

Journal entry for August 26, 2026.

We don't hear of obedience. We hear of compliance!

It is said that a man without religion, makes one. Without the God-factor at play, within us as so much vacuum, we are empty. It must be filled with something as "nature abhors a vacuum."

I think it not at all odd that the very ones who denigrate religion, especially the Christian one, with all its "unreasonable dictums and dogmas," created their own rules in the names of science, ecumenism, social-justice, green-living, anti-racism, the many sexual loves, soon make up their own set of rules, let's say civil commandments. Anyone who is "guilty" of infracting these, should be punished or at least marginalized. So, I am white. Why am I guilty of what other whites may have done? I use the subjunctive word "may" advisedly. These people don't spout certitudes, they can only spout the "may" word so they can't be accused of being a Christian judgmentalist. I didn't choose to be white or born here in this time. But I'm convicted of guilt by association.

So, let's say for the sake of argument, white Christian men, or their culture, to be more "inclusive," is guilty in some way. Let's call it western culture for those who weren't taught that in school. It gave us the great arts, even science, that was passed onto us in Western thinking, founded upon a Greek, Latin, and Catholic middle-age philosophic foundation, which by the way means "love of Wisdom." What can be wrong with that?

Well I'll tell you, it's not compliant with modern thought, which you must obey. Anyone who can think critically and honestly will not be able to make rhyme or reason of many of the novel commandments. I'm beating around the bush here. Jesus, below, makes it ever so much more clear what real obedience is and why it's a Christian, not secular virtue. What's wrong with that?

I am *Anonymous*

The Notebooks 1944

March 16

Hebrews 5:7,8,12,14; 6:1,4,6,8

Jesus says:

"I want to have you -- and many along with you -- consider a virtue from which a great good has come to you. The greatest good, whereas from its opposite so much evil has come to you: the greatest evil. I have already spoken to you about it, but your suffering has not let you remember the words. I shall repeat them to you because I am anxious for you to have them.

"Having loved you infinitely, I wanted to be your Redeemer. But I was not such only through Wisdom, or through Power, or even through Charity. These are three characteristics, three divine gifts, which all act in the Redemption of the human race, for they instructed you, shook you with miracles, and redeemed you with the Sacrifice.

*"But I was Man. In being Man, I had to possess the virtue whose loss had brought man to be lost and redeem you with it.* Man had been lost for having disobeyed God's wish. I, Man, had to save you by obeying God's wish.

"Paul says that, 'having offered prayers and entreaties with loud cries and tears, in the days of my mortal life, to save man from spiritual death, I was heard because of my reverence.' And he adds that, having arrived at perfection because I had learned (that is, complied out of obedience), I became the cause of eternal salvation for all those who are obedient to Me.

"Paul, with words which the Spirit renders true, says, then, that *I*, the Son of God made Man, *reached perfection* by obedience and was able to be the Redeemer because of it. I, the Son of God. I reached perfection by obedience. I redeemed by obedience.

"If you deeply meditate on this truth, you must experience what someone experiences who, bending over a profound bay by the sea, stares at the depth and immensity of the ocean and feels as though he is sinking into this liquid abyss whose profundity and limit he is unaware of.

"Obedience! A boundless, abysmal sea in which I immersed Myself before you to bring those who were shipwrecked

in sin back to the Light. A sea in which the true children of God must immerse themselves to be redeemers of themselves and their brothers and sisters. A sea which has not only great depths and great waves, but also low-lying beaches and slight ripples seeming to jest with the sand on the shore which the children playing with them are so fond of.

"Obedience is not made solely out of great hours in which to obey is to die, as I did, in which to obey is to tear oneself away from a Mother, as I did, or in which to obey is to give up one's own dwelling, as I did on leaving Heaven for your sake. *Obedience is also made out of minuscule things in every hour, carried out with no grumbling as they present themselves to you.*

"What is the wind? Always a whirlwind which curves the timeworn treetops and bends them, breaks them, and knocks them to the ground? No. It is wind, too, when, lighter than a mother's caress, it combs the meadow grasses and the wheat cropping up and makes them barely wave as if they were slightly quivering at the top of the green stems out of joy at being grazed by the light wind. *The small things are the light wind of obedience.* But how much good they do!

"Now it is spring. If the blood did not sully it, how sweet this season would be! The plants, which are able to love and obey the Creator, are putting on new clothes made of emerald and, like brides, wrapping themselves in flowers. The meadows look like embroidery, velvet adorned with flowers; the woods, scented plush under a vault of green, singing crests. But if the tenuous winds of April did not exist, or the mad gusts of March, how many flowers would be left without fecundation, and how many meadows, without water! Flowers and grasses would thus be born to die to no end. The wind pushes the clouds and waters them that way; the wind brings kisses to the flowers, takes to those far away the kiss of those far away, and with its joyous race from branch to branch, from tree to tree, and from orchard to orchard fecundates and makes those flowers become fruit.

"Obedience also picks *all* the little things which God presents to you through the events of the day; *it does what the wind*

*does with the plants and grasses of the meadows and gardens. It turns you, flowers, into fruits. The fruits of eternal life.*

"Most blessed are those who, caught up by the whirlwind of Love and their love, consummate the total sacrifice of themselves, the little redeemers who perpetuate Me, who fulfill supreme obedience by drinking my own chalice of pain. But blessed, too, are those who, not having the courage to say to the whirlwind of Love, 'I love You; here I am; take me,' are able to bend under the light wind of Love, who can measure the strength of man, his son, and give each just the amount of pressure which it is possible to bear.

"It seems to you, O children, and never before as now it seems to you, that the trial is many times superior to your strength. *But it is because you grow rigid. And because you are proud and distrustful. You want to act on your own and do not abandon yourselves to Me.* I am not an executioner. I am He who loves you. I am a good Father. And if I cannot nullify Justice, I increase Mercy to make up for it. The more Justice grows because of the tide of crimes, blasphemies, and acts of disobedience to the Law which covers the Earth, the more I increase it.

"You are getting shipwrecked in it. The innocent, the nearly innocent, the blameworthy, and the extremely blameworthy -- you are sinking in it. But if for the latter the sea bottom of the shipwreck will be in Satan's seabed (beginning in this life, with the dismemberment of a conscience gnawing at them and giving them no peace, though they pretend to have peace), for the former two categories the seabed will be in my Mercy -- it is there for the nearly innocent, and it is in my Heart for the innocent. But Mercy and Heart are already Heaven, and for these, after the comforts on Earth, which I do not deny them -- and you know this -- Heaven is ready.

"I said something else to your spirit, and your spirit has not been able to make your extenuated flesh write it, and I shall repeat it to you.

"In all of this teaching of mine, no lesson or vision is given without my pursuing an educational purpose of mine which you do not understand or understand after a delay and partially. If you

meditated with insightful lucidity, you would see that the lessons I give you with the dictations or contemplations of the spokesman are always related to events soon to take place I do so to give you supernatural aid. These pages -- since the world is not completely savage -- will do a lot of good to souls, in the future, too, because they contain teachings of eternal Knowledge; but for you, living in this fatal hour, they are also a guide and a comfort for the times you are living through.

"You, too, like Paul's early Christians, 'have become a bit weak in understanding... and still need, *again*, to be taught the first rudiments of the word of God, reduced as you are to the need for milk and not solid food.' You have become children again, not through innocence and simplicity, not through obscure faith, but through your inability to walk in faith and understand its truths.

"You have gone so far backwards! The words of Justice are just sound striking your ear, and sometimes you don't even perceive it. You do not make it the food of Life. You cannot do so because you do not assimilate it. Your spirit, through your blameworthy indifference, your blameworthy sympathy for sin, is stricken by childishness and no longer has the juice rendering it capable of making the robust food of adults in faith its nourishment. You either have no religion or have a religion made up of a choreography of practices and sentimentalism.

"But do you know what 'Religion' means? *It means to follow God and his Law*, not just to sing beautiful hymns, hold beautiful processions and beautiful functions, go to hear elegant sermons, or be member A or B of such-and-such an association -- all of them things which titillate your sentiment. And nothing more. *Religion means to make the animal -- man a demigod -- man. One must annul animality in its various forms, ranging from the flesh to thought, by way of religion.* Down with gluttony and lust, away with avarice and indolence, death to lying and haughtiness. Be chaste, charitable, humble, and honest; be, in short, as God wants and as I have taught you to be. You will then be adults in religion, in faith; you will be finished men, having 'trained your faculties by practice to discern good and evil.'

"It is for this reason that I, leaving aside elementary

teaching, come to instruct you on what is most perfect, for I want to lead you to it. There will be few of you, the ones hungry for Justice, Truth, and Wisdom. But for these, my blessed ones, I give a bread which helps them to taste the other bread, that is I-as-Eucharist, better and better. In my public life, too, I had the bread of the Word precede the bread of the Sacrament. It is always the former which must prepare the latter. The teaching Church exists for this purpose. To perpetuate my ministry as Teacher and make you able to draw the maximum vital power from the Sacrament.

"Woe to those, however, who, after having been illuminated, preferred to go back to the darkness. Woe to those who, after having tasted this heavenly food, preferred Satan's mouthfuls. Woe to those who, after having been rendered aware of Truth by the Holy Spirit, become beasts again, profaning themselves. It is not possible, once they have plunged downwards, for them to come back to penance. *For, if I greatly forgive man's weakness, I am inexorable with those wanting to remain in Evil after having chosen Evil spontaneously as their king.*

"And you, to whom I grant the taste of the sweetness of the word of God, which flows forth once more to make up for *too much* silence on the part of priests, too much lukewarm ash where there should be living fire, which flows forth to neutralize in my new disciples Satan's venom circulating over the Earth; be worthy of the gift -- you, for whom I also remove veils over the secrets of my day as Man and over the mysteries of the future age. Become granite ears and not arid straw ready for the fire. Ears for eternal wheat. You will be reborn in Heaven.

"Oh, the joy of being out of the world! The joy of being where God is! When, having given up my spirit, I was able to see the Father again, I savored a blessedness which I had never before experienced from all eternity. And it endures, for I now know what it means to be separated from Heaven, from God. I have suffered all experiences in Myself. To be able to defend you before the Most High. But in truth I tell you that my own blessedness will be yours when you are here, out of exile, with Me, close to the Father, in the Homeland of Love.

"Of Love, children. Where there is no more hate and crime,

weeping and terror."

Jesus tells me to write, too, the words about the function of certain souls in the world. I do so, although, weak and tormented as I am, my head is spinning like a top.

"Do you now understand the purpose of cloistered convents? Their *raison d'etre*?

"Not all have time to pray, caught up as they are in active life. It is true that honest activity is already prayer, and those who pray by working are thus justified. But man's needs are numerous, and there are numerous men who do not pray at all. For all those who do not want to or cannot pray in such fashion that each day will have the number of acts of devotion required by the Divinity (consider that in Heaven there is no pause to the Gloria for God), the cloistered pray. They pray to God to honor Him; they pray to appease Him; they pray to beseech Him. They are the arms uplifted over those who combat, and they make requests for all.

"In your house you are the little cloistered one who pray for all. But your charity must be as vast as the world -- even more: as vast as all Creation -- and invade Heaven as well -- indeed, begin with it.

"To pray to offer praise and reparation to God, blasphemed by so many.

"To pray for those who do not pray

"To pray for the Church.

"To pray for the Priesthood, without which, regaining the splendor of a martyr like Lawrence, you become more and more idolatrous.

"To pray for human society, that it may come to God if it wants to be saved.

"To pray for your country, that it may have peace and good.

"To pray for those suffering, for those who are hungry, for those without shelter.

"To pray for those doubting and feeling despair grip them.

"To pray and pray and pray

"Finally, to pray for yourself.

"Do not be afraid. Even if those of you that pray for all do not pray for yourselves, I pray to the Father for you. Be at peace.

"The souls praying in the world, those able to turn their infirmity not into obligatory idleness, but into a holy activity, are the little cloisters that I scatter like flowers around the world to help the large cloisters and, with this sum of tireless prayers, appease the Father and bring relief to humanity."

And now, Father, I will tell you that I am moved by God's goodness, from which yours has come. It was Jesus who inspired you in this way. I greatly wished to be in the Third Order of Our Lady of Sorrows. If I had not been most devoted to St. Francis of Assisi since childhood and had not had many painful experiences with priests of the Servants of Mary, when in 1926 I decided to enter a Third Order, I would have turned to that of Our Lady of Sorrows or of Carmel. For I wanted to belong to Mary even when... I was flighty, as Jesus says. I loved Her poorly, knowing Her little, but I instinctively moved towards Her. Now, since I saw Her suffering, I have loved Her as I love her Son -- "with all my strength" -- and my desire to belong to Our Lady of Sorrows had intensified. I was silent, but I had the thorn of desire nailed into my throat.

I thank Jesus and his Mother, who told you this, and thank you for having understood. It's futile now. I have been saying since last year that Our Lady of Sorrows has always acted with overbearance towards me. She wanted me to be guided by a son of hers; for her altar She wanted the work done for other altars; now She wants me to die wearing her robe. Well then, let us hope that She wants from her Son what I am asking for all (peace) and what I am asking for myself: the salvation of my poor soul. And thus you, too, will have your Fernanda Lorenzoni.

And that's enough for now; otherwise I'll faint.