last, because Judas tries to embrace Him, and when He is held by force in the arms of the blasphemer, He whispers to him: «You disgust Me! You do not see or perceive Satan, because he is all one with you. Go away, you demon!»

Judas kisses Him impudently and laughs, as if the Master had praised him secretly. He goes back to the others who are so aghast that they have stopped and he says to them: «See? I know how to open the Master's heart. And I make Him happy by showing Him my confidence and I learn. You, instead!... You never dare speak to Him. Because you are proud. Oh! I will know more about Him than anybody else. And I will be able to speak...»

They reach the gates of the town. They all go in together, because Jesus has waited for them. But while going through the entrance hall, Jesus commands: «My brothers and Simon, go ahead and gather the people.»

«Why not I, Master? Are You not giving me any more missions to fulfill? Are they no longer necessary now? You gave me two, one after the other, and they lasted for months...»

«And you complained and said that I **wanted** to keep you away. Are you now complaining because I **want** to keep you with Me?»

Judas does not know what to reply and is silent. He goes ahead with Thomas, the Zealot, James of Zebedee and Andrew. Jesus stops to let Philip, Bartholomew, Matthew and John pass, as if He wished to be left alone. They do not interfere.

But the loving heart of John, whose eyes have often been shining with tears during the blasphemous dispute of Judas, compels the apostle to turn round shortly afterwards, just in time to see Jesus press His forehead with His hands, with a gesture of sorrow, and bend forward like one in great pain. Jesus does so thinking He was unobserved in the little lonely street, which is also dark owing to the many arches across it. Fair-headed John leaves his companions and goes back to his Master: «What is the matter, my Lord? Are you Suffering once again as when we found You at Achzib? Oh! My Lord!»

«It is nothing, John! Help Me with your love. And do not say anything to the others. Pray for Judas.»

«Yes, Master. He is very unhappy, is he not? He is in darkness, and does not know. He thinks that he has attained peace... Is it peace?»

«He is very unhappy» says Jesus dejectedly.

«Don't be so sad, Master. Think of how many sinners have become good, although they were hardened in sin. Judas will do the same. Oh! You will certainly save him! I will spend the night praying for that. I will tell the Father to make me capable only of loving, I do not **want** anything else. I was hoping to give my life for You or to make Your power shine through my work. Now no longer so. I renounce everything, I choose the most humble and common life

and I will ask the Father to give what is mine to Judas... to make him happy... so that he may turn to holiness... Lord... I should tell You something... I think I know why Judas is like that.»

«Come tonight. We will pray together and speak.»

«And will the Father listen to me? Will He accept my sacrifice?»

«The Father will bless you. But you will suffer...»

«Oh! No! It is enough for me to see that You are happy... and that Judas... and that Judas...»

«Yes, John. Look, they are calling us. Let us run.»

The little street becomes a beautiful one, adorned with porches and fountains. And it is embellished with beautiful squares: each one being more beautiful than the others. It crosses another main street, which is just as beautiful, and at the end of it there is an amphitheatre. Several sick people have already gathered in a corner of the porches waiting for the Saviour.

Peter comes towards Jesus: «They have retained faith in what we told them about You in the month of Ethanim. They came at once.»

«And I will reward their faith at once. Let us go.»

And while the sun is setting and tingeing the marble buildings with red, He goes to heal those who are waiting for Him with faith.

368. The Thursday Before Passover. In Jerusalem, Jesus And Annaleah's Mother. At the Temple, Members Of The Sanhedrin Harrass The Master. Dorcas And Her Baby.¹⁸

...¹⁹

They are in the Women's Court. «Here He is!» exclaim the women disciples informing Mary who is anxious about the delay.

They all gather together and Jesus would like to dismiss the people from Caesarea to go and look for Mary, Judas' mother, but Dorcas kneels down and says: «I have been looking for You before this woman, whom You want to find, and who is the mother of one of Your disciples. I was looking for You to say to You: "This son is Yours. He is my only son and I consecrate him to You. You are the Living God. Accept him as Your servant."»

«Do you know what that means? It means that you are consecrating your son to sorrow, that you will lose him as a mother and you will gain him back as a martyr in Heaven. Do you feel you can be a martyr through your child?»

¹⁸ Gospel, Vol. 6, January 24, 1946, p. 60 (367. Poem, Vol. 3, p. 554)

¹⁹ All but the intelligent demonic possession and Jesus' comment on free will is omitted

«Yes, my Lord. I would have been a martyr through his death, and I would have suffered the martyrdom of a poor mother. For Your sake I will be a more perfect martyr, pleasing to the Lord.»

«Let it be so!... Oh! Mary of Simon, when did you come?»

«Just now. With my relative Ananias... I was looking for You, too, Lord...»

«I know. I sent Judas to tell you to come. Did he not come?»

Judas' mother lowers her head and whispers: «I left the house immediately after him and I went to Gethsemane. But You had already gone away from there!... I ran to the Temple... And now I have found You... In time to hear this girl, who is already a mother and so happy!... Oh! I wish I could speak to You as she did, Lord, of a newly-born Judas... so meek... like one of these little lambs...» and weeping she points at the bleating lambs that are going to be sacrificed. She envelops herself in her mantle to conceal her tears.

«Come with Me, mother. We will talk in Johanna's house. This is not the right place.»

The women disciples take Judas' mother into the middle of their group, while her relative Ananias mixes with the disciples. Dorcas and her mother-in-law also go with the women disciples, and Mary of Alphaeus and Salome are enraptured while fondling the child.

They go towards the exit. But before they arrive there, a Roman slave brings a waxed tablet to Johanna, who reads it and replies: «Say that it is all right. This afternoon in my house.»

Then it is the joyful cry of Jaia and his mother when they see the Saviour: «Here He is, here is the Giver of light! May You be blessed, Light of God!» and they prostrate themselves, beaming with happiness. People gather, wonder, understand, praise. Then there is old Matthias, the man who gave Jesus and His disciples hospitality in the stormy night near Jabesh-Gilead, and he venerates and blesses the Master.

And there is Marjiam's grandfather and the other peasants, to whom Jesus says, after speaking to Johanna: «Come with Me» as He already said to Dorcas, Jaia and Matthias.

But near the Golden Gate they meet Mark of Josiah, the faithless disciple, who is speaking animatedly to Judas Iscariot. Judas sees the Master coming and he tells his companion, who turns round when Jesus is already behind him. Their eyes meet. What a glance Jesus casts at him! But he is now deaf to all holy power. In order to run away at once, he almost pushes Jesus against a column. And Jesus reacts only by saying: «Mark, stop. Have mercy on your soul and on your mother!»

«Satan!» shouts the other. And he goes away.

«How horrible!» shout the disciples. «Curse him, Lord!» and the Iscariot is the first to say so.

«No. I would no longer be Jesus, if I did... Let us go.»

«But how has he become like that? He was so good!» says Isaac, who is so depressed by Mark's change, that he looks as if he were pierced by an arrow.

«It's a mystery. It cannot be explained!» say many of them.

And Judas of Kerioth says: «I made him speak. Everything he said was heresy, but he said things in such a way that he almost convinced you. He was not so wise when he was a just man.»

«You should say that he was not so foolish when he was possessed near Gamala!» says James of Zebedee.

And John asks: «Why, Lord, did he not injure You so much when he was possessed? Could You not cure him so that he may not injure You?»

«Because *he has now accepted an intelligent demon in himself*. Formerly he was the abode of a legion of demons, who had occupied it through violence. But *he did not consent to having them*. Now his intelligence **wanted** Satan and Satan has placed an intelligent demoniacal strength in him. And I can do nothing against this latter possession. *I would have to do violence to the free will of man.*»

«Does it grieve You, Master?!»

«Yes, it does. It is My anguish... My defeat... And it distresses Me, because *such souls are lost*. Only because of that. Not because of the harm they do Me.»

They are now all standing in one group, waiting for the road to be cleared of a jam of people and mounts. And Judas' mother looks at her son so intently that the latter asks her: «Well? What is the matter with you? Is it the first time you see my face? You are really ill and I must have you treated...»

«I am not ill, son! And it is not the first time that I see you!»

«So?»

«So... nothing. I only wish you did not deserve such words of the Master.»

«I am not forsaking Him and I am not accusing Him. I am His apostle!»

They resume walking until Jesus stops to greet Johanna and the women disciples who are going to Johanna's house with her. All the men, instead, go to Gethsemane.

«We could have all gone there. I would have liked to hear what Eliza says.»

«You will see her. Because only today she will be told, and by Me, that I am entrusting Anastasica to her.»

«And is there a banquet this evening?»

«Yes, I told Johanna what to do.»

«What has she to do? When did You tell her?»

«You will see. I told her before she left us, while I was saying goodbye to her. Let us go quickly in order to be in Johanna's garden in good time.»

381. The Parable Of The Unfaithful Steward. Essenes And Pharisees.²⁰

...²¹

He then begins to speak.

«It would be lovely if man were as perfect as the Father in Heaven wants him. Perfect in every thought, affection, deed. But man does not know how to be perfect and misuses the gifts of God, Who has given freedom of action to man, ordering, however, good things, advising perfect things, so that man might not say: "I did not know."»

What use does man make of the freedom given to him by God? The greatest part of men use it as a child would; or as a fool; the rest use it as criminals. Then death comes and man is subject to the Judge Who asks severely: "How did you use or misuse what I gave you?" A dreadful question! How less worthy than motes will then look the goods of the Earth, for which man so often becomes a sinner! Poor in eternal misery, divested of a garment that nothing can replace, he will stand dejected and trembling before the Majesty of the Lord, and will find no word to justify himself. Because it is easy to justify oneself, deceiving poor men. But that cannot happen in Heaven. God cannot be deceived. Never. And God does not resort to any compromise. Never.

Now, then. How can one be saved? How can man make everything be of use to his salvation, even what has originated from Corruption, which taught men to use metals and gems as instruments of wealth and fostered their eager desire for power and pleasure of the flesh? So will man, who, however poor he may be, can always sin by desiring gold, offices, women immoderately, -- and at times he becomes the thief of such things to have what rich people have -- so will man, rich or poor as he may be, never be able to save himself? Of course he will. How? *By exploiting wealth on behalf of Good; exploiting misery on behalf of Good.* The poor man who is not envious, who does not curse, who does not attempt to take what belongs to other people, but is happy with what he has, exploits his humble condition in order to achieve future holiness, and in actual fact, *most poor people know how to do that.* But the rich are not so capable, as wealth is a continuous trap, set by Satan, of the treble concupiscence.

But listen to a parable and you will see that the rich also can save themselves although they are rich, or they can make amends for their past wrongs, by making good use of their riches, even if they were unjustly obtained. Because

²⁰ Gospel, Vol. 6, February 10, 1946, p. 164 (**380**. Poem, Vol. 3, p. 638)

²¹ The description of the setting on the mountain of the parable is omitted.

God, the Most Good God, always grants many means to His children so that they may save themselves.

So there was a rich man who had a steward. Some enemies of the latter, who were envious of the good position he had, or because they were very friendly with the rich man and therefore mindful of his wealth, accused the steward saying to his master: "He squanders your wealth. He embezzles your goods. Or he does not make them yield any fruit. Be careful. Defend yourself!."

The rich man, after hearing such repeated accusations, summoned the steward. And he said to him: "I have been told so and so. Why have you done that? Give me an account of your stewardship, because I will not allow you to keep it any longer. I cannot trust you and I cannot make an example of injustice and servile tolerance, which would induce the other servants to act as you did. Go and come back tomorrow with your documents, that I may examine them and ascertain the situation of my property before handing it to another steward." And he dismissed the steward, who went away and began to worry saying to himself: "And now? What shall I do now that the master is taking the stewardship from me? I have no savings, because, as I was sure that I would get away with it, I spent in enjoyment everything I usurped. I do not feel like working as a peasant, subject to other people, because I am no longer used to digging, and I have grown heavier with orgies. And I dislike begging even more. It is too humiliating! But what shall I do?"

He thought it over and over again and he found a way out from his painful situation. He said: "I have found it! As I secured a pleasant life for myself so far, in the same way I will make sure that my friends will offer me hospitality out of gratitude, when I am dismissed from my office. He who does good always has friends. Let us go, therefore, and help people, in order to be helped, and let us go at once, before the news spreads and it is too late."

And he went to the sundry debtors of his master and he said to the first one: "How much do you owe my master for the money he lent you three years ago in springtime?"

And the debtor replied: "One hundred measures of oil for money and interest."

"Oh! Poor fellow! What, with such a large family and with your children afflicted by diseases, you have to give so much?! But did he not give you money to the value of thirty measures?!"

"Yes, but I needed it urgently and he said to me: 'I will give it to you, but on condition that you will pay me back whatever the sum will yield to you in three years.' It yielded the equivalent of one hundred measures. And I must give them."

"But that is usury! Don't! He is rich, while you are not far from starving. He has a small family, you have a large one. Write here that it yielded to

the value of fifty measures and forget about it. I will swear that it is the truth. And you will benefit by it.”

“But will you not betray me? And if he finds out?”

“Do you think it is possible? I am the steward and what I swear is sacred. Do as I tell you and do not worry.”

The man signed the document, handed it to him and said: “May you be blessed! You are my friend and saviour. How can I compensate you?”

“In no way! But if I should get into trouble and be dismissed because of this, you will welcome me out of gratitude.”

“Of course! Certainly! You may rely on that!”

The steward went to another debtor and talked to him more or less in the same way. This debtor was to give back one hundred measures of wheat, because the drought had destroyed his crops for three years, and he had to borrow what was necessary to feed his family.

“Forget about doubling what he gave you! How can one deny wheat and exact twice as much when a fellow and his family are starving and one's wheat is eaten by worms in the barns, because there is superabundance of it! Write eighty measures.”

“But if he remembers that he gave me twenty, then another twenty, and then ten?”

“How can you expect him to remember? I gave them to you and I do not want to remember. Do as I say and it is all settled. There must be justice between rich and poor people! If I were the master, I would accept only the fifty measures, and perhaps I would remit them as well.”

“You are good! I wish they were all like you! Remember that my house is open to you.”

The steward called on other debtors, in the same way, stating that he was willing to get into trouble to put matters right according to justice. And offers of help and blessings rained upon him.

When he was reassured about his future, he went to his master, who, in turn, had dogged his steps and discovered his trick. The master, however, praised him saying: “What you did is not right and I do not praise you for that. But I must praise you for your cunning. The children of this world are really more cunning than the children of Light.”

And I repeat to you what the rich man said: “Fraud is not right, and I will never praise anyone for it. But I exhort you to be shrewd, at least like the children of this world, with the means of this world, to make them serve as money to enter the Kingdom of Light.” That is, make good use of earthly riches, which are means distributed unjustly and used to purchase a fleeting welfare, which is of no value in the eternal Kingdom, so that they may open its door to you. Assist the poor with the means you have, give back what you or any other member of your family took unjustly, break with the evil guilty love for riches.

And all these things will be like friends who in the hour of your death will open the eternal gates to you and will receive you in the blissful abode.

How can you expect God to give His heavenly goods, if He sees that you cannot make good use even of earthly goods? As an impossible supposition, do you **want** Him to accept squanderers in the heavenly Jerusalem? No, never. Up there one will live with charity, generosity and justice. Everybody for One and everyone for everybody. The Communion of Saints is an active and honest society, it is a holy society. And no one who has proved to be unjust and unfaithful can enter it.

Do not say: “But we shall be faithful up there, because we shall have everything up there without any fear.” No. He who is unfaithful in little, would be unfaithful even if he possessed Everything, and he who is unjust in little is unjust in much. God does not trust true wealth to those who in the earthly test prove that they do not know how to use earthly riches. How can God entrust you one day in Heaven with the mission of supporting spirits of your brothers on the Earth, when you have shown that extortions, frauds and greed are your prerogatives? He will, therefore, deny you your treasure, which He had kept for you, and He will give it to those who were shrewd on the Earth, by using also what is unjust and unwholesome in deeds which make them just and wholesome.

No servant can serve two masters. Because he will belong to one or to the other, and he will hate one or the other. The two masters whom man can choose are God or Mammon. But if he wishes to belong to the former, he cannot wear the colours, or follow the voice, or use the means of the latter.»

A voice rises from the group of the Essenes: «Man is not **free** to choose. He is forced to follow a fate. We do not state that it is distributed un-wisely. On the contrary the perfect Mind has fixed, according to its own perfect plan, the number of those who will be worthy of Heaven. All the others strive in vain to become so. That is the situation. And it cannot be otherwise. As one coming out of a house may be killed by a stone falling from a cornice, whereas one in the thick of the battle may not suffer the slightest wound, likewise he who **wants** to save himself, but it is not written so, will only commit sin even un-awares, because his damnation is fated.»

«No, man. It is not so. And change your mind. By thinking so you do the Lord wrong.»

«Why? Tell me and I will change my mind.»

«Because, by saying so, you mentally confess that God is unjust with His creatures. He created them in the same way and with the same love. He is a Father. Perfect in His paternity, as He is in everything else. How can He, therefore, make distinctions and curse a man when he is being conceived and is an innocent embryo? When he is incapable of committing sin?»

«To take His revenge for the offence received from man.»

«No. God does not take His revenge thus! He would not be satisfied with a miserable sacrifice like that, with an unjust forced sacrifice. The offence made to God can be removed by the God made Man. He will be the Expiator. Neither this nor that man. Oh! I wish it had been possible for Me to have to remove only the original sin! I wish there had been no Cain on the Earth, no Lamech, no corrupt sodomite, no homicide, thief, fornicator, adulterer, blasphemer, no one without love for one's parents, no perjurer, and so forth! But of each of those sins, the sinner is guilty and the author, not God. God left His children **free** to choose between Good and Evil.»

«And that was wrong» shouts a scribe. «He tempted us beyond measure. Although He knew that we were weak, ignorant, poisoned, He led us into temptation. That is either imprudence or wickedness. Since You are just, You must grant that what I say is the truth.»

«You are telling lies to tempt Me. God had given Adam and Eve all the necessary advice, to what avail?»

«He did the wrong thing even then. He should not have put the tree, the temptation, in the Garden.»

«In that case, where is the merit of man?»

«He would have done without it. He would have lived with no merit of his own, but only with the merit of God.»

«They are tempting You, Master. Leave those serpents alone, and listen to us, who live in continence and meditation» shouts once again the Essene.

«Yes, you live. But badly. Why do you not live holily?»

The Essene does not reply to the questions, but he asks: «As You gave me a convincing answer on **free will**, and I will meditate on it with **good will**, hoping that I will be able to accept it, now tell me. Do You really believe in the resurrection of bodies and in the life of souls completed by it?»

«And do you **want** God to put an end to the life of man thus?»

«But the soul... Since the soul is happy with its reward, why make matter rise again? Will it increase the happiness of the blessed souls?»

«Nothing will increase the bliss of a saint when he possesses God. Or rather, one thing only will increase it on the Last Day: the knowledge that there is no longer sin. But do you not think that it is fair, that as during this day body and soul were united in the struggle to possess Heaven, they should be united also in the eternal Day to enjoy the reward? Are you not convinced? Why do you live in continence and meditation, then?»

«To be... a more perfect man, the lord over the other animals that obey their instinct without control and to be better than most men who are soiled with animality even if they display phylacteries, fringes, tassels and wide garments and they call themselves “the separated ones.”»

Anathema! The Pharisees, upon hearing the pungent remark, which is approved by the crowds with a murmur, become excited and shout like madmen.

«He is insulting us, Master! You are aware of our holiness. Defend us» they shout gesticulating.

Jesus replies: «He, too, is aware of your hypocrisy. Garments have nothing to do with holiness. When you deserve to be praised, I will be able to speak. But My answer to you, Essene, is that you sacrifice yourself for too little. Why? For whom? For how long? For human praise. For a mortal body. For as short a time as the flight of a falcon. Raise your sacrifice. Believe in the true God, in the blissful resurrection, in the **free will** of man. Lead an ascetic life, but for those supernatural reasons. And with your risen body you will enjoy eternal happiness.»

«It is late! I am old! I have perhaps wasted my life in an erroneous sect... It's the end!...»

«No. It is never the end for those who **want** good! Listen, sinners, and you, who are in error, or you, whatever your past may have been. Repent. Come to Mercy. It opens its arms to you. I show you the way. I am the pure vital fountain. Get rid of what has misled you so far. Undress and come to the fountain. Clothe yourselves with light. Revive. Have you stolen like highwaymen, or like gentlemen and craftily in business or in offices? Come. Have you had bad habits or lustful passions? Come. Have you oppressed your neighbour? Come. Repent. Come to love and to peace. Oh! Let the love of God flow upon you. Relieve that love, which is in anguish because of your resistance, your fear, your hesitation. I beg you in the name of My Father and yours. Come to Life and to the Truth, and you will have eternal life.»

A man shouts from the crowd: «I am rich and a sinner. What shall I do to come?»

«Give up everything for the sake of God and of your soul.»

The Pharisees grumble and scoff at Jesus, calling Him «vendor of illusions and heresies», and «sinner feigning holiness», and they warn Him that heretics are always heretics and that such are the Essenes. They say that sudden conversions are nothing but passing enthusiasm and that an impure man will always be impure, a thief will always be a thief and a murderer a murderer. They conclude by saying that, as they live in perfect holiness, they are the only ones entitled to Heaven and to preaching.

«This was a happy day. Seeds of holiness were falling into hearts. My love, nourished by the kiss of God, was giving life to the seed. The Son of man was happy in sanctifying... You have poisoned the day. But it does not matter. I say to you -- and if I am not gentle, the fault is yours -- I say to you that you are the ones who show themselves just, or try to do so, in the eyes of men, but you are not just. God knows your hearts. What is great in the eyes of men, is abominable before the immensity and perfection of God. You quote the old Law. Why, then, do you not live according to it? *You alter the Law in your favour*, aggravating it with burdens that give you a profit. Why, then, do you not allow

Me to alter it to the benefit of these little ones, removing all the tassels and heavy useless burdens of the precepts made by you, which are so many and such that the essential Law disappears under them and is smothered? I feel sorry for these crowds, for these souls, who seek fresh air in Religion and find a slip-knot. They seek love and find terror... No. Come, little ones of Israel. *The Law is love! God is love!* This is what I say to those who are frightened among you. The severe Law and the threatening prophets who foretold Me, but notwithstanding the cries of their distressing prophecies they were not able to withhold sin, end with John. *After John comes the Kingdom of God, the Kingdom of love.* I say to the humble: "Go in. It is for you." And everyone with a **good will** strives to go in. *But for those who will not lower their heads, beat their chests and say: "I have sinned," there will be no Kingdom.* It is written: "Circumcise your heart and be obstinate no longer." This land saw the prodigy of Elisha, who made the foul water wholesome, by throwing some salt into it. And do I not throw the salt of Wisdom into your hearts? Why are you then worse than water and you do not change your spirits? Mix My salt with your formulae and they will have a fresh taste, because they will give the Law its primitive strength. In you, first of all, as you are the most needy. Do you say that I change the Law? No. You tell lies. *I give the Law its original form, which you distorted.* Because it is the Law that will last as long as the Earth, and both sky and earth will disappear before one only of its elements or its advice. And if you alter it, because you like to do so, and if you draw fine distinctions looking for loop-holes for your faults, you had better know that it is of no avail. It is of no avail, Samuel! Of no avail, Isaiah. It is written: "You shall not commit adultery" and I complete it adding: "He who sends back his wife to marry another one, is adulterous, and he, who marries a woman repudiated by her husband, is adulterous, because what God joined, death only can separate." But harsh words are for obdurate sinners. Those who have sinned, but grieve desolately for doing so, must know and believe that God is Goodness, and let them come to Him Who absolves, forgives and admits to Life. Go with this certainty. Spread it in people's hearts. Preach mercy, which gives you peace, blessing you in the name of the Lord.»

The crowds disperse slowly, both because the path is narrow and because they are attracted by Jesus. But they disperse.

The apostles remain with Jesus and while speaking they make their way. They seek the shade walking close to a thicket of ruffled tamarisks. But there is an Essene in it. The one who spoke to Jesus. He is taking off his white clothes.

Peter, who is ahead of everybody, is dumbfounded seeing that the man is left with only his drawers on, and he runs back saying: «Master! A madman! The one who was speaking to You, the Essene. He is undressed and is weeping and sighing. We cannot go there.»

But the man, who is lean, bearded, with no clothes on his body except his drawers and sandals, is already coming out of the thicket and he turns his steps towards Jesus weeping and beating his chest. He prostrates himself: «I am the one whose heart has been miraculously cured. You have cured my soul. I will obey Your word. I **want** to clothe myself with light, leaving every other thought, which might clothe me with errors. I will live apart to meditate on the true God, to obtain life and resurrection. Is that enough? Give me a new name and tell me a place where I can live of You and of Your words.»

«He is mad! We could not lead such a life and we have heard so many of His words! And he... just after one sermon...» say the apostles to one another.

But the man, who has heard them, says: «Are you going to put limitations to God? He has broken my heart to give me a **free** spirit. Lord!...» he implores, stretching his arms out towards Jesus.

«Yes. Your name is Elijah and be fire. That mountain is full of caves. Go there, and when you hear the earth quake because of a dreadful earthquake, come out, and look for the servants of the Lord to join them. You will then be re-born and you will be a servant, too. Go!»

The man kisses His feet, gets up and goes away.

«But is he going nude like that?» ask the dumbfounded apostles.

«Give him a mantle, a knife, tinder and flint, and some bread. He will walk today and tomorrow and then he will retire to pray where we stopped and the Father will see to His son.»

Andrew and John run after him and they reach him when he is about to disappear round a bend.

They come back saying: «He took everything. We also told him where we were. What an unexpected prey, Lord!»

«God makes plants flower also on rocks. And in the deserts of hearts He makes spirits of **good will** rise to comfort Me. Now let us go towards Jericho. We will stop in some house in the country.»

421. The Cured Demoniac, The Yeast Of The Pharisees. “Blasphemies Against The Holy Spirit Will Not Be Forgiven.”²²

After the Holy Week and the consequent penitence of not having any visions, the spiritual vision of the Gospel comes back to me this morning. And all my anxiety is forgotten in this joy that is foretold by an indescribable sensation of superhuman jubilation...

...And now I see Jesus, Who is still walking along the thickets on the banks of the river, and He stops and orders the apostles to have a rest during the

²² Gospel, Vol. 6, April 22, 1946, p. 439 (**419**. Poem, Vol.4, p. 39)

hours which are too warm to travel. Because, while it is true that the thickly interlacing branches protect from the sun, they form a kind of canopy which obstructs the very light breezes, and thus the air in there is warm, still, heavy, and damp; dampness in fact rises from the ground near the river, and far from being a relief it is a sticky torture, which mixes with and increases the troublesome perspiration streaming down their bodies.

«Let us stop until evening. We will then go down to the whitish gravel bed still visible in starlight and we will proceed by night. Let us take some food and a rest now.»

«Ah! before taking any food I will refresh myself in the water. The water will be warm, too, like a decoction for a cough, but it will wash my sweat away. Who is coming with me?» asks Peter.

They all go with him: everyone, Jesus also, as, like everybody else, He is perspiring and His tunic is heavy with dust and sweat. Each of them takes a clean tunic from his sack and they all go down to the river. On the grass, to mark their stop, there are only thirteen sacks and the small water flasks, watched over by old trees and countless birds, which look curiously with their tiny jet eyes at the thirteen full multi-coloured sacks spread over the grass.

The voices of the bathers fade away and mingle with the murmuring water. Only now and again the sharp laughter of the younger ones resounds like a high note above the low monotonous tone of the river.

But silence is soon broken by the shuffling of feet. Some heads appear from behind a thicket; they cast sidelong glances and say with an expression of satisfaction: «They are here. They have stopped. Let us go and tell the others» and they disappear behind the bushes...

In the meantime the apostles come back with the Master. They are refreshed, their hair is still wet, although they have dried it hurriedly, they are barefooted and are holding their dripping washed sandals by the straps, and they are wearing fresh clothes and the other ones are hanging in the cane-brake after being washed in the blue water of the Jordan. They are obviously in very good form after the long bath.

Unaware of the fact that they have been discovered, they sit down, after Jesus has offered and handed out the food. And after the meal, sleepy as they are, they would like to lie down and slumber, when a man arrives and after him another one, and then a third one...

«What do you **want**?» asks James of Zebedee, who sees them arrive and stop behind a large bush, undecided about moving forward or not. The others, including Jesus, turn round to see to whom James is speaking.

«Ah! it's the people of the village... They have followed us!» says Thomas without enthusiasm, as he was preparing to have a little nap.

In the meantime the visitors reply somewhat timorously, seeing the obvious reluctance of the apostles to receive them: «We **wanted** to speak to the

Master... To tell Him that... Is that right, Samuel?...» and they stop not daring to say anything more.

But Jesus benignly encourages them: «Speak up. Have you more sick people?...» and He stands up directing His steps towards them.

«Master, You are even more tired than we are. Have a little rest and let them wait...» say some of the apostles.

«There are creatures here who want Me. So their hearts have no rest either. And the weariness of a heart is heavier than the tiredness of limbs. Let Me listen to them.»

«All right! Farewell to our rest!...» grumble the apostles, who are so affected by fatigue and heat as to reproach the Master in the presence of strangers, so much so, that they say to Him: «And when Your lack of prudence will have caused us all to be taken ill, You will realise too late that we were necessary to You.»

Jesus looks at them... compassionately. There is nothing else in His kind tired eyes... And He replies: «No, My friends. I do not expect you to imitate Me. Look, you stay here, and rest; I will speak and listen to these people and then I will come and rest with you.»

His reply is so kind that it achieves more than a reproach would obtain. The kind hearts and affections of the Twelve are awakened and overwhelm them: «No, Lord! Stay where You are and speak to them. We will go and turn our clothes round so that the other side may dry. We will thus overcome sleep, and then we will come back and rest all together.» And the more sleepy ones go towards the river... Matthew, John and Bartholomew remain.

In the meantime the three citizens have become more than ten and their number increases more and more...

«So? Come here and speak without any fear.»

«Master, after You left, the Pharisees have become even more violent... They attacked the man freed by You... and it will be a new miracle if he does not become mad... because... they said to him... that You freed him from a demon who hampered only his reason and that You gave him a stronger demon, so strong that he defeated the previous one and is stronger than the previous one, because this one damns and possesses his soul, and thus, while in next life he would not have had to bear the consequences of the first possession because his actions were not... what did they say, Abraham?...»

«They said... oh! a strange word... In short God would not have asked him to give an account of those actions because he had not done them with a free mind, whereas now, by adoring You through the imposition of the demon he has in his heart, placed there by You -- oh! forgive us for telling You -- by You, the prince of demons, by adoring You with a mind which is no longer mad, he is impious, cursed and will be damned. Consequently the poor wretch regrets his previous state and... he almost curses You... So he is more insane than pre-

viously... and his mother is in despair because her son has given up hope of being saved... and all their joy has become a torture. We have been looking for You so that You may give him peace, and an angel certainly guided us here... Lord, we believe that You are the Messiah. And we believe that the Messiah has in Himself the Spirit of God. He is therefore Truth and Wisdom. And we ask You to give us peace and an explanation...»

«You are in justice and in charity. May you be blessed. But where is the poor wretch?»

«He is following us with his mother, shedding desperate tears. See? The entire village, except them, the cruel Pharisees, is coming here, disregarding their threats. Because they have threatened to punish us for believing in You. But God will protect us.»

«God will protect you. Take Me to the man I cured.»

«No. We will bring him here. Just wait» and many of them depart towards the larger group of people who are coming making gestures, while two shrill cries overwhelm the confused noise of the talk of the crowd. The others, those who have remained, are already so many, and when they are joined by the group surrounding the cured demoniac and his mother, a really large crowd is pressing among the trees around Jesus, climbing even the trees to find a place to hear and see.

Jesus goes towards the cured demoniac, who begins to tear his hair as soon as he sees Him, and kneeling down he says: «Give the first demon back to me! Out of pity for me, for my soul! What have I done to You that You should injure me so much?»

And his mother, also on her knees, says: «He is raving mad with fear, Lord! Do not pay attention to his blasphemous words, but free him from the fear that those cruel people have infused into him, so that he may not lose the life of his soul. You have already freed him once!... Oh! for the sake of a mother, free him once again!»

«Yes, woman. Be not afraid! Listen, child of God!» And Jesus lays His hands on the ruffled hair of the man delirious with supernatural fear: «Listen. And judge. Judge by yourself because your reason is free and you can judge according to justice. There is an unerring way to find out whether a prodigy comes from God or from a demon. And it is what a soul feels. If the extraordinary event comes from God, it infuses peace into the soul, peace and solemn joy. If it comes from the demon, it brings about perturbation and sorrow. And peace and joy come also from the words of God, whereas perturbation and sorrow come from those of a demon, be it a demon spirit or a demon man. And also the closeness of God grants peace and joy whereas the closeness of wicked spirits or men bring about perturbation and sorrow. Now consider, child of God. When, by yielding to the demon of lust, you began to receive your oppressor within you, did you enjoy happiness and peace?»

The man ponders and blushing replies: «No, Lord.»

«And when your everlasting Enemy captured you completely, did you enjoy peace and happiness?»

«No, Lord. Never. As long as I could understand, as long as a particle of my mind was free, I was distressed and grieved by the arrogance of the Enemy. Later... I do not know... My mind was no longer able to understand what I suffered... I was lower than a beast... But even in that state when I seemed to be less intelligent than an animal... oh! how much I could still suffer! I cannot say what... Hell is dreadful! It is nothing but horror... and it is not possible to say what it is...»

The man shivers remembering what he suffered when he was possessed. He trembles, blanches, perspires... His mother embraces him and kisses his cheek to distract his mind from that nightmare... People whisper their comments.

«And when you woke up with your hand in Mine, what did you feel?»

«Oh! Such a wonderful sensation... and such a joy and an even greater peace... I seemed to be coming out from a dark prison, where countless snakes had been my chains and the air was permeated with the stench of a putrid sewer, and I seemed to be entering a garden full of flowers, of sunshine, of songs... I became acquainted with Paradise... but even that cannot be described...» The man smiles as if he were enraptured by the remembrance of his recent short hour of happiness. He then sighs and concludes: «But it was soon all over...»

«Are you sure? Now that you are close to Me and far from those who upset you, tell Me, what do you feel?»

«Peace once again. Here with You, I cannot believe that I am damned, and their words sound like blasphemy to me... But I believed them... So did I not sin against You?»

«You did not sin; they did. Rise, child of God, and believe in the peace within you. Peace comes from God. You are with God. Do not sin and be not afraid» and He removes His hands from the head of the man making him stand up.

«Is it really so, Lord?» ask many.

«It is really so. The doubt raised by the deliberately harmful words was the final revenge of Satan, who had come out of him defeated, but anxious to recapture the lost prey.»

With much good common sense a man of the people says: «Then... the Pharisees... assisted Satan!» and many applaud the keen remark.

«Do not judge. There is Who judges.»

«But at least we are sincere in our judgment... And God sees that we judge evident sins. They pretend to be what they are not. They act deceitfully and with wicked purposes. And yet they are more successful than we are, although we are honest and sincere. They are our terror. They extend their power

even on the freedom of faith. One must believe and practise to their liking and they threaten us because we love You. They strive to reduce Your miracles to witchcraft and to frighten You. They conspire, they oppress, they injure...» The people speak excitedly.

With a gesture Jesus imposes silence and says:

«Do not receive in your hearts anything originating from them, neither their suggestions nor their methods, not even the thought: “they are wicked and yet they are successful.” Do you not remember the words of Wisdom: “Fleeting is the triumph of the wicked,” and the words of Proverbs. “Son, do not follow the examples of sinners and do not listen to the words of the wicked because they will become entangled in the chains of their sins and they will be deceived by their own great stupidity.”? Do not put into yourselves what comes from them and which you, although imperfect, consider wrong. You would, in fact, put within yourselves the same yeast which corrupts them. The yeast of the Pharisees is hypocrisy. Let it never be in you, neither with regard to the forms of worship of God nor with regard to your behaviour with your brothers. Beware of the yeast of the Pharisees. Remember that there is nothing concealed which cannot be disclosed, there is nothing hidden which is not revealed in the end.

You can see that yourselves. They allowed Me to leave and then they sowed darnel where the Lord had scattered chosen seed. They thought they had acted artfully and successfully. And it would have been enough if you had not found Me, if I had crossed the river leaving no trace of Myself on the water, which resumes its normal aspect after the bows open it, and their wickedness, under the appearance of good, would have triumphed. But their trick was soon found out and their evil deed was annulled. And the same applies to all the actions of man. At least One is aware of them and provides: God. What is spoken in the dark, ends up by being disclosed by Light, and what is plotted in the secrecy of a room can be disclosed as if it had been planned in a square. Because every man may have an informer. And because every man is seen by God Who can intervene and unmask offenders.

So one must always live honestly in order to live peacefully. And those who live thus need not be afraid, neither in this life nor with regard to the next one. No, My friends, I tell you: who acts righteously need not be afraid. They must not fear those who kill, yes, those who can kill the body, but can do nothing else. I will tell you what you must be afraid of. Be afraid of those who after putting you to death, can send you to hell, that is, of vices, of evil companions, of false teachers, of all those who insinuate sin or doubt into your hearts, of those who try to corrupt your souls more than your bodies, to detach you from God and to drive you to despair of divine Mercy. I repeat to you that that is what you are to be afraid of, because in that case you will be dead forever. But be not afraid for the rest, for your lives. Your Father does not lose sight even of one of these tiny birds which builds its nest in the leafy branches of trees. Not one of

them is caught in the net without its Creator being aware of it. And yet their material value is tiny: five sparrows for two pennies. And their spiritual value is nil. And yet God takes care of them. Will He, therefore, not take care of you? Of your lives? Of your welfare? Every hair on your heads is known to the Father, and no wrong done to His children passes unnoticed by Him, because you are His children, that is, you are worth much more than the sparrows which nest on roofs or among leafy branches.

And you remain His children until, by your own free will, you renounce to be so. And one renounces such filiation when one denies God and the Word Whom God sent amongst men to lead men to God. Then, when a man will not acknowledge Me in the presence of men, because he is afraid of being damaged by such acknowledgement, God will not acknowledge him as His child, and the Son of God and of man will not acknowledge him in the presence of the angels in Heaven, and those who disown Me in the presence of men, will be disowned as children in the presence of God's angels. And those who have spoken ill of the Son of man or against Him will still be forgiven, because I will plead with the Father for their forgiveness, but those who blaspheme against the Holy Spirit will not be forgiven.

Why that? Because not everybody can understand the extent of Love, its perfect infinity and see God in a body like the body of every man. The Gentiles, the heathens cannot believe that through faith, because their religion is not love. Also among us the fearful respect of Israel for Jehovah can prevent people from believing that God has become man and the humblest of men. It is a fault not to believe Me. But when it is based on excessive fear of God, it is still forgiven. But he cannot be forgiven, who does not yield to the truth shining through My deeds, and denies that the Spirit of Love has kept the promise to send the Saviour at the fixed time, the Saviour preceded and accompanied by the signs foretold.

Those who are persecuting Me, are acquainted, with the prophets. The prophecies are full of Me. They are acquainted with the prophecies and they know what I do. The truth is evident. But they deny it because they want to deny it. They systematically deny that I am not only the Son of man, but also the Son of God, foretold by the prophets, He Who was born of a Virgin, not by the will of man, but of the Eternal Love, of the Eternal Spirit, Who announced Me so that men could recognise Me. In order to be able to say that the night of the Expectation of the Christ is still enduring, they persist in keeping their eyes closed, so that they may not see the Light which is in the world, and therefore they deny the Holy Spirit, Its Truth and Its Light. And they will be judged more severely than those who do not know. Neither will they be forgiven for saying that I am "satan," because the Spirit works divine, not satanic deeds for Me. And they will not be forgiven for driving people to despair, when Love had led them to peace. Because those are all offences against the Holy Spirit. Against this

Paraclete Spirit Who is Love and grants love and asks for love and Who is awaiting My holocaust of love in order to spread out in wise love, illuminating the hearts of My believers. And when that has happened and they will still persecute you, accusing you before magistrates and princes of synagogues and in courts, do not worry about how to defend yourselves. The same Spirit will tell you what to say to serve the Truth and conquer Life for yourselves, just as the Word is giving you what is necessary to enter the Kingdom of eternal Life.

Go in peace. In My Peace. In that Peace with God and which God sheds to saturate His children with it. Go and be not afraid. I have not come to deceive you, but to teach you, not to lose you, but to redeem you. Blessed are those who will believe My words. And you, man, who have been saved twice, be firm and remember My peace, so that you may say to tempters: “Do not try to seduce me. My faith is that He is the Christ.” Go, woman. Go with him and be in peace. Goodbye. Go back to your homes and leave the Son of man to His humble rest on the grass, before resuming His persecuted journey in search of other people to be saved, until the end. My peace be with you.»

He blesses them and goes back to the place where they had their meal. The apostles are with Him. After the people disperse, they lie down, resting their heads on their sacks and they soon go to sleep, in the sultry heat of the afternoon and in the heavy silence of those torrid hours.

422. Judas Iscariot’s Disgruntled Mood Inspires The Parable Of The Unworthy Servants.²³

The river shore [*in The Poem... “The gravel bed...”*] is white in the moonless but very clear night, as thousands of large, unusually large stars are shining in the Eastern sky. It is not an intense light like moonlight, but it is already a pleasant phosphorescence, which enables those whose eyes are accustomed to darkness, to see where they walk and what is around them. Here, on the right hand side of the wayfarers, who are going up northwards along the river, the mild starlight shows the vegetable border made by cane-brakes, willows and then by tall trees, and as the light is faint, they look like a compact continuous wall, without any interruption, impossible to penetrate, with a gap where a stream or torrent bed, completely dry, draws a white line that runs eastwards and disappears at the first curve of the tiny tributary now dried up. On the left hand side, instead, the travellers discern the glittering waters that flow down towards the Dead Sea grumbling, sighing, rustling, quiet and serene. And between the shining line of the blue indigo waters, in the night, and the dark opaque mass of grass, bushes and trees, the clear strip of the river shore [*Poem,*

²³ Gospel, Vol. 6, April 14, 1946, p. 448 (420. Poem, Vol. 4, p. 46)

“*gravel bed*”], in places wider, in others narrower, is now and again interrupted by tiny ponds, remainders of previous floods, with still a little water, which is slowly absorbed by the soil and in which there are still some tufts of green grass, which elsewhere is dried up in the gravel bed parched in the hours of sunshine.

The apostles are compelled by those tiny ponds or by tangles of dry bulrushes, as dangerous as blades for their feet half-naked in sandals, to part now and again and then join again in a group round the Master, Who is proceeding with vigorous strides, always solemn, silent most of the time, with His eyes raised to the stars rather than bent to the ground. But the apostles are not silent. They are talking to one another, summarising the events of the day, drawing conclusions or foreseeing future developments. A few rare words of Jesus, often spoken in reply to a direct question or to correct a wrong or uncharitable opinion, punctuate the chattering of the Twelve. And the march proceeds in the night, marking the night silence with new elements for those desert banks: human voices and shuffling of feet. Nightingales are silent among the branches, surprised at the discordant harsh sounds mixing with and disturbing the usual murmur of water and whispering of breezes, the customary accompaniments of their virtuosi solos.

But a direct question, not concerning what has happened but what is to happen, breaks not only the peace of the night, but also the more intimate peace of hearts, with the violence of a rebellion in addition to the sharp tone of voices upset by scorn and anger. Philip asks whether and in how many days they will be home. A latent need of rest, an unexpressed but understood **desire** for family love is in the simple question of the elderly apostle, who is a husband and father besides being an apostle, and has interests to look after...

Jesus perceives all that and turns round to look at Philip, He stops waiting for him, as Philip is a little behind with Matthew and Nathanael, and when he is near, He embraces him with one arm saying: «Soon, My friend. But I ask you to be kind enough to make another small sacrifice, providing you do not wish to part from Me before...»

«Me? Part from You? Never!»

«Then... I will keep you away for some time from Bethsaida. I **want** to go to Caesarea on the Sea via Samaria. On our way back we will go to Nazareth and those who have no family in Galilee will remain with Me. Then, after some time, I will join you at Capernaum... And I will evangelize you there to make you even more capable. But if you think that your presence at Bethsaida is necessary... you may go, Philip. We shall meet there...»

«No, Master. It is more necessary for me to stay with You! But You know... Home is sweet... and my daughters... I do not think that I will have them very much with me in future... and I would like to enjoy a little of their modest kindness. But if I have to choose between them and You, I choose You... and for many reasons...» ends Philip with a sigh.

«And you are doing the right thing, My friend. Because I will be taken away from you before your daughters...»

«Oh! Master!...» says grievously the apostle.

«It is so, Philip» concludes Jesus kissing the temple of the apostle.

Judas Iscariot, who has been grumbling between his teeth since Jesus mentioned Caesarea, raises his voice as if the kiss given to Philip has made him lose control of his actions. And he says: «How many useless things! I don't really understand why it is necessary to go to Caesarea!» and he says so with angry impetuosity; he seems to imply: «and You Who want to go there are a fool.»

«It is not for you to judge the necessity of what we do, but for the Master» Bartholomew replies to him.

«Really, why not? As if He saw natural necessities clearly!»

«I say! Are you mad or sane? Do you realise of Whom you are speaking?» asks Peter shaking him by the arm.

«I am not mad. I am the only one with sound brains. And I know what I am saying.»

«You are saying lovely things!»

«Beg God not to take them into account!», «Modesty is not your strong point!», «One might think that you are afraid that by going to Caesarea you might be found out for what you are» say James of Zebedee, Simon Zealot, Thomas and Judas of Alphaeus respectively.

The Iscariot addresses the last one: «I have nothing to be afraid of and you have nothing to find out. But I am tired of seeing that we pass from one error to another, ruining ourselves. Conflicts with the members of the Sanhedrin, arguments with Pharisees. The Romans are the last straw...»

«What? Less than two months ago you were overjoyed, you were full of confidence, you were, you were... you were everything because Claudia was your friend!» remarks Bartholomew ironically who, being the most... uncompromising, is the one who does not rebel against contacts with the Romans only out of obedience to the Master.

Judas is speechless for a moment because the logic of the ironical remark is obvious, and unless he is prepared to appear illogical, he cannot contradict what he said previously. But he soon collects himself and says: «It is not because of the Romans that I am saying that. I mean because of the Romans as enemies. They... after all they are only four Roman ladies, four, five, six at most, they promised to help us and they will. But it is because that will increase the hatred of His enemies, and He does not realise that and...»

«Their hatred is intense, Judas. And you know that as well as I do, even better than I do» says Jesus calmly stressing the word «better.»

«Me? Me? What do You mean? Who knows things better than You do?»

«Just now you said that you are aware of necessities and how to make use of them...» retorts Jesus.

«With regard to natural things, yes. I say that You know spiritual matters better than anybody.»

«That is true. But I was just saying to you that you know better than I do, unpleasant, disgraceful, natural things, if you wish to call them so, such as the hatred of My enemies, such as their purposes...»

«I know nothing! I do not know anything. I swear to it on my soul, on my mother, on Jehovah...»

«That is enough! It is written that you must not swear» orders Jesus with such severity that even His countenance seems to become petrified in the perfection of a statue.

«Well, I shall not swear. But I must be allowed to say, since I am not a slave, that it is not necessary, that it serves no purpose, on the contrary it is dangerous to go to Caesarea, to speak to the Romans...»

«And who told you that that will happen?» asks Jesus.

«Who? Everything! You need to make sure of something. You are on the track of a...» he stops realising that wrath is making him say too much. He then resumes: «And I tell You that You ought to think also of our interests. You have deprived us of everything: home, earnings, affections, peace. We are persecuted because of You and we shall be persecuted even later. Because You, You say so in every possible way, will go away one fine day. But we are staying. We shall be ruined, but we...»

«You will not be persecuted when I am no longer among you. I, who am the Truth, tell you so. And I tell you that I have taken what you spontaneously and insistently gave Me. So you cannot say that I have taken away from you, with abuse of power, even one of the hairs that fall off when you tidy them. Why are you accusing Me?» Jesus is now less severe, His sad countenance expresses the **desire** to bring Judas back to reason kindly and I think that his compassion, so full and so divine, acts as a check on the others, who would not be so sympathetic towards the culprit.

Judas also perceives that and with one of the brusque changes of his soul urged by two opposed forces, he throws himself on the ground striking his head and chest and shouting: «Because I am a demon. I am a demon. Save me, Master, as You save so many demoniacs. Save me! Save me!»

«Do not let your **desire** to be saved be inactive.»

«It exists. You can see that. I **want** to be saved.»

«By Me. You expect Me to do everything. But I am God and I respect your **free will**. I will give you the strength so that you may get to say: “I do **want**.” But to **want** not to be a slave must come from you.»

«I do **want**! I do **want**! But do not go to Caesarea. Don't go! Listen to me as You listened to John, when You **wanted** to go to Achor. We have all the

same rights. We all serve You in the same manner. You are obliged to satisfy us for what we do... Treat me as You treated John! I want it! What difference is there between him and me?»

«The soul is different! My brother would never have spoken as you did. My brother does not...»

«Be silent, James. I will speak. To everybody. And you stand up and behave as a man, as I treat you, not like a slave moaning at the feet of his master. Be a man, since you are so anxious to be treated as John, who, truly, is more than a man because he is chaste and full of Charity. Let us go. It is late. I want to cross the river at dawn. The fisher men will be coming back then after hauling the lobster-pots and it is easy to find a ferry-boat. The moon in her last days raises her thin crescent higher and higher. We will be able to walk faster in her increased light.

Listen. I solemnly tell you that no one must boast of doing his duty and exact for that, which is an obligation, special favours.

Judas has reminded Me that you have given Me everything. And he told Me that it is My duty to satisfy you for what you do. But just listen. Among you there are some fishermen, some landowners, some own a workshop, and the Zealot had a servant. Now then. When the boat servants, or the men who helped you like servants in the olive grove, in the vineyard, or in the fields, or apprentices in the workshop, or even the faithful servant who looked after the house and meals, finished their work, did you begin to serve them? Is it not so in every house and in every task? Which man, with a servant ploughing or minding sheep, or a workman in a workshop, would say to him when he finishes his work: “Go and have your meal immediately.”? No one. But whether he comes back from the fields or he lays down his working tools, every master says: “Get my supper laid, get yourself tidy and with clean clothes wait on me while I eat and drink. You will eat and drink afterwards.” Neither can one say that that is insensibility. Because a servant must serve his master, and the master is not obliged to him, because the servant has done what the master had ordered him to do in the morning. Because, while it is true that the master must be kind to his servant, so it is the duty of the servant not to be lazy or a squanderer, but he must cooperate for the welfare of the master who feeds and clothes him. Would you bear your boat assistants, your peasants, workmen, your house servant to say to you: “Serve me because I have worked.”? I do not think so.

So with you, when you consider what you have done and you do for Me -- and, in future, considering what you will do to continue My work and to continue to serve your Master -- you must always say, because you will see that you have always done much less than was fair to do to be on a par with what you received from God: “We are unprofitable servants because we have done but our duty.” If you reason thus, you will see that you will no longer feel pretensions and bad temper arise in you, and you will act according to justice.»

Jesus is silent. They are all pensive.

Peter nudges John, who is pondering staring with his blue eyes at the waters, which from indigo have become silver-blue in the moonlight, and says to him: «Ask Him when is it that one does more than one's duty. I would like to be able to do more than my duty, I...»

«I, too, Simon. I was just thinking of that» replies John with his beautiful smile and in a loud voice he asks: «Master, tell me: will the man who serves You never be able to do more than his duty to tell You that he thus loves You entirely?»

«Child, God has given you so much, that in all fairness, all your heroism would always be too little. But the Lord is so good that He does not measure what you give Him with His infinite measure. He measures it with the limited measure of human capability. And when He sees that you have given without parsimony, with a full measure, overflowing generously, He then says: “This servant of Mine has given Me more than it was his duty. I will therefore give him the superabundance of My rewards.”»

«Oh! How happy I am! I will give You an overflowing measure to have that superabundance!» exclaims Peter.

«Yes, you will give Me it. You will all give Me it. All those who are lovers of the Truth, of the Light, will give Me it. And they will be supernaturally happy with Me.»

425. At Caesarea On The Sea. The Pleasure-Seeking Romans. A Parable On The Just Use Of Time And Free Will.²⁴

...²⁵

«If He heard you... Oh! Here He is!»

«Who?»

«The Nazarene Who cast a spell on our ladies. He is behind you...»

Ennius turns round as if he had an asp behind him. He looks at Jesus Who is coming forward slowly among the people pressing round Him, the poor common people and some Roman slaves as well, and he contemptuously says: «That ragamuffin?! Women are depraved. But let us run away, lest He should cast a spell on us as well!» Then addressing his poor slaves, who have been standing all the time with their loads, like caryatids for whom there is no mercy, he orders: «Go home quickly, because you have been wasting your time so far, and those who are making preparations are waiting for spices and perfumes.

²⁴ *Gospel, Vol. 6, April 30, 1946, p. 469 (423. Poem, Vol. 4, p. 673)*

²⁵ *The setting of the large marketplace and conversations between the Roman gluttons is omitted.*

Run! Quick! And remember that you will be scourged if everything is not ready by sunset.» The slaves go away at a run and the Roman follows them slowly with his two friends...

Jesus advances. He is sad, because He heard the end of Ennius' conversation and from the height of His stature He looks with infinite compassion at the slaves running under their burdens. He turns round, looking for the faces of more Roman slaves... He sees some, trembling with fear of being caught by superintendents or being driven away by the Jews, mixed among the crowds surrounding Him. He stops and asks: «Is there anyone among you belonging to that household?»

«No, Lord. But we know them» reply the slaves present.

«Matthew, give them abundant offerings. They will share them with their companions, so that they may know that there is someone who loves them. And remember, and tell the others that sorrow comes to an end with life only for those who were good and honest in their chains, and with sorrow ends also the difference between rich and poor, between free people and slaves. Afterwards there is only one just God for everybody, Who, without taking into account wealth or chains, will reward the good and punish the wicked. Bear that in mind.»

«Yes, Lord. But we, who belong to the households of Claudia and Plautina, are quite happy, like those who belong to Livia and Valeria, and we bless You because You have improved our lot» says an old man to whom everyone listens as if he were their chief.

«To show Me your gratitude be always good and you will have the true God as your eternal Friend.»

And Jesus raises His hand as if to dismiss and bless them and He then leans against a column and begins to speak in the attentive silence of the crowd. The slaves do not go away, they remain listening to the words uttered by the divine lips.

«Listen. A father of many children gave each of them, when they became adults, two coins of great value and said to them: “I no longer intend to work for each of you. You are now old enough to earn your living. So I am giving each of you the same amount of money, so that you may invest it as you please and to your own profit. I will remain here waiting, ready to advise you and also to assist you, if through misfortune you should lose all or part of the money that I am now giving you. But remember that I will be inexorable towards those who squander it mischievously, and towards sluggards who waste it or leave it as it is through idleness or vices. I have taught each of you Good and Evil. You cannot therefore say that you are facing life without knowing what life is. I have set for everyone an example of wise, just activity and of honest life. So you cannot say that I have contaminated your spirits through my evil examples. I have done my duty. It is for you now to do yours, as you are neither

stupid, nor unprepared, nor illiterate. Go” and he dismissed them and remained alone, waiting, in his house.

His sons scattered through the world. They all had the same things: two valuable coins of which they could dispose freely, and a greater treasure of health, energy, knowledge and their father's examples. So they should have all been successful in the same way. But what happened? Some of the sons employed their money wisely and by means of untiring honest work and a simple honest life, in accordance with their father's teaching, they soon owned a large honest treasure; some at first made an honest fortune, but later they squandered it through idleness and orgies; some made money practising usury or dealing in contemptible business; and some did nothing because they were inactive, lazy, undecided and they finished their valuable coins before they could find any employment.

After some time the father of the family sent servants wherever he knew that his sons were and said to the servants: “You will tell my sons to meet in my house. I want them to give me an account of what they have done during this time and I wish to ascertain myself what is their situation.” And the servants went everywhere, they met the children of their master, they gave the message and each of them went back with the master's son whom they had met.

The father received them with great solemnity, as a father, but also as a judge. And all the relatives of the family were present with friends, acquaintances, servants, fellow-villagers and people from neighbouring villages. A solemn meeting. The father was on his seat of head of the family, and around him, in a semicircle there were all the relatives, friends, acquaintances, servants, fellow villagers and people from the neighbourhood. In front of him, in a line, his sons. Even without being questioned, their different countenances expressed the truth. Those who had been active, honest, of good morals and had made a holy fortune looked prosperous, peaceful and well-off, like people who are wealthy, enjoy good health and a clear conscience. They looked at their father with a kind, grateful, humble but at the same time triumphant smile; they were shining with joy having honoured their father and family and because they had been good children, good citizens and faithful believers. Those who had squandered their assets in laziness or vices were mortified, low-spirited, haggard-faced and shabby, with the signs of orgies or starvation clearly visible. Those who had made a fortune by contemptible means had an aggressive hard countenance, with the cruel upset look of beasts which are afraid of the tamer and are prepared to react...

The father began to question these last ones: “How come you who looked so serene when you left, now look like beasts ready to tear people to pieces? Where did you get that mien?”

“Life gave it to us. And your severity in sending us away from home. You put us in touch with the world.”

“All right. And what did you do in the world?”

“What was possible for us to obey your orders to earn a living with the mere nothing you gave us.”

“All right. Stand in that corner... And now it is your turn, you emaciated, sick looking and shabby people. What did you do to come to this state? You were healthy and well dressed when you left.”

“Clothes wear out in ten years...” objected the sluggards.

“So there are no more looms in the world to make cloth for men's garments?”

“Yes... But one needs money to buy it...”

“You had it.”

“In ten years... it is more than finished. Everything which has a beginning comes to an end.”

“Yes, if you take from it and never put anything back into it. But why have you only taken from it? If you had worked, you could have added to it and taken from it and the money would not have come to an end, on the contrary you could have increased it. Have you been ill, perhaps?”

“No, father.”

“Well, then?”

“We felt lost... We did not know what to do, what was right... We were afraid of doing the wrong thing. And not to do wrong, we did not do anything.”

“And had you no father to whom you could apply for advice? Have I ever been an uncompromising frightening father?”

“Oh! no! But we were ashamed of having to say to you: 'We are not capable of taking the initiative.' You have always been so active... We hid ourselves out of shame.”

“All right. Stand in the middle of the room. It's your turn now! What are you going to tell me? From your outward looks you seem to have suffered not only hunger but also from illness. Were you perhaps taken ill because you had worked too hard? Be frank and I will not reproach you.”

Some of the children who were questioned threw themselves on their knees striking their breasts and saying: “Forgive us, father God has already punished us and we deserved it. But you, who are our father, forgive us!... We began well, but we did not persevere. As we had become wealthy so easily we said: 'Well, let us enjoy ourselves a little, as our friends suggest, then we will go back to work and make up for it.' And we really **wanted** to do so: go back to the two coins and make them yield again, as if it were a game. And twice (say two), three times (says one) we were successful. Then our good luck abandoned us... and we finished all our money.”

“But why did you not return to reason after the first time?”

“Because the bread spiced with vice corrupts the palate, and one can no longer do without it...”

“There was your father...”

“True. And we longed for you with regret and homesickness. But we offended you... We implored Heaven to inspire you to send for us, so that we might receive your reproach and your forgiveness; that is what we **wanted** and are now asking for, more than riches which we do not **want** any more because they led us astray.”

“All right. Stand in the middle of the room beside those who were questioned before you. And you who are sick and poor like those, but are silent and show no sign of grief, what are you going to say?”

“What the first ones said. That we hate you, because your unwise way of doing things has been the cause of our ruin. Since you knew us, you should not have exposed us to temptations. You hated us and we hate you. You set that trap for us to get rid of us. May you be cursed.”

“Very well. Stay with the first ones in that corner. And now it is your turn, my prosperous, serene, wealthy sons. Tell me. How did you do so well?”

“By carrying out your teaching, your examples, advice, orders, everything. We resisted temptations, out of love for you, blessed father who gave us life and wisdom.”

“Very well. Come to my right hand side and listen all of you to my judgement and to my defence. I gave each of you the same money, examples and wisdom. My sons have reacted in different manners. From a hard working, honest moderate father different children have come forth: some are like him, some are lazy, some an easy prey to temptations, and some so cruel that they hate their father, their brothers and neighbours, on whom, even if they do not say so, but I know, they have practised usury and committed crimes. And among the weak and lazy ones there are some who are penitent and some impenitent. This is my judgement. The perfect ones are already on my right hand side, equal to me in glory and in deeds; those who are repentant, like children to be educated, will come once again under my authority until they reach a degree of capability which will prove that they are adults again; the unrepentant and guilty ones will be driven out of my property and will be persecuted by the malediction of him who is no longer their father, because their hatred for me annuls our relationship of father and son. But I wish to remind you all that each son has been the author of his own fate, because I gave everybody the same things, which, however, have brought about four different situations in those who received them and I cannot be accused of **desiring** their evil lot.”

The parable is over and I will now explain it to you who have listened to it.

The Father in Heaven is symbolised by the father of the large family. The two coins given by the father to each of his children before sending them into the world are: time and **free will**, that God grants to every man to be used as he wishes, after being taught and perfected by the Law and the examples of

just people. Everyone receives the same gifts. But every man makes use of them as he wishes. Some treasure up time, means, education, wealth, everything, for a good purpose and remain holy and sound, the owners of increased riches. Some begin well, then become tired and lose everything. Some do nothing as they expect other people to do it. Some accuse the Father of their mistakes; some repent and are willing to make amends; some do not repent and they accuse and curse as if their ruin has been brought about by other people. And God grants rewards to the just at once; He grants mercy to those who repent and time to expiate, so that they may achieve a reward through repentance and expiation; and He gives malediction and punishment to those who trample on love through impenitence, the consequence of their sins. He gives every man what is due to him.

So do not waste the two coins: time and **free will**, but make the right use of them to be on the right hand side of the Father, and if you fail, repent and have faith in Merciful Love. Go. Peace be with you!»

He blesses them and looks at them moving away in the sun flooding the square and streets. But the slaves are still there...

«Are you still here, My poor friends? Will you not be punished?»

«No, Lord, if we say that we have been listening to You. Our mistresses venerate You. Where are You going now, Lord? They have been wishing to see You for such a long time...»

«To the rope-maker near the harbour. But I am leaving this evening, and your mistresses will be at the party...»

«We shall tell them just the same. Months ago they told us to inform them every time You come here.»

«All right. Go. And make good use of your time and thoughts, which are always **free**, even if a man is in chains.»

The slaves bend to the ground and go away towards the Roman quarters. Jesus and His apostles go towards the harbour, along a narrow street.

428. Parable Of The Vineyard And Of The Vine-Grower, Figures Of Soul And Free Will.²⁶

«Peace to you, My friends. The Lord is good. He grants us to meet for a brotherly meal. Where were you going?» Jesus asks the ex-shepherds while making His way into a thicket to protect Himself from the sun.

«Some towards the sea, some towards the mountains. We came here together, growing in numbers all the time, as other groups joined us along the road» says Daniel, formerly a shepherd in Lebanon.

«Yes, and the two of us would like to go as far as Great Hermon to nourish our hearts where we pastured our flocks» says his companion Benjamin.

«It is a good idea. I will go to Nazareth for some time, later I will be at Capernaum and Bethsaida until the new moon of Elul. I am telling you so that you may find Me in case of need. Sit down and let us put together our victuals to share them according to justice.»

They do so spreading their... wealth on a piece of cloth: cakes, cheese, salt fish, olives, some eggs, the first apples... and they share out the food as cheerfully as they had laid it down, after Jesus has offered and blessed it.

How pleased they are with the un hoped-for feast of love! They forget tiredness and heat, lost as they are in the joy of listening to Jesus, Who inquires about what they have done, gives them advice, or tells them what He has done. And although the very warm hour of a sultry day would make one drowsy, they are so interested that no one yields to sleep. And when the meal is over and the few provisions left have been collected and divided into equal parts among them, they move into the thickest part of the nearest brushwood on the hill, and sitting around Jesus in the shade of the trees, they beg Him to tell them a beautiful parable, which they may use as a practical rule of life and teaching.

Jesus, Who is sat facing the plain of Esdraelon, now bare of crops but luxuriant in vineyards and orchards, turns His eyes round looking at the panorama as if He were looking for a subject in what He sees. He smiles. He has found it. He begins with a general question: «The vineyards in this plain are beautiful, are they not?»

«Yes, very beautiful. They are extraordinarily laden with grapes which are maturing. And they are very well kept. That is why they yield so much.»

«They must be plants of great value...» insinuates Jesus. And He concludes: «As the plain is divided into estates belonging to rich Pharisees, they have cultivated it with good plants regardless of expenses.»

²⁶ *Gospel, Vol. 6, May 4, 1946, p. 499 (426. Poem, Vol. 4, p. 88)*

«Oh! It would have been of no use to purchase the best plants, if they had not been taken care of continually. I am an expert in the matter because I grow vines in all my property. But if I do not toil hard, that is, if I had not toiled hard at it, as my brothers continue to do now, believe me, Master, I would not be able to offer You at vintage time grapes like those of last year» says a strong man, about forty years old, whom I think I have already seen, but whose name I do not remember.

«You are right, Cleopas. The whole secret to have good fruits is to take care of our property» say another man.

«Good fruits and good profits. Because if the land gave only what one spends on it, it would still be a bad investment of money. The land must yield the fruit of the capital it costs us, plus a profit enabling us to increase our wealth. Because we must consider that a father has to divide his property among his sons. And of one property, be it land or money, he has to make several parts, one for each son, to give each of them what to live on. I do not think that we are to be blamed if we increase our property for the benefit of our children» insists Cleopas.

«You are not, if you achieve it by honest work and in an honest manner. So you say that notwithstanding the good quality of the seedlings planted out, it is necessary to toil hard at them to have a profit?»

«Most certainly so! Before we have the first bunches... Because it takes time, you know! Because one must have patience and work as well while the young shoots have only leaves. And later, when they begin to yield fruit and are strong, one must watch that there are no useless vine-branches, harmful insects and that parasitic grass do not impoverish the soil. And you have to ensure that the vine branches are not suffocated by the foliage of bushes and bindweed and you have to dig round the foot of the vine forming circles so that dew may penetrate and water may stagnate a little longer than elsewhere nourishing the plant, and you have to spread manure... Hard work! But it is necessary, even if it is unpleasant, because grapes, so sweet, so beautiful, that each bunch seems a collection of precious stones, grow exactly by sucking fetid black manure. It seems impossible but it is so! And one has to thin out the leaves so that the sun may shine on the bunches, and when vintage is over, one has to arrange the vines, tying and pruning them, covering the roots with straw and excrement, to protect them against frost, and also during winter one has to go and see whether the wind or some robber has pulled off the stakes and whether the weather has loosened the withes by which the branches are tied to the stakes... Oh! there is always something to be done until the vine is completely withered... And then there is still work to be done to remove it from the soil, which is to be cleaned out taking away all the roots so that it may be ready to receive a new plant. And do You know how one must work patiently with a light hand and eyes wide awake extricating the vine-shoots of the dead plants entangled with those of the

vines still alive? If one acted foolishly and with a heavy hand, how much damage would be caused! One must be of the trade to know that!... The vines? They are like children! And before a child becomes a man, how hard one has to work to keep him sound in body and mind!... But I am speaking all the time and I am not letting You speak... You promised us a parable...»

«Actually you have already told it. It would be sufficient to apply your conclusion and say that souls are like vines...»

«No, Master! You must speak. I... I have talked nonsense and we cannot do the work of application by ourselves...»

«All right. Listen.

When we had an animal body in the womb of our mother, God created a soul in Heaven to make the future man in His likeness and He infused it into the body which was forming in the womb. And man, when it was time for him to be born, was born with a soul, which up to the age of reason was like land left uncultivated by its master. But when man reached the age of reason, he began to reason and to tell Good from Evil. He then realised that he had a vineyard to cultivate to his liking. And he became aware that he had a vine-dresser in charge of his vineyard: his **free will**. In fact the **freedom** to guide himself, which God granted to man, His son, is like an efficient servant, granted by God to man, His son, to assist him to make his vineyard fertile, that is his soul.

If man did not have to work by himself to become rich, to build for himself an eternal future of supernatural prosperity, if he should have had to receive everything from God, what merit would he have in re-creating himself in holiness, after Lucifer had corrupted the initial holiness given gratuitously by God to the first parents? It is already a great gift that the creatures, who had fallen by inheritance of fault, are granted by God the possibility to deserve a reward and become holy, by being born again, through their **own will**, to the initial nature of perfect creatures, as the Creator had given to Adam and Eve, and to their children, if the first parents had remained free from the original Fault. Man, who had fallen, must become a chosen man through his **free will**. Now, what happens to souls? This. Man entrusts his soul to his **will**, to his **free will**, which begins to work the vineyard that had remained so far a piece of ground without vines, a good ground, but bare of durable plants. During the first years of its existence only frail grass and caducous flowers had grown on it: the instinctive goodness of a child who is good because he is an angel still unaware of Good and Evil.

You may ask: “How long does he remain such?” We generally say: for the first six years. But in actual fact there are precocious reasons so that we have children who are responsible for their actions before the age of six. There are children who are responsible for their actions also at three, four years of age, and they are responsible because they know what is Good and what is Evil, and they **freely want** the former or the latter. The moment a child can tell a good

action from a bad one, that child is responsible. Not before. Thus a fool, even if one hundred years old, is irresponsible, but his guardians are responsible in his place and they must lovingly watch over him and his neighbour who may be damaged by the dull-witted or foolish fellow, so that he may not harm himself or other people. But God does not impute any fault to the idiot or fool, because unfortunately they are deprived of reason. But we are talking of intelligent beings, sound in mind and body.

So man entrusts his uncultivated vineyard to his vine-dresser: his **free will**, which begins to cultivate it. The soul, that is the vineyard, has a voice and makes the **free will** hear it. It is a supernatural voice nourished by supernatural voices which God never denies souls: the voice of the Guardian, those of the spirits sent by God, the voice of Wisdom, those of the supernatural remembrances which every soul recollects, although man does not have a precise perception of them. And the vineyard speaks to the **free will**, in a kind and imploring voice, begging it to adorn it with good plants, to be active and wise so that it may not become a wild, sterile, poisonous thicket of thorn-bushes, where serpents and scorpions nest, foxes have their earths and martens and other evil quadrupeds their holes.

Free will is not always a good cultivator. It does not always watch over the vineyard and defend it with an impassable hedge, that is with firm **good will**, aiming at protecting the soul from robbers, from parasites, from all harmful things, from strong winds which might cause the little flowers of good resolutions to fall off when they have hardly begun to be **desired**. Oh! what a high strong hedge is required around the heart to save it from evil! How one must watch to ensure that it is not forced, and that no one opens either large gaps through which dissipations may enter, or sly little openings, at its base, through which vipers creep in: the seven capital vices! How necessary it is to hoe, to burn weeds, to prune, to trench, to manure through mortification and take care of one's soul through love for God and for our neighbour. And it is necessary to watch with wide open bright eyes and mind wide awake that the vine-shoots which appeared to be good, do not turn out to be bad, and if that should happen, they are to be extirpated mercilessly. One plant only, but perfect, is better than many useless or noxious ones.

We have hearts, we have therefore vineyards which are always cultivated, in which new vines are planted by an extravagant cultivator who piles up new plants: he **wants** to do this work and that one, he has ideas, which are not even wicked, then he neglects them and they become evil, they fall on the ground, they degenerate and die... How many virtues perish because they are mingled with sensuality, they are not cultivated, because, in short, **free will** is not supported by love! How many thieves enter to rob, to tamper with things, to extirpate, because one's conscience falls asleep instead of being vigilant, because one's **will** loses its strength and becomes corrupted, because one's **free**

will is seduced, and although **free**, it becomes a slave to Evil. But consider! God made it **free** and yet **free will** becomes a slave to passions, to sin, to concupiscence, to Evil in a word. Pride, wrath, avarice, lust, first mixed with, then triumphant over good plants!... A disaster! How much drought there is that parches plants, because people no longer pray, whereas prayer is union with God, and therefore a dew of beneficial juices for the soul! How much frost freezes roots through lack of love for God and our neighbour! How much poorness of soil, because people refuse the manuring of mortification and humility! What an inextricable tangle of good and bad vine-shoots, because one has not the courage to suffer cutting off what is noxious! That is the state of a soul whose guardian and cultivator is an extravagant **free will** inclined to Evil.

Whereas the soul whose **free will** lives in an orderly way -- and therefore in submission to the Law given so that man may know what is order, how it is and how it is kept -- and is heroically faithful to Good, because Good elevates man and makes him similar to God, whereas Evil makes him brutal and similar to a demon, is a vineyard bedewed with the pure, plentiful useful waters of faith, appropriately shaded by trees of hope, warmed by the sun of charity, controlled by will, matured by mortification, tied with obedience, pruned by strength, guided by justice, watched over by wisdom and conscience. And Grace increases assisted by so much help, Holiness increases and the vineyard becomes a wonderful garden, where God descends for His delight. Providing the vineyard always remains a perfect garden till the death of the creature, God has such work of a willing good **free will** brought by His angels into the great eternal Garden of Heaven.

You certainly **want** that lot for yourselves. So watch that the Demon, the World and the Flesh do not seduce your **free will** and ruin your souls. Watch that there is love in you, but not self-regard, which extinguishes love and puts the soul in the power of various sensualities and disorder. Be vigilant until the end and storms may wet you but not hurt you, and laden with fruit you will go to your Lord for the eternal reward.

I have finished. Now meditate and rest until sunset while I retire to pray.»

«No, Master. We must not delay in setting out to arrive at some house» says Peter.

«Why? There is time until sunset!» say many.

«I am not thinking of sunset or of the Sabbath. I am thinking that within an hour there will be a violent storm. See those tongue-shaped dark clouds which are rising slowly from the mountain ranges of Samaria? And those which are so white and are progressing rapidly from the west? A lower wind is blowing the former, an upper wind the latter. But when they are here above us, the upper wind will yield to sirocco and the dark clouds, laden with hailstones, will come

down and clash with the white ones, laden with lightning, and then you will hear some music! Come on, quick! I am a fisherman and I can read in the sky.»

Jesus is the first to obey and they all set off quickly towards the farm-houses in the plain...

At the bridge they meet Judas who shouts: «Oh! My Master! How much I have suffered without You! Praised be the Lord Who has rewarded my perseverance in waiting for You here! How did things go at Caesarea?»

«Peace to you, Judas » briefly replies Jesus and He adds: «We will speak in the house. Come, a storm is impending.»

In fact gusts of wind begin to raise clouds of dust from the parched roads, the sky becomes overcast with clouds of all shapes and shades, and the air is yellow and lurid... And the first large, warm, sparse drops begin to fall and the first lightning furrows the sky, which is now almost dark...

They begin to run and goaded by the desire not to get drenched to the skin, they arrive at the first house when, amid the roar of a thunderbolt which falls nearby, a deluge of rain and hailstones falls upon the area causing a strong smell of damp earth and of ozone exhaling from the incessant lightning.

They go in and fortunately the house is provided with porches and is inhabited by peasants believing in the Messiah. And with veneration they invite the Master to make Himself at home with His companions «as if He were in His own house. But raise Your hand and disperse the hail, out of pity for our work» they say crowding round Jesus.

Jesus raises His hand and blesses the four cardinal points, and rain only pours from the sky to water orchards, vineyards, meadows and to purify the heavy atmosphere.

«May You be blessed, Lord!» says the head of the family. «Come in, my Lord!»

And while the rain is pelting down, Jesus enters a very large room, a storeroom, and tired as He is, He sits down surrounded by His apostles.

444. A Praise For Marjiam's Merits. Jesus Speaks Of Charity To The Apostles.²⁷

«Where did you leave the boats, Simon, when you came to Nazareth?» asks Jesus while walking north-eastwards, leaving behind the Esdraelon plain and proceeding towards Mount Tabor.

«I sent them back, that they may go fishing, Master. But I told them to be at Tarichea every third day... I did not know how long I would be staying with You.»

²⁷ Gospel, Vol. 7, May 30, 1946, p. 80 (442. Poem, Vol. 4, p. 163)

«Very well. Which of you wants to go to tell My Mother and Mary of Alphaeus to join us at Tiberias? Joseph's house will be the meeting place.»

«Master... we would all like to go. But it is better if You say who is to go.»

«Then, Matthew, Philip, Andrew and James of Zebedee. Let the others come with Me to Tarichea. You will explain to the women the reason for the delay. And tell them to close the houses and to come. We will be together for the whole duration of the moon. Go, because this is where the road diverges. And may peace be with you.» He kisses the four who part, and He takes to the road again with the others.

But after a few steps He stops and watches Marjiam who is walking with his head lowered a little behind the group. When the boy comes up with Him, Jesus passes His hand under his chin forcing him to raise his head. Tears are streaming down the boy's tanned face.

«Would you like to go to Nazareth, too?»

«Yes, Master... But do as You wish.»

«I want you to be consoled, son... Go... Run after them. My Mother will comfort you.» He kisses the boy and lets him go, and Marjiam starts running and soon comes up with the four apostles.

«He is still a boy...» remarks Peter.

«And he is suffering much... Yesterday evening, as I found him weeping in a corner of the house, he said to me: “It is as if my father and mother had died yesterday... The death of my old grandfather has renewed all the grief in my heart...”» says John.

«Poor son!... But it was a good thing that he was present at that death...» says the Zealot.

«He had so fondly cherished the illusion that he might be able to help the old man!... Porphirea told me that he made all sorts of sacrifices in order to be able to save money. He worked in fields, he made faggots for bakers, he fished, he did not eat any cheese or honey, so that he might sell them... He had that fixed idea in his heart and wanted the old man with him... who knows!» says Peter.

«He is a serious-minded and strong-willed man. Sacrifice and work are no burden to him. Good points» says Bartholomew.

«Yes, he is a good son and will be one of the best disciples. You can see how strictly he controls himself even in the most troubled circumstances... His afflicted heart was longing for Mary, but he did not ask to go. He has understood so well what strength there is in praying, that he exceeds many adults» says Jesus.

«Do you think that he makes sacrifices with an intent fixed in advance?» asks Thomas.

«I am sure he does.»

«It is true. Yesterday he gave some fruit to an old man saying: “Pray for my father's father, who died recently,” and I remarked to him: “He is in peace, Marjiam. Do you not consider Jesus' absolution valid?” He replied to me: “I do consider it valid. But when offering sacrifices, I think of the souls for whom no one prays, and I say: if my grandfather no longer needs this, let these sacrifices be atonement for those who are forgotten by everybody.” And I remained edified» says James of Alphaeus.

«Yes» says Peter. «Yesterday he came to me and throwing his arms round my neck, because, after all, he is still a boy, he said to me: “Now you really are my father... and I am giving back to you what your kindness had allowed me to save. My old grandfather no longer needs that money... and you and Porphirea are doing so much for me... I, I found it difficult to restrain my tears, I replied to him: “No, son. We will use that money as alms to poor old people or to orphans and God will make use of your alms to increase the peace to your old grandfather.” And Marjiam kissed me twice so fondly that... well... I could not hold back my tears. And how grateful he is to you, Bartholomew, for meeting the expenses. He said to me: “As far as I am concerned the honour paid to my old grandpa is priceless. I will tell Bartholomew to keep me as his servant.”»

«Oh! poor son! Not even for one hour! He serves the Lord and edifies us all. I honoured a just man. I was able to do it because my name is well known and it is easy for me to find people willing to advance a sum of money. When in Bethsaida I will have the little debt settled, after all it was a trifle...»

«Yes. With regard to money it was not much, because those in Jezreel were generous. But your love for a fellow disciple is not a trifle. Because each act of love is of great value.

You are being perfected in your neighbour's love, which is the latter part of the fundamental precept of the Law of God, and which had been gravely neglected in Israel. The many precepts, the minuteness which followed the simple, yet complete, although brief Law of Sinai, have distorted the former part of the fundamental precept, converting it into a heap of exterior rites which lack what gives them strength, value, truth: that is they lack active consistence of the interior with the exterior forms of cult, through deeds performed and temptations overcome. What value can the ostentation of a cult have in the eyes of God, when internally a heart does not love God, does not annihilate itself in respectful love for God, when a heart does not praise and admire God by loving what He made, and first of all by loving man, who is the masterpiece of the terrestrial Creation?

Do you understand how the mistake was made in Israel? It happened because, at first, of one precept they made two, and afterwards, with the decline of spirits, they cut the latter neatly off from the former, as if it were a useless branch. It was not a useless branch, there were not even two branches. It was

one trunk only, which from its very base had adorned itself with the individual virtues of the two loves. Look at that big fig-tree which has grown up there, on that hillock. It grew spontaneously, and almost from its roots, that is, as soon as it sprang up from the ground, it split into two branches, which are so united that the two barks have adhered together. But each branch has put forth its own foliage at the sides, in such an eccentric manner, that the little village on this hill-ock has been named after it the “House of the twin fig-tree.” Now, if one should **want** to separate the two trunks, which are actually one trunk only, one would have to use a hatchet or a saw. But what would one do? One would cause the tree to die, or, if one were so skilful as to handle the hatchet or the saw in such a way as to injure one only of the two trunks, one would be saved whilst the other would inexorably die, and the survivor, although still alive, would live poorly and would probably wither, bearing no fruit or very little.

The same happened in Israel. They **wanted** to divide, to separate the two parts, which were so united as to really be one thing only, they **wanted** to touch up what was perfect. Because each work, each thought and work of God is perfect. Therefore, if God on Sinai ordered man to love the Most High God and his neighbour, by means of one only precept, it is evident that they are not precepts which may be practised independently one from the other, but they are one precept only. And as I am never satisfied with perfecting you in this sublime virtue, the greatest of them all, because it rises with the spirit to Heaven and is the only one which subsists in Heaven, I insist on it, the soul of the whole life of the spirit, which dies if it loses Charity, because it loses God.

Listen to Me. Suppose one day a very wealthy couple came and knocked at your door, asking to be given hospitality for their lifetime. Could you say: “We accept the husband, but we do not **want** the wife” without hearing the husband reply to you: “That is not possible, because I cannot part with the flesh of my flesh. If you do not **want** to accept her, I cannot stay with you, and I will go away with all my treasures, which I would have shared with you.”?

God is joined to Charity. And Charity is truly, and more intimately and really the spirit of His Spirit even than is a married couple who love each other deeply. God Himself is Charity. Charity is but the most manifest and illustrative aspect of God. Of all His attributes Charity is the sovereign and original one, because all the other attributes of God originate from Charity. What is Power but active charity? What is Wisdom but teaching charity? What is Mercy but forgiving charity? What is Justice but ruling charity? And I could go on thus with regard to all the numberless attributes of God. Now, after what I have said, can you believe that he, who has no Charity, has God? No, he has not. Can you imagine that he may accept God, but not Charity? There is one Charity only and it embraces Creator and creatures and it is not possible to have only one half of it: that for the Creator, without having also the other half: that for our neighbour.

God is in His creatures. He is in them with His indelible sign, with His rights of Father, Spouse and King. The soul is His throne, the body His temple. Now he who does not love one of his brothers and despises him, holds in contempt, grieves and underestimates the Landlord of his brother's house, the King, the Father, the Spouse of his brother, and it is natural that this great Being Who is Everything, and Who is present in a brother, in all brothers, should consider as given to Him the offence given to a lesser being, to a part created by Everything, that is to a single man. That is why I taught you the corporal and spiritual works of mercy, that is why I taught you not to scandalise your brothers, that is why I taught you not to judge, not to have contempt or to reject your brothers, whether they are good or not good, faithful or Gentiles, friends or enemies, rich or poor.

When on a nuptial bed a conception takes place, it is performed through the same action, whether it happens on a golden bed or on straw in a stable. And the creature which forms in a royal womb is not different from that which forms in the womb of a beggar. To conceive, to form a new being, is the same in every spot of the Earth, irrespective of parents' religion. All creatures are born as Abel and Cain were born of Eve's womb. And to the equality of conception, formation and manner of birth of the children of man and woman on the Earth, corresponds another equality in Heaven: the creation of a soul to be infused into the embryo, so that it may be the soul of a man and not of an animal, and it may accompany him from the moment of its creation until death, and may survive expecting the universal resurrection, when it will join the risen body and have with it a reward or a punishment. A reward or punishment according to the deeds accomplished in the earthly life. Do not think that Charity is unfair, and that only because many people do not belong to Israel or to Christ, although they are virtuous in the religion which they follow convinced that it is the true one, they are to remain for ever without reward.

After the end of the world no other virtue will survive except Charity, that is, the Union of all the creatures who lived in justice, with the Creator. There will not be several Heavens: one for Israel, one for Christians, one for Catholics, one for Gentiles, one for heathens. There will be one Heaven only. And likewise there will be one reward only: God, the Creator, Who rejoins His creatures who lived according to justice, and in whom, because of the beauty of the souls and bodies of saints, He will admire Himself with the joy of Father and of God. There will be one Lord only. Not one Lord for Israel, one for Catholicism, one for each of the other religions.

I will now reveal a great truth to you. Remember it. Hand it down to your successors. Do not always wait for the Holy Spirit to clarify the truth after years or centuries of darkness. Listen. You may say: "Then, what justice is there in belonging to the holy religion, if at the end of the world we shall be treated exactly as the Gentiles?" I reply to you: the same justice which there is and it is

true justice -- for those who, although they belong to the holy religion, will not be beatified, because they they did not lead a holy life. A virtuous heathen, only because he lived according to choice virtue, convinced that his religion was good, will have Heaven at the end. When? At the end of the world, when of the four abodes of the dead, two only will remain: that is, Paradise and Hell. Because Justice, at that time, will only be able to keep and give the two eternal kingdoms to those, who from the tree of free will, chose good fruits or wanted wicked ones. But what a long expectation before a virtuous heathen achieves that reward!... Do You not think so? And that expectation, particularly from the moment when Redemption will have taken place with all its consequent wonders and the Gospel will have been preached all over the world, will be the purgation of the souls which lived with justice in other religions, but were not able to enter the true Faith, after they became acquainted with its existence and the proof of its reality. Their abode will be Limbo for centuries and centuries, until the end of the world. The believers in the true God, who were not heroically holy, will have a long Purgatory, which may last until the end of the world for some of them. But after expiating and waiting, the good, irrespective of their provenance, will all sit at the right hand of God; the wicked, whichever their provenance may be, at the left hand and then in the dreadful Hell, while the Saviour will enter the eternal Kingdom with all the good souls.»

«Lord, forgive me if I do not understand. What You say is very difficult... at least for me... You always say that You are the Saviour and that You will redeem those who believe in You. So those who do not believe, either because they did not know You, as they lived before You, or because -- the world is so large! -- they had no news of You, how can they be saved?» asks Bartholomew.

«I told you: because of their just lives, of their good deeds, and through their faith which they believe is the true one.»

«But they did not have recourse to the Saviour...»

«But the Saviour will suffer also for them. Do you not consider, Bartholomew, what ample value My merits of Man-God will have?»

«My Lord, they will always be inferior to those of God, to those You have always had.»

«Your reply is and is not correct. The merits of God are infinite, you say. Everything is infinite in God. But God does not have any merits in the sense that He has not merited. He has attributes, virtues of His own. He is He Who is: Perfect, Infinite, Almighty. But to merit, it is necessary to do something, and with effort, superior to our nature. For instance, to eat is not a merit. But to eat frugally can become a merit, if we make real sacrifices, in order to give to the poor what we save. It is no merit to be silent. But it becomes a merit if we are quiet instead of retorting an insult. And so forth. Now, you know that God does not need to make any effort, because He is Perfect, Infinite. But the Man-God

can make an effort by humiliating His infinite divine Nature within human limitations, by defeating human nature, which is not absent or metaphorical, but real, in Him, with all its senses and feelings, with its possibility of suffering and dying, with its **free will**. No one loves death, particularly when it is painful, untimely and undeserved. No one loves it. And yet, every man must die. So man ought to look at death with the same calm with which he sees every living being come to an end. Well, I force my Humanity to love death. Not only. But I chose life to be able to have death. For the sake of Mankind. Thus, in my condition of Man-God I gain those merits which I could not have gained if I had remained God. And through them, which are infinite, because of the manner in which I gain them, because of the divine Nature joined to the human nature, because of the virtues of Charity and Obedience, with which I put Myself in condition to deserve them, because of Fortitude, Justice, Temperance, Prudence, because of all the virtues which I put in My heart to make it acceptable to God, My Father, I will have infinite power, not only as God, but also as Man, Who sacrifices Himself for the sake of everybody, that is, Who reaches the extreme limit of Charity. It is sacrifice which gives merit. The greater the sacrifice, the greater the merit. A complete merit for a complete sacrifice. Perfect merit for a perfect sacrifice. And it may be used according to the holy will of the victim, to whom the Father says: "Let it be as you wish!," because the victim has loved both God and his neighbour measurelessly. I tell you. The poorest man can be the richest and benefit countless brothers, if he can love to the extent of sacrifice. I tell you: even if you did not have a crumb of bread, a glass of water, a ragged garment, you can always help. How? By praying and suffering for your brothers. Help whom? Everybody. In which way? In a thousand holy ways, because if you can love, you will be able to act, teach, forgive, administer as God does, and to redeem, as the Man-God redeems.»

«O Lord, grant us that charity!» says John with a sigh.

«God gives you it, because He gives Himself to you. But you must receive it and practise it more and more perfectly. No event is to be separated from charity, as far as you are concerned. Both with regard to material and to spiritual events. Everything is to be done with charity and for Charity. Sanctify your actions, your days, put salt in your prayers, and light in your actions. Light, flavour, sanctification are Charity. Without it rites are of no value, prayers are vain, offerings false. I solemnly tell you that the smile with which a poor man greets you as brothers is of greater value than a sack of money which one may throw at your feet only to be noticed. Love, and God will always be with you.»

«Teach us how to love thus, Lord.»

«I have taught you for two years. Do what you see Me do and you will be in Charity and Charity will be in you, and on you there will be the seal, the chrism, the crown, which will really make you known as the ministers of God-

Charity. Let us stop now in this shady place. The grass is thick and long and the trees mitigate the heat. We will proceed in the evening...»

445. In Tiberias, Judas' Return During A Storm. The Parable Of The Rain In The Vines. The Blessed Virgin's Maternal Intercession For The Redemption Of Samuel Of Nazareth.²⁸

...²⁹

And Peter, wearing only his tunic, goes out happily to enjoy the storm. He climbs up the outside staircase and remains on the terrace to freshen himself and to give his responses to those inside the house, as if he were on the deck of his boat giving orders for manoeuvres.

The others are sitting about in the kitchen, where they can hardly see, as they are compelled to keep the door ajar because of the rain, and only a thread of greenish light comes in through the fissure, interrupted by the short dazzling flashes of lightning...

Peter comes back in, wet through as if he had fallen into the lake and he states: «It's above our heads now. It's moving away towards Samaria. It's going to drench all there...»

«It has already soaked you! You are running like a fountain» remarks Thomas.

«Yes. But I feel so well after so much heat.»

«Come inside. It will do you no good to stand at the door wet as you are» advises Bartholomew.

«No! I am like seasoned wood... I was not yet able to say “father” well, when I began to remain in dampness. Ah! How well one breathes!... The street, however, is like... a river... You should see the lake! It's all the colours of the rainbow and is boiling like a pot. You cannot even see which way the billows are running. They boil on the spot... But it was needed...»

«Yes, we needed rain. The walls were not cooling down any more, they were so heated by the sun. The leaves of my vines were curled up and dusty... I watered the roots... but... What can a little water do when all the rest is like fire?» says Joseph.

«It does more harm than good, my friend» states Bartholomew. «Plants need water from heaven, because their leaves also drink it, eh?! It does not seem so, but it is true. Roots, roots! Very well. But leaves are there, too, for some reason and they have their rights...»

«Master, do You not think that Bartholomew is proposing the subject for a beautiful parable?» asks the Zealot provoking Jesus to speak.

²⁸ Gospel, Vol. 7, June 3, 1946, p. 94 (443. Poem, Vol. 4, p. 174)

²⁹ A real weather storm occurs; Judas brings another. This portion of the vision is omitted.

But Jesus, Who is lulling the little boy frightened by the thunder, does not relate the parable, however, He agrees saying: «And how would you propose it?»

«Badly, certainly, Master. I am not You...»

«Tell it as best you can. It will be a great help to you to preach by means of parables. Get accustomed to doing it. I am listening, Simon...»

«Oh!... You are the Master, I... a fool... But I will obey. I would say this: “A man had a beautiful vine. But as he did not own a vineyard, he had planted the vine in the little kitchen garden near his house, so that it might climb up to the terrace to give shade and grapes, and he took great care of his vine. But it was growing amid houses, near the street, so the smoke of kitchens and ovens and the dust of the road began to molest it. And while the rain still descended from heaven in the month of Nisan, the leaves of the vine were cleaned of impurities and enjoyed sunshine and air without any ugly crust of dirt on their surfaces preventing it. But when summer came and no more water descended from heaven, smoke, dust, excrement of birds formed thick layers on the leaves, while the sun, which was too strong, dried them up. The owner of the vine watered the roots deeply set in the ground, and thus the plant did not die, but it vegetated with difficulty, because the water sucked by the roots nourished only the central part, and the poor leaves did not enjoy any of it. On the contrary, fumes of fermentation rose from the torrid soil, wetted with little water and spoiled the leaves with spots resembling malignant pustules. But at last a torrential rain came from heaven and the water descended on the leaves, it ran along the branches, the trunk, the grapes, it quenched the fierce heat of walls and ground, and after the storm, the owner of the vine saw that his plant was clean, fresh, enjoying and giving joy under the serene sky.” That is the parable.»

«Good. But what about the comparison with man?...»

«Master, do it Yourself.»

«No. You must do it. We are among brothers, so you must not be afraid of cutting a bad figure.»

«I am not afraid of a bad figure, as if it were something grievous. On the contrary I love it, because it helps me to be humble. But I would not like to say anything wrong...»

«I will correct you.»

«Oh! In that case I would say: “The same applies to a man who does not live isolated in the garden of God, but lives in the midst of the dust and smoke of worldly things. They, in fact, encrust him slowly, almost inadvertently, and he finds that his spirit is sterilised under such a thick layer of humanity, that the breeze of God and the sun of Wisdom can no longer be of any avail to him. And in vain he tries to make up for it with a little water drawn from practices, and given with so much humanity to the inferior part, that the superior part does not enjoy any of it... Woe to the man who does not cleanse himself

with the water from Heaven, as it cleans out impurities, it extinguishes the ardours of passions, and gives true nourishment to his whole ego.” I have spoken.»

«You have spoken well. I would also say that, unlike plants, which have no **free will** and are fixed to the ground, and consequently they are not free to go and look for what helps them and shun what is harmful for them, man can go and look for the water of Heaven and avoid the dust, the smoke and the ardour of the flesh, of the world and of the demon. The teaching would then be more complete.»

«Thank You, Master. I will remember that» replies the Zealot.

«We do not live a solitary life... We live in the world... So...» says Judas of Kerioth.

«So what? Do you mean that Simon has spoken foolishly?» asks Judas of Alphaeus.

«I don't mean that. I am saying that as we cannot live all alone... we are bound to be covered with things of the world.»

«The Master and Simon are just saying that we must seek the water of Heaven to keep ourselves clean notwithstanding that the world is around us» says James of Alphaeus.

«Sure! But is the water of Heaven always available to cleanse us?»

«Of course it is» replies John sure of himself.

«Is it? And where do you find it?»

«In love.»

«Love is fire. It will burn you even more.»

«Yes, it is fire. But it is also water which cleanses. Because it removes everything which belongs to the Earth and gives all the things which come from Heaven.»

«... I do not understand these operations. It removes, it gives...»

«No. I am not mad. I say that it removes what is humanity and it gives you what comes from God and is therefore divine. And a divine thing can but nourish and sanctify. Day after day love cleanses you of what the world gave you.»

Judas is about to reply, but the little child who is in Jesus's lap says: «Another parable, a beautiful one... for me...» which puts an end to the argument.

«On what, child?» asks Jesus condescending.

The little fellow looks around and he finds it. He points at his mother and says: «On mothers.»

«A mother is for the soul and the body what God is for them. What does a mother do for you? She looks after you, she takes care of you, she teaches you, she loves you, she watches that you do not hurt yourself, she keeps you under the wings of her love, just as a dove does with its little ones. And a mother is to be obeyed and loved, because everything she does, she does it for our good.

Good God also, and much more perfectly than the most perfect of mothers, keeps His children under the wings of His love, He protects them, He teaches them, He helps them and He thinks of them day and night. But also good God, just like, even much more than a mother -- because a mother is the greatest love on Earth, but God is the greatest and eternal love on Earth and in Heaven -- is to be obeyed and loved, because everything He does, He does it for our good...»

«Also thunderbolts?» interrupts the boy who is frightened of them.

«Yes.»

«Why?»

«Because they clean the sky and the air and...»

«And then appears the rainbow!...» exclaims Peter, who, half inside and half outside the house, has listened and been quiet. And he adds: «Come, little dove, and I will show it to you. Look how beautiful!...»

In fact the weather is clearing up, as the storm is over, and a huge rainbow, from the shores of Hippo, stretches its arched ribbon across the lake, disappearing beyond the mountains behind Magdala.

...³⁰

454. Towards Gamala. The Blessed Virgin's Love In Doing The Will Of God. Little Alphaeus' Candour Irritates The Iscariot.³¹

Night is falling bringing cool breezes which refresh after so much heat, and also twilight which is a relief after so much bright sunshine.

Jesus takes leave of the people of Hippo as He is quite firm in His decision not to delay departure, in order to be at Capernaum for the Sabbath. The people depart from Him reluctantly and a few obstinate persons follow Him even out of town.

Among them is the woman from Aphek, the widow who in the village on the lake begged the Lord to choose her as guardian for little Alphaeus, who is not **wanted** by his mother. She has joined the group of the women disciples, as if she were one of them, and she has now become so familiar with them, that they regard her as one of the family. She is now with Salome, to whom she is speaking animatedly in a low voice.

Mary is farther back with Her sister-in-law, and they adapt their steps to the pace of the little boy who is walking hand in hand between them and enjoys himself jumping over every stone in the road, which, being paved with regular slabs, was certainly built by the Romans. And at each jump he laughs and says: «See how clever I am? Look, look again!» It is a game which I think

³⁰ *The Blessed Mother arrives... Mary's intercession is omitted.*

³¹ *Gospel, Vol. 7, July 3, 1946, p. 164 (452. Poem, Vol. 4, p. 231)*

all children in the world have played when they are held by the hand by people who they perceive are fond of them. And the two holy women who are leading him by the hand show great interest in his game and praise him for being so clever in jumping. The poor little fellow has flourished in a few days of peaceful loving life, his eyes are cheerful like those of happy children and his silvery laughter makes him more beautiful and above all more puerile, without the expression of a sad little man, as he had looked the evening he left Capernaum.

Mary of Alphaeus, considering the situation, when she hears some words of Sarah, the widow, says to her sister-in-law: «That would be ideal! If I were Jesus, I would give her the boy.»

«He has a mother, Mary...»

«Mother? Don't call her that! A she-wolf is more motherly than that wretch.»

«That is true. But even if she does not feel any obligation towards her son, she always has a claim on him.»

«H'm! To make him suffer! Look how much he has improved!»

«I know. But... Jesus has no right to take children away from mothers, not even to give them to those who would love them.»

«Neither are men entitled to... Better not say more. I know what...»

«Oh! I understand You... You mean: neither are men entitled to take Your Son away from You, and yet they will do so... But by doing so -- a cruel action from a human point of view -- they will bring about infinite good. In this case, instead, I do not know whether it would do that woman any good...»

«But it would do the child much good. But why... did He tell us that dreadful thing? I have had no peace since I heard of it...»

«And did you not know even previously that the Redeemer was to suffer and die?»

«Of course I did! But I did not know that it was Jesus. I have been very fond of Him, You know? I loved Him more than my own sons. So handsome, so kind... Oh! I envied You Him, my dear Mary, when He was a boy, and always later... always... Even a puff of air worried me, lest it should harm Him and... I cannot believe that He will be tortured...» Mary of Clopas weeps under her veil.

And Mary, the Mother, comforts her. «Mary, My dear, do not look at the matter from a human point of view. Think of its fruits... You can imagine how I see daylight fading away every evening... When it dies out I say: one day less to have Jesus... Oh! Mary! For one thing above all I thank the Most High: for granting Me to achieve perfect love, as perfect as a creature can possess it, because such love allows Me to cure and fortify My heart saying: "His sorrow and Mine are useful to My brothers, therefore blessed be Sorrow." If I did not love My neighbour thus... I could not endure the thought that they will put Jesus to death...»

«So, what love is Yours? What love must a mother have to say such words? In... in order not to run away with her son, to defend him and say to her neighbours: “My first neighbour is my son and I love him above all things.”?»

«He Who is to be loved above everything is God.»

«And He is God.»

«He does the Will of the Father and I do it with Him. What love is Mine? What love is required to be able to say those words? The love of fusion with God, complete union, total surrender, to be lost in Him, to be nothing but a part of Him, as your hand is part of you and does what your head commands. That is My love and such is the love which one must have to do always the Will of God willingly.»

«But You are You. You are the Blessed One among all creatures. You were certainly such even before You had Jesus, because God chose You to have Him, and it is easy for You...»

«No, Mary. I am the Woman and the Mother like every woman and mother. The gift of God does not suppress the creature. She is as human as any other creature, even if the gift gives her a very strong spirituality. You know, by now, that I had to accept the gift, of My own **free will**, and with all the consequences which it involved. Because each divine gift is a great beatitude, but also a great obligation. And God does not force any man to accept His gifts, but He asks man and if the latter replies: “No” to the spiritual voice speaking to him, God does not force him. Every soul is interrogated by God at least once in its lifetime whether...»

«Oh! I have not been! He never asked me anything!» exclaims Mary of Alphaeus confidently.

The Blessed Virgin smiles kindly and replies: «You did not notice it and your soul replied without you being aware of it; and the reason for that is that you already love the Lord very much.»

«I am telling You that He has never spoken to me!...»

«Why, then, are you here, a disciple following Jesus? And why are you so anxious that your sons, all of them, should be followers of Jesus? You know what it implies to follow Him, and yet you **want** your sons to follow Him.»

«Certainly! I would like to give them all to Him. I could then truly say that I bore my children to the Light. And I pray that I may give them to It, to Jesus, with true, eternal maternity.»

«You see! And why that? Because God interrogated you one day and He said: “Mary, would you give Me your sons to be My ministers in the new Jerusalem?” And you replied: “Yes, Lord.” And even now that you are aware that a disciple is not superior to the Master, you reply to God, Who questions you again to test your love: “Yes, my Lord. I now **want** them to be Yours!” Is it not so?»

«Yes, Mary, it is. That's true. I am so ignorant that I cannot understand what happens in a soul. But when Jesus or You make me ponder, I say that it is true. It is really true. I say that... I would rather see them killed by men than be hostile to God... Certainly... if I saw them die... if... oh! But the Lord... Eh! Would the Lord help me in that hour... or will He help You alone?»

«He will help all His faithful daughters, who are martyrs in the spirit, or in the spirit and in the flesh for His glory.»

«But who is to be killed?» asks the little boy, who has stopped jumping upon hearing their conversation, and has been all ears. And he asks again, partly out of curiosity, partly out of fear, looking about the lonely country which is growing dark: «Are there highwaymen about? Where are they?»

«There are no highwaymen, My child. And no one, for the time being, is to be killed. Jump, go on jumping...» replies the Most Holy Virgin.

Jesus, Who was far ahead, has stopped waiting for the women. Of the people who followed Him from Hippos, three men and the widow are still present. The others made up their minds, one after the other, to leave Him and go back to their town. The two groups come together again. Jesus says: «Let us wait here until the moon rises. We will then set out in order to arrive at the town of Gamala at dawn.»

«But Lord! Do You not remember how they drove You out of it? They begged You to go away...»

«So? I went away, now I am going back. God is patient and prudent. Then, in their excitement, they were not in a state to receive the Word, which, in order to be fruitful, is to be received with a peaceful spirit. Remember Elijah and his meeting with the Lord on the Horeb and take into account that Elijah was a spirit beloved by the Lord and accustomed to hearing Him. Only in the peace of a gentle breeze, when, after being dismayed, his spirit was resting in the peace of creation and of his honest ego, only then the Lord spoke. And the Lord has waited for the fright, left by the legion of demons in remembrance of their passage through that region -- because if the passing of God is peace, the passing of Satan is perturbation -- and the Lord has waited for such fright to come to an end and for their hearts and minds to become crystal clear, before going back to the people of Gamala, as they are still His sons. Be not afraid! They will do us no harm!»

The widow from Aphek comes forward and prostrates herself: «And are You not coming to my house, Lord? Aphek also is full of sons of God...»

«The road is a difficult one and our time is short. We have the women with us and we must go back to Capernaum for the Sabbath. Do not insist, woman» says the Iscariot resolutely, almost rejecting her.

«The fact is... I **wanted** Him to be convinced that I can keep the boy properly.»

«But do you not understand that he has his mother?» says the Iscariot once again, and he says so rudely.

«Do you know any short cuts between Gamala and Aphek?» Jesus asks the mortified woman.

«Oh! yes! There is a road across the mountains, but it is good and cool, because it runs through woods. And it is possible to hire some donkeys for the women, and I will pay for them...»

«I will come to your house to console you, even if I cannot give you the child, because he has a mother. But I promise you that in the event that God should judge that the innocent with no love should find love again, I will think of you.»

«Thank you, Master. You are good» says the widow, and she looks at Judas in a way that means: «And you are bad.»

The little boy, who has listened and understood, at least in part, and has grown fond of the widow, who has conquered him with caresses and dainties, both by natural instinct of reflection and by the spirit of imitation typical of children, repeats exactly what the widow has done, the only difference being that he does not prostrate himself at Jesus' feet, but he clings to His knees, raising his little face which looks bright in the moonlight, and he says: «Thank You, Master. You are good.» And he does not stop at that; he **wants** to make his mind quite clear and he concludes: «and you are bad» and to ensure that there is no error of person, he lightly kicks the Iscariot's foot.

Thomas bursts out laughing, which makes the others laugh as well, while he says: «Poor Judas! It is really a fact that children do not like you! Now and again one of them judges you, and they always say that you are bad!...»

Judas has so little sense of humor that he shows his anger, an unfair anger, out of proportion to the cause and object giving rise to it and to which he gives vent by tearing the child away from Jesus' knees very coarsely and throwing him backwards, shouting: «This is what happens when in serious matters we have pantomimes. It is neither decent nor useful to take with us a train of women and parentless children...»

«No, you can't say that. You met his father, too. He was the legitimate husband, and a just man» remarks Bartholomew severely.

«So? Is he not a tramp and a future thief? Is he not the cause of unpleasant remarks uttered behind our backs? Some people thought he was Your Mother's son... And where is Your Mother's husband to justify a son of his age? Or they suppose that he is the son of one of us, and...»

«Enough of that. You are speaking the language of the world. But the world speaks a filthy language to frogs, to water snakes, to lizards, to all unclean animals... Come, Alphaeus. Do not weep. Come to Me. I will carry you in My arms.»

The little boy is deeply grieved. All his sorrow of an orphan rejected by his mother and which had calmed down during the previous peaceful days, comes to light again, boils over and overflows. He is weeping not so much because of the bruises on his forehead and hands, which were injured when he fell on stoney ground, bruises which the women are cleaning and kissing to comfort him, as because of his grief of a son who is not loved. A long heart-rending weeping, during which he cries for his dead father, his mother... Oh! poor child!

And I weep with him, as men never care for me, and with him I take shelter in the arms of God, today, the anniversary of my father's funeral; today when an unfair decision deprives me of receiving Holy Communion frequently...

Jesus takes him, kisses him, lulls and comforts him, walking ahead of everybody, with the innocent child in His arms, in the moonlight... And as his weeping slowly abates and his sobbing becomes less frequent, in the silence of the night Jesus' voice can be heard saying: «I am here, Alphaeus. I am here for everybody. I will be father and mother to you. Do not weep. Your father is near Me and he kisses you with Me. The angels look after you like mothers. If you are good and innocent, all our love is with you...»

And the hoarse voice of one of the three men who came from Hippo is heard saying: «The Master is good and He attracts people. But His disciples are not. I am going away...»

And in a severe voice the Zealot says to the Iscariot: «Do you see what your behaviour does?»

Only the widow from Aphek remains with the women disciples and sighs with them. As the three men from Hippo have gone away, one can hear only the reduced shuffling of feet. The situation remains unchanged until they stop near a large grotto, where shepherds perhaps take shelter, because there is a layer of heather and ferns, which have been recently cut, laid on the ground to dry.

«Let us stop here. Let us assemble this bed of Providence for the women. We can lie down just outside, on the grass» says Jesus. And they do so, while the full moon sails in the vault of heaven.

457. In Aphek. A Quarrel Among Believers And Non-Believers Brings To Light The Existing Chasm Between The “Chosen People” And Everyone Else. Sarah Becomes A Disciple.³²

Jesus is speaking to the people of Aphek from the doorstep of Sarah's warehouse. And He is addressing a mixed crowd, which is more curious than attentive and in which the Jews are not as numerous as the other people, mainly merchants and pilgrims who are passing through, some going towards the lake, some ready to go down to the Jericho ford, some coming from eastern towns on their way to coastal-towns.

At present it is not really a speech, but replies of Jesus to this man and that one, dialogue to which everybody listens, although with different feelings, clearly shown by their countenances and by their words, which make me understand who they are and where they are going. The dialogue at times changes in tone and interlocutors, because, while Jesus is left aside, it becomes a debate among the people present for reasons of race and difference of opinions.

Thus an old man of Joppa quarrels with a merchant from Sidon, as the latter defends the Master against the disbelief of the Jew, who will not admit that Jesus is the One Expected by nations. And there is a turmoil of quotations from the Holy Scriptures, applied rightly or wrongly, confuted by a simple statement of the Syro-Phoenician who says: «I am not interested in those words, but I say that it is He, because I have seen His miracles and heard His words.» The dispute expands, as other people take part in it, and those against Christ shout: «Beelzebub helps Him. The Holy Man of God is not like that. He is a King. He is not a false rabbi and a beggar,» whilst those who are of the same opinion as the man from Sidon reply: «Wise people are poor because they are honest. Philosophers are not clad in gold and arrogance like your false rabbis and priests.» And one gathers that they say so because they are not Jews, but Gentiles from various countries, who are by chance in Palestine or naturalised there, but still pagan-minded.

«Impious people!»

«You are impious, because you do not even perceive the divinity of His thought» reply some.

«You do not deserve to have Him. But, by Jove! We condemned Socrates and we suffered the consequences of that. I say, mind what you do. Be careful lest you should be struck by the gods, as we were several times» shouts one, certainly a Greek.

«Ah! Gentiles defending the king of Israel!»

³² *Gospel*, Vol. 7, July 15, 1946, p. 193 (**455**. *Poem*, Vol. 4, p. 256)

«And some Samaritans! And we are proud of being so, because we would look after the Rabbi better than you do, if He came to Samaria. But you... You have built the Temple. It is beautiful, but it is a sepulchre full of rottenness even if you have covered it with gold and valuable marbles» shouts from the end of the crowds a tall personage dressed in linen, with flounces and embroidery work, with sashes round his waist, ribbons, bracelets...

«Ah! a Samaritan!» and they seem to be saying: «the devil» so loud the intolerant horrified Jews shout stepping aside as if the man were a leper. And running away they shout to Jesus: «Drive him away! He is impure...»

But Jesus does not drive anybody away. He tries to impose order and silence, with the help of the apostles, without much success. Thus, to put an end to disputes, He begins His sermon.

«When the people of God, after Miriam's death at Kadesh, rebelled in the desert because of lack of water and shouted against Moses, their saviour and leader from the land of sin to the promised land, as if he were their mad destroyer, and they inveighed against Aaron as a useless priest, Moses entered the Tabernacle with his brother and they spoke to the Lord requesting a miracle to stop the complaining of the people. And the Lord, although He is not obliged to yield to every request, particularly if the request is a violent one coming from spirits who have lost holy trust in the Father's Providence, spoke to Moses and Aaron. He could have spoken to Moses only, because Aaron, although High Priest, one day had forfeited God's favour by adoring the idol. But God wanted to try him again and give him the opportunity to increase in grace in His eyes. And He ordered them to take Aaron's branch, which had been deposited in the Tabernacle after it had bloomed in open flowers and leaves, which later turned into almonds, and to go with it and speak to the rock, as the rock would give water for men and animals. And Moses with Aaron did what the Lord commanded but both of them did not believe in the Lord completely. And the one who believed less was the High Priest of Israel: Aaron. The rock, struck by the branch, split and poured out so much water as to quench the thirst of people and animals. And that water was called the water of Contradiction, because the Israelites contended there with the Lord and censured His actions and orders and they were not all equally loyal, on the contrary, it was the very High Priest who gave rise to doubt about the truth of God's divine words. And Aaron was removed from the living and was not allowed to reach the Promised Land.

Also now the people rebel against the Lord saying: “You have brought us here to die, both as people and as individuals, under the rule of oppressors.” And they shout to Me: “Make Yourself our king and free us.” But of which freedom are you speaking? Of what punishment? Of material ones? Oh! in material things there is neither salvation nor punishment! A much greater punishment and a much greater salvation is within your free will's reach and You can make your choice. God allows you. I am saying this for the Israelites who are

present here, for those who should be able to read the figures of the Scriptures and understand them. But as I feel pity for My people whose spiritual King I am, I want to help you to understand at least one figure, so that it may assist you to realise Who I am.

The Most High said to Moses and Aaron: “Take the branch and speak to the rock and streams of water will gush out to quench the thirst of the people so that they may complain no longer.” The Most High, to put an end to the complaints of His people, has said once again to the Eternal Priest: “Take the branch which germinated from the stock of Jesse and a flower, untouched by human filth, will spring from it and it will become a fruit: a sweet almond full of unction. And with that almond of the root of Jesse, with its wonderful shoot upon which the Spirit of the Lord will descend with its seven gifts, strike the stone of Israel so that copious water may gush for its salvation.” The Priest of God is Love Himself. And Love formed a Body making its shoot germinate from the root of Jesse, which no dirt had soiled, and it was the Body of the Word Incarnate, of the expected Messiah Who had been sent to speak to the rock so that it might split. That it might split its hardcrust of pride and greed and might receive the waters sent by God, the waters gushing from His Christ, the sweet oil of His love and thus become malleable, kind and holy, receiving in its heart the gift of the Most High to His people. But Israel does not want the living Water in her bosom. She remains closed and hard, particularly in her great people to whom the branch which bloomed and bore fruit speaks in vain and whom it strikes uselessly. And I solemnly tell you that many who belong to this people will not enter the Kingdom, whereas many who do not belong to it, will enter it, because they will believe what the priests of Israel refused to believe. That is why I am among you like a sign of contradiction and you will be judged according to the manner in which you have understood Me. To the others who do not belong to Israel I say: the house of God, lost by the children of His people, is open to those seeking Light. Come. Follow Me. If I am placed as a sign of contradiction, I am placed also as a sign for all Nations and those who love Me will be saved.»

«You love foreigners more than You love us. If You evangelized us, we would end up by loving You! But You are everywhere except in Judaea» says a Judaeen moved by Jesus' words.

«I will come down to Judaea as well, and I will stop there for a long time. But that will not change the stones in the hearts of many. They will not even change when the Blood will fall upon them. You are the head of a synagogue, are you not?»

«Yes, I am, how did You know?»

«I know. Well, you can thus understand what I am saying.»

«The blood must not fall on the stone. It is a sin.»

«You will pour the Blood on the stone with joy, that it may remain there. And the stone on which the Blood of the true Lamb will be poured will seem a trophy of victory to you. Then the day will come when you will understand... You will understand the real punishment and which was the true salvation offered to you. Let us go...»

A man elbows his way forward: «I am Siro-Phoenician. Many of us believe in You, although they have never met You... and we have many sick people... Will You not come to us?»

«No, I will not come to you. I have no time. But now, after the Sabbath, I will leave this place and I will go towards your borders. Whoever is in need of graces should wait at the border passes.»

«I will tell my fellow-countrymen. God be with You, Master.»

«Peace to you, man.»

Jesus takes leave of the widow, that is, He would like to take leave of her, but she kneels down and declares her decisions: «I have decided to leave Samuel here -- he is better as a servant than as a believer -- and I will come to Capernaum to be near You.»

«I will be leaving Capernaum soon, and for good.»

«But You have good disciples there.»

«That is true.»

«That is my decision... I will thus prove to You that I can become detached from riches and love with justice. I will use the money which accumulates here for Your poor people and I will consider the boy as the first of the poor, if his mother wants to keep him, even if she does not love him. In the meantime, take this» and she offers a heavy purse to Jesus.

«May God bless you with His blessings and with those of the people you assist. You have made much progress in a few hours.»

The woman blushes. She looks round, then she avows: «It was not I who made so much progress. Your apostle taught me. That one over there, the one who is hiding behind the dark-haired young man.»

«Simon Peter. The Head of the apostles. So, what did he tell you?»

«Oh! he spoke to me in such a simple manner and so well! He humbled himself, he the apostle, admitting that he also was like me, unfair in his desires. Oh! I cannot believe that! But he said that he strove to become good in order to deserve what he wanted and that he strives more and more to become so, as he does not want to turn into evil the good that he has received. You know, the things said among ourselves, poor people, are understood better... Am I offending You, Lord?»

«No. You are giving glory to God through your sincerity and Your praises for My apostle. Do as he advised you and may God be always with you who are tending to justice.»

He blesses her and is the first to set out, going north-west, under green orchards rustling in the wind which has risen suddenly.

468. A Repentance of Judas Iscariot Fills Jesus With Joy³³

Jesus says:

«In the meantime I tell you that, if you are going to do a regular work, the episode of Wednesday 20th September*³⁴ is to be placed a year before My death, because it happened at harvest time in my 32nd year of age. The necessity to comfort and instruct you, my beloved, and others, has compelled Me to follow a special order when giving visions and relevant dictations. But in due course I will show you how to distribute the episodes of the three years of my public life. The order of the Gospels is good, but not perfect as a chronological order. A diligent observer notices that. He who could have given the exact order of events, having been with Me from the beginning of the Evangelization to My Ascension, did not do so, because John, a true son of the Light, devoted himself to and worried about making the Light shine brightly through its appearance of a Body in the eyes of the heretics, who contested the truth of the Divinity enclosed in a human body. John's sublime Gospel achieved its supernatural purpose, but the chronology of My public life has not been improved by it. The other three evangelists show resemblances to one another with regards to events, but they alter their order with regards to time, because only one of the three was present at almost all My public life: Matthew, and he wrote it only fifteen years later, whilst the others wrote theirs even later after hearing the story from My Mother, from Peter, from other apostles and disciples.

I want to give you a guide to collect together the events of the three years, year by year.

And now see and write. The episode follows that of Wednesday (20th September).»

I see Jesus walking slowly up and down a little country path in the bright moonlight. The moon is full and shines with its broad smiling face in a very clear sky. By its position in the sky -- it is beginning to set -- I infer that it must be past midnight.

Jesus is certainly thinking and praying, although I do not hear any word. But He does not lose sight of what is around Him. He stops once and smiles listening to the loud song of a nightingale in love: the bird sings a melody with arpeggios and trills and a solo, notes which are held so well, so loud and for so long that it seems impossible that they come forth from that little bunch

³³ *Gospel, Vol. 7, September 23, 1944, p.309 (466. Poem, Vol. 4, p.350)*

³⁴ * **The episode of Wednesday 20th September** is indicated in chapter 406.

of feathers. In order not to disturb it with the shuffling of His sandals on the little stones of the path and with the rustling of His tunic on the grass, Jesus stops with folded arms and smiles raising His face. He even half-closes His eyes to concentrate better on hearing it, and when the nightingale comes to the end with a high note which rises and rises by thirds (I am not sure whether I remember correctly) and finishes with a very high note held as long as its breath allows, He expresses His approval and applauds silently nodding two or three times with a happy smile.

Now, instead, He bends over a tuft of honeysuckle in bloom, which exhales a strong scent from its numerous calyces like yawning serpents' mouths, in which the tongues of yellowish pistils tremble and a golden mark shines on the lower petal. The flowers look whiter, almost silvery, in the moonlight. Jesus admires and smells them and caresses them with His hand.

He retraces his steps. The place must be slightly high because in the moonlight one can see to the south something that shines like a wet piece of glass illuminated by the moon, certainly a tiny part of a lake, because it is neither a river nor the sea, as it is surrounded by hills on the side opposite to the one where Jesus is standing. Jesus looks at the placid calm waters sparkling in the peaceful summer night. He then turns around, from south to west, and looks at a village, standing out in its whiteness, about two kilometres away, probably less. It is quite a large village. He stops looking at it and shakes His head following a thought which distresses Him deeply.

He then resumes walking slowly and praying. Finally He sits on a large stone at the foot of a very tall tree, and assumes his usual posture, with his elbows resting on his knees, His forearms stretched out and his hands joined in prayer.

He remains thus for some time and would remain longer if a man, like a shadow, did not come towards Him from the thicket calling Him: «Master?»

Jesus turns around, because the person is coming from behind Him, and He says: «Judas? What do you want?»

«Where are You, Master?»

«At the foot of the walnut-tree. Come here.» And Jesus stands up and goes onto the path, in the moonlight, so that Judas may see Him. «Have you come, Judas, to keep your Master company for a little while?» They are now close to each other and Jesus lovingly lays an arm on His disciple's shoulder. «Or am I needed at Korazim?»

«No, Master. There is no need for You. I **wanted** to come to You.»

«Come then. There is room for both of us on this stone.»

They sit down close to each other and remain silent. Judas does not speak, he looks at Jesus. He is struggling. Jesus wants to help him. He looks at him kindly, but keenly.

«What a beautiful night, Judas! Look how everything is pure! I do not think that the first night which smiled at the Earth and at Adam's sleep in the earthly Paradise was purer. Smell how scented are these flowers. Smell them. But do not pick them: They are so beautiful and pure! I also have refrained from picking them because to pluck them is to profane them. It is always wrong to do violence, to plants as to animals, to animals as to men. Why deprive them of their lives? Life is so beautiful when it is spent well!... And those flowers spend their lives well because they are sweet smelling, they cheer up people with their beautiful appearance and scents, they give honey to bees and butterflies and they transfer to the latter the gold of their pistils to place tiny drops of topaz on their pearly wings, and are used to make beds in nests... If you had been here a little while ago, you would have heard a nightingale sing so sweetly its joy of living and praising the Lord. Dear little birds! What an example they are for men! They are satisfied with little and only with what is legal and holy. A tiny grain and a little worm as given to them by the Father Creator; and if there is none, they do not become angry or irritated, but they deceive the hunger of their bodies with the ardour of their hearts, which makes them sing the praises of the Lord and the joy of hope. They are happy to be tired after flying from dawn to sunset to build a nest for themselves, a tepid, soft, safe nest, not out of selfishness, but out of love for their offspring. And they sing urged by the joy of loving each other honestly: the nightingale for its mate and both for their little ones. Animals are always happy because they have no remorse or reproach in their hearts. We make them unhappy, because man is bad, disrespectful, overbearing, cruel. And he is not happy to be so with his like. His wickedness overflows on inferiors. And the more he feels remorse, the more his conscience spurs him and the more pitiless he is towards other people. I am sure, for instance, that that horseman who today was spurring his horse so cruelly, although it was wet with perspiration and tired, and he lashed it to the point of leaving swollen marks on the hair of its neck and sides, and even on its nostrils so tender, and on its dark eyelashes, which closed painfully on its eyes so resigned and mild, I am sure that his soul was not in peace. He was either going to commit a crime against Honesty, or he was coming from one.» Jesus becomes silent and pensive.

Judas is silent and pensive, too. He then says: /«/How beautiful it is, Master, to hear You speak thus! Everything becomes clear to the eyes, to the mind, to the heart... and everything becomes easy. Also to say: "I want to be good!." Also to say to You... also to say to You: "Master, my soul is upset as well! Do not be disgusted at me, Master, since You love so much those who are pure!."»

«Oh, Judas! I disgusted? My dear friend, My dear son, what is upsetting you?»

«Keep me with You, Master. Hold me tight... I have sworn to be good after You spoke to me so kindly. I have sworn to become the Judas of the first

days, when I followed and loved You as a groom loves his bride and I yearned for nothing but You, as I found every satisfaction in You. That is how I loved You, Jesus...»

«I know... and that is why I loved you... But I still love you, My dear hurt friend...»

«How do You know that I am hurt? And do You know by what?...»

There is silence. Jesus looks at Judas so kindly... Tears seem to make His eyes wider and kinder, tempering their brightness: the eyes of an innocent defenceless child who gives himself completely in love.

Judas drops at his feet with his face on Jesus' knees and clasping his sides with his arms he moans: «Keep me with You, Master... keep me... My flesh is howling like a demon... and if I give in, then all evil befalls me... I know that you are aware of it, but You wait for me to tell You... But it is hard, Master, to say: "I have sinned."»

«I know, My friend. That is why one ought to act correctly: So that later one may not have to lower oneself saying: "I have sinned." But, Judas, that is also a very good medicine. The fact that one has to make an effort to confess one's sin restrains one from committing it; and if it has been committed the pain in accusing oneself is already redeeming repentance. And if one suffers not so much out of pride or for fear of punishment, but because one realises that by sinning one has caused sorrow, then I tell you that the sin is cancelled. It is love that saves.»

«I love You, Master. But I am so weak... Oh! You cannot love me! You are pure and You love the pure... You cannot love me because I am... I am... Oh! Jesus, relieve me of the hunger of sensuality! Do You know what a demon it is?»

«I know. I did not listen to it, but I know what its voices sound like.»

«See? See? You are so much disgusted by it that by simply mentioning it You look very upset... Oh! You cannot forgive me!»

«Judas. And do you not remember Mary? Or Matthew? Or the publican who became a leper? Or that woman, the Roman prostitute, for whom I prophesied a place in Heaven, because being forgiven by Me she will have the strength to live holily?»

«Master... Master... Oh! How sick at heart I am!... This evening I ran away... from Korazim... because if I had remained, I would have been lost. You know... it is like one who drinks and is taken ill... The doctor forbids him to drink wine and any intoxicating drink and he recovers and is healthy as long as he does not taste such liquors... But if he gives in, once only, and he tastes them again... he is thirsty... thirsty for such liquids... he no longer resists... and drinks and drinks... and is taken ill again... forever... mad... possessed by his demon by that demon of his... Oh! Jesus, Jesus, Jesus!... Don't tell the others... Don't tell them... I blush with shame before them all.»

«But not before Me.»

Judas misunderstands. «That is true! I ought to blush more before You than anybody else, because You are perfect...»

«No, son. I did not mean that. Your grief, your distress, your dejection must not confound you. I said that you may blush before everybody, but not before Me. A son is not afraid or ashamed of a good father neither is an invalid of a clever doctor. And confession is to be made to both without any fear, as one loves and forgives, and the other understands and cures. I love and understand you. So I forgive and cure you. But tell Me, Judas. What is it that puts you into the hands of your demon? Is it I? Your brothers? Corrupt women? No. *It is your will.* I now forgive you and cure you... With what joy you have filled Me, My Judas! I was already rejoicing at this clear, scented night, which sweet songs made delightful, and I was praising the Lord for it. But the joy which you are now giving Me exceeds this clear moonlight, these scents, this peace, these songs. Can you hear it? The nightingale seems to join Me in telling you that it is glad of your goodwill, as the little singing bird is so willing to do that for which it was created. And likewise, this early morning breeze, which blows over flowers awaking them and letting dewy diamonds drop into the hollow calyces, so that butterflies and sunbeams may find them very soon, the former to refresh themselves, the latter to have their great brightness reflected by the tiny mirrors. Look: the moon is setting. Dawn is being announced by that cock crowing far away. The darkness and phantasm of the night are vanishing. See how quickly and pleasantly time has passed, whereas, if you had not come to Me, you would have spent it in disgust and remorse? You ought to come to Me every time you are afraid of yourself. One's own ego!!! A great friend, a great tempter, a great enemy and a great judge, Judas! And see? While it is a sincere loyal friend if you have been good, it can be an insincere friend if you are not good, and after being your accomplice, it rises to the office of implacable judge and tortures you with its reproaches... It is cruel in reproaching... Not I! Well, let us go. The night is over...»

«Master, I did not let You rest... and today You have to speak so much...»

«I have rested in the joy which you gave Me. There is no better rest for Me than to say: “Today I have saved one who was perishing.” Come... Let us go down to Korazim! Oh! if this town only knew how to imitate you, Judas!»

«Master... what will You tell my companions?»

«Nothing, if they do not ask Me... If they ask Me, I will say that we spoke of God's mercy... It is such a true and boundless subject that a very long life is not sufficient to treat it. Let us go...»

And they go down, both tall, differently handsome but equally young, One beside the other, and they disappear behind a group of trees...

Jesus says:

«It is an episode of mercy like those of the Magdalene. But if you make a book, it will be better if you put the periods in orderly succession rather than the categories, simply stating at the beginning or end of each episode to which category it belongs.

Why do I elucidate Judas' figure? Many may wonder why.

I reply. Judas' figure has been distorted too much in the course of time. And lately it has been completely perverted. Some schools have sung his praises as if he had been the second and indispensable author of Redemption. Many also think that he succumbed to a sudden fierce assault of the Temptor. No. Every fall has premises in time. The graver the fall, the more it is prepared. Antecedent factors explain the fact. One does not collapse or rise all of a sudden, either in Good or in Evil. There are long insidious factors in descents, and patient holy ones in ascents. Judas' unfortunate drama can teach you so well how to save yourselves and how to become acquainted with the method of God and His mercy in saving and forgiving those who descend towards the Abyss.

One does not arrive at the satanic delirium in which you saw Judas struggle after the Crime, unless one is completely corrupted by Hellish habits, which one has taken up voluptuously for years. When one commits a crime driven by a sudden event, which deranges one's mind, one suffers but is capable of expiation, because some parts of the heart are still free from internal poison. To the world denying Satan, because it has him so much in itself that it no longer notices him, it has absorbed him and has become part of his ego, I prove that Satan exists. He is eternal and immutable in the method employed to make you his victims.

That is now. Remain with My peace.»

469. Farewell To The Few Believers In Korazim.³⁵

It is not yet dawn when Jesus meets the eleven apostles and in the middle of them the little carpenter Joseph, who darts off like an arrow as soon as he sees Jesus, Whose knees he clasps with the simplicity of one who is still a child. Jesus bends to kiss his forehead and then, holding him by the hand, He goes towards Peter and the others.

«Peace be with you. I was not expecting to meet you here.»

«The boy woke when it was still dark and he **wanted** to come lest he might be late» explains Peter.

«His mother will be here soon with the other children. She wants to greet You» adds Judas of Alphaeus.

³⁵ Gospel, Vol. 7, August 6, 1946, p.316 (467. Poem, Vol. 4, p. 356)

«Also the woman who was a cripple is coming, and Isaac's daughter, Elias' mother and others who were cured by You. They gave us hospitality...»

«And the others?»

«Lord...»

«Korazim perseveres in its harsh spirit. I understand. It does not matter. The good seed has been sown and it will germinate one day... thanks to these...» and He looks at the boy.

«Will he be a disciple and will he convert people?»

«He is a disciple, are you not, Joseph?»

«Yes. But I am not good at speaking, and as far as I know, they do not listen to me.»

«It does not matter. You will speak through your goodness.» Jesus presses the child's little face in His long hands and bending lightly over his raised face He speaks to him.

«I am going away, Joseph. Be good and be a good worker. Forgive those who do not love you. Be grateful to those who help you. Always bear this in mind: that God is present in those who assist you and thus accept all assistance respectfully, without pretending, without saying: "I will idle about as there is someone who takes care of me" without spoiling the assistance you received. Work, because work is holy and you, a boy, are the only man in your family. Remember that by assisting your mother you honour her. Remember that to set a good example to your little brothers and to watch over the honour of your sisters is a duty. Wish for what is just and work to have it, but do not envy the rich and do not wish to be wealthy to have a grand time. Remember that your Master taught you not only the word of God, but also love for work, humbleness and forgiveness. Be always good, Joseph, and one day we shall be together again.»

«But are You not coming back anymore? Where are You going, Lord?»

«I am going where the will of the Father Who is in Heaven wants Me to go. His will must always be stronger than ours, and dearer to us than ours, because it is always a perfect will. You also, during your lifetime, are not to put your will before that of God. All the obedient people will meet in Heaven and it will be a great feast then. Give Me a kiss, child.»

A kiss! The boy gives Him many kisses shedding many tears, and his mother finds him thus, clinging to Jesus' neck, when she arrives with the crowd of her children and very few people, seven in all, from Korazim.

«Why are you weeping, son? » asks the woman after greeting the Master.

«Because every farewell is sorrowful. But even if we are separated we shall always be united if your hearts continue to love Me. You know how to love Me and in what your love for Me consists. In doing what I taught you,

because he who does what someone has taught him, shows that he holds in high esteem that person, and esteem is always love. So do what I taught you with My words and examples, and do what My disciples will teach you in My name. Do not weep. Time is short and we shall soon be reunited and in a better manner. And do not weep out of selfishness. Think of how many people are still waiting for Me, of how many will die without seeing Me, of how many will have to love Me without ever knowing Me. You have had Me here several times and faith and hope are made easier for you by our mutual love. They instead will have to have a great faith, a blind faith, in order to be able to say: "He is really the Son of God, the Saviour, and His word is truthful." A great faith to be able to have the great hope of eternal life and immediate possession of God after a life of justice. They will have to love Him Whom they never met, Whom they never heard, Whom they never saw work miracles. And yet, only if they love thus, they will have eternal Life. You ought to bless the Lord Who has privileged you by granting you to know Me. Go now. Be faithful to the Law of Sinai and to My new commandment to love everybody like brothers, because there is God in love. Love also those who hate you, because God was the first to set the example of loving men who, through their sins, show hatred to God. Always forgive as God forgave men by sending His Word Redeemer to cancel the Sin, the cause of grudge and separation. Goodbye. May My peace be with you. Let your hearts remember My deeds, to fortify them against the words of those who will try to convince you that I am not your Saviour. And keep My blessing for your strength in the trials of future life.»

Jesus stretches out His hands repeating the Mosaic blessing on the little herd prostrated at His feet. He then turns around and goes away...

507. Jesus Speaking In The Temple To Incredulous Judeans. The Master Assailed By His Opponents And Protected By The Levite Zacharias.³⁶

...³⁷

They are now at the end of the Court of the Gentiles as progress is slow owing to the hindering opposition and Jesus stops at His usual place, at the last column of the eastern side. He stops. They cannot eject a true Israelite from the place where even pagans are allowed to stay, unless they wish to rouse the masses. Which they craftily avoid doing. And He resumes speaking replying to His offenders and everybody else: «When you have lifted up the Son of man...»

³⁶ Gospel, Vol. 8, September 30, 1946, p. 60 (**505**. Poem, Vol. 4, p. 572)

³⁷ Jesus, while beginning to speak in the temple, is harried by Pharisees and Scribes; this portion of the vision is omitted.

The Pharisees and scribes shout: «And who do You expect is going to lift You up? Miserable is that Country whose king is a silly charlatan and a blasphemer disliked by God. None of us will lift You up, You may be sure of that. And the little intelligence You are still left with has made You realise that in time, when You were put to the test. You know that we shall never be able to make You our king!»

«I know. You will not raise Me to a throne, and yet you will lift Me up. And while lifting Me up you will think that you are lowering Me. And just when you think that you have lowered Me, I shall be raised. Not only over Palestine, not only over the people of Israel spread all over the world, but over the whole world, even over pagan countries, even over those countries of which the learned people of the world are still unaware. And I shall be raised not only for the lifetime of a man, but for the whole life of the Earth and the shadow of My throne will spread more and more over the Earth until it covers it completely. Then only, I will come back and you will see Me. Oh! You shall see Me!»

«Listen to His speech of a madman! We shall raise Him by lowering Him, and we shall lower Him by raising Him! He's mad! And the shadow of His throne all over the Earth. Greater than Cyrus! Greater than Alexander! Greater than Caesar! And what about Caesar? Do You think he will allow You to take the Roman empire? And He is going to last on His throne until the end of the world! Ha! Ha!» Their words are more grievous than slaps; their irony is more painful than scourging.

But Jesus lets them speak. He raises His voice to be heard in the outcry of those who deride and of those who defend, filling the place with the roar of a rough sea.

«When you have raised the Son of man, then you will understand who I am and you will realise that I do nothing by Myself, but I say what My Father taught Me and I do what He wants. And He Who sent Me does not leave Me all alone, but He is with Me. As a shadow follows a body, so is the Father behind Me, watchful and present, although invisible. He is behind Me and comforts and helps Me and He does not go away because I always do what He likes. God instead goes away when His children do not obey His laws and His inspirations. He then goes away and leaves them all alone. That is why many people in Israel commit sin. Because when man is left to himself, it is difficult for him to remain just and he easily falls into the coils of the Snake. I solemnly tell you that because of your sin in resisting the Light and Mercy of God, He leaves you and will no longer dwell in this place or in your hearts and what Jeremiah grieved over in his prophecies and lamentations will be fulfilled. Meditate on those prophetic words, tremble and return to your senses with good minds. Do not listen to the threats but to the kindness of the Father Who warns His children while they are still granted the possibility to make amends and save themselves. Listen to God in His words and deeds, and if you do not want to believe My words,

because old Israel is suffocating you, believe at least in old Israel. Her prophets proclaim the dangers and misfortunes of the Holy City and of all our Fatherland if she does not convert to the Lord her God and does not follow the Saviour. The hand of God weighed heavily on this people in the past. But the past and present are nothing as compared to the dreadful future, which is awaiting it for not accepting the Messenger sent by God. What is awaiting Israel who repudiates the Christ cannot be compared with the past in severity and duration. I am telling you, straining My eyes into future ages: like a tree uprooted and thrown into a stormy river, the Hebraic race will be struck by divine anathema. It will stubbornly try to stop on the banks, here or there, and vigorous as it is, it will sprout and take root. But when it thinks it has settled, the violence of the flood will get hold of it again, tearing it away and breaking its roots and shoots, and it will be carried farther away, to suffer, to strike roots again, and then be torn off and scattered once more. And nothing will be able to give it rest, because the flood pursuing it will be the wrath of God and the contempt of peoples. Only by throwing itself into a sea of living sanctifying Blood it could find peace. But it will shun that Blood, because although its voice will be an inviting one, it will sound like the voice of Abel's blood calling it: the Cain of the heavenly Abel.»

A further widespread whispering runs through the large enclosure like the noise of the sea. But the harsh voices of Pharisees, scribes and of the Jews subjected to them, are not part of the whispering. Jesus avails Himself of the opportunity to try to go away.

But some people who were far from Him, approach Him and say: «Master, listen to us. We are not all like them (and they point at His enemies), but we find it difficult to follow You also because Your voice is all by itself against hundreds of voices which state the opposite of what You say. And what they say is just what we have heard from our fathers since our childhood. But Your words induce us to believe in You. But how can we believe fully and have life? We feel as if we were tied by the thoughts of the past...»

«If you settle in My Word, as if you were being born again now, your faith will be complete and you will become My disciples. But you must divest yourselves of the past and accept My Doctrine. It does not delete the past completely. On the contrary it keeps and instills new life into what is holy and supernatural in the past, and it removes the superfluous human additions as it puts the perfection of My Doctrine where now are human doctrines, which are always imperfect. If you come to Me you will know the Truth, and the Truth will make you **free**.»

«Master, it is true what we said to You, that we feel as if we were tied by the past. But that tie is neither imprisonment nor slavery. We are Abraham's posterity in spiritual matters, because, if we are not mistaken, Abraham's posterity means spiritual posterity as opposed to Hagar's, which is a posterity of slaves. So how can You say that we shall become **free**?»

«I wish to point out to you that also Ishmael and his children were Abraham's posterity, because Abraham was the father of Isaac and of Ishmael.»

«But it was impure because he was the son of a woman, who was a slave and an Egyptian.»

«I solemnly tell you: there is but one slavery, that of sin. Only he who commits sin is a slave. And of a slavery which no money can ransom; and he is the slave of an implacable cruel master and loses all rights to the **free** sovereignty in the Kingdom of Heaven. A slave, a man who has become slave through war or misfortunes, may also become the property of a good master. But his welfare is always precarious because his master can sell him to another cruel master. He is merchandise, nothing else. Sometimes he is used as money to settle a debt. And he is not even entitled to complain. A servant instead lives in the house of his master until he is dismissed. But a son remains in the house of his father for good, and the father does not think of expelling him. He can go out only of his own **free will**. And that is the difference between slavery and servitude, and between servitude and filiation. Slavery puts man in chains. Servitude puts him at the service of a master. Filiation puts him for ever, and with equal rights of life, in the house of the father. Slavery destroys man. Servitude subjects him. Filiation makes him **free** and happy. Sin makes man the slave and for ever, of the most cruel master: Satan. Servitude, in this case the Ancient Law, makes man fear God as an intransigent Being. Filiation, that is, to come to God with His First-Born, with Me, makes man **free** and happy, as he knows and trusts in the charity of his Father. To accept My Doctrine is to come to God with Me, the First-Born of many beloved children. I will break your chains, if you only come to Me to have them broken and you will really be happy and coheirs with Me to the Kingdom of Heaven. I know that you are Abraham's posterity. But those among you who seek My death no longer honour Abraham, but Satan, and serve him as faithful servants. Why? Because they reject My word which cannot get to the hearts of many of you. God does not compel man to believe or to accept Me. But He sent Me that I may show you His **will**. And I tell you what I saw and heard near My Father. And I do what He **wants**. But those among you who persecute Me, do what they learnt from their father and what he suggests.»

Like a paroxysm which revives after a remission of a disease, the wrath of Judaeans, Pharisees and scribes is roused violently again, although it seemed to have abated. They penetrate like a wedge into the compact circle of people pressing Jesus and they try to approach Him. The crowd sways like opposed billows, as opposed are the feelings of their hearts. The Judaeans, livid with rage and hatred shout: «Abraham is our father. We have no other father.»

«God is the Father of men. Abraham himself is a son of the universal Father. But many repudiate the true Father for one who is not a father and has been chosen as such by them because he seems more powerful and willing to satisfy their immoderate **desires**. Children do the works that they see their father

do. If you are sons of Abraham, why do you not do the works that Abraham did? Do you not know them? Shall I enumerate them with regard to their nature and symbol? Abraham obeyed by going to the country pointed out to him by God, and is thus the symbol of man who must be prepared to leave everything to go where God sends him. Abraham was obliging with his brother's son, whom he allowed to choose the region he preferred, thus symbolising respect for **freedom of action** and the charitable mind we must have for our neighbour. Abraham was humble after the predilection of God, Whom he honoured in Mamre, always feeling that he was a mere nothing in comparison with the Most High, Who had spoken to him, a symbol of the place of reverential love man must always keep towards his God. Abraham believed and obeyed God also in the most difficult matters to believe and painful to accomplish, and he did not become selfish in order to be safe, but he prayed for the people of Sodom. Abraham did not come to terms with the Lord, by requesting a reward for his manifold obedience, on the contrary, in order to honour Him till the very end, to the extreme limit, he sacrificed his beloved son to Him...»

«He did not sacrifice him.»

«He did sacrifice his beloved son because it is true that his heart had already sacrificed him, during the journey, with his **will** to obey, which was arrested by the angel when his heart of a father was already breaking, as he was on the point of rending the heart of his son. He was going to kill his son in order to honour God. You are killing the Son of God to honour Satan. So, do you do the works of Him Whom you call your father? No, you do not. You are trying to kill Me because I tell you the truth as I heard it from God. Abraham did not behave thus. He did not try to kill the voice coming from Heaven, but he obeyed it. No, you do not do the works of Abraham, but those pointed out to you by your father.»

«We were not born of a prostitute. We are not illegitimate children. You said Yourself that God is the Father of men, and we are the chosen People and we belong to the chosen castes of this People. So we have God as our only Father.»

«If you recognised God as your Father in spirit and truth you would love Me because I proceed and come from God; I have not come of My own accord, but it is He Who sent Me. So, if you really knew the Father, you would know also Me, His Son and your brother and Saviour. Is it possible for brothers not to know one another? Can the children of One only father not recognise the language spoken in the House of the Only Father? Why, then, do you not understand My language and you cannot bear My words? Because I come from God and you do not. You left the paternal house and you have forgotten the face and the language of Him Who lives in it. You have spontaneously gone to other regions, to other abodes, where one who is not God reigns, and where another language is spoken. And he who reigns there compels those who **want** to go in

to become his children and obey him. And you have done that and still do it. You abjure and disown God the Father to choose another father for yourselves. And that father is Satan. You have the demon as father and you want to accomplish what he suggests to you. And the wishes of the demon are for sin and violence and you accept them. From the beginning he was a homicide and he did not persevere in the truth, because having rebelled against the Truth, he cannot have in himself any love for the truth. When he speaks, he speaks as he is, that is, as a liar and a gloomy being, because he really is a liar and has procreated and given birth to falsehood after being fecundated with pride and nourished with rebellion. All concupiscence is in his bosom, and he spits it and inoculates it to poison creatures. He is the gloomy, sneering, creeping cursed reptile, the Disgrace and Horror. His deeds have tormented man for ages and their signs and fruits are clear to the intellects of men. And yet you listen to him, although he lies and destroys, whereas if I speak and say what is true and good, you do not believe Me and you say that I am a sinner. But among the many people who have approached Me, with hatred or with love, who can say that he saw Me commit sin? Who can say so truthfully? Where are the proofs to convince Me and those who believe in Me that I am a sinner? Which of the ten commandments have I infringed? Who can swear before the altar of God that he saw Me violate the Law and customs, the precepts, traditions and prayers? Who amongst all men can make Me blush, having convinced Me of sin with definite proofs? No one can do that. No one amongst men, no one amongst angels. God shouts in the hearts of men: "He is the Innocent One." You are all convinced of that, and you who are accusing Me are more firmly persuaded than these people who are undecided as to who is right, you or I. But only who belongs to God listens to the words of God. You do not listen to them, although they resound in your souls day and night, and you do not listen to them because you do not belong to God.»

«We, who live for the Law and in the most detailed observation of the precepts, to honour the Most High, we do not belong to God? And You dare say that? Ah!!!» They seem to be suffocating with horror, as if a halter were fastened round their necks. «And we are not to say that You are possessed and a Samaritan?»

«I am neither, but I honour My Father, even if you deny Him to revile Me. But your insults do not grieve Me. I do not seek My glory. There is One who takes care of it and judges. That is what I say to you who want to humiliate Me. But to those of good will I say that he who accepts My word, or has already accepted it, and knows how to keep it, will never die.»

«Ah! Now we can see very clearly that the demon possessing You is speaking through Your lips! You said that Yourself: "He speaks like a liar." What You said is a lie, therefore it is a word of the demon. Abraham died and

the prophets died. And You say that those who keep Your word will never die. So You will not die?»

«I shall die only as Man, to rise again in the time of Grace, but I shall not die as the Word. The Word is Life and never dies. And he who receives the Word has Life in himself and never dies, but rises in God because I will resuscitate him.»

«Blasphemer Madman! Demon! Are You greater than Abraham and the prophets, who died? Who do You think You are?»

«The Beginning Who am speaking to you.»

There is absolute pandemonium. And while it goes on, the Levite Zacharias pushes Jesus imperceptibly towards a corner in the court, helped by the sons of Alphaeus and by other people, who perhaps assist Him without even knowing what they are doing.

When Jesus is against the wall and is protected by His most faithful ones standing in front of Him and the tumult calms down a little, He says in His voice which is so incisive, beautiful and calm also in the most troubled moments: «If I glorify Myself, My glory is of no value. Anyone can say of oneself what one wishes. But He Who glorifies Me is My Father, Who you say is your God, although He is so little yours that you do not know Him, and you have never known Him, neither do you **want** to know Him through Me, as I speak to you of Him because I know Him; and if I should say that I do not know Him, to appease your hatred against Me, I would be a liar like you who say that you know Him. I know that I must not lie for any reason whatsoever. The Son of man must not lie even if by telling the truth He will bring about His death. Because if the Son of man should lie, He would no longer be the Son of Truth and the Truth would reject Him from Itself. I know God, both as God and as Man. And as God and as Man I keep His words and comply with them. Israel, think it over! It is here that the Promise is fulfilled. It is accomplished in Me. Recognise Me for what I am! Abraham, your father, longed to see My day. He saw it, prophetically, through a grace of God, and he rejoiced. And you who really live it...»

«Be quiet! You are not yet fifty years old and You are telling us that Abraham has seen You and You have seen him?» and their scornful laugh spreads like a wave of poison or corrosive acid.

«I solemnly tell you: before Abraham was born I am.»

«“I am.”? God only can say that, as He is eternal. You cannot! Blasphemer! “I am.”! Anathema! Are You perhaps God, that You may say that?» shouts one, who must be an important personage, because, although he has just arrived, he is already near Jesus, as everybody has moved aside, almost in terror, at his arrival.

«It is you who say it» replies Jesus in a thundering voice.

Everything becomes a weapon in the hands of those who hate. While the last man who has questioned Jesus gives free course to a mimic display of scandalised horror and tears his headgear off his head, ruffles his hair and beard and unfastens the buckles holding his mantle round his neck, as if he were about to faint with horror, handfuls of earth and stones -- used by the vendors of doves and other animals to hold tight the ropes of the enclosures, and by moneychangers as a prudential protection for their coffers, of which they are more jealous than of their own lives -- are thrown at the Master and obviously fall upon the crowd, as Jesus is too far inside the arcade to be struck, and the crowds curse and complain...

Zacharias, the levite, gives Jesus a mighty push, the only means to make Him reach a little low door, hidden in the wall of the court and already set to be opened, and pushes Him inside with the two sons of Alphaeus, John, Manaen and Thomas. The others are left outside in the tumult... its noise arrives weakened in the underground passage, among the mighty stone walls, the correct architectural name of which I do not know. The stones are embedded, I would say, that is, there are large stones and smaller ones, and on top of the smaller ones there are large ones and vice versa. I do not know whether I have made myself clear. They are dark and mighty, coarsely chiselled, hardly visible in the dim light coming from narrow loopholes placed high up at regular intervals to admit air and light so that the place may not be completely murky. It is a narrow tunnel, the purpose of which I do not know, but I am under the impression that it runs right round the court. Perhaps it was built as a protection, as a shelter place, or to double and thus reinforce the walls of the courts, which form enclosures round the true and proper Temple, the Holy of Holies. In brief, I do not know. I am saying what I see. There is a smell of dampness, that kind of dampness that one cannot say whether it is cold or not, as in certain winecellars.

«And what are we going to do here?» asks Thomas.

«Be quiet! Zacharias told me that he will come and we must remain silent and still» replies Thaddeus.

«But... can we trust him?»

«I hope so.»

«Be not afraid. He is a good man» says Jesus comforting them.

Outside the noise of the tumult fades away. Some time goes by. Then the dull sound of steps and a tiny flickering light coming from the dark depth.

«Are You there, Master?» asks a voice that wants to be heard but is afraid of being heard.

«Yes, Zacharias, I am here.»

«Praised be Jehovah! Have I kept You waiting? I had to wait for the others to rush to the other exits. Come, Master... Your apostles... I have been able to tell Simon to go all together towards Bezetha and wait there. We go down here... There is not much light, but it's a safe way. It takes us down to the

cisterns... and we come out near the Kidron. An old way. Not always used for a good purpose. But this time it is... And that sanctifies it...»

They continue to go down in the deep shade broken only by the flickering light of the lamp, until a different gleam is seen down at the bottom... and beyond it some green appears in the distance... A railing, so heavy and thick that it looks like a door, is at the end of the tunnel.

«Master, I have saved You. You can go. But listen to me. Do not come back for some time. I could not serve You every time without being noticed. And... forget, all of you must forget this passage and me who brought you here» says Zacharias, working some devices of the heavy railing, which he opens just enough to let them go out. And he repeats: «Forget all about this, for my sake.»

«Be not afraid. None of us will speak. And may God be with you for your charity.» Jesus raises His hand and lays it on the bowed head of the young man.

He goes out followed by His cousins and the others. He finds Himself in a small wild open space, covered with bramble, so small that it can hardly contain them all, facing the Mount of Olives. A very steep path runs down among the bramble towards the torrent.

«Let us go. We will climb up again to the height of the Gate of the Sheep and I will go to Joseph's with My brothers, whilst you will go to Bezetha to get the others and will then join Me. We will go to Nob tomorrow evening after sunset.»

514. Holiness Explained To An Undecided Young Man. Miracles And Admonitions To The Citizens Of Geth-Horon.³⁸

And Jesus is still in the mountains, followed by a crowd of people in addition to the apostles and disciples. Some of the disciples are ex-shepherds, who have perhaps been found when passing through some of the little villages. Jesus is climbing from a valley to a mountain, along a road, the turns of which follow the side of the mountain, and is certainly a Roman road, with its unmistakable paving and well-kept maintenance, to be found only in roads built and maintained by the Romans. People are travelling along it, either going down to the valley, or up to the chain of mountains, the tops of which are crowned with towns or villages. And some of the wayfarers, seeing Jesus and those following Him, ask who He is and join the group, some watch only, some shake their heads and sneer.

A squad of Roman soldiers catches up with them with heavy steps and jingling of arms and armour. They turn round to look at Jesus, Who leaving the

³⁸ Gospel, Vol. 8, October 17, 1946, p. 122 (512. Poem, Vol. 4, p. 622)

Roman road, is about to take a... Jewish one which climbs to the top where there is a village. It is a pebbly muddy road, because it has rained, and one's feet either slip on the stones or sink into the puddles. The soldiers, who are obviously making for the same town, after stopping for a moment, set out again and people are compelled to move to the sides of the narrow road to make way for the squad that passes by in strict formation. Some insults are hissed in the air. But discipline prevents the soldiers in route column from giving sharp answers.

They are once again near Jesus Who has moved aside to let them pass and looks at them with His mild eyes which seem to be blessing and caressing with their bright sapphire irises. And the stern faces of the soldiers brighten in a remembering smile which is not a sneering one, on the contrary it is as respectful as a greeting.

They pass by. The people resume walking behind the Rabbi Who is in front of them all.

A young man departs from the crowd and catches up with the Master greeting him respectfully. Jesus reciprocates the greeting.

«I would like to ask You something, Master.»

«Tell Me.»

«I listened to You by chance one morning after Passover near a mountain not far from the gorges of the Cherit. And since then I have been thinking that... I also could be among those whom You call. But before coming I wanted to have a very clear idea of what it is necessary to do and what must not be done. And I asked Your disciples every time I met them. And some told me one thing, some a different one. And I was uncertain, almost frightened, because they all agreed on one thing, some more some less strictly, and that was the obligation to be perfect. I... I am a poor man, Lord, and God only is perfect... I listened to You a second time... and You also said: "Be perfect." And I lost heart. The third time, a few days ago, I heard You in the Temple. And although You were very severe, I felt that it was not impossible to become so, because... I do not know myself why, how to explain it to myself and to You. But I felt that if it was something impossible, or it was so dangerous to wish to become so, as if one wanted to become a god, since You want to save us, You would not suggest it to us. Because presumption is a sin. To want to be a god is the sin of Lucifer. But perhaps there is a way to be perfect, to become so without committing sin, and it is by following Your Doctrine, which is certainly a Doctrine of salvation. Am I right?»

«Yes, you are. So?»

«So I continued to ask this one and that one. And when I heard that You were at Ramah I came here. And since then, with my father's permission, I have been following You. And now I am more anxious to come...»

«Come, then! What are you afraid of?»

«I don't know... I don't know myself... I ask and ask... And every time, while it seems easy to me and I make up my mind to come when I hear You, afterwards, thinking it over, and what is even worse, when I ask this one and that one, it seems too difficult to me.»

«I will tell you how that happens: it is a snare of the demon to prevent you from coming. He frightens you with phantasms, he confounds you, he makes you ask those who are in need of Light as you are... Why did you not come to Me direct?»

«Because... I was... not afraid, but... Our priests and rabbis! So difficult and proud! And You... I did not dare to approach You. But yesterday at Emmaus!... I think that I understood that I must not be afraid. And now I am here, to ask You what I would like to know. One of Your apostles, a short time ago, said to me: “Go and do not be afraid. He is kind also to sinners.” And another one said: “Make Him happy by confiding in Him. Those who confide in Him find Him kinder than a mother.” And another one said: “I do not know whether I am mistaken, but I tell you that He will say to you that perfection is to love.” That is what your apostles said, at least some of them, who are kinder than the disciples. But not all of them, because among Your disciples there are some who sound like the echo of Your voice, but they are too few. And among the apostles there are some who... frighten a poor man like me. One said to me with a smile, which was not a kind one: “You want to become perfect? We, His apostles are not, and you want to be so? It's impossible.” If the others had not spoken to me, I would have run away, completely discouraged. But I am trying for the last time... and if You also tell me that it is impossible...»

«Son, and is it possible that I came to propose impossible things to men? Who do you think it was that put in your heart the desire to become perfect? Your own heart?»

«No, Lord. I think it was You with Your words.»

«You are not far from the truth. But tell Me, according to you, My words, what are they?»

«They are just.»

«All right. But I mean: words of a man or of one who is more than a man?»

«Oh! You speak like Wisdom and even more kindly and clearly. So I say that Your words are of one who is more than a man. And I do not think that I am wrong if I correctly understood what You said in the Temple. Because I got the impression that You said that You are the very Word of God, so You speak as God.»

«You understood correctly and what you say is right. So who put the desire of perfection into your heart?»

«God did, through You, His Word.»

«So it was God. Now just think: if God, Who is aware of the capabilities of men, says to them: “Come to Me. Be perfect..” it means that He knows that man, if he wishes, can become perfect. It is an old word. It resounded the first time for Abraham as a revelation, a command, an invitation: “I am the Almighty God. Walk in My presence. Be perfect.” God revealed Himself so that the Patriarch might not be in doubt about the holiness of the command and the truthfulness of the invitation. He ordered him to walk in His presence, because he who walks in his lifetime, convinced of doing so in the eyes of God, will not accomplish evil deeds. Consequently he puts himself in condition of being able to become perfect according to God's invitation.»

«That is true! It's really true! If God said so, it means that it can be done. Oh! Master! How clear everything is when You speak! Why, then, do Your disciples, and also that apostle, give such a... frightful idea of holiness? Do they not believe that those words and Yours are true? Or can they not walk in the presence of God?»

«Do not worry about what it is. Do not judge. See, son. At times their very anxiety to be perfect and their humility make them be afraid that they can never become so.»

«So are the desire for perfection and humility obstacles to becoming perfect?»

«No, son. The desire and humility are not obstacles. On the contrary one must strive to have them in a very deep but orderly way. They are orderly when they do not imply heedless haste, unfounded dejection, doubts and lack of confidence such as believing that, because of his imperfection, man cannot become perfect. All virtues are necessary, as well as the desire to achieve justice.»

«Yes. Also those whom I questioned told me that. They told me that it was necessary to be virtuous. But some said that one virtue was necessary, some another, and they all maintained the absolute necessity of having that one, which they said was indispensable to be saints. And that frightened me, because how can one have all the virtues in a perfect form, how can one grow them all together like a bunch of different flowers? It takes time... and life is so short! Master, tell me which is the essential virtue.»

«It is love. If you love you will be holy, because all virtues and all good deeds come from the love for the Most High and for our neighbour.»

«Do they? It is easier thus. So holiness is love. If I have love I have everything... Holiness is made of that.»

«Of that and of the other virtues. Because to be holy is not only to be humble, or only prudent, or only chaste and so forth, but to be virtuous. See, son, when a rich man wishes to offer a dinner, does he order only one dish? Also: when one wants to present somebody with a bunch of flowers, does one take only one flower? One does not. Because even if he put piles of the same dish on the table, his guests would criticise him as an incapable host concerned

only with showing his means but not his refinement as a gentleman who is anxious to satisfy the different tastes of his guests and **wants** each of them not only to satisfy his appetite with this or that dish, but to enjoy them. The same applies to him who offers a bunch of flowers. One flower only, no matter how big it is, does not make a bunch. But many flowers do, and thus the different colours and scents gratify one's eyes and smell and make one praise the Lord. Holiness, which we must consider as a bunch of flowers offered to the Lord, is to comprise all virtues. Humility will prevail in one spirit, strength in another, continence in another, patience in another, the spirit of sacrifice or penance in another, all virtues born in the shade of the regal most scented tree of love, whose flowers will always prevail in the bunch, but all the virtues make up holiness.»

«And which is to be cultivated more carefully?»

«Love. I told you.»

«Then?»

«There is no method, son. If you love the Lord, He will grant you His gifts, that is, He will communicate with you and then the virtues which you strive to grow in strength, will grow in the sun of Grace.»

«In other words, in a loving soul it is God Who acts mostly?»

«Yes, son. It is God Who acts mostly, letting man put, as his own contribution, his **free will** to tend to perfection, his efforts to reject temptations in order to remain faithful to his purpose, his struggles against the flesh, the world, the demon, when they assail him. And the reason for that is that He **wants** His son to have merit in his holiness.»

«Ah! I see! Then it is quite right to say that man is made to be as perfect as God **wants**. Thank You, Master. It is now clear to me and I will act accordingly. And You, Lord, please pray for me.»

«I will keep you in My heart. Go and be assured that God will not leave you without help.»

The young man parts from Jesus looking satisfied...

...³⁹

518. Returning To Jerusalem And Meeting The Cured Man Born Blind. Jesus, The Good Shepherd.⁴⁰

Jesus, Who has entered the town by Herod's Gate, is now crossing it, going towards the Tyropoeon and the Ophel district.

«Are we going to the Temple?» asks the Iscariot.

«Yes, we are.»

³⁹ The vision of the miracles and admonitions at Beth-Horon are omitted.

⁴⁰ Gospel, Vol. 8, October 25, 1946, p. 152 (516. Poem, Vol. 4, p. 646)

«Watch what You do!» many say warning Him.

«I will only stop for the time of the prayer.»

«They will detain You.»

«No. We will go in through the northern gates and will come out through the southern ones and they will have no time to organise themselves and harm Me. Unless there is always one behind Me who watches and reports.»

No one replies and Jesus goes on His way towards the Temple which appears on the top of its hill, looking almost ghastly in the green yellowish light of a dull winter morning, as the sun is only a reminiscence, which insists on being present striving to make its way through the thick clouds. A useless effort! The joyful brightness of dawn has turned into a pale reflection of an unreal yellow hue, which is not diffused, but shows spots mixed with leaden hues veined with green. In such light the marbles and gold decorations of the Temple look pale, gloomy, I would say dismal, like ruins emerging from a dead area.

Jesus looks at it intensely while ascending towards the enclosure. And He looks at the faces of the morning wayfarers. Mostly humble people: market-gardeners, shepherds with small animals for slaughter, servants or housewives going to the markets. They all pass by silently, enveloped in their mantles, bending a little to protect themselves from the chilly morning air. Also their faces look paler than is usual with this race. It is the strange light that makes them look so greenish, almost pearly in the contour of the coloured cloths of their mantles, which are green, bright violet, deep yellow and thus not suitable to cast rosy reflections on their faces. Some greet the Master, but do not stop. It is not the right time. There are no beggars as yet, uttering their plaintive cries at cross-roads or under the arches built across streets at short intervals. The hour and the season assist Jesus in going freely without any obstacle.

They are now at the enclosure. They go in. They go to the Court of Israel. They pray while the blares of trumpets, I would say silver ones by their timbre, announce something important spreading over the hill, and while the smell of incense spreads pleasantly overwhelming every other less pleasant odour which one can smell at the top of the Moriah, that is, I would say, the perpetual smells of meat slaughtered and consumed by fire, of burnt flour, of burning oil, which are always perceptible up there, more or less strongly, because of the continuous holocausts.

They come away following a different direction and they begin to be noticed by the first people going to the Temple, by those belonging to it, by moneychangers and vendors who are assembling their benches and enclosures. But they are too few and their surprise is such that they do not react. They exchange words of astonishment:

«He has come back!»

«He did not go to Galilee, as they said.»

«But where is He hiding if He could not be found anywhere?»

«He really wants to defy them.»

«What a fool!»

«What a holy man!» and so forth according to individual feelings.

Jesus is already outside the Temple and He is going down towards the street that takes one to Ophel, when, at the crossing with the streets leading up to Zion, He meets with the man born blind, cured recently, who laden with baskets full of sweet-smelling apples is going along cheerfully, joking with other young men, equally laden, going in the opposite direction.

Perhaps the young man would not notice the encounter, as he does not know the face of Jesus or those of the apostles. But Jesus recognises the face of the man He cured miraculously. And He calls him. Sidonia, named Bartholmai, turns round and looks inquisitively at the tall stately man, although modestly dressed, who is calling him by the name, going towards a narrow street.

«Come here» Jesus orders him.

The young man approaches Him, without putting down his load, looks stealthily at Jesus, and thinking that He wants to buy some apples, he says: «My master has already sold them. But he has more if You want them. They are beautiful and good. They arrived yesterday from the Sharon orchards. And if You buy many of them he will give you a good discount, because...»

Jesus smiles raising His right hand to check the talkative young man. And He says: «I did not call you because I want to buy apples, but to congratulate you and bless the Most High Who has been kind to you.»

«Oh! yes! I do that continuously, because of the light that I can see and because of the work that I can do, helping my father and mother, at last. I found a good master. He is not a Hebrew but he is good. The Hebrews did not want me be... because I have been ejected from the synagogue» says the young man laying his baskets on the ground.

«They have ejected you? Why? What have you done?»

«I, nothing. I can assure You. The Lord did it. On a Sabbath He made me find that man who is said to be the Messiah, and He cured me, as You can see. And that is why they drove me out.»

«Then, He Who cured you, did not do you a completely good turn» says Jesus tempting him.

«Don't say that, man! You are blaspheming! First of all He showed me that God loves me, and then He made me see... You do not know what it is "to see" because You have always had Your eyesight. But one who had never seen! Oh!... It is... It is all the things together that one has with his sight. I tell You that when I saw, over there near the Siloam pool, I laughed and wept, for joy, eh? I wept as I had never wept in my misfortune. Because I then understood how great it was and how good was the Most High. And now I can earn my living and by means of a decent work. And then... -- this is above all what I hope

the miracle I received will grant me -- I hope to meet the man who is said to be the Messiah and His disciple who had...»

«What would you do then?»

«I would like to bless Him. Him and His disciple. And I would like to ask the Master, Who must really come from God, to take me as His servant.»

«What? Because of Him you are anathema, you have difficulty in finding a job, you may be punished more severely, and you want to serve Him? Do you not know that all those who follow Him Who cured you are persecuted?»

«Yes, I know! But he is the Son of God, that is what is said among us. Although those up there (and he points at the Temple) do not want us to say that. And is it not worth leaving everything to serve Him?»

«So do you believe in the Son of God and in His presence in Palestine?»

«I do believe it. But I would like to meet Him to believe in Him not only with my intellect, but with my whole self. If You know Who He is and where He is, tell me, that I may go to Him and see Him, and I may believe in Him completely, and serve Him.»

«You have already seen Him, and there is no need for you to go to Him. He, Whom you see just now and Who is speaking to you, is the Son of God.»

I could not assert this with full certainty, but I got the impression that in saying these words Jesus almost underwent a very short transfiguration, becoming most handsome and I would say bright. I think that to reward the humble believer in Him and confirm him in his faith, for the duration of a flash, He revealed His future beauty, I mean the beauty that He will assume after Resurrection and will retain in Heaven, His beauty of a glorified human creature, of a body glorified and blended with the inexpressible beauty of Perfection, which is exclusively His. I say, an instant. A flash. But the semi-dark corner, where they have withdrawn to speak, under the archivolt of the lane, lightens with a strange brightness emanating from Jesus Who, I would repeat, becomes very handsome.

Then everything returns to normal, with the exception of the young man, who is now prostrated on the ground, his face in the dust, and who adores saying: «I believe, Lord, my God!»

«Stand up. I came into the world to bring light and the knowledge of God and to test men and judge them. This time of Mine is the time of choice, election and selection. I have come for the pure in heart and intention, for the humble, the meek, the lovers of justice, of mercy, of peace, for those who weep and for those who know how to give the real value to the various riches and prefer spiritual riches to material ones, that they may find what their spirits long for and those who were blind may see -- because men have built thick walls to obstruct light, that is the knowledge of God -- and those who consider themselves seers, may become blind...»

«Then You hate a large part of men and You are not as good as You say. If You were, You would like everybody to be able to see, and those who can see not to become blind » interrupt some Pharisees who have arrived from the main road and have cautiously approached the group at the back of the apostles.

Jesus turns round and looks at them. He is certainly no longer transfigured into divine beauty, now! It is a very severe Jesus Who stares at His persecutors with His sapphire eyes, and His voice no longer has the golden note of joy, but it is a bronze voice and it is sharp and severe like the sound of bronze while He replies: «I am not the one who wants those, who at present are fighting the truth, not to be able to see it. They themselves are raising plates in front of their eyes in order not to see. And they become blind of their own free will. And the Father sent Me that the division may take place, and the children of Light and those of Darkness may be really known, those who want to see and those who want to be blind.»

«Are we among these blind people as well?»

«If you were and you tried to see, you would not be guilty. But it is because you say: “We see,” and then you do not want to see, that you commit sin. Your sin persists because you do not try to see, although you are blind.»

«And what have we to see?»

«The Way, the Truth, the Life. A man born blind, as this young man was, with the help of his stick can always find the door of his house and move about it, because he knows his house. But if he were taken to a different place he would not be able to go in by the door of the new house, because he would not know where it is and he would bump against the walls.

The time of the new Law has come. Everything is renewed and a new world, a new people, a new kingdom are rising. Now the people of the past do not know all this. They know their times. They are like blind people taken to a new town where the regal house of the Father is, but they do not know its location. I have come to lead them there and take them into it and that they may see. But I am the Door through which one enters the paternal house, in the Kingdom of God, in the Light, in the Way, in the Truth, in the Life. And I am also the One Who has come to gather the flock left without a guide and lead it to one only sheepfold: the Father's. I know the door of the Fold because I am Door and Shepherd. And I go in and come out as and when I like. And I go in freely, and by the door, because I am the true Shepherd.

When a man comes to give the sheep of God other instructions or tries to mislead them taking them to other abodes and other ways, he is not the good Shepherd, but an idol shepherd. Likewise, he who does not go in by the door of the fold, but tries to enter in a different way, jumping over the enclosure, is not the shepherd, but a thief and an assassin, who goes in to kill and steal, so that the stolen lambs with their wailing voices may not draw the attention of the

watchmen and of the shepherd. False shepherds are trying to insinuate themselves also among the sheep of the flock of Israel to lead them astray from the pastures, far from the true Shepherd. And they go in ready to tear them from the flock even by means of violence, and if necessary, they are also willing to kill them and strike them in many ways, so that they may not speak informing the Shepherd of the tricks of the false shepherds or they may cry to God to protect them from their enemies and the enemies of the Shepherd.

I am the good Shepherd and My sheep know Me, and those who have been for ever the watchmen of the true Fold know Me. They have known Me and My Name and they mentioned it to make it known to Israel, and they described Me and prepared My ways, and when My voice was heard, the last of them opened the door to Me saying to the flock awaiting the true Shepherd, the flock gathered round his crook: "Now! Here is the One Who I said would follow me. One Who precedes me because He was before me and I did not know Him. But for Him, that you may be ready to receive Him, I have come to baptise with water, that He may be revealed to Israel." And the good sheep heard My voice and when I called them by their names they came to Me and I took them with Me, as a good shepherd does when he is known to the sheep that recognise his voice and follow him wherever he goes. And when he has let them all out, he walks in front of them and they follow him because they love the voice of the shepherd. But they do not follow a stranger, on the contrary they run away from him, because they do not know him and they are afraid of him. I also walk ahead of My sheep to point out the road to them and be the first to face dangers and show them to the flock, that I want to lead to safety in My Kingdom.»

«Is Israel no longer the kingdom of God?»

«Israel is the place from which the people of God must rise to the true Jerusalem and to the Kingdom of God.»

«And what about the promised Messiah? That Messiah that You say You are, is He not to make Israel triumphant, glorious, the master of the world, subjecting to His sceptre all the peoples and revenging Himself, oh! revenging Himself cruelly on all those who subjugated it since it was a people? So, nothing of all that is true? Are you denying the prophets? Are You saying that our rabbis are stupid? You...»

«The Kingdom of the Messiah is not of this world. It is the Kingdom of God, based on Love. It is nothing else. And the Messiah is not the king of peoples and armies, but the king of spirits. The Messiah will come from the chosen people, from the royal stock, and above all from God, Who generated Him and sent Him. The foundation of the Kingdom of God, the promulgation of the Law of love, the announcement of the Good News mentioned by the prophet began from the people of Israel. But the Messiah will be the King of the world, the King of kings, and His Kingdom will have no limit or boundary, neither in time nor in space. Open your eyes and accept the truth.»

«We have understood nothing of Your nonsense. You speak words without any logical connection. Speak and reply to us without parables. Are You or are You not the Messiah?»

«And have you not yet understood? I told you that I am Door and Shepherd for that. So far no one has been able to enter the Kingdom of God, because it was walled up and without exits. But now I have come and the door to enter has been made.»

«Oh! Others have said that they were the Messiah and later they were found out to be highwaymen and rebels and human justice punished their wickedness. Who can assure us that You are not like them? We are tired of suffering and of making the people suffer the severity of Rome, thanks to liars who say that they are kings and they induce the people to rebel!»

«No. What you say is not correct. You do not want to suffer, that is true. But you are not sorry if the people suffer. So much so that you add your rigour to the severity of our rulers, by oppressing the common people with heavy tithes and in other ways. Who can assure you that I am not a rascal? My deeds. I am not one who will make the hand of Rome heavy. On the contrary, if anything, I make it lighter by advising the rulers to be human and the people ruled to be patient. At least that.»

Many people have assembled and they are growing more and more in numbers so much so that the traffic is obstructed on the main road and so they all move into the little lane, under the arches of which voices resound, as they express their approval saying: «He is quite right with regard to tithes! It's true. He advises us to submit and the Romans to be compassionate.»

The Pharisees, as usual, become embittered because of the approval of the crowd and the tone in which they speak to the Christ becomes more biting. «Reply to us without so many words, and prove that You are the Messiah.»

«I solemnly tell you that I am. I alone am the Door of the Fold of Heaven. He who does not pass by Me cannot enter. It is true. There have been other false Messiahs, and there will be still more. But I am the only and true Messiah. Those who have come so far proclaiming themselves such, were not the Messiah, they were only thieves and bandits. And not only those who made the few people of their kind call them Messiah, but also others who without taking that name demand a worship which is not even given to the true Messiah. Listen, anyone who has ears to hear. But take notice of this. The sheep did not listen to the false Messiahs or to the false shepherds and masters, because their spirits understood the falseness of their voices which wanted to sound kind and were instead cruel. Only some billy-goats followed them to be their companions in wickedness. Wild unyielding billy-goats that do not want to enter the Fold of God, under the sceptre of the true King and Shepherd. Because this is now what happens in Israel. That He Who is the King of kings becomes the Shepherd of the Flock, whereas, once, he who was the shepherd of flocks became king and

both the Former and the latter come from the same root, that of Jesse, as it is stated in the promises and prophecies.

The false shepherds did not speak sincere words or perform comforting deeds. They dispersed and tortured the flock or they abandoned it to wolves, or they killed it to make a profit selling it to secure their lives or they deprived it of its pastures to turn them into places of pleasure or thickets for idols. Do you know which are the wolves? They are the evil passions, the vices that the same false shepherds taught the flock, as they were the first to practise them. And do you know which are the thickets for idols? They are one's selfishness before which too much incense is burnt. The other two things need not be explained because the sermon is even too clear. But it is logical that false shepherds should behave thus. They are nothing but thieves who have come to steal, kill and destroy, to take the sheep to treacherous pastures or to false folds which are nothing but slaughter-houses. But those which come to Me are safe and they will be able to go out to My pastures or come back to rest with Me and become strong and fat with holy healthy food. Because I have come for that. That My people, My sheep, so far thin and depressed, may have life and have it abundantly, in peace and joy. And I want that so much that I have come to give My life so that My sheep may have the full abundant Life of the children of God.

I am the good Shepherd. And when a shepherd is good he gives his life to defend his flock from wolves and thieves, whereas a mercenary, who does not love the sheep but the money he gets for leading them to pasture, is only worried about saving himself and the savings that he keeps in his bosom, and when he sees wolves or thieves come, he runs away, save going back later to take some sheep left half dead by the wolves or dispersed by the thieves, killing the former to eat them or selling the latter to make more money and then with false tears he tells his master that not even one sheep was spared. What does the mercenary care if a wolf fangs and disperses the sheep, and a thief plunders them to take them to the butcher? Did he watch over them while they were growing and did he work to make them strong? But the owner who knows how much sheep cost, how many hours of work, of watch, how many sacrifices, loves them and takes care of them as they are dear to him. But I am more than the owner. I am the Saviour of My flock and I know how much the salvation of even one soul costs Me, and I am therefore willing to do anything to save a soul. It was entrusted to Me by My Father. All the souls have been entrusted to Me with instructions that I should save a very large number of them. The more I will be able to snatch from the death of the spirit, the more will My Father be glorified. I therefore struggle to free them from all their enemies, that is from their egos, from the world, from the flesh, from the demon, and from My enemies who contend for them with Me to grieve Me. I do that because I know the Thought of My Father. And My Father sent Me to do that, because He is aware of My

love for Him and for souls. And also the sheep of My flock know Me and My love and they feel that I am ready to give My life to give them happiness.

And I have other sheep. But they do not belong to this Fold. Therefore they do not know Me for what I am, and many do not know what I am and who I am. Sheep that to many of us appear to be worse than wild billy-goats and are considered unworthy of knowing the Truth and of having Life and the Kingdom. And yet it is not so. The Father wants them as well, so I must approach them, too, to make Myself known and to make the Good News known, to lead them to My pastures and gather them. And they also will listen to My voice because they will end up by loving it. And there will be only one Fold under only one Shepherd, and the Kingdom of God will be formed on the Earth ready to be transported to and received in Heaven, under My sceptre and My sign and My true Name.

My true Name! It is known to Me only! But when the number of the chosen ones is complete, and among hymns of jubilation they sit at the great wedding feast of the Bridegroom and the Bride, then My Name will be made known to My chosen ones, who through their loyalty to it have become holy, without however knowing the full extent and the depth of what it means to be marked with My Name and rewarded because of their love for it, or what the reward will be... This is what I want to give to My faithful sheep. And that is My own joy...»

With His eyes bright with ecstatic tears Jesus looks at the faces turned towards Him, and a smile trembles on His lips, such a spiritualised smile in His spiritualised face, that it thrills the crowds who realise that the Christ has been in a beatific rapture and that out of love He wishes to see it accomplished. He collects Himself and for a moment He closes His eyes concealing the mystery that His mind sees and that the eyes might reveal, and He resumes:

«That is why the Father loves Me, o My people, o My flock! Because for your sake, for your eternal good, I give My life. Later I will retake it. But first I will give it that you may have life and your Saviour as your life. And I will give it in such a way that you may feed on it, as I will change from Shepherd into pasture and fountain, which give food and drink, not for forty years as for the Hebrews in the desert, but for all the time of exile in the deserts of the Earth. No one, actually, takes My life. Neither those who loving Me with their whole beings deserve that I should sacrifice it for them, nor those who take it through immense hatred and foolish fear. No one could take it if I did not agree to give it and if the Father did not allow it, as we are both enraptured by an ecstasy of love for guilty Mankind. I will give it Myself. And I have the power to retake it whenever I wish, as it is not befitting that Death should prevail over Life. That is why the Father gave Me that power, nay the Father ordered Me to do that. And through My life, offered and consumed, the people will become one only People: Mine, the heavenly People of the children of God, and in the people the

sheep will be separated from the billy-goats and the sheep will follow their Shepherd to the Kingdom of eternal Life.»

And Jesus, Who so far has spoken in a loud voice, turns towards Sidonia named Bartholmai, who has been all the time in front of Him with his baskets of sweet-smelling apples at his feet, and He says to him in a whisper: «You have forgotten everything because of Me. Now you will certainly be punished and you will lose your job. See that? I am always the cause of sorrow to you. Because of Me you lost the synagogue, and now you will lose your master...»

«And what am I going to do with all that, if I have You? You only are of value to me. And I will leave everything to follow You, if You will allow me. Just let me take this fruit to him who bought it and then I will come with You.»

«Let us go together. Then we will go to see your father. Because you have a father and you must honour him by asking him to bless you.»

«Yes, Lord. Everything You wish. But teach me many things, because I know nothing, just nothing, I cannot even read and write because I was blind.»

«Do not worry about that. Your **good will** will teach you.»

And He sets out to go to the main street, while the crowds comment, discuss, and even quarrel, divided between the two usual opinions: is Jesus of Nazareth a person possessed or is He a saint? The crowds, with discordant opinions, dispute, while Jesus goes away.

524. In Jericho, In Zacchaeus' House With The Converts. The Soul And The Deviant Belief Of Reincarnation.⁴¹

...⁴²

Jesus goes back to His place and when passing He lays His hand on the curly hair of a very young man. I would say that he is hardly twenty years old, if that. One who has never spoken, and is certainly of Hebrew race. Jesus asks him: «And you, My son, are you not saying anything to your Saviour?»

The young man raises his head and looks at Him... A full speech is in his look. A story of grief, of hatred, of repentance, of love.

Jesus, bending lightly over him, staring at his eyes, reads a mute story and then says: «That is why I call you “son.” You are no longer alone. Forgive all those of your own blood and those who are strangers, as God forgives you. And love the Love Who saved you. Come with Me for a moment. I **want** to say a word to you privately.»

The young man stands up and follows Him. When they are alone, Jesus says: «I **want** to tell you this, son. The Lord has loved you very much, although

⁴¹ Gospel, Vol. 8, November 3, 1946, p. 207 (**522**. Poem, Vol. 4, p. 692)

⁴² The conversion experience and confession of Zacchaeus' friends in sin is omitted.

it may not appear to be so to a superficial judge. You have been sorely tried by life. Men have harmed you seriously. Both could have ruined you irreparably. Behind them there was Satan, jealous of your soul. But above you there was the eye of God. And that blessed eye stopped your enemies. His love sent Zacchaeus along your path. And, with Zacchaeus, He sent Me, Who am now speaking to you. And now I tell you that in this love you must find what you have not had, you must forget what embittered you, and forgive, forgive your mother, your ill-famed master, and yourself. Do not hate yourself in an evil way, son. Hate your time of sin, but not your spirit that has been successful in leaving that sin. Let your thought be a good friend of your spirit, so that together they may reach perfection.»

«Me, perfect!»

«Did you hear what I said to that man? And yet he was in the depth of the abyss!... And thank you, son!»

«For what, my Lord? I have to thank You...»

«For not going to those who buy men to betray Me.»

«Oh! Lord! How could I do it, if I knew that You do not despise even us highwaymen? I also was among those who brought You the lamb at the Cherit. And one of us, who has now been captured by the Romans -- at least so they say, he has certainly not been seen in the refuge of the highwaymen since before the Tabernacles -- told me the words You spoke in a valley near Modin... Because at that time I had not yet joined the highwaymen. I went to them at the end of last Adar and I left them at the beginning of Ethanim. But I did not do anything that deserves Your thanks. You were good. I wanted to be good, and to warn a friend of Yours... can I say so of Zacchaeus?»

«Yes, you can. All those who love Me are My friends. You are one, too.»

«Oh!... I wanted to warn him so that You should be on the lookout. But a warning does not deserve thanks...»

«I will repeat it to you again: I thank you for not selling yourself to those who are against Me. That is important.»

«And is the warning not?»

«Son, nothing will be able to prevent Hatred from assailing Me. Have you ever seen a torrent overflow?»

«Yes, I have. I was near Jabesh-Gilead and I saw the damage caused by the river that had overflowed before flowing into the Jordan.»

«And could anything stop the water?»

«No, it flooded and ruined everything. Even some houses were swept away.»

«Hatred is like that. But it will not carry Me away. I shall be submerged but not destroyed. And in the very bitter hour the love of those who would not

hate the Innocent One will be My consolation, my light in the dark of that hour of Darkness, My sweetness in the chalice of wine mixed with gall and myrrh.»

«You?... You are speaking of Yourself as if... That chalice is for highwaymen, for those who go to die on the cross. But You are not a thief! You are not guilty! You are...»

«The Redeemer. Give Me a kiss, son.»

He takes the man's head in His hands and kisses his forehead, then He bends to receive his kiss. A timid kiss that hardly touches the emaciated cheek... Then the young man collapses on Jesus' chest weeping.

«Do not weep, son! I am sacrificed by love. And it is always a sweet sacrifice even if it is grievous to human nature.»

He holds him in His arms until he stops weeping and then He goes back, holding him by the hand close to Himself, to the place where Peter was previously.

He resumes speaking: «While we were taking our food, one of you, not from Israel, said that he wanted to ask Me to explain something. Let him do so now, because we shall soon have to go back to the crowd and then part.»

«It is I who said that. But many wish to know. Zacchaeus cannot explain it clearly, neither can any of us who follow Your religion. We asked Your disciples, when they passed through here. But they did not give us a clear explanation.»

«So what do you wish to know?»

«We did not even know that we had a soul. That is... we, at least, should have known, because our ancestors... But we did not read the old books. We were like animals... And we no longer knew what this soul is. We do not know even now. What is the soul? Is it perhaps our reason? We do not think so, because in that case we would have been without it, and we have been told that without soul one cannot live. So what is the soul, which we have been told is incorporeal and immortal, if it is not our reason? Thought is incorporeal, but it is not immortal because it ends with our life. Even the wisest man thinks no more after his death.»

«A soul is not a thought, man. The soul is the spirit, the immaterial prime cause of life, the impalpable but true principle that animates the whole man and lasts after man. That is why it is said to be immortal. It is so sublime that even the most powerful thought is nothing in comparison with it. A thought comes to an end. The soul, instead, has a beginning, but has no end. Whether blissful or damned it continues to exist. Blessed are those who know how to keep it pure, or to restore it to its purity after making it impure, in order to give it back to the Creator as He gave it to man to enliven his humanity.»

«But is it within us, or above us, like the eye of God?»

«In us.»

«Imprisoned in us until death, then? A slave?»

« No. A queen. In the eternal thought, the soul, the spirit is what reigns in man, in the animal created and named man. The soul was created queen, with the authority and destiny of a queen, as it came from the King and Father of all kings and fathers, His breath and image, His gift and right, and its mission is to make of the creature named man a king of the great eternal kingdom and a god in the hereafter, a “living being” in the Abode of the most sublime only God. Its maidservants are all the virtues and faculties of man, its minister is the **good will** of man, the thought of man is its servant and disciple. It is from the spirit that thought acquires power and truthfulness, justice and wisdom, and can rise to regal perfection. A thought deprived of the light of the spirit will always be lacunose and obscure, it will never be able to understand the reason for truths that are more incomprehensible than mysteries to those who are separated from God, having lost the royalty of their souls. The thought of man will be obscure and dull, if it lacks the basic point, the lever indispensable to understand, to rise leaving the Earth and dashing upwards, towards the Intelligence, the Power, the Divinity, in one word. I am speaking thus to you Demetis, because you have not always been a money-changer, so you can understand and explain this to the others.»

«You are really a seer, Master. No, I have not been only a money-changer... Nay, that was the last step of my descent... Tell me, Master. If the soul is a queen, why then does it not reign and subdue the evil thought and evil flesh of man?»

«Subjection would be neither **freedom** nor merit; it would be oppression.»

«But thought and the flesh overwhelm also the soul, I am speaking of myself, of us, and they enslave it too often. That is why I asked whether it was in us in the form of a slave. How can God allow such a sublime thing -- You called it “breath of God and His image” -- to be degraded by inferior beings?»

«According to the divine Thought the soul was not to be aware of slavery. But are you forgetting about the enemy of God and of man? The infernal spirits are known to you as well.»

«Yes, and all of them with cruel **desires**. And remembering my childhood, I can say that I must ascribe only to those infernal spirits the man I became and was, up to the threshold of old age. I have now found the lost child of those days. But shall I be able to become such a child as to go back to the purity of my childhood? Is it possible to go backwards in time?»

«It is not necessary to go backwards. You would not be able to do it. Bygone days will not come back, one cannot make them come back or go back to them. And it is not necessary. Some of you come from places where the theory of Pythagoras' school is known. A wrong theory. Souls, when they end their stay on the Earth, do not come back to it again in any body. Not in the body of an animal, as it would not befit such a supernatural being to dwell in a brute. Not

in the body of a man, because how could the body be rewarded when it is reunited to the soul in the Last Judgement, if that soul had been clothed with many bodies? Those who believe in that theory say that it is the last body that rejoices, because the soul through successive purifications, in successive lives, reaches the perfection deserving a reward only in the last reincarnation. An error and an offence! Error and offence against God, as it admits that God was able to create only a limited number of souls. Error and offence against man, as it considers him so corrupt that he deserves a reward only with great difficulty. The reward may not be granted at once, ninety-nine times in a hundred a purification will be required in life to come. But purification is preparation to joy. So he who is being purified is already saved. And once he is saved he will rejoice, after Doomsday, with his body. He will have only one body for his soul, as he had one life here, and with the body that his parents made for him, and with the soul that the Creator created for him to give life to his body, he will take delight in the reward. It is not possible to be reincarnated, as it is not possible to go back in time. But it is possible to be re-created through one's free will, and God blesses and assists such will. Each of you has had that will. And then man, who was sinful, vicious, filthy, delinquent, thieving, corrupt, corrupting, murderous, impious, adulterous, revives spiritually through the purification of repentance, he destroys the corrupt kernel of the old man, he dispels the mental ego which is even more corrupt, as if the will to be redeemed were an acid that attacks and destroys the unwholesome case concealing a treasure, and after laying bare his spirit, purifying it and restoring it to health, he clothes it with a new mentality, with a new, pure, good juvenile garment. Oh! a garment that can go close to God, that can worthily cover the recreated soul, protect and assist it until its supercreation, that is its complete holiness, that in future -- perhaps a remote future if measured with human mind and means; very close if contemplated with the thought of eternity -- will be glorious in the Kingdom of God. And every man can, if he so wishes, recreate in himself the boy of his childhood, the loving, humble, sincere, kind boy, whom the mother used to press to her breast and the father looked at glorying, whom the angel of God loved and God admired with love. Your mothers! Perhaps they were women of great virtue... God will not leave their virtue unrewarded. Strive therefore to be equally virtuous, to be united to them when there will be only one thing for all the virtuous people: the Kingdom of God for good people. Perhaps they were not good and they contributed to your ruin. But if they did not love you, if you do not know what love is, if the lack of love made you bad, now that a divine Love has embraced you, be holy so that with heavenly joy you may take delight in the Love that exceeds all love. Have you anything else to ask?»

«No, Lord. We have everything to learn. But for the moment we have nothing else...»

«I will leave John and Andrew with you for a few days. Later I will send you some good wise disciples. I want wild colts to know the ways of the Lord and His pastures, like the people of Israel, because I have come for everybody and I love everybody in the same way. Stand up and let us go.»

And He is the first to go out into the changed garden, closely followed by His apostles who complain gently saying: «Master, You have spoken to them as You have seldom done to Your chosen ones...»

«And do you complain of that? Do you not know that they do so also in the world, when they want to conquer someone they love? But with those who we know love us with their whole beings, there is no need for the art of conquering. It is sufficient to see one another in order to be in one another with joy and peace» says Jesus with a divine smile, really divine, so much being the joy it communicates.

And the apostles no longer complain, on the contrary they look at Him blissfully, lost as they are in the exultation of loving one another.

537. At The Feast Of The Dedication Of The Temple. Jesus Asserts His Deity To The Judeans Who Attempt To Stone Him.⁴³

It is impossible to stand still in the cold windy morning. A biting wind blowing on the top of the Moriah from north-east is causing garments to flutter and eyes and faces to redden. And yet there are people who have come up to the Temple to pray. But there are no rabbis with their respective groups of disciples. And the Court looks larger and above all more dignified, deprived of the bawling pompous gang that usually dwells there.

And it must be very odd to see it so empty, because everybody is surprised, as if it were something new. And Peter becomes suspicious as well. But Thomas, who looks even more robust, enveloped as he is in a wide heavy mantle, says: «They must have locked themselves in some room, lest they should lose their voices. Are you missing them?» and he laughs.

«Not ! I wish I never saw them again! But I would not like it to be...» and he looks at the Iscariot who is silent, but when he is aware of Peter's glance at him, he says: «Actually they promised not to trouble us any more, unless the Master... should scandalise them. They will certainly be watching us, but as no one here sins or offends, they are not showing themselves.»

«So much the better. And may the Lord bless you, boy, if you succeeded in making them reason.»

It is still early. There are only few people in the Temple. I say «few,» and that is what they seem to be, because of its vastness, considering that it takes

⁴³ Gospel, Vol. 8, December 9, 1946, p. 332 (535. Poem, Vol. 4, p. 794)

crowds of people to make it look full. Two or three hundred people are hardly noticed in that complex of courts, porches, halls, corridors...

Jesus, the only Master in the vast Court of the Gentiles, is walking up and down speaking to His disciples and to the other ones He already found in the enclosure of the Temple. He replies to their objections or questions, He clarifies points that they were not able to clarify to themselves and to other people.

Two Gentiles come, they look at Him and go away without saying anything. Two employees of the Temple pass by, they look at Him, but they do not say anything either. Some believers approach Him, they greet Him and listen to Him. But they are still few.

«Are we staying here any longer?» asks Bartholomew.

«It is cold and there is nobody. But it is pleasant to be here so peacefully. Master, today You really are in the House of Your Father. And as the landlord» says James of Alphaeus smiling. And he adds: «This is what the Temple must have looked like in the days of Nehemiah and of the wise pious kings.»

«I think we should go. They are spying upon us from over there...» says Peter.

«Who? Pharisees?»

«No. Those who passed by previously, and others. Let us go away, Master...»

«I am waiting for some sick people. They saw Me come into town, and the news must have already spread. They will come when it is warmer. Let us stay at least until one third of the sixth hour» replies Jesus. And He resumes walking backwards and forwards to avoid standing still in the biting air.

In fact, shortly afterwards, when the sun tries to mitigate the effects of the north wind, a woman comes with a sick girl and asks Jesus to cure her. Jesus contents her. The woman lays her offering at Jesus' feet saying: «This is for other children who are suffering.» The Iscariot picks up the money.

Later, they bring on a litter an elderly man, whose legs are diseased. And Jesus cures him.

The third to come is a group of people who ask Jesus to go outside the walls of the Temple to drive a demon out of a girl, whose rending cries can be heard even in there. And Jesus sets out behind them, going out into the street that takes one to town. Some people, among whom there are foreigners, have gathered round those who are holding the young girl, who is frothing at the mouth, writhing and rolling her eyes. She is uttering all sorts of coarse words and the more Jesus approaches her, the more she utters them and the more she struggles. Four young sturdy men are holding her with difficulty. And with insults she utters cries recognising the Christ and anxious entreaties of the spirit possessing her not to be driven out. And she monotonously repeats also some truths: «Away! Don't let me see that cursed one! Go away! The cause of our ruin. I know who You are. You are... You are the Christ. You are... No other oil

anointed You but that from up there. The power of Heaven covers and protects You. I hate You! Cursed one! Don't expel me. Why do You drive us out and You do not **want** us, whilst You are keeping close to Yourself a legion of demons in one man only? Don't You know that the whole of hell is in one man only? Of course You know... Let me stay here, at least until the hour of...» His words stop at times, as if they were choked, at times they change, or they stop first and then they are drawled amid cruel howls, as when she shouts: «At least allow me to go into him. Don't send me down into the Abyss! Why do You hate us, o Jesus, Son of God? Are You not satisfied with what You are? Why do You **want** to rule also over us? We do not **want** orders! Why have You come to persecute us, since we denied You? Go away! Don't pour the fire of Heaven on us! Your eyes! When they become extinguished, we will laugh... Ha! No! Not even then... You defeat us! You defeat us! May You be cursed and Your Father Who sent You, and He Who proceeds from You and is You... Ha!»

The last shout is really dreadful, the howl of a creature being slaughtered with a murderous sword piercing it slowly, and it is brought about by the fact that Jesus, after interrupting the words of the possessed girl several times, by means of a mental order, puts an end to them touching the forehead of the girl with His finger. And the shout ends in a frightful convulsion until with a loud noise resembling a guffaw and the howl of a wild beast in a nightmare, the demon leaves her shouting: «But I am not going far... Ha! Ha! Ha!» immediately followed by a sharp crash like that of a thunderbolt, although the sky is perfectly clear.

Many people run away in terror. Many crowd even closer to watch the girl who has calmed down all of a sudden, collapsing into the arms of those supporting her. She remains thus for a few moments, then she opens her eyes, she smiles, she realises that she is among people with no veil on her head and face, she lowers her head, to conceal it by raising her arm against her face.

Those who are with her would like her to thank the Master. But He says: «Do not disturb her modesty. Her soul is already thanking Me. Take her home, to her mother. It is the right place for a girl...» and leaving the people behind Him He goes back to the Temple, to the same place as before.

«Lord, did You notice that many Judaeans followed us? I recognised some of them... There they are over there! They are the ones who were spying upon us previously. Look how they are discussing among themselves...» says Peter.

«They must be discussing into which of them the demon has gone. There is also Nahum, Annas' trustee. He is the right type...» says Thomas.

«Yes. But you did not see because you had your back turned on him. But the fire burst out just over his head» says Andrew while his teeth are almost chattering. «I was close to him and I got a fright!...»

«Actually, they were all gathered together. But I saw the fire burst over us and I thought I was going to die... And more than that, I trembled for the Master. It seemed to be suspended over His head» says Matthew.

«Not at all. I saw it come out of the girl and burst over the wall of the Temple» states Levi, the shepherd disciple.

«Do not argue with one another. The fire did not point out at anybody. It was only the sign that the demon had fled» says Jesus.

«But he said that he was not going far!...» objects Andrew.

«Words of a demon... They are not to be listened to. Let us instead praise the Most High for these three children of Abraham whose bodies and souls have been cured.»

In the meantime many Judaeans, who have come out from here and there -- but there is neither a Pharisee, nor a scribe, nor a priest in their group -- approach Jesus and surround Him, and one of them comes forward saying: «You have done great things today! The real work of a prophet, of a great prophet. And the spirits of the abyss have said great things of You. But their words cannot be accepted unless Your word confirms them. We are dismayed at those words. But we are seriously afraid of being deceived because Beelzebub is known to be the spirit of falsehood. We would not like to be mistaken or to be deceived. So tell us who You are, speaking the truth and justice.»

«Have I not told you many times who I am? I have been telling you for almost three years, and before Me, John told you at the Jordan and the Voice of God from Heaven.»

«That is true. But we were not there then. We... Since You are just, You must understand our worry. We would like to believe that You are the Messiah. But too often the people of God has been deceived by false Christs. With an unerring word comfort our hearts that are hoping and waiting, and we will worship You.»

Jesus looks at them severely. His eyes seem to be piercing their flesh and laying their hearts bare. He then says: «Very often men can really tell lies better than Satan. No, you will not worship Me. You never will, no matter what I tell you. And even if you did, whom would you worship?»

«Whom? Our Messiah!»

«Would you be worth so much? Who is the Messiah according to you? Tell Me, that I may know what you are worth.»

«The Messiah? The Messiah is he who by God's order will gather together the scattered people of Israel making it the triumphant people under whose power the whole world will be subject. What? Do You not know what the Messiah is?»

«I know, but not as you know. So according to you is He a man Who excelling David and Solomon and Judas Maccabee will make Israel the Nation that will rule over the world?»

«That is what He is. God promised it. All vengeance, all glory, all vindication will come from the promised Messiah.»

«It is written: “You shall worship no one but the Lord your God.” Why then should you worship Me if in Me you can only see the Man-Messiah?»

«What else should we see in You?»

«What? And have you come to question Me with such feelings? Race of sly and venomous vipers! And sacrilegious as well. Because if you could see in Me only the human Messiah and you worshipped Me, you would be idolaters. God only is to be adored. And I solemnly tell you once again that He Who is speaking to you is greater than the Messiah, who you pretend has the missions and duties and powers that you, devoid of spirit and wisdom, imagine. The Messiah is not coming to give His people a kingdom such as you believe, He is not coming to take vengeance upon other powerful people. His Kingdom is not of this world and His power exceeds all the limited power of the world.»

«You are humiliating us, Master. If You are a Master and we are ignorant, why do You not want to teach us?»

«I have been doing that for three years, and you are more and more in darkness because you reject the Light.»

«It is true. Perhaps it is true. But what happened in the past, may not take place in the future. What? You Who pity publicans and prostitutes and You absolve sinners, are You going to be merciless towards us, only because we are stubborn people and we find it difficult to understand who You are?»

«It is not that you find it difficult. The trouble is that you do not want to understand. To be dull-witted would not be a fault. God has so much light that He could enlighten the dullest intellect providing it were full of good will. You lack that will. Nay you have the very opposite will. That is why you do not understand who I am.»

«It may be as You say. You can see how humble we are. But we beg You in the name of God. Answer our questions. Do not keep us in doubt any longer. How long must our minds be uncertain? If You are the Christ, tell us openly.»

«I have told you. I told you in your houses, in your squares, in the streets, in villages, upon the mountains, along rivers, in front of the sea and the deserts, in the Temple, in your synagogues, in your markets, and you do not believe Me. There is no place in Israel where My voice has not been heard. Even the places that abusively have borne the name of Israel for ages, but are separated from the Temple, even the places that gave the name to this Land of ours, but from rulers have become subjects, and never got completely rid of their errors to come to the Truth, even Syro-Phoenicia, shunned by rabbis as the land of sin, have heard My voice and known who I am. I told you, and you do not believe My words. I acted, and you have not paid attention to My action with good spirit. If you had done that, with the right intention of making sure about

Me, you would have ended by having faith in Me, because the deeds I accomplish in the name of My Father bear witness to Me. Those of **good will** who have followed Me because they recognised Me as the Shepherd, have believed in Me and in the witness that My deeds bear. What? Do you perhaps think that what I do has no beneficial purpose for you? No beneficial purpose for all creatures? Do not believe it. And do not think that the benefit consists in the health of the individual, recovered through My power, or in being freed from being possessed or from the sin of this one or that one. That is a benefit limited to individuals. Too little compared with the power emanated from the supernatural source, from the source which is divine, rather than supernatural, to be considered as the only benefit. There is the collective benefit of the deeds I perform. The benefit of removing all doubts in uncertain people, of convincing opponents in addition to reinforcing the faith in believers. My Father gives Me the power to do what I do for that collective benefit, in favour of all men, present and future, because my works will bear witness to Me with all future generations and will convince them of Me. Nothing is done in the works of God without a good purpose. Always bear that in mind. Meditate on the truth.»

Jesus stops for a moment. He gazes at a Judean who is standing with his head lowered and then He says:

«You who are so pensive over there, you with the tunic the shade of ripe olives, you are wondering whether even Satan has good purposes. Do not be foolish in order to oppose Me and find errors in My words. My reply to you is that Satan is not the work of God, but of the **free will** of the rebellious angel. God had made him His glorious minister and thus had created him for a good purpose. Now, speaking to your own ego, you are saying: “Then God is foolish because He gave glory to a future rebel and entrusted His Will to a disobedient angel.” I reply to you: “God is not foolish but He is perfect in His thoughts and deeds. He is the Most Perfect One. Creatures are imperfect, even the most perfect ones. There is always a point of inferiority in them, as compared with God. But God, Who loves them, has granted them **free will** so that through it the creature may be perfected in virtue and thus become more like God Father.” And I also tell you, o mocker and shrewd seeker of sin in My words, that God draws a good purpose also from Evil brought about voluntarily: that of making men possess a glory they deserved. The victories over Evil are the crowns of the chosen ones. If Evil could not give rise to good consequences for people full of **good will**, God would have destroyed it. Because nothing in Creation must be completely devoid of incentives or good consequences.

Are you not replying to Me? Is it hard for you to have to admit that I read your heart and I defeated the unfair illations of your twisted thought? I will not compel you to do so. In the presence of so many people I will leave you to your own pride. I do not claim to be declared winner by you. But when you are alone with these people, who are like you, and with those who sent you, then do

admit that Jesus of Nazareth read the thoughts of your mind and choked your objections in your throat with the only weapon of His word of truth. But let us leave this personal interruption and revert to the many people who are listening to Me. If one person only among many should convert his spirit to the Light after hearing My words, My fatigue of speaking to stones, nay, to sepulchres full of vipers, would be recompensed.

I was saying that those who love Me have recognised Me as the Shepherd because of My words and My deeds. But you do not believe, you cannot believe, because you are not My sheep.

What are you? I am asking you. Ask yourselves in the depth of your hearts. Do not be foolish. You can know yourselves for what you are. It is enough to listen to the voices of your souls that are not happy to continue offending the Son of Him Who created them. Even if you know what you are, you will not admit it. You are neither humble, nor sincere. But I will tell you what you are. You are partly wolves and partly wild goats. But none of you, notwithstanding that you wear the skins of lambs pretending to be lambs, are true lambs. Under the soft white fleece you have all the cruel colours, the pointed horns and the fangs and claws of billygoats or wild beasts, and you **want** to remain such, because you delight in being such, and you dream of ferocity and rebellion. That is why you cannot love Me and you cannot follow and understand Me.

If you come into the flock, you do so to harm, to cause sorrow and to create disorder. My sheep are afraid of you. If they were like you, they should hate you. But they are not capable of hating. They are the lambs of the Prince of peace, of the Master of love, of the merciful Shepherd. And they cannot hate. They will never hate you as I will never hate you. I leave hatred to you, as it is the wicked fruit of the treble concupiscence with the unrestrained ego in the animal man, who lives forgetting that he is also a spirit, besides being flesh. I keep for Myself what is Mine: love. And I transmit it to my lambs and I offer it also to you, to make you good. If you became good, you would understand Me and you would belong to My flock, like the others who are already in it. We would love one another. I and My sheep love one another. They listen to Me, they recognise My voice.

You do not understand what it really means to know My voice. It means that one has no doubts about its origin and one can distinguish it among a thousand other voices of false prophets as the true voice that came from Heaven. Now and always, also among those who consider themselves followers of the Wisdom, and they partly are, there will be many who will not be able to tell My voice from other voices speaking of God, more or less with justice, but which will be voices inferior to Mine...»

«You always say that You will be going away soon, then You say that You will always speak? If You go away, You will not be able to speak any

more» objects a Judaeen in the scornful tone in which one would speak to a person of unsound mind.

Jesus replies again in His patient sorrowful tone that sounded severe only when He began to speak to the Judaeans and later, when He replied to the internal objections of a Judaeen:

«I will always speak, that the world may not become completely idolatrous. And I will speak to My disciples, who have been chosen to repeat My words to you. The Spirit of God will speak, and they will understand what even wise men will not be able to understand. Because scholars will study the word, the sentence, the manner, the place, the how, the instrument through which the Word speaks, whereas My chosen ones will not get lost in such useless studies, but, lost in love, they will listen and they will understand because the Love will speak to them. They will distinguish the ornate pages of learned people or the false pages of false prophets, of the rabbis of hypocrisy, who teach polluted doctrines or teach what they do not practise, from the simple, true deep words coming from Me. But the world will hate them because of that, because the world hates Me-Light and it hates the children of the Light, the dark world that loves darkness propitious for its sins. My sheep know and will know Me and will always follow Me, also on the ways of blood and sorrow, along which I will be the first one to go, and they will come along them after Me. The ways that lead souls to Wisdom. The ways that the blood and tears of those, who are persecuted because they teach justice, will illuminate so that they may stand out in the dark fumes of the world and of Satan, and they may be like trails of stars leading those who seek the Way, the Truth, the Life, but do not find who can take them there. Because that is what souls are in need of: of a guide who may lead them to the Life, to the Truth, to the right Way. God is merciful towards the souls that seek and do not find, not through their fault, but because of the laziness of shepherds who are like idols. God is merciful towards the souls that get lost when they are abandoned to themselves and are received by Lucifer's ministers, who are always ready to welcome those who have lost their way, to make them proselytes of their doctrines. God is merciful towards those who have been deceived only because the rabbis of God, the so-called rabbis of God, have taken no interest in them. God is merciful towards all those who come up against depression, darkness, death, through the fault of false teachers who have only the appearance of teachers and the pride of being called such. And for those poor souls, as He sent the prophets for His people, as He sent Me for the whole world, so later, after Me, He will send the servants of the Word, of Truth and Love to repeat My words. Because My words give the Life. Therefore My sheep of the present times and of the future will have the Life that I give them through My Word, and it is eternal Life for those who accept it, and they shall never perish and no one will ever be able to snatch them from My hands.»

«We have never rejected the words of the true prophets. We have always respected John, who was the last prophet» replies a Judaeen angrily, and his companions echo him.

«He died in time not to be hated and persecuted also by you. If he were still alive, his “it is against the Law” uttered for an incest, would be repeated also to you as you commit spiritual adultery by fornicating with Satan against God. And you would kill him as you intend to kill Me.»

The Judaeans become angrily uproarious and are ready to strike, as they are tired feigning to be meek.

But Jesus is not worried. He raises His voice to dominate the tumult and He shouts: «And you have asked Me who I am, hypocrites? You said that you **wanted** to know to be certain? And now you say that John was the last prophet? And twice you condemn yourselves for lying. Once because you say that you have never rejected the words of the true prophets, and then because, by saying that John is the last prophet and that you believe the true prophets, you deny that I also am a prophet, at least a prophet, and a true one. Lying lips! Deceitful hearts! Yes, I solemnly tell you, here in the house of My Father, that I am more than a Prophet. I have what My Father gave Me. What My Father gave Me is more precious than everything and everybody, because it is something on which the **will** and power of men cannot lay their rapacious hands. I have what God gave Me and although it is in Me, it is still God, and no one can snatch it from the hands of My Father or from Me, because it is the same Divine Nature. My Father and I are One.»

«Ah! How horrible! Blasphemy! Anathema!!» The howling of the Judaeans resounds in the Temple, and once again the stones used by the money-changers and vendors of animals to hold their enclosures fast, supply those who are looking for suitable weapons to strike.

But Jesus rises with His arms folded on His chest. He has climbed on a stone bench to be taller and more visible and He thus dominates the crowds with His sapphire eyes. He dominates and darts piercing glances at them. He is so solemn that He paralyses them. Instead of throwing the stones, they drop them or hold them in their hands, no longer daring to throw them at Him. Also their shouting subsides in a strange bewilderment. It is really God flashing in His Christ. And when God flashes thus, even the most arrogant man becomes mean and frightened. I wonder what mystery is concealed in the fact that the Judaeans could be so cruel on Good Friday. What mystery there was in the fact that the Christ lacked that power of domination on that day. It was really the hour of Darkness, the hour of Satan, and they were the only ones who reigned... The Divinity, the Paternity of God had abandoned the Christ, Who was nothing but the Victim...

Jesus remains thus for a few moments. He then resumes speaking to that corrupt and pusillanimous rabble that has lost all arrogance seeing only a

divine flash. «Well? What do you want to do? You asked Me who I was. I told you. You became furious. I reminded you of what I have done, I have shown you and reminded you of many good deeds coming from My Father and accomplished with the power given to Me by My Father. For which of those deeds are you going to stone Me? Because I taught justice? Because I brought the Gospel to men? Because I came to invite you to the Kingdom of God? Because I cured your sick people, making the blind see, the paralytic walk, the dumb speak, because I freed those who were possessed, I raised the dead, I assisted the poor, I forgave sinners, I loved everybody, also those who hate Me, you and those who sent you? So, for which of these deeds do you want to stone Me?»

«It is not because of the good actions You have done, that we want to stone You, but because of Your blasphemy, because You, Who are a man, are making Yourself God.»

«Is it not written in your Law: “I said: you are gods, and children of the Most High.”? Now if God called “gods” those to whom He spoke, giving an order: to live so that the likeness and image of God existing in man may appear clearly, and man may not be a demon or a brute; if men are called “gods” in the Scriptures, all inspired by God, whereby they cannot be modified or cancelled according to the will and interest of man; why do you say to Me that I blaspheme, I Whom the Father consecrated and sent to the world, because I say: “I am the Son of God.”? If I did not work the deeds of My Father, you would be right in not believing Me. But I do them. And you do not want to believe Me. Believe at least those deeds, so that you may know and acknowledge that the Father is in Me and that I am in the Father.»

The storm of shouts and violence begins all over again and is louder than previously. From one of the terraces of the Temple, on which priests, scribes and Pharisees were certainly concealed to listen, many voices shout: «Get hold of that blasphemer. His sin is now a public one. We have all heard Him. Death to the blasphemer who proclaims Himself God! Punish Him as you punished the son of Shelomith of Dibri. Take Him out of town and stone Him! It is our right! It is written: “He who blasphemes must die”» The incitements of the leaders stimulate the wrath of the Judaeans, who try to seize Jesus, tie Him up and hand Him over to the magistrates of the Temple, as they are already rushing there followed by the Temple guards.

But once again the legionaries are faster than they are, as watching from the Antonia they have seen the tumult and they come out of the barracks towards the spot where they are shouting. And they respect no one. The shafts of the lances fall heavily on heads and backs. And they stimulate one another with jeers and insults, to deal with the Judaeans: «Lie down, you dogs! Make way! Strike that stingy fellow hard, Licinus. Go away! Fear makes you stink more than ever! What do you eat, you dirty ravens, to be so fetid? You are right, Basso. They purify themselves, but they still stink. Look at that big-nosed fellow

over there! Put them against the wall and we will take their names! And you, owls, come down from there. In any case we know you. The Centurion will have to write a good report for the garrison-commander. No! Leave that one. He is an apostle of the Rabbi. Don't you see that he looks like a man and not like a jackal? Look! Look how they are running away over there! Let them go! To have them all convinced we should have them all transfixed on our shafts! Only then they would be tamed. I wish it happened tomorrow! Ah! I caught you and you are not getting away. I saw you, you know? The first stone was yours. And you will have to answer for striking a soldier of Rome... And this one, too. He cursed us insulting our insignia. Ah? Did he? Really? Come here, we will make you love them in our prison...» And so, charging and sneering, catching some and putting some to flight, the legionaries clear the vast court.

But only when the Judaeans see two of them being arrested, they reveal themselves for what they are: real cowards! They either run away making a din like hens that see a hawk fly down towards them, or they throw themselves at the feet of the soldiers imploring mercy with revolting servility and flattery. A noncommissioned officer, to whose calf an old wrinkled man clings, one of the fiercest against Jesus, calling him «noble and just,» gets rid of him with a vigorous jerk that makes the Judaeans tumble three steps backwards and he shouts: «Go away, you old stingy fox.» And addressing one of his companions, showing his calf, he says: «They have nails like foxes, and slaver like snakes. Look here. By Jove Maximus! I am going to the *thermae* at once to get rid of the marks of that slobbery old man!» and he goes away angrily with his calf marked with scratches.

I have lost sight of Jesus completely. I could not say where He has gone or by which gate He has gone out. I only saw for some time the faces of the two sons of Alphaeus and of Thomas appear and disappear in the confusion, struggling to make their way, and the faces of some shepherd disciples intent on the same work. Then they also disappeared and I was left with the last din of the wicked Judaeans intent on running here and there to avoid being captured and identified by the legionaries, who I got the impression enjoyed themselves being able to hit the Jews hard, making up for all the hatred with which they had been gratified.

558. The Parable Of The Drop That Excavates The Rock Told To The People Returning To Shechem.⁴⁴

Jesus is walking along a solitary road. The children's relatives are ahead of Him, the people from Shechem are beside Him. They are in a wild area.

⁴⁴ *Gospel, Vol. 9, January 21, 1947, p. 37 (556. Poem, Vol. 5, p. 139)*

No town is in sight. The children have been put on the backs of some donkeys and their relatives are holding the reins and watching them. The donkeys without any rider, as the people of Shechem have preferred to go on foot to be near Jesus, are going ahead of the men, in a herd and are braying, now and again, for joy of going back to their stables, without any load, on a wonderful day, between banks covered with fresh grass into which they dip their nostrils now and again to enjoy a mouthful of it, and then they caracole with joyful amble and join their companions laden with riders. Which makes the children laugh.

Jesus is speaking to the people of Shechem or is listening to what they say. The Samaritans are obviously proud to have the Master with them and they are dreaming more than is convenient. So that they say to Jesus, pointing at the high mountains on the left of people going northwards: «See? Mount Ebal and Mount Gerizim have a bad reputation. But, at least as far as You are concerned, they are much better than Zion. And they would be completely so, if You **wanted** that, by choosing them as Your dwelling place. Zion is always the den of the Jebusites. And the present ones are more hostile to You than the ancient ones were to David. By making use of violence David captured the citadel; but as You do not make use of violence, You will never reign there. Never. Stay with us, Lord, and we will honour You.»

Jesus replies: «Tell Me: would you have loved Me if I had tried to conquer you through violence?»

«Not... really. We love You because You are all love.»

«So it is through love that I reign in your hearts?»

«Yes, it is, Master. But it is so because we have accepted Your love. But those in Jerusalem do not love You.»

«That is true. They do not love Me. But since you are all expert in trading, tell Me: when you **want** to sell, buy and make a profit, do you lose heart because in certain places people do not love you, or do you do your business just the same, as you are only anxious to make good purchases and good sales, without worrying whether the money you have earned is devoid of the love of those who sold to you or bought of you?»

«We are only anxious to do good business. It does not matter if it lacks the love of those who deal with us. Once the business is done, there is no more connection. Only the profit remains, the rest... is of no importance.»

«Well, I do the same. Since I came to look after the interests of My Father, I must take care of them only. Then if I find love or derision or harshness where I look after them, it does not worry Me. In a trading town one does not make a profit, purchases or sales with everybody. But even if you deal with one person only and you make a good profit you say that your journey was not a useless one and you go back again and again. Because what you achieve with one person only the first time, you achieve with three people the second time, with seven the fourth time, with ten and ten thereafter. Is it not so? I act for the

conquests for Heaven, as you do for your business. I insist, I persevere, I find that the little, in number, or the great are sufficient, because even only one soul saved is a great thing, the great reward obtained through My work. Every time that I go somewhere and I overcome what may be the reaction of the Man, so that as King of the spirit I may conquer only one subject, I do not say that My going there was useless or that I suffered or worked in vain. But I say that mockery, insults, accusations were holy, loving and desirable. I would not be a good conqueror if I stopped before the obstacles of granitic fortresses.»

«But it would take You ages to defeat them. You... are a man. You will not live for ages. Why waste Your time where You are not **wanted**?»

«I shall live much less. Nay, I shall soon be no longer among you, I shall no longer see dawns and sunsets like milestones of days that rise and of days that end, but I shall only contemplate them as the beauties of creation and for them I will praise the Creator Who made them and Who is My Father; I shall no longer see trees blossom and corn ripen, neither shall I need the fruits of the earth to keep alive, because when I go back to My Kingdom, I will feed on love. And yet I will demolish the many fortresses closed in the hearts of men. Look at that stone up there, under that spring, on the slope of the mountain. The spring is a very scanty one, I would say that the water does not flow, but it drips: a drop that has been falling for ages on that rock protruding from the side of the mountain. And the stone is a very hard one. It is not crumbly limestone or soft alabaster, it is very hard basalt. And yet see how at the centre of the convex rock, and despite its shape, a tiny sheet of water has formed, not any larger than the calyx of a water-lily, but sufficient to reflect the blue sky and quench the thirst of birds. Did man perhaps make that cavity on the convex rock to place a blue gem on the dark rock and a refreshing cup for birds? No. Man took no part in it. In the many centuries during which men have passed before this rock that a drop of water has been hollowing out for ages with unrelenting rhythmical erosive action, we are perhaps the first to notice this dark basalt with its liquid turquoise in its centre, we admire its beauty and we praise the Eternal Father Who **wanted** it to delight our eyes and to refresh the birds that nest in the vicinity. But tell Me. Was it perhaps the first drop that leaked under the basaltic ledge above the rock and fell from that height on this block, was it that drop that excavated the cup which reflects the sky, the sun, clouds and stars? No. Millions and millions of drops have followed one another, leaking through like tears up there, sparkling as they descended to strike the rock and dying on it with the note of a harp, and excavated the hard material for so tiny a depth that is immeasurable. And thus for ages, marking the time like a sand-glass, so many drops an hour, so many during a watch, so many between dawn and sunset, and between night and daybreak, so many a day, so many from Sabbath to Sabbath, so many from new moon to new moon, so many from Nisan to Nisan, and from one century to the next one. The rock resisted, the drop persisted. Man, who is proud and thus im-

patient and lazy, would have thrown away mallet and gouge after the first strokes saying: "It cannot be scooped out." The drop excavated it. It was what it had to do. What it was created for. And it groaned, one drop after the other, for ages, until it hollowed out the rock. And afterwards it did not stop, saying: "Now the sky will see to nourishing the cup, which I excavated, with dews and rain, with frost and snow." But it continued to drop and by itself it fills the tiny cup during the warm summer months, during the rigours of winter, while pelting or drizzling rains wrinkle the sheet of water but cannot embellish or widen or deepen it, because it is already full, useful and beautiful. The spring knows that its daughters, the drops, go to die in the little basin, but does not hold them back. On the contrary it urges them towards their sacrifice, and to avoid them being left alone and becoming sad, it sends new sisters after them, so that the dying ones are not lonely and they see themselves perpetuated in the others. Likewise, being the first to strike the solid fortresses of hardened hearts thousands of times and being perpetuated in My successors, whom I will send until the end of time, I will open a way into them and My Law will enter like a sun wherever there are human creatures. If they refuse the Light and close the ways opened with unexhausted work, My successors and I will not be guilty in the eyes of our Father. If that spring of water had followed a different course, seeing the hardness of the rock, and had fallen in drops farther away, where the soil is covered with grass, tell Me, would we have that shining gem, and would the birds have that clear refreshment?»

«No, it would not have even been seen, Master»; «At most... some grass, thicker also in summer, would have indicated the spot where the spring dripped»; «Or also... less grass than elsewhere, as its roots rotted in the perpetual dampness»; «And slush. Nothing else. Thus a useless trickle.»

«You are right. Useless, or at least worthless. I also would accomplish an imperfect task, if I were to prefer only those places where hearts are willing to accept Me out of justice or fondness. *Because I would work but without any fatigue, nay, with great satisfaction of My ego, with a complaisant compromise between duty and pleasure.* It is not toilsome to work where one is surrounded by love and where love makes souls ductile to work on. *But if there is no fatigue there is no merit, neither is there much profit because few conquests are made if one limits oneself to those who are already in justice. I would not be Myself if I did not try to redeem all men first to the Truth and then to Grace.*»

«And do You think that You will succeed? What else can You do in addition to what You have already done to persuade Your enemies to accept Your word? What, if not even the resurrection of the man in Bethany has served to make the Jews say that You are the Messiah of God?»

«I have still something greater to do, something much greater than that.»

«When, Lord?»

«When the moon of Nisan will be full. Pay attention then.»

«Will there be a sign in the sky? They say that when You were born the sky made it known by means of lights, songs and unusual stars.»

«It is true. To tell men that the Light had come to the world. Then, in Nisan, there will be signs in the sky and on the earth, and it will seem to be the end of the world, because of the darkness and the shaking and the roaring of thunder in the firmament and of the earthquakes in the opened bowels of the Earth. But it will not be the end. On the contrary, it will be the beginning. Previously, when I came, Heaven gave birth to the Saviour for men, and as it was a deed of God, peace was the companion of the event. At Nisan the Earth,⁴⁵ of its own **free-will**, will give birth to the Redeemer for itself, and as it will be a deed of men, peace will not be its companion. But there will be a dreadful convulsion. And in the horror of the hour of the century and of hell, the Earth will tear its bosom under the burning arrows of divine wrath, and will shout its **will**, too inebriated to understand its purport, too strongly possessed by Satan to stop it. Like a mad woman in labour, it will think it is destroying the fruit believed to be cursed, and will not understand that it is instead raising it thus to places where neither sorrow nor snares will reach it. *The tree, the new tree, will then spread out its branches all over the Earth, forever and ever, and He Who is speaking to you will be acknowledged, either with love or with hatred, as the true Son of God and the Messiah of the Lord.* And woe to those who will recognise Him without admitting it and without being converted to Me.»

«Where will that happen, Lord?»

«In Jerusalem. It is the city of the Lord.»

«So we shall not be there because in the month of Nisan we have to stay here for Passover. We are faithful to our Temple.»

«It would be better if you were faithful to the living Temple that is neither on the Moria nor on the Gerizim, but being divine, is universal. But I can wait for your hour, when you will love God and His Messiah in spirit and truth.»

«We believe that You are the Christ. That is why we love You.»

«To love is to leave the past and enter My present time. You do not love me perfectly yet.»

The Samaritans look at one another stealthily without speaking. Then one of them says: «For Your sake, to come to You, we would do it. But even if we **wanted**, we cannot enter where there are Judaeans. You know that. They do not **want** us...»

«And you do not **want** them. But be at peace. Before long there will no longer be two regions, two Temples, two opposed opinions, but one people

⁴⁵ By "Earth," Maria indicates souls as explained elsewhere, as opposed to "earth," referring to the planet.

only, one Temple only, one faith only for all those eager for the Truth. But I will leave now. The children by now have been comforted and their attention has been distracted; and long is My way back to Ephraim to arrive there before it gets dark. Do not become excited. Your behaviour might attract the attention of the little ones, and it is better if they do not notice My departure. Go on, I am stopping here. May the Lord guide you along the paths of the Earth and on those of His Way. Go.»

Jesus draws close to the mountain and lets them go away. The last thing that is noticed, of the caravan going back to Shechem, is a child's joyful laughter that spreads along the silent mountain way.

567. Parable Of The Torn Cloth. Miracle On A Woman In Child Birth. A Long Lecture To Judas Of Kerioth Caught Stealing.⁴⁶

...⁴⁷

As they have now got rid of all the garments, they go towards the house of Mary of Jacob, talking to each other, and they go in through the kitchen garden little gate, which is always left ajar. The house is silent and empty. John sees a pitcher full of water laid on the floor, and probably thinking that the old lady had put it there before being called to assist the woman in childbed, he picks it up and goes towards a room that is closed. Jesus loiters in the corridor taking off His mantle and folding it with His customary care before putting it on the chest in the vestibule.

John opens the door and utters «ah!» almost in terror. He drops the pitcher and covers his eyes with his hands, bending as if to grow smaller, to disappear, not to see. From the room comes the noise of coins falling on the floor tinkling.

Jesus is already at the door. It took me longer to describe the scene than it took Him to arrive. He vehemently pushes aside John who moans: «Away! Go away!» He opens the door that was ajar and goes in.

It is the room where they take their meals, now that the women are there. In it there are two old coffers reinforced with iron fittings and in front of one of them, opposite the door, there is Judas, livid, his eyes full of anger and dismay at the same time, with a bag in his hands... The coffer is open... there are coins on the floor and more fall on it from an open bag, half inclined on the edge of the coffer. Everything testifies, in a manner that leaves no doubt, to what was

⁴⁶ Gospel, Vol. 9, February 15, 1947, p. 129 (**565. Poem**, Vol. 5, p. 221)

⁴⁷ Only the incident of Judas thieving and Jesus' real lesson on what makes the will free or not is extracted.

happening. Judas entered the house, he opened the coffer and stole. He was stealing.

No one speaks. No one moves. But it is worse than if they all shouted and rushed at one another. Three statues. Judas the demon, Jesus the Judge, John terrorised by the revelation of his companion's baseness.

The hand of Judas holding the bag trembles, and the coins in it tinkle with a dull sound.

John is trembling from head to foot, and although he still has his hands pressed against his mouth, his teeth are chattering, while his frightened eyes look more at Jesus than at Judas.

Jesus does not quiver. He is straight and glacial, so stiff as to be glacial. At last He takes a step, He makes a gesture, and utters one word. A step towards Judas; a gesture: to make a sign to John to withdraw; a word: «Go!»

But John is afraid and moans: «No! No! Don't send me away. Let me stay here. I will not say anything... but leave me here, with You.»

«Go away! Be not afraid! Close all the doors... and if anybody comes... whoever it may be... even My Mother... do not let them come here. Go! Obey!»

«Lord!...» John is so entreating and broken-hearted that he seems to be the guilty one.

«Go, I tell you. Nothing will happen. Go» and Jesus moderates His order by laying His hand on the head of His Favourite and caressing it. And I now see that His hand is trembling. And John feels that it is trembling and takes it and kisses it with a sob that says so many things. He goes out.

Jesus bolts the door. He turns round to look at Judas who must be really crushed if he, who is so daring, dare not say one word or make one gesture. Jesus goes straight in front of him, going round the table, which is in the middle of the room. I cannot say whether He moves fast or slow. I am too frightened by His face to be able to measure time. I can see His eyes and I am afraid like John. Judas himself is afraid, he draws back between the coffer and a wide open window, the red light of which, as it is sunset, is projected on Jesus.

What eyes has Jesus! He does not say one word. But when He sees a kind of picklock stick out from the belt of Judas' tunic, He has a fearful outburst of rage. He raises His arm with its clenched fist as if He **wanted** to strike the thief, and His lips begin to utter the word: «Cursed!» or «Curse!» But He controls Himself. He stops His arm that was about to strike, and He breaks the word at the first three letters. And with an effort of self-control that makes His whole body tremble, He just unclenches His fist and lowers His raised arm to the level of the bag that Judas has in his hand and He snatches it and throws it on the floor, saying in a dull voice, while He tramples on bag and coins and scatters them with controlled but dreadful fury: «Away! Filth of Satan! Cursed gold! Spittle of hell! Snake's poison! Away!»

Judas, who uttered a stifled cry when he saw Jesus on the point of cursing him, does not react any further. But another cry is heard from beyond the closed door when Jesus throws the bag on the floor. And John's cry irritates the thief. It gives him back his demoniac daring. It makes him furious. He almost flings himself on Jesus shouting: «You had me spied upon to bring dishonour on me. Spied by a foolish boy who cannot even keep quiet. Who will shame me in front of everybody! That's what You wanted. In any case... Yes! That's what I want, too. I want that! To force You to drive me away! To force You to curse me! To curse me! To curse me! I have tried everything to make You reject me.» He is hoarse with rage and as ugly as a demon. He is panting as if something were choking him.

In a low but dreadful voice Jesus repeats to him: «Thief! Thief! Thief!» and He ends saying: «A thief today. A murderer tomorrow. Like Barabbas. Worse than him.» He breathes that word on his face, as they are now very close to each other, at each sentence of the other.

Judas takes breath and replies: «Yes. A thief. Through Your fault. All the evil I do is attributable to You, and You never get tired of ruining me. You save everybody. You give love and honours to everybody. You accept sinners, prostitutes do not disgust You, You treat thieves, usurers and Zacchaeus' procurers in a friendly way, You welcome the spy of the Temple as if he were the Messiah, You fool! And You have appointed an ignorant man as our chief, an excise-man as Your treasurer, a fool as Your confidant. But with me, You ration even farthings, You do not leave me a coin, You keep me close to You as a galley-slave is tied to the rowing bench, You do not even want us, I say us, but it is I, only I who must not accept the offerings of pilgrims. Because You do not want me to touch money, You ordered everyone not to take money from anybody. Because You hate me. Well: I hate You, too! You were not able to strike and curse me a little while ago. Your curse would have reduced me to ashes. Why did You not lay Your curse upon me? I would have preferred that, rather than see You so inept, so enfeebled, such a finished defeated man...»

«Be quiet!»

«No! Are You afraid that John may hear? Are You afraid that at long last he may realise who You are and he may leave You? Ah! So You are afraid, although You play the hero! Yes, You are afraid! And You are afraid of me. You are frightened! That's why You could not curse me. That's why You pretend to love me whereas You hate me! To blandish me! To keep me quiet. You know that I am powerful. You know that I am the power. The power that hates You and will defeat You! I promised You that I will follow You until death offering You everything, and I have offered You everything, and I will be near You until Your hour and mine. What a magnificent king who cannot curse and drive people away! King of clouds! Idol king! Foolish king! Liar! Betrayer of Your own destiny. You have always despised me, since the first time we met. You have

not corresponded to me. You thought You were wise. You are an idiot. I taught You the good road. But You... Oh! You are the pure one! You are the creature that is man but is God, and You despise the advice of the Intelligent One. You have been mistaken since the first moment and You are mistaken. You... You are... Ah!»

The torrent of words stops suddenly and a lugubrious silence replaces so much clamour and a lugubrious stillness after so many gestures. Because, while I was writing without being able to say what was happening, Judas, bending just like a wild dog that points a prey and approaches it ready to dash on it, has come closer and closer to Jesus, with a face that it was impossible to look at, his fingers hooked like claws, his elbows pressed against his sides, as if he were on the point of assailing Jesus, Who does not show the least sign of fear and moves turning round to open the door with His back to the other, who could attack Him seizing Him by His neck. But he does not do that and Jesus opens the door and looks to see whether John has really gone away. The corridor is empty and almost dark, as John has closed the door opening onto the kitchen garden after going out. Jesus then bolts the door and leans against it, waiting, without a gesture or word, for the fury to abate.

I am not competent, but I do not think that I am wrong if I say that Satan himself spoke through Judas' lips and that this is a moment of obvious possession by Satan of the perverted apostle, who is already on the threshold of the Crime and is damned through his own will. The very manner how the torrent of words stopped, leaving the apostle dumbfounded, reminds me of other scenes of possession seen in the three years of Jesus' public life.

Jesus, leaning against the door, all white against the dark wood, does not make the least gesture. Only His eyes, powerful in grief and fervour, look at the apostle. If one could say that eyes pray, I should say that Jesus' eyes are praying while He looks at the wretch. Because not only authority transpires from those eyes, which are so distressed, but also the fervour of prayer. Then, towards the end of Judas' words, Jesus opens His arms, so far held pressed against His body, but He does not open them to touch Judas, or to make any gesture towards him, or to raise them towards the sky. He opens them horizontally, taking the posture of the Crucified, there, against the dark wood and the reddish wall. It was then that the last words from Judas' lips slow down and he utters that «Ah!» that interrupts his speech.

Jesus remains still, with His arms stretched out, with His eyes always fixed on the apostle, with a look of sorrow and prayer. And Judas, like one coming out of delirium, rubs his forehead and sweaty face with his hand... he thinks, he recollects, and remembering everything he collapses on the floor, whether weeping or not, I do not know. He certainly falls on the floor, as if his strength failed him.

Jesus lowers His eyes and arms, and in a low but clear voice He says:

«Well? Do I hate you? I could strike you with My foot, I could tread on you calling you “worm,” I could curse you, as I freed you from the power that makes you rave. You thought that My impossibility to curse you was weakness. Oh! it is not weakness! It is because I am the Saviour. And the Saviour cannot curse. He can save. He wants to save... You said: “I am the strength. The strength that hates You and will defeat You.” I also am the Strength, nay, I am the only Strength. But My strength is not hatred. It is love. And love does not hate and does not curse, never.

The Strength could also win single battles, like this one between you and Me, between Satan who is in you, and Me, and remove your master from you, for good, as I did now by transforming Myself into the sign that saves, the Tau that Lucifer abhors. It could win also these single battles as it will win the oncoming one against incredulous murderous Israel, against the world and against Satan defeated by Redemption. It could win also these single battles as it will win the last one, remote for those who count by centuries, close at hand for those who measure time with the measure of eternity. *But of what avail would it be to infringe the perfect rules of My Father? Would it be justice? Would it be merit? No. It would be neither justice nor merit. It would not be justice with regard to guilty men, who have not been deprived of the freedom of being so, and who on the last day could ask Me the reason for their damnation and reproach Me for My partiality for you alone.* Ten thousand and one hundred thousand people, seventy times ten thousand and one hundred thousand people will commit the same sins as yours and will become demons through their own wills, and they will be the offenders of God, the torturers of their fathers and mothers, killers, thieves, liars, adulterers, lewd and sacrilegious people, and in the end decides, killing the Christ materially on a day close at hand, killing Him spiritually in future times. And each of them could say to Me, when I will come to separate lambs from billy-goats, to bless the former and curse, then, yes, to curse the latter, to curse them because there will be no further redemption then, but glory or damnation, to curse them once again after cursing them individually at their death, first, and at their individual judgement. Because man, and you know this because you have heard Me say so a hundred, a thousand times, because *man can save himself while he is alive, up to his last breath. An instant, a thousandth of a minute is sufficient for a soul to say everything to God, to ask to be forgiven and obtain absolution...* Each of them, I was saying, each of these damned souls could say to Me: “*Why did You not tie us to Good, as You did with Judas?*” And they would be right.

Because every man is born with the same natural and supernatural things: a body, a soul. And while the body, being generated by men, may be more or less robust and healthy at birth, *the soul, created by God, is the same for everybody, endowed by God with the same properties and gifts.* Between the soul of John, I mean the Baptist, and yours, there was no difference, when they

were infused into your bodies. And yet I tell you that, even if Grace had not presanctified him, so that the Herald of the Christ might be without stain, as all those who announce Me ought to be, at least with regard to actual sins, his soul would have been, would have become, quite different from yours. Nay, yours would have become quite different from his. Because he would have preserved his soul in the freshness of innocence, nay, he would have adorned it more and more with justice complying with the will of God, Who wishes you to be just, developing the gratuitous gifts received with greater and greater heroic perfection. You instead... You have ruined and dissipated your soul and the gifts God had given it. *What have you done with your free will? What with your intellect? Have you kept for your spirit the freedom that belonged to it? Have you used the intelligence of your mind intelligently?* No, you have not. You who do not want to obey Me, I do not say Me-Man, but not even Me-God, you have obeyed Satan. *You have used the intelligence of your mind and the freedom of your spirit to understand Darkness. Voluntarily. Good and Evil were placed before you. You chose Evil. Nay, only Good was placed before you: I. Your eternal Creator, Who followed the evolution of your soul, Who was aware of such evolution because the Eternal Thought is aware of everything that happens since Time began to exist, placed Good before you, Good only, because He knows that you are weaker than an alga growing in a ditch.*

You shouted to Me that I hate you. Now, as I am One with the Father and with the Love, One here as One in Heaven -- because if there are two Natures in Me, and the Christ, because of His human nature and until victory will free Him from human limitations, is at Ephraim and cannot be elsewhere at the same moment; *as God, the Word of God, I am in Heaven as on the Earth as My Divinity is always omnipresent and omnipotent* -- now, as I am One with the Father and the Holy Spirit, the charge you made against Me, you made it against God One and Trine. *Against that God Father Who created you out of love, against that God Son Who became incarnate to save you out of love, against that God Spirit Who has spoken to you so many times to instill good wishes into you, out of love. Against that God One and Trine Who has loved you so much, Who brought you on My way, making you blind to the world to give you time to see Me, deaf to the world, to enable you to hear Me. And you!... And you!... After seeing and hearing Me, after coming freely to the Good, realising with your intellect that that was the only path of true glory, you rejected the Good and you have freely given yourself to Evil. But if through your free will you wanted that, if you have always more and more rudely rejected My hand that was offered to you to pull you out of the vortex, if you have always moved farther and farther away from the harbour to plunge into the raging sea of passions, of Evil, can you say to Me, to Him from Whom I come, to Him Who formed Me as Man to try to save you, can you say that We have hated you?*

You reproached Me for **wanting** what is evil for you... *Also a sick child reproaches the doctor and his mother for the bitter medicines they make him drink and for the things he wishes to have and they deny him for his own good. Has Satan made you so blind and mad that you do not understand the true nature of the action I took on your behalf, and that you can call malevolence and wish to ruin you what is a provident cure of your Master, of your Saviour, of your Friend to restore you to health?* I kept you close to Me... I took money away from your hands. I prevented you from touching that cursed metal that drives you crazy... *But do you not know, do you not feel that it is like one of those magic potions that bring about an unquenchable thirst, and produce in the blood a fierce heat, a fury that leads one to death?* You -- I can read your thought -- reproach Me thinking: "Why, then, for such a long time You allowed me to be the administrator of the money?" Why? Because if I had prevented you from touching money earlier, you would have sold yourself and you would have stolen earlier. You sold yourself just the same because there was little you could steal... But I had to try to avoid that without doing violence to your **freedom**. Gold is your ruin. Because of gold you have become lustful and treacherous...»

«There You are! You believed Samuel's words! I am not...»

Jesus, Who had become more and more animated in speaking, without ever assuming a violent tone or threatening punishment, suddenly utters a cry of authority, I would say a cry of anger. He darts a furious look at Judas who has raised his face to speak those words and imposes «Be quiet!» in a voice that sounds like the roar of thunder.

Judas falls back on his heels again and speaks no more.

There is silence and Jesus with visible effort recomposes His humanity in such a composure and with such powerful control that testifies by itself the divinity that is in Him. He resumes speaking in His usual voice that is warm and kind also when it is severe, persuasive, conquering... Demons only can resist that voice.

«I am not in need of information from Samuel or anybody else to know what you do. But, you wretch! Do you know in front of Whom you are? It is true! You say that you do not understand My parables any longer. You no longer understand My words. Poor wretch! You do not even understand yourself any more. You do not even understand good and evil any more. Satan, to whom you have given yourself in many ways, Satan whom you have followed in all the temptations he presented to you, has made you stupid. And yet once you understood Me. You believed that I am He Who I am! And you still retain a clear memory of that. And can you believe that the Son of God, that God needs the words of a man to know the thought and the actions of another man? You are not yet perverted to such an extent as not to believe that I am God, and that is where your greatest fault lies. *The proof that you believe Me to be such is that you are afraid of My wrath. You realise that you are not struggling against a*

man, but against God Himself, and you shiver. You shiver, Cain, because you can but see and think of God as the Avenger of Himself and of innocents. You are afraid that it may happen to you as it happened to Korah, Dathan and Abiram and their followers. And yet, as you know Who I am, you struggle against Me. I should say to you: "Cursed!" But I would no longer be the Saviour...

You would like Me to reject you. You do everything, you say, to achieve that. Such reason does not justify your actions. Because it is not necessary to commit sin in order to part from Me. You can do that, I tell you. I have been telling you since Nob, when you came back to Me, one pure morning, filthy with lies and lust, as if you had come out of hell to fall into the mud of a pigsty, or on the litter of libidinous monkeys, and I had to struggle against Myself not to repel you with the point of My sandal like a revolting rag and to check the nausea that was upsetting not only My spirit but also My bowels. I have always told you. Even before accepting you. Even before coming here. Then, I made that speech just for you, only for you. But you always wanted to stay. For your own ruin. You! My greatest grief! But you, o heretical founder of a large family that will come after you, you think and say that I am above sorrow. No. I am only above sin. I am only above ignorance. Above the former, because I am God. Above the latter, because *there can be no ignorance in the soul unspoiled by the Original Sin*. But I am speaking to you as a Man, as the Man, as Adam Redeemer Who has come to make amends for the Sin of Adam sinner, and to *show what man would have been if he had remained as he was created: innocent. Among the gifts given by God to that Adam was there not an intelligence without impairment and a very great science, as the union with God instilled the light of the Almighty Father into His blessed son? I, the new Adam, am above sin through My own will...*

One day, a long time ago, you were surprised that I had been tempted, and you asked Me whether I had ever yielded to temptation. Do you remember? And I replied to you. Yes, as I could reply to you... Because since then you were such... an impoverished man that it was useless to open the most precious pearls of Christ's virtues under your eyes. You would not have understood their value and... you would have mistaken them for... stones, as they were of such an exceptional size. Also in the desert I replied to you repeating the words, the meaning of the words I had spoken to you that evening while going towards Gethsemane. If John or also Simon Zealot had repeated that question to Me, I would have replied in a different manner, because John is pure and he would not have asked with the malice with which you asked, as you were full of malice... and because Simon is an old wise man, and although he is not unacquainted with life, as John is, he has achieved that wisdom that can contemplate every episode without being upset in his ego. But they did not ask Me whether I had yielded to temptations, to the most common temptation, to that temptation. Because in the irreproachable purity of the former there are no memories of lust, and in the

contemplative mind of the latter there is so much light to see purity shine in Me. You asked... and I replied to you. As I could. With that prudence that must never be separated from sincerity, both being holy in the eyes of God. That prudence that is like the treble veil, stretched between the Holy and the people, to conceal the secret of the King. That prudence that adapts words to the person listening to them, to his intellectual power of understanding, to his spiritual purity and to his justice. *Because certain truths mentioned to corrupt people become for them the object of laughter, not of veneration...*

I do not know whether you remember all those words. I do. And I am repeating them here, just now that we are both on the brink of the Abyss. Because... But it is not necessary to say that. I said in the desert, in reply to the question that My first explanation had not satisfied: *"The Master never felt that He was superior to man to be the 'Messiah', on the contrary knowing that He was the Man, He wanted to be so in everything except sin. To be masters it is necessary to have been pupils. I knew everything as God. My divine intelligence was able to make Me understand also the struggles of man through intellectual power and intellectually. But one day some poor friend of Mine could have said: 'You do not know what it means to be a man and to have senses and passions.' It would have been a just reproach. I came here to get ready not only for My mission, but also for temptation. A satanic temptation. Because man could not have had power over Me. Satan came when My solitary union with God ceased and I perceived that I was the Man with real flesh subject to the weaknesses of the flesh: hunger, tiredness, thirst, cold. I felt matter with its needs, morale with its passions. And if through My will I subdued evil passions at birth, I allowed the holy ones to grow."* Do you remember those words? And I also said, the first time, to you, to you alone: *"Life is a holy gift and is to be loved holily. Life is a means serving a purpose, which is eternity."* I said: *"Then let us give life what it needs to last and to serve the spirit in its conquest: continence of the flesh in its lusts, continence of the mind in its wishes, continence of the heart in all the passions belonging to humanity, infinite ardour for Heavenly passions, love for God and our neighbour, good will to serve God and our neighbour, obedience to the voice of God, heroism in good and in virtue."*

Then you told Me that I was able to do that because I was holy, but you could not do it because you were a young man, full of life. As if to be young and strong were an excuse to be vicious, and only old and sick people, being impotent, because of their age or weakness to do what you were thinking, burning as you are with lewdness, were free from sensual temptations! I could have replied to you with many arguments, then. But you were not able to understand them. You are not able even now, but at least now you cannot smile with your incredulous smile, if I tell you that *a healthy man can be chaste, if he does not accept the allurements of the demon and of senses, of his own free will*. Chastity is spiritual love, it is an impulse that influences the body and pervades it all,

elevating, scenting and preserving it. He who is imbued with chastity has no room for any other evil incentives. Corruption does not affect him. There is no room for it. And then! *Corruption does not enter one from outside. It is not an impulse penetrating inside from outside. It is an impulse that from inside, from the heart, from thoughts comes out and penetrates and pervades the envelope: the flesh.* That is why I said that corruption comes from the heart. *Every adultery, every lust, every sensual sin does not originate outside. But it comes from the intense activity of the mind, which being corrupt, clothes everything it sees with alluring appearance.* All men have eyes to see. How come then that a woman who leaves ten men impassive, as they look at her as a creature like themselves and they also consider her a beautiful work of Creation without feeling obscene incentives and phantasms rise in them, upsets the eleventh man and leads him to shameful concupiscence? Because the heart and thought of the eleventh man are corrupt and where ten see a sister, he sees a female.

Although I did not say that to you then, I told you that I had come just for men, not for the angels. I have come to give back to men their royalty of children of God teaching them to live as gods. God is without lewdness, Judas. But I want to show to all of you that man also can be without lewdness. *I wanted to show you that one can live as I teach you. To show you that I had to take a real body and thus be able to suffer the temptations of man and say to man, after instructing him: "Do as I do."* And you asked Me whether I had sinned when I was tempted. Do you remember? As I saw that you could not understand that I had been tempted without sinning, because you thought that temptation was unbecoming for the Word and that it was impossible for the Man not to sin, I replied to you that *everybody can be tempted, but only those are sinners who want to become so.* Great was your surprise and you were incredulous, so much so that you insisted saying: "Have You ever sinned?" It was then possible for you to be incredulous. We had known each other only for a short time. Palestine is full of rabbis whose lives are the antitheses of their doctrine. But now you know that I have not sinned, that I do not sin. You know that even the fiercest temptation provoking a healthy virile man, who lives among men and is circumvented by them and by Satan, does not disturb Me to the extent of making Me commit sin. On the contrary, every temptation, although its virulence increased when it was rejected, because the demon made it fiercer to overcome Me, was a greater victory. And not only with regard to lewdness, a whirl that revolved around Me without succeeding in shaking or scratching My will. *There is no sin where there is no consent to temptation, Judas. There is instead sin, even without consummating the act, when one accepts the temptation and contemplates it.* It may be a venial sin, but it prepares the way to mortal sin in you. Because when one accepts the temptation and allows one's thought to linger over it, following the phases of a sin mentally, one grows weaker. *Satan is aware of that, and that is why he repeatedly hurls blazing thrusts, always hoping that one may*

penetrate and work inside... Afterwards... it would be easy to change the person who is tempted into a sinner.

You did not understand that then. You could not understand it. You can now. Now you are less deserving to understand than you were then, yet, I repeat those words that I spoke to you, for you, because it is in you, not in Me, that the repelled temptation does not subside... *It does not calm down because you do not repel it completely.* You do not consummate the act, but you brood over the thought of it. That is what happens today, and tomorrow... *Tomorrow you will fall into real sin.* That is why I taught you, then, to ask the help of the Father against temptation, *I taught you to ask the Father not to lead you into temptation. I, the Son of God, I, Who had already defeated Satan, asked the Father for help, because I am humble. You did not. You did not ask salvation and preservation of God. You are proud. That is why you collapse...*

Do you remember all that? And *can you now understand what it means to Me, true Man, with all the reactions of man, and true God, with all the reactions of God, to see you thus: lustful, liar, thief, betrayer, homicide? Do you realise what a stress you impose on Me, having to put up with your being near Me? Do you know how laborious it is for Me to control Myself, as I am doing now, to fulfill My mission for you till the very end?* Any other man would have seized you by your throat, seeing you, a thief, intent on picking the lock of a coffer and stealing money, and learning that you are a traitor, and worse than a traitor... I have spoken to you, still with pity. Look. It is not yet summer and the cool breeze of the evening is coming in through the window, and yet I am perspiring as if I had been working at a very hard task. But *do you not realise how much you cost Me? Or what you are? Do you want Me to drive you away?* No, never. *When a man is drowning, he who lets him go is a murderer. You are between two forces attracting you, Satan and Me. But if I leave you, you will have him only.* And how will you save yourself? And yet you will leave Me... You have already left Me with your spirit... Well, I will still keep Judas' chrysalis near Me. Your body deprived of the will to love Me, your body inert towards Good. I will keep it until you exact also this nonentity, that is, your mortal remains, to join them to your spirit and sin with your whole self...

Judas!... Will you not speak to Me? Have you not one word for your Master? Not even a prayer? I do not expect you to say: "Forgive me!" I have forgiven you too many times in vain. I know that that word is a mere sound on your lips. *It is not an impulse of your contrite spirit.* I would like an impulse of your heart. Are you so dead as to have no further wishes? Speak! Are you afraid of Me? *Oh! if you were afraid! At least that!* But you are not afraid of Me. If you were afraid of Me, I would repeat the words that I spoke to you on that remote day when we spoke of temptations and sins: *"I tell you that also after the Crime of crimes, if its culprit should rush to the feet of God with true repentance, and implored Him with tears to be forgiven, offering himself to expiation*

with confidence, without despairing, God would forgive him, and through expiation, the culprit would still save his soul.” Judas! If you are not afraid of Me, I still love you. Have you nothing to ask My infinite love in this hour?»

«No. Or at most one thing only: that You order John not to speak. How do You expect me to make amends if I am a disgrace among you?». He says so with arrogance.

And Jesus replies to him: «And you say so like that? John will not speak. But at least you, and I ask you this, must behave in such a way that nothing may leak out about your ruin. Pick up those coins and put them back into Johanna's bag... I will try to close the coffer... with the tool you used to open it...»

And while Judas with a bad grace picks up the coins that had rolled everywhere, Jesus leans on the open coffer, as if He were tired. The light is fading in the room, but not so much as to prevent one from seeing Jesus weep silently, looking at His apostle stoop to pick up the scattered coins.

Judas has finished. He goes towards the coffer. He takes Johanna's large heavy bag, puts the coins in it and closes it saying: «There it is!» He moves aside.

Jesus stretches out His hand to take the coarse picklock made by Judas, and with a trembling hand He gets the spring-lock to work closing the coffer. He then rests the iron bar on His knee and bends it in V shape, pressing it down completely with His foot, making it unserviceable. He then picks it up and hides it in His chest. In doing, so some tears fall on His linen tunic.

Judas at long last has a gesture of resipiscence. He covers his face with his hands and bursts into tears saying: «I am cursed! I am the opprobrium of the Earth!»

«You are the eternal wretch! And to think that, if you **wanted**, you could still be happy!»

«Swear it to me! Swear that no one will be told... and I swear to You that I will redeem myself» shouts Judas.

«Do not say: “and I will redeem myself.” You cannot. I alone can redeem you. He who was speaking through your lips a short while ago, can be defeated only by Me. Tell Me the words of humility: “Lord, save me!,” and I will free you from your ruler. Do you not understand that I am waiting more for that word of yours, than for a kiss of My Mother?»

Judas is weeping, but he does not say that word.

«Go. Go out of here. Go up to the terrace. Go wherever you wish, but make no noisy scene. Go. Go. No one will find you out, because I shall be watching. As from tomorrow you will keep the money. Everything is quite useless now.»

Judas goes out without replying. Jesus, now all alone, drops on a seat near the table and with His head resting on His arms folded on the table He weeps distressingly.

After some minutes John enters quietly and stops for an instant at the door. He is as white as death. He then runs towards Jesus and embraces Him imploring: «Do not weep, Master! Do not weep! I love You also for that wretch...» He lifts Him, kisses Him, drinks the tears of his God and weeps, too.

Jesus embraces him and the two fair-haired heads, close to each other, exchange tears and kisses. But Jesus soon controls Himself and says: «John, for My sake forget what happened. I want that.»

«Yes, my Lord. I will try to do that. But do not suffer any more... Ah! How sorrowful! And he made me sin, my Lord. I lied. I had to lie because the women disciples came back. No. The relatives of the woman came first. They wanted You to bless You. A baby boy was born without complications. I said that You had gone back to the mountain... Then the women disciples came and I lied again saying that You were out and that You had probably gone to the house where the baby was born... I could not find any other excuse. I was so dumbfounded! Your Mother saw that I had wept and She asked me: “What is the matter with you, John?” She was excited... She seemed to know. I lied for the third time saying: “I am moved because of that woman...” Being close to a sinner can lead to such an extent! To falsehood... Absolve me, my Jesus.»

«Be at peace. Forget all about this hour. Nothing. It was nothing... A dream...»

«But it is Your sorrow! Oh! how changed You are, Master! Tell me this, only this: has Judas at least repented?»

«And who can understand Judas, son?»

«None of us. But You can.»

Jesus replies only with fresh silent tears streaming down His tired face.

«Ah! He has not repented!...» John is terrified.

«Where is he now? Have you seen him?»

«Yes. He looked out of the terrace. He looked to see whether there was anybody, and when he saw me all alone, as I was sitting under the fig-tree, utterly anguished, he ran downstairs and went out through the little gate of the kitchen garden. Then I came in...»

«You have done the right thing. Let us tidy up in here, putting the chairs back in their places, and pick up the amphora, so that there are no traces...»

«Did he scuffle with You?»

«No, John. He did not.»

«You are too upset, Master, to remain here. Your Mother would understand... and She would be grieved.»

«That is true. Let us go out... Give the key to our next-door neighbour. I will go ahead, along the banks of the stream, towards the mountain...»

Jesus goes out and John remains to tidy up the place. Then he goes out as well. He gives the key to a woman who lives in a house nearby and he runs away, hiding among the bushes on the bank, not to be seen.

At about one hundred metres from the house there is Jesus sitting on a rock. Upon hearing the steps of the apostle He turns round. His face is pale in the evening light. John sits on the ground close to Him and rests his head on His lap, raising his face to look at Him. He sees that there are still tears on Jesus' cheeks.

«Oh! do not suffer any more! Do not suffer any more, Master! I cannot bear to see You suffer!»

«And am I not to suffer because of that? My deepest grief! Remember that, John: this will be forever My deepest grief! You cannot understand everything yet... My deepest grief...» Jesus is depressed. John is holding Him close to himself, with his arms round His waist, anguished at not being able to console Him.

Jesus raises His head, opens His eyes that He had closed to refrain His tears and says: «Remember that we are in three to know: the culprit, you and I. And no one else must know.»

«No one will learn it from me. But how could he do that? While he took the money of the community... But that!... I thought I had become mad when I saw... Horrible!»

«I told you to forget...»

«I am trying hard, Master. But it is too horrible...»

«It is horrible. Yes, John, it is! Oh! John!» And Jesus, embracing His Favourite, rests His head on his shoulder and weeps desolately.

The shadows, which become rapidly deep in the thicket, hide in their darkness the two who are embracing each other.

569. At Shiloh. First Parable On Advice.⁴⁸

Jesus is speaking in the middle of a square planted with trees. The sun, which is just beginning to set, brightens it with a yellow-green light, glimmering through the new leaves of gigantic plane trees. A thin precious velarium seems to be spread over the large square filtering the sun-light without obstructing it.

Jesus says:

«Listen. Once a great king sent his beloved son to a part of his kingdom, whose justice he **wanted** to test and he said to him: “Go everywhere, do good to the people in my name, inform them of me, make me known and loved. I grant you full powers, and everything you do will be well done.” The king's

⁴⁸ Gospel, Vol. 9, February 27, 1947, p. 163 (567. Poem, Vol.5, p. 241)

Son, after being blessed by his father, went where he had been sent and with some squires and friends he began, working untiringly, to cover that part of his father's kingdom.

Now, through a series of unhappy events, that region was morally broken up into parts opposed to one another. Each part was making a great fuss on its own account, and was sending urgent entreaties to the king to tell him that each was the best and the most loyal, and that the neighbouring ones were perfidious and deserved to be punished. So the king's son found himself in front of citizens whose humours varied according to the town to which they belonged, but were alike in two things; first: each town believed it was better than the others; secondly: each town wanted to ruin the neighbouring enemy one, making it disreputable in the opinion of the king. As the son of the king was just and wise, with much clemency he tried to instruct each part of the region in justice, to make them all friendly with his father and beloved by him. And as he was good, he was succeeding, although slowly, because, as it always happens, only the upright-hearted people of each province of the region followed his advice. Nay, it is right to say that he found more good will to listen to him and become wise in the truth, exactly where they scornfully said that there was less good will and wisdom.

Then those of the neighbouring provinces said: "Unless we take pains, the grace of the king will go entirely to those whom we despise. Let us go and overthrow those whom we hate and let us go feigning that we are converted and willing to forget our hatred in order to honour the king's son." And they went. In the guise of friends they spread among the towns of the rival province and with deceitful kindness they advised what to do to pay greater and greater honour to the son of the king and consequently to his father, the king. Because the honour paid to the son, the messenger of his father, is also honour paid to him who sent him. But they did not honour the king's son, on the contrary they hated him cordially, to the extent of wishing to make him loathsome to his subjects and to the king himself. They were so astute in their false geniality, they succeeded so well in presenting their advice as the best policy, that many people of the neighbouring region accepted as good what was wicked, and they left the right path that they had followed, and took an unjust one, and the king's son realised that his mission was a failure with regard to many.

Now tell Me: who was the greatest sinner in the eyes of the king? What was the sin of those who advised, and of those who took their advice? And I ask you another question: with whom will the good king be more severe? Do you not know the answers? I will tell you.

The greatest sinner in the eyes of the king was he who incited his neighbour to do evil out of hatred for him, as he wanted to thrust him into deeper darkness of ignorance, out of hatred for the king's son, whom he wanted to defeat in his mission by making him appear incapable in the eyes of the king and

of his subjects, out of hatred for the king himself, because if the love given to the son is also love given to the father, likewise the hatred for the son is hatred also for the father. So the sin of those who gave evil advice, knowing fully well that they were giving evil advice, was a sin of hatred in addition to a sin of falsehood, a sin of premeditated hatred, and the sin of those who took the advice thinking that it was good, was only a sin of stupidity.

But you know very well that only he who is intelligent is responsible for his actions, whereas he who through disease or other reasons is foolish, is not responsible personally, but his relatives are responsible in his stead. That is why while a boy is not of age, he is considered irresponsible, and it is his father who answers for the actions of his son. So the king, who was good, was severe with the intelligent ill advisers, but he was benign with those who had been deceived by them, and he only reproached them for believing this or that subject before asking the king's son himself, in order to learn from him what was really to be done. Because only the son of the father really knows the will of his father.

That is the parable, o people of Shiloh, of Shiloh where several times in the course of ages advice of different nature was given by God, by men or by Satan, and that advice bore good fruit when it was taken as advice for good purposes or when it was rejected by people who recognised it as leading to evil, and it bore bad fruit if it was not accepted when it was holy or it was taken when it was wicked.

Because man has his wonderful **free will** and he can **freely** choose between good and evil, and he has the other magnificent gift of an intellect capable of distinguishing between right and wrong, so reward or punishment may be brought about not so much by the piece of advice itself, as by the way in which it may be taken. *Because if no one can forbid wicked people to tempt their neighbour to ruin him, nothing can interdict good people from rejecting the temptation and remaining faithful to good.* The same piece of advice may harm ten people, and avail other ten. Because if he who follows it does harm to himself, *he who does not follow it does his soul good.*

So no one may say: "We were told to do so." But everybody must sincerely say: "I **wanted** to do it." Then you will at least receive the forgiveness that is given to sincere people. And *if you are doubtful about the goodness of the advice given to you, meditate before taking it and putting it into practice. Meditate imploring the Most High Who never denies the spirits of **good will** His light.* And if your conscience, enlightened by God, sees only one tiny imperceptible spot, but such that cannot exist in a deed of justice, then say: "I will not do that because it is an impure justice."

Oh! I solemnly tell you that *he who makes good use of his intellect and of his **free will** and invokes the Lord to see the truth in things, will not be ruined by temptation,* because the Father Who is in Heaven will help him to do what is good in spite of all the snares of the world and of Satan.

Remember Anna of Elkanah and Eli's sons. The bright angel of the former had advised *[sic]* Anna to make a vow to the Lord if He made her fecund. Eli, the priest, advised his sons to go back to a life of justice, and not to sin any further against the Lord. And yet, although it is easier for man, because of his heaviness, to understand the voice of another man than the spiritual -- but imperceptible by physical senses -- speech of the Lord's angel speaking to the spirit, Anna of Elkanah took the advice, because she was good and upright in the eyes of God, and she gave birth to a prophet, whereas Eli's sons, as they were wicked and far from God, did not take their father's advice and were punished by God with a violent death.

Advice has two values: that of the *source from which it comes*, and it is already great because it may have incalculable consequences, and that of *the heart to which it is given*. The value given to it by the heart to which it is proposed is not only incalculable, but also immutable. Because *if the heart is good and follows a good piece of advice, it gives that advice the value of a just deed*, and if it does not follow it, it deprives it of the second part of its value, as it remains just a piece of advice, but not a deed, that is, it is a merit only for the adviser. And *if it is a wicked piece of advice and is rejected by a good heart, which has been tempted in vain through blandishments or terrors to put it into practice, it achieves the value of victory over Evil and of martyrdom for loyalty to Good*, and thus it prepares a great treasure in the Kingdom of Heaven.

So when your hearts are tempted by other people, *meditate*, guided by the light of God, whether it is a good word, and if with the help of God, *Who allows temptations but does not want your ruin*, you see that it is not a good thing, *have the courage to say to yourselves and to those tempting you: "No. I will remain loyal to my Lord and may my loyalty absolve me of my past sins and allow me to enter the gates of the Kingdom and not be left outside, near them, because the Most High sent His Son for me also, to lead me to eternal salvation."*

Go. If anybody needs Me, you know where I rest during the night. May the Lord enlighten you.»

575. Hostile Reception In Tizrah. An Extreme Attempt To Redeem Judas Iscariot.⁴⁹

...⁵⁰

They set forth again along a lane that is white in the moonlight and takes them eastwards.

⁴⁹ Gospel, Vol. 9, March 5, 1947, p. 209 (**573**. Poem, Vol. 5, p. 278)

⁵⁰ Only the vision of Jesus' conversation with Judas is recited.

Jesus has taken the Iscariot by the arm and has gone ahead with him. He speaks to him kindly. He tries to work upon his heart upset by his recent fear of God's judgements: «You can see, Judas, how easily one can die. Death is always on the look-out around us. *You can see how what seems negligible when we are full of life becomes important, fearfully important when death skims us.* But why should one wish to have such frights, why should one create them to have them present at the moment of death, when *with a holy life one can ignore the terror of the impending divine judgement?* Do you not think that it is worth living a just life in order to have a peaceful death? Judas, My friend. The divine paternal mercy has allowed that to happen, so that it might be an appeal to your heart. You are still in time, Judas... Why do you not **want** to give your Master, Who is about to die, the great, the very great joy of knowing that you have come back to Good?»

«But can You still forgive me, Jesus?»

«And would I speak to you like this if I could not? How little you still know Me! I know you. I know that you are like one who is seized by a giant octopus. But *if you **wanted**, you could still **free** yourself.* Oh! *you would certainly suffer.* It would be painful to tear off those chains that torture and poison you. *But later, how much joy,* Judas! Are you afraid that you may not have enough strength to react against those who influence you? I can absolve you in advance of the sin of infringing the Passover rite... You are ill. Passover is not compulsory for sick people. No one is more sick than you are. You are like a leper. Lepers do not go up to Jerusalem, while they are such. You must realise, Judas, that *to appear before the Lord with an unclean spirit, such as you have, does not honour Him, but it offends Him.* First it is necessary...»

«Why do You not purify and cure me, then?» asks Judas, and he already sounds hard and indocile.

«I will not cure you! When a man is ill he seeks cure by himself, unless it is a child or a fool who are devoid of **will-power**...»

«Treat me as such. Treat me as a fool and see to it, without my being aware of it.»

«*It would not be just because you can use your **will-power**.* You know what is good and what is evil for you. And *My curing you would be of no avail without your **will** to remain cured.*»

«Give me such **will** as well.»

«Give you it? So should I **impose** a **good will** on you? And your **free will**? What would it become? What would your ego of a man, of a **free** creature be? *Dominated?*»

«As I am dominated by Satan, I may also be dominated by God!»

«How you hurt Me, Judas! You pierce My heart! But I forgive you what you do to Me... Dominated by Satan, you said. I did not mean such a dreadful thing...»

«But You were thinking of it because You know that it is true, and because You are aware of it, if it is true that You can read the hearts of men. If it is so, You know that I am no longer **free** to do what I like... He has seized me and...»

*«No. He approached you, tempting you, testing you, and you received him. There is no possession if at the beginning there is no assent to some satanic temptation. The snake introduces his head between the bars closely placed to defend hearts, but he would not be able to enter if man did not widen a passage to admire his alluring aspect and listen to and follow him... Only then man becomes dominated, possessed, because he **wants** it. God also darts the very kind lights of His paternal love from the heavens, and His lights penetrate us. Or rather: God, to Whom everything is possible, descends into the hearts of men. It is His right. Since man knows how to become a slave dominated by the Dreadful one, why does he not know how to become a servant of God, nay a son of God, and he drives away his Most Holy Father? Are you not replying to Me? Are you not telling Me why you **wanted** Satan and preferred him to God? And yet, you would still be in time to save yourself! You know that I am going to die. No one knows as well as you do... I do not refuse to die... I am going. I am going towards death because My death will be the Life for so many. Why do you not **want** to be one of them? Only for you, My friend, My poor sick friend, shall I die in vain?»*

«Your death will be of no use for so many, do not delude Yourself. You had better run away and live far from here, enjoying life and teaching Your doctrine, because it is a good one, but without sacrificing Yourself.»

«Teach My doctrine! What truth could I teach, if I did the opposite of what I teach? What Master should I be if I preached obedience to the will of God and I did not obey it, and love for men and I did not love them, to renounce flesh and the world and I loved both flesh and the honours of the world, not to give rise to scandals and I scandalised not only men, but also the angels, and so forth? Satan is speaking through you just now. As he spoke at Ephraim. As he spoke and acted many times through you, to upset Me. I have recognised all such actions of Satan, accomplished through you, and I did not hate you, I did not get tired of you, but I only felt sorry, infinitely sorry. Like a mother who watches the progress of an illness that will be the cause of her son's death, I have watched the progress of evil in you. Like a father who does not regret anything provided he can find the medicines for his sick son, I regretted nothing in order to save you, I overcame disgust, anger, bitterness, dejection... Like a desolate father and mother, disappointed in all earthly power, turn to Heaven to obtain the life of their son, so I have moaned and I still moan imploring a miracle that may save you, may save you, may save you on the brink of the abyss that is already collapsing under your feet. Judas, look at Me! Before long My Blood will be shed for the sins of men. Not one drop will be left in My veins. The clods

of earth, the grass, the garments of My persecutors and Mine... the wood, the iron, the ropes, the thorns of the nabaca... and the spirits awaiting salvation will drink of it... You alone do not **want** to drink it? I would give all this Blood of Mine for you only. You are My friend. *How willingly one dies for one's friend!* To save him! One says: "I shall die. But I shall continue to live in the friend to whom I gave life." Like a father, like a mother, who continue to live in their offspring after they have passed away. Judas, I implore you! I am not asking for anything else in this eve of My death. A convict is granted a last grace by his judges and also by his enemies, and his last wish is satisfied. *I ask you not to be damned. I do not ask so much Heaven as I ask you and your will...* Think of your mother, Judas. What will your mother be afterwards? And the name of your family? I appeal to your pride, which is as bold as ever, to defend you from dishonour. Do not disgrace yourself, Judas. Consider: years and ages will go by, kingdoms and empires will fall, the stars will lose their brightness, the configuration of the Earth will change, and you will always be Judas, as Cain is always Cain, if you persist in your sin. Time will come to an end, and only Paradise and Hell will remain. And in Paradise and in Hell, for the men raised from the dead and received forever with their souls and bodies where it is right for them to be, you will always be Judas, the cursed greatest culprit, if you do not mend your ways. *I will descend to free the spirits from Limbo, I will lead multitudes of them out of Purgatory, and you... I shall not be able to take you where I am ...* Judas, I am going to die, I am going happily, because the hour I have been awaiting for millennia has come: the hour to reconcile men to their Father. I shall not reconcile many of them. But *the number of those saved, whom I shall contemplate when dying, will console Me for the torture of dying in vain for so many.* But, I tell you, it will be dreadful to see you, My apostle and friend, among the latter. Do not give Me such a cruel pain!... *I want to save you, Judas.* Look. We are going down to the river. Tomorrow at dawn, when everybody is still sleeping, we will cross it, the two of us, and you will go to Bozrah, to Arbela, to Aera, wherever you wish. You know the houses of the disciples. At Bozrah look for Joachim and Mary, the woman I cured of leprosy. I will give you a note for them. I will say that a quiet rest in different air is necessary for your health. It is the truth, unfortunately, because your spirit is diseased and the air of Jerusalem would be lethal to you. But they will think that your body is ill. You will remain there until I come to take you away. I will see to your companions... But do not come to Jerusalem. See? I did not **want** the women to come, except the strongest ones among them, and those who being mothers are entitled to be near their sons.»

«Also mine?»

«No. Mary will not be in Jerusalem...»

«She is the mother of an apostle as well, and she has always honoured

You.»

«Yes. And she would be entitled like the others to be near Me, Whom she loves with perfect justice. But just because of that she will not be there. Because I told her not to come, and she knows how to obey.»

«Why is she not to be there? In what is she different from the mother of Your brothers and from the mother of Zebedee's sons?»

«You. And you know why I am saying this. But if you listen to Me, if you go to Bozrah, I will send word to your mother and will have her brought to you, as being so good, she may help you to recover. Believe Me, we are the only ones to love you thus, without limit. There are three who love you in Heaven: the Father, the Son, the Holy Spirit, Who have contemplated You and Who are awaiting your decision to make you the jewel of Redemption, the greatest prey snatched from the Abyss; and three on the Earth: your mother, My Mother and I. Make us happy, Judas! Both us in Heaven and us on the Earth, who love you with true love.»

«You have said it: only three love me; the others do not...»

«Not as we do. But they love you so much. Eliza defended you. The others were worried about you. When you are away from us, You are in everybody's heart and your name is on everybody's lips. *You are not aware of all the love that surrounds you. Your oppressor conceals it from you.* Believe My word.»

«I believe You. And I will try to please You. But I want to do it by myself. I went wrong by myself, by myself I must recover from evil.»

«*God only can do by Himself. Your thought is a thought of pride. In pride there is still Satan.* Be humble, Judas. Grasp this hand that is offered to you in a friendly way. Take shelter in this heart that opens to protect you. Here, with Me, Satan could do you no harm.»

«I have tried to be with You... I have descended lower and lower... It is useless!»

«Do not say that! *Do not say that! React against discouragement. God can do everything. Cling to God. Judas! Judas!*»

«Be quiet! Lest the others should hear...»

«And *you are worried about the others, but not about your spirit?* Poor Judas!...»

Jesus speaks no more. But He remains beside the apostle until the woman, who was a few metres ahead of them, goes into a house that appears in a thick olive-grove. Jesus then says to His disciple: «I will not sleep tonight. I will pray and wait for you... May God speak to your heart. Listen to Him... I will remain here, where I am now, to pray. Until dawn... Remember that.»

...

576. Towards Doco, The Meeting With The Young Rich Man.⁵¹

...⁵²

They part. Only the three Maries remain with Jesus: His Mother, Her sister-in-law Mary Clopas, and Mary Salome. And Jesus leaves the Jericho road and takes a secondary one that goes to Doco.

And He has not been long on it when from a caravan coming from I do not know where -- a rich caravan that certainly comes from afar, because the women are mounted on camels, closed in swaying palanquins fastened to the humped backs, and the men are riding fiery horses or other camels -- a young man departs and, making his camel kneel down, he slides from his saddle and goes towards Jesus. A servant, who has approached him, holds the animal by the reins.

The young man prostrates himself before Jesus, and after his deep salutation, he says to Him: «I am Philip of Canata, the son of true Israelites who have remained such. I was a disciple of Gamaliel until my father's death put me at the head of his business. I have heard You speak more than once. I am aware of Your deeds. I aspire to a better life to have the eternal one that You assure will be possessed by those who create Your Kingdom in themselves. So tell me, good Master, what shall I have to do to have eternal life?»

«Why do you call Me good? God alone is good.»

«You are the Son of God, as good as Your Father. Oh! tell me what I must do.»

«*To enter eternal life observe the commandments.*»

«Which, my Lord? The ancient ones or Yours?»

«The ancient ones already contain Mine, Mine do not alter the ancient ones. They are always the same: *worship the Only true God and respect the laws of cult, do not kill, do not steal, do not commit adultery, do not bring false witness, honour your father and mother, do not injure your neighbour but love him as you love yourself. By doing so you will have eternal life.*»

«Master, I have observed all those commandments since my childhood»

Jesus casts a loving glance at him and kindly asks: «And do you think they are not yet sufficient?»

«No, Master. The Kingdom of God is a great thing in us and in the other life. God Who gives Himself to us is an infinite gift. I feel that what is our

⁵¹ Gospel, Vol. 9, March 7, 1947, p. 220 (574. Poem, Vol. 5, p. 287)

⁵² Various peoples approach Jesus in the vision and converse with Him. Only the conversation with the rich man is recited.

duty is very little compared with the All Infinite Perfect Being Who gives Himself to us, and I think that we should obtain Him by means of things that are greater than those commanded, in order not to be damned and be agreeable to Him.»

«You are right. *To be perfect you still lack one thing. If you **want** to be as perfect as our Father in Heaven **wants**, go, sell everything you have and give it to the poor,* and in Heaven you will have a treasure that will make you loved by the Father Who has given His Treasure to the poor of the Earth. *Then come and follow Me.*»

The young man becomes sad and pensive. He then stands up and says: «I will remember Your advice...» and he goes away sadly.

Judas smiles ironically and whispers: «I am not the only one who loves money!»

Jesus turns round and looks at him... then He looks at the other eleven faces around Him and says with a sigh: «How difficult it is for a rich man to enter the Kingdom of Heaven, the gate of which is narrow, and the way is steep, and those who are laden with the bulky weights of riches cannot go along it and enter! To enter up there only the immaterial treasures of virtue are required and one must be able to part with everything that is attachment to the things of the world and to vanity.» Jesus is very sad...

The apostles look stealthily at one another...

Jesus, looking at the caravan of the young rich man move away, says: «I solemnly tell you that *it is easier for a camel to pass through the eye of a needle than for a rich man to enter the Kingdom of God.*»

«Who can be saved, then? Poverty often makes one sin, through envy and lack of respect for other people's property, and through lack of confidence in Providence... Riches are an obstacle to perfection... So? Who can be saved?»

Jesus looks at them and says: «What is impossible for men, is possible for God, because everything is possible for God. It is sufficient for man to help his Lord with his **good will**. And it is **good will** to take the advice given and strive to achieve freedom from riches. To achieve complete **freedom**, in order to follow God. Because *this is the true **freedom** of man: to follow the voices that God whispers to his heart, and His commandments, not to be the slave of himself, or of the world, or of respect of public opinion, and consequently not to be the slave of Satan.* To make use of the wonderful **free will** that God gave man to **wish** Good only and **freely**, and thus attain the very bright, free and blissful eternal life. *Man must not be slave even of his own life, if to gratify it he must resist God. I said to you: "He who loses his life for My sake and to serve God will save it forever."*»

«Well! We have left everything to follow You, even what was lawful. So what about us? Shall we enter Your Kingdom?» asks Peter.

«I tell you solemnly that those who have followed Me thus and those who follow Me -- because there is always time to make amends for laziness and sins committed so far, there is always time while man is on the Earth and has days in front of him during which he can redress wrongs done -- those will be with Me in My Kingdom. I tell you solemnly that you, who have followed Me in the regeneration, will sit on thrones to judge the tribes of the Earth with the Son of man Who will be sitting on the throne of His glory. And once again I tell you solemnly that there is no one who in My Name has left house, fields, father, mother, brothers, wife, sons and sisters to propagate the Gospel and continue My work, who will not receive one hundredfold in this present time and eternal life in the world to come.»

«But if we lose everything how can we centuplicate [*multiply by one hundred fold*] what we have?» asks Judas of Kerioth.

«I repeat: what is impossible for men is possible for God. *And God will give one hundredfold of spiritual joy to those who from men of the world became sons of God, that is spiritual men.* They will enjoy real happiness, both here and beyond the Earth. And I also say to you that not all those who seem to be the first, and ought to be the first having received more than everybody, will be such. And not all those who seem to be the last, and even less than the last, as they do not appear to be My disciples or to belong to the chosen People, will be the last. *Truly, many who were first will become last, and many who were last, least, will become first...* But there is Doco over there. Go ahead all of you, except Judas of Kerioth and Simon Zealot. Go and announce Me to those who may need Me.»

And Jesus with the two apostles He held back waits for the three Maries, who are following them at a few meters' distance.

600. The Passover Supper.⁵³

...⁵⁴

The suffering of Maundy Thursday is beginning.

The apostles, there are ten of them, are bustling about preparing the Supper-room.

Judas, who has climbed on the table, is watching whether there is oil in all the lamps of the big chandelier that looks like the corolla of a double fuchsia, because its stem is surrounded by five lamps in small vessels similar to petals, and under them, there is another circle or crown of small flames, and finally, there are three thin lamps hanging from tiny chains resembling the pistils of the

⁵³ Gospel, Vol. 9, March 9, 1945, p. 476 (598. The Poem,,,. Vol. 5, p. 492)

⁵⁴ The apostles arrival at the supper-room and their discussion is recited. The rest is omitted.

bright flower. He then jumps down on the floor and helps Andrew to lay the tableware in an artistic style on the table, on which a very fine table-cloth has been spread.

I hear Andrew say: «What a wonderful linen tablecloth!» And the Iscariot says: «One of Lazarus' best ones. Martha insisted in bringing it.»

«And what about these chalices and these amphorae?» remarks Thomas, who has poured some wine into the precious amphorae and is admiring them, looking at himself in their slim bellies, and he caresses the chiselled handles with the eye of a connoisseur.

«Phew! I wonder how much they are worth!» exclaims Judas Iscariot.

«It is worked by hammer. My father would go mad for it. Silver and gold-foils are shaped easily when heated. But done with such craft... Everything can be spoiled in a moment. One wrong blow is enough. It takes strength and a light hand at the same time. See the handles? They have been shaped out of the block. They are not soldered. Things for rich people... Just consider that all the filings and cast-off parts are lost. I don't know whether you understand me.»

«Phew! I understand you very well. In short, it is like sculpture.»

«Exactly.»

They all admire and then go back to their work. Some arrange the seats, some prepare the sideboards.

Peter and Simon come in together.

«Oh! You have come at last! Where have you been again? After you came with the Master and us, you ran away again» says the Iscariot.

«We had another errand before supper-time» replies Simon briefly.

«Are you suffering from depression?»

«I think there is every reason to be so, considering what we have heard these past days, and from those lips that we have never found to be false.»

«And with that stench of... Well, be quiet, Peter» grumbles Peter between his teeth.

«And you as well!... You seem to have gone mad for some time. Your face is like that of a wild rabbit that realises it is being chased by a jackal» replies Judas Iscariot.

«And your face is like the snout of a weasel. You have not been very handsome either, these last few days. You look in such a way... You are even cross-eyed... What do you expect or do you hope to see? You seem to be self-confident, you want to appear so, but you look like one who is afraid» retorts Peter.

«Oh! With regard to being afraid!... You are not a hero either!»

«None of us is, Judas. You have the name of the Maccabee, but you are not such. I, with my name, say “God grants graces,” but I swear to you that I tremble like a man who knows that he brings mischance and above all that he has lost God's favour. Simon of Jonah, renamed “the stone,” is now as soft as

wax near a fire. He no longer gets the weather-gauge of his own **free-will**. And yet I have never seen him frightened in the most violent storms! Matthew, Bart and Philip look like sleep-walkers. My brother and Andrew do nothing but sigh. The two cousins, who are grieved because of their family ties and of their love for the Master, look at them. They already look like old men. Thomas has lost his cheerfulness. And Simon seems to have become again the exhausted leper of three years ago, so much is he worn out by grief, I would say that he is worn away, deathly pale, dejected» John replies to him.

«Yes. He has influenced us all with His melancholy» remarks the Iscariot.

«My cousin Jesus, my Master and Lord and yours, is and is not melancholy. If you mean, by that word, that He is sad because He is being excessively grieved by the whole of Israel, as we are aware, and because of the other hidden sorrow that He alone sees, I say to you: "You are right." But if you use that word to say that He is mad, I forbid you to do so» says James of Alphaeus.

«And is a fixed melancholy idea not madness? I have studied also profane matters and I know. He has given too much of Himself. Now He is mentally tired.»

«Which means insane. Is that right?» asks the other cousin Judas, who is apparently calm.

«Exactly! How right was your father, a man of blessed memory, whom you resemble so much in justice and wisdom! Jesus, the sad destiny of an illustrious family now too old and struck by psychic senility, has always had a disposition to this illness. Mild at first, then more and more aggressive. You have seen how He attacked Pharisees and scribes, Sadducees and Herodians. He has made His life impossible, like a road strewn with quartz splinters. And He spread them Himself. We... we have loved Him so much that our love veiled our eyes. But those who did not love Him in an idolatrous manner -- your father, your brother Joseph and at first also Simon -- saw right... When we heard their words we should have opened our eyes. Instead we were all enticed by His meek charm of a sick person. And now... Who knows!»

Judas Thaddeus, who is as tall as the Iscariot, and is standing just in front of him and seems to be listening to him peacefully, has an outburst of rage and, with a mighty backhanded blow, knocks Judas down with his back on one of the seats, and with anger repressed in his voice, bending over the face of the coward who does not react, as he is probably afraid that Thaddeus may be aware of his crime, he whispers: «This is for His insanity, you reptile! And only because He is in the other room, and this is Passover evening, I will not strangle you. But remember this, and remember it carefully! If any evil befalls Him, and He is not there to check my strength, no one will save you. The halter is as good as round your neck, and these strong honest hands of mine, the hands of a Gal-

ilean artisan and of a descendant of Goliath's slinger, will do the job for you. Get up, you spineless debauchee! And watch how you behave.»

Judas stands up, he is livid, but does not react in the least. And, what amazes me, no one reacts to the new gesture of Thaddeus. On the contrary!... It is obvious that they all approve of it.

The room has just become calm again when Jesus come in. He appears on the threshold of the little door, through which His tall person can just pass, He sets foot on the small landing, and with His meek sad smile He says, opening His arms: «Peace be with You.» His voice is tired, like that of one who is languishing physically and morally.

605. Judas Iscariot's Desperation And Suicide. If He Had Repented, He Could Still Be Saved.⁵⁵

...⁵⁶

Jesus says:

«Dreadful, but not useless. Too many people think that Judas did something of little importance. Some even go to the extent of saying that he is well deserving, because Redemption would not have taken place without him, and that he is therefore justified in the eyes of God.

I solemnly tell you that, if Hell did not already exist and was not perfect in its torments, it would have been created even more dreadful and eternal for Judas, because of all sinners and damned souls, he is the most damned and the biggest sinner, and throughout eternity there will be no mitigation of his sentence.

*Remorse could have also saved him, if he had turned remorse into repentance. But he would not repent and, to the first crime of betrayal, still compatible because of the great mercy that is My loving weakness, he added blasphemy, resistance to the voices of Grace, that still **wanted** to speak to him through recollections, through terrors, through My Blood and My mantle, through My glances, through the traces of the institution of the Eucharist, through the words of My Mother. He resisted everything. He **wanted** to resist. As he had **wanted** to betray. As he **wanted** to curse. As he **wanted** to commit suicide.*

*It is one's **will** that matters in things. Both in good and in evil. When one falls without the **will** to follow, I forgive.*

Consider Peter. He denied Me. Why? Not even he knew why. Was Peter a coward? No. My Peter was not cowardly. Facing the cohort and the guards

⁵⁵ Gospel, Vol. 10, March 31, 1944, p. 87 (601. Poem, Vol. 5, p. 580)

⁵⁶ The vision is omitted. Only the first of Jesus' dictations is recited.

of the Temple he had dared to wound Malcus to defend Me, risking his own life thereby. He then ran away, without the will to do so. Then he denied Me, without the will to do it. Later he did remain and proceed on the bloody way of the Cross, on My Way, until he reached death on a cross. And then he bore witness to Me very efficiently, to the point of being killed because of his fearless faith. *I defend My Peter. His bewilderment was the last one of his human nature.* But his spiritual will was not present at that moment. Dulled by the weight of his humanity, it was asleep. When it awoke, it did not want to remain in sin, but it wanted to be perfect. I forgave him at once.

Judas did not want. You say that he seemed mad and hydrophobic. He was so through satanic fury. His terror in seeing the dog, a rare animal particularly in Jerusalem, was a consequence of the fact that, from time immemorial, that form was attributed to Satan to appear to men. In books of magic it is stated that one of the forms preferred by Satan to appear to men is that of a mysterious dog or cat or billy-goat. Judas, already a prey to terror brought about by his crime, being convinced that he belonged to Satan because of his crime, saw Satan in that stray animal.

He who is guilty, sees shadows of fear in everything. It is his conscience that creates them. Then Satan instigates such shadows, which might still bring a heart to repent, and turns them into horrible ghosts that lead to despair. *And despair leads to the last crime: suicide.* What is the use of throwing away the price of the betrayal, when such deprivation is only the fruit of wrath and is not corroborated by a righteous will of repentance? *Only in such case the act of divesting oneself of the fruits of evil deeds becomes meritorious.* But he did not do that. A useless sacrifice.

My Mother, and She was Grace that was speaking and My Treasurer that was granting forgiveness in My name, said to him: “Repent, Judas. He forgives...” *Oh! I would have forgiven him! If he had only thrown himself at the feet of My Mother saying: “Mercy!”* She, the Merciful Mother, would have picked him up as a wounded man, and on his satanic wounds, through which the Enemy had imbued him with the Crime, She would have shed Her tears that save and She would have brought him to Me, to the foot of the Cross, holding him by the hand, so that Satan might not snatch him and the disciples might not strike him. *She would have brought him so that My Blood might fall first of all on him, the greatest of all sinners.* And She would have been the admirable Priestess on Her altar, between Purity and Guilt, because She is the Mother of virgins and saints, *but She is also the Mother of sinners.*

But he did not want. Meditate on the power of free will, of which you are the absolute arbiters. *Through it you can have Heaven or Hell.* Meditate on what persisting in sin means.

The Crucified, He Who is holding His arms stretched out and nailed, to tell you that He loves you, and that He does not want and cannot strike you,

because He loves you, and prefers to deprive Himself of the possibility of embracing you, His only sorrow in His being nailed to the cross, rather than have the freedom to punish you. Christ Crucified, the object of divine hope for those who repent and **want** to abandon sin, becomes for the unrepentant the object of such horror that makes them curse and be violent against themselves. They become the murderers of their spirits and bodies through their persistence in sin. And the sight of the Meek Saviour, Who allowed Himself to be sacrificed in the hope of saving them, takes the appearance of a horrifying ghost.

Mary, you complained of this vision. But, My dear daughter, this is the Friday of Passion Week. You must suffer. To the sufferings you endure because of Mary's sufferings and Mine, you must add your own, *caused by the bitterness in seeing sinners remain sinners. That was our suffering. It must be yours.* Mary suffered, and still suffers, because of that, as She suffered because of My tortures. So you must suffer that. Rest now. In three hours' time you will be completely Mine and Mary's. I bless you, sweet little violet of My passion and passion-flower of Mary.»

641. Peter Celebrates The Eucharist Sacrament In A Meeting Of The First Christians.⁵⁷

Conclusion of the Work, that is: From the Pentecost to the Assumption of the Blessed Virgin Mary. 1st episode (3-6-1944). Peter, no longer a coarse fisherman, in his new capacity of Pontiff.

It is one of the very first meetings of Christians, in the days immediately after Pentecost.

The twelve apostles are once again twelve, because Matthias, already elected in the place of the traitor, is among them. And the fact that all twelve are there proves that they had not yet parted to go and evangelize, according to the order of the Master. So it must have been Pentecost only a short time ago, and the persecutions of the Sanhedrin against the servants of Jesus Christ have not yet begun. Because if they had begun, they would not celebrate with so much calm, and without taking any precautions, in a house even too well known to those of the Temple, that is in the house of the Supper room, and exactly in the room where the Last Supper was consumed, the Eucharist was instituted, and the true and total betrayal as well as the Redemption began.

The large room, however, has undergone a modification, necessary for its new function as a church, and required by the number of the believers. The large table is no longer near the wall of the little staircase, but it is near, or rather

⁵⁷ Gospel, Vol. 10, June 3, 1944, p. 468 (637. Poem, Vol. 5, p. 886)

against the wall facing it, so that even those who cannot go into the Supper room, already crowded with people -- in the Supper room, the first church of the Christian world -- can see what is happening there, thronging the entrance corridor, near the little door, completely open, that admits to the room.

In the room there are men and women of all ages. In a group of women, near the large table, but in a corner, there is Mary, the Mother, surrounded by Martha and Mary of Lazarus, by Nike, Eliza, Mary of Alphaeus, Salome, Johanna of Chuza, in short, by many of the women disciples, both Jewish and not Jewish, whom Jesus had cured, comforted, evangelized, and who had become sheep of His fold. Among the men there are Nicodemus, Lazarus, Joseph of Arimathea, a large number of disciples, among whom there are Stephen, Hermas, the shepherds, Elisha the son of the leader of the synagogue of Engedi, and many more. There is also Longinus, not in his military uniform, but as if he were an ordinary citizen, with a long plain greyish tunic. Then many more, who have certainly entered the flock of Christ after Pentecost and the first evangelization of the Twelve.

Peter speaks also now, evangelizing and teaching the people present. He speaks once again of the Last Supper. Again, because from his words it is clear that he has already spoken of it.

He says: «I tell you once again» and he stresses these words very much «of this Supper in which, before being sacrificed by men, Jesus the Nazarene, as He was called, Jesus Christ, the Son of God and our Saviour, as He is to be called and believed with all our hearts and minds, because our salvation is in this faith, sacrificed Himself of His own **free will**, and out of excess of love, giving Himself in Food and Drink to men and saying to us, His servants and continuators: “Do this in memory of Me.” And that is what we do. But, o men, as we, His witnesses, believe that in the Bread and in the Wine, offered and blessed, as He did, in His memory and out of obedience to His divine order, there is His Most Holy Body and His Most Holy Blood, that Body and that Blood that are of a God, of the Son of the Most High God, and that they have been crucified and shed for the sake and the lives of men, so you also, all of you, who have come to be part of the true, new, immortal Church, predicted by the Prophets and founded by the Christ, must believe it. Believe and bless the Lord Who to us -- His crucifiers, if not materially, certainly morally and spiritually, because of our weakness in serving Him, because of our dullness in understanding Him, because of our cowardice in abandoning Him, running away in His supreme hour, in our, no, in my personal betrayal of a man fearful and cowardly to the extent of disowning and denying Him and denying that I was His disciple, and more than that, the first among His servants (and large tears stream down Peter's face) shortly before the first hour, there, in the Court of the Temple -- believe and bless, I was saying, the Lord, Who leaves this eternal sign of forgiveness to us. Believe and bless the Lord, Who allows those, who did not know

Him when He was the Nazarene, to know Him now that He is the Word Incarnate reunited to His Father. Come and take it. He said: "He who eats My Flesh and drinks My Blood will have eternal Life." And we did not understand then (and Peter weeps again). We did not understand because we were slow in understanding. But now the Holy Spirit has brightened our intelligence, has fortified our faith, has infused charity into us, and we understand. And in the name of the Most High God, of the God of Abraham, of Jacob, of Moses, in the most high name of the God Who spoke to Isaiah, to Jeremiah, to Ezekiel, to Daniel and to the other Prophets, we swear to you that this is the truth and we beseech you to believe, so that you may have eternal Life.»

Peter is full of stateliness while speaking. There is no longer anything in him of the rather coarse fisherman of not long ago. He has climbed on a stool to speak and to be seen and heard better, because, small as he is, if he had remained standing on the floor of the room, he could not have been seen by those farther away, whereas he wants to dominate the crowd. He speaks moderately, in an appropriate voice, with the gestures of a true orator. His eyes, always expressive, are now more eloquent than ever. Love, faith, authority, contrition, everything shines through his eyes anticipating and reinforcing his words.

He has finished speaking now. He comes down from the stool and passes behind the large table, in the space between the table and the wall, and waits.

...⁵⁸

643. The Blessed Virgin And John In The Places Of The Passion.⁵⁹

It is dawn. A clear summer dawn. Mary, with faithful John, leaves the little house at Gethsemane and walks quickly through the silent desert olive-grove. Only the singing of some birds and the chirping of nestlings break the deep silence of the place.

Mary without any hesitation directs Her steps towards the rock of the Agony. She kneels against it, She kisses where some thin fissures in the rock still show rusty-red traces of Jesus' Blood, that penetrated into the fissures and coagulated there, She caresses them, as if She were still caressing Her Son or part of Him. John, standing behind Her, watches Her and weeps silently, wiping his eyes quickly when Mary makes the gesture of standing up, he even helps Her to do so, and he does it with so much love, veneration and compassion.

Mary now goes down to the open area where Jesus was captured. Also there She kneels down and She bends to kiss the earth, after asking John: «Is

⁵⁸ *The supper-room was repurposed. All but Peter's opening remarks are omitted.*

⁵⁹ *Gospel, Vol. 10, September 8, 1951, p. 480 (639. Poem, Vol. 5, p. 896)*

this exactly the place of the horrible ill-famed kiss, that contaminated this place even more than the filthy corrupting conversation of the Serpent with Eve disgraced the earthly Paradise?» She then stands up saying: «But I am not Eve. I am the Woman of the Ave. I turned things upside down. Eve threw what belonged to Heaven into the filthy mud. I have accepted everything: incomprehension, criticism, suspicion, sorrow -- how many sorrows and of how many kinds, before the supreme grief -- to remove from the filthy mud what Eve and Adam had thrown into it, and elevate it again towards Heaven. The demon was not able to speak to Me, although he tried to, as he tried with My Son, to destroy the redemption plan definitively. He was not able to speak to Me, because I closed My ears to his voice and My eyes to his sight, and above all I closed My heart and My spirit against every attack of what is not holy and pure. My limpid ego, but which, like a pure diamond, can not be scratched, opened only to the announcing Angel. My ears listened only to that spiritual voice, and so I repaired and rebuilt what Eve had damaged and destroyed. I am the Woman of the Ave and of the Fiat. I restored the order upset by Eve. And now I can remove and wash with My kiss and My tears the impression of that cursed kiss and of that contamination. The greatest of all of them, because it was done not by a creature to a creature, but by a creature to his Master and Friend, to his Creator and God.»

She then goes towards the gate, which John opens. They come out together from Gethsemane, they go down to the Kidron, they cross the little bridge, and there also Mary kneels down to kiss the rustic parapet of the bridge, on the spot where Her Son fell on it. She says: «Every place where He suffered supreme sorrows and abuse is sacred to Me. I should like to have everything in My little house. But it is not possible to have everything!»

She sighs and then says: «Let us go on quickly, before people get about.» And She takes to the road again with John.

She does not go into town. They go along the Hinnom valley and the caves where the lepers live. She raises Her eyes towards those caverns of sorrow. She gives John a nod and he at once lays on a rock some foodstuffs that he had in a bag, uttering a cry at the same time to call them. Some lepers look out and come towards the rock thanking them. But none of them ask to be cured. Mary notices it and says: «They know that He is no longer here and shocked as they are at His horrible Death, they can no longer have faith in Him and in His disciples. Twice unhappy! Twice lepers! Twice? No, even more, completely unhappy, lepers, dead! Both on the Earth and in the next world.»

«Shall I try and speak to them, Mother?»

«It is useless! Peter, Judas of Alphaeus, Simon Zealot have tried... And they derided them. Mary of Lazarus came, as she always assists them in memory of Jesus, and she was derided as well. Lazarus also went, with Joseph and Nicodemus, to convince them that He was the Christ, telling them of his resurrection worked by Jesus, after being for four days in the sepulchre, and of that of the

Man-God, through His own power, and of His Ascension. It was all to no avail. They replied: "Lies. Those who know the truth say that they are lies."»

«And they are certainly the Pharisees and the priests. They are the ones who are working to destroy faith in Him. I am sure it is they!»

«It may be, John. *It is certain that the lepers who were not converted before, in the face of Jesus' miracles, will not be converted any more. No more. A sign and symbol of all those who, throughout ages, will not be converted to the Christ, and by their free will, will be lepers of sin, dead to the Grace, which is Life, the symbol of all those for whom He died in vain... And in that manner!...*» and She weeps, quietly, without sobbing, but with a real flood of tears.

John takes Her by the arm when Mary, to conceal Her tears from some passers-by who are watching Her, covers Her face with Her veil. John, while leading Her lovingly, says to Her: «It is not possible for Your tears, for Your prayers, for Your, even more, for Your and Jesus' love for all men -- Yours, because Yours is active, as active, perfectly active as Jesus' glorious in Heaven, and Your sorrow, because of the deafness of men, and His, because of the obstinate sinning of too many people -- not to yield fruit. Have hope, Mother! Men have given You and will still give You much sorrow, but they will also give You love and joy. Who will not love You, when he hears about You? Now here You are not known, the world is unacquainted with You. But when the Earth knows, because it has become Christian, how much love will come to You! I am sure, o holy Mother.»

Golgotha is now close at hand, and Joseph's kitchen garden is even closer. When they reach the latter, Mary does not go in. She goes to Golgotha first. And in the places where particular episodes took place during the Passion, that is, in the places of His falls, of His meeting with Nike and with Her as well, She kneels down and kisses the ground.

When She arrives at the summit, Her kisses become more frequent at the place of the Crucifixion. Kisses and tears, the former almost convulsive, the latter calm, but as thick as rain, fall on the yellowish earth wetting it and making its yellowish colour darker.

A little plant has come up just where the earth was moved to plant the cross there, a humble wild little plant, with heart-shaped leaves and little flowers as red as rubies. Mary looks at it, She becomes pensive, then She removes it delicately from the soil with a little loose earth, She lays it in the hem of Her mantle, saying to John: «I will put it in a vase. It looks like His blood, and it has come up in the earth made red by His Blood. It is certainly a seed carried by the whirlwind of that day, it came from who knows where and fell there who knows why, to take root in the dust fertilised by that Blood. I wish it were so for all the souls! Why is the majority of them more reluctant than the arid and cursed earth of Golgotha, the place of torture for highwaymen and killers, and of the decide of a whole people? Cursed? No. He has sanctified this dust. Cursed by God are

those who turned this hill into the place of the most horrible, unjust, sacrilegious crime that will ever be on the Earth.» Now Her sobs are joined to Her tears.

John embraces Her shoulders with his arm, to make Her feel all his love, and he convinces Her to leave that place, which is too sorrowful for Her.

They go down to the foot of the hill again. They go into Joseph's kitchen garden. The Sepulchre shows its inside with a wide opening, no longer closed by the stone, which is still lying overturned on the ground among the grass. It is empty inside. All traces of the Deposition and of the Resurrection have disappeared. It looks like a sepulchre that has never been used.

Mary kisses the stone of the unction, She casts loving glances at the walls. Then She asks John: «Tell Me once again how you found things here, when you came here with Peter at dawn of the Resurrection.»

And John, moving here and there, outside and inside the Sepulchre, describes how the things were and what he and Peter did, and he ends by saying: «We should have collected the linens. But we were so upset by all the events of those days, that we did not think about it. When we came back here, the linens were no longer here.»

«Those of the Temple must have taken them, to desecrate them» says Mary interrupting him and weeping. And She concludes: «Not even Mary of Magdala thought that they should have been taken away to be given to Me. She was too upset as well.»

«The Temple? No. I think that Joseph has taken them.»

«He would have told Me... Oh! Jesus' enemies must have taken them for a last insult!» says Mary moaning.

«Do not weep, do not suffer any more. He is now in His glory. In infinite perfect love. Hatred and insults can no longer touch Him.»

«That is true. But those linens...»

«They would be the cause of sorrow to You, as is the first Shroud, that You have not the strength to spread out, because besides the traces of His Blood, there are those of the filthy things thrown on that Most Holy Body.»

«That shroud, yes. But these linens, no. They absorbed what trickled from Him when He no longer suffered... Oh! you cannot understand!»

«I see, Mother. But I did not think that You, Who are certainly not separated from Him God, as we are, and even more are the simple believers in Him, felt so strong the desire, even more, the need to have something of Him, the tortured Man. Forgive my stupidity. Come... We will come back here again. Let us go now, because the sun is rising more and more, it is strong, and long is the road we have to take in order to avoid the town.»

They come out of the Sepulchre, and then of the kitchen garden, and along the same road by which they came, they go back to Gethsemane. Mary walks quickly and silently, all enveloped in Her mantle. She has only a sensation of disgust and horror when She passes near the olive-grove where Judas hanged

himself and near the country house of Caiaphas, and She whispers: «Here he completed his damnation of an unrepentant soul in despair, and there he finalised the deal.»

Part II: From Maria Valtorta's Other Works

The Demons Aping God's Angels. The True Knowledge Of Christianity. The Seven Last Plagues. The Earth As Babylon Among Numerous Worlds.⁶⁰

...⁶¹

There is still more to be said, however.

Jesus says:

"Before closing this cycle there is something to be said about the two resurrections.

"The first begins when the soul separates from the body and appears before Me in the individual judgment. But it is only a partial resurrection. Rather than a resurrection, it could be called the *liberation* of the spirit from the sheath of the flesh and the spirit's *waiting* to rejoin the flesh so as to reconstitute the living temple created by the Father, the temple of man created in the image and likeness of God.

"A work in which one part is missing is incomplete and thus imperfect. Man as a work, perfect in his creation, is incomplete and imperfect if not joined together again in his different parts. Destined to the Kingdom of light or the dwelling of darkness, men must eternally be in one or the other with their perfection as flesh and spirit.

"The *first and second* resurrection are thus spoken of. But observe.

"The one who has killed his spirit with an earthly life of sin comes to Me, in the particular judgment, with a spirit that is already dead. The final resurrection will cause *his flesh to take on again the weight of the spirit so as to die with it completely*. Whereas the one who has overcome the flesh in earthly life comes to Me, in the particular judgment, with an *alive* spirit that, on entering Paradise, increases his *mode of living*.

"Those being purged are also 'alive.' Sick, but alive. When healing is obtained in expiation, they will enter the place which is Life. In the final resurrection their spirits, alive with my Life, to which they will be indissolubly united, *will take on the flesh again to make it glorious and live with it totally, just as I live with it*.

⁶⁰ NB43, August 22, 1943, p. 258

⁶¹ All but Jesus' last comments on the two resurrections is omitted.

“That’s why the *first and second death* are spoken of and, consequently, the *first and second resurrection*. Man must arrive at this eternal possession of the Light -- for in Paradise you possess God, and God is Light -- by his own will, *as by his own will he wanted to lose the Light and Paradise*. I give you help, but the will must be yours.

“I am faithful. I have created you free, and I leave you free. And if you consider how worthy of admiration this respect by God for man’s free will is, you can understand *how right and proper it would be for you not to abuse it by doing evil therewith*, and how right and proper to maintain your respect for, gratitude towards, and love of the Lord God.

“To those who have not acted dishonestly I say, ‘Your dwelling in Heaven is ready, and I ardently desire that you should be in my Blessedness.’”

Loss Of Freedom Under Satanic Dominion.⁶²

Jesus says:

“*The believer identifies with his god, and the child, with his parent*. It is not mistaken, then, to say regarding the forerunners of Satan what Isaiah says in the fourteenth chapter, verses twelve to fifteen.

“Haven’t those whom I call the forerunners of the Evil One wanted to emulate their master and father in the attempt at proclaiming themselves to be gods and in oppressing the throngs? Haven’t they spoken of God with a shameful condescension, almost as if the supergods were them? Haven’t they arrogated to themselves the right to dominate what is most sacred, what even God respects in man? Not only have they taken the liberty of granting or withdrawing permission to live, but even permission to think.

“The thought which I have given to man and which is free -- for everything God has given you is free from any impositions whatsoever and would have been freer, since not even the flesh would have placed obstacles for that freedom, if the flesh had first remained free from the slavery of sin -- thought is oppressed by this supergod of slime and horror. They do not demand obedience to holy laws of love as I lovingly command you without forcing you to follow that command. They impose cruel obligations which enslave you worse than oxen with their necks oppressed by the yoke and with their noses offended by the constricting ring. They impose them on your whole being, and not one of your three forms -- physical, moral, and spiritual -- are exempt from this slavery.

“Yes, even the spiritual one. The octopuses of the Evil One holding sway penetrate and extend even towards your spirits and, as they please, will or do not will that the spirit should turn to God or his Law. Their acrimony as

⁶² NB43, November 19, 1943, p. 493

children of Satan explodes in fierce persecutions. But even when, casting aside the human mask concealing their heads as infernal snakes, they do not arrive at the major persecutions, it is the subtle forms of craftiness, the crumbling of the edifice of Faith, and the ways of life aimed at substituting paganism for religion that envelope your spirits to strangle them.

“And you do not always have the strength to remain faithful, for your spirits are not nourished with love and the Gospel. You bend before forms of human slavery -- you that deem it unworthy of man to obey the commandments of God. And, because of a man or several men, you lose the most beautiful gift of God: **‘free will.’** You are marionettes moved by one or more men. In this life and beyond, you could have been free men in the kingdom of God, your Father.

“Draw away, separate yourselves from the laws of the Beast, and disassociate yourselves from him while you can. His destiny is already marked out. When God’s scythe cuts away the parts of the Beast which are torturing the Earth and which constitute the precursors of the Unity of Evil which will rock the Earth, act so as to be very far from the ones plunging into the oven of the abyss as putrid members of this horrible manifestation.

“Babylon, which is now rising and will have its apogee in ruling, will be succeeded one day by a holy Jerusalem. Act so that on that day and on the unending Day the mark of the powerful in Babylon, of the lesser Lucifers, and of the forms of filiation and excrescence of Satan will not be upon you, but the holy, unmistakable, glorious sign of the Son of God.”

Satan’s Snares For The Saints⁶³

In response to certain reflections by me, Jesus says:

“Lucifer is very intelligent, in addition to being astute. He uses astuteness to lay snares, but uses intelligence to consider if and when and how he can cause Me affliction and ruin a creature. Believe, too, that he never wastes his time to no purpose.

“Consequently, since, though he is omnipresent on earth, he has so much to do among the many men inhabiting the globe and, though man’s limited attention and scanty desire for good make Lucifer’s power truly great -- nearly an omnipotence over creatures -- he must, I tell you, calculate his time carefully and not waste an instant to work to his profit. His iniquitous profit, which consists of stuffing his infernal coffers with treasures stolen from God -- souls.

“He is truly a tireless worker. Above, the Tireless One works good for you. Below, the tireless one works evil for you. And in truth I tell you that he is more fortunate than God. His conquests are more numerous than mine. But, as

⁶³ NB44, September 19, 1945, p. 561

you can well understand from the introduction, in being astute, intelligent, and busy, he cannot afford to occupy himself with everyone to the same degree. And he does not.

“Oh, in his evil he is an ascetic regarding the idea he pursues, entirely devoted to it, and he does not get distracted or consent to compromises, weariness, or postponements! If only you, men, were in good what Satan is in evil! But you are not.

“Lucifer, as a creature moves towards intelligence, pays very little attention to him at first, limiting himself to observing him and sizing him up as a probable future goat in his infernal flock. As a creature acquires the ability to will and to think -- that is, beyond seven years of age -- he increases his attention and begins his teaching.

“The angelic ministry instructs and leads spirits with words of light. The Satanic ministry instructs and instigates spirits with words of darkness. It is a never-ending struggle. One will be the winner, and the other, the loser. The angel of light and the angel of darkness battle around a spirit until the final mortal hour, each trying to tear the prey away from the other, so that the former may hand it back to the Lord, in the light, after having kept it under protection throughout the earthly day and the latter can drag it off with him into darkness if his was the last victory.

“Between the two who battle, however, there is a third one, who, at heart, is the most important personage. There is the man the two are battling over. Man, free to follow his will and endowed with intelligence and reason, furnished with the incalculable power of Grace, which Baptism has restored to him and the Sacraments maintain and increase.

“Grace, as you know⁶⁴, is the union of the soul with God. It should thus give you so much strength as to make you impregnable and incorruptible in the face of Satan’s snares and corruption, for union with God ought to make you demigods. But to remain as such one must want to. One must say to Satan and to oneself, ‘I belong to God and want to belong only to God.’ Obedience to the precepts and counsels, then; a continuous effort to follow and pursue and conquer good, and an evergreater good, then; absolute faithfulness and constant vigilance, then; and heroism to overcome oneself and the exterior in the seductions of threefold concupiscence and its multiple faces, then.

“Few, very few, too few are able to do these things. And so? And so Satan pays little attention to these, so easy to capture whenever one wants and so slow to flee when they have been taken. He does as the cat does with the mouse. He takes them, throttles them a bit, stuns them, and then leaves them, limiting himself to giving them another clawing and another bite if they show

⁶⁴ As in the texts on June 7, 1943. Cf. The Notebooks. 1943

signs of attempting a timid escape. Nothing more. He knows they are 'his' and doesn't waste much time on them, or much intelligence.

"But with 'mine'! Oh, with mine it's another story! They are the prey that most stimulates his livid hunger. They are the 'impregnable.' And Satan, an expert hunter, knows that it is meritorious to capture difficult game. They are God's 'joys.' And Satan greatly celebrates when he can cause God pain and offense and disappointment. He lives on hate. As God lives on love. He is Hate. As God is Love. Hate is his blood. As Love is mine. He then multiplies attention and supervision around one of 'mine.'

"To enter a dismantled fortress is child's play. The cruel king of Hell does not want this. He wants God's fortresses, the clean, smooth rocks, as clear as crystal, as resistant as steel, which, even in the deepest recesses -- indeed, it is from the recesses that it flows forth, like liquid issuing from an interior to the exterior -- bears the holiest Name, sculpted everywhere: God. The Name they love, serve, and pronounce, with their worshipping spirits, with every beat of their hearts. To take them, to take you, to tear you away from Me, to cancel that Name out of your threefold being as spirit, flesh, and reason, to make you, flowers in my garden, filth for his hell, and laugh, hurling his blaspheming laughter against the divine throne, to laugh at his victory over man and over God. This is Satan's joy.

"The more you are 'mine,' the more he obstinately insists on making you his. And since there are assiduous vigilance and will in you, he, the Crafty One, does not follow and pursue you with the method used for the others. But he assaults you treacherously, at longer and longer distances, at the most unforeseeable times and for the most inconceivable reasons. He takes advantage of pain, need, abandonment, and disappointments and leaps like a panther on your amazed, grieved weakness of the moment, hoping to defeat you then to make up for all the times you have defeated him.

"The means? Numberless. The method? One alone. That of a benevolent, lying sweetness, of a reasoned, placid word, and of an appearance of friendship which helps, which wants to be helpful.

"Have you received assaults? And you still will, and many, and more and more clever. Oh, what acrimony towards Me and you! You will receive them increasingly, and they will be subtle enough to deceive even the shrewdest person. Shrewd in human terms. For -- smile, soul that I love -- for simplicity permeated with God and conserving itself as such is impenetrable for all subtlety.

"He will wound your exterior. But the honor of the soldier is the scar marking the flesh and saying, 'This sign is proof of a manly battle.' And the more a soldier's flesh is scratched with these signs, the more the world bows to the valiant one. In spiritual battles the same thing happens. And your wounds,

which do not harm the spirit, but make only what is the sheath for the spirit-king livid, are your honor. And because of them you will be honored in Heaven.

“In truth, I tell you that you apply the term ‘martyrs’ only to those who perished through the action of tyrants. But all of my saints are martyrs. Because to be saints they had to undergo persecution by Satan and remain faithful. Glory for those who overcome! The heavenly palms are for you.”⁶⁵

Jesus As The Compendium Of The Love Of The Three. The Origin Of Evil.⁶⁶

As I was sewing, I mentally contemplated the moral figure of Jesus Christ. I thought that if I could have a painting of Him -- according to my indications and, therefore, as close as possible to what his Most Holy Face as a Man was like -- I would have a phrase written underneath to represent “all” that Jesus of Nazareth was. I thought of “Come to Me,” “I am the Way, the Truth, and the Life,” and “It is I -- do not fear.” But I felt that all of this was still not what my soul wanted to indicate “the Christ.”

St. Azariah spoke to me:⁶⁷

“Jesus is the Compendium of the love of the Three. Jesus is the Compendium of what the Most Holy Trinity and Unity of God is. He is the Perfection of the Three summarized in One alone. He is infinite, multiform Perfection summarized in Jesus. An abyss of Perfection before whom the heavenly forces and the blessed multitudes of Paradise prostrate themselves in adoration. An abyss of Love that could and can be comprehended and accepted only by those who possess love.

“Consequently, we can here explain how the archangel who was a benign, holy spirit -- but not holy to the point of being *entirely love* -- was able to become the Spirit of Evil. It is the measure of love, which one possesses in oneself, that provides the measure of one’s perfection and refractoriness to all corruption. When love is complete, nothing more can come in to corrupt. The molecule which does not love is an easy breach for the infiltration of the first elements which are not love. And they force, distend, invade, and submerge the good elements, to the point of killing them. Lucifer had an incomplete measure of love. Self satisfaction occupied a space in him, a space in which there could be no love. And it was the breach through which his ruinous depravation came in. Because of it, he could not comprehend and accept Christ-Love, the Com-

⁶⁵ On September 20, the episode involving “Jesus and the Gentiles in Joppe” was written. It is to be found in the cycle on The Third Year of the Public Life.

⁶⁶ NB45, January 20, 1946, p. 172

⁶⁷ St. Azariah is Maria Valtorta’s guardian angel.

pendium of the infinite, single, Triune Love. And the fact that nowadays the heresy denying the Divine Humanity of the Second Person and making Him a simple man who is good and wise is vaster may be readily explained with this key: lack of love in the human heart, incapacity for love, poverty in the possession of love.

“Observe, soul of mine, that in both the time of Christ and your era, there have always been two points concerning which man’s arrogant intellect, which cannot believe unless it is humble and loving, has been most obstinate: that Christ was God and Man, performing exclusively spiritual actions because of which He was hated even by those closest to Him and thus betrayed, and that He created the Sacrament of Love. Then, now, and always, the ‘loveless’ heretically said and will say that God cannot be in Jesus and that Jesus cannot be in the Most Holy, Adorable Eucharist.

“Accordingly, soul of mine, if you were to have words written under the portrait of the God-Man, you should have this written: ‘I am the Compendium of Love.’”

And St. Azariah grew silent, in adoration.

What peace! What peace in me, what light, and what a feeling of mental well-being, of thought being calmed by a reply convincing it entirely, were produced during and after the angelical lesson! With my treasure I closed the notebook and went back to manual work, while my contented mind contemplated the lesson received.

I later reread, meditated, and concentrated on the phrase “Lucifer, not holy to the point of being entirely love.” With my sublime idea of the angels, I was unable to grasp how a spirit like the spirit that is an angel could have committed faults. I had always been invincibly astonished at the angels’ sin! And no one had ever offered me an explanation as to how spiritual beings -- created by the perfect will of God, in a creation lacking the element of “Evil,” which had still not taken shape -- contemplating Eternal Perfection, and that alone, had been able to sin. Now the phrase “not holy to the point of being *entirely love*” halted me, again prompting my “How could this be so?”

St. Azariah said to me:

“The angels are superior to men. I say ‘men’ to refer to all the beings designated in this way, composed of matter and spirit. We are, then, superior, entirely spirit. But remember that when Grace lives in man and the Blood of the Mystical Body, whose head is Christ, circulates, while the seven Sacraments confirm him from birth to death, in every state and every stage of life, we then see the Lord in you, ‘living temples of the Lord,’ and worship Him in you, and you are then superior to us -- you are ‘other Christs’ -- and have what is called the ‘Bread of angels;’ but Bread is for men alone. A mystical, insatiable hunger

for the Eucharist which is in you and makes us cling to you, when you feed on It, to perceive the divine fragrance of this perfect Food!

“But, to go back to the initial point, I tell you that in the angels, different from you in nature and perfection, there is **free will**, as in you. God has created nothing as a slave. At the origin there was only Order in the creation. But Order does not exclude **freedom**. *Rather, in Order there is perfect **freedom**.* Nor is there in Order fear -- as a constraint -- of an invasion, an intrusion, or the anarchy of other wills which may produce secret pacts and ruins penetrating into the orbit and trajectory of other beings or created things. The whole Universe was like that before Lucifer abused his **freedom** and by **his own will** introduced the disorder of passions into himself to create disorder in the Universe. If he had been entirely love, he would have had no room in himself for anything that was not love. He instead had room for pride, which might be termed ‘the disorder of the intellect.’

“Could God have impeded this event? He could have. But why violate the **free will** of the very handsome, intelligent archangel? Wouldn’t He, the Most Just, then have introduced disorder into his orderly Thought by no longer willing what he had previously willed -- that is, the archangel’s **freedom**? God did not oppress the disturbed spirit by violently making it impossible for him to sin. His not sinning would then have lacked any merit. For us, too, it was necessary ‘to be able to **will** the Good’ in order to go on deserving to enjoy the vision of God, infinite Blessedness!

“God, since He had **wanted** the sublime archangel to be at his side in the first operations of creation and **wanted** him to be aware of the future of the creation of love, so he **wanted** him to be aware of the adorable and painful necessity which his sin would impose upon God: the Incarnation and Death of a God to counterbalance the ruin of Sin which would be created if Lucifer did not overcome pride in himself. Love could only speak this language. The first annihilation of God is in this act of **wanting** to induce the proud one *gently* -- almost begging him, with the vision of what his pride would impose upon God -- not to sin so as to lead others to sin.

“It was an act of love. Lucifer, already turned into a devil, took it to be fear, weakness, and offense, a declaration of war; and he waged war against the Perfect One by saying, ‘You are? I, too, am. You made what You made through me. There is no God. And if there is a God, I am. I worship myself. I hate You. I refuse to recognize one who is unable to overcome me as my Lord. You should not have created me so perfect if you did not **want** rivals. Now I am and I am against You. Defeat me, if You can. But I do not fear You. I, too, will create, and because of me your Creation will tremble, for I will shake it like a bit of cloud seized by the winds because I hate You and **want** to destroy what is yours to create what will be mine over the ruins. I do not know or recognize any other

power except myself. And I will no longer worship, I will no longer worship anyone but myself.'

"Truly, in the Creation, in the whole Creation, down to the very depths, there was then a horrendous convulsion out of dread at the sacrilegious words. A convulsion the likes of which will not be seen at the end of the Creation. And from it there arose Hell, the realm of Hatred.

"Soul of mine, do you understand how Evil arose? From **free will** -- respected as such by God -- of one who was not 'entirely love.' And believe that upon every sin committed since then there stands this judgment: 'Here love does not exist entirely.' Complete love forbids sinning. And without effort. Whoever loves does not labor to reach justice! Love takes him high above all mire and danger and purifies him minute by minute of the barely perceptible imperfections which are still present in the final degree of consummate holiness, in that state wherein the spirit is so advanced that it is truly a king, already united by spiritual marriage to its Lord; God gives and reveals Himself to such a point to his blessed son, who enjoys only a single degree less than what the life of the blessed in Heaven is.

"Glory be to the Father and to the Son and to the Holy Spirit."

On Emma Federici.⁶⁸

Jesus says:

"Before Romualdo,⁶⁹ leaves, and in order for him to leave with clear elements for responding, I will elaborate on what I indicated on March 3.

"Why did I advise Emma Federici to go away? I am virtually being accused of making a mistake. No, the superficial and the ignorant can believe and think that in those words not I, but others spoke or that I was mistaken. I shall briefly speak to you about the justice and goodness of my counsel, as I mentioned in regard to the daughters of unknown parents.⁷⁰

"I know the state of hearts. And I know the capacities of hearts. I thus know what the woman is who just had to be Sister Gabriella of Mary Immaculate without, however, **wanting** not to be Emma Federici any longer.⁷¹

"You now know Judas, don't you?⁷² If he had remained the Jew he was, the one belonging to the Temple, he would not have been without blame.

⁶⁸ NB45, March 21, 1946, p. 237

⁶⁹ Father Migliorini, Maria's spiritual advisor.

⁷⁰ August 18, 1945.

⁷¹ She added to the line: "(Please use only the initials, 'E.F.' This is the Lord's will)." Here and below she crossed out the name "Emma Federici" and left only the initials.

⁷² As presented in the work on the Gospel.

But at least he would not have had in his spirit the sin of being the Betrayer of God. Can you say I ever flattered him? I rejected him. I resisted. On several occasions I said, 'Depart. It's better to be a mediocre Jew than an infamous apostle.' But God can go no farther, out of respect for man's **free will**! And I went no farther. I sought to change the soul of the one who was obstinate in evil, even though unable to delude Myself. It was my duty as the Master. I never fail to do my duty. I sought to provide help for this unfortunate, to work to save him, not because I was able to save him, but because it was my duty to try to and, above all, to leave you an example of how to act with certain souls that are a mixture of good impulses and impulses which are not good. There is too little meditation on how deeply this teaching is concealed in the personality of Judas. For this reason, in this illustration of the Gospel which I am giving you, shedding light on the four Gospels so that you will love them, know, and understand, I have thrown a great deal of light on the person of Judas. For in his darkness there is more material for the instruction of those charged with guiding men.

"And now let us talk about Emma Federici, who just had to be a religious, but who was unable to **want** to be just a religious -- that is, a new being in whom the whole past was dead. Instead, everything was alive, though constricted under the monastic habit. And everything freely revived -- and more violently than ever -- because of a set of circumstances. Shall we list some of them? It was harmful for her to be the Superior and harmful to have been greatly praised and harmful -- immensely harmful -- to be free from supervision by her Superiors, because of the circumstances of war. The reaction of the self, constricted for so many years under an obedience which was not loved, which now felt itself to be no longer subject to control, involved the violence of a hurricane which nothing could mitigate, O Romualdo. Your word as a good spiritual master could not or my words in dictations and visions or those in special dictations provided to support her, as I gave caresses and missions to Judas in order to be able to say, 'I have used all means to save him.'

"When I said to her, 'Go!' it was because those individuals would at that point have lost their soul if they had remained where they were. There was rancor and rebellion in them, and they could no longer obey and respect. And the scandal would have been even vaster. The people who bewail what happened ought to bless God for allowing the matter to halt within those limits! And the five who went away ought to bless Me. They can still make reparation and merit, away from Camaiore. In Camaiore, in the Order, they could not. It was over. I did not deceive, but I said, 'Leave.'

"You that know have seen that their will did not abide by any divine or priestly or enlightened counsel. They are thus punished. And you know I said, 'Enough,' for God is good, but does not let Himself be trampled upon. I let them follow their stubborn path of acts of imprudence and disobedience and, out of mercy alone, continued to call them back to the right path. Pray for them, that

Mercy may not abandon them, especially her, the one who did not **want** to transform herself, except in words. Remember, remember the very severe dictation.⁷³ And not even that was of any use.

“But neither you, Romualdo, nor you, Maria, should harbor remorse. Even if I had come down from Heaven, I would not have changed her heart. I am at the door to her heart. But I can not go in because she has filled it with herself and not her God. I knock, and she does not hear because inside she’s full of her voices, not mine. Oh, pride! Pray and pray and pray for her.”

And, after a moment of silence, Jesus concludes, “If only you knew how much demerit she has accumulated!” And his voice is extremely sad.

**LAST SUNDAY IN OCTOBER
FEAST OF CHRIST THE KING
AND TWENTIETH SUNDAY AFTER PENTECOST⁷⁴**

FEAST OF OUR LORD JESUS CHRIST THE KING

Introit: Rv 5:12; 1:6; Ps 72(71):1

Collect: Almighty and everlasting God, You willed to restore all things in Your beloved Son, the King of the whole world; grant in Your mercy that all the families of nations, torn apart by the wound of sin, may become subject to His most gentle rule. Who, being God, lives and reigns.

Epistle: Cl 1:12-20

Gradual: Ps 72(71):8, 11

Alleluia: Dn 7:14

Gospel: Jn 18:33-37

Offertory: Ps 2:8

Secret: We offer You, Lord, the Victim of man's reconciliation; grant, we pray, that He whom we immolate in our present sacrifice may Himself give to all nations the gifts of unity and peace, Jesus Christ, Your Son, our Lord, who, being God, lives and reigns.

Communion: Ps 29(28):10,11

Postcommunion: After receiving the Food of immortality, Lord, we pray that we who glory in our service under the banner of Christ the King may come to reign forever with Him in His heavenly home. Who, being God, lives and reigns.

⁷³ See December 2, 1945. She added an illegible date for the dictation and a reference to Jeremiah 31:21-22.

⁷⁴ AZ, October 27, 1946, p. 259.

TWENTIETH SUNDAY AFTER PENTECOST

Introit: Dn 3:31, 29, 35; Ps 119(118):1

Collect: Generously grant, we entreat You, Lord, pardon and peace to
Your faithful people, that they may be cleansed from their offenses and serve You with a quiet mind. Through our Lord.

Epistle: Ep 5:15-21

Gradual: Ps 145(144):15-16

Alleluia: Ps 108(107):2

Gospel: Jn 4:46-53

Offertory: Ps 137(136):1

Secret: May these mysteries, Lord, bring us a heavenly remedy and purify our hearts from all evil. Through our Lord.

Communion: Ps 119(118):49-50

Postcommunion: We have obtained the food of immortality; grant, Lord, that what we have received with our mouths we may embrace with a pure mind. Through our Lord.

October 27, 1946

Azariah says:

“It will be double work. But the liturgical cycle must be fulfilled, and today’s solemnity cannot pass unobserved. Let us, then, contemplate the lights of the Holy Mass of Jesus Christ the King.

“It begins with a statement which is a key to understanding how one becomes glorious. It says, ‘The Lamb, *who has been immolated*, is worthy to receive power, divinity, wisdom, fortitude, and honor. To Him be glory and rule forever and ever.’

“Who is the Lamb? He is the Son of God and of Mary Immaculate. From the Father He has received life eternally; from his Mother He received humanity at the proper time and became Jesus Christ. In being Jesus Christ, has He perhaps ceased to be God? No, He has not ceased to be God, but He has also taken on human nature, becoming a true man,⁷⁵ in order to be the Savior -- that is, Yeshua [‘Yahweh saves’].

“The learned explain that this means ‘Savior.’ But, soul of mine, it also means something much more powerful! It contemplates and compares the Name of God, as the Hebrews said it, and the name of the Son of Mary. They have the same root, to signify the same origin and nature. Jesus, then, means God, remains God. And it means salvation, with the ending ‘shua.’ But descent -- in-

⁷⁵ Jn 1:14; Ga 4:4-5.

deed, his proceeding from God the Father -- is confirmed by the root of the name.

“In being God, could the One who is called the Lamb not be worthy to receive power, divinity, wisdom, fortitude, and honor? Not only was He capable of these things, but He possessed them through his own divine nature. Is it, then, an error to say that the Lamb is worthy to receive them? It is not an error. From the moment the Word became flesh and the Lamb of God for the great redeeming Passover, He joined the nature of Man to the perfection proper to God and, like all men, had a free will, passions, sentiments, and senses.

“The Most Holy Father did not apply any coercion to the Incarnate Son and treated Him just like every other man so that his sanctity as a Man would be real and perfect and similar to his Holiness as God. If the Father had bound or reduced the Son’s freedom and senses and sentiments; if -- and He could have done so -- He had forbidden the devil, the world, and the flesh to assert themselves before the Incarnate Son, the Humanity of the Son and his sanctity as a man would have been a mere appearance. But the Father wanted the full and perfect Holiness of the Son made Flesh so that the Victim would really be the spotless Lamb and immaculate host immolated *pro omnibus*.⁷⁶

“The Son of God was tempted not once, but thousands and thousands of times in his Humanity, for only therein could He be tempted -- by his Humanity itself, by the world, and by the devil. And He remained Holy and Faithful to the Law, Justice, and, therefore, to his Mission by his own free will. And thus also faithful to the Sacrifice for whose accomplishment He had taken on Flesh.

“And it is *for this reason*, then, that He who, being God, became Man, Victim, and Lamb is worthy to receive, as a Man as well, what He already possessed as God, both glory and rule forever and ever.

“If He had not sacrificed Himself -- this is the key -- He would not have received it. It is because of his love of sacrifice -- which is the highest form of love -- that the Lamb is given the scepter of King of Kings and Lord of Lords.⁷⁷

“Let whoever wants to have true glory love sacrifice, imitating the Lamb, and with the Lamb he will share beatific glory.

“The Prayer sings, ‘O almighty and eternal God, who wanted to restore all things in your beloved Son, King of the Universe.’ Do you see, O souls, God’s wish and his generosity in love? There was no one but a God who could placate God and restore Order, disturbed in Eden, to its primitive perfection. The Order was that they who had been created in the image and likeness of God might enjoy God and be gods in beautiful Paradise.

“It was not fitting that in men the spirit -- granted by God, an emanation of God, a seed of God, the Father of men -- should be lost after the death of the

⁷⁶ *Latin: for all.*

⁷⁷ Rv 19:16

flesh. And neither was it fitting that a perpetual exile should keep the just spirits far from the Dwelling of the Father in a sempiternal limbo. The former was not fitting on account of the dignity which should be given to all that comes from God; the latter, on account of the Justice of God. The just had to receive a reward. What reward, if not Paradise? But souls impaired by original sin, which no purgatory erases, could not enter Paradise. There was, then, a need to cancel this Sin. There was a need for a God to reestablish Order and also elevate it, so that being unstained by the Sin does not now come solely from an inheritance, as men's cleanness would have been from a faithful Adam and Eve, but from the Sacrifice of a God-Man, his infinite merits, and his Doctrine, which, when accepted by souls with good will, makes them imitators of the Son of God in works and virtues.

"Sacrifice, heroic love, the imitation of the Divine Martyr, the sharing of poor creatures in the Passion of a God,⁷⁸ with similar merits and fruits -- though we must always bear in mind the difference between God and man -- would not have existed if the sin of two had not provoked the need for the Incarnation and the Most Holy Redemption. How much would have been lacking to men to make the angels envious if the Goodness of God the Father and the Generosity of God the Son, arising from and supported by Infinite Love, had not sent men the Savior, the perfect Master, whom every man who wants to become a 'god' must reflect and imitate in order to share the glory of Jesus Most Holy in Heaven.

"Your crowns are no longer the innocent, easy crowns which the sons of man would have had in Eden, but the golden, thorn covered, precious regal crowns of the brothers of Christ, of the Crowned King of pain, the Crowned King of Glory, the crowns of martyrdom, with hard branches of thorns beaded with blood,⁷⁹ the crowns of glory beaded with your sacrifices which await you in Heaven.

"'Brothers,' the Apostle exclaims, 'let us thank God the Father, who has made us worthy to share in the destiny of the saints in the Light and, freeing us from the rule of darkness, has transported us into the kingdom of his beloved Son, in the blood by which we have received redemption and the forgiveness of our sins.'

"A perpetual hymn of thanks should issue from men's hearts for so much love. A hymn not of useless words, but of loving surges and holy actions performed in imitation of Christ. A hymn of gratitude and praise for his having made you sharers with Christ in the redemption of your brothers, for having made you brothers of his Word, Jesus, Son of God and of Mary, the Most Perfect God, the Most Perfect Man, the eternal King, who has brought men 'the image

⁷⁸ Cl 1:24

⁷⁹ 2 Tm 4:8

of the invisible God,' the true First-Born, 'for in Him all things were made on Earth and in Heaven,' and 'everything was made by means of Him, the "Word," and with a view towards Him' -- that is, so that the Beloved of the Father might become King of Kings after having taken on all majesty: Humanity, Wisdom, Pain, the Pontifical Tiara, sway over Death.⁸⁰

"You are the brothers of such Perfection through the Most Precious Blood, which it pleased the Father that the Son should take up and shed, humiliating the fullness of his divinity, joined to the Immaculate Flesh, on the block of the Cross, to reconcile 'the things on Earth with those in Heaven.' And, a Perfect Brother, He extends his Hand to you and offers you the scepter so that, as we read in the story of Esther, you may kiss it and no longer have to fear the great and terrible King,⁸¹ who, for you, O you that love and imitate Him, is the Brother you ought not to be afraid of.

"The Father perpetually says to Him, 'Ask Me, and I shall give You the peoples as your heritage...' And He, the sublime King, asks for you, you that love, the best loved, and asks for sinners, and turns to you so that you will join your entreaty to His, your present suffering to his suffering in the past, and, joined together, work with Him to propagate his dominion to the very ends of the Earth. Be proud of this election, and militate heroically under the standard of Christ the King so as to reign afterwards with Him in heavenly glory.

"To militate heroically is to proceed according to the code which Paul establishes for his Christians. The life of the Christian is a perpetual militia, and a heroic one, for it is a constant battle against the same things Jesus Christ combatted in his thirty-three years of earthly life to conserve Himself as the spotless Lamb.

"The Liturgy of this time preceding Advent already prepares hearts for the time of Christmas, recalling, through the epistles, the conditions in which the Christian must maintain himself to benefit from the great gift of the Incarnation of the Word.

"To live with prudence as the companion of one's actions without wasting time which you do not know you can later recover. Always to consider that even the best will have to render an account for many hours. Hours of lukewarmness, useless gossip, lazy somnolence, and even sin. To benefit, therefore, from every minute in order to make reparation for the evil done and the good not done. Tomorrow is never sure. Use the present, therefore, which is always a gift of God, to provide yourselves with the way to acquire merits in his Most Holy Eyes.

"To be prudent -- that is, to reflect before doing things which an internal stimulus spurs you to do and which even seem good. Sometimes the devil

⁸⁰ He 5:5-10; 1 Co 15:54-57.

⁸¹ Es 15:4-19

prompts an impulse which is good in appearance, but which later creates incorrect conduct. The devil sometimes makes use even of a truly divine inspiration or gift to push people towards evil by either disdaining or exaggerating it -- or by continuing to say it exists when it has already passed. That is the reason for the fall of many souls that God had dearly loved and that proved unable to be prudent and all the more watchful, the more sublime the gifts and inspirations were. Prudence in thought, action, the use of the gift, and carrying out the inspiration. Let there not issue forth the smoke of pride or the craving for exaggeration, which would spoil everything.

“To be able to remain silent and listen in silence to the reactions of conscience to the voices it hears. To recall that what comes from on high always communicates peace and fortitude against the voices of the senses and seductions, whereas what comes from the envious Adversary always occasions disturbance and fosters the self’s yielding to what seduces the inferior part with sensuality or thought with pride and deceit. To learn to read the will of God. In a recollected life this is obtained. In an inattentive one it is not.

“Paul says, ‘Do not get drunk on wine, the source of lust, but be full of the Holy Spirit.’ Oh, not only the wine drawn from the vine is to be feared, but also, and even more, the wine of pride, more intoxicating than the juice of the vine! Pride does not make man a superman, but a pygmy, an animal, just a rational animal -- and even this only slightly, for pride obfuscates reason -- an animal, and no longer a god, because of the absence of the Holy Spirit, who flees from the proud and the impure. Besides, pride is the impurity of the spirit. The presence of the Spirit of God divinizes man; pride deprives him of this Spirit, and man descends.

“Prudence in words. How much people sin with words! Licentious words, words of complaint, words of wrath, useless words. Be capable of keeping watch over the tongue, making it an organ of praise for God and edification for your brothers, and not an instrument for wounding or uproar.

“Prudence in saying to oneself and others, ‘I am greater, and I give the orders.’ Let those who are really greater than the others be humble in their greatness, older brothers and not despots over the younger ones. Let the younger be humble and assist the older, with their obedient humility, to carry out their mission. And let all occur in the love of Jesus Most Holy, who was humble like no other, and for the glory of God.⁸²

“The ancient Hebrews, in their sorrow devoid of brotherhood with the Most Holy Christ, could sit on the banks of the rivers of Babylon⁸³ and weep, remembering the Lord, whose indignation they had deserved. But Christians, even if they have sinned, must proceed, get back up after the fall, cleanse them-

⁸² Ph 2:5-8

⁸³ Ps 137(136)

selves in the blood of the Lamb, refresh themselves with the Bread of the strong, and continue on in confidence. They know that the Pure, Immaculate Host whose name is Jesus is there to plead their cause and placate the Father.⁸⁴

“God has promised through the mouth of his Word that whoever hopes in Him will not be disappointed.⁸⁵ Let these words confirm the good, comfort the weak, and spur the guilty towards humble repentance, and may every Christian therein find a light of loving joy to proceed towards the Kingdom of God.

“Glory be to the Father and to the Son and to the Holy Spirit.”

Christ's Replies To Textual Criticisms⁸⁶

...⁸⁷

“And now, after having dealt with the topic in general, let us get down to considering it in the points which you are unable or, rather, do not **want** to -- accept, in the dictations of the Pre-Gospel on August 24, 29, and 30, 1944 and September 2, 1944 (Childhood of Most Holy Mary).

“On September 2, 1944 I said, ‘These are mysteries which are too lofty for you to be able to understand them fully.’ *The learned, above all, cannot comprehend them.* The simple-hearted, instructed by Love and Wisdom alone, understand them better *because they do not criticize them.* For them, a supernatural word communicating peace *is a true word* and they welcome it with humility and gratitude. But I repeat: there are mysteries which can not be comprehended if they are dissected on the basis of a human analytical method. Either one has great faith and inflamed charity -- and then they become sufficiently clear -- or one does not understand them. But I advise you at least to accept the lights I give you to make your science less incomplete. Always remember that even the most learned man remains too little and finite in comparison to the Infinite and the Wisdom of the Infinite. And I also advise you not to alter my words or deform their meaning so as to cause the spokesman affliction. It is not charitable to sadden one's brothers and sisters and accuse the innocent.

“You **want** to know how it could be said that souls pre-exist. Where did you find that word, which I did not say? In the bottom of your thought, not in my pages. *Souls do not pre-exist.* They are not objects piled up in warehouses to be carried off at the right time. God does not need stocks to have the material ready.

⁸⁴ He 9:14

⁸⁵ Is 28:16

⁸⁶ NB45, January 28, 1947, p. 330

⁸⁷ The first eleven pages of dictation are omitted.

“In the dictation on August 24, 1944 I say to little John, ‘You have seen the continuous *generation* of souls by God.’ I used that term to give all of you a more intense sensation than ever that man is a son of God because the father is the one who begets and also to bring you to understand the beauty of the part in you that is like God. There is nothing in God which is not God. Your souls, then, in coming from God, are supernaturally divinized through both their Origin and Grace, which is infused into believers in the true God and Christ the Redeemer by Holy Baptism and conserved by fleeing from sin.

“If I was already illuminating the purpose by showing the principle, which is the heavenly life of possession of God, and did so while showing the principle -- the creation of the soul by God, to become incarnate in flesh and be sanctified during existence so as to be a victor in Heaven -- I ought to have been understood, for you are not fools, but learned, and are so concerned about this science of yours. Comprehend, then, with good will, the thought of your Lord, which is clear and comprehensible for all those willing to understand it. What about it? You would be like those who accused Me, in my mortal days, and still accuse Me because I say it is preferable to do violence to oneself by removing a sinning eye or hand or foot rather than conserve them while sinning? Do you not understand the metaphor, then? Are you unable to transfer a material comparison into the spiritual domain? Well then, if you are so limited, I shall make provision by replacing the term ‘generation’ with the other, ‘creation’ (Pre Gospel, p. 13⁸⁸).

“I gave the spokesman the vision of the creation of souls.⁸⁹ Read the vision described by the spokesman (notebook s.t., p. 63, May 25, 1944).⁹⁰ A vision which, as I state further on (notebook XY, pp. 794-796, May 31, 1944),⁹¹ was given in such fashion as to make the immaterial act of creation visible to the seer. In describing that vision, the spokesman uses the term ‘create’ (line 30, p. 63, notebook s.t.), just as he states, with truth and simplicity, that he ‘*does not see, because he is in Paradise* -- an utterly precise conclusion by the seer -- *when original sin sullies souls.*’ In Paradise, in fact, that cannot occur. From this you see that the spokesman is truthful. And he further declares that he ‘*does not see the spirits who, when their time on earth is over, separate from the flesh and return to be judged.*’ Maria says that she ‘comprehends how they are judged from the changes in Jesus’ expression’ (line 74 on the same page).

“To return to the Origin, to present oneself before Jesus the Judge, does not mean to go to a given place or exactly to go to the foot of the eternal throne. These are formulas used to assist your thought. The soul that leaves the flesh

⁸⁸ ? NB43, August 22, 1944, p. 13, ¶”The Father, being once again...”

⁸⁹ See the entries for May 25 and 31 in The Notebooks. 1944.

⁹⁰ *Unintelligable reference.*

⁹¹ *Ibid.*

which it animated finds itself *immediately* before the Divinity, who judges it, *with no need to ascend and present itself at the threshold of the Blessed Kingdom*. The catechism holds that God is in Heaven, on the earth, and everywhere. And the encounter thus takes place everywhere. The Divinity fills Creation with Itself. It is present, then, in every place in Creation. It is I who judge. But I am inseparable from the Father and the Holy Spirit, omnipresent in every place.

“Judgment is swift, as creation was swift: less than a thousandth of your smallest unit of time. But, as in the atom of the instant of creation the soul has time to glimpse the Most Holy Origin that creates it and take this memory with it so that it will be an instinctive religion and guide in the search for faith, hope, and charity, which, if you observe carefully, are, in a nebulous fashion, like unformed seeds, even in the most imperfect religions -- faith in a divinity, hope in a reward given by this divinity, love for this divinity -- in the atom of the instant of the private judgment the spirit has time to comprehend what it has not **wanted** to comprehend in earthly life and has hated as an enemy or mocked or denied as a vain fable or served, perhaps, with lukewarmness which demands reparation and bear with it, to the place of expiation or to eternal damnation, this memory, to prompt flames of love for Eternal Beauty or the torture of punishment, with rage over the Good that has been lost, regarding which the intelligent conscience will bring reproach for having **wanted freely** to lose it. For they will remember it, and as *terrible, without being able to contemplate it*, together with their sins.

“The creation of the soul and the private judgment are two atoms of instants in which the souls of the children of men *intellectually* know God to the extent which is proper and sufficient to give them an instrument to tend towards their Good, barely glimpsed, but remaining impressed upon their substance, which, as intelligent, **free**, simple, and spiritual, has immediate comprehension, **free will**, simple **desires**, and movement or inclination or appetite, if you prefer, to reunite itself with love to Him from whom it came and reach its end, whose beauty it has already intuited, or separate from it with perfect hatred, reaching him who is their damned king, and possessing in the memory ‘*of hatred*’ a torment, the greatest of the infernal torments, an indescribable despair and malediction (remember the dictation on January 15, 1944⁹²).

“My saying, ‘Be perfect as the Father is perfect’ was not a vain or exaggerated statement. Man was about to be elevated again to the state of Grace. I could, then, very rightly give this command of perfection. *Because you had been created for perfection*. And this **desire** of the just for perfection is a spiritual **desire** coming directly from God, who goes so far as to give you the command ‘Walk in my presence and be perfect’ (Genesis 17:1). And, more broadly, though implicitly, He repeats it to you in the laws of Sinai and in the lessons of

⁹² See *The Notebooks*. 1944.

the Sapiential Books and in the words of the patriarchs, the prophets, and all of the inspired, in whom it is I who speak. And, finally, as directly and explicitly as can be, in my command: *'Be perfect as your Father is perfect.'* And, like an echo of my Eternal Word, it is in the words of my Saints, from Peter on.

“‘Be perfect,’ I said. To free the spirits of those in ancient times from that anguishing sense of fear which prohibited them from being able to think they were worthy to resemble their Father. For too many centuries the Most High had been the terrible God for them, and love and hope and faith had trembled before the severe Immensity of God. But the time of Mercy, Forgiveness, Peace, Friendship, and *filiation* with God had now come. The command of unlimited perfection was thus given: *'Be perfect as the Father is perfect.'* And, with the command, the implicit assurance encouraging you to be daring, ‘for, if you only want to, you can become so.’

“*God does not carry out vain acts or say vain words.* I did not give a vain command, then, or provide a vain stimulus for your hearts with this command. I *reawakened* a desire in you which had diminished, which my Father and yours had placed in an intense way in the spirit of man and which man was to transmit with every other gift of God to his descendants: the desire to possess God, to enjoy Him in Heaven after a lifetime spent in his service. This desire, intensely reawakened, would have been vain if it had not been destined to turn into reality. But creatures can reach this reality. It is, indeed, God’s desire that they reach it. And it is for this reason that God leaves in the soul -- even of the most savage -- a reminder of God whereby that soul, as best it can, may in a more or less distant future arrive at its goal: the knowledge of God, which is blessedness, through having loved and served Him as well as it could so as to possess Him afterwards.

“And if most souls then live in a way which seems to belie my assertion, that is not a negation of what I am saying, but a demonstration of how perverted man is in his affections and desires, because of his alliances with Evil. There are truly many who strangle their souls with the noose of vices and sins after making them slaves of Satan, with whom they have allied themselves. They strangle them definitively so as not to hear them cry out and weep any longer, recalling that Evil is not licit and that there is a punishment for those carrying it out. They are the ones who change from children of God into human creatures through the loss of Grace and then change from men into demons, for man, when separated from Goodness, is bindweed which clings to Evil in order to prop itself up. Where there is no supernatural law, it is hard for there to be moral law, and always imperfectly. And where human morality is imperfect or absent, the threefold concupiscence is alive, in whole or in part.

“But if most souls seem to deny the natural memory of and desire for God and their will, which involves tending towards a joyful end, with their way of acting, it must be recalled that in man there is the carnal creature, as well as

the spiritual one, and that man has free will, which always serves the stronger part. Now, if one weakens one's soul with vices and sins, it will certainly become weak while the animal part will become fortified and overcome the weaker part to the point of killing it. But not on this account can it be denied that the soul is created with a capacity for remembering and desiring its end naturally.

"The soul's nature is a spiritual nature. The soul thus has spiritual desires even if, because of the privation of Grace (those who are not regenerated by Baptism), it has only natural desires for the spiritual kingdom from which it comes and where it instinctively feels the Supreme Spirit to be present. Furthermore, in the souls regenerated in the Grace of Baptism and maintained and fortified therein by the other Sacraments, the soul's being attracted to its end takes place in divine fashion because Grace -- that is, God Himself -- draws his beloved children to Himself -- ever closer, more and more in the light, the more they rise by degrees in spirituality, so that separation diminishes and seeing is more intense; knowledge, vaster; comprehension, broader; and love, more perfect, to the point of arriving at contemplation which is already fusion and union of the creature with the Creator, a temporary, but indelible, transforming act, for the embrace of the Fire of the Divinity closing over its enraptured creature impresses a new character on these living beings, who are already separated from Humanity and spiritualized into seraphim, expert in the Wisdom God gives them, for He gives Himself to them as they give themselves to Him.

"For this reason, it is proper to specify that the inspired writer '*has God as the author.*' God, who reveals or illuminates mysteries or truths, as He pleases, for these instruments of his, '*spurring and moving them* with supernatural virtues, *assisting them* in writing in such fashion that they rightly conceive with their *intelligence* and faithfully seek to write and, with suitable means and infallible truth, express all of the things, and only those things, which are commanded by Him, God.' It is God who, with a threefold action, *illuminates* the intellect so that it will know the truth without error, by either revelation -- in the case of still unknown truths -- or exact recollection, if they are truths already established, but still rather incomprehensible for human reason; *it moves* so that what the inspired one comes to know supernaturally will be written faithfully; *it assists and directs* so that the truths will be stated *in the form and number which God wills*, with veracity and clarity, so that they will be known to others for the good of many, with the very words of God in the direct teachings or with the words of those inspired when they describe visions or repeat supernatural lessons.

"The work which is given to men through little John *is not a canonical book*. But it remains an *inspired book* which I am giving to help you understand certain passages in the canonical ones and especially to comprehend what my time as Master was like and know Me -- I, the Word, in my words. Neither I

nor, much less, the spokesman, who, because of his utter ignorance in this field, is not even able to distinguish between dogmatic theology and mystical or ascetical theology and does not know the subtleties of definitions or the conclusions of Councils, but is able to love and obey -- and this is enough for Me, nor do I want anything else from the spokesman -- neither I nor he say that the Work is a canonical book. In all truth, though, I tell you that it is an inspired book, for the instrument is not capable of writing pages which he does not even understand unless I Myself explain them to him to take away his fear.

“And yet, since -- in the hours when he is a ‘spokesman’ -- that is, he is seized by Me as if by a Divine Eagle carrying him into the kingdom of Light so that he will see and come back into your midst, bringing you gems of supernatural value -- little John is in the wise truth of vision and comprehension, he uses the term ‘create’ to speak of the formation of souls by God’s will (note book s.t., p. 63). I repeat once more: I used the term ‘generation’ in the dictation to give you the measure of your dignity as children for God. But -- I repeat this, too -- *if that is an obstacle for you to believe, go ahead and replace ‘generation’ with ‘creation’* and be at peace over this trifle, which makes you skittish.

“*The continuous creation* of souls by the Father does not mean ‘pre-existence,’ as you say, stating that I said so. And the souls’ *remembering* does not mean ‘pre-existence.’ But it cannot be denied, either, that, though the instant of creation is extremely rapid, the soul, an intelligent spiritual substance, created by the Most Perfect One, can be formed *with awareness of its origin*. Mustn’t God the Creator -- who has given relative reason to lower creatures and extremely vast reason to human creatures and very swift, as well as vast, intelligence to angelic creatures -- have given immediate, vast intelligence to the created soul? Isn’t it created by Him, like angels, men, and animals? Can it alone, then this flame begotten by Fire -- be darkness or ice? Can it alone be so slow, stupid, blind, deaf, forgetful, and brutish as not to possess even the rudimentary motions of instinct spurring animals to choose foods and elements and climates which are favorable for them to live and procreate? Inferior even to vegetables, that sense there is life in the sun and that, even when planted in a dark place, lean towards a hole through which light is descending and come out into the open air through it in order to live? O men! And just to deny, so as to bring pain to my spokesman, can you go so far as to call the soul inferior to plants? The soul: this wonderful substance, which I, in a sublime metaphor, called ‘the spiritual blood of eternal, powerful, holy God,’ blood of the Father (I am speaking in metaphors, I repeat), which is alive in you and makes you immortal, powerful, and holy as long as it is alive -- that is, as long as it is joined to God by Charity. The soul: this part of Heaven -- and Heaven is Light and Wisdom -- which is contained in you, so that the Infinite would have a throne in you that was still Heaven, and which contains you so that the sanctifying embrace of Heaven will remain protective around your humanity as it fights the good fight.

“Do you perhaps object that it no longer has the integral intelligence of the first soul because it is stained and damaged by original sin? I reply, first of all, that nothing impure emerges from Creative Thought. Original sin is in man and in the children of man, not in God. Not in the being created by God, then, but on becoming incarnated in the man conceived by man the soul contracts the inheritance connected with the descendants of Adam, except in the case of an exceptional, singular decision by God. Secondly, I remind you that the most impure being, he who was Lucifer and is now Satan, did not lose his powerful intelligence because he changed from an archangel into a demon, but uses his very sharp intelligence for evil rather than good, as he would have used it if he had remained an archangel.

“How do you answer, then, if I ask you why Satan remembers God and is intelligent? Do you have no reasons to set against my assertion? Do you have nothing to object? No, *you can make no objection*. For one must either deny what you teach or admit that Satan is intelligent and remembers God, to the point that he hates Him as he does precisely because he remembers Him as he does, with the power of his spiritual intellect, and torments you as he does precisely because he is perspicacious in knowing how to choose the methods suitable for making you fall, in accordance with your human self. The Catechism specifies that the sinful angels were excluded from Paradise and condemned to Hell, but no definition deals with the loss of intelligence in demons because the fact that their intelligence subsists is demonstrated by the perspicacity of their actions to harm you.

“Souls remember. Why? Because as God, to temper the severity of the condemnation, at the same time gave Adam the hope of a redemption, and of *that* redemption, so, too, He left him the memory of the blessed time so that it would be of assistance to him in the pain of exile and a holy stimulus for the children of Adam to love Him who, for them, was the Unknown One.

“And not only this, but, on creating souls for these children of man, God did not deprive them of that natural inclination towards the Divinity which by itself alone can help to reach the end for which man has been created: to love the Lord, the omnipotent and omnipresent God whose incorporeal All fills the infinite and which man senses, more or less precisely, and sees to be in everything surrounding, penetrating, or striking him. In savages it will be in the blast of lightning or the enduring radiance of the aurora borealis; for idolaters it will be in the power of the lion or the amphibious life of the alligator; for believers in revealed, but not perfect, religions, in natural phenomena as summed to be the actions and manifestations of individual gods; in the educated man who is a thinker or scientist, in astral occurrences or in the extraordinary organization of bodies; in the believer, in addition to doctrine, in the very life of the soul, which manifests itself with its lights and pulsations corresponding to other more ardent pulsations of an Eternal Love that loves it, in the wonder of being born and the

mystery of dying, one, part of the human, and the other, to live through a truer life; but all human beings in all things sense an invisible, powerful Presence, whether they deny it -- and in denying it they already admit that it exists, for one denies only what exists and knows to be believed in by many others -- hate it, confessing with hatred that It exists, or love It, proclaiming with love that they believe it is real and hope one day to be able not, indeed, to believe in It, but to enjoy It.

“God has done this: He has left the inclination towards Supreme Good in man. And what is this, if not memory? And what do you think about it? That He could not do so, He who is omnipotent and has been governing Creation for millennia, without effort or fatigue, and, without pausing for an instant, creates and judges souls and simultaneously knows all their actions, foreknows them, since Past, Present, and Future are a single *is* before his Thought; He follows their development and judges them with no confusion or error, judging the souls that at his command leave the flesh to which they were sent and return to the heavenly world supercreated, recreated, or, I would have to say, destroyed by the **free desire** of the will? But this term, for you that always grasp the material sense of words and not their spirit, would prompt you to cry out your anathema. I will thus say ‘ugly,’ ‘filthy,’ ‘mutilated,’ and ‘deformed’ from having voluntarily erased the memory of the Divine. For it is this memory, above all, more than any lesson that can be learned in schools of any kind, which teaches the soul to pursue virtues out of love for its God and in the hope of possessing Him one day, beyond life, in the Life without end.

“Among all many gifts which Love has preserved for fallen man, this is truly the highest and most active. I am speaking of souls in general, not of those of Catholic Christians, members of the Mystical Body, vivified by Grace, which is the gift of gifts. This natural inclination towards Supreme Good, which is the spiritual memory of God -- sometimes so faint that the other two parts of man do not notice it, though guided by it in thought and governed by it in action -- is a stimulus towards seeking the Divinity, acting so as to be worthy of it, and, in a word, living in such a way as to come to be reunited with it. Because of it souls create a religion for themselves -- if they do not already possess one -- which may be mistaken, through ignorance of the Truth, but which remains love for the divinity -- that is, conformity to the end for which man was created: to love and serve God on earth and enjoy Him eternally, immediately and completely or after a more or less lengthy period.

“Memory creates love; love, justice. The justice of the creature generates a greater love for it on God’s part. And the more love and justice increase in the creature, the clearer knowledge becomes. With love, then, the memory of God grows more and more, for, as I said, memory is knowledge of love, and where love is, God is present. Moreover, when souls have Grace as a light for remembering and a voice for learning, what do you say? That this Grace does

not make you very much like innocent Adam and thus capable of knowing God? What do you say? That when **good will** and the work of sanctification are joined to Grace, which is restored to you through my merits, your knowledge of God does not come ever closer to that which was Adam's joy? In truth, in truth I tell you that this is what happens, and memory, in the saints still living on earth, is no longer a memory, but knowledge.

"Are you astonished at my assertion? Weren't the patriarchs and prophets, deprived of Grace, but just, transported into the vision of God, and didn't they hear his voice? Didn't they gaze upon the glory of God and wonderful Heaven? 'Now, when Abraham reached the age of ninety-nine, the Lord appeared to him' (Genesis 17:1). 'And the Lord appeared to Moses in a fiery flame in the midst of a bush' (Exodus 3:2). 'And when Moses had ascended the mountain, the cloud covered the mountain and the glory of the Lord... And Moses, having entered into the cloud...' (Exodus 24). '...I saw someone resembling a man, and within him and around him I saw a sort of electrum' (Ezekiel 1:26-27). 'And I heard a man's voice shouting from the midst of the Ulai and saying...' 'There appeared Gabriel..., and he instructed me...' (Daniel 8:16; 9:21-22). Just to recall some points where it is stated in the canonical books that even those deprived of Grace were granted heavenly visions or words.

"To know God and 'converse with Him' in the interior Eden is, indeed, to see and foresee. For God has not changed over the course of millennia, and his lessons for his chosen ones are vast, full, and luminous, as with the two innocents who were naked and were not ashamed because they did not know the poor sciences of matter, but only the sublime wisdom of love.

"And after this can you still impugn the words written by the instrument, as if they were errors? I do not even consider the possibility that you could deem them an error by the Master or fail to recognize who the One dictating is, from the abundance and wisdom of the gift. After this can you still impugn the truth that souls have a memory of God -- as if it were an error of the instrument -- which, the more the soul evolves in justice, is more intense, and very intense when the state of grace is joined to the justice of the creature -- that is, filiation received from God, perfect when, as in Most Holy Mary, there is an eternal virginity of the spirit, uncontaminated by contact with Sin, and there is a fullness of Grace, complete innocence, possession of Wisdom, and perfect charity? So perfect in Mary Most Holy that no other creature will ever have it.

"Tell me, Servants of my Mother, what is Most Holy Mary for you? The new Eve who knows God as the ancient one did? No, more than Eve. For, in addition to being the Innocent One, Daughter, Spouse, and Mother of God, contemplated as such by God from all eternity, She is the Ewe alongside the Lamb, the Victim, consumed with the Divine Host to make you 'knowers of God.'

“And now reread -- stripping your minds of your ‘fig-leaf robes,’ which you have sewed around your intellects and which intercept your vision - reread the passages where there is mention of memory, knowledge, and sweet conversations of the Threefold Unity, gathered into the Immaculate Heart of the Woman Full of Grace, with her adoring soul. Reread the passages where I speak of the operations of Grace, which is Light and Wisdom and which makes the memory of God more and more luminous and, when joined to justice, makes memory increasingly perfect knowledge, sometimes lofty, always holy, in the spirit of the saints. And then pray that a new Pentecost will take place in your intelligence and that all the gifts of the Spirit, the Teacher of every truth, will enter to renew you and set you aflame once more in that divine likeness which is supernatural love with supernatural Beauty, without which union and likeness and comprehension are impossible.

“On your knees, in the humble spirit of the humble, before Him who speaks to you because He has mercy on you, pastors, and lambs, and takes a ‘nonentity’ precisely because she is such and because He loves to repeat the gesture He made before the concupiscent humanity of the Twelve, to confound, with his Divine Wisdom, the poor human science of the learned, who linger to count the threads on the ziziths, which are dusty after having been closer to the ground than to heaven, and, because of this futile, hair-splitting work, cease to gather and conserve the luminous pearls whose context the work is. Ziziths -- for those not understanding the metaphor -- are the useless wasting of time and the even more useless displays of human knowledge used to determine whether the physical capacity of a place or the number of its inhabitants -- deduced from human work long after my time and thus inexact -- correspond to what an instrument has asserted or whether the period and stay in a place to which he refers -- always collated according to a measure which men have created for themselves -- correspond to the infinitesimal fraction of time which they deem perfect. But, tell me! Is it the number of days, the size of a country, or the total of its inhabitants that interests you, or is it the work’s doctrine? As regards the former, thousands and thousands of human authors can give you abundant fodder; as for the latter, only I can give you what ought to be sought in the first place. For only what I give you is of use to you for eternal life. The rest is hay which, after being digested, is expelled and becomes refuse. You will not enter Heaven because you know how many days someone was in a place or how many citizens were in a city, *but because you have perfected yourselves by drawing luminous life from Word who is Life and Light.*

“Love Me more than science. Bless Me and not your knowledge. And also love the ‘boy’⁹³ I have taken to set him in your midst. And, along with Me, bless the Father, Lord of Heaven and earth, for having revealed Himself once

⁹³ *Maria Valtorta.*

more to a little one instead of revealing Himself to the learned. A little one, a boy, a *nonentity*. Yes, but a nonentity consumed by the desire to serve and love God and make Him known, a nonentity who by himself alone has awakened in himself the memory of God, ever more intense, a nonentity who has consumed the diaphragms of humanity with his love and voluntary holocaust, a nonentity who has come to love the Light more than existence and honors, a nonentity who has plunged so deeply into the total freedom of contemplating God alone that he has lost sight of everything that is not God, a nonentity dead to all that for most is a vital concern, but eternally alive because he has died to live in the Lord.

“God -- I am telling you so -- shows his kingdom not to the learned, but to those who are illuminated by grace and are living in love, and it is God alone who chooses, takes, and comes to rest on the summit of the mountain, in the place where Heaven is so close that the spirit, burning, can cry out what should have been the cry of every man: ‘Here is my God. I see Him! I understand Him! I know Him! I am devoured and recreated by Love.’

“Little John, you can also remind them that man has a guardian angel and that this spirit is not inactive alongside man, upon whom he reflects the lights which he, as an angel, mirrors when worshipping Infinite Light. Be at peace, soul of mine.”

SEPTUAGESIMA SUNDAY⁹⁴

Introit: Ps 18(17):5, 6, 7, 2-3

Collect: In Your goodness, Lord, hear the prayers of Your people, that we, who are justly punished for our sins, may be mercifully delivered for the glory of Your name. Through our Lord.

Epistle: 1 Co 9:24-27; 10:1-5

Gradual: Ps 9:10-11, 19-20

Tract: Ps 130(129):1-4

Gospel: Mt 20:1-16

Offertory: Ps 92(91):2

Secret: Receive, Lord, we pray, our offerings and prayers, cleanse us by these heavenly mysteries and mercifully hear us. Through our Lord.

Communion: Ps 31(30):17-18

⁹⁴ AZ, February 2, 1947, p. 341

Postcommunion: May Your faithful people, Lord, be strengthened by Your gifts, that by receiving them they may **desire** them, and by **desiring** them, constantly receive them. Through our Lord.

February 2, 1947

Azariah says:

“In your long passion, in which no suffering of any kind has been spared you and you have had to suffer atrociously -- flesh, blood, intellect, heart, spirit: everything -- how often you have been in the state of crying out, ‘Save me’ to your Lord, the only one with mercy on you, the tortured victim. The truest epigraph to be written upon your life and your tomb is this: ‘Mortal pains encircled me, the pains of hell surrounded me, and in my anguish I called upon the Lord, and He heard me from his holy temple.’ And it should be completed with the other verse of the psalm which is not in the liturgy of today’s Holy Mass, Septuagesima, but it is in *your* Mass, O immolated victim, and, joined to the first sentence witnessing to your pain, would testify how God, God alone, has loved you, offering you his hand to pull you out of the immense waters. This sentence: ‘The Lord was my support. He drew me into the clear. He saved me.’

“Soul of mine, read Psalm 18 by David today. It is prophetic for you. And may the psalmist’s words be a prelude to rejoicing for you. Let us read Paul, the comforter and example for those struggling out of love for God.

“With a proper comparison the Apostle says that the Christian’s life is the spiritual life of an athlete in the great arena of the Earth, during the more or less long competition of human life to conquer the prize which goes to the victors. And, still quite properly, he points out that those running in the stadiums subject themselves to every kind of abstinence for an uncertain prize, for only one of the runners wins it, and for a corruptible prize which, no matter how much it may be worth, lasts only temporarily, while those who struggle to obtain the eternal prize are certain of obtaining it -- all of them -- since God is good and also gives a prize to whoever is not the first athlete, but with *all* his strength and with tenacious will does all he is capable of doing to obey God; nor does the Lord’s prize cease after a time, but lasts for eternity.

“These considerations ought to spur Christians to imitate the athletes in the stadiums to keep their spirits strong and agile, to increase their strength, agility, and resistance to the snares of the adversary so as to obtain the incorruptible crown of heavenly glory.

“Not all Christians can have the same strength in the struggle, nor is there one way alone to arrive at the victory which is the end. Some are austere with an austerity so absolute that the little souls are afraid of them; some are so supernaturally human -- may I be allowed to use these words -- giving you a gentle example of virtue which every other man, even the weakest in supernat-

ural heroism, can imitate. A gentle, childlike virtue, which, however, in its constancy and perfection, crucifies the will of the flesh no less than the great sanctity full of acts of penance and extraordinary austerities of the spiritual giants. And, do you see? The Holy Church, maternal and wise, describes as heroic both the ascetic with powerful gestures dismaying the little souls and the little one who does little things well -- to perfection.

“Truly, there is no difference in Heaven between those who have mortified themselves with unheard-of penances and those who have used as a hair shirt only loving, humble, constant adherence to all that has had the appearance of being the will of God, either through the explicit commands of the Lord and the Holy Church or of their superiors and relatives, or in resigned acceptance of daily events, received with love, performed with love, and consummated with love, for in all of them a will of God for the sanctification of the soul is recognized.

“The dull, continual file of loving obedience is a martyrdom not inferior to that of flagellations; the despoliation of one’s own will is not of less supernatural value than the despoliation of wealth to embrace a religious state; the renunciation of life, offered silently and voluntarily for the purposes of God and the conversion of sinners, is not inferior to the renunciation of material liberty to enter a cloister.

“Sufficient to make the athletes of many exercises equal who compete in the stadium of earthly life are the means and the end: love to conquer Love, the prize and eternal crown of the spiritual fighters and victors.

“‘I, then, run in this way, and not in a haphazard fashion; I combat like that and not like someone striking the air; but I treat my body harshly and force it to serve so that, after having preached to others, I myself may not become a reprobate.’

“The whole rule for the good fighter and the good fighting master is in these words. Not to run haphazardly. How many souls, with good impulses, but without reflection, run in a disorderly way -- that is, to the point of exhausting their strength in an irregular effort -- and then lie inactive, letting themselves be surpassed by those who with constancy train themselves, prepare themselves with order, and do everything with constancy and order, thus fortifying themselves for the great test, which they happily overcome because they have prepared themselves for it by continuous exercise.

“Do not run haphazardly, therefore, but with secure norms. Do not combat to no end, so as not to slog along, making only a useless display of gestures to be noted and praised. Even madmen are able to shake themselves against the phantoms of their deliriums. But no one could say that the madman is an athlete deserving a prize. Mimes, too, feign actions against supposed adversaries. But no one could crown them except as mimes -- that is, as skilled simulators of reality. Neither simulators nor the delirious enter Heaven, because

they have been such. The mime can enter if on stepping down from the stage he has led a true life of sanctity, and the madman can enter if, before his madness, he was a just man, for illness is suffering and not sin; but people enter Heaven on real merits, not through useless scenes.

“To fight truly, therefore, against the adversaries, silently, in the secret stadium of the self, where the spirit has the flesh, the devil, and the world against it, along with the threefold concupiscence, seductions, temptations, acts of violence, reactions to violence -- everything. It is a continuous, tenacious struggle, a man-to-man fight with different enemies always resurging in you and around you. A struggle in which not just the spirit combats, but the body itself must combat against itself, serving the orders of the spirit. The flesh which must punish itself, deny itself the surfeits it demands for its hungers, the flesh which must on its own place itself in chains to check its agitation as a wild colt or raging beast or creeping serpent or unclean animal wishing to run to dangers, assault, hiss, or wallow in the mud. The imprudence, ferocity, deceitfulness, and lust of the flesh. There should be combat against this. And against the immaterial, but no less violent enemies coming from the mental self which are cupidity, pride, and sloth. So it is that the human individual, made of matter and thought, is forced to serve the spirit, which is the select part of man.

“So it must be so that, ‘after having preached to others,’ the man who poses as a master of others ‘will not himself become a reprobate,’ causing a scandal which is not caused by those who openly demonstrate that they do not have faith. For the eyes of the world are fixed upon those who set themselves up as masters, and if the world sees in them a rule of life contrary to the perfection they teach, shaking its head, it concludes, ‘What they teach must not be true; there must be no God or reward or punishment or other life or judgment - - otherwise they would act differently from the way they act.’ And so it is that a false master provokes a ruin greater than that of a sincere unbeliever, and not only fails to convert sinners, but entirely cools off the lukewarm, makes the fervent lukewarm, and scandalizes the just, who, at least in their interior, cannot avoid harboring a severe judgment of these idol-masters.

“‘Your fathers were all under the cloud; they all crossed the sea; they all ate the same spiritual food, and all drank the same spiritual drink... but God was not pleased with many of them.’

“Another great lesson. It is not sufficient to have Baptism and the other divine aids to be saved and glorious, but good will is needed. For the possession of the eternal Kingdom is not a gratuitous gift, but is an individual conquest through continuous struggle. God helps. Without his aid man would not arrive there, for he has merciless enemies against him to dispute his way to Heaven: sin and its incitements, the flesh, the world, and the Accursed One, who gives

him no respite. But it is man *who must want* Heaven.⁹⁵ **Free will** is not left for the ruin of man; if it were, for this reason alone God would have made man a gift that was not good, and God does not do things that are not good. But it is left also, and above all, to *want* salvation -- that is, Heaven, God.

“Ensure, then, that, with the protection of the cloud, with the crossing of the deep sea, with the foods and drinks that are given to you -- the protection of God, the overcoming of the dangerous barrier of Original Sin with all its resulting injuries to man, with Grace and the Sacraments -- foods and drinks of immeasurable power, you may all maintain yourselves in such a state that God will be pleased with you.

“God’s being pleased means God’s help in the time of need and tribulation. God’s being pleased is the Father’s remembrance in favor of his poor son, patient and faithful. God’s being pleased is a force opposed to the predominance of the wicked against the faithful children who are able, even in their involuntary weaknesses, not to lose trust, humility, and love, and cry out, ‘From my depths I cry out to You... If you observe sins, who can stand? But with You is mercy, and because of your law I trust in You,’ and, after having fought and moaned, always faithfully and lovingly, they can sleep in peace, saying the words which are read in the other Mass today, the Purification of Mary Most Holy: ‘Now let your servant go in peace,’ for ‘I have fought the good fight; I have run the race; I have kept the faith; and all that remains is for me to receive the crown of justice’ which your mercy, much greater than your severity, has in store for those who with all their capacities have loved and served You.

“So be it with you, soul of mine, whom I have instructed for the fifty-two Holy Masses on Sunday. The cycle is fulfilled. But the good friendship remains, nor will you lack my word for guidance and comfort. I shall joyfully go to prostrate myself before God to receive pearls of wisdom for you, and we shall be glad together -- I, giving them to you; you, receiving them -- in admiring the treasures which God gives to those who serve Him with their whole selves. And we shall praise the Lord. Let us praise Him, giving Him thanks for everything and singing with all Paradise and the just on Earth: Glory be to the Father and to the Son and to the Holy Spirit.”

⁹⁵ 1 P 5:8

The Temptation⁹⁶ Of Christ: A Reply To Objections⁹⁷

Concerning the Visions and Dictations on February 24⁹⁸ and 25, 1944, January 3, 1945, and January 17, 1945

Jesus says:⁹⁹

“In reality, the visions and words given in regard to my temptation, including the part of it which was not known, are so clear that they are themselves replies to all the objections by those asking questions in this connection, and it would not be necessary for Me to give them broader ones, for the additional reason that -- let the one requesting these answers remember this -- beginning on February 25, 1944, I clearly let it be understood that I was not fond of dwelling upon or returning to the episode and did not like others to dwell upon it, drawing the instrument’s special attention thereto and thus acting in a manner diametrically opposed to mine, when I replied to the instrument herself, who was then proposing the same objections to Me which she is proposing to Me again now, spurred on once more by the same individual, ‘I did not want you to speak about the sexual temptation of your Jesus. Even if your inner voice *had brought you to understand Satan’s motive in attracting Me to sensuality*, I preferred to speak about it Myself. And do not think any more about it.’

“I would have wanted all of you to follow my example of prudence towards the little boy¹⁰⁰ I have placed in your midst, who *must* tell you everything he sees -- that is, everything which has been used for and against Christ - - but for whom his inexperience and the paternal goodness of God act as providential protection against the crudest forms of wretchedness and actions by men and Satan.¹⁰¹

“I would have wanted this out of respect for the little boy,¹⁰² whose eyes see God, and I would have wanted it because this would have witnessed to me concerning the state of your spirits, which I would like to be just, even in

⁹⁶ ...and the proper use of the will’s freedom.

⁹⁷ NB45, February 18, 1947, p. 347

⁹⁸ Also, the vision regarding Jesus’ temptation with “a woman” in the desert by the Devil. See **46.** Gospel, Vol. 1, p. 299 (**46.** Poem, Vol. 1, p. 249).

⁹⁹ A long dictation that puts Jesus’ temptations, his free and active will, in profound context regarding the purpose and use of our free will.

¹⁰⁰ That is, Maria Valtorta.

¹⁰¹ Also, “boy” can refer, by extension, to the vision regarding Judas’ behavior and a consequent temptation to Marijam’s adolescent purity. See **365.** Gospel, Vol. 6, January 3, 1946, p. 25 (**364.** Poem, Vol. 3, p. 526).

¹⁰² *Ibid.*

the slightest nuances. There is nothing insignificant or useless or irrelevant in justice. Therein the great and visible action of being able to die for its sake has value, as silent, hidden imitation of Me in the way of acting towards your brothers or spiritual children or disciples. For you, as spiritual fathers and teachers, shepherds to whom I have entrusted my lambs, have voluntarily consecrated your selves to this spiritual paternity and this teaching of the little ones, and you must be imitators of Me.

“Finally, I would have wanted this because it would have witnessed to Me concerning the state of your intellect, free from what creates confusion and haze for the truths so clearly visible in my pages demonstrating the constant perfection of Jesus Christ the God-Man in all the circumstances of his mortal life, in all his actions, words, and even silences. For there are silences which speak more than all words and teach more than all doctrine.

“And *this* episode, at the *point* which you do not want to accept, calling it ‘inappropriate,’ speaks to you precisely with the magnificent lesson of my silence, set against this impure part of Satanic temptation. My silence and my *complete* indifference to the titillations of Satan should have articulated for you the glorification of Christ. Instead, in your view, they articulated something else -- the degradation of Christ. Christ’s being tempted by impurity gives you the impression that Christ’s dignity was damaged. *You are getting the attempt mixed up with the result.* A result would have meant damage. Glorification is the failure of the attempt. Weren’t you able to consider this difference? You were not able to read the truth which was silenced, but clearly visible in the vision and the dictations.

“To be able to read! Not all are able to do so, and do so with precision. To be able to, and to do so with precision, one must have sight purified of internal flames and external obscurity. If your spiritual sight -- that is, your thought -- is clear and pure, you see things as they are. In this case, involving Christ’s glorification. But if your thought is obscured or enveloped in the smoky flames of human knowledge and the pride of having to be the only ones to know, or, worse, by impure fires, then it is *your* reflection that tinges what you contemplate with tones opposed to the real ones and turns a chaste, innocent episode into a sensual, sinful one. Place the episode once again far from *your* lights, though, *in its true light*, and it will go back to being what it was: witness to a heroic chastity and innocence which are dishonored in vain.

“Now, if you cast the reflection of *your* humanity upon the episode because you cannot admit that someone may not feel internal disturbance over an external temptation, because you cannot admit that not even the Christ, the Holy One of God, may have been tempted from outside without undergoing internal disturbance, then it is you that are giving that coloring to the episode. But you must not say, then, that this episode testifies to an inappropriate disturbance in Christ, a disturbance which truly may not be admitted out of respect

for the dignity of the Lord Jesus, since, in reality, in Christ there always was *order and harmony* between the flesh and the spirit, both of them always submissive and perfect in giving glory to their Creator. Say, then, if your opinion differs from what appears not at all doubtfully in the episode in question, that it is you that are casting upon this point in the episode what is churning in yourselves when you make ‘suppositions,’ as you call other elements of yours, suppositions *which nothing in the episode authorizes or justifies any one to suppose or believe*. This is serious.

“Why do you make Me dictate these words? Don’t you understand what pain you bring Me by forcing Me to dictate them even for just one among you? Don’t you understand that it is not a praiseworthy matter to display scandalized concern -- which you do not really feel -- just to disturb the spokesman, to tempt him to doubt about the Voice speaking to him, to be distrustful, or even to tempt him to modify parts of the work? An act that you would later reproach him for and set against him as capital evidence that the work is the result of his thought. To modify parts of the work, as if a creature could do so with pages dictated by Me. And why pry over and over into a certain point *that I did not dwell upon, not even while I was undergoing it, in either thought or word, by stooping to discuss it with Satan*, and my advice had been not to linger over it or go back to it because it fills Me with disgust, now as then? Disgust, I say. This is the *only* reaction which Satan’s obscene insinuation provoked in Me.

“But now -- and let it be forever -- I will give you the replies you want so that ‘you will get the perfect clarity on that point’ which one of you states ‘would be desirable.’ *I will give them, not the spokesman*, and much less will he take the liberty of retouching the text afterwards (p. 111 of the First Year of the Gospel) ‘to make it crystal clear,’ as one of you would always like. Let each stay in his place.

“What is temptation? The Catechism says, ‘It is an incitement to sin which comes to us from the devil or the wicked or our passions.’ *It is an incitement. If it incites to sin, then, that is a sign that it is not a sin in itself. No, it is not a sin. Rather, it is a means to grow in justice and augment our merits by remaining faithful to the Law of the Lord. It begins to become a sin of imprudence when man voluntarily places himself in a position to sin, approaching things or persons that can lead him to sin.*

“Who does temptation come from? From the devil, the wicked, and the passions. It comes, then, from external factors and external [*internal ?*] factors. In all truth, I tell you, though, that the internal factors are the most dangerous ones -- that is, the disordered inclinations and the instincts or incitements remaining in man with the other forms of indigence following upon Adam’s Sin. Internal factors which Satan incites or tries to incite with every means, in this work, which is greatly assisted by the men around you and by the human self, which is a field of constantly reappearing temptations, with a marked tendency

towards the egotism of matter and the sensuality of the mind -- the former spurring the flesh to rebel against God and the spirit, the latter leading the mind towards the foolish arrogance which believes everything is licit, even criticizing the works and justice of God.

"I tell you truly that the greatest help for Satan is provided by you by welcoming and cultivating, in yourselves 'the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life,' which do not come from the Father, but from the world. For, without your consent to preparing ground favorable to the invasions of the external factors, they could not penetrate into you, disturbing your interior and aggravating the internal factors. *The incitements of sin could not by themselves lead to damnation if man did not cultivate them*, as happens in most individuals -- cultivating them as flowers of evil satisfying man's disordered sentiment with their showy, inviting appearance and later turning into the fruits of sin.

"If a devoutly merciless **good will** were to fall upon the incitements, they would remain sterile, like pernicious plants which have dried up or are at least drooping, to the point where they cannot grow, but are instead subjected to ongoing enfeeblement until their complete destruction. Man instead lets them exist within him, and they grow; they grow, reinvigorated by the greedy mouthfuls which incautious man allows himself, without realizing that every act of yielding to what is illicit, even if small and apparently insignificant and innocuous, paves the way for greater concessions. For the more one savors their spicy taste, the more one's appetite for the concupiscences increases. And satisfied appetite, in its ever-reappearing and growing violence, consequently increases the power of the disordered instincts, and these grow until filling the whole man with themselves and knocking down the barriers of conscience.

"Oh, it happens as with a plant bedded out in a narrow space. As long as it has not fully developed, it is content in the enclosure where it has been placed, but when it is full grown and its roots are as extensive as its leaves, then they can no longer be compressed into an excessively limited space and penetrate under the foundations of the confining walls to seek room, just as the branches have sought it above, and, on growing, they raise the walls, throw them out of joint, and cause them to cave in, opening up passageways through which thieves or boys can come in to set their hands on the plant and strip it of its fruits and branches and mistreat it, sometimes to the point of provoking its death. In the case of the soul, the plant of the disordered inclination towards the concupiscences -- in contrast to the spirit's inclination towards its end: God -- opens the way for Satan and the world, forming an alliance against the incautious self as seducers and bringing death or violation, the mutilation of the spirit's beautiful integrity.

"I tell you truly: It is not being tempted that ought to cause fear, nor should the strength of the temptation and the repetition of its violent attacks lead

the soul to get discouraged with the thought that this is happening because it is outside the Lord's grace and destined to eternal death. On the contrary, rejoice, O you that are so forcefully oppressed by Satan. It is a sign that you are enemies of Satan and that Satan already senses that you are prey that has escaped from him forever. Satanic wrath always hurls itself against the prey eluding his hunger and against God's conquests.

"It is logical for it to be that way. In the battles between two enemy armies as well, where does an enemy repeat his mightiest assaults? Perhaps against the weakest and least important positions? No, on the primary, best fortified positions. The others are easy conquests which he reserves for last, when the militias are already weary, just to give them the incentive of a victory so that it will spur them on to tougher fights. The head of an army would be quite foolish if he exhausted men and means to carry out imposing displays of strength and wasted munitions against a city whose defenses had already collapsed through the defenders' neglect or which was ready to surrender without a fight.

"Satan is never a foolish conqueror. He is very capable of organizing his assaults. And if where he sees spiritual and moral weakness and perceives the defensive protection of conscience to be greatly weakened -- for man's wicked inclinations have acted as a battering ram against it -- or where he sees full consent to accepting him as a friend, he does not make violent assaults, but uses only flattery, where, on the other hand, he sees resistance and foresees a defeat, he rushes forward forcefully with all his means -- from flattery to terror, and he does not tire of repeating a hundred or a thousand times, directly or with the help of the world and circumstances -- with *all* his external means, then, to conquer the prey or torment -- the eternal hater of the good wants at least this - the children of God.

"I tell you truly that when a creature has reached heroic virtue, or, as St. Paul says, the creature 'has become strong in the Lord and in his powerful virtue,' it is then that one must put on 'the armor of God to be able to withstand the devil's traps,' for it is then that, as the Apostle always says, the creature 'no longer fights with flesh and blood, but against the principalities and powers, against the dominators of this world of darkness, against the evil spirits in the air'¹⁰³ -- that is, against mighty Hell, which directly unleashes the great tempests of powerful temptations in a last effort to try to demolish the giant spirit resisting it.

"Is temptation, then, a sin or a glory? A good or an evil? *It is not sin. And, though an element of Evil, it can be turned into a means for good and glory through the goodwill with which man rejects it.* The freewill decision to yield or not to yield to temptations is not forced upon any man -- it was not forced even upon the Christ. *A temptation rejected is a merit acquired.* For this reason

¹⁰³ Ephesians 6:10-12.

God has left man his splendid **freedom to will**, so that, through it, and by his own merit, man could arrive at a merited glory.

“Always remember this. And always remember, too, that man’s life is an expiation of the evil man does; at best -- that is, in the case of someone who does not commit even a single conscious sin -- it is always expiation, or, if you prefer, suffering resulting from Original Sin -- though my Sacrifice and your being restored to Grace, which I obtained for you by that Sacrifice, have super-abundantly reduced it -- and every man is thus obliged to suffer to arrive again at that degree of justice, **freely** given, which the First Parents possessed together with life. Oh, holy, immaculate innocence of the first Creatures, which the present ones must reconstruct with their pain, along with the **free gifts** which I obtained for you by my Sacrifice!

“Accordingly, when you see the Holiest One of all or a saint powerfully tempted, do not say, ‘This is inappropriate.’ *But observe the way those tempted react. And if you see that they remain indifferent to the temptation* -- a fact which testifies that they have reached the perfection I counselled for you: ‘as my Heavenly Father is perfect,’ a perfection which *no* agent can disturb -- if you see they remain indifferent to temptation, having won the battle in themselves against all the reactions of flesh and blood, or if you see the just able to fight at the same time against the disorder provoked from outside, which would like to rise up again, and against the Beast, provoking and hurling forth calls to disorder, do not say that ‘this is inappropriate,’ but say that it serves to make the degree of perfection reached by those tempted shine out or to illuminate it.

“Who can undergo temptation? God? The angels? Men? God, as God, cannot undergo any temptation. The angels, who remained faithful even during the rebellion by Lucifer and his followers, cannot undergo temptation, as they were raised up, after the trial, to the supernatural order, to the contemplation and praise of God. It is only man, then, who can be tempted, man composed of a material substance and a spiritual substance, endowed with rational **freedom**, intelligence, and conscience, so as to be able to discern good and evil and **will** good or evil. It is only man, while still fighting his battle, that can be subject to temptation, through the sad inheritance which has come to him from the first ancestor of Humanity.

“Since the day of Adam’s fall from the state of innocence to that of sin, since the day the woman **wanted** firsthand knowledge of the forbidden plant and the Serpent was able to speak to Eve, who listened to him intently instead of fleeing from him and accepted his deceitful words and ruinous suggestions, man has *perennially* found himself close to the plant of Good and Evil that Lucifer is wrapped around and has undergone temptation. But it is through his victory over the promptings towards sin that he acquires justice and conquers his immortal crown or, if he repeats Eve’s gesture and picks the forbidden fruit, obeying the Charmer, gets poisoned, sometimes to the point of dying therefrom.

It is precisely through the victory over external temptations and mastery over the senses and pride and thus over internal stimuli that you men become ‘gods and sons of the Most High,’¹⁰⁴ like your Most Holy Brother Jesus, who underwent temptations, but never sinned because He did not **want** to sin. *One can be tempted without one’s consent thereto. One becomes a sinner only by one’s consent.*

“*I, Jesus, never consented to sin.* On the contrary, having combatted every human reaction which was not acceptable to God, through a spirit of voluntary, loving justice, and having done so since my earliest years, ‘remaining subject to my (putative) father and my mother, two just people who taught Me justice, and growing in wisdom, age, and grace,’¹⁰⁵ I eliminated in Myself forever every possibility of sudden disorder or inner disturbance from pressures and circumstances, which, when I grew older, arose around Me, intensifying until my death.

“Do not misunderstand Me! I say ‘pressures and circumstances;’ I do not say ‘lust.’ The pressures and circumstances of uncomprehending relatives, of citizens even more obtuse than my relatives, of hostile fellow countrymen, of treacherous enemies, and of betraying friends. It is not only sensuality that serves to prompt sin. There are so many reasons for which man may sin. And what do you say? Do you say, for instance, that Judas’ conduct would not have been a motive for a sin against love in anyone else? Do you say, for example, that the animosity of the scribes and pharisees and all my adversaries, so sly in opposing Me and also so base in their means and the accusations they used to oppose Me, was not a perpetual temptation to react in a human way?

“I did not sin. I said, ‘And who among you can convict Me of sin?’¹⁰⁶ I said so to my enemies at that time. I can say so to my enemies at present, and also to the incredulous and those doubting my sanctity. But even if I do not say so to you, whom I **want** to regard as friends, even though you cause Me pain through the pain you cause my little John, my works tell you so.

“Is there perhaps a word or act written in the Work I dictated and elucidated which can convince you of sin, of a *single* sin, by your Master? I am that work. It is not only I who dictate and elucidate it, but it is I who live it out, I who present Myself to you as I was in my mortal days, in the environment surrounding Me, in the little holy world of my family, in that vaster and different world, in keeping with the beings comprising it, of my disciples, in the vaster, inconstant one -- all Palestine -- whipped up and traversed by varying currents, like a sea moving around Me, under a changeable March sky, sometimes entirely calm and serene, and immediately afterwards covered with storm clouds

¹⁰⁴ Psalm 82:6; John 10:34.

¹⁰⁵ Luke 2:51-52.

¹⁰⁶ John 8:46.

and traversed by gale winds stirring up the sea into breakers roaring their acrimony against Me, threatening and also attacking, until the final violence of Good Friday.

“Why don’t you want to recognize Me? Why don’t you understand my language? Why do you want to be like those attacking Me in the Temple, saying, ‘We don’t know who You are?’ Are you, too, like the apostles who at the Last Supper showed they still did not know Me for what I was: the Word, Son of the Father, who was returning to the Father after having long been among men to give them the words which the Father gave Him? But they, my poor Apostles, had not yet received the Holy Spirit, He who illuminates all truth. But you have received Him. Does not even his Light illuminate for you the Christ who is in these pages? The eternal, most wise Word, who is carrying out a new work of love and salvation because He has mercy on the excessively large number who are dying of spiritual starvation, who are being lost because they do not know Me, who are freezing because they are not assisted with the fires of apostolic love, who are going off the track because they are blind and there is no one to reach out and lead them to Me, whom they are seeking, getting lost on other roads you condemn, but do not pull them away from, poor children whom you condemn because they travel those roads as blind people seeking the Light and whom I will not condemn because I see the movements of their hearts, and I will draw them to Me because I am the Savior of the Jews and the Gentiles, of all who seek the Truth.

“I ask you again, Why do you make Me dictate these words? Are these the ones I would like to say to you? Do not bring Me pain. The pain I am caused by those I want to regard as my friends is the pain which is most painful to Me...

“I, Jesus, never consented to sin. I never felt disturbance because of sin. The only disturbance -- remember this -- I could be occasioned by the stench of evil stirring around Me *was nausea, disgust over sin*. I preferred to draw near lepers dying of this disease rather than healthy people covered with the scabs of vice and stinking of lust, especially if they were impenitent. My infinite love for sinners, who were to be saved, always made Me overcome the nausea caused by their spiritual stench. My Father, my Father alone, knows what sort of prolonged passion it was for Me to have to live enveloped in the whirlpool of temptations and the muddy wave of the sins streaming over the earth, doubling over and knocking down men. To have to live and see the shipwreck of so many, without being able to imprison the Beast, because the time to do so had not yet come. It still has not. And it heads on, with its hellish breath fuming out, sowing its poison, and is followed by the ever-growing wave of ever-increasing sins. Now, too, I feel nausea and pain over this.

“Who was I? I was the Incarnate Word. I was God, then. And I was Man, then. I was truly God and I was truly Man. I was the Redeemer, the new Adam, ‘the First-Born from among the dead,’ as my John says, also writing in

his Apocalypse, ‘Jesus Christ, who loved us and cleansed us of our sins in his Blood,’ and in his Epistle, ‘There are three that bear witness in Heaven: the Father, the Word, and the Holy Spirit, and these Three are One alone; and there are three that bear witness on earth: the spirit, the water, and the blood, and these three are one alone.’¹⁰⁷

“Three in Heaven who witness to the Divine Nature of Jesus, who is Christ, from birth until death and beyond Death and Resurrection, forever and ever, with no interruption at all, as some heretics have wanted to maintain.

“*The Father*, who three times during my public life indicated Me as his beloved Son and his good pleasure and glory. And if on Tabor the Eternal Father’s voice was heard by just three persons, who, because of their condition as disciples, can be silenced by the deniers as exalters or deceivers, at the Jordan and especially in Jerusalem, jam-packed for the approaching Feast of Unleavened Bread, many people -- to the point that they were indeed termed ‘multitudes,’ where Israelites were mixed with Gentiles, Jews with proselytes, and disciples with enemies of Christ heard the testimony by my Father.

“Three times, in three times and three different places and circumstances, the Father bore witness to Me without ever retracting. Now, only *true versions* remain immutable, whereas those which are not true, with the passing of time, undergo alterations which disclose their deceitful source. If, then, on three occasions, in three different times, places, and circumstances, a Voice, always with the same power, and quite different from mine and from that of every other man, thundered from the Heavens to bear the same witness to Me, it is a sign that I was really God, like the Father, since God the Father can be said to glory in only one Son, God, like Him, having begotten Him, and to take pleasure in Him, seeing He is perfect as He, the Father, is by Divine Nature, and perfect in terms of will and grace in the human nature taken on.

“*The Word*, with his most wise Doctrine and his works, of such a nature and power that they testify by themselves that it is He -- a God -- who teaches the former and carries out the latter.

“*The Holy Spirit*, manifesting Himself in the form of a Dove at the Jordan and as Fire in the Upper Room at Pentecost to finish the work of Christ, purifying and perfecting the Apostles for their ministry, just as I had promised them, and, *for those able to see*, being present and transparent in every word of infinite, charitable wisdom issuing forth from the lips of the Master, Jesus Christ. The Holy Spirit never comes to the aid of liars. He abandons them to the Father of Deceit and flees far from them. But He was always with Me because I am Jesus Christ, God and Man, just as I said I was.

“And there are three things bearing witness on the earth to my true Humanity: the spirit I gave back, like all men, after a painful agony, my Blood,

¹⁰⁷ | John 5:6-8; Revelation 1:5.

shed in the Passion, and the water which issued from my lifeless side together with the final drops of cadaveric blood gathered into the cavity of my dead Heart. Now, you know that only a real body yields blood if wounded and that only a real corpse presents a separation of the watery part of the blood -- which you term 'serum' -- from the other, which coagulates into clots or at least is already thicker and darker than living blood, if the time elapsed between death and the discharge of blood is still too short. But I -- as my Turin Shroud attests -- discharged blood that was already clotted because I had already been dead for some time when my side was stricken, and I was already growing cold and stiff, very quickly, on account of the specific conditions which had brought about my rapid death.

"By the testimony of John the Apostle, then, a witness to my death, I am a true Man.

"Paul of Tarsus wrote to those who could have rebutted him if he had exaggerated or lied in describing Me: 'That Jesus, *made only slightly inferior to the angels, because of the death He endured*, is crowned with glory and honor, having *tasted death* by the grace of God for the sake of all. And it certainly was very fitting for Him through whom and from whom all things exist... to make the author of their salvation perfect by *way of suffering*... He, too, shared flesh and blood with men to destroy, by dying, the one who held sway over death... Indeed, He did not take on angelic nature, *but the seed of Adam*. He thus had to be, in *all things*, like his brothers and sisters to become the merciful, faithful high priest before God and to atone for the sins of his people, so that, in having suffered *and in being tried* Himself He could help those who are enduring trials... We do not have a high priest who cannot be compassionate towards our infirmities, since He was *tempted in every way*, like us, *but without sin*... Every high priest... is constituted... so that he will offer gifts and sacrifices for sins and have mercy on the ignorant and misguided, since he himself is *surrounded by infirmity*... It was certainly appropriate for us to have such a high priest -- holy, innocent, . immaculate, *separated from sinners*, exalted above the Heavens.'¹⁰⁸

"Saul, then, a learned man and a contemporary of the Jews of my time, when he became Paul, full of wisdom and truth, with the reality of my historical figure and the lights of the Holy Spirit, also testifies that I am true God and true Man, equal to my Father, by divine, uncreated Nature, equal to my Mother, by human, created Nature, Christ uninterruptedly and eternally, the Perfect One Making Reparation, Savior, and Redeemer.

"And if, then, I was Man, why should I not have suffered temptation, as every other man suffers? If my Father **wanted** to make Me 'like' you 'in all things,' why should He have granted Me the unjust privilege, and why should I have **wanted** to claim the unjust privilege of not experiencing the suffering and

¹⁰⁸ Hebrews 2:9-18, 4:14-15, 5:1-3, 7:26.

exertion of temptations, which all men undergo and to which they react in different ways, according to the prevalence or absence in them of the good will to sanctify themselves -- that is, of their spirituality or their carnality? But it is precisely because I perfected Myself by way of continual suffering that I was a Perfect Host! If the Father had not wanted the Devil to approach the Man who was his Incarnate Word, couldn't He have prevented him? Didn't He do so in keeping Me hidden from Satan's searching for thirty years through a whole set of providential circumstances? And, if He had wanted to, couldn't He have placed set limits on the temptations to which I was subjected, if He had wanted to permit some of them, but not all, *not that one*, as inappropriate for Christ? And couldn't He have made Me superior to men and angels? Why, then, did He make Me slightly inferior to angels and similar to men? Am I not similar to you, then? And isn't there a contradiction in these words of the Apostle, who says I am a Man like other men in all respects and nonetheless also says I am slightly inferior to the angels? Am I not similar to you, then? Am I not similar to God, then, since God is more than the angels? Did the Apostle thus articulate blasphemies, foolishness, and lies? And if he did not, where do we find this difference, this equality, and this inferiority in being different from the angels, inferior to them, and equal to men and at the same time unequal, since I am slightly inferior to the angels? But is it not blasphemy to say that the Incarnate Word is inferior to the angels? What does this difference in Me from the angels and men consist of?

"Have you never asked yourselves these questions, with a sincere desire to respond and bringing your intellect to work in the light of God? For, my children, *all* of you are duty-bound to ask them in the divine light and to strive to *understand*, to strive on your own to understand -- not to make do indolently with the explanations provided by others, so as not to make an effort to understand. If you were to read all the books which speak of Me and of the Most High Lord, they would not be such use to you, if you read them mechanically, as one *single notion* attained by your own effort to understand, with loving humility turning to the Holy Spirit so as to be able to understand, with heroic justice to have the Holy Spirit as a friend and be led by Him to comprehend the divine language. For only 'those who are led by the Holy Spirit are the children of God.' It is Paul, once again, who says so.¹⁰⁹ And it is natural for children to understand the language of their father.

"But I will tell you the difference and how it is possible for Me to be like you and at the same time slightly inferior to the angels.

"I am like you. I am Man and thus, beyond doubt, inferior to the angels, for man is not a spiritual creature, the noblest one in creation, as are the angels -- purely spiritual, markedly intelligent, and *possessing a very quick intelligence*

¹⁰⁹ Romans 8: 14.

because they are not weighed down by flesh and the senses and are confirmed in grace, always worshipping the Lord, whose thought they understand and implement with no obstacle. But can man elevate himself to a supernatural degree? He can by living voluntarily in purity, obedience, humility, and charity, exactly as the angels do. And this is what I did. That Jesus, made slightly inferior to the angels, was Man through the **desire** of his Divine Father so that He could be the Redeemer. Moreover, He became slightly inferior to the angels through his own **will** to give you the example of how man, if he so wills, can elevate himself to angelic perfection and lead an angelic life.

“Oh, human life fused so intensely to the supernatural as to cancel out matter in its clamor and weakness in order to take on angelic resonances and perfections! A life oblivious to concupiscence, living by love and in love! Man becoming an angel -- that is, creatures composed of two substances who purify the lowest part with the fires of Charity, and all the virtues are in Charity, like numerous seeds enclosed in a single fruit, to the point that they may be said to strip themselves, or, rather, it strips them of all that is materiality until making even matter worthy to penetrate into the Kingdom of the Spirit one day. They place their purified clothing in the tomb while awaiting the final command. But it will then rise glorified, to the point of becoming the admiration even of the angels, for the beauty of risen and glorified bodies will cause even the angels of God reverent astonishment, and they will wonder at these created brothers and sisters of theirs, saying, ‘We were able to remain in grace by way of one substance alone; they, men, are victors in trial with *both their spirit and their flesh*. Glory be to God for the twofold victory of the chosen ones.’

“Christ, similar to men in all respects, **wanted** to reach the beauty of angelic perfection by a life without a trace, not of sin, but of even attraction to sin, and, while remaining Man to undergo death with his flesh and blood so as to expiate the sins of flesh, blood, the mind, and the pride of life, with absolutely all pain to make reparation for absolutely all Sin, became slightly inferior to the angels, raising human nature up to angelic perfection.

“I am God, then. And I am Man. And as the angel is the intermediate link between man and God, I, who was to reweld the broken chain, reunite you to God, made my perfect Humanity into a joining of earth -- men -- and Heaven -- angels -- bringing Humanity back to a perfection equal to -- indeed, greater than -- that which Adam and Eve possessed at the beginning of days, when Man was innocent and happy through a **free gift** of God, without knowing of or experiencing the hard struggle against Evil and the causes of sin. The Divinity did not degrade Itself, then, in taking on Adam’s seed, but Humanity was divinized, brought back, by Man’s **free will**, to the perfection making men like my Father, who knows no injustice.

“The Apostle does not lie, blaspheme, or contradict himself when saying, by inspired words, that Jesus, the Man, became slightly less than the angels

in heroic spirituality. God the Father, God the Son, and God the Holy Spirit were not at fault in giving the Redeemer the only covering suitable for Him so that He would be such and redeem you *through the ongoing lesson of his growing in grace to the point of reaching spiritual perfection*, in addition to the major action of his Sacrifice, to redeem you from your ignorance, from that ignorance resulting from sin, degrading man's strength, conditioning him with the assumption that, since he is made more of matter than spirit, he cannot attempt his evolution in the spirit.

"No, matter strikes you as so great and overbearing because you see it and hear it shouting out its bestial sounds. It strikes you as so great because you fear it and do not want to make it suffer out of fear of suffering. It strikes you as so great because Satan alters its outlines before you. It strikes you as so great because you do not know. You are, moreover, ignorant of what that magnificent thing which is the soul really is, of what that most powerful thing which is the soul united to God is.

"Leave your fears aside. Leave your ignorance aside. Look at Me. I, Man, reached the Perfection of justice as a man like you because I wanted to. Imitate Me. Do not fear. Keep your souls united to God and advance. And rise. Rise into the luminous regions of the supernatural. Drag along your flesh with your burning will to the place to which your spirit is rising. Become angels. Become seraphim. The devil will no longer be able to wound you in your depths. His darts will fall at your feet after having struck your armor and you will not be disturbed, as I was not.

"It was just, then, for my Father not to grant Me a nature different from man's, though He could have done so. Just. No one can say to Me, accordingly, when I propose my code and say to you, 'Follow it if you want to be where I am,' 'You can be there because You are different from me, in whom the flesh fiercely battles. You are victorious over Satan because in You the flesh is not allied with Satan.' No one can reproach Me for an easy victory or get discouraged about being created differently. In Me and in you are the same things: flesh, intellect, and spirit, to be able to live, comprehend, and overcome. I am the seed of Adam. You are the seed of Adam.

"Oh, I hear you grumbling, 'You are Sinless. We...' Adam, too, was sinless, and yet he sinned because he wanted to sin. I did not want to sin. And I did not sin. I, Man, did not sin. My Father made Me of your own seed to demonstrate to you that to be men does not mean to be sinners. I was in human nature, like you. Manage to be like Me in victory. The Father made Me Man, possessing flesh and blood in common with you with which to overcome Satan by dying, and He required the author of your salvation to become perfect -- as Man by *his own will* and by way of suffering and to obtain glory on account of the death He endured.

“Oh, isn’t it also death to be able to die to all that is seduction? Isn’t it continuous death to all that is concupiscence in order to live in Heaven eternally? I began to consummate my Sacrifice to defeat Satan, the world, and the flesh, that had been triumphing for too long, beginning with my first act of will against the blare of the flesh, the world, and their dark king. I died to Myself in order to live. I died to Myself to make you live by my example. I died on the Cross to give you Life.

“Destined to become your merciful Pontiff, I had to know man’s struggles through knowledge of man and remain faithful before God to teach you to remain so. A merciful Pontiff so that, having suffered and been put to the test, I would not display the proud repugnance and glacial isolation of those who, on seeing their sinful or weak brothers and sisters, say, ‘I am superior to them and draw away from them, not wanting to contaminate my perfection,’ and do not know they belong to the eternal race of the pharisees. An expert, merciful Pontiff so that I would be compassionate and ready to reach out -- I, the Victor over Evil to the weak, who are not always able to trample it under foot as I did.

“Tell me, you that are scandalized by reading that I suffered that temptation, did I perhaps damage my divine and human Perfection because I was approached by the Tempter? What was altered in Me? What was corrupted? Nothing. Not even the most fleeting thought.

“Isn’t *that* temptation perhaps the most common one and the one most widely seconded by men? Isn’t it perhaps the one most used by Satan precisely because he knows it is the easiest one for obtaining assent? Isn’t it by that door -- impurity, lust -- that Satan often enters hearts? Isn’t it perhaps his favorite way and favorite weapon to manage to get in and corrupt?

“What other way did he seize upon at the beginning of man’s days to mar the unmarred plant of Humanity? How did he manage to corrupt the innocent of the two First Parents? If Eve’s act had been limited to the imprudence of approaching the forbidden plant or even listening to the Serpent, but without obeying or yielding to his suggestions, would Sin have arisen? Would the Condemnation have come? No. On the contrary, the First Parents, on rejecting Satanic seduction, would have imitated the good angels, tempted to rebel by Lucifer in vain, and they would have received an increase in grace.

“I repeat: to be tempted is not a sin. Sin is to embrace temptation. And Eve and Adam would not have been punished for imprudence which had already been expiated by resisting temptation. God is a loving and patient Father. But Eve and Adam did not reject the temptation. The lust of the mind -- that is, pride -- and of the heart -- that is, disobedience -- when received into their previously uncorrupted souls, corrupted them, awakening impure fevers which Satan augmented to the point of delirium and crime. I am not using mistaken words. I say ‘crime,’ and it is proper. By sinning, didn’t they do violence to their spirits, wounding them, inflicting harsh damage upon them? Isn’t what sinners do in

slaying with mortal sin or in wounding, continually weakening their spirits with venial sins a crime against the spirit?

“Let us observe together the growing paroxysm of sin and the degrees of the fall and then compare it to the episode of my temptation. If there is clear sight and an honest heart, one can not fail to conclude that temptation, an undisputed element of Evil, does not become sin, but a merit for those who are able to suffer through it without yielding to it. To suffer does not mean to enjoy. One suffers a martyrdom; one does not suffer enjoyment. Temptation is suffered by the saints, but temptation is perverted enjoyment for the nonsaints who receive and obey it.

“Eve, then, endowed with knowledge in proportion to her state -- carefully note this, for it is an aggravating circumstance in her sin -- and thus conscious of the value of prudence, went to the forbidden tree. The first, slight error. She went there thoughtlessly, not with the good intention of recollecting herself at the center of Eden in prayerful seclusion. When she got there she entered into conversation with the Stranger. The phenomenon of an animal speaking, when all the others made sounds, but did not utter words which were humanly comprehensible, did not make her cautious. The second error. Thirdly, in her amazement she did not call upon God to explain the mystery to her and did not even remember or consider that God had told his beloved children that this was the tree of good and evil and that it should thus be regarded, as imprudent to accept everything proceeding from it without having first asked the Lord about its true nature. The fourth error: her having stronger faith to believe the assertion of a Stranger rather than the advice of her Creator. Fifth being covetous of knowing what only God knew and becoming like God. Sixth: the greediness of the senses, which sought to experience by touching, smelling, and eating what the Stranger had suggested that she pick and taste. Seventh: to change from someone tempted into a temptress. To go from the service of God to the service of Satan, forgetting God’s words in order to repeat Satan’s to her companion and persuade him to steal God’s right.

“The parching thirst was now at the maximum degree. The ascent of the fatal arch had reached the highest point. The sin was completely consummated there with Adam’s agreement to his companion’s enticement and represented the fall of both of them along the other part of the curve -- a swift fall, much swifter than the ascent, because it was weighed down by the sin committed, and the sin was aggravated in its weight by the consequences -- that is, a flight from God, insufficient apologies devoid of charity and justice and sincerity, too, in confessing the fault, and a spirit of latent rebelliousness preventing them from asking for forgiveness.

“They did not hide because of pain over being sullied by sin and appearing as such in God’s sight, but because they were naked -- that is, because of the malice which had gotten into them and given everything a different ap-

pearance and made them so ignorant that they were no longer able to consider that God, who had created them and given them the whole Creation, well knew that they were naked and had not labored to cover them or become indignant on seeing them that way, for there was no need to cover innocence or indignation over observing an innocent body.

“Hear the replies of the two blameworthy ones, a precise index of the unrejected temptation and its sinful consequences: ‘I heard your voice and, becoming afraid, because I was naked, I hid;’ ‘the woman you gave me as a companion offered me the fruit, and I ate some’; ‘the serpent seduced me, and I ate it.’¹¹⁰

“Among so many words the only one that should have been there was missing: ‘Forgive me, for I have sinned.’ Charity towards God, then, was missing. Charity towards one’s neighbor was missing. Adam accused Eve. Eve accused the serpent. Finally, the sincerity of the confession was missing. Eve confessed what was undeniable. But she thought she could conceal from God the preliminaries to sin -- that is, her thoughtlessness, her imprudence, her weak will, which got contaminated at once after taking the first step towards disobeying the holy command not to expose herself to the temptation of picking the forbidden fruit. That command should have been a warning for her, who was most intelligent, to make her understand that they were not so strong that they could not place themselves with impunity in a position to sin without going so far as to sin. They would have gotten there by perfecting the **freedom** granted them by God with **their own will**, coming to use it only for Good. Eve lied to God, then, by remaining silent over the reason for which she had eaten the fruit: to become like God. Threefold concupiscence is thus in Man. All the signs of friendship with the serpent are evident in pride, rebelliousness, deceit, lust, and selfishness, which have replaced the virtues previously existing.

“And now let us compare this encounter of Lucifer with the First Parents to Lucifer’s encounter with Me, the New Adam who had come to restore the order violated by the First Man.

“I also went to a solitary place. But why? When? To do what? To prepare Myself with penance -- an indispensable preparation for God’s works -- for my mission, which was about to begin. The protective peace of home, family, and my city, a peace which could barely be grazed by inevitable contrasts in thinking between my relatives and Me -- as I was entirely spirit, and they, entirely humanity, dreaming of human joys for Me. Now the time for evangelization was coming, the dangers of exaltation and hatred and contacts with sinners and with everything representing what is commonly called the ‘world.’

“I prepared Myself with penance and prayer. I completed my preparation with victory over Satan. Oh, he clearly felt that the Victor had arisen, on

¹¹⁰ Genesis 3:9-13.

seeing Me steadfast before the seduction of impurity and strong in the face of hunger, pride, and avarice! But I want you to contemplate Me in the part you deem inappropriate and compare the Pure Jesus to the Pure Couple of the First Parents, in whom the Serpent's venom was able to act because they wanted to accept him and did not want to endure the effort of rejecting him, since they had imprudently approached him. I did not seek Satan. I was sought by him. When he found Me, I endured his being close by. It was a right and proper experience so that I could be your merciful high priest, tested like you, not disdainful of you, and an example for you.

"Behold Me, O men, behold the Christ, tempted because He was a man, and not overcome because He had voluntarily taken his humanity to a perfection 'slightly less than that of the angels.' The angels lack a body and thus lack sensuality; therefore, impurity cannot harm or disturb them more than -- or differently from the way -- it disturbed Me: with horror at this *bestly* sin.

"Behold the Christ, who did not vilely flee because He was pursued or bargain or barter or negotiate with the Tempter about such a base matter, which does not deserve to be discussed. Let man, the noblest creature on earth, endowed with reason and spirit and conscious of his end, not corrupt himself with real or metaphorical contact with Lust. Let him not contemplate. Let him not discuss. Let him uplift his eyes. Let him look to God. As a son of God, let him love God and his neighbor. Let him call upon God. Let him remain silent as regards Satan and himself, in the part of himself which would like to deal with carnal matters. The silence of lips and the silence of thoughts on topics which give off homicidal fumes. There is not always silence where the lips are still. Sometimes there are a heart, thought, and will below which speak and rave impurely, even if the lips are able to keep silent and the eyes remain lowered or shift about in poses intended to deceive men. Men, who see man's exterior. Not God, who sees man's interior and regards every form of mental deceit aimed at appearing holy, in terms of both mental lust and calculated, calculating deceit, as dishonorable.

"Why did Satan begin his Temptation with Impurity? Because this sin is the most widespread one. It is in every place and part of the world, at all social levels, and, unfortunately, in all conditions. It has many names. It is sometimes even covered with legitimacy, but it sullies legitimate marriage beds as well as the beds of prostitutes, and I will not speak about other considerations. Because it was so useful to him the first time to introduce malice into man's heart. Because he believed that with that means alone he would be able to shatter the thought of redemption forever by corrupting the irreplaceable Redeemer. Finally, because he needed to make sure whether I was the Redeemer.

"He had gotten a hunch that I was now in the world. He was looking for Me. He was wherever there was a form of holiness. But in all of them he saw relative aspects which made him unsure. For so many years he had been unable

to part the veil enveloping the mystery of my Mother and Me. The manifestation at the Jordan had shaken him. But dread of Me made him still hesitate to resign himself. He did and did not **want** to know who I was. To know so as to deceive himself about overcoming Me. Not to know in order to deceive himself about not being overcome by the Man.

“He tempted Me with that. My steadfast bearing, so different from that of every other man -- who flees or becomes afraid or yields or jeers, saying he is strong, and then falls even more than the one who flees -- told him who I was. Convinced about my nature, he persisted. In his first temptation the other three were already concealed, especially the last one. My eyes chilled him. My silence exasperated him. My serenity bewildered him. He felt he was up against a force which it was vain to hope to bend. He sensed that the Pure One could only be nauseated at the dishonest fruit he was offering.

“He then tempted with a seduction which was apparently licit: ‘Tell the stones to become bread.’ To be hungry for bread is proper to man; it no longer corresponds to the brute beast, as does lust, hunger for flesh. And then, as a man, a son of God, not because I was the Word, but because I was the seed of Adam, like You, I responded. I responded to honor the Lord three times over. And Satan, convinced that it was useless to attempt other tests, no longer offered Me lust. Men did not. They are more foolish than Satan, and they tempted Me, so as to be able to say to the throng, ‘He is a sinner.’ The pages of the Work show you that men never had better luck than Satan. *In any respect.*

“Tempted in all things and by everyone, I remained without sin. The Eternal High Priest, by my own **will** I kept Myself innocent, immaculate, and separated from sinners, turned into an angel by having abolished sense to serve the spirit alone.

“Can you still say that this episode is appropriate, that it is heretical? Is Paul perhaps a heretic in saying in his epistle that I was ‘tempted in every way, tested in every way, as a man among men,’ with flesh, blood, intellect, and will, like you? Was Paul a heretic in writing to the Philippians, ‘Have the same sentiments in yourselves as Christ Jesus, who, possessing the form of God, did not regard this equality as a prize to be seized upon, but humbled Himself, taking on the form of a slave, and, in becoming like men, He appeared as a simple man?’¹¹¹ Don’t you think that in this ‘humbling Himself’ of the Son of God there are found not only the opprobrious death on the cross, but also the wretchedness of being treated as a man by Satan and the world, that assailed Me with an ongoing siege and surrounded Me with temptations, bringing Me suffering? Don’t you think that great beauty and justice reside in not regarding my equality with God as a prize to be held on to, but **wanting** to be Man, the Man of reparation, the Man of expiation, the Man of redemption, treated as a man and show-

¹¹¹ Philippians 2:5-8; Hebrews 4:15.

ing Himself to be God by daily acts of heroism? And what is there in Me that you do not have? And what did I do that you cannot do? I am speaking of sanctifying oneself to become perfect as our Father in Heaven is perfect.

“With a pure heart and thought, without prejudice, after this lesson of mine reread the episodes you contest as inappropriate and tell Me whether you can go on characterizing them that way.

“You obstinately object in order not to say the words which are second in beauty among all words -- ‘Forgive me’ -- just as the first are ‘I love you.’ You say, ‘But You said to Judas that there was Good and Evil in You. That is not appropriate! And further on You said, “Temptation stings. The act satisfies and sometimes nauseates, whereas temptation does not fall away, but, like a pruned tree, casts forth thicker foliage,” and that makes One assume that You were more and more intensely disturbed because You did not satisfy the temptation to impurity.’

“Are you perhaps like Judas, who never understood, who was unable to understand Me, who *could not understand Me because He was too full of his sick humanity*, which cast its reflection upon everything? If you are like this, I tell you to change your thoughts. And I tell you to remember *who I was talking to. To a man who, in being sinful with premeditation and tenacity and, above all, lustful, could not accept what Christ told him in confidence with proper respect and believe it was true.*

“I could open my heart to John. The pure one among the disciples of Christ was able to believe and understand the secrets of Pure Christ. The other one... was incorrigibly filthy and a demon. I remained silent with him, as with Satan. Like father, like son, for Judas really **wanted** Satan as his father instead of God. I then spoke to the disciple who was sick with sensuality as I could speak so as to be listened to further, finishing with the assertion ‘I have never yielded,’ with the intention of demonstrating to him that people can live like angels provided they **want** to. Demonstration: the only thing that can make the satans silent and not derisive, if not good.

“I did not give in. I tell you, as I told Judas. No one kept Me from doing so. The Father had given Me **free will**, as with everyone born of woman. I could thus embrace either Evil or Good and follow what I **wanted** to, I **wanted** to follow Good. I did not **want** to follow Evil. No, the Son of Man did not **want** to sin. Satan puffed to keep his fires burning around Me, in the hearts of those encircling Me with hatred and unhealthy love, in order to prompt human reactions in Me. I underwent temptations of every kind. My will was always dominant. My purity put out the fire where lust was inflamed to tempt Me.

“Purity -- not only mine -- carries out this action around itself and also covers over those details which are crude and stimulating only for those who mentally or materially feed on impure things. For others, this is not so. I said,

‘Everything is pure for the pure.’¹¹² They are words of divine wisdom. Thought is pure, the heart is pure, sight is pure, and flesh is pure in the pure, for they are centered on the vision of God.

“The more man grows in perfection, the more he is assaulted by the external forces of evil which are Satan, the world, and men. But in the man filled with God, brimming with purity, who has become slightly less than the angels through his **desire** for perfection, the assaults are not death, but life, not degradation, but glory. There is not one saint who has not suffered temptations, not one person crowned in Heaven whose crown has not been formed with the pearls and rubies of his or her tears and pain, sometimes bringing torment to the point of blood from the tortures by Satan and his allies.

“The martyrs are not only the ones who fell in the arenas and tribunals of the persecutors. ‘The great tribulation’ about which John speaks¹¹³ is this one, too, and the stole of the blessed has become cleansed in the blood of the Lamb, but also in the fire and torture of a loving **will** and the hate of temptation.

“I did not **want** to be different from you or **want** you to be unable to come where I am. I, like you. You, like Me. Tempted and victors in order to be ‘gods’ in the kingdom of God. True God and true Man, I manifested God’s power and man’s capacity to become a ‘god,’ in keeping with the words of the Psalms and Paul.¹¹⁴

“I have replied to you with the words of my apostles, joined to mine, for you find it hard to accept the words which little John conveys to you as holy. You cannot find it hard to accept those of my apostles; they cannot prompt doubts as to their supernatural authority. You read them at the altar, comment on them from pulpits, and teach them from magisterial chairs. You thus regard them as words of truth.

“And these words support my thesis, not yours -- that, since I was Man, it was natural for Me to be tempted; that temptation is not inappropriate for Christ; that Christ does not emerge degraded therefrom, but even more glorified, for the high priest, who had to feel compassion for the weak and those led astray, having been tested, like them, and having been surrounded by infirmity, like them, was able to keep Himself holy, innocent, immaculate, and separate from sinners as regarded imitating them in evil, but remained their merciful Brother in order to say to all, ‘Come to Me, you that are afflicted and weary, and I will console you.’

“And I shall end with the words spoken three years ago to little John: ‘Do not think any more about the lowest of Satan’s actions towards Christ, when

¹¹² Titus 1:16 (Matthew 15:11 and 18-20, Romans 14:14 and 20).

¹¹³ Revelation 7:14.

¹¹⁴ Psalm 82:6. “Paul” may have been written by mistake instead of “John” (John 10:34).

you have a thousand select actions by Christ to meditate on and imitate in the Work.””

Lesson 1 [*Predestination Of The Son Of God.*]¹¹⁵

January 2, 1948

Romans 1: 3-4

The most holy Author¹¹⁶ says,

““Predestinated the Son of God by *His own virtue.*”

Which? One? Many? Of what nature? I will tell them to you.

First. Of the divine nature.

The Son of the Father is God like the Father, and having taken on human flesh has neither destroyed nor placed a pause in the union between the Father, from whom the Son is begotten and in whose Son the Father delights. Not only. The Son of God does not cease to be God for having taken on the nature of man. Begotten by God the Father through the natural spreading of the perfect Love, who has the need to love because of His nature and who for His dignity has the need to love a Perfection equal to His [own] infinite one -- every other love of God, excluding the one for the Most Blessed Virgin, our love, is the goodness of God -- only He, with the love as Son and as Son of God, satisfies God with a love worthy of Him.

I anticipate your objection by saying to you: By loving Mary, God still loves Himself because He formed Her full of Grace, through a thought of Grace, so that She could give birth to Grace for the world. It can be said of Mary: [that She is] the womb of God because She gave birth to the Son of God, the Grace of which She was full, and She gave a Man to the Earth worthy of the paternal Love.

As a circling fishing vessel in which the waters flow down without ever going into a river, so too Mary, the purest water from an enclosed fountain, emerged from the incandescent fervour of eternal Thought and flowed along the rivers of peace, bringing peace and purity with Her; and in God, She re-entered in order to receive Him and to generate the Son of God; She then returned among the savage arenas in order to give the Light, the Truth, and the Life to the lonely-hearted and again, after having completed Her mission, like water that is evaporated by the sun, She was taken up into the mystical womb who gave birth to Her for you so that She could give birth to Salvation for you. And there She is:

¹¹⁵ *LES, January 2, 1948, p. 35*

¹¹⁶ *The Holy Spirit.*

the inviolate Fount of purity, the only worthy mirror of Perfection that forgets everything which is sinful by looking at the Immaculate.

The Word does not cease to be God because He made himself Man. It is not a captured humanity, a debasement of Divinity, His eternal Nature. But it is an elevated Humanity, even without losing His nature, in the perfection of the unity with the Divinity, a fact affirmed by the prodigies performed by Christ. The Father always with the Son. The Son always God like the Father. Because the Divinity cannot split or mutate its nature through an *apparent* division and annihilation in nature inferior to that of the divine nature.

Jesus Christ is therefore the Son of God through the divine Nature of the Word generated by the Father, who incarnated Himself through the power of the Holy Spirit for the salvation of humanity.

But -- in the second manner -- however, He has also predestinated Himself the Son of God through the human nature, *virtuous in a perfect way*.

Jesus Christ, the Son begotten of the Father of the seed of David, had a **free will**. Like God and like man. His actions show this **freedom** of His **will**, rendered according to how He **wished**, when He **wished**, on whom He **wished**. And neither elements nor creatures could have opposed themselves to His **will** which was the perfect **free will** of God.

They were not able to. Only once were they able to. However, then it was because the Son of God did not prevaricate. He did not abuse this powerful **free will** of His in order to escape from death on the cross. If He were to have done so, He would have committed a robbery, a misuse, a prevarication of His infinite powers as the Son of God. And in doing so, He would have become like the rebellious Lucifer, even more than Lucifer.

Christ, however, was never a rebel. In nothing; not even the natural human repugnance of torture made Him so. Because above His **free will** was the **Will** of the Father. And the most perfect divine Son, in His Nature equal to that of the Father's, did not take advantage of it, but with reverential love always said to He who had begotten Him, "May Your will be done," and meekly and obediently placed His wrists onto the ropes in order to be dragged to the sacrifice.

Therefore, He had **free will**, but He used it in order to be perfect as Man, just as He was perfect as God.

It is said, "He could not sin." These words would be correct if Christ were to have only been God. God cannot sin, He being perfection. However, His second nature is subject to temptations. And temptations are the means to sin if they are not rejected. And harsh temptations were thrown against the Man. All the hatred against Him. All the rancour, the fear, the envy of Hell and of men were against Him. Against the Strong One whom they felt was the Victor, even if He had the meekness of a Lamb.

However, Jesus *did not want* to sin. Give to the Strong One the correct acknowledgement of His strength. *He did not sin because He did not want to sin.* And also for this perfection of this justice of His, against all the snares and the events, He declared Himself to be the Son of God.

Is it not also said to you all, "You are gods and sons of the most High?" He also was because, in His humanity equal to yours, He was God and Son of the most High out of justice in His every action.

Wisdom says to you, oh men, that the predestination of the divine progeny in Jesus born of Mary of the lineage of David, besides being from the word of the Father, from miracles, and from the word of the Master and of His resurrection, is given by this dominion of His on the passions of man and on the temptations given to the Man. Holy through His divine nature, *He wanted* to be holy even according to the human nature, the true First-Born of the eternal family of the children of God, co-heirs of the Kingdom of Heaven.

Finally, He declared Himself the Son of God through His spontaneous resurrection. He: God, to Himself: the Man-God, killed by men for the salvation of the same, consumed the sacrifice, gave the *assured* proof of having been dead, infused Himself again with life, and by Himself, without expectation and judgement, also glorified His victorious Body over all the miserable consequences of the first original sin.»

Whilst the divine Voice speaks, I think, «They will say that these things have already been said before.» And the divine Voice says,

«It is true. And the learned, who though being even excessively convinced of being learned, search amongst the endless gems that God has given to you with which to ornate themselves, will note down these words one more time, compare them and dissect them, as doctors who probe in the secrets of nature and in the life and death of men.

But not you. You do not remember and you do not catalogue. For you, it is always new. And beautiful. You are the simple child full of faith and love. And I speak through you. Only through you.

What better, peaceful company for your setting out towards the Kingdom of Life and crossing over the doorstep than that of my lessons drawn from the epistles of he who preached about Christ even after his death, with the triple flowing of three fountains where now a miraculous spring has opened up out of Mary's mercy, the Key to the opening of every divine mercy?»

1. Lesson 14 [*She Contained The Trinity.*]¹¹⁷

February 2, 1948

The most holy Author in reply to an objection of mine regarding the phrase contained in the dictation of the 6th of January, 1948 says, "...the most beloved Ark (Mary)... who still contains Us just as She is contained by Us."

«It is said that the body of man is the temple of the Holy Spirit. And it is to be believed because it is a truth. A truth which spurs to a perfect life in order to possess the divine Host, who is the Eternal Spirit who inhabits the souls of the just. However, one must not believe that only the Third Person lives within you. She is mentioned because She is the one who embraces and contains the Two who precede Her. However, being the inseparable Trine-Unity, where One is, the Others are also. Therefore, by possessing the Holy Spirit within yourself, you have *all* the Love, that is, God One and Trine.

It is also said, "The Spirit of the Lord fills the whole world." The whole of the world. From always. And forever. By following the different evolutions of the world wanted by the will of God. Wanted. Not self-evolutions, but evolutions willed by the Creator, by the Eternal, Omnipotent Lord.

"The Spirit of God moved over the waters," it is said, and it is one of the first words of the marvellous history of Creation. God already was. He has Always been. And through His Being, He was able to create everything from nothing; order from disorder; from the incomplete -- more: from the shapeless -- the complete, the formed, with a most powerful law of wisdom. The universe arose from chaos. From the vapours charged with chaotic molecules, from the anarchy of the elements, "He created Heaven and Earth," and immediately, His Spirit "moved over the waters."

And little by little, as the successive works of Creation were being accomplished, "the Spirit of the Lord" moved upon them with His laws and providences. With successive works and ever more powerful. From chaos which separates and orders itself into, I shall say, families -- solid parts with solid parts in order to form the globe of the planet Earth, humid parts with humid parts in order to successively form the seas, lakes, rivers and streams -- to light, the first of things not only ordered with the elements already existing in the chaos, but created, with its own power, from nothing.

For light did not exist "and darkness was upon the face of the deep," that is, of the chaos in which confusedly the masses of gasses collided, charged with humidity, gasses and molecules. And God *created* light. *His* light. He be-

¹¹⁷ LES, February 2, 1948, p. 93

stowed to the world, which was arising from nothingness through His will, the attribute, one of His attributes: light.

God is Light and He is the Father of Light and lights. And to the Earth, His first creature, He bestows and gives light. Just as to man, the perfection of creation and the last of the six works in the six divine days after which God rested, He bestowed the attribute which makes man similar to Him: free spirit, immortal, His divine breath infused into matter so that it could be animated by God and would have a right to Heaven, to the Abode of the Father.

To this spirit of man, He, the most Good One, has already prepared the fullness of Life and His gifts with His Christ, and Christ will come when the hour of His Coming will have struck, and men will possess the fullness of Life, Grace and Union through the merits of Christ and the Sacraments instituted by Him.

However, it is not in this lesson that I will speak of this last supreme gift. Now, I will enlighten you on the doubt of having understood and written badly. In order to remove it from you and make you wise.

The body of man is animated by the breath of God. Every man. Because of this, in every man and upon every man, the Spirit of God extends and penetrates with the right of a King and with the love of the Father Creator. Even before the Redemption, the Spirit of the Lord -- the Love -- guided the patriarchs and taught the prophets and the just ones. And His voice resonated in the spirits, from the beginning of the days, and resonates, and will resonate, in order to give every man that which is sufficient to guide him and which the Creative Providence does not refuse to any man, and that increases the more man is moved by a good will of honouring and serving the Supreme Entity, of many names and with different forms of appearance, depending on the people and religions, but from the believers of every people *a deeply felt Being*, worthy of every adoration.

The inhabitation of God in man would have been perfect if man had not sinned. The Passion of Christ and the belonging to His Church, by re-establishing Order and by restoring Grace, grants again the inhabitation of God within you: the Kingdom of God within you.

And in this way, just as the soul is within you and yet contains you by being a superior thing for its origin and immortality to the flesh, so you contain God in the temple of your body in which He -- the Holy of Holies -- is the soul in grace; you are embraced by God, however, because God is the Infinite One who gathers all His beloved ones into His Immensity.

Having said this, I ask if you sinners, if you in whom the scar of the great wound of the original Sin remains, its foment that at times agitate even the most heroic in the Good, if you have the Holy Spirit in the temple of your body, have the Love in you and are embraced by the Love, always more fused to Her the more you live in love, that is, you are in the Love because all that

which is holy is in Her, can one doubt that Mary, She who ab aeterno [*Latin: from eternity*] was thought of by the divine Thought -- Who is the perfect **Will** and Power -- Immaculate and Full of Grace, Daughter, Bride, Mother of God, She who to the divine **Will** reciprocated with Her **will** which, **free** as the one of Jesus, **wanted** to use (this **free will** of Hers) in order to always walk in the presence of God and be perfect, would not have God in Her and would not be in Him?

She too “did not sin because She did not **want** to sin.” The second Eve, She did not imitate the first and trampled on the Snake because, totally lost in the God reigning in Her spirit and embracing Her, Her love, She was blind, deaf, and unmindful of everything that was not of God and love for Him.

An Ark holier than the one of acacia wood, within Herself She contained the Trinity and the Word Incarnate, and later still, the Trinity and the Eucharistic Christ, and now She contains Us again, being We in Her, and She in Us.

Where does God rest? In the spirit of the just. What is the spirit? It is the best part of your soul. When does it cease to be a throne to God? When concupiscence overthrows it. When does the soul leave you? When it separates itself from the flesh in the hour of death in order to be judged and to await the resurrection of the flesh and with it, to have eternal and final judgement.

However, Mary did not die. She crossed over in rapture from this life to the other life, and in the crossing over, Her most pure spirit was more than ever the throne of God. So it, too, should have been for every man if in Adam they had not all sinned.

Mary was not judged. She was the Innocent one. She was not subjected to judgement nor to death as you are. Mary did not return to dust in Her immaculate flesh as with the soul; She was made incorruptible for having carried the Son of God and of Man. In body and soul, She was taken up into Heaven by the Angels. And not even in the hour of the crossing over did the soul totally separate itself, but arose intellectually and completely, not to the third but to the supreme and empyreal Heaven, and She adored, while equally the Spirit One and Trine did not leave Her sweet virginal tabernacle where She rested.

Mary is in Heaven in body and soul, alive as She was on Earth, blessed as She can be, in Heaven. And God who inhabited in Her on Earth inhabits in Her in Heaven. Nothing has changed. Placed at the center of the divine Fire who converges upon Her with His ardent loves, She eternally tells us, “Here is the Handmaid, oh God” and She opens her heart and receives Us in a mystery of ineffable love.

The Saints who love Mary have intuited this and have proclaimed that whoever **wants** to find God, the Salvation and the Life, should go to Mary, and there, one will find the Love, the Saviour, the Life, the Light (and) the Wisdom. And there, one will be reborn from man to a true child of God.

Because Mary, the divine Generatrix, is also the fertile holy Matrix who receives and will receive in Her womb, until the end of the centuries, those who **want** to be *born children of God*, and these shapeless weaknesses, these incomplete seeds -- *unlikely capable of living by themselves* -- She turns and will turn them into the “living ones” of the Kingdom of God, and She gives and will give these children to Her God.

Mary is the tireless Co-redemptrix and Co-operator for the final divine triumph. She is inexhaustible and unfailing charity, working as the Servant and glorious as the Queen for the glory of God; She is the Mother, the perfect Mother to all those who ask Her for Life.»

Lesson 15 /Contemplate The Christ, Your Salvation.]¹¹⁸

February 12, 1948

Romans 5:1-5

The most divine Author says,

«In the previous lesson (of 2-2), I spoke to you of creation and the successive days of creation, as well as the infinite gift which the most Good One had already prepared for man, even before man had sinned: the Christ.

At the beginning of these lessons on the Pauline epistles, I told you how Jesus, the Christ, the “Son of God, made to God of the seed of David according to the flesh, predestinated the Son of God by His own virtue according to the spirit of sanctification and by His resurrection from the dead” showed His divine nature with many prodigies -- attesting to His non-schismatic nature of God, because He made Himself Flesh, from the God One and Trine -- with the testimonies of the Father, with the resurrection from the dead, and He showed it with His perfect virtue which He freely wished to be so, with a just and charitable will towards His most holy Author.

I will resume these topics in order to enable you to contemplate the Christ, your Salvation.

I said that from chaos, God created the Universe, by ordering the chaotic materials and elements into the perfect one of worlds, seasons, creatures and elements which has lasted for millions of centuries. However, by observing Creation, few know how to meditate how creation is similar to an ascending scale, to a song which rises always more, note by note, until it touches the perfect and sublime note. How it is similar to a generating of lives that from the preceding one emerge always more complete and perfect until reaching perfect completeness.

¹¹⁸ LES, February 12, 1948, p. 98

Look: first from the solid molecules, from the disordered vapours and fires which were the primitive nebula, the Earth and the waters are formed, and in the Earth and in the waters still mixed with the future seas, lakes, springs and rivers, the minerals become sealed or diluted, whereas the solid molecules become the crust and furnace to the internal fires, to the internal sulphurs and metals and the bottom of the waters. The atmosphere purifies itself for some time, freed as it is in part by that which made the original nebula heavy, the chaotic nothing, and the Earth, launched into its trajectory, still naked, sterile and mute, passes through the silent [regions of] space with the bald ridges of its mountains just emerging from the dark waters of the future basins.

Then there was light. Not solar, nor lunar, nor stellar light. The sun, moon and stars are creatures younger than the terrestrial globe. After their creation, the sky, that is, the element of “air,” was cleansed of every residue of the primitive cloud, and the stars and planets shined by giving vital elements to the terrestrial globe with their splendour.

However, light existed before them. A particular light, independent from every other source that was not of the will of God. A mysterious light which only the angels saw work its mysterious operations in favour of the terrestrial globe. Because none of the things created by God is useless, nor has anything been created without a reason of perfect order. Thus, if before there was light and not the stars and the planets, it is a sign that the Perfection wanted this creative order for a useful and sensible reason. Then came the sun, the moon, and the stars.

And the element “air,” deprived of toxic gasses and rich of those useful for life, favoured the persistence of new creatures: plants. Those which are still creatures enslaved in their roots but that already have motion in their foliage; those which, once created, already have within them elements in order to reproduce themselves, something which is not conceded to the dust of the Earth, to the minerals and waters. These three things can mutate their aspect and nature, from submerged wood becoming coal, from fires to sulphurs, from coals to gems, and by transforming waters into vapours and from these into waters, or they can burn out; however, reproduce themselves, they cannot.

The plant world can. In it, there is already the sap, the reproductive organs able to fecundate and be fecundated. Missing in them, however, is the free will, even instinctive. They obey seasonal, climatic laws and the will of the elements and of man. A palm cannot live and bear fruit in cold lands, nor can the polar lichen decorate the rocks of torrid zones. A plant cannot bloom outside of the flowering season, nor escape from a cyclone, fire, or from an axe. And yet, plant life is already a prodigy of ascension from the chaos to the perfection of Creation.

An ascent which increases with animal life, free in its movements, in its instincts, and in the will of its creatures. There is also an order in it. However,

the animal already enjoys the freedom of choosing for itself a lair and a mate, of escaping from the snares of man and from the elements; rather, it has an in-**stinct**, moreover, a **magnetism** of its own which warns it of an approaching cataclysm and guides it to look for safety, just as it has a rudimentary ability of thinking and deciding on how to feed itself, defend itself, offend, and on how to make man its friend and be a friend to man.

In the animal, beyond that of the creative perfection of the vital lymph (the blood) and reproductive organs as they are in plants, there are also the creative perfections of dust, stones and minerals. Do scientists perhaps not teach you that the skeleton, bone marrow, blood and organs are composed of and contain those substances called minerals of which the Earth that man inhabits and animals populate is composed after all?

Therefore, that which is in the lower kingdoms: minerals and plants, is already represented and perfected in animals. And the scale ascends. The note becomes higher and purer, more complete, by magnifying God more.

And here is man; man to whom to the three preceding kingdoms -- the first deprived of lymph, the second, of motion, the third, of reason -- the fourth kingdom is added: the one of the sensible creature endowed with the word, intelligence and reason. Reason which regulates instincts. An intelligence which opens the thought to comprehensions and visions that are more, sometimes infinitely, superior to those which give animals the capacity of thinking of a material good. The word which makes him capable of expressing his needs and affections, of understanding those of his fellow creature, and above all, of praising God his Creator and praying or evangelizing Him to whoever ignores Him.

In man, there is the mineral kingdom, the plant one, the animal one, the human one, and perfection in perfection, the spiritual one.

Here is the scale which rises to the supernatural order from the disorder of the chaos, by passing through the natural order. Here is how the natural creature in which all the elements and characteristics of that which form other creations are represented and combined in synthesis, are combined and perfected; to the creature -- meditate well -- *made with mud*, that is to say, with the dust in which the mineral salts are fragmented, and with the element of *water*, endowed with heat (the element of *fire*), with breath (the element of *air*), with a natural and intellectual vision (the element of *light*), with blood and humour [aqueous], with glands and reproductive organs (lymph), with instincts and with thought, with motion, **freedom** and **will**, God infuses His breath, that is "the breath of Life."

The soul: the immortal part like everything which is given directly from the Eternal One, the spirit that does not die, the spirit **free** from all the laws of time, diseases, meteorological cataclysms and **free** from human snares; the spirit created in order to re-unite itself with its Fount, by possessing it and enjoying it eternally, the spirit which only man, of his own **will**, can make into the

slave of a cruel king, but that through its nature and for divine will, does not have any slavery but only a sweet progeny, the sublime destiny of inheritance to the Lord and His Kingdom.

Those who deny the soul and its immortality (immortality because it is a creation, infusion, and part of the eternal God) and who say that man has the intellect, genius, freedom, will, and capacity of snatching its powers and secrets from Creation only because he is "*man*," that is, the creature who has evolved to a perfect degree, and not because of the soul, are similar to those who are stubborn and who claim that a perfect work of an artist (sculptor or painter) has life and vision only because it has been modelled or painted with a perfect reality.

Even an animal has life and vision. It also has rudimentary reason. In the animal that has been domesticated for centuries by man, this rudimentary reason has developed even more, having reached more reason than instinct in order to behave in its relationships with man, a thing which is missing in wild and savage animals in which only the instinct predominates. However, no animal, no matter how domesticated, loved or instructed it may be, can have that power of intellect and multiform capabilities which man has.

The soul is what distinguishes man from animals and makes him a god above all other created beings, the god-king who dominates, subjugates, understands, instructs, provides, and makes him a god by way of his origin and future destinies.

The soul, illuminated by its divine origin, is that which knows, wills, and can [do things], with its already semi-divine strength. A strength which God powerfully supports and assists the more a soul elevates itself in justice and man divinizes himself with a life of justice.

It is the soul that gives to man the right to say to God: "my Father."

It is the soul that makes of man a living temple of the Spirit of God.

It is the soul that makes of the creation of man the most perfect work of Creation.

And thus one could say, "And so it is with man, and the just man, that one has reached the last step of the ascensional scale, the highest note of this divine song, the perfection of creative perfection." No. All of this is creation of a sensible creation. It is procession by procession. It is the union of the natural creation with a supernatural creation. However, it is still not Perfection.

Perfection is Jesus. Perfection is the Christ. The Man-God. Perfection is the Son of God and of Man. He who for Divinity did not have but the Father, He who for Humanity did not have but the Mother. He who in the garment of flesh enclosed the two Natures. Joined together in Him are these two natures, which an infinite distance that is between the perfection of even the holiest man and that of God, always keeps apart.

Only in Jesus are the divine and human nature joined and not confused, yet making up one sole Christ. In Him, the Son of man, all of the sensible creation is represented just as in every man; the supersensible creation is represented: the spiritual nature; and lastly represented is the Uncreated, the Eternal: God, He who without ever having been generated, *is*, He who without any other work than His love, generates.

The Christ: He who divinizes matter, who glorifies it, and who restores to Adam his dignity; the Christ: the ring that rejoins that which has been broken, the Lamb who revirginizes man in innocence which is Grace. Through His divine nature, He can do everything; through His human-divine love, He can do everything; through His will, He can do everything, because He gives everything.

Whoever knows how to contemplate Christ possesses Wisdom because He is not only divine Perfection, but He is also human Perfection. Whoever contemplates Him with wisdom sees the admirable person of the Son of Man in whom is the fullness of sanctity.

However, the wisdom which comes from this contemplation, and the imitation which naturally arises in one who truly knows how to contemplate, makes the soul so illuminated that she [the soul], enraptured by love and knowledge, exclaims, “Here is the living God, the Emmanuel. Here is the living mystery of the infinite Love of God!” And it is the comprehension of who Christ is: the compendium of triple Love, the testimony of the love of God towards man.

And so this is how the ineffable mystery of the virginal Conception illuminates itself of the incandescent flashes of Love, and the soul of the contemplative, overflowing with this Light which is Fire, of this Fire which is Wisdom, of this Wisdom which is Light, not only believes because of faith, *but believes because he sees*. And this is how the word of the seraphic John of Bethesda is explained, “the one who loves is born of God and knows God... Whoever believes in Jesus Christ is born of God.” Truly, only one who loves *with his whole self* can know God and the ineffable mystery which is the Incarnation of the Word.

Paul defines Him as the Firstborn of all creation, the image of the invisible God; the immaculate Lamb without blemish, pre-ordained from the creation of the world in order to make men participants of the divine nature, as Peter writes; victor, King of kings and Lord of lords, as John sings: The new Adam, not conceived by man but by the Spirit of the Eternal Lord, placed in Mary, the living paradise where the Trinity gets its compliances, the love of God took flesh, the Word loved by the Father incarnated Himself in order to be offered as a victim for the salvation of the world.

And the purest royal priestess was the ardent Virgin of the purest and strongest love that no creature born to man had ever had. She accepted it and

offered Herself for all men, and the “Behold the servant of the Lord, be it done to me according to your word” was the “Let there be Light” of the truest creation, of the “*recreation*” of man to son of God and heir to the Kingdom of Heaven.

Therefore, it is because of Christ that men have Life. Because of the Son of God, Son by divine Nature and human perfection, men have Grace. Because of Jesus and in His imitation, men, sustained by Grace, will have the glory of the sons of God. Because of the Second Person, finally, and for His perfect obedience to the First, men have the Holy Spirit, that is, the Master, Strength, Love and Wisdom.»

[Not Even God Himself Violates: Free Will.]¹¹⁹

17-4-48. The eve of the General Election.

Immediately after Holy Communion which I offer for the elections and as my Viaticum in case I die going to vote, I say to Jesus: «I offer you my life and even renounce seeing The Work published, provided the communists don't win.»

Jesus answers me:

«I have always accepted all your offers and sacrifices. But this time *no*. My Will is something else. Your wishes go against my Will and I cannot accept them. My Will is that The Work is published. Although it is true that the sacrifice of a created being can do much to prevent the Antichrist from triumphing, my Word distributed among the crowd can do so much more.

You would achieve a tenth, a hundredth, only a thousandth with your sacrifice. The Work, where I speak to the faithful to fortify them, to the tepid to inflame them, to unbelievers to make them believers, to sinners to convert them, to the antigod and those uncertain between God and antigod, to make them again *belong to God*. They are often the weakest and most subservient to certain doctrines of the cunning who, are *real antigods* or well on the way to becoming one. The Work can do a thousand times a thousand and ten thousand more. Your sacrifice would increase *your* degree of glory. But I **want** many, who are now the prey of Satan, to reach heavenly glory. That's why I have given The Work.¹²⁰ I know that it is health for those who read it in **good will** in order to know me. Even just this. After all!... Nothing will stop the poison the Dragon spreads before going forward to dominate and triumph.

¹¹⁹ LNB, April 17, 1948, p. 108

¹²⁰ The “Work,” mentioned in many other places, is the name Heaven gave to Maria Val-torta's writings.

“Then the Serpent vomited water from his mouth,¹²¹ like a river, after the Woman to sweep her away in the current... Then the Dragon went to make war: on the rest of Her children, all those who keep God’s commandments and remain faithful to Jesus Christ, bearing witness to him.”

The wave advances. The wave of hatred against the teaching and the militant Church. And the war against the most holy **freedom** of mankind advances, which not even God himself violates: **free will**, the **freedom** of conscience, the **freedom** of faith and action. We still need this. In truth the whole Earth is becoming the great whore Babylon. The mother of all fornication and abominations, and many put themselves at her service, the Beast of the Abyss, seducer of the weak, persecutor of the many who are strong; my Holy Confessors.

But why is Satan, the Antichrist and all the beasts of the depths seducing less, and why are my servants supported in the pressing persecution which continues to spread and increase in strength? I **want** the Work¹²² to be given to the people. I said so when I was on the Earth, and I repeat it now that I am in Heaven, even if I am always with my Christians: “I have compassion for these people” (Matthew c. 15, v. 32; Mark c. 8, v. 2). “If I do not give them food, they might faint.” I say it again now: “I have compassion for these people. I **want** to give them the Word of Life,¹²³ the Food which will keep them Alive in the Faith, so they will not faint.”

Therefore, my secret apostle, I cannot accept your offer. If you **want** to offer me a sacrifice according to your current intention, ask me to let you die as soon as the Work is published and widespread in Italy and in many other countries, all of which have a great need of the Word of Eternal Life¹²⁴ in order to save themselves and live. You won’t have the time to receive any praise, taste the joy of knowing My Will has been done, for which you have fought hard, are fighting hard and will continue to fight hard, suffering more and more. This I accept. Other offers no, because they are contrary to My **Will**.»

Lesson 23 [*The Apple Was... Also The Symbol.*]¹²⁵

May 21/28, 1948
Romans 7: 14-25

¹²¹ Rv 12:15-17

¹²² *Ibid.*

¹²³ *That is, the “Work.”*

¹²⁴ *Ibid.*

¹²⁵ *LES, May 21/28, 1948, p. 145*

The Sweet Guest says,

«To fully understand the words of Paul, one needs to take Original Sin well into consideration.

A lesson that has been given many times, but that is never given enough because the sorrowful reality of that sin and the sorrowful, real consequences of it are often denied or are placed in doubt by many, by too many. And amongst these, there are plenty of those who more than anyone else should be convinced of the reality of original sin and of its consequences on account of the studies carried out, and above all, through their ministerial experiences which continuously place before their wise eyes the decadence of man who from a perfect creature has mutated into a weak and imperfect creature against the assaults of Satan and of what is around and within man, the marvellous creation enviously disturbed by the Enemy of God because of original sin.

Someone will say, “A lesson which repeats itself, and therefore, a useless lesson.” It is always useful, for when it is required, you never know it enough, neither for yourselves nor for others.

It matters too much to Satan that you not know it! And for this reason, he creates blurs in you to darken your correct knowledge of this episode which has had no end or limit since the day in which he saw it and in those who committed it, but that, as through the seed and through blood all men have inherited life (existence) from Adam and Eve -- and in the last man to be born on Earth, there will still be the descendancy of the two First Humans -- thus, out of a fatal inheritance, it propagates itself from Adam, the first generator, from progeny to progeny, to all the children of man until the last one to be generated.

To thoroughly understand the confession of Paul, the desolate voice of all men who in **wanting** to do good perfectly feel incapable of executing it with the **desired** perfection, one needs to contemplate the fruit of the Sin first, and therefore, also of the first Sin, so as not to find condemnation and the consequences unjust.

Paul confesses, “I am carnal, sold and subject to sin.” And he continues, “I do not know what I do; For I do not the good which I **will**, but the evil which I hate. Even if then I do what I **will** not, I acknowledge just the same that the law is good (in prohibiting or commanding what it prohibits and commands), however, (when I do the evil which I hate with my better part, whereas I do not the good that I would like to do) I am not, in these moments, I who act, but sin that lives in me... Good does not live in my flesh... The **will** to do it is present in me... but I cannot find the way of accomplishing it... When I have a **will** to do good, evil is already beside me... I take delight in the Law of God according to the inward man, but I see in my members another law which opposes itself to the law of my mind and it makes me a captive to the law of sin that is in my members...”

“I am carnal.”

Even Adam was formed of flesh besides the spirit. But he wasn't carnal since the spirit and reason ruled above matter. And the innocent spirit, full of Grace, had an admirable resemblance with His Creator, intelligent enough as he was to comprehend how much he surpasses all natural things. The elevation of man to the supernatural order, that is, to the progeny of God by means of Grace, had elevated the intelligence of man, already very vast on account of the preternatural gift of innate knowledge and able, therefore, of understanding all natural things, to the supernatural intelligence of being able to comprehend what is incomprehensible to one who is not predisposed by a supernatural gift: of being able to comprehend God, and to a lesser extent, of being able to be a faithful image of His for order and justice, charity, wisdom and the freedom from every humiliating restriction.

Splendid **freedom** of man full of grace! A **freedom** respected by God Himself, a **freedom** not undermined by exterior forces or by internal stimuli. The sublime regality of the deified man, a son of God and heir to Heaven, a dominating regality upon all creatures and upon the one who is often now your tyrant: the *I* in which the poisons of the great wound ferment unceasingly within you.

When one says, "man, king of the sensible creation, was created with the power of dominion upon all creatures," one needs to reflect that he, because of Grace, and for the other gifts received from the first moment of his being, was made to be king even of himself and of his instincts, out of the knowledge of his ultimate purpose, for the love that made him supernaturally tend towards it, and for the dominion over matter and the senses existing in it. Joined to the Order and lover of the Love, he was created to know how to give to God what He is due and what is lawful to give to the '*T*' without debaucheries or instinctual dissoluteness. The spirit, intellect, and matter constituted a total harmony in him, and this harmony was present from the first moment of his being, not in successive phases as some **want**.

There was no autogenesis and there was no evolution, but there was the Creation **willed** by the Creator. The reason, of which you are so proud, should convince you that the initial thing cannot form itself from nothing, and from a unique and initial thing cannot come everything.

Only God can put chaos in order and populate it with innumerable creatures which form the Creation. And this most powerful Creator did not have limitations in His creating, which was manifold, nor in creating already perfect creatures, each perfect according to the purpose for which it was created. It is foolish to think that God created, **wanting** to give a Creation of shapeless things and expecting to be glorified by these when individual creatures and all creatures would have reached, with successive evolutions, the perfection of their nature so that they would be suited for the natural or supernatural end for which they had been created.

And if this truth is certain for the lower creatures, with a natural end and limited in time, it is even more certain for man who was created for a supernatural end and with an immortal destiny of celestial glory. Could one think of a Paradise whose legions of Saints, exalting around the throne of God, be an end product of a long evolution of beasts?

Present man is not the result of an ascending evolution, but the sorrowful result of a descending evolution, as the sin of Adam has forever marred the physical-moral-spiritual perfection of the original man. He so marred it that not even the Passion of Jesus Christ, though restoring the life of Grace to all those baptized, can annul the residues of the sin, the scars of the great wound, that is, of those fomenters that are the ruin of those who do not love God or who do not love Him much, and is the torment of the just who would want not to have even the most fleeting thought drawn from the voices of the fomenters and who combat the heroic battle all their life in order to remain faithful to the Lord.

Man is not the result of an evolution just as Creation is not the product of an autogenesis. In order to have an evolution, one always needs to have a first creative fount. And to think to have had the infinite [amount of] species from the autogeny of *a single* cell is an impossible absurdity.

In order to live, the cell needs a vital ground with elements that allow for and maintain life. If the cell formed itself from nothing, where did it find the elements in order to form, live and reproduce itself? If it did not exist even when it began to exist, how did it find the vital elements: air, light, heat and water? What *is not yet*, cannot create. And how then did the cell find the four elements at its formation? And who gave them to it, which fount had the seed of “life”? And when, supposing that this non-existent [cell] had been able to form itself from nothing, how, from its unique unity and species could there have come from it so many diverse species, as many as there are to be found in the sensible Creation?

Stars and planets, clods of earth, rocks, minerals, the varied and innumerable species of the plant kingdom, the even more diverse and numerous species and families of the animal kingdom, from vertebrates to invertebrates, from mammals to the oviparous, from the quadruped to the quadrumanous, from amphibians and reptiles to fish, from ferocious carnivores to docile ovines, from those which are armed and covered by hard offensive and defensive armours to insects that even the slightest thing is enough to destroy, to the gigantic inhabitants of the virgin forests, to the assaults to which none resist but those of their own equal colossal [counterparts], to all the classes of anthropoids up to the protozoa and bacillus; all having come from a single cell? Everything from a spontaneous generation?

If this were the case, the cell would be bigger than the Infinite One. Why did the Infinite One, the Without Measure in His every attribute, work for *six* days, six epochs, to make the sensible Creation by subdividing the creative

work into six ascending, evolving orders of creation, this yes, towards an always greater perfection? Not so that He could learn how to create even more, but for the order which governs all of His divine operations. This order would have been violated -- and this would thus have made the survival of man, the last creature to be created, impossible -- if man had been made first and before the Earth had been created in all her parts and made inhabitable through the order placed in its waters and in its continents, and made comforting through the creation of the firmament; made luminous, beautiful and fertile by the beneficent sun, from the shining moon and the innumerable stars; made into a home, a dispenser, a garden to man for all the plant and animal creatures which cover and populate it.

Man, in whom the three kingdoms of the sensible Creation are represented in synthesis, was made on the sixth day, and in a marvellous truth, his creation by God through the spiritual soul infused by God into the matter of man.

Man: true link of conjunction between Earth and Heaven, the true point of union between the spiritual and material world, the being in whom matter is the tabernacle for the spirit, the being in whom the spirit animates matter not only for the limited mortal life, but for the immortal life after the final resurrection.

Man: the creature in whom the Spirit Maker shines and dwells.

Man: the marvel of the power of God who infuses His breath, a part of His Infinite Self, into the dust by elevating it to the power of man, and gives to him the Grace which elevates the power of the man-animal to the power of life and to the condition of a supernatural creature, to a child of God through participation by nature, by making him capable of placing himself in direct relationship with God, by availing him to understand the Incomprehensible One and by making it possible and permissible for him to love He who is so superior over every other being that, without His divine gift, man could not, through his own ability and venerable respect, even only *desire* to love.

Man: the created triangle that rests its base -- matter -- upon the Earth from which he was drawn; who, with his intellectual faculties, tends to ascend to the knowledge of He whom he resembles; and touches with his peak -- the spirit of the spirit, the elect part of the soul -- Heaven, by losing himself in the contemplation of God-Love while Grace, freely received, unites him to God, and love lit by the union with God deifies him. For "the one who loves is born of God," and it is a privilege of the children to participate in the likeness of His nature. To the soul deified by Grace, therefore, man is the image of God, and because of love made possible through Grace, he is alike God.

On the sixth day, man was therefore created, *complete* and *perfect* in his every material and spiritual part, made according to the Thought of God, according to the order (the end) for which he had been created: to love and serve

His Lord during his human lifetime, to know Him in His Truth, and to therefore enjoy Him forever in the other.

Thus, the *one Man* was created, the one from whom all of humanity would come, and the Woman in the first place, the companion of the Man and for the Man with whom he would have populated the Earth by reigning above all other lower creatures. Thus, the *one Man* was created, the one who as a father would have transmitted to his descendants everything that he had received: life, senses, material goods as well as immunity to every suffering, reason, intellect, knowledge, integrity, immortality, and finally, the gift of gifts, Grace.

The theory of the origin of man according to evolutionism, which is based on the conformation of the skeleton and on the diversity of the colours of skin and appearance in order to sustain its erroneous assertion, is not a theory *against* the truth of the origin of man -- creature created by God -- but *in its favour*. Because what reveals the existence of a Creator is exactly the diversity of the colours, of the structures, of the species of the creatures wanted by Him, the most Powerful One.

And if this is valid for the lower creatures, it is valid even more so for the creature-man; he who *is man created by God*, even if due to circumstances of climate and of life, and even due to corruption -- and so came the flood and then, much later, in the prescriptions of Sinai and in the Mosaic curses, so severe the command and punishment (Leviticus c. XVIII, v. 23 and Deut. c. XXVII, v. 21) -- he shows a different aspect and colour from race to race.

It is a proven fact, ratified and confirmed by continual proofs, that a strong impression can act upon an expectant mother in a way of making her give life to a little 'freak' who mirrors in its make-up the object which disturbed the mother. It is also a proven thing that the long co-existence amongst peoples of a different race than the Arian produces, through a natural mimesis, a transformation more or less marked of the traits of an Arian face in those people who are not Arians. It is also proven that special environmental and climatic conditions have an influence on the development of the limbs and on the colours of the skin.

Therefore, the clouds on which the evolutionists would like to base the edifice of their presumption *do not sustain it, but actually favour its collapse*.

There perished in the flood the corrupt branches of humanity groping in the darkness consequent to the fall, darkness in which only for the few just ones, as through heavy fogs, there reached once again a sole ray of the lost star: the memory of God and His promise.

Therefore, once the monsters were destroyed, Humanity was preserved and multiplied again from the lineage of Noah, judged just by God. Thus it was returned to the first nature of the first man, still made of matter and spirit, and remained so even after sin had stripped the spirit of divine Grace and of its innocence.

When and how was man to receive the soul if he was the end product of an evolution of brutes? Is one to suppose that the brutes received the spiritual soul together with animal life? The immortal soul? The intelligent soul? The **free** soul? Just the thought of it is blasphemous. How then could they pass on what they did not have? And could God have offended Himself by infusing the spiritual soul, His divine breath, into an animal which had evolved for as long as one wishes to think, but nevertheless having come from a long procreation of brutes? Even this thought is offensive to the Lord.

By **wanting** to create a population of children in order to spread the love of which He superabounds and to receive the love of which He is thirsty, God created man *directly*, with His perfect **will**, *in a sole operation* occurring on the sixth creative day in which He made a living and perfect flesh from dust, flesh that He then animated on account of his particular condition as man, the adoptive child of God and heir of Heaven. And not yet only of the soul. “which even animals have in their nostrils and which ceases with the death of the animal,” but *of the spiritual soul which is immortal, that survives beyond the death of the body and which will re-animate the body beyond death, at the sounding of the trumpets of the Last Judgement and of the Triumph of the Incarnate Word, Jesus Christ, so that the two natures which lived together on Earth live together either by enjoying or suffering, according to what they both merited together, for eternity.*

This is the truth, whether you accept it or reject it. However, notwithstanding that many of you **want** to obstinately reject it, a moment will arrive in which you will know it perfectly and it will engrave itself into your spirit, making you convinced of having lost the Good forever for having **wanted** to follow pride and lies.

The truth is that whoever does not accept the creation of man as a work of God -- and creation just as I have said, that is, in such a way by making him quickly and always capable, if he **wants**, of guiding himself in all his actions so that they may all be turned to the reaching of the end for which man was created; the immediate end: to love and serve God during his earthly life; and the final end: to enjoy Him in Heaven -- cannot understand with precision exactly what constitutes the Sin, the reason for the condemnation, the consequences of these two.

However, follow me. My word is luminous and simple because I am God. And God, Infinite Wisdom, knows how to adapt Himself to the ignorance and relativity of His little ones, because I love the little ones *provided they are humble*, and I say to them, “Whoever is a little one, come to Me, and I will teach you Wisdom.”

The test.

When man awoke from his first sleep and found his companion by his side, he felt that his happiness had been rendered complete by God.

It was already very great beforehand. Everything in Adam and around Adam had been made so that he could enjoy complete happiness, healthy and holy, and the delight that is Eden was not only around but also *within* Adam. The garden full of plant, animal and marine beauty surrounded him; however, within him, a garden of spiritual beauty blossomed with every kind of virtue, ready to mature into fruits of holy perfection; and there was the tree of knowledge suited to his state, and that of the supernatural life: Grace; neither were the precious waters of the divine spring missing which divided itself into four branches and always sprinkled the virtues of man with a new wave so that they could grow gigantically and turn him ever more so into a faithful mirror of God.

As a natural creature, he enjoyed what he saw: the beauty of a virgin world that just a short while ago had come from the will of God; he enjoyed what he could: his dominion over the lower creatures. Everything had been placed by God at the service of man: from the sun to the insect so that everything would be a delight to him.

As a supernatural creature he enjoyed a reasoning and most gentle ecstasy -- the understanding of the Essence of God: Love; of the relationships of love between the Immense One who gave Himself and the creature who loved by adoring Him. Genesis veils this faculty of man and this communicating to him by God in the phrase: "having heard the voice of God walking in Eden in the cool of the evening."

As much as the Father had given knowledge to His adoptive children proportioned to their state, He still continued to teach them. Because infinite is the love of God, and after having yearned to give again, and so much more does He give, the more the creature is a daughter to Him. God always gives Himself to the one who gives himself generously to Him.

Therefore, when man awoke and saw the woman made in his likeness, he felt that his happiness as a creature was complete by having all the humanity and All the superhumanity, being that the Love gave Himself to the love of man.

The only limitation placed by God on the immense possessions of man was the prohibition to eat of the fruits from the Tree of Knowledge of good and evil. This would have been a useless harvest, and unjustified, for man already had that knowledge which was necessary for him, and a measure superior to that established by God could only cause harm.

Consider: God does not prohibit to eat of the fruits from the Tree of Life because man had a natural need for these in order to live a healthy and long existence until a more living divine desire of revealing Himself totally to the adoptive son would not make God pronounce the following, "Son, ascend to my

dwelling place and submerge yourself into your God.” the call, without the suffering of death, to the celestial Paradise.

The Tree of Life that is encountered at the beginning of the Book of the Great Revelation (Genesis c. II, v. 9 and c. III, v. 22) and that is found again at the end of the Book of the Great Revelation: the Bible (Apocalypse of John c. XXII, v. 2 and v. 14) is the figure of the Incarnate Word -- whose fruit, the Redemption, hung from the wood of the cross -- of that Jesus Christ who is the Bread of Life, the Fount of Living Water, Grace, and who has given you Life with His Death, and you can always eat and drink of Him in order to live the life of the just and have eternal Life.

God does not prohibit Adam from eating of the fruits from the Tree of Life; however, He forbids from eating those useless ones from the Tree of Knowledge. Because an excess of knowledge would have awoken pride in man who would then have believed himself to be equal to God on account of his newly acquired knowledge. And he would have foolishly believed himself capable of being able to possess it without danger, with the consequent rising of an abusive right of self-judgement of his own actions and of acting, consequently, by trampling on every duty of filial obedience towards His Creator -- given that, at this point, he was similar to Him in knowledge -- His Creator who had lovingly showed him right and wrong, directly or by infused grace and knowledge.

The measure of God is always just. He who **wants** more of what God has given to him is concupiscent, imprudent, and irreverent. He offends love. He who takes abusively is a thief and a violent [man]. He offends love. He who **wants** to act independently in every respect to the supernatural Law is a rebel. He offends love.

In the presence of the divine command, the Progenitors had to obey without asking the whys that are always the undoing of love, faith, and hope. When God orders or acts, one must obey and do *His* will without asking why He orders or acts in that way. Every action of His is good, even if it does not seem so to the being who is limited in his knowledge.

Why should they not have gone to *that* tree, gathered *those* fruits and have eaten of *those* fruits? There is no use in knowing. Obeying is useful, nothing else. And being happy with having received much. Obedience is love and respect, and it is the measure of love and respect. The more one loves and venerates a person, the more one obeys him/her.

Here now, being the One ordered by God -- the Infinitely Great, the Good, the generous Benefactor of man -- man, out of respect and gratitude, should have given to God not “*a lot*” of love, but “*all*” the adoring love which he was capable of giving, and therefore all the obedience, without analyzing the reasons of the divine prohibition.

The discussions presuppose self-judgement and criticism to the order or other peoples' actions. Judging is a difficult thing and seldom is the judgement just; *but never is it just when one judges a divine order useless, wrong, or unjust.*

Man *had* to obey. The test of this ability of his which is the measure of love and respect was in the way in which he would have or would not have known how to obey.

The means: the tree and the apple. Two small, insignificant things if you compare them to the abundance that God had granted to man.

And what? He had given Himself, God, and He prohibited the admiring of a fruit? And what? He had given a natural and supernatural life to the dust, He had infused His breath into man, and He prohibited the picking of a fruit? And what? He had made man the king of all the Creatures and considered him not as His servant but a son, and He prohibited him from eating a fruit?

To one who does not know how to wisely meditate, this episode can seem to be like an unexplainable punctiliousness, similar to a whim of a benefactor who, having covered a beggar with riches, then prohibits him from picking up a little rock deposited in the dust. However, it isn't like this.

The apple was not only fruit in reality. It was also the symbol. *The symbol of the divine right and of human duty.*

Even when God calls and extraordinarily benefits, the beneficiaries must always remember that He is God and that man must never prevaricate, even if he feels extraordinarily loved. And yet, this is the test that only a few elect know how to surmount. They **want** more of what they have already received and they go to gather what was not given. And that is how they find the Snake and his poisonous fruits.

Beware, oh elect ones of God! Always remember that in your garden, so full of the gifts of God, there is always the tree of trial, and always looking to entwine itself around it is the Adversary of God and yours, in order to snatch an instrument from God and seduce you to pride and cupidity, to rebellion. Do not violate the right of God. Do not trample on the law of your duty. Never.

Many seem to be the instruments of God, the "*voices*," too many according to some. I say to you all, to the theologians and to the faithful, that a hundred times a hundred more would they be if all those whom God calls to a special ministry knew how not to gather that which, God has not given, so as to have more still.

All the faithful have in the Decalogue, the Tree of Knowledge of Good and Evil, their test of faith, love, and obedience. For the "*voices*" and the extraordinary instruments, more than ever is that tree alluring and a snare of Satan. Because the greater the donation, the easier it is for pride and concupiscence to rise, the presumption of being sure of saving oneself in any case. Instead, I tell

you that the more one has received, the more it is one's duty to be perfect so as not to have a greater condemnation which will not be given to the one who, having received only a little, has the extenuating circumstance of having known only a little.

I anticipate a question. Did that tree then bear good fruits and bad fruits?

It bore fruits no different from those of any other plant. However, it was the plant of good and evil, *it became so according to the behaviour of man, not so much as towards the plant as towards the divine order*. To obey is good. To disobey is bad.

God knew that Satan would have gone to that tree to tempt. God knows everything. The wicked fruit *was the word of Satan tasted by Eve*. The danger of drawing near to the plant was in the disobedience. To the pure knowledge which God had given, Satan inoculated his impure malice that soon fermented even in the flesh. *However, Satan first corrupted the spirit, making it a rebel, and then made the intellect astute.*

Oh!, well did they know, *afterwards*, the knowledge of Good and Evil! Because everything, even the new sight for which they then knew to be naked averted them to the loss of Grace that had made them blessed in their intelligent innocence up to that hour, and therefore, of the loss of supernatural life.

Naked! Not so much for the garments as for the gifts of God. Poor! For having **wanted** to be like God. Dead! For having feared of dying with their species if they hadn't acted directly.

They committed the first act against love with pride, disobedience, diffidence, doubt, rebellion, spiritual concupiscence and *lastly*, with carnal concupiscence. I say, *lastly*. Some believe that carnal concupiscence was instead the first act. No. God is order in all things.

Even in the offences towards the divine law, man sinned *first against God* by **wanting** to be similar to God: "*god*" in the knowledge of Good and Evil, and in the absolute and thus illicit **freedom** to act as he pleased and wished against all advice and prohibition of God; *then against love*, by loving himself disordinately, by denying God the reverential love that He is due, by placing the *I* in God's place, and by hating his future neighbour: his own offspring to whom he brought about the inheritance of sin and condemnation; *and lastly, against his dignity as the regal creature* who had had the gift of perfect dominion over the senses.

The sensual sin could not have occurred for as long as the state of Grace endured and the other consequent states. *There could have been temptation but not the consummation of the sensual sin for as long as innocence lasted, and therefore, the dominion of reason over the senses.*

Punishment. Not inordinate, but just.

In order to understand it, one needs to consider the perfection of Adam and Eve. By considering *that height*, one can measure the greatness of the fall *into that abyss*.

If some of you were to be taken by God and placed in a new Eden, leaving you who you are though giving you the same commands He had given to Adam, and you were to disobey like Adam, do you believe that God would condemn you with the same severity with which He condemned Adam? No. God is just. He knows what tremendous inheritance is within you.

The consequences of original sin have been repaired by Christ, in so far as He is Grace. But the weakness of the lesion in the original perfection remains. And this weakness is constituted by fomenters similar to infective germs which have remained latent in man, but that are always ready to enter in strength and overpower the creature. They are even in the holier of saints. *And sanctity, after all, is none other than the fruit of the struggle and the continual victory which the soul and the reasoning of the just one sustain and suffer through the assaults of the fomenters in order to remain faithful to the Love.*

Now God, who is infinitely just, would not be inexorable with one of you as He was with Adam. Because He would consider your weaknesses.

With Adam He was, being that Adam was endowed with all that could have made him the victor, and easily a victor, against temptation. Hence the punishment, that punishment in which one sees that if the precarious man did not respect the limits placed by God, God respected the limits that He had placed towards man.

God did not violate the free will of man, whereas man violated the rights of God. Neither before nor after the sin did God violate man's freedom to act. He subjected him to a test. Being God, He did not ignore that man would not have overcome it. However, it was just that He subject him to it in order to confirm him in grace like He had, for the same end, submitted the angels to the test and confirmed in grace those amongst them who had won the test. And, submitting him to the test, He left him free to act with respect to it.

If God had wanted to violate the free will of man in choosing his own destiny, He would have either not proposed the test or He would have bound the powers of the will in a way that man would have been impeded from acting badly. So too, if He had wanted to reward him in spite of everything, He would have either forgiven him everything in advance, or in order to have grounds to forgive him, He would have aroused the perfect contrition in his heart, or at least an attrition for the goods which he had lost, by helping, with a ray of His love, to turn the imperfect sorrow of attrition for the loss of the goods present in that instant and future instants, into the perfect sorrow of contrition for the offence made towards God and for the loss of His Grace and Love.

However, all these cases would have been injustices towards the angels who had been submitted to the test, who did not have their powers of the will

bound, who had not been forgiven in advance, and who did not have aroused in their beings, and by God Himself, any impulse of contrition or attrition capable of arousing divine forgiveness. It is true that the angels were favoured more than men in not sinning because of the gifts of grace and those of their nature (spirits without a body, and therefore, without senses) and for being thus **free** from internal pressures of sense and from external pressures (the Serpent), and above all, through the knowledge of God; and in spite of this, they sinned without extenuating circumstances due to ignorance and the stimulus of the senses, but through **pure malice and sacrilegious will**. However, there was none of what was said before. Neither from God nor from man.

God respected human **will**. Man persevered in his state of revolt towards His divine Benefactor. He proudly left Eden after having lied -- because by now his joining with Falsehood had occurred -- and after having cited poor excuses for his sin while having made himself a belt of leaves, he testified that not because they were naked and were ashamed of appearing so to Him who had created and kept them clothed only with grace and innocence were they fearful of appearing so before God, but because they were guilty.

Fear, yes. Repentance, no. Hence God, after having expelled them from Eden "placed two cherubims on the threshold of the same" so that the two prevaricators would not fraudulently re-enter in order to loot the fruits of the tree of life, rendering nil a part of the just punishment and defrauding God once again of His right: that of giving and taking life after having kept it healthy, happy and long-lived with the salutary fruits of the tree of life.

Therefore, a just punishment. The privation of how much man had spontaneously scorned Grace, integrity, immortality, immunity and knowledge. And hence, the loss of the paternal love of God, of His mighty help; and hence, the weakness of the wounded soul, the fever of the awakened flesh, reason, delirious and overwhelming; and hence, the fear of God and the loss of Eden where life was without hardship and sorrow; and hence, hardship, death, the subjection of woman to man, the animosity between man and man, amongst the children of a womb, crime, abuse, all the evils that torment humanity, fear of death and judgement, the torment of having provoked sorrow and of transmitting it to those most loved, in one with life.

Consequences

Beyond the immediate and personal condemnation and its immediate and personal consequences, the sin of Adam and the condemnation provoked by it has had consequences that will last until the end of time, weighing heavily upon Humanity. As the forefather of the human family, Adam has transmitted his infirmity to his descendants.

No different is it when a defective man procreates children. With more or less virulence, the poisons of the disease are in his offspring and in the off-

spring of the offspring, and even if with the appropriate medications, the hereditary disease, from being virulent and the giver of death, is able to transform itself into a more benign form, never will those children though, and the children of the children, be as healthy as those who have come from a healthy blood.

It is written, "By the work of one man, sin entered into the world." And it is the truth.

The Book of Wisdom, the Letters to the Hebrews and the Book of Psalms tell of this sorrow before Paul. It is always from God therefore, because it is always God who speaks through the mouth of His inspired ones.

This sorrow fills the world, it passes on from generation to generation, nor will it end for as long as the world does not end. With its howl, it has filled the place where Adam, with effort, drew bread from the clods onto which his perspiration dripped. And it has spread throughout the Earth, and the horizons, gorges, forests and animals, shuddering, have felt it and have transmitted it to one another. And like a blinding light, it made Adam and Eve *see* the immensity of their sin, not only committed against God, but also towards their flesh and blood.

Until that moment, the verdict of God had not yet destroyed the rebellion of man, who with the natural adaptability of an animal, -- because man lacking in Grace is nothing more than the most perfect of all the animals -- had quickly adapted himself to his new destiny, no longer easy and blissful as it was before, but not lacking in human joys which compensated for human sorrows.

The passion of the sense satisfied itself in the companion's flesh, not holily joined as God had wanted and as the innocent man, full of knowledge, had understood in Eden, to make himself one flesh only; the joy of creating by themselves -- oh, persistent pride! -- new creatures, fooling themselves in this way of being similar to God, the Creator; the dominion upon animals, the satisfaction of the harvests and of being self-sufficient without having to thank anyone. Sensual joys, but nevertheless joys.

Oh, how much obscurity of the smoke of pride and of the mists of unrestrained concupiscences obstinately persisted in the arrogant two!

Childbirth was obtained with pain, but the joy of children compensated that pain.

Food was obtained with effort, but the stomach filled itself just the same and gluttony was satisfied, as the Earth was full of good things.

Disease and death were distant, and perfectly-created bodies enjoyed health and virility that made the arrogant two think that life was long-lived, even if not eternal.

And fermenting pride provoked the deriding thought, "Where is therefore the punishment of God? We are happy even without Him."

One day, however, the green of the fields on which the multi-coloured flowers created by God blossomed, turned red with the first human blood shed

upon the Earth, and the mother howled upon the dead body of sweet Abel and the father understood that it had not been a vain threat that promised, "You shall return to the ground from where you had been taken, for you are dust and into dust you shall return," and Adam died twice, for himself and for his son, since a father dies the death of his children seeing them dead, and Eve gave birth *with torture*, giving to the Earth the lifeless body of her beloved, and she understood what it was to give birth in sin.

However, equally in the same hour in which -- and it was mercy again -- the punishment of God struck, pride died and had given birth to repentance, the *new life* for which the Guilty two began the ascent on the path of Justice, and they merited, after a lengthy expiation and wait, divine forgiveness through the merits of Christ.

And of Mary. Oh, allow Me here to celebrate this truth of the Immaculate who was, who is Mine, and who for our combined love has given to the world the Word made flesh: the Emmanuel.

Out of an act of unfaithfulness of the woman, mankind became acquainted with sin, pain and death. Out of the faithfulness of the Woman, mankind has obtained the regeneration of Grace, and consequently, forgiveness, pure joy and Life.

Out of concupiscence, death, *all* deaths. Out of the purity of a triple virginity -- of body, intellect, and spirit -- Life, the *true* Life, and of the risen flesh of the just ones living forever, and of the mind open to the Truth, and of the spirit re-born to Grace.

Out of the union with Satan, brotherly hate and deicide. Out of the union with God, brotherly love and spiritual love which embrace Divinity and Humanity, and they effuse on both, and they work for both, the Incarnate Love and the virginal Love, both offered voluntarily, totally, and consumed so that God could be consoled and man saved.

The death of Abel shattered the pride of Adam and made Eve an expert of the most atrocious birth to Darkness. The death of Christ shattered the Sin and it demonstrated to Humanity what it costs to give birth to Grace. The howl of Eve has a correspondence to the cry of Mary at the death of Her most Holy Son.

I say to those who believe Mary to be above sorrow because She is full of Grace, I say that not even Eve suffered in her deserved desolation that which Mary innocently suffered. Because if the howl of Eve marked the birth of Repentance, the cry of Mary marked the birth of a new era. And if in that hour marked by the first human blood, scattered by criminal violence for which the Earth was cursed twice and the ascent had its beginnings towards Justice, in the ninth hour, marked by the last drop of divine Blood, Redemption descended from the Heavens flowing like a river of salvation from the two innocent and wounded Hearts of the Son and Mother.

Truly, you have Life not only through the merits of Jesus, but also through those of Mary; and She, the Mother of Life, the Virgin Mother, pure, innocent, who did not experience labour pains in giving birth to Her Jesus, -- according to the law of the fallen flesh -- but experienced, however, and very well indeed, labour pains of the most sorrowful birth, by giving birth to you, sinful Humanity, to the new Life of Grace.

Through only one man, man knows death. Through the one Man, man knows Life. Through Adam, Humanity has inherited the Sin and its consequences. Through Jesus, the Son of God and Mary, Humanity again inherits Grace and its consequences.

This Grace, though not cancelling all the earthly consequences of original sin -- since sorrow, death, and stimuli remain to give you sorrow, fear, and struggle -- it [Grace] strongly helps you to endure present sorrow with the hope of Heaven, it helps you to face the fear of dying with the knowledge of divine Mercy, and it helps you to react and control stimuli or fomenters with supernatural aids through the merits of Christ and the Sacraments instituted by Him.

I said, "Grace, though not cancelling all the consequences of the Sin..." This is a point that many rebel against by saying, "Is this just? Couldn't the Redeemer have given back all the perfection?"

It is just. *Everything in God is just.*

Man was not wounded in a conflict with God for which God should feel obliged to repair the damage made either voluntarily or involuntarily. Man voluntarily wounded himself and consciously wounded himself. Now when a man injures himself in such a serious way in everyday life that he remains either mutilated, or defective, or marked at least with serious scars, not even the work of a doctor can cancel all the damage, and above all, re-construct the lost parts.

Adam mutilated himself of Grace and supernatural life, of innocence, integrity, immunity, immortality and knowledge. And as forefather of the entire human family, he has passed on his sorrowful inheritance to all his descendants.

However, Humanity, more fortunate than the single man, has been cured through Jesus-Saviour-Redeemer. More still: the "re-creation" in Grace, the life of the soul. And through the Sacraments instituted by Him, the virtues that they instil, and My gifts, he has also obtained the means to rise always more in perfection, as far as reaching the summit with the "*supercreation*" which is sanctity.

However, not even the Sacrifice of the Man-God, capable and sufficient of restoring to you the lost gifts and of re-elevating you all to the supernatural order -- that is, to the capacity to love, know, and to serve God in this life in order to possess Him joyfully, forevermore, in the other -- has cancelled the scars of the great wounds that man has voluntarily inflicted upon himself, and

especially those of the triple concupiscence¹²⁶ which is always ready to rewind itself again if the spirit is not watchful in restraining evil passions.

I have also said, “The knowledge of divine Mercy.” Yes. Just as the inheritance of the Sin has obtained the Redeemer for you, so it has also obtained for you the knowledge of infinite charity, wisdom, and divine powers.

Man, the regenerated child of God through Jesus, knows what Adam did not know. He knows the immensity of the love of the Father who gives His Only Begotten Son to cancel, with His Blood, the decree of the condemnation of Humanity fallen in its Forefather.

Adam, through infused knowledge, and moreover, through Grace which elevating him to the supernatural order had rendered him capable of knowing God, knew just how much God loved him, because everything around and within Adam had the voice of divine love. And Adam, through the election to the supernatural order, knew how to love much. He knew how to love within the limit that God had judged sufficient during life to prepare man for the vision and the enjoyment of God after passing from Earth to Heaven. But never, not even in the greater raptures of love was the innocent Adam able to ascend, with his **desire** to know and love, as far as to the centre of the Truth, never was he able to submerge himself into this ardent furnace of Love that is also the Truth, and never was he able to possess the *total* knowledge of that truth that has the name of Infinite Love.

A man living on Earth cannot see what God is; and neither the Man-Adam as soon as he was created and abounding in gifts. Everything had the voice of God. Everything spoke of God. Everything drew him towards God. Man was the greatly loved one and showered with gifts in order to help him to love. However, between man and God, there is always an abyss. They are two abysses that look at each other, and the Greater One attracts the smaller one, He flashes in front of his spirit, He dresses him with His fires and He makes him rich with His blazing lights upon the spirit of man as in a continual infusion of wisdom.

The Divine Love has, for man, the inviting gesture of two arms and a bosom which open and offer themselves through the embrace which beatifies, and human love gives wings to man so that he can forget the Earth and hurl himself towards Heaven, towards God who is calling him. However, a law of justice establishes that the total encounter, the fusion, is to be had *only after the test* which is perfected in grace.

For this reason, the more man rises in his attempt and **desire** to reach God, the more God eludes, He withdraws into His endless abyss. Nor does He do this out of cruelty, but to keep the forces and the **wills** of man active in order to reach Him, and in this way, increase the human capacity to receive profitably

¹²⁶ Money, flesh, and power.

and to allow him to be filled with Grace, that is, once again, with God Himself. Because truly, man is much more apt to receive and possess God and His Most Holy Grace, the more actively, tirelessly, and intensely he moves towards God.

I have spoken in the present because such is the condition of man towards the immense Divinity, incomprehensible to every created intelligence. Even the greatest contemplators -- and I place here the names of John and Paul in order to indicate to you two who have already been redeemed by Christ, to whom Heaven opened unto the third and to the seventh degree, and even Moses, Ezechiel and Daniel, who saw respectively, "the back of God," the "light left by the Infinite Light," "the Being with the appearance of a man" but who was an "electrifying fire" and a "voice that would make itself be heard from above the firmament," "the Ancient of days whose face was veiled by the river of fire that flowed rapidly in front of His face" leaving only the hair and the garments visible -- they could not know the Unknowable One until the first two were amongst the mortals and the others in Heaven after the Redemption.

But such, particularly, was the condition of Adam, elevated to the supernatural order and therefore endowed like you who are restored and faithful to Grace, with a spiritual intelligence capable of drawing very near to the Truth of God, but not that of knowing the Mystery of God.

Only because of Jesus has man been able to penetrate further -- oh, much, much further! -- crossing distances, lifting veils, drawing near to the ardour of the Hearth One and Trine and understanding the immensity of the Love with a depth unknown to Adam.

Unknown due to a prudent measure. For if God had proposed the future Christ to Adam and if Adam had received the request from God to adore the Word Incarnate out of love and thanks to the Love, he would not have been able to refuse to adore the true Compendium of the Triune Love, because otherwise, he would have been guilty of the same sin as Lucifer who had become Satan for having refused to adore the Love made flesh, proudly claiming of being capable of redeeming man himself by being similar to God in substance, power, wisdom and beauty, instead of being similar to Him as an entity, and thus particularly offending the Holy Spirit, Giver of the lights, wisdom and truths contained in God. And the sins against the Holy Spirit, of which Lucifer and his like in rebellion are guilty, as in many men, *are not forgiven*.

God wanted to forgive man. And for this reason, He proposed the test of obedience. However, He spared him the test of adoration for the Word made Man in order that Adam would not sin in an unforgivable manner by envying the power of Christ, by having the presumption of being able to save himself and being able to save without the need of Christ, by denying the known truth as impossible that the Uncreated One could become "created" by being born of a woman, and that the Purest Spirit who is God could make Himself man by assuming human flesh.

Not you. You who are redeemed by Christ, you who having come after the advent of Christ, and above all, after the sacrifice of Christ, comprehend all the love of God. Christ has revealed this infinite love to you with Himself, with His word, with His example, and with His actions.

You gaze at the baby Christ crying in a grotto and you are not frightened. Rather, that human weakness draws your spiritual weakness which is not disheartened nor frightened before the Infant God, the God who has annihilated Himself, He, the Immense One, into little members, He, the Powerful One, into members in need of all kinds of help for they are incapable, in any case, of providing for the needs of the body.

You gaze at the boy Jesus and you are not frightened. His wisdom is sweet. With a few words, He indicates to you the sure path in order to reach the House of the Father, *"To busy oneself with that which God wills and with that which is to be given to God."* The entire law is in this brief and wise answer. He says to you, speaking to those who represent the chosen humanity and are dear to God, "Do you not know that you must do this, only this, this above every other occupation, to have this love above every other love, so as to have a place in Heaven?"

And all of the teachings of Christ are in these brief words, the Christ who says to Martha, "You busy yourself with too many things, one only is necessary." The Christ who says to the disciple who is still too attached to the things of the world, "Let the dead bury their dead," and again, "Whoever, after having put his hand to the plough and [who] looks back, is not fit for the Kingdom of God."

The Christ, who by loving His Mother *with perfection*, does not place Her before His mission but clearly says that it "is His blood he who does the will of God" and He is the first to do so because love towards God is always, dutifully, the greatest respect above any other love, even of the one for the most holy blessed Mother.

The Christ who rebukes Peter by calling him "Satan" because he tempts Him not to do the will of His Father. The Christ of the Sermon on the Mount. The Christ who says the last beatitude, "Blessed are they who put into practice the word of God," that is, the Law still.

The Christ who teaches Nicodemus how the old man, the heir of the fallen Adam, can attain regeneration and see the Kingdom of God by being "born again of water" and this water of life, He, the Christ, gives it to you, "and through the Holy Spirit," that is, through love, and love *is to do the will of God* in obedience to His Law for all and in obedience to His individual decrees for everyone of you.

The Christ who teaches religion that is deemed "*true*," worthy of a reward on the part of Divine Justice, "I do not seek my will, but the one of He who sent me."

The Christ who gives to you the God who can be loved considerably: “You have never heard the voice of God or seen His face until now. But here I am. I am He on whom God has impressed His seal. Whoever sees Me sees He who has sent me. Whoever listens to Me, listens to the Father because I have spoken not of myself, but I have said what the Father has told me to say.” And He unveils the love of the Father, who from the sin of Adam, draws the means to encourage you to a greater love, to a more precise knowledge and to a closer union, “The Will of my Father is that you know me for who I am: God.”

The Christ who proclaims, “I do not do anything Myself, but say and do that which my Father wills. I always do that which pleases Him.”

The Christ, the good Shepherd, who confesses the *truest* reason of the great love of the Father for Him, “For this does my Father love me: because I lay down my life voluntarily, *because this is the desire of my Father, so that you may be saved.*”

The Christ who at the threshold of the Passion says, “My Father has sent me and has prescribed that which I must say and do. *And I know that His commandment is eternal life.*”

The Christ who, *of Himself*, absolves Pilate by saying to him, “You would not have any power over Me if it had not been given to you from above. For this reason, He who has delivered me into your hands is more guilty than you of my death.” And He who delivered Him into the hands of the authority, in a divine folly out of love for man, is His Father, the Infinite God before whom the Son says His perfect prayer, “Not mine, but may your Will be done. May your Will be done on Earth as it is in Heaven;” it is God the Father who permits the human authorities to be [like] so for as long as He wills, after which neither armed forces nor any other force will be useful to keep them at their place of command.

Oh!, the obedient Christ from birth to death, the Christ who says, “Yes” at the first cry, and says “Yes” with the extreme word on Golgotha, the Word of the eternal “Yes” to His Father, the Christ who is never frightening, who does not cause dismay with His law because He gives you the example that this law is possible to follow on the part of man since He -- the Man -- lived it before even teaching it to you, this Man-God made flesh who delivers Himself to death, to His enemies, to contempts, to the hardships, to poverty, to the flesh -- and I placed death first and the flesh last, not out of error, but because it was sweeter to the Saviour to die than to the Word-God confining Himself in a flesh -- *He gives to you, oh men, the knowledge of what God-Love is.*

And that most Divine Father, who immolates His most Beloved, *gives to you the measure of the love of God for you.*

It is said, “There is no greater love than that of he who lays down his life for his friends.” However, one should also say, “The love of a Father who sacrifices His one, true Son to save the life of His adopted children, those who,

true prodigal sons, have voluntarily left the paternal house and have made themselves unhappy by giving sorrow to the Father, is an even greater love.”

And God has loved you with this love. He sacrificed His Only Begotten son in order to save a guilty Humanity, that Humanity which was not grateful, obedient, and loving to Him in the beginning of days when it delighted in *the many things* freely received from God, and as it is not grateful, obedient, and loving towards Him now that for twenty centuries has had from God not *much*, but All, the Immense One, God giving Himself in His Second Person.

After having meditated on all of this, it is sweet to conclude that if the punishment was great though not unjust, greater, infinitely greater than the punishment was Mercy. That Mercy which does not pay to restore to you, at the cost of His Sorrow, of His Blood, of His Death by crucifixion, the gifts of which Adam had defrauded you, but that gives Itself [Mercy] to you in the most Holy Eucharist, It, the salient fountain of Heaven, gives to you the waters of Life, it gives to you its sweet Law of love, its example, its Humanity in order to make it easier for your humanity to love Him, its Divinity so that your prayers will be listened to. It is the very voice of the most beloved Son living within you, through His Father, it gives to you the Holy Spirit with all His gifts for which the virtues infused with Baptism are powerfully supported to strengthen and perfect themselves, those gifts that greatly help the Christian to live his life as a Christian, that is, a life of worship, as a child of God, and that give you the strength to suppress incitements, without undoing them, making them of the “evil” that they are, the “good,” that is, heroism, a means of victory, crown and garment of glory.

As with Paul, the life of every one of you is an interior struggle between the flesh and the spirit, between aspiring to the Good and the not always perfectly good action, a struggle in which God comforts and helps you. For this reason, let no one be scandalized if his neighbour confesses with a word and action of being like Paul, “carnal and subject.” And no one should lose heart if he realizes being so. But may the example of Paul guide and sustain you.”»

Lesson 24¹²⁷ [*The Law Is Spiritual.*]

May 29 / June 3, 1948
Romans 7: 14-25

The Sweet Guest says,
«The Law is spiritual. It is also when it forbids material things.

¹²⁷ LES, May 29 / June 3, 1948, p. 176

Truly, in the Decalogue, the purely spiritual commands are the first three. The other seven, and especially the last six, are prohibitions of sins against one's neighbour, against his life, his property, his rights, and his honour. One could then say that it is right to call the Law "spiritual" because it comes from God, however, it is not altogether right in so far as it commands, for a good two thirds of it, not to commit material acts that God prohibits.

However, above the ten Commandments of the perfect Law *is the perfection of the Law*, with the two commandments given by the teaching Word, "'You will love the Lord your God with your whole heart, with your whole soul, and with your whole mind.' This is the greatest and the first commandment. The second is similar to this one, 'You will love your neighbour as yourself.' *The whole Law and the prophets depend on these two commandments.*"

In the light of the Light that is the Word, the spirituality which is in the whole Law illuminates itself because it is given to make one live in love. Because the whole Law rests on love and lives for love. And because love is a spiritual thing, be it the Being or the individual towards whom it turns.

A triple love for God: love of the heart, of the soul, and of the mind; because inside man, there is this small trinity: matter (heart), soul (spirit), and mind (reason); and it is just that the three things created by God in order to make a unique creature -- man -- should equally give gratitude to God for the life which they have received from God.

Therefore, a triple love: love of the heart, of the soul, and of the mind; because Adam sinned with the heart (concupiscence of the flesh), with the soul (concupiscence of the spirit), and with the mind (concupiscence of reason), departing from the order for having abused the gifts received from God, and by offending God with the same gifts he had received from Him so that man could resemble Him and be for Him a cause of glory.

With the very things they sinned, sin is therefore to be repaired, the offence cancelled, and the violated order is to be re-established.

And the Word made Himself Flesh to do this, and to return "grace and truth" to you in full, overflowing and *inexhaustible* measure.

The Man-God repairs however much the first man sinned.

And He teaches you by way of example even more than by doctrine, which is perfect, but that you could judge as impossible to practice on how to save oneself. He is the Master of facts, not only of words. And however much He has done, you too, can also do.

The inheritance of Adam remains in every man. It is as if, hidden in every flesh, there is an Adam who can be weak when put to the test, as the first Adam was at the beginning of time. However, Christ has come so that your falls could be repaired, your wounds mended, and vital Grace restored to you when your weakness in day-to-day trials deadens that supernatural life that Baptism had given to you. However, Christ has come in order to be a Master and Model

to you and so that you could be His disciples and brothers, not only in name and in the flesh, but also in spirit and truth, by imitating Him in His perfection, in His triple love towards God.

For this triple love, Jesus was faithful to the justice of the flesh, despite being tested and **free** in His **free will** like every other man.

For this triple love, Jesus was perfect in the justice of the soul, that is, in the obedience of the ancient divine precept, “You will love the Lord your God” by not feeling He was exempt from this duty because He was God like His Eternal Generator; Man-God, true Man and true God not for a temporary infusion of the Spirit of God in a flesh predestined for the same destiny or for the moral union of a just [man] with His God, but for the hypostatical union of the two Natures without any mutation of the divine nature because it was joined to the human nature, and without any alteration of the human nature -- composed of flesh, mind, and spirit -- because it was joined to the divine nature.

For this triple love, finally, Jesus was sublime in the justice of the mind, by submitting His most perfect intellect not only to the divine Law like every man who knows it [the law] must do, but also to the intentions of God the Father for Him and upon Him: the Man, accepting everything proposed to Him and adhering to every obedience up to the utmost submission of His death on the cross.

“Having made Himself a servant” for the whole of a fallen Humanity, Jesus has passed the sign placed by Himself to men so that they can reach perfect love, but He did not impose on men the total sacrifice as a term of love in order to possess Heaven, and in the second precept of love, He does not say to you other than, “Love your neighbour *as you would love yourselves*.” He went beyond. He did not limit Himself to loving His neighbour as He loved Himself, but He loved him much more than Himself because in order to give this “good” to His neighbour, He sacrificed His life and He made the sacrifice in sorrow and in death. But He does not propose much to you. It is enough for Him that the great majority of the members of His Mystical Body carry the little cross of everyday life and love their neighbour as they love themselves.

Only to His elect, to His chosen ones does He indicate His Cross and His fate and says, “Love one another as I have loved you” and insists, “Greater love than this no man has, that a man lay down his life for his friends” and He concludes, “You *are* my friends if you *do* that which I command you.”

Predestination is never separated from heroism. Saints are heroes. In one way or another, in the manner which is proposed to them by God, their life is heroic. They know what it is they do and they know where they will be guided to by doing that which they do. They are not frightened however. They also know that what they do serves to continue the Passion of Christ and increase the treasures of the Communion of Saints, to save the world from the punishments of God, and snatch many lukewarm souls and sinners from Hell, who without

their immolation, would not be saved from damnation. Because even lukewarmness, gradually cooling the love which every man must have in order to live in God, slowly leads to the death of the soul as per a spiritual starvation.

If predestination were separate from the heroic **will** of the being, it would not be a just thing. And God cannot **will** unjust things. I am speaking here of the predestination to sanctity, proclaimed by the justice of the life and extraordinary facts that, like stars, mark the life and way of the faithful predestined one to his predestination to glory, and who continue to be proclaimed by miracles beyond the death of the predestined one.

Because another is the predestination to divine Grace, common to all men, and therefore, **freely** given by God in sufficient measure in order to be saved; and another is the predestination to glory which is given to those who during their earthly life have used the gift of Grace well and who have remained faithful despite every trial of temptation to evil, or of any other extraordinary gift, movingly accepted with joy but not demanded or destroyed by making of it a foolish presumption of being so loved and so sure of already possessing glory that it is no longer necessary to struggle and persevere in heroism in order to reach it.

Quietism, in which the first impulses of a spirit called to an extraordinary journey then degenerate, is disliked by God. And, so too, is pride and spiritual gluttony: the two very likely sins in the elect, aided -- *and tried in order to confirm them into the mission or to deprive them of it as unworthy* -- by extraordinary gifts, the sins of Lucifer, of Adam, and of Judas of Kerioth, who by having very much, **wanted** *to have everything*; who believed of being sure of saving themselves without merit and out of the sole love on God's part; who trusted solely in the infinite Goodness without thinking that the perfect, divine Goodness, though infinite, never becomes foolishness and injustice; and who believing themselves to be "*gods*" since they had been elected, sinned ever so gravely.

God certainly knows those who will remain heroically persevering till the end, whereas man does not know if he will be perseverant to the end.

And even in this, there is justice. Because if God **wanted** that, despite the **free will** of man, very often the adverse cause with respect to the attainment of glory -- because with difficulty does man correctly use this regal gift of God, given so that man, aware of his final end, **freely** elects only doing good actions in order to merit the attainment of that beatific end -- every man would be saved, He would force men not to sin. However then, He would fall short in His respect for the **freedom** of the individual, created by Him with all those gifts that make him capable of distinguishing good from evil, capable of understanding the moral law and the divine law, and capable of striving for his end and attaining it.

And the reason for the glory of every predestined individual would also be lacking: the heroism of life in order to remain faithful to the end for which

he was created and to use, and use holily, the gifts **freely** received from God, those gifts which are the marvellous fruits of the divine Love who **wants** the salvation and eternal joy *of every man*, but who leaves man **free** of **wanting** his eternal future of glory or of condemnation.

This ignoring, on your part, of your final fate is also just. Because if you were to know your eternal future, you would remain without the cause that pushes the just to act in order to merit the beatific vision of God who is joy beyond every limit, and you could fall, even if transitorily, either into quietism or pride, though always sufficient to create for you a lengthier expiation and a lesser degree of glory, while the unjust ones would have in this the motive that would push them into becoming true satans, going as far as to hate and blaspheme God, and to hate and hurt their neighbour, without any more control, knowing that they are already destined for hell.

No. By knowing the Law and the end which obedience or disobedience to the Law brings, but ignoring only how much the all-embracing vision of God knows so that the spur of pure love will not be lacking in the just ones which will merit them glory, and the perverse, who prefer sin and crime over justice and love, will not lack in the **freedom** of following that which is pleasing to them -- so that in the hour of divine condemnation, they do not commit the extreme sin by hurling this blasphemous accusation against the Love, "I acted thus because You had all along destined me to hell" -- every reasoning individual must **freely** choose the path that he wishes to take, and elect for himself the end which he prefers.

Predestination to glory is not a free gift that is granted to *all* men, but it is a conquest besides being a gift, made by those who persevere in justice, a conquest which is obtained with the perfect use of the gifts and aids of God and with a **good will** which does not ever leave anything inert that is proposed or given by God, but renders everything active and turns everything towards the holy purpose of the intuitive vision of God and to the joyous possession of Him.

Someone objects, "But then only those who are saints at the moment of death will have glory? And the others? Is Purgatory perhaps a less sorrowful prison, but always constraining, which separates souls from God? Aren't purging souls also predestined to Heaven?"

They are. A day will come, and it will be the one of the Last Judgement, in which Purgatory will no longer exist, and its inhabitants will pass over to the Kingdom of God. And also Limbo will no longer exist, because the Redeemer is the same *for all* men who follow justice in order to honour God in whom they believe, and to tend towards Him, just as they know Him, with all their strength.

There is still much exile, however, for these people after their life on Earth! And how much exile for those who limit their love and works to that minimum sufficient so as to not make them die in disgrace of God that they know of as Catholics!

How much difference amongst these saved ones, more than out of their own merits, out of the infinite merits of the Saviour, out of the intercession of Mary, out of the treasures of the Communion of Saints and the prayers and sacrifices of the just, and those who willed glory not out of egoism but out of love for God!

How much difference between the first, who with much effort and many rests of langour, murmurings of discontentment and also of dismay on the paths of egoism, drag their very limited love like a chain and weight, and the second, true lovers of God and imitators of Jesus Christ, who “love as Jesus has loved” by also giving their life, and who always embrace every cross, asking, rather, for the cross as the gift of gifts in order to save the soul of their neighbour, host-souls who have appeared all along to the divine knowledge as “friends of Jesus” because they *will do* that which He commands them to do!

Eternal present, “You are my friends.” God knows. Individual conditional, “If you will do.” Because the conquest of a friendship requires works capable of obtaining that friendship. However, the assurance that such works will make a friend He whom you want as such, helps you to perform them. As it is amongst men, so it is also, and even more perfectly, between God and men.

Jesus, when the lesson was already more of a “fact” than a word, gives the last lesson to His apostles so that they could reach the perfection required by Him in order to call them “friends.” And this is the perfection required by Jesus for all those predestined to a *quick* glory, proclaimed by the heroic justice of life, by extraordinary deeds during life, and by miracles after death. “You are my friends if you will do that which I command you.” He heartens future effort by rewarding it already with the present, “You are.”

Jesus knew His disciples as He knows every man, and He considered them, as He considers you, for who they were: creatures weakened by the inheritance of Adam, weighed down by many elements in conflict with elevation in the spheres of perfection. And He knew, as He knows, what a powerful factor love is when it is given in advance in order to spur to an exchange. Man is like a child who learns to become an adult and independent of another person’s help; exactly in consideration of one who is incapable and who must be assisted in everything in order to grow, be fed and walk, he is to be helped by one who is already schooled by having reached maturity in body, mind, and spirit.

And Jesus becomes a “mother” in order to make man, who is a “spiritual child,” into an adult of the elect lineage, a royal priest, a living host who continually offers himself to God like Christ, with Christ and for Christ, in order to continue the perpetual sacrifice that has begun with Christ and that will draw to a close at the end of the centuries. And His Love is the milk with which He nourishes you, the arms with which He sustains you and the words that He says to you in order to teach you the true wisdom of life.

The Gospel of St. Luke says, "Many sins are forgiven her because she has loved much." But who brought the sinner to redemption of loving *much* He who is a Saint, if not the *much* love of the Redeemer for her? I said that in every man there is an Adam. And I add, "In every creature, there is a Mary of Magdala." It is the infinite love of God which many times saves a sinful soul.

Truly, you are the redeemed through love even before than from the Blood and from the Death of the Son of God. Blood and Death have been the final events of your redemption. However, the love of God for you is the eternal state of God for you, and this divine love has begun to save you from His eternal being, because even before time existed, you were in the thought of God. All of you, from Adam to the last man. With your heroisms and your aberrations, your treasures and your poverty, with your great need of being strongly helped, divinely helped, so as to be able to reach the end for which you had been created. And the Love had already established "from the beginning," in His divine Knowledge and **Will**, how much was necessary in order to bring you back to the Life, as a Humanity and as individuals. He embraced everything that was sacrifice and sorrow out of love for you. And He has *always* sacrificed Himself for your love, for the love of you who are so often ungrateful, and even more often, weak.

You need only to contemplate the heroic **will** of the Son of God, the future Christ, always such; such before the Redemption, before His Birth, before His Incarnation, *such from the beginning of the world and before the beginning of the world*, drawing back in an immensity of time which is no longer time but "eternity," and you will be able to comprehend that *it is out of love that you have been saved*. For just as "in the beginning the Word was with God," the same "in the beginning love was with God," rather, it *was God*. For God is none other than Love. And just as it is written that "Through Him all things were made," it is also correct to write that "through Love all things were made."

All of the sensitive world and supersensitive creation is the work of love. All the providences, the physical, moral, and supernatural laws are the work of love. All the actions of God are works of love. Love -- the creation of God, and love -- the particular creation of man, the adoptive child of God. Love -- the Incarnation of the Word. Love -- the Passion to redeem man. Love -- the Eucharist. Love -- the gifts of the Paraclete, whom the Paraclete, Theologian of theologians, Giver of Wisdom, Intellect, Advise, Strength, Knowledge, Mercy and Fear of God, gives to those who worthily receive Him, He, the Love of the Father and of the Son, Fecundator and Sanctifier of the many who know how to keep Him within, with a pure and holy life. Love -- the Church, distributor of grace and Teacher of the faithful.

The perfect Love One and Trine fills you with Himself and His munificences in order to make you perfect on Earth, and blessed in Heaven; and Christ proposes to you the two perfections through which you will attain eternal glory.

Jesus, the Word to creatures divinized by Grace, proposes to you the same holiness of His Father, “You, therefore, must be perfect, as your heavenly Father is perfect.” As a Teacher to men similar to Him in the flesh and soul, He, the Man, proposes His holiness to you, “Learn from Me. I have given you the example that as I have done to you, so you do also, You shall be blessed if you put into practice my example. You are my friends if you do that which I command you.”

Between the parallels of these two holy proposals, your path to eternal Life is the Christ, who joins to Himself, as the Word Son of God, the Holiness of God, and as Jesus, Son of Immaculate Mary, the perfect justice of the innocent Man full of Grace and Truth. And since “you are gods and sons of the most High,” oh men redeemed by Christ, you *can* and *must*, as children of God and as children of men, copy Jesus your Brother in becoming other Christs, true children of God and heirs of Heaven; nor is it an impossible thing because He, Jesus, has demonstrated how it is possible to be so.

If the Word had revealed Himself only as the divine Word, as the uncreated and spiritual Master, just as God revealed Himself to the Patriarchs and to the Prophets before the coming of Christ, the amazed or rebellious man could have groaned or cursed, depending on his soul, “How can I, carnal, I, the perpetual Adam, tempted to sin and weak by nature, do that which You teach, You who are the purest Spirit, nor does Satan tempt You, and You do not by nature have any imperfections?” Or also, “Why did You permit that from the womb of the mother, I should have been corrupt, why did You permit the father of Humanity to have been so if you wanted me to be holy? To Your scorn, I reply with my curse.”

However, the Word made Himself Flesh, He took on human nature, *in every likeness to the brothers of Abraham*, not dissimilar, for the time in which He was Jesus of Nazareth, not dissimilar to Adam full of grace and innocence on his first day in Eden, and like him, tempted *in order to be tried*, so that [He could] understand and help, even through His direct experience as Man and through His example, *those who are in trial*. And man can no longer become discouraged by saying, “I who am carnal cannot be perfect as the Father in Heaven, nor do what the Word teaches.” And nor can he call “scorn” the teachings of the Word, given to whom, by human nature, was made weak and corrupt by original Sin, and only with much and continual effort succeeds in putting them into practice.

And nor can man say, “The spiritual Law is not fitting for me, I who am carnal, because much in contrast is the exterior voice of my members, of the world which is around me, and of the devil who continually prowls around me and tempts the lower strengths of my animal nature and the moral strengths of my rational nature, with the interior voice of my conscience that turns to my spiritual nature with God’s own voice -- since the voice of the conscience is

God's call to His creature so that he will not distance himself from the Law or trample on it -- the voice which from deep inside speaks to me to tell me, 'Do this' or 'Don't do that.' I -- though having the will to do good and acknowledging this Law as holy, which my conscience as man along with reason distinguishes me from a brute and which was given to me by God in order to render me capable of understanding, reflecting, choosing, and to will that which is good, tells me that it is good, despite the divine impulse that He Himself moves within me, God, eternal Foundation for all His creatures, the Immense One who communicates His immensity to me, as to every other divinized man called to great things, so that I may be capable, I, His adoptive child, of performing great works in which there can be a resemblance of His greatest and most perfect [works], and the first and greatest of all is the one to stretch out towards Him with all my love because He is the one true Good -- however, I am not able to do the good that I will, but give in to the evil which ferments in me more strongly than the good."

No. You cannot say this. Because evil is great, great is the inheritance of evil that is in you, greater the evil that is hidden in order to harm you in the circumstances of life (the world), and greater still is the evil that has the name of Satan, the beginning of Evil, devouring and insatiable monster, living eternal hatred towards the Creator and His creatures. However, only One is infinite: God. And the divinized man has Grace within him, that is, God. God Love, God Intelligence, God Holiness, God Strength, God Power, God Wisdom, God Life, God Beauty, God Truth, God Goodness, God Purity, all most perfect and infinite, *God the All*.

And a man of **good will** can do everything if he remains united to Jesus Christ, who in order to not intimidate man with the frightening divine clangours of the Law of Sinai, -- with the four impositions and the six prohibitions, the man in whom the disorganized law of sense dwells more powerfully than in reason, and that struggles, with even strength, with reason from the moment the gift of integrity was wounded in Eden -- reduces and concludes all the Law in a twofold command of Love, and He presents it to you like this, in a sweet, attractive garment, joyous with love. "Love God and love your neighbour."

To love is easier than to adore, than to honour, than to prohibit oneself from doing. By loving God, [love] draws God closer to man and man closer to God. To love is more inviting than to fear. And it is the staircase to ascend to adoration.

Man cannot reach the heights of adoration all at once. The same infinite greatness of God keeps him from doing so, together with the fear of God, common to the ancient Hebrews; and with the baseness of nature, it forms the bindings which keep him far from God. However, love melts those bindings with its ardour and places its wings of fire onto the soul, and the soul can rise, rise always more, depending on whether it continues to hurl itself without thinking of

what it leaves behind: miseries, poor honours, limitations, riches and fleeting affections; but thinking only of what it will reach and conquer: God and Heaven. No act of formal cult can unite you to God as much as the spontaneous and continual act of love.

Wisdom is the fruit of the union with God. And wisdom leads to the exercising of justice in all things.

A man united to God is active and joyous. From the joy which he receives from the satisfaction of God for his actions as man who loves God, he discovers a drive towards an ever greater activity for good. Because union with God gives heightened peace and never idle peace.

There is no inertia in God, the eternal working One. There is no inertia in the man united to God by love. He actively loves God. And he is actively loved. And this twofold activity produces an overflow, an illumination of charitable fire upon individuals, and it is not enough for man to contain the infinite Love within himself, who pours Himself into him in order to give some alleviation to his love as in a basin that is worthy and longing to receive Him. And nor is it enough for man, who has entered into the ardent whirlpool of divine love, to solely love the Creator, for the eyes of his spirit and the spirit of his soul, by contemplating the Creator, also see all creatures in the Creator, and man feels inclined, therefore, to love them all holily because they are the works of his most beloved Love.

And behold the love of one's neighbour that is born, that flows and effuses itself, a holy and inevitable consequence of the holy love of God. The love of one's neighbour exercised with justice, by seeing every creature in its just rank, that is, always inferior to God, even if it is the dearest one out of blood ties, or affections, or the holiest through justice of life, and therefore, never placing it before God, but seeing it also as a new gift from God, granted in order to make life of the one living on Earth easier, more pleasant, sweet, and meritorious.

And here, in virtue of love, is how man conquers the sublime freedom from the snares of the I, of the world, of the devil, the constraints consequent to original Sin.

Love is a living fire. A living fire is a flame. The flame is free and salient towards Heaven. It also radiates heat and light, and is beneficial to the one who draws near to it. And here is, in fact, how a man inflamed by love rises with his flame towards God, the centre of every fire of love, who at the same time radiates his fires onto his brothers, helps their miseries, illuminates their darkness, brightens them up by bringing into them the light which is God, purifies their impurities because every saint -- and whoever loves God and his neighbour with his whole self is a saint -- is a purifier of his brothers; sustains the afflicted, the poor, the sick in body or spirit, and preaches, and in this way, establishes the Kingdom of God within himself and in the world.

Because the Kingdom of God in man is love. Within man and in the world, the kingdom of God is love, in opposition to the kingdom of Satan that is hatred, egoism and triple lust.

The Kingdom of God!

That is, the “Paternoster”¹²⁸ lived, *made alive* by the just, made into a continual “*action*” and not sterilized by a word murmured more or less absent-mindedly. The “Pater” truly lived, sanctifying the most holy Name of God by giving Him the truest praise: that of adoring Him in spirit and truth, and to work so that others may adore Him by means of a two-fold love which is obedience to the Law given in order to direct man to religion, or rather, to the union with God and with his brothers by seeing them in God, and with a venerable respect towards the rights of God, and fraternal [respect] towards the rights of his neighbour.

The “Pater” made alive by the establishment of the Kingdom of God in creatures and in the world for the twofold love towards God and towards one’s neighbour, pathway to the possession of the Kingdom of Heaven.

The “Pater” made alive by adherence to the Will of God, whatever it may be, through the two-fold love that makes one accept trials, sufferings, agonies and bereavements with peaceful obedience, through the power of God, and to endure our neighbour for the sufferings that he can give us by considering him a “*means*” to the attainment of eternal merits, for the continual patience that one needs to exercise towards those who test you, your poor brothers guilty against love, who require mercy and prayers so that they can come back into the way of Life.

The “Pater” made alive in the love for one’s neighbour, the most arduous to perform: that of forgiveness of ones’ own offenders, offered to God Love so that He may forgive our trespasses towards Him.

Charity is the greatest of all the purifications, and it can be continual: a continual purification of your imperfections performed by the flames of the two-fold love. And charity is even the spiritual Law put into practice. *Able to be put into practice even by the carnal man* because faith is always associated to this charity, which in proposing its truths to you, spurs you to overcome the trials of life in view of the Origin and purpose of every creature: from Whom we were created, why we were created, for what destiny we were created, by Whom we are helped in order to reach that beatific destiny and by Whom we are assured that that beatific destiny is the inheritance of every man who lives in justice.

Every revealed truth is a confirmation of how the Lord One and Trine is good, provident and just. Good, provident, just, *God, Father and Creator* who “has ordered all things in measure, number and weight” and He has ordered all

¹²⁸ Latin: “Our Father, who art in Heaven,...”

things to their own end, by giving to man whose end is supernatural, the indispensable means, besides Grace, of attaining this end: reason and conscience. These allow man to know and follow the natural moral law, not written by a perishable and fallible legislator on corruptible matters, but by the finger of God on the spiritual and therefore immortal pages of the soul, so that it will not be subject to any further tampering other than that, voluntarily, of the rebellious man. The rebellious man can escape from it, however, and overpower the voices of reason and conscience with the cry of uncontrolled senses, but he will never succeed in suffocating these interior voices forever. Because they are the same voices of God, resounding in every man, be he Catholic or infidel, schismatic or Hebrew, heretic, separated or excommunicated, so that every rational creature can know and live, if he wants, according to the dictates of the eternal Law of Good.

Good, provident, just, *God Son Saviour* who incarnated Himself in order to be Jesus and who died so that you could again be “one with God,” just as children are one love with their father. And He has risen and ascended to Heaven not only to give to men the foremost proof of His Divinity, but also to give to you, with His rising and ascending to Heaven, the promise and assurance of the final resurrection of the flesh and the existence of the Kingdom of Heaven in which those who lived and died in the Lord will be taken up into Heaven so that they may enjoy the beatific vision of God, and in this way, come to the joyous knowledge of the mystery of God which no human intellect can penetrate.

Good, provident, just, *God Holy-Spirit Sanctifier*, soul of the Church that He vivifies with His Grace and with His Gifts, that guides, teaches and saturates with love so that It can discern and decree with justice and wisdom that which is relevant to faith and customs, and so It may carry out *with love and justice* both spiritual goods and chastisements; and *with love and justice*, disengaged from every personal attachment to judgements, or calculations, or interests, or preconceptions, or from any other human impulse, that It may guide, support and teach her children by continuing the teachings of her Bridegroom, Head and Lord *whom she must serve and not grieve by placing obstacles to His Wills* even when they are out of the ordinary. Because God can will anything good for His children, and it is not lawful for anyone to judge the acts of God and to condemn them by obstructing them.

The Church exists because God the Word founded it through the will of God the Father and with the help of God the Holy Spirit; and the Trine Unity has made it very fecund, thus broadening, in size and depth, the Kingdom of God in hearts and on Earth so that Humanity can, in greatest numbers possible, arrive at the Kingdom of God in Heaven.

And together with faith is hope, which nourishes itself of faith, just as they are both kept alive by charity. It is the hope that is born and built on the certainty that God does not lie, nor does He give anything less than His prom-

ises, and therefore gives to man all the assistance so that he can attain beatific resurrection and eternal life for having known and believed in the Son of God, and for having put into practice His Word that saves from spiritual death. Because faith and union with Christ, living in Christ, is “life,” and he who lives in Christ and of Christ will not die. But rather, even if he is a dead branch, and later, through the grace of God and through human good will, arrives at the first resurrection: that of grafting his branch -- made dead for having been separated from the trunk of the Vine: Jesus, either because of sin or for having belonged to separate churches -- to the one Roman Catholic Apostolic Church, he changes his spiritual death into life.

It is, therefore, through Charity -- charity of God for man and of man for God and his fellowmen -- through Faith and Hope, for everything that comes to you from the three theological virtues,¹²⁹ for everything that they produce in you, that the carnal man, though still carrying the tremendous weight of his wounded humanity within him, can still follow the spiritual Law and attain glory. “And who shall free you from this body of death? The Grace of God through Jesus Christ your Lord.”»

Lesson 25¹³⁰ [Faith, Hope, And Charity Allow The Carnal Man To Follow The Spiritual Law.]

June 7-11, 1948
Romans 7

The Sweet Guest says,

«Faith, hope, and charity allow the carnal man to follow the spiritual law which is so in contrast with the law of sin living in his members.

“And who shall free you from this body of death? The Grace of God through Jesus Christ our Lord.”

It does not abolish man, but makes of the old man, a new man. Nor does it limit itself to regenerating you only *once* by means of the salutary waters of Baptism, sepulchre of original Sin, the womb from which a new, innocent, holy and divinized creature emerges. But it often regenerates and helps you as many times as man repents after a voluntary fall in a serious matter, or cries on his own weakness, the cause of involuntary falls, or even if he becomes perturbed by feeling the wind of incitements agitating within himself and fearing that it may provoke a tempest of the senses in which one loses the closeness to God and fearing that His peaceful voice may be overpowered, ever similar to “a

¹²⁹ *Faith, hope, and charity.*

¹³⁰ *LES, June 7-11, 1948, p. 195*

whistling of gentle air.” As many other times, it regenerates you, or comforts you, or reassures you, however many times you need it, with its divine aids, through Jesus Christ, and by means of the Sacraments, a means instituted by Him in order to regenerate and strengthen you in Grace.

And who will be able to resist He who conquered the devil, sin and death? No one and nothing if you remain faithful to Him. Faithful to the inner man *who is the one who has true value*, as Jesus said to Nicodemus and not only to him.

Because it is the spirit that animates the infirm flesh, just as blood maintains life in the body of man. However, if a man loses all of his blood, or if all of his blood deteriorates, it will do no good to him to have healthy members. Death will seize him just the same because the vital liquid is blood, and whether this be lost or deteriorated, the body perishes, whereas a body even if greatly injured but that has not been bled dry or one whose blood has not deteriorated, will most certainly heal.

Remain therefore faithful to the inner man, and do not fear.

The angels who see God and who know His thought have announced this grace to you on the night of the Birth of the Son of God and of Mary: *the grace of peace to men of good will*.

God knows and sees. God is the Father and Love. God is Justice and Mercy. He knows how to sympathize and reward. However, He desires a “good will.” In reality, it does not always remain good and constant; it wavers and even falls. But the divine eye who sees you fall or bend also sees who assaults you in your inner good will and sees your grief for having fallen or for having bent in the impact of an unexpected assault, and He forgives you because He does not see in you *compliance* “to the evil that you hate, but *aspiration to do good*” even if you do not always succeed in doing so; He sees that not your intellectual *I* but the consequences of the underside of the sin of Adam: the fomenters, are at work in you.

And from this contrast between the two forces which battle within you and the two wills which contrast each other -- one moved by the love of God and towards God, the other from the Hate who keeps his poison wide awake out of his hate for you and for God -- the Lord draws riches which will give you access to the Kingdom of Heaven.

This is your wedding garment, the garment which Jesus spoke of in the parable of the banquet for the royal wedding. And woe betide whoever does not spin and weave his wedding garment during his earthly day by drawing materials to spin and instruments to weave from the assiduous inner will to do what the Law of God proposes or what God presents, and from the continual struggle between the will of the inner man and the law of sin that is in his members, or between good will and how much evil surrounds you: the world, and he who tempts you: the devil. Woe betide those who do not weave their wedding gar-

ment daily and who do not adorn it with conquered gems by suffering the “great tribulation” which makes them worthy of remaining around the throne of the Lamb with the palm branches of the victorious in their hands!

Have you ever reflected on those palms seen by John in the hands of the elect? In Christian symbolism, it is customary to place the glorious palm between the hands of the martyrs. However, John who was enraptured by the Spirit of God to contemplate, know, and write the sublime mysteries and those of the end times, says that the palms are in the hands of the elect, of the 144,000 who remain around the throne of the Lamb.

The multitude of saints and the elect is not only composed of martyrs who have suffered bloody martyrdom. But truly, every saint is worthy of carrying the palm of the martyrs because every saint is a martyr of Love and of Hate, of the spirit and of the flesh, and of all the powers of the Heavens, those of the world, those of the carnal *I*, and those of the abysses of the Darkness that have assailed him on Earth in order to test him, tempt him, and martyr him daily.

The martyrdom given by he whom Christ calls “the murderer from the beginning” is truly astute, tenacious, and ferocious! Nor is there a murderer who is equal to him. Because no assassin can commit violence other than to the flesh of man. However, Satan kills, or attempts to kill the immortal part of man, by depriving it not of existence -- because the soul that has been created can no longer perish in eternity -- but of Life, that is, of its God. And this he does, for while God has, as the purpose of His creation, the reward of giving Himself to men, that is, of re-uniting men to Himself after their death -- with the spirit immediately after death, and with the spirit re-united to the flesh after the resurrection and final judgement -- in order to make them blessed of His Knowledge and Vision and to rejoice amongst the People of His children, so Satan has, as the purpose of his rebellion, that of depriving the Creator of as many creatures paternally beloved to Him as he can, and of depriving as many creatures as he can in delighting in their Creator.

The ape of God also wants to give *his* people to himself, and he does this by preying because he is a thief, whereas God, in order to create *His* people for Himself, has endowed man, created in His image and likeness, with all the supernatural gifts apt at guiding him to the eternal Kingdom; and still not content, He gave his Only Begotten and beloved Son so that He could be immolated in order to become the Saviour of men. And this because God is the Origin of Good, Love, Truth and Order, and the divinely munific Giver of every grace, while Satan is the origin of evil, hate, falsehood, disorder, and is a thief.

From the moment that Satan wanted to be equal to God in his every action, freedom, power, and will to act, *by disordinately desiring, he who is a created creature, to being equal to He who is Uncreated -- God as the Father from whom He is generated: the Only Begotten Son -- and desiring it so that it could also be said of the created creature that which is said of the Incarnate*

Word at the beginning of the Gospel of John, dictated to the Evangelist of Love and Light from the Spirit of God who is Love and Light, "All things were made through Him;" from that moment, the fulminated archangel is sacrilege, a murderer and predator.

He was Lucifer. He considered himself: Light. However, to be the "bearer of light" is not the same as being the Light. There is a considerable difference between to "bear" and "being." The Light: the Son of God, the Word of the Father, the Uncreated and Eternal, Immense and most Perfect One, "begotten, not made, consubstantial to the Father" through whom "all things were made" has nothing of the same and in common with the angelical creature created to be the bearer of light and messenger of God who was Lucifer originally, he who then prevaricated by wanting to be the Light because he freely and voluntarily wanted to be unfaithful to the Lord his Creator and to his Grace. It was the delirious pride of wanting to believe himself God, and therefore, not subject to the obedience and adoration of God, that fulgurated the rebel.

From that moment, Satan wanted his own people to oppose the People of God. And he pursues this end without rest, out of hatred toward God and the beings whom God loves as a Father. And he uses his intelligence, retained even after the divine fulguration -- a most acute intelligence which was suitable to the prince of the angelic nation -- and his power for this purpose, spying on every action of man, listening to his every word, drawing from the cognition of every human action and word, from the physical appearance of an individual, from diseases, from misfortunes, from studies, from affections, from occupations, from everything, so many spheres to stir up trouble for you by creating prodigies apt to seduce and draw you into error.

Those prodigies of which Jesus Christ speaks, predicting the end times and putting men on guard against these prodigies and voices of the false prophets and false christs who will rise and appear here and there, and that will be none other than satanic snares and satanic prophets, servants of the prophesied Anti-christ, aroused in order to seduce men to Falsehood and to false doctrines of lies and to have them be found unprepared during the dreadful moment of the kingdom of the Anti-christ on Earth and of the consecutive last coming of the Son of Man, of Christ the Victor for the Last Judgement of separation of the lambs and sheep from the goats and rams, of election and condemnation, of benediction and malediction. Those prodigies which Paul speaks of in the II Epistle to those of Thessalonica (c. II). And those prodigies which John speaks of in chapter XIII of his Apocalypse.

Yes. The torment that Satan gives to the spirits faithful to the Lord is truly astute, tenacious, and ferocious.

Nor is the torment of the power of individual foment in the inner man any less constant, biting, stinging and consuming, together with everything that has established itself in the world from the moment that Satan has become its

sinister prince: the triple concupiscence, the terrible discord thrown into the fields of the Lord in order to harm the elect grain, to suffocate it and bend it to the ground, or lead it astray to the point of rendering it capable of despising God and worshipping itself.

Nor is sorrow a lesser cause of martyrdom; it can be of different types, but it is sorrow nonetheless, and sometimes it is very great and never lacking in the life of the elect.

A sorrow bore by God which can come from diseases, from misfortunes, from malice, from envy, or from hatred of creatures. Malice, envy, and hate that can go as far as to committing a material crime or a moral one, by taking the life, reputation, or freedom of a neighbour, or by infringing on his rights, appropriating other peoples' things, be it material riches or intellectual wealth, by altering the truth of things as far as presenting them as the works of one who is demented, or of a demon, that which instead is the work and deed of a genius or of a just one elected by God to extraordinary works.

A sorrow bore by God, *but condemned by God*, given by creatures to their fellow creatures, given in thousands of ways so as to torture the just one with slanders, derisions and trials hateful to God on the psyche of the saint in order to incite him and in order to put doubts about himself into his heart on the divine acceptance of his sacrifice, on that which he hears or sees; trials without prudence, charity and justice, performed with an end which is not upright and that offends and grieves both God and the creature, illicit trials because they overstep that sacred limit which love for one's neighbour has placed *and that with no specious excuse should be overstepped*.

A sorrow that can come from the *I* due to the suffering of still feeling so dissimilar, imperfect, weak, and far from that perfection which every just person aspires to achieve, out of pure love for God and in obedience to the advice of Jesus.

Generous souls, do not torment yourselves. *Sustain yourselves* just as you sustain others. Have patience with respect to your slight spiritual wretchedness, as you have in the slight illnesses of the body. Have it at all times together with confidence, even in moments comparable to unexpected and dangerous illnesses in which "in order that the greatest of extraordinary gifts does not make you swell up with pride, *the stimulus of the flesh is given to you, an angel of Satan who stings you.*" It is a closeness and a stimulus that repulse you like filth that brushes against you, or a feeling of nausea that agitates within you and spills over in vomit. However, tolerate them *with patience*, without consenting to them and without losing your faith, or losing heart because of them.

Remain in peace by thinking of the love of God that relieves your weaknesses with the power of His grace, precisely with greater profusion in those hours in which the stimulus of the flesh or Satan's angel come to worm their way into you, that is, the thought that, despite every supernatural or ex-

traordinary gift, a man remains a man, a creature in which the spiritual nature divinized by grace finds itself in contrast with the human nature subject to the disorderly appetites of concupiscence, and that you cannot therefore remain faithful to justice. Remain indifferent to these inferior or satanic voices that speak in order to discourage you. Remain in peace and do not torment yourselves on account of the filth of the turmoils, of the world, and of Satan.

Do not torment yourselves by thinking that God can distance Himself from you because of this re-ebullition of incitements and this unleashing of assaults that has unexpectedly formed in you and around you in order to disturb you and to make you doubt your mission as *true children of God*. *Only if you were to consent would you distance the Lord*. Because it is the compliance to temptation that is of significance, as is the compliance to inspiration that is also of significance, be it in good or in evil, in hatred or in love, of rendering true an act worthy of condemnation or reward.

If there is no consent, the lower voices remain a useless noise. If there is no consent, the voices from above remain useless appeals. If there is no consent to evil, remain faithful to God even if you are harshly tempted to the point of being momentarily overwhelmed. If there is no consent to good, only in this case, do you lack in love. Because love is consent. If there is no reciprocal consent between two beings, love is not created. However, if there is no consent, that is, a ready obedience to the voices of the eternal Love, then a reciprocal love does not exist between God who loves and the creature who loves a little or badly, and *true* love is not created and does not grow.

Even hate is consent. However, hate does not need the reciprocal consent between the hater and the hated. But it always needs the consent of an accomplice in order to arise. I am speaking of spiritual hate. This accomplice cannot be but your *I*, that is, yourselves, with your will and reason departing from order to enter into disorder. Because even in hate amongst creatures, even if it is motivated by undoubted wrongs of the hated one towards the hater, a disorder is always established in the relationships between men. *Because order is in love, order is love, and whoever departs from love, departs from order*.

In the hate, then, of the creature towards his Creator -- for sin is hate towards the Creator, and by sinning, one arrives at having contempt for the Law, just as justice is the love of the creature for his Creator, and by loving, one arrives at practicing the Law in spirit and in truth, -- *it is always solely the "I" which is the accomplice or the indispensable element that lets either hate or love breathe*.

Just like there is no love if the **free will** and reason of man do not consent to the commands and inspirations of God and do not comply with the **desires** arisen in the soul -- those **desires** which the same God arouses in the spirit of man so that his degree of glory can always be greater and after having aroused them by powerfully helping the **will** and the limited faculties of man, He sees to

it that he [man] can realize the holy desires which the Lord has aroused in his spirit -- so long as there is no compliance of the will and reason to internal stimuli and external ones of the flesh, of the world, and of Satan, if there is no seconding of irascible or concupiscent appetites, that is, if the soul does not offend his Lord *with a thorough advertence and will*, then there is no hate of the creature towards his Creator.

The martyrdom of sorrow is always in the life of the elect who also show their justice through their love of sorrow, not only endured with resignation, but also requested as an eighth sacrament and as a ninth beatitude in order to be anointed as victims and be true effigies of Jesus-Victim.

They are the uninstituted sacrament and the openly, unproposed beatitude from the divine Master and eternal Priest. However, those who know how to read and understand the Gospel, not in word but in its spirit, find this beatitude always proposed by the same actions of Jesus, the Man of Sacrifice and of Sorrow; this sacrament does not require neither matter and form nor a minister in order to become a sensible and efficacious sign of grace, but is itself matter and form of grace, making of man a resigned victim or gaining a higher degree of identification with the divine Master and most holy Redeemer. They find in this sacrament a *voluntary* victim, welcomed by God, making of him the minister of his own immolation and a little christ, one who carries on the divine Sacrifice of Jesus Christ.

Because it is through sorrow and death that Jesus was "Jesus." that is, the Saviour. It was through sorrow and death that Jesus arrived at the end for which He made Himself Man and accomplished the plan of God: that of making His Only Begotten, the Word, the Man-God so that He could be the Redeemer and the Giver of Grace to the sons of Adam, disinherited from this sublime gift through his fault.

And it is still and always through sorrow and the holocaust that man saves, continuing the saving work begun by Christ. Sorrow that is meditated, understood, and supernaturally contemplated is not a punishment of divine rigour, but is grace from divine love. Grace that God bestows to the best of His children in order to make of them christs through participation.

Yes. Through participation in the bitter chalice, in the sorrowful passion, from Gethsemane to Golgotha, and to the Cross that was the yoke of Christ, a most heavy yoke, crushing, a yoke that could not be carried if the love for God and for His fellowmen had not turned "sweet and light" if not to the flesh, at least to the heart, mind and spirit. It was the perfect love for God and for His fellowmen which made the Word of God run towards His Cross with a holy anxiety of "having accomplished all."

All His Life, that is, of His Eternity as the Word, was a yearning for this accomplishment. All His Life, be it when He was still with the Father in Heaven, be it when He descended to incarnate Himself into Mary's womb, be it

when He took His first breath as to when He was growing in age, grace and in wisdom, remaining subject to Mary and Joseph, as then also to the Law and to the supreme **Wills** of the most holy Father, as far as consuming Himself in order to be able to give up His spirit by saying, “It is finished,” He had this **yearning**. He had taught that if the [small] grain does not die, it cannot bear fruit. And He was dead, He, the Living One, the Eternal, in order to make of Himself, from a virginal spike of grain, into the Bread of Life for men.

Sorrow and the holocaust is the participation of the destiny of the most holy Grain, born of an immaculate and virginal spike, Jesus; it is the participation of the perfect love of the Son for man and for his brothers to the point of giving His life for them; it is the participation of the sanctity of Christ, a sanctity which is achieved through renunciation, sacrifice, and even death.

Jesus was exalted by the Father and received the Name superior to every other name, and such that to the Name of Jesus, everything must prostrate itself, adoring, on Earth and in Heaven, after that He humbled Himself up to His death on the cross.

Therefore, whoever loves his soul and **wants** to give it an eternal and blessed life must hate his flesh by also regarding persecutions and infirmities which destroy matter, by also **desiring** elevation, be it material or spiritual, upon the cross of any martyrdom, upon the cross which removes from the Earth and raises towards Heaven in a mystical elevation, in a continual “mass” of the Christian, truly formed, who mutates himself from man to host, into a small host who **wants** to be consumed with the great Host, Jesus Eucharist, in a latria-like, eucharistic, propitiatory, impetratory sacrifice.

And with the martyrdom of sorrow is the martyrdom of love. Not any less destructive in its ardent sweetness than the one of sorrow.

The martyrdom of love. The needs of love. The absolutism of love which isolates the creature embraced by Love in a holy folly and immerses itself with full and voluntary approval into the flaming ocean of love. The total generosity of love, now reigning with the power of a supreme king in a spirit, a generosity that no longer measures anything, neither renunciations, nor sufferings, nor pardons, nor merciful corporal and spiritual succours, so long as God has glory and one’s neighbour has solace, forgiveness and grace.

The absolute and continual adherence of the creature given itself over to love, to the most holy Will of God, preserves, of his **free will** of man, one sole branch: that of **wanting** to do what God wills. To do that which God indicates, commands or proposes doing, God who lives in souls, who inhabits in the souls of those who love. This love that is obedient, active, and constant places the divine life in you and completes your identification with God who is Love, besides being a Spirit, as your soul is a spirit; who is **Free**, as you are **free to will**; who is the Eternal, as eternal is your spirit from when it was created.

Divine likeness of a spiritual nature, of motions of love, of intellectual lights, places love, the greatest of the commandments, in you; and not through an arbitrary prevarication like Adam's, following the insinuation and the suggestion of the Snake and biting into the forbidden fruit in order to become "like gods," but through participation to that which is the essence of the Supreme Being: love. Love makes of you "gods and children of the most High." For love presupposes Grace in the spirit who loves, and Grace is the participation of the divine life through the capacity to intuit that which is God, to act according to His will, to love as you are loved, the preparation to see that which you believed, to get to know the Mystery of God and all the mysteries of God, and all the mysterious motives of the actions of God, at times incomprehensible so long as you are in the terrestrial exile and in its fogs, to contemplate God face to face, to possess the full knowledge of every Truth, to become one with God, in the perfection of the union that can only be had in Heaven, after judgement and after the elevation to glory, in the perfection of Love that will have at this point reached the perfect measure, rather the three perfect measures.

Love is truly the gift of gifts, the means to maintain the gift of Grace, the development of virtues and the attainment of the ultimate goal. For this reason, it is given by the Holy Spirit, Spirit of the divine Spirit, essence of the most perfect and reciprocal love of the Father and of the Son, proceeding from their kiss, from their mutual affinity and from their jubilant contemplation.

The will of man can make this gift of the Spirit of Love very active, sufficient in itself to obtaining the end for which men had been created: the predestination to Grace and to Glory. Because, in truth, all those who are moved by love become "children of God" (Paul to the Romans c. 8, v. 16) since their every action inspires love, that is, to the good towards He whose presence they feel even if they do not exactly know Him, and towards their fellow creatures; therefore, they live according to the natural-moral law placed and preserved by God the Creator in the heart of man.

It is of these people that St. Paul writes, "When the Gentiles, who have not the law, do that which the law imposes, and by not having a law, are a law unto themselves and they show that the fear of the law is written in their hearts and bears witness to their conscience... they will be justified on the day in which God, through Jesus Christ, will judge the secret actions of men."

As a matter of fact, whoever acts with a good conscience by following the dictates of the moral law shows that he has a *Christian* soul by nature, open to Good and to the Truth, and Jesus, who died so that men could have eternal Life -- men of good will -- will be their justification. Because all those, who though not knowing of God as He is known by Catholics, firmly believe that a God He is, a just and provident God, He who remunerates each and everyone according to individual merits, belong to the soul of the Church, out of the love which they feel for Him and out of the love and justice which they have for their

neighbour and for themselves, out of the desire of God and out of the perfect contrition of the sins which could have been committed.

As having previously stated that sorrow is the eighth sacrament and the ninth beatitude, so I say that love, truly lived and practiced, and the sincere repentance of sins which could have been unintentionally committed, are the baptism of desire, worthy of implicit participation in the Mystical Body, and therefore, participation in Grace. Only God and the men in whom God operates are familiar with the divine actions that lead human beings to the salvation and celestial knowledge of the Truth for which they have been created.

Love is the holy activity which moves all the forces of man by directing them to their ultimate end. Love is wisdom. And wisdom is freedom from things which are transitory and limited. And freedom from that which confines and keeps you attached to the Earth; it opens infinities of space for the spirit so that it can fly and hurl itself towards the eternal Truth who lowers Himself to he who loves Him, and He already concedes Himself by making Himself be savoured and loved, as far as a mortal creature still can, by tearing man away from the fogs of his sad exile in order to elevate him to Himself and reveal Himself in part in order to be loved always more, without pulling him away though and making him indifferent to the needs of his brothers. Rather, a man lost in God adores God and draws graces and benefits from Him not only for himself, but also for his brothers upon whom he spreads holy and continuous deeds of charity.

For these many martyrs given over to sorrow and to love, those who remain faithful to the inner man will, in Heaven, have the garment and the palm described by John. Because it is through their will that they will have made that garment, by cleansing their stoles in the Blood of the Lamb who will have cancelled, underneath His purifying wave, the shadows of the initial lapses and those of the final imperfections; and the endured martyrdoms, that of love more than any other, favouring the action of divine Grace received through Jesus Christ your Lord, with all the forces of man, will make these the victors of the new name, to whom will be given the hidden manna, the crown of life, the power over the nations and the glory of being seated around the high Throne, remaining forever in the presence of the Lamb, the Morning Star who guided them throughout the way from Earth to Heaven, to the Star of *their* earthly morning whom they solicitiously invoked at the end of every heart throb with the cry of a loving soul, “Come, Lord Jesus,” to the Star of *their* celestial and eternal morning in the day in which they shall forever enter into the heavenly Kingdom.»

*[The Adversary Rev 12:4 Is Starting His Work Of Destruction.]*¹³¹

13 June 48 13.00

I'm reading a newspaper reporting a decree of the Bishop of Arezzo about weeping statues.

"In order to dispel superstitions and maybe also malicious rumours going around about what happens in this church (St. Francis, in Arezzo), *I order* the removal of all statues and holy images from public sight, or the closure of the church! It saddens me to speak this way, but I order it today. Signed, *Mignone-Bishop.*"

I can't reconcile this spirit with the words of Padre Pio, and other spirits guided in extraordinary ways, who say, "It will be a Marian Pentecost. It is the hour of Mary. This is nothing compared to what is to come."

I turn to God for enlightenment. Who is right? Those who challenge or those who say "it's a work of mercy?" I ask him for the peace of my conscience as a Catholic...

Thunderously, and (only for me) the voice of the Most Holy Word answers me very sweetly, «In truth the Adversary Rev 12:4 is starting his work of destruction of the third part of the stars of heaven. *My Church will not be damaged except by the Church. Every other enemy will be defeated by Me.* But the abomination that is at its heart, I cannot defeat because the **free will** of every man, *of every man, of every man* is sacred to me. Those who will be an abomination, more than anybody else, have the grace to reach towards their goal... This is why their fall, their apostasy is an abomination.

Oh! What suffering! But, that is what is written...

I don't refuse your suffering which will increase in every way. I need victims in order to placate the Fathers' anger and to console me for the new Judas Iscariots.»

Yesterday, I think I was lazy in my service. And I suffer as if I was one of those who offend God and wound the Son and am slow to serve and bless Love.

So I ask again, «So? Who is right? Which are the good appearances if enlightened souls say that many of them are true and the Bishops renounce them?»

Jesus replies: «Those for which I gave you the terms on 25 May 1948. *Epecially those involving conversions of the soul.* Where hearts are touched by grace, it can only be through the action of Heaven.

¹³¹ LNB, June 13, 1948, p. 132

Don't be too upset. You don't cause problems, even if tiredness overcomes you and makes you miss a sentence. Yesterday's rebuke was not to punish you but to give a sign to those watching you... Be at peace.»

*[Predestination.]*¹³²

23-10-48

Replying to one of my internal reflections on predestination to grace and to glory, brought to mind by a phrase spoken by someone who came to see me, Jesus says:

«All men are predestined to grace, because I died for all men without exception.

Those who remain faithful *at least* to the natural law of the Good are predestined to glory. At the end of time, yes, everyone who has lived as a just person will have their reward.

From eternity God has known those who were destined to glory, even before they were born, that is “predestined.” Be careful however to understand the justice of God *with justice*.

It is certain that there are predestined people. And God knows them from before their time to live begins. But they are not so because God has given them every means of becoming glorious and blocked all dangers of the devil, the world and the flesh. That would clearly be unjust. God gives them what he has given everybody. They use God's gifts with justice, and therefore win future and eternal glory *through their own free will*.

God knows that they will reach this eternal glory. However, they do not know it, nor does God tell them in any way. The special gifts themselves are not a sure sign of glory; they are a more severe means to test a person's spirit in their will, virtue and faithfulness to God and his Law. God knows. He is happy to know in advance that a particular creature will achieve glory just as he suffers knowing that another will freely achieve damnation.

However, he does not intervene in any way to force the free will of any creature in order for it to reach the place where God wants everyone to reach; Heaven. Of course a creature's response to divine help increases its will power. God opens up the more a man loves him in truth; the love of actions, not that of words.

And again, the more man lives a just life, the more God communicates with him and shows himself to him. It's a foretaste of that knowing God that makes the saints in Heaven so happy. From this foretaste comes an increased capacity to want to be more perfect. However, man is always free to follow his

¹³² LNB, October 23, 1948, p. 167

own will and if after reaching perfection decides to renounce the good done and sell himself to Evil, God leaves him free to do so. There would be no merit if one is forced to do something.

To conclude: God knows from eternity who are the future eternal inhabitants of Heaven, but man with his **free will** must **want** to reach Heaven using the supernatural help that the Eternal Father gives every creature. It will be like this until one's last breath, whatever the gifts received or the level of perfection reached.

Remember *nobody has ever arrived until their journey is finished*. That is, no one can be sure to have merited glory until their time is over and immortality begins.»

Special Help From Jesus. The Two Passions.¹³³

...¹³⁴
“How many of these followers of what yields ephemeral honor, of what is a chain even for the **free will** and judgment of the soul and mind, how many servants -- indeed, slaves -- of their pride I have among my own ministers!
...”

The Frustrations of God's Work.¹³⁵

Jesus says:

“When I hear the hypocritical and unreasonable sentence, which is a challenge to Charity, Wisdom, and Justice and a curtain to conceal their contrary will, audaciously and haughtily and even vilely contrary to mine -- ‘If it is the work of God, God will take care of it and make it triumph’ -- with a start of holy wrath I would like to come down to earth and repeat the gesture with which I cleansed the Temple of swindlers, thieves, and merchants.

“I ought to do this. But I am Mercy and remain such as long as man is on earth. I wait for their conversion as long as they have breath. But later, for the obstinate and the tempters of their Lord -- and they tempt Him because they know He is excessively good to them -- there will be the first and second Judg-

¹³³ NB45, March 30, 1949, p. 499

¹³⁴ 19 pages before and 23 pages after the extract are omitted regarding the parallels between Jesus' and Maria Valtorta's sufferings brought about by the unbelieving among the religious of Jesus' and Maria's day.

¹³⁵ NB45, August 16, 1949, p. 531

ment, and they will know a Face of the Lord that is different from the one against which they hurl the spittle of their provocative sentence.

“What should I do to take care of the Work and make it triumph? Should I bring into action the tremendous God of Sinai, the God of the times of indignation and severity, and strike them dead in their sin, in their sins, for many are the sins contained in their arrogance towards my will. What else, if not this?

“Through you, I have provided *all the proofs*. In you there is no sin of rebelliousness, simulation, or haughtiness. You are the docile victim of their will. You yourself defend their will -- for they are ‘the Church’ -- from those who would like to trample on it. Because of your crucifixion it is certain that you cannot scrutinize the books of doctors. Because of your cultural background, it is certain that you cannot write those pages. And what else do they want, if this does not suffice for them to say, ‘Yes, it is the Spirit of God present here?’ There is no dogmatic error -- there truly is none in the Work.

“If the Spirit has provided lights (lights of grace) to render fully luminous what one school or another has illuminated with a ray in one point over twenty centuries, let them bless God for his grace and not say, ‘But we say something different.’

“Who is Wisdom? Is she their servant or queen?

“But in order not to call themselves rebels out of human pride, to conceal these wounds of theirs, they say, ‘It is up to God.’

“God has acted and acts. But the prince of the world holds sway in this world, whereas the King of kings reigns in Heaven, and, faithful -- He is faithful -- to the free will He has left to man -- to test, reward, or, quite often, condemn him -- He does not do violence to their will, but awaits them, *and soon*, in judgment.

“They would do well to meditate on the page in the Gospel where I, the Teacher of teachers, Incarnate Wisdom, Word, and Truth, say that sins against the Holy Spirit will *not be forgiven*.

“And this truly is a work of the Spirit of the Spirit of God, of the Love of the Father and the Son, of the Spirit who knows all truth and comes to tell it to the men caught in the present whirlwind -- or, rather, whirlwinds -- so that they can defend themselves from the doctrines of hell.”

This dictation followed upon a text by Father Cordovani on the need for the knowledge of theology among lay people, too, and their request for true and valid theology...

He then said to me:

“You shall tell your and my true friends never to repeat that statement again. They say this without malice. But I am pained all the same. Children of

the Truth, as they want to be, must either keep silent in this regard or tell the truth: 'Jesus cannot triumph with the Work because men do not want this.'

"The truth should be stated in themselves and with their fellows (not with their enemies), just as I always stated it, even warning the children of the Torah (my apostles and disciples) about the yeast and the sins of the teachers of the Torah (the scribes and pharisees, including the highest among them, Caiphas and Annas themselves).

"Warn them. All. Laity and priest (my Father S.). So that they will not cause Me this sorrow.

"This sorrow! What pain! To see Myself, God, frustrated in my will by men or not understood, to the point of being told, 'You must take care of it.' Does no one consider that this 'if it is the work of God, He must take care of it' is proof of the offensive doubt present in them and this does not come from God? Don't they consider that they are offending charity towards Me -- by insinuating that God, to persuade them, ought to perform extraordinary works to effect the triumph of those which are already extraordinary -- and charity towards you -- by insinuating, even unconsciously, that you have either simulated or had Darkness as your teacher? Let them not say so any more. Ever again.

"I had been wanting to say this for a long time. Because I see your heart is getting covered with wounds, one for each time the foolish statement is made. But you are now too wounded, soul of mine, for Me to go on maintaining silence.

"Soul of mine, soul of mine, soul of mine! Come and weep here, to be able to go on living. Come to Me. Here. And let us weep together because I once more came 'to my house *and was not welcomed or recognized,*' and once more '*Jerusalem kills her prophets between the temple and the altar...*'

"Since men and angels were created, how many perfect works of God have been frustrated or squandered by man?! And did they perhaps not come from God because they did not succeed? On the contrary, *precisely because they have come from God, they have been frustrated.* I am telling you so because it is true."

The Apocalypse Of St. John the Apostle.¹³⁶

... 137 138

It is not enough to be saints individually, not to commit personal sins, to be good pastors. One must sanctify and keep watch so that others will not sin, and if one knows some lambs have sinned and mortally wounded themselves in spirit, not wait until they come to ask for healing, but go to them, treat them, and heal them. Even if they show rejection, one must return once, twice, ten or a hundred times, not only in the role of a preacher recalling people to their duty with words of reproach, but with other means -- as a friend, as a doctor, and as a father. And if one knows that a person is going astray, one must not let things go on that way, but intervene, with patience and gentleness, to lead the person back onto the right path.

The apostolate of the priest is not limited to daily Mass, Confession, and the explanation of the Gospel and doctrine in church. There is much more to do outside the church. To approach those for whom one is responsible; to bear the word of God and morality where people do not go to church or go seldom and inadequately; where one member, even just one, in a family fails to carry out personal duties as a father, mother, spouse, son, daughter, citizen, or moral subject.

In how many families there are sorrows, painful situations, and sins! What a vast apostolic field there is in these primary nuclei of human society, in these little churches in which, in the manner of unordained priests, but not without a very specific task -- indeed, with two quite specific tasks: to continue creation by procreating, thereby cooperating with God, who creates the soul for every individual procreated by man and woman, and begetting new adoptive children for God -- two love one another and live in union. Or at least they should. But sometimes they do not. They fail in their mutual duties as husband and wife and in their duties to their children, neglecting to make them true Christians, letting them go where they cannot become better, giving them examples which are not good, not looking after their religious training, and letting bad

¹³⁶ NB45, Sept.-Nov. 1950, p. 572

¹³⁷ The notebooks from which this last entry is taken, unlike the previous ones, do not mention the precise dates on which they were composed, but only a general reference to the period. In addition, the writer does not use her customary term at the outset -- says -- with an attribution of authorship to Jesus or another heavenly source speaking in the first person, as happens in the "dictations."

¹³⁸ 42 pages of commentary covering all of the Apocalypse, Chapter 1, portions of Chapters 2 and 3, and all of Chapter 4 are omitted.

companions and the members of antireligious parties approach them and lead them astray.

The missionary lands are not only in Africa, the Americas, Asia, or different archipelagos. Europe, too, and Italy as well are a missionary land for those with a missionary spirit and supernatural vision. Every town, from the smallest ones to the big cities, the area of every parish, and every house can be a missionary zone, a place for rooting out the weeds and sowing good seed, a place of spiritual reclamation, a place for rebuilding in Christ. The reconstruction of the Kingdom of God in the family and its individual members.

“You are the salt of the earth and the light of the world” (Matthew 5:13-14). The Master, Infinite Wisdom, has filled his chosen ones with his salt and has given them the power to transmit this salt, which must season, to their successors. The Master, the true Light of the world, has filled his chosen ones with his Light and has ordered them to illuminate every man and transmit this power to their successors. Moreover, He, as the Eternal Pontiff, goes on infusing salt and light into the Mystical Body so that they will never be lacking therein, even if lukewarmness in members might produce a scarcity of salt and light.

The Church is a “Mother.” What mother, while pregnant, does not eat and live in such fashion as to give birth to healthy children? The Church, too, in her individual pastors, whether higher or lower in rank, must provide her children with the salts keeping spiritual life whole and strong.

The Church is the “Bride of Christ,” and Christ is the Sun, the Orient, the Morning Star, Infinite Light. The Bridegroom gives the Bride his wealth and property, communicating them to Her so that She will communicate them to all her members, especially to those destined to bring light; her pastors of higher or lower rank must thus be “light” to illuminate the lambs.

But light presupposes a flame; and a flame, burning. A fire blazes up when it burns and consumes. Apostles, too, blaze forth and then illuminate and warm, also setting others aflame if burning and being consumed. But if, out of fear of being consumed, out of fear of becoming a target for the enemies of the Light, out of fear of laboring excessively, they remain lukewarm, they become insipid, no longer emit light, get extinguished, like a star which has stopped glowing in the skies, and no longer shine in their heaven, in the spiritual one.

If, furthermore, to the loss of the light proceeding from the fire of charity, which is caused by personal pride, there is joined selfishness -- and selfishness is the opposite of altruism, which is the lifeblood of Christianity: “My commandment is this: that you love one another as I have loved you. No one has greater love than that of those who lay down their lives for their friends” (John 15:12-13); “if we say we are in communion with God and we walk in darkness, we are liars and do not practice the truth; if, however, we walk in the light, as God remains in the light, we are in communion with one another...; in those who observe the word of God the charity of God is perfect...” (1 John 1:6-7; 2:5); “if

anyone says, 'I love God' and does not love his brother, he is a liar, for if anyone does not love his brother, whom he sees, how can he love God, whom he does not see?" (1 John 4:20) -- if this happens, the pastor is dead.

Christianity is charity. Charity of the powerful towards the least ones, of the least towards the powerful, the charity of superiors towards subordinates -- always charity. If there is no charity, Christianity is extinguished and is succeeded by selfishness and lukewarmness, the salt becomes tasteless, and the lantern does not shine, but smokes or is placed under the bushel so it will not be disturbed. And the souls, the poor souls of the lambs, are left abandoned, do not find warmth, light, and relish, grow weak, and go astray. Poor souls -- the weaker they are, the more help they need!

These deficiencies, intense and marked in the Churches no longer nourished by the Living Waters issuing from under the sides of the altar of the true Temple (Ezekiel 47:1-2), are not absent even in the true Church. Its Body is holy; its Head and Soul, most holy. Its members are not all holy because more or less intrinsic belonging to the Body does not change man's human nature. It is man who must constantly work to be regenerated, recreated, and supercreated to reach perfection and the most perfect resemblance possible to Christ, Head of the Church, with the Holy Spirit, Soul of the Church. A resemblance to Christ by means of a life as an alter Christus. A resemblance to the Holy Spirit by means of charity, holiness, purity, fortitude, piety, and every other attribute proper to the Sanctifier.

The more the members strive to be holy, the more the Church triumphs. Because the holiness of the members -- I am speaking of the most select -- expands to the lower members, elevates them, sets them aflame, and makes them an instrument of sanctification and conversion for members who are already almost dead or completely dead.

The priestly apostolate, if it is as Jesus **wanted** and **wants** it to be, prompts the great force of the lay apostolate. A great force because it penetrates more readily everywhere. In families, factories, and the different groups of professionals, it can approach those perverted by party chiefs or psychophysical perversions; demolish the castles of deceit; destroy the mirages provoked by the servants of the antichrist, now at work as never before in the history of the world; neutralize -- with the charity of deeds, not words, with the truth of actions and not the false words of the falsest ideologies -- the poison scattered in a hidden way by the crafty serpent of the present time, who for the time being still limits himself to being a "serpent," waiting to take on his final appearance as the triumphant Antichrist during his brief and horrendous triumph.

But if the spirit becomes relaxed in the superior members, if the lay apostle is not assisted by the priestly one in full measure, it is inevitable that what happened in Israel should happen, when, with the Temple and the Syna-

gogue having fallen away from justice, even the select classes, in human terms, could be the cause of scandal, oppression, and ruin for the people.

It was written that Christ was to die at the hands of the priests, scribes, and pharisees. But God, on giving souls to those priests, scribes, and pharisees who would combat his Word to the point of provoking his death on the cross, had not created special souls for deicides, the cruel, the unjust, those greedy for power, and liars. No, He had created souls for them which were like the souls of all other men -- equal in terms of creation and then becoming equal through the damage of original sin, as the Law and Revelation were the same for all Israel, as was the **free will** of the highest and the lowest.

But justice had grown too weak in too many people in the Temple and the Synagogue, and the Holy Temple had become a “den of thieves” (Matthew-Mark-Luke), and the descendants of the Assideans had become hypocrites. The degenerate descendants of the Assideans. For they had been men of lofty, true morality and complete faithfulness to the Law and Mosaic doctrine, with noble sentiments of love for their country, as a result of which they were able to combat and die to save the nation from oppressors and corrupters. The pharisees, on the other hand, were just rigorists on the outside, while inside, in the shadows, they were “whitewashed tombs filled with rottenness,” and though they professed to be “separated” from the majority, they were not separated from sin. And with them were the scribes, who had so burdened the Law with traditions introduced by them that they had deformed it and rendered it impossible to practice. Since all of this had occurred, their souls could become deicides, and they used their **freedom**, the **freedom** given to them by God, to kill the Son of God.

To kill the Son of God! To defame Him! To present Him as what He was not!

But is it just a sin of that time? No, now as well that sin exists. And if hands are not raised directly to strike, torture, and kill Christ, they are still raised against Him, present in his servants. For it is still Christ who suffers in those who are persecuted, whatever the persecution they undergo may be.

Saul of Tarsus did not kill Christians personally, but “approved of their being slain” (Acts 7:56) and “brought affliction to the Church by entering homes and taking away men and women, whom he subjected to imprisonment” (Acts 8:3). He himself was an active antichrist -- he, who would later be the Apostle and the Select Chalice; he, would later fight so effectively against the antichrist arising at once in the different regions where the churches of Christ had arisen.

But while, “breathing murderous threats against the disciples of the Lord,” and furnished with “letters for the synagogues of Damascus in order to bring to Jerusalem as prisoners all that he found to belong to that faith” (Acts 9:1-2), he was going to Damascus, what happened to him? The meeting with Christ near Damascus. And what did Christ say to him? Did He perhaps ask,

“Why are you persecuting my servants?” No, He asked, “Why are you persecuting Me?”

Jesus was the one persecuted. It is Jesus who undergoes persecution in his servants. Because Jesus is in them. His Passion continues in them. And those persecuting the servants of God, the adoptive children of God and brothers and sisters of Jesus go on striking the Word of the Father, the Only-Begotten Son of the Father, Jesus, who is, like God, in the Father and in true Christians.

Is it a sin of the present time alone? No, of all times. And those persecuting the servants of God and the most beloved brothers and sisters of Christ are not always the antichristians with many names. No, persecution often comes from those who ought to be helpful to them. It comes from those who, out of pride, do not want others, “the least,” to rise up to the place to which they have not been elevated. It comes from those who, because they are lukewarm, cannot grasp that others are a flame fused with the Flame -- the human spirit rendered a flame by the charity of Christ and through Him, made one with the Spirit of Christ, one single fire. It comes from those who do not remember clearly and comprehend even less clearly one of the most beautiful hymns in the Gospel: “Glory be to You, Father, Lord of Heaven and earth, because You have hidden these things from the wise and the prudent and revealed them to the little ones” (Matthew 11:25; Luke 10:21). It comes from those, “out of human respect or hunger for donations” (Deuteronomy 16:19), become blind and go against justice.

...

Among the things created perfect by God there was always a part that was unable to remain such. The first defection was in the angelic host, and it is an impenetrable mystery that this could have happened in spirits created in grace, who saw God and knew his Essence and Attributes, his works and plans for the future. They still rebelled and did not manage to remain in their state of grace and changed from spirits of light living in joy and supernatural knowledge into spirits of darkness living in horror.

The second defection was that of the First Parents, and it, too, is inexplicable. How could it happen that two innocents -- who enjoyed God’s numberless benefits and, because of their fortunate state of grace and other gifts, were in a position to know and love God like no other humans, except the Son of Man and his Mother, for they were filled with Innocence and Grace -- were capable of listening to and obeying the Tempter and preferring Him to heeding the voice of God, who taught them lovingly and asked them for one single act of obedience? An easy form of obedience. For they had no need to pick that fruit in order to be satisfied in every appetite. They had everything. God had made them rich with all they needed to be happy and healthy in body and spirit. They still rebelled, disobeyed, and did not manage to remain in their state of grace and changed from creatures living in joy and supernatural knowledge into un-

fortunates in spirit, heart, mind, and members. The latter were wearied by work; their minds were frightened by the difficulties of the immediate future and the impending and eternal future; their hearts were broken by the slaying of one son and the perversity of another; their spirits were discouraged, now immersed in the haze of sin, which kept them from comprehending the loving guidance of the Father Creator.

The third great, mysterious, and inexplicable defection is that of Judas Iscariot, who spontaneously **wanted** to belong to Christ, who enjoyed his love for three years and fed on his Word, and who, because he was disappointed in his concupiscent dreams, sold Him for thirty denarii, changing from an apostle -- that is, chosen for the highest spiritual dignity -- into the betrayer of the Friend, the deicide and suicide.

These are the greatest defections. But there are always some, though lesser. For man is man. For what is created is never eternally perfect, as is the Creator, except for the Heavenly Kingdom, where only spirits confirmed in grace and no longer subject to sin have their dwelling, and except for the Son of Man and his Mother -- the former, because He was the God-Man, and, therefore, as his human person was united to his Divine Person, so his divine perfections were joined to his human perfections; the latter, because She responded to the extraordinary gifts with which God filled Her from the moment of conception with **good will** and faithfulness reaching a power which none of the saints has ever reached or will reach.

And the fact that man is sometimes imperfect does not constitute an unforgivable sin. God is also Mercy. And He is Patience. He awaits the repentance of those erring and forgives if that repentance is sincere. Every man who falls can thus rise up again and be just once more. Indeed, he can become more just, for, aware of his weakness, he can be less proud of himself and more merciful towards his fellows in ministry or in human destiny. God also brings good out of evil, when man does not refuse his invitations and counsels and those of his brothers and sisters who are holier than he. But when He sees man is obstinate in his imperfections, content with a quietism which does not lead him to do either good or evil, a quietism which makes him seem to be alive, when, however, he is dead, and by being such he provokes the death and prostration of many, then God comes to him "like a thief, and they will not know the hour of his coming" (Revelation 3:3).

The Master said to his disciples, "Let your belts be tightened and your lanterns be aflame in your hands." He did not say, "Rest and sleep, for you are now the chosen, and everything's in order." The servant of God is a worker, and God **wants** him to work every hour of his earthly day. And the more he works, the more he receives from God special loving gifts of election. "Much will be expected of the one to whom much has been given" (Luke 12:48). And let him work following the example given by the Master, an example of patience,

mercy, and untiring love. For as one would wish to see one's weaknesses measured by God, one must measure other creatures with the same measure so as not to incur in God's severity for having measured others with severity. "For you will be measured with the measure you have used, and abundantly" (Mark 4:24).

Elsewhere there is also little virtue practiced heroically, but faithfulness to the Word as regards both oneself and working so that others can be or become faithful thereto, and constancy in confessing the Name of the Lord even in the face of mockers or enemies of Catholicism. Not persecutors, but opponents, those led astray, and those ignorant of that Name and Him who bears it. How many are in the "synagogue of Satan" (Revelation 3:9) or of the world because they are not instructed in Truth. Instructed with patience and love, in the spirit of the Gospel and its Author Jesus -- and of its Custodian and Dispenser -- the Roman Church.

Souls that are in darkness, but that instinctively tend towards the Light. Souls that are in the error of idolatrous or separated worship, but that instinctively tend towards the Truth. Souls that by their very nature tend towards Goodness and thus belong as well to the soul of the Church without realizing, and for them an apostolically fraternal hand or word or act of assistance suffices for them to become living members of the Mystical Body and worshippers of the true God.

Now, since it is certain that those who save or give life to even one single soul save their own and give it the reward of Eternal Life, for God is infinitely grateful to those giving Him a son, it is equally certain that God will grant forgiveness for many things to those striving to bring numerous souls onto the ways of the Lord -- the ways leading to Heaven -- keeping the gate to mercy, truth, and wisdom -- the Gospel -- open so that, following upon the invitation by God's minister, all who want to enter therein may find it easy to do so.

From this review and comparison of the seven churches at that time and the current state of the different religions and churches there thus emerge a warning and stimulus not to let charity die; not to follow human doctrines, too much like Balaam's, which are the occasion for scandal, poisoning, and spiritual fornication for children, as regards what is "scandalous," and of adults, in relation to the two other things; to combat any and all who have commerce with or frequent persons and acts of darkness, fornicating with the powers of evil and deceit and feeding on mental foods sacrificed and offered to the idols of impure knowledge and curiosity; to shake off quietism and become alive again so as to give life; to make reparation for weak virtue by working with all one's strength to lead others to the knowledge of God and the Gospel and, consequently, to virtue, so that the saved themselves will speak out on behalf of their savior before the Father of the Heavens and of all men; to burn in order to burn, to shine forth in order to illuminate, to detach oneself from what is concupiscence, even if involving only wealth, power, health, and peaceful human comfort, so as to

robe oneself in supernatural things and be free, with no obstacles in apostolic work. Then those who **wanted** to become saints, overcoming everything contrary to holiness, will receive the “new name,” will feed on the “tree of life” and the “hidden manna,” will be clothed in the “white robe” and crowned with the “crown” of heavenly glory and rendered a “column” in the Eternal Temple, and “will sit on the throne” which is prepared for the victors (Revelation 2 and 3).

Lesson 27¹³⁹ [The Law Of The Spirit Has Not Suppressed The Law Of Free Will.]

January 8, 1950

Romans 8: 5-7

The Holy Spirit says,

«The law of the spirit, through Jesus Christ, has freed from sin and from the flesh, by redeeming from original sin, and by cleansing from carnal sins arisen through the foments left over by the first Sin, foments that man does not repress with an acute and heroic will.

However, the law of the spirit has not suppressed the law of **free will**. Had it done so, there would no longer have been any justice in rewarding the victorious, for everyone would have been without sin, but also without merit of not having **wanted** to sin.

Free will and the foments left behind by the first Sin are a danger of death for the creature created in divine image and likeness, predestined to grace and glory. However, they are a *holy* danger that has come and that has been given by the infinite Sanctity and permitted by the infinite Love in order to be able to give *with justice* to every creature that which he/she has merited with his/her love or disaffection, during the time of the flesh and with the help of the flesh, and with the victory of the spiritual **will** over the flesh out of love for God and aspiration towards Heaven. Not so to avoid Hell, but only out of an urge of love for the ineffable, unknowable Love which only a life and death in grace will allow to understand, and know, and possess.

Amongst the crowd of Christians now, and amongst Christian-Catholics, there are many who bear the *exterior* sign of the Christian like the ancient Pharisees who wore phylacteries on their foreheads and on their wrists, but who then do not have the *true* sign of the Christian in their hearts, as the Pharisees did not have the *true* law within their hearts, a rule to those and to these of the *true* life as the children of God. They have the name and the exterior sign of Christians. However, they do not have Christian life.

¹³⁹ LES, January 8, 1950, p. 220

Christian life is love. All love. Love gave the commandments to Christians. And the love of Christians makes the *true* fulfillment of the commands possible. Love proposes and disposes in order to reward. And the love of Christians receives and carries it out in order to merit the reward and to please the Love.

However, love, the movement which comes from the Generator of everything who is God the Creator of all created things, of the creatures of His Will -- from the stem of grass to the sun, from the opaque and inert stone to a star shining and flying across the heavens, from the worm to the man whom Grace divinizes, from the animal to the angel -- is a spiritual movement, as the purest Spirit is He, who being the infinite Love, has infused it in one with the existence in the creatures inhabiting the Kingdom of Heaven from their creation (the faithful angels) to those who have risen and will rise (beatified spirits) throughout the millenniums.

And love, being a spiritual thing, cannot be tasted and possessed by those in whom the flesh dominates. The flesh usually calls "love" the concupiscent appetite for another or many other fleshs. However, that is not love: that is lechery, lust, and concupiscence of the flesh.

They, (the Son of Man, Mary His Mother, and Joseph the Just one), had perfect love, however much can be in a creature and according to his/her merits and holiness. Three different degrees of perfection which shine, separated from the other perfections of the just, from those of John, the virgin apostle of Jesus to those of the just of all times, that is, to the ones of those who walk according to the spirit, a spirit divinized by the love which is still God in man.

These, *the separated ones, the segregated ones*, sacred to God, possess and taste love. The others: Christians according to the word and not according to the spirit, possess and taste the concupiscence of the flesh which is not love, but the appetite of carnal pleasure. There is an abyss between the first and second ones; the impossibility of an alliance and the incomprehensibility in everything. A bridge is above the abyss, an ascending bridge: the name of God.

The first, with their compassionate love towards their poor brothers, call and hold out their hands to their poor brothers from the highest point of the bridge in order to make them cross the abyss and bring them on the way of the spirit with the holy seduction of that Name who enkindles visions of unspeakable joys.

The second ones, however, either do not welcome the invitation, or after ascending a little, are weighed down by the weight of the flesh, seduced by its fruits that are from the lower part of the bridge which joins Earth with Heaven, they precipitate again towards the palpable, material, and carnal fruits of the flesh, and there they graze by giving up craving for mysterious, spiritual, celestial fruits, insipid for, their carnal and corrupt tastes, and which corruption brings to their spirit because "the wisdom of the flesh is death."

The second ones, however, who believe they can serve both God and Mammon by balancing and counter-balancing substantial actions of the flesh with faithful religious practices and rites and by mistaking divine Mercy for foolish goodness which is licit to mock for as long as life is beautiful, health is good, and business and riches are prosperous things, by reducing themselves to an extreme contrition in order to avoid hell, a contrition which is not always permitted of being performed by a God who has been scorned for a whole lifetime, (they) believe themselves to be “wise” because they know how to enjoy themselves and pray, oh! muddled prayers, a disgusting thing, for He who is the Purest One! This is “wisdom of the flesh” and it is not peace, and it is not life, and neither is it land and wealth of future and eternal peace and celestial life.

These, however, are the Judas-friends of God. Those whom, like the Traitor, pretend to have respect towards God and towards their neighbour, both present in the Man-God Jesus, and who call him “Friend” -- He who *is always present in His true children*, in those who live according to the spirit and who graze and taste only spiritual food -- and then betray God and are enemies to Him by disobeying His Law of love and all of the Decalogue, by obstructing His will and by oppressing and crucifying His servants, His voices and His instruments.

Now the end of Judas was not only death of the flesh, but also death of the spirit. He was already a “dead man,” a “corpse” of Satan while he still ate the lamb with the Lamb and while the Bread of Life descended within him. Rather, it was correct then, on account of his hypocrisy, that Satan entered into him as the supreme, eternal master. Because God is Truth and God cannot be where there is falsehood, hypocrisy, and false testimony against one who is innocent. Judas was all this. The Bread of Life did not have the power to conquer the insipidity of the carnal fruit, and Judas, by sacrilegiously mixing the concupiscent appetite of the flesh with the fruit of the sweetest and holiest Sacrament of love, signed his decree of eternal death.

Because love and hate cannot live together. Because God and Satan cannot be served together. Because there is no forgiveness for sin against Love, a deicidal and fratricidal sin. Because the hypocrite, the liar, and the calumniator cannot enter the Kingdom of Truth.

“Dogs, poisoners, the unchaste, murderers, idolaters, and whoever is fond of and practices lying will be outside of the heavenly Jerusalem.” (Apocalypse c. 22, v. 15) One poisons and kills now even without any other poison than that of calumny and sorrow given to one’s brother. One is an idolater now even if, for an idol, one adores one’s own *I*, by believing it to be perfect, or the idol of another *I*.

I say that it is easier to save a Disma, sincere in his confession, than a false servant of the Law and of Christ. Because God paternally loves a sinner who repents. However, His goodness *rejects* whoever turns the gifts of God into

a concupiscent fruit and places carnal matters even where there is only divine concern.

And as Jesus rejected the false disciples of whom John speaks in chap. 6 v. 22-72 of his Gospel, so the Father does not like those false Christians who by honouring Him with exterior forms in truth oppose Him by criticizing His plans and His servants and judging, *as fools*, what only time and God Himself will explain; an action or an apparent contradiction that has a reason, and a *divine reason* for being, and which will be the seal of grace for the servant of God and a condemnation for those who **wanted** to judge Jesus and judge God with Him.»

Lesson 29¹⁴⁰ [*Man Can Do Anything That He Wills. Good As Well As Evil.*]

January 26, 1950

Romans 8: 6-8

The Holy Spirit says,

«No one escapes the sorrowful consequence of the disorder created by an angel and the Progenitors.

Not even the Son of Man, the most holy Word of the Father, who without sinning, was nonetheless familiar with the assaults of the Tempter, and who in the hour in which He became “Man,” He who, like the ram of expiation, burdened by the sins of all men, was driven out to die outside of the Holy City, into the desert of deserts -- that of the abandonment not only of His own people, but of friends and as far as to His own Father -- though being God Himself, and therefore, Eternal, Purest, and thus free from the consequences of the Sin, [He] was familiar with sorrow and death.

Not even Mary, Pure through divine privilege and through heroic **will** and faith, escaped the law of sorrow, the consequence of sin. And even if She did not die materially but crossed over adoring, separating Her spirit from the flesh in the delight of contemplation -- in order to pave the way for She who was not to be acquainted with putridity of the flesh, for not having been acquainted with the even more absolute irreparable putridness of the Sin and of sins, but who had to, with Her glorified flesh re-united to Her purest soul, enter into Heaven as Queen -- She, too, was familiar with sorrow and experienced heartache by seeing Her God and the Son of Her womb die on a cross.

No one, therefore, of those born of a woman, is immune from the consequences of the Sin which forever violated the order established by God; it altered the harmony between creatures and the Creator, defiled love which was

¹⁴⁰ LES, January 26, 1950, p. 230

previously holy, with false loves, that is, with the re-bullition of carnal passions, easily disordered and apt to bringing the human soul which was created with predestination to glory, to imperfection and to a spiritual death.

Are these consequences irreparable? Are they an obstacle to Heaven for the sons of Adam? No. If the stains of the Sin are indelible, if the punishment of death and sorrow remains, if the fomenters remain even after the Redeemer and the Sacraments established by Him render Grace to the descendants of Adam, not for this reason are the Heavens closed nor glory denied to those who heroically know how to achieve sanctity.

The intellect, the conscience, and the Law are amongst the many gifts that man has received from God and that have been left even after the Sin, or have been re-instated after the Redemption.

The intellect is capable of distinguishing that which is good and that which is evil. Even more, it helps man in distinguishing the divine Law which indicates that which is good and that which is evil, and it teaches how and why one can and must want to do good and not want to do evil.

The voice of the conscience -- and it could also be called the "voice of the Lord Himself speaking within man" -- is another help not only in spurring the will to do good deeds or in keeping the same will from doing evil deeds, but it is the source to repentance and it spurs to the reparation of an evil committed so that man can return to the grace of God that he had lost while sinning.

God has given this to man. And so that his actions could be of merit, He gave free will. Man can do anything that he wills. Good as well as evil. In his will to do one or the other is the proof which will either reconfirm him in Grace or will cast him out of the true Life.

The angelical word on the night in Bethlehem was not only a word of joy and promise. It was also a lesson to present and future men that the Innocent One who was received in a manger and destined to die on a cross was, yes, the Prince of Peace, the Prince of the future ages, the Saviour -- Yeshua -- the Messiah, the Promised One in the same hour of the condemnation of the Progenitors, the Redeemer and most holy and Eternal Pontiff of the true and perfect religion, but that in order to be all this to the multitudes of the descendants of Adam, "good will" was necessary on their part.

With good will, the sacrifice of a God who incarnates Himself and of the Son of Man who dies on a cross, would not have been unavailing for individuals. With it, individuals would have had peace, *true* peace. Peace of the heart on Earth, during the time of exile. Peace of the spirit, and then of the spirit and of the risen flesh, in the Kingdom of Heaven, peace of immeasurable joy. Peace amongst men, amongst cities and nations. The good will of man is an essential condition so that the coming of Christ can give the fruits willed by the Father.

In the opposing voices of Good and Evil which God leaves provided it acts in order to test men and draw from Evil itself ground for eternal glory for His adoptive children, heroic in conquering Evil and desiring Good, the free will of man has a way of conquering the situation which attracts him the most. Every action of man derives from the origin of his will. If his will is good, a man will do good deeds, or at least he will strongly desire doing them. If his will is evil, a man will do evil deeds, or at least he will strongly desire doing them.

And here, my soul, I will remind you of a distant word of the Eternal Love who engraved Himself with indelible letters in your spirit, and there it shines, a beacon for your entire life and on your way towards your Love: God. “Know that it is not enough not to do evil. It is also necessary not to wish it.” It was said to you so as to lead you to where you are going and where you shall end.

However, it should be said to everyone. Preached. Written in books and in churches, and also in souls. Because the person who today desires to do evil will truly do it tomorrow. For this reason, the Word said, “He who looks upon a woman with desire is already an adulterer in his heart.” Whereas he who desires to do good today, and desires it everyday, it truly is as if he has done so, even if, because of a disease or because of some other obstacle, he is prohibited from doing so.

A desire which is inflamed by love so that God can be loved, known, and served, and so that a sinner can mend his ways, can conquer more souls for God than not spirited lavishing deprived of pure love, and therefore, also of a hidden sacrifice. Because the desire inflamed by love so that God can be loved and so that souls can be redeemed, fuses itself to the eternal breath and desire of the Father, of the Son and of the Holy Spirit so as to make of the human being “one thing only” with God, co-operating in the glory of the Father, the Redemption of the Son, and the sanctification of the Holy Spirit.

This is the way men of good will live, those whose actions and martyrizing desire of wanting to perform them, are at times more overpowering than the action itself; they possess wisdom of the spirit, and therefore, they practice the law of Charity and of the divine Decalogue, and they attain eternal glory.

True children of God who live according to the spirit, though forced to struggle against the assaults of evil and the flesh, remain faithful to the order, the harmony, and the love towards God and their neighbour, and they end up fusing themselves to the eternal Perfection while those who voluntarily elect the wisdom of the flesh, an enemy to God and to His Law, following the ephemeral and immoral earthly triumph, will become familiar with the desperation of those rejected by God and the horror of the Abyss whose king is Satan.»

Lesson 33¹⁴¹ [...The Immeasurable Vanity Of Wanting To Be Like God Was That Which Caused The Sin...]

March 3, 1950

Romans 8: 20-21

The Holy Spirit says,

«“Creation was subjected to futility” says Paul.

I have explained how the immeasurable vanity of **wanting** to be like God was that which caused the Sin and its consequences. All of creation, through the fault of the foolish vanity of man, who was the masterpiece of creation, became acquainted with the ugliness of the Sin and of sins against God and against one’s neighbour. And more than any other inferior creature of the creation, man was acquainted with it, the superior creature, being the sole creature with a reasoning nature, **free**, intellectual, capable not only of physical and even intellectual development, in the human sense of the word, but of spiritual development, being he, man, according to the just opinions of the great theologian (Saint Augustine): one infinite in power, a power which only God can fill. It is truly like this. And it has been like this from the moment man has existed, nor could the Sin, though strongly invalidating this power, have deprived man of these two qualities which God had placed in him when creating him.

In the same primigenial couple, after the sorrow for the death of Abel dissipated the foolish fumes of pride which up to that moment had kept man enslaved to the suggestions of the eternal Rebel, this unconscious power was reawakened under the impact of the sin and of the punishment. And man, lifting up his gaze towards Heaven [which he had] lost, searching for He who had justly driven him out, felt once again that only God could comfort his sorrow, fill his **desire** of love, and sustain his moral strengths with eternal hopes and with the promise which had descended into Adam together with the condemnation, that his seducer would have been conquered and that the freedom from his infamous anguish, that is, the restitution of the state of Grace, and therefore, of the inheritance of the Kingdom of Heaven, would have come by means of the Woman, who being the Virgin, would have given birth to the Emmanuel, the Saviour and Redeemer.

And so, therefore, the creation, subjected to futility and one could say, impeded to progress towards its final perfection: that of the spirit always more triumphant upon matter, resumed its walk towards the light, towards on high, towards God, its End to whom it had turned its back by descending down the

¹⁴¹ LES, March 3, 1950, p. 245

slope which not only brings from the terrestrial Paradise to Earth, but from it towards the kingdoms of darkness and sin.

It is true, Grace was missing, sun of the soul which because of her [Grace], she [the soul] *sees* distinctly, which because of her [Grace], virtues germinate and grow in perfection; however, the conscience and its voice remained: the paternal call of God to Himself and to the ultimate end; that is, there remained in man, all one with the spiritual soul and joined to it, that sufficient minimum enabling him to aim towards his end, that terrain fit to receive, up to the re-integration of Grace, those lights which God had always generously given to every man no matter how guilty he may be, and enabling him to keep that knowledge and love of God alive which man had received from the Same together with life and that were innate in him.

Paul writes -- and it is a misunderstood phrase either due to incapacity to understand or wanting to misunderstand with the purpose of discouraging men from pursuing the Good in order to enjoy Heaven since there is no salvation for man with a sinful tendency; a heretical theory born from the branches that separated themselves from the trunk of the mystical Vine, from the rebellious members who have detached themselves from the mystical Body; a profession against the divine Love who created by predestinating to Grace and to Glory and not for damnation, and which the teaching Church justly condemns -- Paul writes "Subjected to futility not through her own will, but of He who subjected it with the hope that she too can be freed from the servitude of corruption in order to take part in the glorious liberty of the children of God."

Now many, the sacrilegious, heretics, deniers of the most important attribute of God, satans because they are haters of love and of the truth, take this phrase as a basis for their own pseudo-religion and say, "Do you see who wanted your fall, your weaknesses, your ruin? Him, the one who you call 'Father.'"

No. To this horrendous blasphemy, to this insinuation of the most subtle diabolical astuteness, I reply. And I reply thus.

God put man to the test in order to confirm him in Grace. And this was for those who knew how to be just men even after one or more momentary falls, purified by a sincere repentance and by ardent charity. While for the rebellious Angels whose angelical nature was superior to that of humans -- so much that it is said of Christ, "You have made him a little lower than the angels" -- there was neither a promise of forgiveness for them, nor immutability of however much was fit in them to be brought back to their original beatific condition through perfect contrition and perfect love, for man, there was all this and even more: the voices of the Patriarchs and Prophets reconfirming the promise of the Redeemer contained in the Book of Genesis, the revelations of God through His manifestations and inspirations to the Patriarchs, to Moses -- the liberator and

legislator of the Hebrew people -- to Joshua, to the Prophets, and culminating in the prodigy of the donation, teachings and immolation of the Son of God.

Never did God take away the predestination to Grace for all men. Never. Because God is not fickle in His **wills**, and that which He **wills** once, He **wills** forever, for however much depends on His **will**. Never. For as far as God did not act as He had acted by “hoping” as it is inappropriately written, but by “knowing.” God ignores nothing. Therefore, hoping is denied to Him. Whoever ignores the future of everything and of individuals, hopes. Not one who, like God, ignores nothing and knows everything, from His Eternity to the destiny of everyone.

Therefore, it is to be said and believed that God subjected creation to the test, in its most perfect creature, *fully knowing* that it would have sinned with pride and rebellion due to the Vanity of **wanting** to become like God, yet **wanting** to give it the measureless measure of His love for men.

Before the creation of man, and therefore of the trial, God had already established the Means with which man would have been **freed** at the start from the servitude of corruption and then given the joy of the glorious **liberty** of the children of God, having attained. his share of the inheritance in the celestial Kingdom. Therefore, God did not **want** your fall, nor your weaknesses, nor your ruin. But, by **wanting** to give to Himself a population of children, He created you, and knowing that you would not have persevered in Grace, even before creating you, He preordained. the most Holy Means, none holier and more powerful, in order to save you and give you your share in His Kingdom.

Therefore, even here, one can say that the infinite and insatiable Love of God for men, His adoptive children, shines in all its truth.» »

Lesson 35¹⁴² [...God The Holy Spirit...Nourishes You...In Order To Make You More Desirous of God...]

March 29, 1950
Romans 8: 26-27

The Holy Spirit says,

«Likewise, the Most Divine Spirit has more ways of helping your weaknesses.

By giving Himself to you with His immensity of light and power, He penetrates and illuminates you as far as the inner most depths of your spirit, and He fecunds it all by making Grace and other virtues prosper in you, by allowing

¹⁴² LES, March 29, 1950, p. 255

you to possess the Father and the Son and their reciprocal Love, that is, He Himself, which no book nor human word of wisdom can succeed in doing.

Because in His immensity of Wisdom, God is always luminous and simple, His teaching is a divine touch which turns on lights apt to illuminate the mysteries, it is a caress that awakens love in you, it is a kiss that allows you to taste the flavour of God, that God the Father who nourishes you with His providential love as if it were milk, that God the Son who nourishes you with His Flesh and Blood, and that God the Holy Spirit who nourishes you with His sapiential honey in order to make you more desirous of God, as bees to the flower's nectar.

And where is there a more wonderful, sweeter, and purer flower than God? And what thing attracts more than a perfumed flower, of varied colours, of beneficial nectars, and attracts even the most simple and unlearned ones, even children, even the elderly who no longer have anymore human illusions, even the sick crucified to their cross, because it attracts without tiring, because it gladdens, and because it testifies of the existence of God and of His providence which succours even the grass in the fields?

So simply, with His humanly divine Silence, but spiritually with His indefatigable Voice resonating in the attentive silence of a soul, the Spirit instructs, teaches, advises, guides, and communicates to you with His every effusion seconded by you, a greater knowledge of God, the generatrix of a higher degree of love towards God, of a more secure persuasion that deeds carried out out of the love for God, and therefore, in His Love, are carried out with the help and union of the Father, of the Son, and of the Holy Spirit, and thus, they become supernaturalized whilst the individual man transforms himself through a continual generation of the Word, through the will of the Father who wants you to be "other christs," into a child of God, into ever more a child the more one lives in the Love of the Father and of the Son, that is, in the embrace of the Spirit of God.

This transformation, when it becomes total, for however much can be in a being still living in earthly exile, for having been a being who has emptied everything that is not of *pure* love -- and it is out of the pure love of God and for God he who has stripped himself of all things that can be of an impediment to him: sensitive affections not directed to a supernatural charitable end, excessive fears in regards to the imperfection of every human act compared to the Perfection who is God, the anxiety of doing too much and too many things having come from one's own will to do, even with good intentions, and which then produces fatigue and distraction and is an impediment to the listening and heeding of divine inspirations and intentions, inspired or proposed by God to the spirit of man -- this transformation, I said, when it becomes total, as far as a spirit who is still enclosed in flesh can become, leads one to surpass all the limits and limitations related to human nature; it raises to immeasurable heights of

love as far as to immolation, or of contemplation as far as to ecstasy or to revelations, during which a mystical soul, for brief instances -- since one would not be able to delight in it more than this without dying from it -- savours that which is the anticipation of the most perfect eternal joy, and he savours them without dying from their sweetness because a secret action of God helps him to receive them. He helps you by arousing holy desires in you that then lead you to perform holy works, provided that you are docile and attentive to His inspirations.

When you let yourselves be inspired and moved by the eternal and perfect Cause whose every movement is performed out of love, you transform yourselves into creatures of love, and you elect love as your guide and as your queen virtue. Then, anything which you may say or do, even if it appears to someone that you do nothing -- because your activity will not be eye-catching, loud, and agitated, but all intimate: daily prayers and offerings, an immolation requested and then accomplished, inside your *I*, mindful of the words, "When you wish to pray, do not imitate the hypocrites who love to be seen by men, but rather enter into your homes and close yourselves in" -- then truly, you will transform yourselves from men into children of God. Because you imitate the Father who works in the mystery of His Heaven; imitate the Son who did not like acclamations, and who, for as long as [*sic*] He could do so without opposing the plans of the Father, loved the concealment of Nazareth, escaping after every magnificent miracle which He *had* to accomplish in the presence of the crowds in order to confirm His true Nature as Word of the Father and of the Messiah, by withdrawing to the mountains, or by distancing Himself in a boat on the lake, or to the Mount of Olives, or to the district of Tyre and Sidon, or in the surrounding areas of Magdala, and even to the border of Samaria; imitate the Holy Spirit whose sanctifying action is carried out without uproar nor agitation inside the human spirit.

You transform yourselves and accomplish works as children of God, increasing your identification with Him, even through your ascent towards perfection. More still: your *I*, both natural and spiritual, ever imperfect because of the consequence of original Sin, annul themselves -- it is the true word -- in order to take on the perfect *I* of Jesus.

Paul says, "I do not live, Christ lives in me." Every Christian who performs this earthly transformation that is the means through which after death, he will transform himself into an eternal heir of Heaven, an heir in possession of his part of his inheritance, can then say with Paul, "Not I, [but] Christ lives in me." And truly his actions will be actions carried out according to the spirit of Christ, his prayers will be prayers that will continue the continuous prayer made by Christ while He was on earth, his sufferings will truly be a continuation and fulfillment of the sufferings of Christ for the same purpose: the sanctification of men; and resulting in the same end: the glorious and eternal exaltation after the humiliation and martyrdom of the immolation.

Finally, after having worked the union by means of communicating Himself to you and the transformation of you in Him with the docile adherence to His inspirations -- which He would not arouse in you were He to see that you could not perform them in a manner which from a source of good would then transform themselves into an object of condemnation for you -- the Spirit who is in you, in order to sustain your weaknesses and to work your sanctification, helps you with His perfect prayer.

He, being God, knows in what way one needs to pray, and He prays with you and for you, and His prayer rises with yours, and is telling through the union with the prayer of the Spirit, to Heaven, to the throne of He who “scrutinizes” hearts and who knows what the Spirit longs for and how it intercedes for the saints, according to the desires which God has for each of them. And this is the help of all help: your justification, your strength, your sanctification which comes, exercises itself, which is begun on Earth and is crowned in Heaven.»

Lesson 36¹⁴³ [*All Things Turn To Good To Whomever Loves God...*]

April 25, 1950

Romans 8: 28-30

The Holy Spirit says,

«All things turn to good to whomever loves God because God predisposes all things so that they can be a means of good for His saints. Even those which seem to the superficial ones to be a means of sorrow and danger of evil due to their nature, being able with their essence to bring a soul to collapse, to doubt, or to rebellion.

However, it is not the things in themselves that can bring to these consequences. It is the character not formed to both the moral and natural law, and it is the soul which is not formed to the divine law, that is, deprived of the **good will** of serving God in everything that He proposes, that which can make of the things predisposed by God for the purpose of good, a means of falling into imperfections or into more or less grave sins. If one were to think on the contrary, that is, that God predisposes things not for the purpose of good, one might as well say that even the predestination to grace is an evil because it often becomes the talent that was not made to bear fruit in the parable, so much so that the slothful servant, from the unjust judgement towards his master, has the same [master] then take the talent from him in order to give it to others more capable of making it bear fruit.

¹⁴³ LES, April 25, 1950, p. 259

But is it perhaps God who prevents men, all men predestined to grace, from being able to use this treasure in a just manner and depending on what they are permitted to do? No. So much so that even to those who do not know of the true God, He places a natural law and conscience in their hearts so that they can then live in such a way as to belong, if not to the Body, to the soul of the mystical Body, and therefore, to be able to delight in the benefits of Grace.

God knows those who are, or those who were, or those who will be -- and He has always known -- those who will not leave the mysterious aids of God inert so that man can achieve his end. And He also knows they who were, are, or will be those who, in a more or less complete manner, transform themselves, or who transformed themselves, or who will transform themselves in the likeness and image of the Man-God by means of love and obedience to the voice of the conscience and to the dictates of the moral law.

Truly, on Judgement Day, one will see amongst those who will be on the right [side] of the Son of Man, many of those whom men judged as not elected to the Kingdom because they did not belong to the Church while on His left, there will be many, who for having been at least in appearance -- for only God knows the truth of things -- living members of the mystical Body, men had judged as certain co-heirs of Heaven. And the astonishment of those who had judged will be great, as well as that of the two categories of the judged.

And the elect through mysterious operations of God, seconded by their upright conscience, will say, "Why are we here if we did not know You nor serve You as You say, by feeding You, by giving You drink, and by receiving You and visiting You?"

And the just Judge, who died in order to give eternal Life to all those of **good will**, will reply, "Because you have known Me without knowing it, and without knowing it, you have served Me through the love that was given to your neighbour. You have helped Me because even a sip of water given out of love to one who was thirsty has been love given to Me."

And the rejected will ask, "How can You close your Kingdom to us if we were yours?"

And He will reply, "As you closed your heart to the needs of your brothers, so I, too, close to you the doors of the Kingdom. That which you did not do to the least amongst you, you did not do to Me, and with greater gravity of sin because you knew of Me, of My Gospel and of the Law. Go, therefore, a long way away from Me, workers of iniquity, because he is my brother he who is like Me, and you, under the hypocritical mask, do not resemble Me for your being without Love which is my Nature."

This is where the resemblance lies: in love. The most perfect Love in the Firstborn amongst the brothers. A love that aspired to become the most perfect possible in the brothers of Christ in the flesh and in faith. Whoever does not

live in love and does not practice works of love is not a brother of Christ who loved as far as dying for His brothers, and therefore, he is not His co-heir.

He has also called those predestined to glory. And those called have not remained nor do they remain deaf to His call, nor did they tire of following Him. But rather, with heroism, they followed and they follow behind His foot-prints along the steep path of perfection. Nor did they become dejected or do they dishearten if the love of election of the Lord was a series of trials and sufferings for them. Nor did they believe or do they believe to be less loved if God would permit that men and events would doggedly unleash themselves upon them. Nor did they become disheartened if the weakness of the flesh or a bending of the spirit made them fall or make them fall. Rather, knowing the One who has called them, His Love, His Mercy, they consider Him as their Father and Brother even in the hours of tempestual sorrow, and trusting in the infinite merits of Christ in whom they firmly believe or believed, they accomplished and accomplish their walk towards Heaven where the call had come.

No one can digress from this rule if he wishes to remain in the degree of glory for which God has predestined him. No one, however much he may be loved, can fall into quietism by saying, “After all, God **wants** me there and He will think about guiding me there.” Each of you *must* operate in order to put the divine gifts to work and not leave them inactive.

Adam and Eve, who were also innocent, full of Grace and other gifts, squandered many treasures, and for centuries and centuries, they paid for their infidelity and for their foolish judgement, for, since they were so loved by God, there was no need for them to have many fears and absolute obedience.

Jesus, Man by birth of a Woman, and Mary, both like the first innocent Adam and Eve, full of gifts and most loved by the Father, were faithful custodians and active in using, with justice, the gifts received, and just as it would have occurred for all men if [Adam and Eve] had remained innocent and full of Grace, they [Jesus and Mary] did not possess corruption of the flesh, but with it joined to the soul without stain of any sort, they entered into the eternal Kingdom, to the complete glorification, without awaiting the end of the centuries in order to rejoice, together with the flesh, the perfect jubilation of those risen and glorified after the last Judgement.»

Lesson 38¹⁴⁴ [True Christians Must Have The Same Sentiments Of Paul.]

June 2, 1950. 1st Friday of the month of the Sacred Heart.
Romans 9: 1-13

¹⁴⁴ LES, June 2, 1950, p. 267

The most divine Author says,

«This is a very profound point, be it in the principle that it imparts in the practice of charity, and in the lesson that it gives to those who for terrestrial goods renounce the celestial goods.

By invoking the Holy Spirit, the inhabitator of hearts and bodies of the just, the Voice speaking to the conscience who makes of it a voice in teaching, in guiding, of law, Paul says, “I have a great sadness and unceasing sorrow in my heart, for I wish myself to be separated from Christ for my brothers (for the good of my brothers), who are of my blood according to the flesh: the Israelites, to whom belong the sonship (of God), the glory, the covenant, the giving of the law, the worship, the promises, the patriarchs, and from whom has (come), according to the flesh, the Christ...”

Paul was a Hebrew and an Israelite, a descendant of Abraham, he who testifies and boasts of his noble descent received from the forefathers, even after the great light from heaven that flashed upon him on the road to Damascus had snatched him from the arid Synagogue in order to immerse him into the seven-fold river of grace that flows from the womb of the Church, from the Rock established by the eternal Pontiff: the Christ, against which Saul had hurled himself in vain, not crushing himself in the impact only through a divine will that had established great things for Saul.

Although he was by now detached from the Synagogue, Paul was still united by the bonds of affection to his brothers in the blood of Abraham. Nor is such an affection reproachable, for if a neighbour is every man inhabiting the Earth whom one must love, more than ever is he a neighbour (he) with whom one is united through a common descendancy, a native country, and a law.

Paul was from Tarsus in Cilicia. A Roman citizen, therefore, because Cilicia was under the jurisdiction of Rome. However, a *Jew* of the tribe of Benjamin by birth as to the Law, because few like him amongst the proselytes, or the inhabitants of the Diaspora, or the same Pharisees of Palestine, were fervent in Mosaic and Pharisaic practices as Saul was, zealous to the point of fanaticism and injustice.

Hence the attachment to his blood brothers and to his past faith lingered even after having embraced the new faith and having made himself into an apostle of Christ, the most fiery of the apostles rather, having brought himself with all his intransigence and with all his fanaticism of times gone by, congenital to his nature, into the new times.

However, since the transition had occurred through an extraordinary work of God -- the Word made Flesh -- so too, his love for his brothers of a time had transformed itself, as every other thing in him, from earthly affection to supernatural love. Even his intransigence and his fanaticism had transformed themselves, though they remained. Because Saul, the fervid, intransigent, fanatic Pharisee, stoner of Stephen if not with stones then with words, persecutor

of Christians, having become Paul, became zealous not in hate but in love, intransigent for the honour of God and for the good of souls, first with himself and then with everyone else, from Peter the Pontiff to the last faithful.

And consequently, the earthly affection towards his brothers of a time elevates itself and (becomes) sublime, and becomes a martyrdom of supernatural love in him because he would like them also to be in the Kingdom, converted, repentant, and renewed, *by, through and in* Christ whom they had rejected while He was still amongst them and persecuted as far as to death, asking that His Blood be upon them, not for a holy end of redemption, but out of hatred and derision.

That deicidal sin is the sorrow which wrings and fills the heart of Paul. Their obstinate permanence in this sin which endured with the enduring persecution of Christ and with the persecution of Christians, was the great sadness of Paul. To the point that Paul desires and almost asks to be separated from Christ, his Love of loves, provided that they would arrive at repentance and love Him, meriting in this manner, of becoming *living* adoptive children of God and brothers of Christ not only through the flesh -- taken up into Heaven by Him through the descendancy of Adam through mother lineage, and from Abraham, Isaac, Jacob, and after successive generations, Jesse, then finally, the last Mary of the lineage of David, and therefore, Jesus of Nazareth is an Israelite of the most pure stock of the elect People -- but also through co-inheritance in the Kingdom of the celestial Father.

Those who want to be true Christians must have the same sentiments of Paul for their separated brothers, prodigal children of different kinds, from that of those who are Christians because they believe in Christ but who are not members of the mystical Body because they are not united to the branch of the mystical Vine, that is, of the Roman Church, to those who are dead members of this Roman Church, having received Baptism and other sacraments from the true Church but who later, either out of an ill will which made them fall into mortal sins and into sinful ways of life or for having fallen into different kinds of heresies, have incurred ecclesiastical sanctions (through superstitions, idolatries even for man, dealings with the devil, belonging to anti-Christian sects, spiritism, witchcraft and other kinds of similar things).

To sacrifice oneself for these people so that they can return to the Life and have eternal Salvation is to have perfect love for one's neighbour. And the rule is this: to love not only those who are similar to you in religion and justice, and those who love you, but also and above all, those who are dissimilar to you and are your enemies, be it because they have a greater need or be it because to love one who persecutes or hates us and our faith and manner of acting, is evidence of a perfect making in Christ who even forgave His crucifiers and scorners, and it is a priceless piece for your treasure in Heaven.

The second lesson, the one on the different values of earthly or celestial goods is in v. 6, 7 and 8, and the conclusion is in v. 13.

“Not all those who come from Israel are Israelites nor those born from the lineage of Abraham are all (his) children, but ‘through Isaac shall your descendants be named.’ Therefore, the children of the flesh are not the children of God, but the children of the promise are accounted as the descendants.”

There. It is again the **free will** of man that decides the future and eternal destiny. As it was through Adam’s **will** that made him fall, as it was through Cain’s **will** in becoming a fratricide and fugitive by giving origin to the children of the flesh, that is, to those who have come out of every law, moral as well. And so it was also the **ill will** of Ishmael that expelled him from the tribe of Abraham and into a generator of the children of the flesh rather than of God’s because he had become joined to a woman from Egypt, that is, an idolatress.

Centuries will pass and Israel will again repeat that error, with its King marrying foreign and idolatrous women and establishing the cult of idols next to the Temple of the Lord, creating, in this manner, the grounds for political and religious schisms which for centuries divided Israel in the Kingdom of Judas and of Israel, and put the inhabitants of Palestine -- Judeans and Galileans -- against the Samaritans up until after the death of Christ.

But before this, another will lose, out of contempt for the things which are truly precious and imperishable, and out of attachment to earthly things, the birthright of the elect lineage and then the paternal blessing, similar to a blessing that is handed down from the Father Creator to a natural father in order to invest the first-born with extraordinary powers, and lastly will lose its membership of the People of the Promise by creating the lineage of the Edomites or idumaeans, people against whom the Lord is indignant (Malachias 1: 4) since it was no longer Israel but a race of slaves and not of a free people, like the one of Ishmael [slaves], a sign of the future difference between the children of the Law of the Synagogue and of those of the Law of the Church of Christ which makes of the men who follow it, children of God, brothers in Christ, and co-heirs of Heaven.

Therefore, it is not a variation in the eternal and perfect **Will** that guides to perfect liberty and to life in the Kingdom these ones rather than those, as some reformed and heretical churches would like to say. But it is the **free will** of man that can elect what pleases him the most: the flesh or the spirit, the world or Heaven, satan or God.

However, only those who remain faithful to God and firmly believe in Christ His Son and practice His Law and His Doctrine -- which is the completion of the Law of Sinai, stripped of the chains of the Synagogue and made **free** again as God is **free**, good as God is good, simple as God is simple -- only these become or remain children of God.

And those, who believing themselves to be “the firstborn” amongst the people of God for having come first, who persecuted those who were reputed to

be of lesser importance just for having come *later*, for following the “Son of a carpenter of Nazareth” scorned by them only for having despised Him -- and to have despised together with Him the predilection that God had for Israel by letting His Word Incarnate be born in Israel -- as it was for Ishmael and Esau who from the first-born of the elect descendancy became the slaves of their sin, those who remained behind, weighted by their sins, and above all, by the great deicial sin, into those severed from the Nation of children, into those hated by the eternal Love because they did not know how to receive and love the Love made Flesh for love.

Those instead who were not the People of God (the Gentiles of every country and time) became so, and belonged to the Kingdom of Christ on Earth by belonging to His regal Bride, the Church, and in Heaven by rising to Its possession, just as the immutable Word of God had promised as far back as Eden and after, through the Patriarchs and the Prophets, up to Christ and through His mouth, and then through the magisterium of the Church, for as long as the Church will be.

The ancient promise of the Redeemer, having by now been accomplished with His coming and with the completion of His mission in the world, is substituted with a new promise, “Whoever believes in Christ and receives Him and His doctrine becomes a child of God and he will have eternal life.” Just as the ancient Synagogue is substituted, and forever, until the end of time, by the Church of Christ, and the Old is succeeded by the New Testament.

Only the children of the promise, that is, those who believe in Christ and live in the mystical Body of which He is the most holy Head and the assembly of the faithful, His members, “are accounted for as descendants,” and therefore, are co-heirs in the Kingdom of the eternal Jerusalem.»

Lesson 39¹⁴⁵ [No One Can Make Observations Or Place Impositions On God.]

June 16, 1950. Feast of the Sacred Heart.
Romans 9: 14-18

The most divine Author says,
«No one can arrogate to himself to make observations nor impositions towards God, even if the manner kept by God towards individuals, nations, or to the whole of humanity, seems unjust to him, short of either becoming sacrilegious or proving to be incredulous.

¹⁴⁵ LES, June 16, 1950, p. 273

Because, truly, those who do not believe that something can be of God if they do not see a divine manifestation, besides imitating the sin of Thomas the apostle -- the sin of a man still not confirmed in the faith of Christ, shaken rather, in the same [faith] by the arrest and ignominious death of Christ -- repeat the *unforgivable and unforgiven* sin of the Pharisees, princes of the Priests, scribes, and of anyone who, in the moment of the consummation of the greatest sacrifice of the love of God, infinite Charity, demanded, in order to believe -- nor then would it have been enough for them since they would have said, "He did this because He is a satan, and Be-el'zebul helped Him" - that Christ come down from the cross and save Himself.

No one can make observations or place impositions on God. Because God is God, and everything -- people and things of the past, present, and future -- are nothing compared to Him. One and Trine, Immense, Perfect in all of His Three Persons and in His admirable Unity, as He also is in His Attributes and Actions.

There is no other God except Him: God the Father, Creator and Lord of Heaven and Earth, First Person of the most holy Triad who was generated by no one because He is Eternal, and by Himself, through divine generation, He generated His Word - through whom all things were made -- the Second Person, divine, eternal, immense and perfect, equal in everything to the First in whom He delights, just as the Son delights in the Father who generated Him, giving through this two-fold joy an origin to the Holy Spirit who proceeds from the Father and the Son and who is their same love, the bond which embodies them, the embrace which unites them, the fire who fuses them without creating a confusion of Persons, the peace in whom they tirelessly work and rest together in Love, through Love and with Love which proceeds from Them and which is the major attribute and the very essence of God.

He, God, being Love, cannot be but Justice. Because only one who does not love is unjust towards his fellow creatures or to his children and brothers. However, one who loves is always just, and though acknowledging that the actions of one are unjust -- since not acknowledging them as such, if they are so, would not be goodness but foolishness -- he is also just in punishing them, not exceeding in severity nor in indulgence, but by acting according to the measure that the sin requires.

God loves. He loves His children as a Father; as Jesus, the Man-God, His brothers. Therefore, punishing, as in rewarding, is always just. And when the evangelical advice came from the lips of the incarnate Wisdom, "Do as much and as I do. Be perfect like your Father in Heaven," to this perfection of loving justice, the Word spurred to: the perfect Justice of the Father and of the Son made Man. To that justice which does not lean to any one side, nor to pressures, nor on gifts, nor on friendship or kinship, but with spirit superior to every other

material and earthly thing, it judges, absolves, or condemns, depending on what is required.

To be just with one's neighbour is even more difficult than to be lovers of God. Because God is good and it is easy to love one who is good. God is solace and it is easy to love one who comforts and consoles. God is support and it is easy to love one who sustains. God is forgiveness and it is easy to love one who forgives. However, a neighbour is often bad, unjust, and ready to grieve and augment your sorrows with his incomprehensions, stubbornness, derisions and harshness, likely to abandon you if you are oppressed or unhappy, that is, when he even makes himself the accomplice of one who is already oppressing you, to grieve you more still, hard to forgive even when he believes to have been unjustly offended or damaged by you while you were innocent, and then ever harder to forgive when your guilt has been proven. To love him is therefore difficult.

However, it is said, "Love those who hate you and you will be children of the most High." Why? Because you will have perfect love. The greatest likeness and image with God. Just as every child takes on the life which the father transmits through his seed, the paternal physical inheritances are indelible either in blood, or in appearance, or in personality, other than in name, so you, if you take on the most important of the attributes of God, that which is His essence, you will take on the very Life of God in yourselves; you will live through Him and in Him, and you will become *true* children, not through equality in nature and substance, but through a supernaturalization of the being, who in this way, becomes divinized through the relative participation in the actions of God One and Trine and through likeness by doing what He always does: love.

God says it to Moses, "I will have mercy ... I will have compassion..." However, His mercy and compassion do not have their beginnings from that moment. Although they are united to divine justice, they already existed in Eden in the presence of the two prevaricators, *condemned in time* with work, sorrow, hardship, exile and death, *but forgiven for all eternity* with the promise of Redemption and through Redemption.

Even more: mercy and compassion have been in existence even before man lived, whose future sin was not ignored by his Creator. And this, of having created man in order to give him Heaven and divine progeny and likeness, and having created him already knowing him destined through his own will to be a sinner, a rebel, a prevaricator, a thief, a murderer, violent, a liar, concupiscent, sacrilegious and idolatrous -- all the evil human tendencies being present in him because of human condescension, in man who was to be holy -- and of having, above all, created man knowing him capable of killing His Word *once*, who had assumed Humanity for man, and to wound Him countless times, as many as the grains of sand that constitute the depths of the seas, with his sins, from His re-

demptive coming at the end of time, gives the exact measure of the infinite mercy and compassion of God.

He watched His Word *ab eterno* [*from eternity*], and His eternal Thought thought of all the things He would have created for His Word; in jubilation, He admired in His thought the innumerable beauties and wonders of the Creation which would have been made for the Word at the right moment. However, at the same time, the Father of lights saw that creative poem, all light and goodness, stain itself with a disfiguring and poisonous stain, origin of every sin and misfortune.

As one who pauses in admiration to contemplate a place of delights, all balms and flowers, pure waters and bird songs, and who then trembles in horror at seeing a poisonous and aggressive snake coming out that breaks, bites and kills plants and animals, and corrupts the waters and the flowers, so too, the Father of the Word and of man, contemplating *ab eterno* the future Creation in which everything would have been created “good,” saw the snake attack, corrupt, and poison everything, and bring you sorrow; He saw the fallen man, He saw Cain the murderer of Abel, and the figure of another Cain (Israel) who would have killed the new Abel: His Word.

Knowing something similar, even the holiest of men would have, if not hated, at least felt indifference rising towards the ungrateful, needlessly benefited one, disperser of the benefits received.

Not God. God knows everything. However, His mercy and compassion do not die nor weaken. Rather, they are born precisely out of this eternal knowledge, and *ab eterno*, They decree that since Man and men will be sinners and murderers of their eternal part and of their brothers, in order to make them again into the “living,” “children” and “co-heirs,” the Son needs to be sacrificed.

He will be the Son of Man, the faithful and most holy Adam, the Abel and the Lamb immolated by the deicidal Cains. And from the first Sin and from the second Sin -- the one of Eden and the one of the Temple -- will come the Redemption.

And God will be compassionate and merciful with whomever He wishes. That is, with *all* those who, at their turn, will want to be, through **good will**, “children of God,” having received Christ with love and having followed and practiced the commands and teachings of the divine Word.

God always draws good from everything.

He drew good from the Redemption, the measure of the divine Love which is infinite and most perfect, from the Sin of Adam.

He drew the confirmation of His infinite power, justice, and goodness from the stubbornness of Pharaoh towards the divine orders that Moses, His servant, passed down to the Egyptian monarch who, in this way, understood -- through the plagues which struck Egypt, the extermination of the first-born and of the Egyptians in the Red Sea -- that God is the Lord, and the People of God

knew it through the prodigies and were confirmed in their faith in the One God, *in their God*.

He drew from the sin of Israel, crucifier of His Word incarnate, the beatific certainty of the Resurrection of the flesh and of the eternal Jerusalem, where the spirits of the just ascend and where the flesh of the just will then reunite with their spirits for an eternal life full of joy.

The Good One draws good things from everything. It was only necessary that man, with his will which has to be good, knows how to draw his good from all that God does. How? By not rebelling and by not distancing himself from the Father of the Heavens if His hand is burdensome and His chalice bitter.

You are sinners. All of you. Even the most good ones are imperfect. Jesus was innocent, holy, and perfect. And yet, the Father burdened him with the total load of the sins of men so that He could consummate it on Golgotha and He presented Him with the most bitter chalice, bitter with all the bitterness and all the repugnances: from the abandonment of His Father, the sorrow of His Mother, the betrayal of His friend and apostle, the cowardness of the other apostles, the denial of His Cephas to the ingratitude of the people. Not one man amongst all men has carried and will carry the load, nor will he drink the chalice that crushed and saddened Christ: the Innocent.

Know, therefore, how to imitate Him. In His perfect good will and in His most holy obedience in order to draw your good from everything which God permits to befall you for your own trial and for your own reward.»

Lesson 40¹⁴⁶ [*Has He Not Given, Equally To All, An Intellect In Order To Understand, A Heart In Order To Love, A Conscience In Order To See Good And Evil?*]

June 22, 1950
Romans 9: 19-24

The most divine Author says,

«Many, when they feel themselves being called again onto the ways of justice in order not to give sorrow to God, reply, and it is a blasphemous accusation, “And what is He complaining about? It is He who has created us thus. He could have created us inviolable to the assaults of Evil, or at least prohibit Evil from assailing us. He could have made us all good, all saints. Instead! Where is His unbiased measure of goodness and providence for all? He who is rich and he who is poor, he who is healthy and he who is always sick; he who is loved by relatives, by his wife, by his children and by his friends, and he who is

¹⁴⁶ LES, June 22, 1950, p. 279

misunderstood, exploited, betrayed, and unloved by the same [ones]; he who always triumphs and he who never does, though having all the motives, even holy, in order to triumph. How can one expect that one who is a victim of society, of the family, of misfortunes or of diseases, does not become rebellious, seeing that many others are not victims but victors? And he who was created with blood boiling of wrath or of lust, should he not perhaps say, 'Why have you created me thus?' It is He, God, who wants it so, and it is pointless to oppose His will. Neither in Good nor in Evil. It is He who wills."

No. *It is not Him*. Do not fall into the heresies of certain sects now officially fallen, but that in reality are still living in hearts with their heretical doctrines, or of others officially in existence which, with their doctrines, cut off from the divine truth, light, and wisdom -- because these sects are cut off from the mystical Body -- and draw their conclusions that man has not been created for Heaven, but to damnation because he was created in a way whereby sin is inevitable.

It is not like this. Do not believe it if it is said to you. Do not accept this thought if Satan insinuates this to you in your mind. It would be a repudiation, a disownment, and desperation. You would be renouncing God, disowning His Nature, His Paternity and all His attributes. You would fall into the sin of desperation by trying to save yourselves, and like dead leaves, you would let yourselves be dragged far away from the *true* destination: Heaven, and through darkness and corruption, you would fall into the abyss. Into that abyss, which is fatal, fall all those who do not believe, do not hope, and who no longer love God, His certain promises, and His Law.

Imitate Christ. No one was tested more than He. No one knew the solitude, the incomprehensions, and the abandonments like Him, from those celestial to those human. No one suffered all the sorrows: I am not speaking only of those concerning His extreme days ending in the sepulchre, but I am speaking of all the sorrows suffered from the moment He (first) opened His eyes in Bethlehem. Sorrows of every kind. And always greater sorrows. However, never did He reproach the Father for this ocean of sorrows which surrounded Him and which rose with its bitter waves, rising always more to submerge Him.

Never did He accuse the Father. He knew that He [God] permitted this in order to exalt Him later for His merits, in a measureless measure in proportion to the sufferings. He knew that evil, sorrow, and every solitude and anguish that He suffered came from the fallen Man, from Adam and from his descendants, who, for having fallen, would certainly have given sorrow to He who was God in human appearance and who was so in order to make them children of God. Satan himself moved them, and he [Satan] knew it because he was aware of his immediate defeat for the restitution of the state of grace to those redeemed, and he avenged himself with his utmost hate towards the Love.

Imitate Christ. And do not blaspheme by blaming God for your weaknesses.

Has He not created you all equal? Has He not given, equally to all, an intellect in order to understand, a heart in order to love, a conscience in order to see good and evil, and a soul so that there can be spiritual ardour in you and possible encounters between you and God?

Do you suffer? Think of who and what makes you suffer. You will see that it is man. Either because he passed on his impure blood to you for having been a sinner, or because he attacked your physical integrity, or because he had envy and hate towards you and he slandered or morally damaged you; it is man who is the cause of your sufferings.

Do you feel weak in your spirit and mortified for your falls? Examine yourselves well. Was it really God who drew you to that temptation or was it you who had placed yourselves there, or who didn't flee from your tempters?

In your soul, the Sin which Baptism cleanses and the foments which remain as well as for your sins, are they really such as to make you into perverse people who cannot be other than such, of a disowned people who no longer have the likeness with the Father nor a means of strengthening this divine likeness always more?

No. Like a man who, even if he is born or becomes deformed, bestial or monstrous, does not cease to be a man for this reason, and even if his intelligence is damaged, the soul remains alive or susceptible of returning back to life even if, through a physical degeneration, the man commits brutal sins but later repents and invokes the waters of Life for his dead soul, so too, and with more reason, the soul does not ever totally lose its likeness with the Father who has created her, nor does the tendency towards the Good totally extinguish itself in her, the calling back to her origin and to her end. This is also the human side of man who can will death for the soul with a spontaneous and satanic will; however, the soul, if it were free and alone, would *always* tend to search for God, to recreate itself in order to be with Him.

Whoever spontaneously and with premeditation kills his soul almost always ends up also killing his body. Violent towards the soul, he becomes so also towards the flesh, and having repudiated the [Supreme] Being, the End, the Faith, and the existence in him of the spirit, he kills himself, imitating Judas.

He who without premeditation kills his own soul with a mortal sin, but later, repentant, has the will of Life and searches for regeneration and confides in the Mercy, imitating Dismas, not only gives back life to his soul, but given the humiliation of the fall, he grows less in pride and grows more in humility; and therefore, the sin and its same tendencies serve to keep him humble, enabling him to proceed towards perfection that can never be where there is pride, whereas to experiment the love of God, who forgives the guilty repentant, brings him to a more living love of God, and therefore, towards his End.

Many times -- and Paul is an example -- from great miseries, from the pots of clay perhaps full of the vices of lust and hate, God draws [from them] His chosen vessels.

He is like the potter. He is the divine Potter. With the same materials, he makes the pots, all the pots. *With the same substance. In the same way. He places the same things inside them.* He gives to everyone a same mission and a same end. His Thought knows those who will remain faithful to the end and to the mission, and those who won't. However, it is not He who wants them such. It is the material that either wants to remain faithful or does not want to.

And divine patience endures everything. It knows how to wait. It makes of men -- either chosen or damned vessels, of charity or of hate, of truth or of falsehood, of chastity or of lust -- the means in which to try other men in their will of salvation or of ruin, of cupidity or of love to spiritual poverty through the detachment from everything that is not of God, of rebellion or of meekness, of wrath or of a sweet cry in sorrow, of injustice or of justice, of harshness or of mercy, of triple concupiscence or of triple purity, of irascibility or of peace, of persecution towards ones' brothers or of loyalty even during a persecution in order to reward or to punish, according to what the merit or demerit requires. And also in order to make His Power shine, by giving the Kingdom to those who reply to His lights, to His invitations, to His commands, and removing it from those who by self-proclaiming themselves "gods and just ones" do not bend to His Voices, by calling His lights "darkness" and His prodigies, Satan's suggestions.

This is what Israel did towards the Lord and to His Word. And God, who wanted to punish Israel who of the divine Law had by now only the written code but not the Spirit and had fallen into the perpetual sins of pride, of hard-heartedness, of rebellion, and yes, even of idolatry -- by scorning the true God who had incarnated Himself out of love and killing Him so that they could be "gods" -- after having patiently endured these pots for centuries, onto whom His wrath was already descending to damn them to perdition, by disowning the Synagogue and His ministers, from the reproachfulness of Israel, guilty of the greatest sin, He drew salvation, mercy, and eternal glory for the Gentiles; and in place of the Temple and of the demolished altars -- as it had been said by the Prophets and by Christ -- and of the old sacrifices, He reconstructed the new Temple, and the new altar, and the new perpetual and most holy Sacrifice, just as its eternal Pontiff, the Christ, Son of God, is eternal and most holy.

All the people were admitted and are admitted to this Temple, altar, and sacrifice because every man is created by God, he has the same origin, the same end, and the same rights of a child with the Father who is merciful and compassionate towards all those who turn towards Him.»

Lesson 42¹⁴⁷ [Jesus, The Redeemer Of All Those With A Just Will And Spirit...]

July 24, 1950

Romans 9: 30-33

The most divine Author says,

«If the coming of the Kingdom of God -- Kingdom of Love, Justice, and Purity -- were only to have been for the Israelites and the Hebrews of the Diaspora, it would not have brightly shone since, being Jesus the Man-God, universal King and of infinite power, all of Humanity could have aspired, merited, and obtained the Kingdom of God within itself first, and the Kingdom of God in God later.

If this call and inheritance to the Kingdom had perhaps remained circumscribed only for the Hebrew People -- something that would have only been able to occur through a striking miracle of God capable of shattering an erroneous world of ideas that, stubbornly, the Hebrews defended from anything that was able to make them fall and be dispersed -- how could one have possibly said that God is an infinitely good Father *to all creatures* endowed with a spiritual soul? The others, all the others scattered throughout the then known continents and in those still unknown, how could they have been able to say, at the end of time, that God was good and paternal to all men? They were not guilty of having been born in other countries and in other religions. If there was a fault, it was the one of the Hebrews who had a bitter hatred and a fastidious disgust for anyone who was uncircumcised, even if he was, to a greater extent, more morally just than them.

Never, for this unjustified disgust and contrary to the command of love towards one's neighbour which is not only formed of compatriots and fellow-believers, never had Israel tried to make the *true* God known to those who worshipped many gods, and not even to those who, for being particularly virtuous amongst the pagans, for so much did they feel there being a true God, -- different from the false gods, One, Holy, a Creator in a very different manner than what the mythical legends would say, the Guardian and Motive of all of Creation -- that they raised an altar to the Unknown God, keeping it there for centuries, almost invoking Him. And without a precise command from the incarnate Word, "Go, evangelize to *all* the nations by baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching to them what I have taught you" -- not even the best of Palestine, the elect, those taught by Him for three years

¹⁴⁷ LES, July 24, 1950, p. 287

through word and example would have been able to remove the heavy stones of their Hebrew conceptions and who judged as an “abomination and an impurity” everything that was not of Israel, combining in contempt the Samaritans with the Phoenicians, with the Romans and with as many who were not of the Synagogue of Israel.

The Acts of the Apostles testify to this persistent obtuseness and aversion even amongst the same Apostles. Jesus, the Master who for three years had explained to them that His Kingship was not of this world, who had refused their every insinuation to make Himself “king,” who had reproached their dreams of human glory as far as making one of them His traitor for the disappointment of a vanished delirium, is about to return to the Father. And while blessing them again as He is about to leave, after having already once received the Holy Spirit from Him (John c. XX, v. 22) in order to be able to *understand* the supernatural and spiritual things -- in order to be able, in this way, to absolve by understanding the mysteries of the heart and of the flesh -- again, they ask Him, “Will you now rebuild the kingdom of Israel?” (Acts c. I, v. 6). They still had not yet understood, *since they were the ancient Israel*, that the Messiah was the King of a spiritual and eternal kingdom.

And years later, when Saul was already Paul, and Peter was the Pontiff and full of the Holy Spirit for quite some time, the prejudice towards the Gentiles was still so alive that God had to work a two-fold miracle (Acts c. X, v. 11-16 and c. X, v. 25-33) in order to persuade Peter not to refuse the centurion Cornelius of Caesarea, and a confirmation, be it for Peter as for the other Apostles and brothers of Judea (who were) ready to reproach Peter for his conduct (Acts c. X, v. 44-48 and c. XI, v. 2 and verses 15-17).

These things, certain because they are contained in a final part of the Gospel which the Fathers of the Church considered acceptable and of faith, are proof of just how strong the prejudice against the Gentiles was, even in the best of the old Israel and in the saints of the new Church of Christ.

However, Jesus, the Redeemer *of all* those with a just will and spirit, calling to the Kingdom *all* men, wanted to give evidence and proof that *all* men are predestined to Heaven so far as it depends on God, being He the loving and provident Father of all men.

The Gentiles did not seek justice, the *true* Justice; not out of scorn for it, but rather because they did not know that it existed, nor did anyone teach them that it did. However, having known that it did, they embraced it, and with a heroism of faith which amazed the world and made it Christian.

Truly, the mud of paganism was cleansed by the rivers of blood of the martyrs who, for the most part, were Gentiles converted to Christ; and the smoke of the stakes, on which the heroes of Christ burned, purified the world while the foundation of the Church had been given by the bones of the confessors, ce-

mented by their ashes and blood. And their own names testify to how many people the Gentiles gave of martyred confessors of Christ.

And how Jesus, by calling to the Kingdom *all* men, testifies that the Kingdom was predestined to all men so that it could be given to those who would have merited it with their virtues; so the Gentiles, by choosing with a spontaneous good will of wanting to be part of this Kingdom of God, in man first, in Heaven later, testify that every man can belong to it, provided that he wants to, irrespective of his past.

Israel, on the contrary, though having known Justice and Wisdom for centuries, and had it wanted to, would have been in the position to complete, perfect, and receive the living Wisdom and the living Justice -- Jesus, divine and incarnate Wisdom and Justice -- did not want to seek this completion, this perfection; rather, instead of receiving He who came in order to make them truly just and wise, rejected, oppressed, and killed the holy and wise Christ and His followers by persisting in its evil will.

Israel did not want to be just. Never. Neither towards the Master, nor towards the Thaumaturge [*miracle worker*], nor towards the Messiah, nor towards the incarnate Word, nor towards the Innocent One. It condemned the words and actions of the Master and Thaumaturge as blasphemous and satanic, it derided and called the Messiah a liar and sacrilegious, it did not want to acknowledge the Word whose divinity was evident even to one [*Judas Iscariot*] who did want to admit it; and He who deserved every honour as both the most just Man and as the true God was given the cross instead.

This is always what perpetual Israel does, that is, the immortal class of Pharisees and scribes towards the just, towards the servants of God, the elect of God. The enemy of everything that is holy and good, an enemy of God and an enemy of the servants of God, it agitates its poisons, the inheritance of Adam's Sin against men, and it makes them concupiscent, that is, envious, spiteful, false, and unjust towards the saints who serve God in the way in which God has called them to serve Him.

Israel, the ancient and the new, has the word of justice, but it does not have the spirit of justice. It did not have it twenty centuries or so ago, and it does not have it now.

The word, rather an avalanche of words: the unbearable "burdens" placed on the shoulders of the "little ones," whereas on their "mighty ones" they do not place any, the "doors" shut so that it be impossible for the people to enter into the Kingdom of Heaven; the "tithes" that are paid for a visible respect to the Law and which don't weigh heavily on the rich, whereas they are a burden to the poor for whom there is no justice and charity, that is, the most essential things of the Law, and in order to justify their harshness, egoism, and avarice, the money which would be better spent to relieve a poverty is defined as "corban;" all these things, which Christ spoke of to His friends and enemies with the

very impartiality of He who is truthful and detached from every human thought, were and are the “word” and not the “spirit” of the Law, and are an impediment to entering into justice.

And so Israel did not enter into justice, and by remaining bound and mummified in the formulas that it had given itself, buried and made blind by the heap of stones which it had weighed upon its intellect and upon its spirit, it remained devoid, like a cadaver of life, of the perfect faith: that of Christ and in Christ; and that which should have been “Light,” the “Cornerstone,” and also and above all for it, became the stumbling stone. Of that stone which Isaiah had spoken and predicted and which also Christ, prophesied by the old Simeon as the “ruin and resurrection of many and a sign of contradiction” says, *“The stone which they rejected has become the corner stone... and whoever shall go against this stone will be shattered, and those who will be struck by this stone (the falling of the same upon them) will be crushed.”*

Who are those who are shattered by going against the Stone-Jesus-Church? The enemies of Christ who is the Stone-Church-Head of the Same.

It has not yet been seen that a *true, great* opposer has been victorious over the Roman Catholic and Apostolic Church. Twenty centuries of history shows that whoever raised their arrogant hand upon the Church and went against it, out of hatred, had its perverse dreams of glory shattered, as the ecclesiastical condemnations show; they are not a “word,” but a reality which God underwrites with His will and that those struck by them (condemnations) can only experience ruin in time and in eternity.

Who are those upon whom the Stone falls, crushing them? Those who invoked that crushing Stone upon themselves by crying out, “His Blood fall upon us and upon our children.”

And that Blood fell. And it crushed the Temple and the Altar, the priests, the mighty ones, and even the least of Israel, and with them, it crushed their foolish national pride, their merciless harshness towards the least ones, and their erroneous deductions and convictions regarding the Kingdom and the Messiah-King. It crushed everything. For centuries. Nor has the crushing ended. For as long as from the pride and from the stubborn blindness of Israel -- the same even if the Stone fallen on Israel has pulverized and scattered the pride of Israel like dust -- the humble invoking cry of forgiveness does not rise, the cry of knowledge and of acknowledgment that the Eternal One awaits for twenty centuries so as to forgive Israel of its horrendous sin of deicide and in order to re-admit it to the saving vision of Christ, “Blessed is He who comes in the name of the Lord! Hosanna to Christ Son of God through an eternal generation and to the Son of David through a human generation of the Virgin, shoot from the root of Jesse, the flower, the inviolate lily which has come from this root, through whom, having appeared the Spirit of the Lord upon the virginal and immaculate corolla, came the Emmanuel!”

Until that moment, the condemnation will weigh heavily upon Israel, whereas for those who, notwithstanding where they are from, believe in Christ, or at least, through **good will**, for having practiced justice and through charity exercised towards one's neighbour and towards the perceived God, even if He is not known, belong to the soul of the Church, there will be affirmation of their hopes and a reward for their virtues.»

Lesson 44¹⁴⁸ [And If Someone Will Not Want To Listen To Him, Nor Listen To My Word Which He Will Speak In My Name, I Myself, Will Require It Of Him.]

September 14, 1950. The Exaltation of the Holy Cross.
Romans 10: 1

The most divine Author says,

«When this command and teaching had not been given and repeated tirelessly by Christ, and for a very limited number of times had been given to only one: Moses, feeling that the end of his mortal life was near, gathered his people so that they, once he had died, would not deviate from the way of the Lord and promulgated the Law in the presence of the Elders and tribes, and the curses and blessings joined to works made according to or against the Law of God, ending with the words that Paul remembers.

In truth, justice comes from the fulfillment of the Law, nor even in the days before Christ, or of Christ, was there an excuse for one who did not practice the Law. Because the commandments had been given clearly, and they had been made manifest to all the people by the one who had received them.

God had given His orders to His children at other times. From Adam to Moses, God had often instructed this or that one of His children. But never as on Sinai were the orders and the instructions as complete, and not for this or that child of God, *but for all His chosen People*. And so that those laws would not be lost, they had been written by the hand of God on the tables of stone more still than by the hand of Moses upon the tables of the testimony and preserved in the Holy Ark. Those of Israel, therefore, could not have any excuses if they did not practice the Law, no longer enclosed in Heaven and in the divine Mind; nor was it any longer necessary so that they would believe it to be from Heaven that a man elected for this purpose by God would be carried off with his spirit to Heaven in order to know the revelation, or that a spirit of Heaven would descend in order to communicate the revelation to him.

¹⁴⁸ LES, September 14, 1950, p. 299

The word of God from Sinai, as Moses says, was by now “very close to the members of the People of Israel” in the Ark placed in the Tabernacle that was always in the midst of the People of Israel; rather, it was by now noted to be “in the mouth and heart” of the children of that people, and the just amongst them could live according to the Law.

With more reason should those who were the fellow countrymen and contemporaries of Christ have lived the Law of justice, who, besides the Law and prophecy of Moses on the future Messiah, -- “The Lord your God will raise in your Nation and amongst her children (and brothers of Moses) a great prophet: listen to Him. He will be a prophet like you; however, I will place my Word into His mouth, and He will say all that I will command Him to say. And if someone will not want to listen to him, nor listen to my Word which He will speak in my Name, I myself, will require it of him” (Deut. c. XVIII, v. 15-19) - - heard these words on the mouth of Christ, “My teaching is not mine, but His who sent me (John c. VII, v. 16). I say that which the Father has taught me (John VIII, v. 28). He who does not believe in Me is condemned (John c. III, v. 18). I have come in the name of my Father and you do not receive me... I will not accuse you to the Father because there is already one who accuses you: that Moses in whom you set your hope... who said of Me, ‘If you do not believe His words and you will not listen to them, how will you believe and listen to mine?’ (John c. V, v. 43-47). You seek to kill me because my word has no place in you (John VIII, v. 37).”

However, according to the prophesy of Isaiah, “they had eyes and they did not see, ears and they did not hear, a hard heart which did not understand because it did not want to understand;” and therefore, although the Word of God Itself had descended from Heaven in order to instruct them and had returned from the underworld in order to persuade them and teach them again in order to convert them, they did not convert, they did not want to acknowledge Christ as the end and perfection of the Law, and from this came their condemnation.

That same condemnation that, on Earth and even from Earth and beyond Earth, will strike with a more or less transitory condemnation, and tremendously, all those who do not believe in Christ and who do not practice the Law; not only, but new Jews, they deny Him the right to be able to still perform holy works of continual evangelization through His elect, and they do not receive, but scorn and persecute the mystical lamps that God continuously lights so that this world does not perish into darkness and spiritual coldness.

It is not enough to believe in the existence of God, in Christ, in the other life, the reward, and in many truths of faith in which it is sinful not to believe. One also needs to believe in the infinite power and mercy of God who, as He sent His Son to evangelize the world, and His Spirit to give His lights and His gifts to the Apostles and disciples of the new Church so that the Earth could

know the Christ, Saviour of as many who believe in Him, so He sends the fires and lights of the Holy Spirit to those whom He wishes and to those who have merited such a gift so that they can make the flames of charity glow, and re-awaken and complete the truth in hearts. And so that faith and love can be continuously nourished in the crowds of men who, many times, do not perish because they want to, but for lack of extraordinary aids that can draw them out from weaknesses and from the death of the spirit, just as Jesus drew to salvation and to a new life those languishing or those who had died in the flesh and in the spirit.

“You are other christs” is said by the inspired mouth. And for the true “other christs,” is it to be denied that they can do works of wisdom and of salvation as Christ used to do them? Did He not say, “You will do works similar to mine, and greater still?” Did He not perhaps call to the light and bring to His Kingdom Pagans, Gentiles, Greeks and Jews? Have not events perhaps confirmed the word of Paul, “For there is no distinction between Jew and Greek?”; and again, “No one who speaks through the Spirit of God says ‘Jesus be cursed!’... There are varieties of gifts, but it is the same Holy Spirit who works in all for the common good?”

Therefore, whoever believes and invokes the Lord -- and if he invokes Him, it is because he loves Him -- is saved, lives in God, and serves God in the way that God wants to be served by His servant; and an equal reward awaits those who, in various ways, having received from God different missions and gifts fit for every mission, have served the Lord.

Beautiful are the feet that tire by going about to evangelize. Equally beautiful are the intellects and the hearts of the contemplative ones who pray for those who pine themselves away in life. And beautiful are the obedient, attentive and humble spirits who do the will of God, even if extraordinary, and who do not wander with their spirits nor fall into pride for having become the ear who listens to the Lord and the instrument of private revelation to their brothers.

Beautiful are the persecuted for this. To the crown of the just is adjoined the crown of the martyrs for them because they have suffered for justice. In truth, they are blessed *in all the beatitudes*.

They, the *poor in spirit*, because they do not have attachments neither to riches nor to honours, they do not market the gifts of God, they do not announce their extraordinary service. On the secret of the King, they descend the veils of their humility, giving hidden sources of wisdom to their brothers in need without wanting to receive not even the praise of the people which, rather, only disquiets them. And for this reason, the Kingdom of Heaven is already theirs, in their hearts, and it opens its mysteries to their spiritual senses in anticipation of receiving them forever beyond life.

They, *meek* towards the will of God, even if the will becomes sorrow for them, they possess the Earth, that is, they work in a hidden manner as only

very few can work, winning innumerable souls for God. They are the kings and the masters of many during and beyond life, and it can be said of them that which is said in the Canticle, "We will run after the odour of their perfumes of wisdom diffused like a balsam, so that many can be healed and spiritually restored."

They who, forasmuch as the world is not darkness, but the smoky fog of pride it is, *are afflicted and weep* bitter tears because of human incomprehension; they are consoled by the King of sorrows and by the desolate Mother here and beyond, a thousand times a thousand more for however much they have wept.

They who, *through hunger and thirst for justice*, have had to taste ashes, gall, wormwood and vinegar on the part of men, are only satiated in the spirit and by the Spirit of Love, their daily manna; they will be seated, in the end, at the marriage supper of the Lamb, and God himself will sate them by revealing Himself to them and by revealing all the joyous mysteries of God.

They who, *through the spirit of mercy*, did not refuse to render service to God -- knowing fully well that they would have to encounter and experience the *non* mercy of humans which is envy towards the elect and it vindicates itself in a thousand ways in order to make of their election, a cross -- find and will find every mercy in the heart of indestructible Mercy: Jesus, and in that of the Woman who did not hate the killers of Her Son, but prayed for their conversion;

They, *the pure of heart*, not having any other gaze but that for their Lord, so as to serve Him always more readily -- nor could they listen to other voices, neither of senses nor of temptations, because they were straining only to listen to Heaven -- already taste the beatitude of the vision of God, of His knowledge, great even if still limited, and purely await the hour of seeing Him as He really is, forever.

They, *the peaceful ones*, because they are the children and the servants of the King of peace, penetrated by the words of the Peaceful One whose example they follow even towards their adversaries; they are the *true* children of God and thus will they be called forever, and they will live in His tabernacles after having hosted Him in their hearts because God is with the man of peace.

They who, for *love of justice* and for having employed themselves so that it would flourish in many and so that many would operate in it, suffered persecutions of every type, nor can one say that a persecution is only a bloody martyrdom however expeditious. No. The master of the world and his servants, more or less conscious of being his servants, have a thousand ways in order to persecute, underhanded ways that are hidden, slow, based on lies, calumny, injustice, and these they use on the servants of God, with refined astuteness, by martyring them, even and above all, in those parts of the 'I' that no executioner can martyr, the incorporeal parts: the mind, and above all, the spirit. These strip the servants of justice of everything, as far as the right of serving the Lord and

of working in order to bring their brothers to justice, as far as their good name, and as far as to the truth of their condition, and they re-clothe them with the garment of scorn with which the enemies of Christ re-clothed Him and they mock them with the same words, "If it is true that you are who you say you are, tell the Lord that He intervene for you and help you." However, at each stripping, at each mockery suffered by them on Earth, there corresponds a new ornament upon the wedding garment that awaits them in Heaven, an increase in glory for these *unfailing* citizens of the Kingdom and a greater praise from the part of the people of the saints and of the angels who see and judge all the actions of men with supernatural justice from above the Heavens.

Who, alas, do not all obey the Gospel, the law and doctrine of charity, truth, and justice. A truth which teaches how God does not make personal distinctions and does not pay attention to wealth, ranks or culture, but looks at the heart, at peoples' spirits. And given that the more there is humility of life and simplicity of customs, the more, generally, there is also humility of the mind and of the heart, a simplicity of sentiments and purity of ends; so generally, like Christ took those who were simple and humble so as to make them into His Twelve, in the same way, God chooses His instruments amongst those who are simple, humble, pure of heart and of intentions.

The poverty of the instrument serves, on the other hand, to make the direct power and actions of God shine. However, these instruments of God can very well cry to the Lord the lament of the prophets and apostles, repeated and summarized by Paul, "Who has believed that which we say?"

However, these should not become discouraged on account of persecutions, vexations, oppressions, calumnies and the scorn which they can experience by those who repeat the ways of the ancient Temple and the mighty wealthy and proud of Palestine towards the Christ, but these should look at the Same and imitate Him without ending their mission and becoming discouraged.

The Word of God was derided, calumniated, and put out upon a cross. But for twenty centuries, It triumphs and fills the Earth, and resounds not only as far as to the extreme ends of it [the earth] but, like an echo that cannot be suffocated and a light which cannot be put out, It [the Word] is also there where Christ is persecuted in His children. Neither the sword nor the torments, as Paul has said, can separate from Christ one who loves Christ. The Roman pagans were not able to do so with the early Christians. And nor are the possessed servants of the current Anti-christ able to do so with their subjects.

It is like a mystical lamp that is enclosed in hearts, ready to be drawn out and set aflame once again. The tears of those who are persecuted in the faith nourish it, of those who, never as now, seek Christ and His Kingdom, their sole peace and their sole light in the darkness and in the atrocities that reign there where Christ is proscribed, their sole hope of a life of joy after earthly oppression.

Nothing is more powerful than the persecution of an idea or of a religion in order to strengthen its power. Christ Himself, through the long, moral persecution and ferocious final persecution, obtained that seal of imperishable glory, and thus He reigns and will reign as the Saint of saints even in His nature of man. And how they find Him, the however many seek Him for love, and how He presents Himself to the however many are oppressed and afflicted, bent under a temporary yoke and presents Himself with unexpected comforts known only to Him, so too, does He present Himself and lets Himself be found with His severe judgement to the however many, from the Hebrews of His day, enemies to Him, to His present day enemies who have persecuted Him and who persecute Him in His faithful ones.

Not only “all day long”, but for all His life amongst men, He spread His hands, opened His heart and poured out the treasures of the eternal Word to the people of Israel. However, the mighty of it [Israel] did not want to see that gesture, they did not want to go to that heart, and they did not want to draw from those treasures.

Even on the Cross, He accepted -- *because only His free acceptance* could have made it possible that He could be raised in that way -- to remain with arms open and spread, the Priest and Lover who offered and who invited Himself *for* and *to* His People, and though dead, wanted to open His heart, the silent and posthumous teaching to the whole of humanity of the immense love of God and of the holy door which gathers into the kingdom of infinite mercy as many as those who turn to the Man-God with a benevolent spirit.

But while the nations have accepted the extreme invitation and teachings of Christ, Israel, incredulous and rebellious, who did not have an excuse for its persistent judgement on Christ after all the proofs He gave -- from His miracles to His doctrine, from His resurrection to His ascension -- it [Israel] persisted in its voluntary blindness thereby meriting the reproachfulness of God.»

Lesson 45¹⁴⁹ [*If God Is Justice, He Is Also Mercy.*]

October 29, 1950. Feast (Day) of Christ King.
Romans 11: 1-24

The most divine Author says,

«This reproachfulness is neither total nor perpetual. If God is Justice, He is also Mercy. And the proof of this Mercy is having made of His Word, the Lamb destined to the sacrifice for the redemption of men.

¹⁴⁹ LES, October 29, 1950, p. 308

So for this reason, not all of Israel was reproached. Because not all of Israel was wicked. As in every human society, even in Israel, there were just ones. The most just amongst them understood, followed, and loved Christ from the moment they first met Him. Others, who were less simple and less just, waited to have powerful proofs in order to believe that He was the Messiah, and still others were shaken only by the greatest miracles (the resurrection and ascension). Finally, some yielded only when they saw the Apostles, uncouth and unlearned, turn into evangelizers full of dignity and wisdom, becoming courageous where before they were fearful, into workers of miracles like their Master, and above all, highly resolute in faith so as to be able to oppose the Sanhedrin by answering, one by one, to the unjust injunctions of the same, "If it be right in the sight of God to obey you rather than God, you judge. Of our own account, we *cannot* but speak of what we have seen and heard. (Acts c. IV, v. 19-20) We ought to obey God rather than men. The God of our fathers raised up Jesus whom you killed by hanging Him on the cross. God exalted Him at His right hand as Leader and Saviour in order to give repentance and remission of sins to Israel. And we are witnesses [of these things] and so is the Holy Spirit whom God has given to those who obey Him." (Acts c. V, v. 29-32)

And the most just ones amongst the heads of Israel, one of them being Gamaliel, the greatest amongst the rabbis of that time, then converted to the Lord Jesus. Because not everything of man and in man is wicked, even if he is not just in everything. Original sin and the sins of the triple concupiscence do not destroy everything which is of God in man, that is, everything that is of a good tendency of the incorporeal part (the spirit and the intellect). Reason, which only dementia can completely annul, is always able to open the way of truth and justice by illuminating these to men so that, making good use of their **free wills**, they receive as much as they had at the beginning openly renounced or had difficulty receiving, by recognizing it as true and good and as a means in order to go towards the Truth.

The others of Israel, "this stiff-necked people," as far back as in the Mosaic days, persisted in their error by rejecting the faith in Christ and by renouncing His doctrine which is the way to salvation. Although having the foreknowledge of the Messiah, foretold various time by God to His children, they did not welcome Him, rather, they rejected Him as a sinner. Because love, which is the life in God and the life of God in man, did not dwell in them, but only pride which is hardness of the heart and smoke (which) prevents from seeing the truth.

God, on the other hand, even though the sin of Israel was enormous, did not reject all of His people, having left there as He had already said to Elijah, a certain number of men who had not bowed their knees before any idol and who, more or less rapidly, would have come to the King of kings. To these remnants of the elect People -- because the others had from children made them-

selves into stepchildren of God by not recognizing the First-Born of all the true children of God, First-Born through Nature and Grace -- Grace befell (them), the gift that God has predestined to all men, it is true, but that goes to and *remains* a gift to he who does not reject it or strips himself of it by sinning.

So Israel, for wanting to be too “great” according to its views, and for having seated itself with its mighty (ones) on the chair of Moses without, however, living according to the justice of Moses, by wanting to remain the “master” of the world and by making the Law impossible through the accumulation of petty human laws added and superimposed to the Law, for considering itself also the judge of the Saint of saints who had come from Heaven in order to bring Israel back to Justice, and the Law to its divine and perfect simplicity thus making it possible for every just man to put it into practice, be he a Jew or Samaritan, Greek or Roman, it did not attain the human glory that it [Israel] sought. Neither did it attain the supernatural glory which it proudly believed itself already to be the possessor of, but which instead, except for a few Hebrews who converted to Christ, merited the punishment from Heaven, the blindness, the confusion, the snare, the net, the stumbling block and the human punishment that made it bow to the ground under the blows of its oppressors and be dispersed and disliked throughout the world and throughout the centuries.

They rejected, denied, and killed the King of kings, that King who would have given to them a kingdom without end. And they had kings and emperors, human rulers of every era as their chastisement and humiliation.

For their pride, this bread was offered to them: that of seeing themselves be substituted as the People of God by the Gentiles, and that of seeing the Temple, the altar and the city of which they were so proud, destroyed, as far as lacking in charitableness to whoever was not a citizen through birth or having been elected to high office.

They scorned and they saw themselves scorned. They dominated with an iron scepter and they were dominated with rods and chains by those whom they had scorned for so long. They became the outcasts, and others took their place. There was no longer Jerusalem and the Synagogue, but Rome and the Church. They “the first” became “the last,” as the all-knowing and all-seeing Word had said.

And yet again, because God draws good from everything, even if it is substantially evil in itself, yet again, from the crime of the Jews, good has come (from it) for the Gentiles.

Not worse than the Jews towards the Christ but pagans, they respected the learned and peaceful man in Him, the man who did not scorn them and did not teach the crowds to scorn them, but rather, who was also good to the Gentiles. However, after the crime of Golgotha, their eyes opened to the truth and in the good, peaceful, learned man, capable of miracles, they recognized “the Son of God,” and they turned to Him, living in His Church, and they had Life.

It is that the crime of the Jews, therefore, the crime of those who were avaricious of the lust for power, had become a wealth of spiritual treasures for the Gentiles who were without, and their [of the Jews] **voluntary** lack of consideration and understanding that stubbornly shut by rejecting the Light, by preferring the darkness to the Light, was the cause for the Light to go to the Gentiles and from this first cause, others would follow: love so that men whose nations were enemies with each other or who hated each other because they were rulers or were ruled, people of every place and of every tongue, reconciled with one another, calling each other “brothers” in the name of the most holy Brother who came to die in order to give them the one same Life, be they Jews or Gentiles, Hebrews of the Diaspora or Greeks, Romans, Libyans, Egyptians, Parthians or Syrians.

First it rose, or it rose again where it had died, the love which is life in God, and love made the first fruits holy, and holy the lump, and holy the whole mystical Vine. From the roots -- which were of Israel through Mary the Mother of Jesus, virgin from the lineage of David, and through Jesus Her Only Begotten Son; and through the Apostles children of Israel, and the disciples drawn from the twelve tribes -- to the new branches given by the Gentiles, grafted onto His trunk in place of the branches which, for not having **wanted** to remain united to Christ, trunk of the mystical Vine, were cut off because they were dead.

Holy is the whole mystical Body because holy is the Head and holy the root from whose purest shoot came the Head. Holy are the branches grafted onto it -- even if, beforehand, they were not holy -- provided they did not repeat the ancient sin which resulted in Adam losing Grace, and Israel, Grace and the blessings of God for almost the whole of its people.

The Life of the new branches and the life of every shoot of the Vine is love, the divine sap that nourishes whoever does not become detached from the trunk through pride. Because pride leads to doubt, upon the truths and duties which are made hateful to God when they are not accomplished. And from doubt comes the lukewarmness of faith, then disbelief, then the loss of the fear of God, and then the belief that God is so good thus not ever knowing how to be severe.

God is just in His goodness. Severe for as long as man persists in his sin, sweet when man is repentant (of it), always more prompt to re-admit him to His friendship than to condemn him, and is happy if of one who is spiritually dead, He can awaken or re-awaken him again. However, God is never foolish.

The Lord can work any miracle because infinite is His power and His mercy, and infinite are the merits of Christ the Redeemer. However, one thing is necessary in order to obtain any miracle: the **good will** of man, his faith in God, his hope in the Lord, his love towards God and neighbour, and love above all else, because she [love] is the soil which permits every virtue to flower and [to have] union with God.»

[Go And Atoned!]^{150 151}

...¹⁵²

14-6-53, time 7.45 p.m. - while the Corpus Domini¹⁵³ procession was passing the corner.

«I don't disregard the **free will** I have given mankind. I limit myself to indicate through clear words and spiritual advice what is best done to merit my blessing on Earth and eternal glory in Heaven, or my punishment here and beyond. That's what my Father did with the angels and with Adam and Eve, because that's the way to confirm in grace, or not. I do it with all men of every class and all walks of life; from kings to the poor, from Priests to lay people and from scholars to the ignorant.

I subject everyone to the test in order to confirm them in grace or let them fall into disgrace. Woe betide those who like the First Humans, through the spirit of pride and envy, misuse the **free will** I gave them so as to taste their virtue like the goldsmith tests the metal's purity in the crucible. They will receive the same condemnation as Adam and Eve, expulsion from the earthly Paradise, separated from the closeness of the Creator Father, fallen from Grace, condemned to Limbo for years. They too will expiate their guilt of pride, envy, bitterness, injustice and above all lack of charity to their neighbours, (that means you and all those souls who would have found faith and thus Life and eternal Salvation through the Work¹⁵⁴). However, they will not be in Limbo but in Purgatory, which is a more tormented place, until the end of time.

For all those souls, which could not save themselves through the fault of these people, they will be accountable to me, and expiate the misuse of the **free will** which I gave them. Not only that, but they are enlightened, supported and guided by the charisms which Priesthood confers on every Minister of the Clergy, all the more powerful and wide-ranging according to their religious rank and theological education. The higher their rank and the greater their theological education, the more severe will be their punishment. I tell you. Ah! These Pastors of souls who block the sheep and the lambs from healthy pastures, and don't

¹⁵⁰ LNB, June 14, 1953, p. 220

¹⁵¹ [Here, Maria Valtorta recopied in the notebook these texts, in the following non-chronological order: 17.4.48 - 6.6.50 - 16.6.50 - 22.10.44 - 24.10.44 - 8.11.44. We have included them in chronological order, The two texts of 22 and 24 October 1944 repeat what is written in *I quaderni del 1944* {the Notebooks of 1944} under the same dates, with the inclusion of two prayers]

¹⁵² The first paragraph is omitted as extraneous to "free will."

¹⁵³ Latin: Body of the Lord.

¹⁵⁴ Maria Valtorta's writings.

bother to save them when they are lost and in danger; what errors they commit, how much pain they cause me!

In their individual judgement, they will beg for my Mercy; in vain! My only reply will be, "I gave you the bread and water of life for those who were hungry and thirsty, and you rejected Me and my gift. Now I reject you. Go and atone, each in proportion to the errors made. You have never recognised me in the Work. Now I do not recognise you. Go. I am Mercy, it's true. I am Love, it's true. However, I am also perfect Justice. Now I will put my Justice into practice, that's all, given that as long as you live you will reject Me; Mercy and Love. Nothing justifies your actions and obstinacy to the Work. Therefore nothing can change my divine judgement. Go and atone!

Another thing I cannot forgive you for, and which you must atone for is your lack of truth towards my instrument.¹⁵⁵ You have always lied about her and to her, your teacher; she a poor creature of truth. Atone for this, also. It is never too much to atone for someone who has obstinately lacked it. What mercy can I show you if you have never shown mercy? Go and atone.»

This is how Jesus answered my question as the Blessed Sacrament passed close to my house, «Why, Lord, don't you use an act of power to force those who, for years, have opposed the publication of the Work?» He concluded, «I am still He who berated the guilty ones of the Temple. I am not silent. Atone, like them. After my Death, Resurrection and Ascension, they atoned by losing everything; the Temple, power, wealth, homeland and even their material and spiritual life.»

Thanks be to God, today, Friday, the first Friday of Reparation I found the pages I was ordered to copy here, so they wouldn't get lost. I'll do it immediately.

***[Our Will Is Free To Accept Or Reject...]*¹⁵⁶**

Only God is eternal because he is not created. Man is eternal (in spirit) as his spirit was created by God. Since then, man is always living life, in glory or damnation.

Man could have been immortal if Adam hadn't sinned. A free gift from God to man who as a material being should have followed the law of nature. However, by being clothed in an immortal spirit and being bound up in it, he would not have died (as we know it) but would have passed from the Earthly Paradise to the Heavenly one without the stress of death, if he had not proved unworthy of the gift.

¹⁵⁵ "instrument:" Maria Valtorta.

¹⁵⁶ LNB, Undated 1, p. 235

The soul doesn't die, because it is spiritual. The body can die because it's made of decomposable matter and already punished for original sin. However, death does not exist for something that is not composed of matter and does not have extension, such as the spiritual soul.

“As that is its nature, the soul cannot be divided or cut to pieces, nor lacerated or torn, therefore *it cannot die*.” In fact, death is, in a certain way, the division, the separation and parting of those parts which before death were united (Cicero) (see Dante, *Purgatorio* 25 v 79-84) and when Lachesis -- does not have any more linen tread -- it separates (the soul) from the flesh, and in virtue -- brings both the human and the divine with it -- the other powers are all silent: -- memory, intelligence and will -- *sharper than before*.

Therefore both Christians and pagans acknowledge that as Horace says, after the death of the body, the soul “*impavidam fenent ruinae*,” that is, fearless it continues to exist on the ruins of matter.

The soul can only be destroyed by God. This is because God is the absolute Master of Creation and can do everything; destroy as well as create. However, God cannot wish to destroy what he has created out of love by his Divine Will and his Divine Breath. If he had wanted man to have only an intelligent and rational soul, he could have done so. This type of soul would have served to make man the king of Creation. However, it would not have served to make him God's adopted son made in his image and likeness, precisely because of his soul which is free, immortal and is the temple, or could have been, of Grace.

Can you think that Grace, a most sublime gift of God had to die with the death of matter and the soul? Can the soul die to Grace, and therefore to Life. It cannot be destroyed because in God's eternal thought it was created immortal and for a purpose; to possess and enjoy God.

God wanted the soul immortal *for love* of his creative masterpiece which is part of Himself infused into man, the creature. This is *in order to satisfy his infinite and insatiable love* through the love which those created spirits faithful to Him would give him forever and ever. The greater the number of the heavenly people of spirit faithful to Him, the more ardent and joyful his love.

The natural instinct which drives souls to adore a God, to search for him and serve him is proof of the existence, nature and origin of the soul. No human happiness really satisfies the heart. No human knowledge really satisfies the intellect. Heart and intellect are searching, unsatisfied, feeling that what they have is imperfect. This spur to search comes from the soul which tends towards its Supreme Good and Infinity, and is not satisfied by anything that is limited by time and power, and which easily disappoints.

God does not create impossible desires or useless instincts in creatures He has created. His perfect, infinite, loving Wisdom produces only tendencies

which can achieve their goal because in them, after a struggle, they give you satisfaction.

He gives lower creatures the possibility to satisfy their instincts. So even more and with greater perfection, he gives man, his creative masterpiece, the chance to satisfy his spiritual instinct which is to reach his full, perfect, eternal and supernatural happiness.¹⁵⁷ This is because man cannot really be satisfied except when he rests in God his Creator.

In man's soul, even unknown to him, God has engraved the formulas of the Law, and the goal and prize which obeying them gives. The natural law, moral law and the spiritual law are the voice of our conscience; the yearning of the spirit in man. For the spiritual soul it is a force which cries out “do” or shouts “don't,” while from above a Light attracts us and shows us the true goal, the true joy, in order, in peace and in the possession of God's Kingdom.

This law, this voice, this force advises the will without affecting its freedom. Our will is free to accept or reject the advice, but as it was said at the physical beginning of the Redemption, “Peace to men of good will,” otherwise it is understood that a terrible punishment will be inflicted on those who are not of good will, and by clinging to triple concupiscence they will trample on the instinctive yearning for the supreme good. A terrible sentence; to suffer for eternity, and in desperation, the loss of Good whose loving appeals they didn't want to listen to during their lives. The Good which gives impulse to their spirit and which they derided by following and serving the devil, the flesh, the world.

...¹⁵⁸

¹⁵⁷ Lk 2,14

¹⁵⁸ *Omitted as not pertinent to freewill.*

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Free Will

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