

Preface

by **Saint Annibale M. di Francia**, J.M.J.A.

Messina, October 29, 1926

Intelligentes quae sit voluntas Dei.

We begin, with this first printing, the publication of more than 20 handwritten volumes of sublime revelations which, always excepting the judgments of the Holy Church, we piously believe to have been given by Our Lord Jesus Christ to a soul, a dearest daughter and disciple of His, who is the pious author of the Hours of the Passion.

Even now we make known that these revelations, which are continuing and will continue, we don't know for how much longer, have as their goal the establishment of the complete Triumph of the Kingdom of the Divine Will upon earth.

Who is this beloved daughter and disciple of Our Lord, the author of the Hours of the Passion, who, up to now, has written 20 volumes of divine revelations? We cannot disclose her name and address because this would mean prostrating her to the most severe affliction, and to the most deeply felt crushing of soul and body. She wants to live solitary, hidden and unknown. For no reason in the world would she have put into writing the intimate and prolonged communications with adorable Jesus, from her tenderest age until today, which still continue, who knows until when, if Our Lord Himself had not repeatedly obliged her to, both personally and through holy obedience to her Directors, to which she always surrenders with enormous violence to herself, and also with great strength and generosity, because her concept of holy obedience would make her refuse even an entrance into Paradise, as did actually occur, and will be seen in the revelations of October 11 and 30, 1909.

So very gracious are her discourses and dialogues with Lady Obedience, as she calls her, almost wanting to get even for the subjection to which she is forced. Now she speaks to her as to a great Princess and Queen who imposes herself severely, now she portrays her as a most powerful Warrior, who arms himself from head to foot, ready to strike the moment one dares to contradict him. In substance, this soul is in a tremendous fight between an overwhelming love of hiddenness and the inexorable empire of Obedience to which she absolutely must surrender – and Obedience always wins. This constitutes one of the most important traits of a true spirit - of a solid and tested virtue, because she has been submitting to the dominion of the great Lady Obedience, with the greatest violence to herself, for about forty years!

This solitary soul is a most pure virgin, wholly of God, who appears to be the object of singular predilection of Jesus, Divine Redeemer. It seems that Our Lord, who century after century increases the wonders of His Love more and more, wanted to make of this virgin with no education, whom He calls the littlest one that He found on earth, the instrument of a mission so sublime that no other can be compared to it - that is, the triumph of the Divine Will upon the whole earth, in conformity with what is said in the 'Our Father': *Fiat Voluntas Tua sicut in Coelo et in terra.*

This virgin of the Lord has been placed in bed as victim of Divine Love for more than 40 years, from the time when she was still adolescent. It has been a state of a long series of sufferings, both natural and supernatural, and of inebriations of the eternal Charity of the Heart of Jesus. The origin of these pains, which exceed every natural order, has been, almost continuously, an intermittent privation of God, which constitutes that dark night of the soul, called "bitter and terrible" by the mystic and Doctor, St. John of the Cross, so much so, as to compare it to the pains which the souls in Purgatory suffer because of the privation of God. He compares it somehow to a suffocation of the soul, as when someone is breathless, because the breath of the soul is God: *Christus spiritus oris nostri* (Jesus Christ, the breath of our mouth).

In the course of these publications one will be able to read the laments of this wounded dove searching for her Beloved – so intimate, sharp, sensible, as to leave a profound impression of this victim of Divine Love. But sometimes the thick veil is torn, the soul sees Jesus, they embrace, they delight in each other, and the soul asks for the mystical kiss of the Sacred Spouse of the Canticles. At times, the inebriation is such that, in a delirium of love, her human resistance grows weak, and the soul exclaims: "Enough, enough! No more, Lord, for I cannot sustain it!", as once St. Francis Xavier exclaimed in similar circumstances.

All of these operations of Divine Love take place mostly in the silence of the night, and in the morning, after Holy Communion, when she remains cloistered and recollected for a couple of hours. The sufferings of the body add to those of the soul, and occur at a mystical level for the most part. With no sign appearing on her hands, feet, side or forehead, she receives frequent crucifixion from Our Lord Himself. Jesus Himself lays her upon a cross, and pierces her with nails. And then, what Saint Teresa described when she received the wound from the Seraphim, happens within her: a pain most sharp, such as to make her faint, and at the same time, a rapture of love. But if Jesus did not do so, it would be for this soul an infinitely greater spiritual suffering, because, with the Seraphim of Carmel, she also says: to suffer or to die.

Here is another sign of her true spirit. Often times, when Our Lord appears to her crowned with thorns, after He has abstracted her from her senses, she gracefully removes the crown of thorns from His head and drives it onto hers, experiencing atrocious spasms, but mystical contentments. In the course of these publications one will remain astonished in noticing an extraordinary intimacy of Our Lord with this soul, which is in nothing inferior to those of St. Gertrude, St. Metilde, St. Margaret or any other saint. Often times, as the aforementioned mystic and Doctor observes in similar cases, the familiarity and intimacy with which Our Lord deals with this soul, renders her daring in using certain expressions and in advancing certain demands, which would appear excessive if one did not consider that Adorable Jesus, in the matters of Faith, has given us proofs of His love even greater than those which can be found in the intimate conversations between Jesus and any privileged soul. It is enough, above all, that He has given Himself to us even as food in the Most Holy Eucharist. After having mentioned her long and continuous stay in bed as victim, for years and years, with the experience of many spiritual and physical sufferings, it

might seem that the sight of this unknown virgin would be afflicting, as though seeing a person lying with all the marks of past pains, of current sufferings, and the like.

Yet, here there is something admirable. In seeing this spouse of Jesus Crucified, who spends the night in painful ecstasies and in sufferings of every kind, during the day, sitting on her bed doing her needlework - nothing, nothing, absolutely nothing appears, of one who has suffered so much during the night; there is nothing, not one thing extraordinary or supernatural in her air. On the contrary, she appears as a healthy person, happy and jovial. She speaks, converses, laughs when appropriate, but receives few friends.

Sometimes, some troubled heart confides in her, and asks for her prayers. She listens kindly and comforts, but never advances to make prophecies, never a word which might hint at revelations. The great comfort which she presents is always one, always the same: the Divine Will.

Although she possesses no human knowledge, she is abundantly endowed with a Wisdom all celestial - with the Science of the Saints. Her words illuminate and console. By nature her intellect is not poor. She studied up to the first grade when she was a child; her writing is filled with mistakes, although she does not lack appropriate terms, in conformity with the revelations; terms which seem to be infused by Our Lord.

The Hours of the Passion

At the same time as the sublime revelations about the virtues in general, and about the Divine Will in particular, for many years, at nighttime, this soul has entered the contemplation of the sufferings of Our Lord Jesus Christ, with the addition of distinct information about many scenes of the Passion. The method was that of going through the 24 hours of the Adorable Passion of Our Lord Jesus Christ, which begin with the Legal Supper and end with His death on the Cross. These visions were sometimes accompanied by corresponding revelations of Our Lord. Since nothing was published of the visions and revelations of this soul, in her excessive desire to keep everything hidden, fearing that a publication, even anonymous, might uncover her, she wanted to bury this Treasure of divine knowledges, of superhuman compassion, of a superhuman fount of the most loving affections within herself.

But her Spiritual Father placed the majestic Lady Obedience, the strong Warrior armed from head to foot, before her; and Our Lord Himself pushed her to manifest them for the good of many souls. She surrendered, and to the author of this Preface was entrusted the printing of the writings which she put on paper regarding this topic so important.

As the first Edition of this admirable Treatise of the 24 Hours of the Passion of Our Lord appeared, the blessing of God seemed evident. In a short time all copies were depleted, which at that time were 5,000, without being sent to specific addresses. It was enough to send one copy to some devout person, that requests would begin to arrive. An announcement was placed in the periodical of our Anthonian Orphanages "Dio e il

Prossimo" ["God and Neighbor"] under the name of a Book of Gold, and immediately the requests increased, in such a way that the Edition was soon exhausted. Most Eminent Cardinal Cassetta, to whom nothing had been sent directly, requested 50 copies at once.

Then came the 2nd Edition, a larger one, and then the 3rd. Both of them were rapidly depleted. For the purpose of promotion, sales were made at moderate prices, just to cover the expenses. At that time a pleasant circumstance occurred, which we remember with pleasure. A letter, addressed directly to me, arrived from the Vatican, written by that angelic Bishop - today Apostolic Nuncio of Venezuela, at that time the Secretary of Bishop Msgr. Tacci (who is today an emeritus Cardinal) - Msgr. Cento, who was then appointed Bishop of Acireale, and will perhaps be a Cardinal of the Holy Church. There had been no previous contacts between this lovable person and myself. In this letter he appeared enthusiastic from the reading of the Hours of the Passion by an "unknown author", and he prayed me to reveal to him her name and address, because he wanted to correspond with her about things of the spirit.

In truth, I was unable to refuse. But he was not content with an epistolary correspondence, and wanted to go to visit this chosen one of the Lord in person. Even more, in order to legitimize his trip of such a long distance, he offered to preach in a Triduum for the Most Sacred Heart of Jesus in the Chiesa Madre. Every day he was near the bed of the "pious author" in spiritual conversations, to his great contentment. After he departed from that town, he always kept the most pleasant memory of this soul, so dear to Jesus.

Once the 3rd Edition was depleted, the 4th one came, enriched with other writings of the Servant of God. This time the printing was executed at our press managed by the Sisters of my faithful one in Messina, and 15,000 copies were printed. As the announcement was repeated, requests arrived at all of our Houses.

It is not without reason that this book has provoked so much enthusiasm. Indeed, it is dictated with such surges of love, with such penetration into the sufferings of the Incarnate Word, as to enrapture the soul of one who reads it, and much more of one who meditates on it. But, even more, there is an undeniable concurrence of Grace which, one could say, begs two things: one is extensive reparations for all the sins of the world of every kind, like the very ones which Our Lord Jesus Christ presented to His Eternal Father interiorly at the time of His most bitter Passion. Because of these reparations of the author of the Hours, Our Lord promised – as is piously believed – many exemptions from divine chastisements to those who meditate these hours and in the places in which they are meditated. Another divine goal is precisely that of placating Divine Justice, by holding back the scourges which the Lord prepares.

In the course of these publications which we are beginning, there are chapters which foresee divine scourges of earthquakes, wars, fire, cloudbursts, devastation of lands, epidemics, famines and the like. Everything, everything has been predicted several years before, and everything has come about, and much yet is left to come about. But the state of victim of this soul, her prayers, her tears, her sufferings and her daringness of love with Jesus have held back part of these scourges, and will hold back yet more.

A sign of the great detachment of this soul from any earthly thing is her firmness and constancy in accepting no gifts, either of money or anything else. On more than one occasion, people who read the Hours of the Passion and in whom a sense of sacred affection for this solitary and unknown soul arose, wrote to me that they wanted to send her money. But she was so firmly opposed, it was as if they had offended her. Her way of living is very modest. She possesses little, and lives with a loving relative who assists her. Since the little that they have is not enough to pay the rent or for their support in these sad times of expensive living, she peacefully works, as mentioned before, and earns something from her work, which has to serve especially for her loving relative, because she has no expense for clothing or shoes. Her food is of a few ounces per day, and is offered to her by her assistant, because she never asks for anything. Furthermore, a few hours after she has taken that bit of food, she brings it up. However, her appearance is not of a dying person, but not really that of a perfectly healthy person. Yet, she is not inactive; rather, she consumes her strengths, both in the supernatural events of sufferings and strain during the night, and with her work during the day. Her life is therefore almost a perennial miracle.

To her great detachment from any earnings which are not procured with her hands, one must add her firmness in never accepting anything from the publication and sale of the Hours of the Passion, which would be due to her by right as literary property. As I pressed her not to refuse it, she answered: "I have no right, because the work is not mine, but of God." I will not continue further. The life of this virgin, spouse of Jesus, is more celestial than terrestrial. She wants to be ignored and unknown in the world, looking for nothing but her Jesus and her Most Holy Mother, whom she calls Mama, and who has a special predilection for this chosen soul. As the voluminous manuscripts which Our Lord has dictated to her are gradually published, from the tenderness with which Jesus treats her, from the sweet words with which He calls her, from His celestial embraces and her loving correspondence, admirable things will be revealed about the singular virtues of this soul, who - who knows - one day, coming out triumphantly from the infallible judgments of the Church, will be placed on the altar as protection of many.

Overview of the Writings of the Pious Author of the Hours of the Passion

These writings which were entrusted to us by the Servant of God by the authoritative order of Monsignor the Archbishop to whom she belongs, can be divided into three parts. The first part is a brief summary of her infancy and childhood, before she was confined in a bed. It is truly a succinct account, written recently out of obedience, without which, for no reason in the world, would she have revealed those ancient memories of hers. However, this is information which makes us learn how Our Lord predestined her for very high things.

When she received this obedience, she consulted with Our Lord, and would have wanted to have this chalice removed without having to drink it. But Our Lord supported the

obedience.

The second part, which goes from Volume 1 to Volume 10, is composed of writings which date back to her youth. In them begin the revelations attributed to Our Lord, who instructs her in the direction of pious practices, mortification, and the exercise of all the holy virtues of Faith, of Hope, of Charity, of Humility, of Purity, of Obedience, of Meekness, of Constancy in operating good; as well as about Divine Love and similar things. These are admirable lessons which reveal a spirit more than human, with an extremely simple style.

The third part encompasses the whole purpose for which Our Lord Jesus Christ wanted to choose a soul as the instrument of His omnipotent hand, and wanted to mold her according to His way and make of her a vehicle in order to manifest to the world a doctrine all new, to illustrate what Divine Will means, and thus to prepare the great triumph of the third Fiat upon earth.

The first Fiat extracted the whole Universe from nothing.

The second Fiat, pronounced by the Most Holy Virgin Mary, hailed by the Angel, determined the Incarnation of the Divine Word in Her most pure Womb and the subsequent Redemption of mankind.

The third Fiat was left to us by Our Lord Jesus Christ in the great Prayer of the Our Father, with those divine words: "Fiat Voluntas Tua Sicut in Coelo et in terra" – Thy Will be done on earth as it is in Heaven.

This supplication of the third Fiat which has resounded for twenty centuries on the lips of the children of the Holy Church, in the Royal Priesthood of the great Sacrifice of Holy Mass – this supplication, in spite of all the human oppositions and iniquities, must have its great fulfillment. It cannot remain unanswered. All Saints, all Doctors, all Preachers, all the Scholars of Ascetic Theology, have sung the praises of the fulfillment of the Will of God as the highest perfection. They have defined the three degrees of uniformity with the Divine Volition, of conformity to It, and of transformation - that is, of the annihilation of our will for the Divine.

But the revelations on this topic which fill the manuscripts of the Author of the Hours of the Passion, have the character of an instruction all new and celestial, and always in the simplest and most persuasive way. The similes illustrate this doctrine in an admirable way, dictated at times with authority; so much so, as to remind one of the words of Saint John in the Gospel: 'Jesus taught with authority'.

To the three degrees of uniformity, of conformity and of transformation, this new doctrine adds a fourth quality which encompasses everything, which has not been expressed by any writer until now, but which somehow hovers in Sacred Books, especially in the Psalmist and in the Apostle of the gentiles. And it is: to operate completely IN the Divine Will. This formula, as it first appeared in the two little treatises of the Hours of the Passion, seemed to be not very understandable to many, or rather, we could say, to all.

Yet, something should be understood at first sight in considering the preposition in, which opens the gate to great meanings. The Apostles' Creed makes us say: "I believe in God Almighty", which is very different from saying, "I believe God Almighty", or "to God Almighty". Not few, after reading the Hours of the Passion, have asked for explanations on the meaning of this operating and living in the Divine Will.

These admirable writings, which we piously believe to have been dictated by the Divine Incarnate Word, lead one who reads them with Faith, always of love, step by step, to the understanding of this formula. In many ways these revelations open new horizons, not yet contemplated until now, concerning the mysteries of the Divine Will, and about operating and living in It. And one thing is certain: even before arriving at the complete knowledge of what it means to operate and live in the Divine Volition, one who reads these writings cannot not remain enamored with the Will of God, and not feel new strong impulses, and a divine commitment to transforming all of himself in the Divine Will.

These revelations say that this science of the Divine Will will form Saints of a perfection more sublime than that of all the Saints who ever existed. And if this expression should seem exaggerated to some, I invite them to read the treaty on True Devotion to the Most Holy Virgin Mary by Blessed [now Saint] Louis Marie Grignon de Montfort, in which they will find a page where it is written that men would arise in the Holy Church of a sanctity before which the greatest saints of the Church will be but shrubs before gigantic trees.

Exhortation

O souls who love Jesus Christ, O souls who make a profession of spiritual life, and especially you, Spouses of Jesus Christ, consecrated to Him either through vows or by belonging to sacred Congregations, consider from all that has been said above, how much pleasure you give to the Most Holy Heart of Jesus by practicing these Hours of the Passion. It is for you, in a special way, that these Hours of the Passion have been inspired by Our Lord in that solitary and contemplative soul, who has been practicing them for many years with great profit to herself and to the whole Holy Church. Special graces have been reserved for you if you take to heart this holy daily exercise, penetrating the same sentiments and the same dispositions as those of the soul who dictated it, and who has been practicing it for many years.

From the sentiments, so intimate, and from the dispositions, so loving, of this soul, you will pass into the very sentiments and dispositions of Jesus Christ Our Lord, during the 24 Hours in which He suffered for love of us. And it is impossible for the soul, in this compassionating exercise, not to encounter the most sorrowful Mother Mary, and not to unite to the same compassion and the very incomprehensible affections of the Sorrowful Mother of God! It will be like living with Jesus suffering, and with Mary co-redeeming, gathering immense eternal goods for oneself and for all! What to say about how great this tool would be for each Religious Community in order to advance in holiness, to be preserved, to grow in the number of chosen souls, and to obtain true prosperity?

How much commitment, then, should each Community have in the constant practice of this pious exercise! And the souls of that Community who attend Holy Mass daily would receive Communion with such dispositions of fervor, and with such love for Jesus, that each Communion would be a renewed marriage of the soul with Jesus in the most intimate and increasing union of love!

If because of one soul alone doing these Hours, Jesus would spare a city chastisements, and would give grace to as many souls for as many as are the words of these sorrowful Hours, how many graces could a Community [or any group of faithful] hope for; from how many defects and relaxations would it be healed or preserved; and for how many souls would it obtain sanctification and salvation by practicing this pious exercise!

If only there were one soul in each Community, who would apply herself to practicing it with more attention during the day, at times even in the midst of daily occupations, and also in the evening, and at nighttime with a little bit of vigil...! But it would be the summit of the divine, and the maximum profit for that Community and for the whole world, if this exercise were practiced by all, in turns - day and night!

How these Hours of the Passion can be done

- One method is that of meditating one Hour each day by reading it alone, or with one's family, or with others. In this way, in the round of 24 days, one would complete the 24 Hours. A good clock never stops – life never stops...
- A second method would be that of forming groups of various people – 4, 8, 12 or possibly 24 and more – each one committed seriously to doing one of the Hours, assigned for a period of time, before changing the Hour. A good clock marks all the hours - it skips none of them...
- A third method, then, is that of doing at least one hour per day, at the time of the day which coincides to that hour, but in any case, to reach such familiarity with the Hours of the Passion, and to assimilate them in such a way, as to be able to follow their content mentally during the whole day. For this purpose it is very helpful to learn by heart the succession of the 24 Hours with the corresponding title, which is reported on the next page.

To "do" an Hour of the Passion means to read it attentively, meditating on it, contemplating it, making it one's own life... It is not just remembering and compassionating the sufferings of Jesus as something that happened many centuries ago in a far away place; but rather, it is, first of all, to enter into the Divine Will, in which everything is present and in act, and to participate in the interior acts and sufferings of Our Lord, which are present and in act at this precise moment, so as to repeat His life within us, to grow in His likeness, and to pour upon everyone the infinite value, merits and effects of His Passion.

Jesus Himself explains this very important difference: "To repeat my Passion in act in the creature, is different from one who only thinks of my pains and compassionates them. The first is an act of my Life, which takes my place in order to repeat my pains, and I feel I am given back the effects and the value of a Divine Life; while in thinking of my pains and in compassionating Me, it is only the company of the creature that I feel. But do you know in whom I can repeat my pains, in act, of my Passion? In one who has my Will as center of life." (October 24, 1925 Vol. 18)

One can comprehend, then, how the Hours of the Passion are not just a reading, and not even a devotion, but a formation of life: the interior life of Jesus. In this way, day after day, we will feel more and more that Jesus is truly living in us - not just our life, but His very Divine Life.

Value and Effects of these Hours of the Passion

from a Letter of Luisa to Saint Annibale M. di Francia,
and from her Writings

St. Annibale: "I begin by reporting here a letter which the Author sent me..."

Most Reverend Father,

I am finally sending you the Hours of the Passion, now written, and all for the glory of Our Lord.

I also include another sheet which contains the effects, and the beautiful promises which Jesus makes to anyone who does these Hours of the Passion. I believe that if one who meditates them is a sinner, he will convert; if he is imperfect, he will become perfect; if he is holy, he will become more holy; if he is tempted, he will find victory; if he is suffering, in these Hours he will find the strength, the medicine, the comfort. And if his soul is weak and poor, he will find spiritual food and the mirror in which he will reflect himself continuously to be embellished and to become similar to Jesus, our model. The satisfaction that blessed Jesus receives from the meditation of these Hours is so great, that He would want at least one copy of these meditations to be present and practiced in each city or town.

In fact, it would happen, then, as if Jesus heard His own voice and His prayers being reproduced in those reparations, just as the ones He raised to His Father during the 24 hours of His sorrowful Passion. And if this were done in each town or city at least, by as many souls, Jesus seems to make me understand that Divine Justice would be placated in part, and in these sad times of torments and bloodshed, Its scourges would be stopped, in part, and as though dampened. I let you, Reverend Father, make appeal to all; may you complete, in this way, the little work that my lovable Jesus had me do.

I also tell you that the purpose of these Hours of the Passion is not so much that of

narrating the story of the Passion, because there are many books that treat this pious topic, and it would not be necessary to make another one.

But rather, the purpose is the reparation, uniting the different points of the Passion of Our Lord with the diversity of the many offenses, and making worthy reparation for them together with Jesus, almost making up for all that the other creatures owe Him. From this, the different ways of reparation present in these Hours: in some sections one blesses, in others one compassionates, in others one praises, in others one comforts suffering Jesus, in others one compensates, in others one supplicates, prays and asks.

Therefore, I leave it to you, Reverend Father, to make known the purpose of these writings with a preface.

St. Annibale: "The sheet about which the author of these Hours of the Passion speaks at the beginning of her letter, here transcribed, contains what the Lord told her, and is reported here below:

THE TWENTY-FOUR HOURS OF THE PASSION

Preparation before each hour

O my Lord Jesus Christ, prostrate in your divine presence, I implore your most loving Heart to admit me to the sorrowful meditation of the 24 hours in which for love of us You wanted to suffer so much, in your adorable body and in your most holy soul, unto death on the Cross. O please, give me help, grace, love, deep compassion and understanding of your sufferings, as I now meditate the ___ Hour.

And for those which I cannot meditate, I offer You my will to meditate them, and I willingly intend to meditate them in all the hours in which I have to apply myself to my duties, or sleep. Accept, O merciful Lord, my loving intention, and let it be beneficial for me and for all, as if I effectively and in a saintly way accomplished what I wish to practice.

Meanwhile, I give You thanks, O my Jesus, for calling me to union with You by means of prayer. And to please You more, I take your thoughts, your tongue, your Heart, and with this I intend to pray, fusing all of myself in your Will and in your love; and stretching out my arms to hug You, I place my head on your Heart, and I begin.

Thanksgiving after each hour

My lovable Jesus, You have called me in this hour of your Passion to keep You company, and I have come. I seemed to hear You praying, repairing and suffering, in anguish and sorrow, pleading for the salvation of souls in the most touching and eloquent voices.

I tried to follow You in everything; and now, having to leave You for my usual occupations, I feel the duty to say to You, 'Thank You' and 'I bless You.'

Yes, O Jesus, I repeat to You 'Thank You' thousands and thousands of times, and 'I bless You' for all that You have done and suffered for me and for all. I thank You and I bless You for every drop of Blood You shed, for every breath, for every heartbeat, for every step, word, glance, bitterness and offense which You endured. In everything, O my Jesus, I intend to seal You with a 'Thank You' and an 'I bless You.'

Please, O Jesus, let my whole being send You a continuous flow of thanks and blessings, so as to draw upon me and upon everyone the flow of your blessings and thanks. Please, O Jesus, press me to your Heart, and with your most holy hands seal every particle of my being with your 'I bless you', so that nothing other than a continuous hymn to You may come from me.

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The following selection from the Writings of Luisa contains the passages which are referred to in the letter, and some additional ones, which were written at a later time.

* * *

June 5, 1906 Volume 6

Crosses are baptismal founts.

This morning, upon coming, blessed Jesus told me: "My daughter, crosses and mortifications are as many baptismal founts, and any kind of cross which is dipped in the thought of my Passion loses half of its bitterness, and its weight diminishes by half." And He disappeared like a flash. I continued to do certain adorations and reparations in my interior, and He came back, adding: "What is not my consolation in seeing what my Humanity did many centuries ago being redone in you. In fact, anything which I established that each soul should do, was done before in my Humanity. If the soul corresponds to Me, she does again within herself that which I did for her; but if she does not, it remains done only in Me, and I feel an inexpressible bitterness."

November 9, 1906 Volume 7

Effects of meditating continuously on the Passion.

Finding myself in my usual state, I was thinking about the Passion of Our Lord; and while I was doing this, He came and told me: "My daughter, one who meditates continuously on my Passion and feels sorrow for it and compassion for Me, pleases Me so much that I feel as though comforted for all that I suffered in the course of my Passion; and by always meditating on it, the soul arrives at preparing a continuous food. In this food there are many different spices and flavors, which form different effects. So, if in the course of my Passion they gave Me ropes and chains to tie Me, the soul releases Me and gives Me freedom. They despised Me, spat on Me, and dishonored Me; she appreciates Me, cleans Me of that spittle, and honors Me. They stripped Me and scourged Me; she heals Me and clothes Me. They crowned Me with thorns, mocking Me as king, embittered my mouth with bile, and crucified Me; while the soul, meditating on all my pains, crowns Me with glory and honors Me as her king, fills my mouth with sweetness, giving Me the most delicious food, which is the memory of my own works; and unnailing Me from the Cross,

she makes Me rise again in her heart. And every time she does so, I give her a new life of grace as recompense. She is my food, and I become her continuous food. So, the thing that pleases Me the most is meditating continuously on my Passion."

March 24, 1913 Volume 11

The continuous thought of His Passion.

...I add that I was thinking to myself about the sweet Mama, and Jesus told me: "My daughter, the thought of my Passion never escaped my dear Mama, and by dint of repeating it, she filled all of Herself with Me, completely. The same happens to the soul: by dint of repeating what I suffered, she arrives at filling herself with Me."

April 10, 1913 Volume 11

The recompense for those who do the Hours of the Passion.

This morning my always lovable Jesus came, and hugging me to His Heart, told me: "My daughter, one who always thinks about my Passion forms a fount within her heart, and the more she thinks about It, the larger this fount becomes. And just as the waters that spring up are waters common to everyone, in the same way, this fount of my Passion which is formed in her heart serves for the good of the soul, for my glory, and for the good of all creatures." And I: 'Tell me, my Good, what will You give as recompense to those who will do the Hours of the Passion the way You taught them to me?' And He: "My daughter, I will look at these Hours, not as yours, but as done by Me. I will give you my same merits, as if I were in the act of suffering my Passion; and the same effects, according to the dispositions of the souls. This, while they are on earth - and I could not give them a greater reward. Then, in Heaven, I will place these souls in front of Me, darting through them with darts of love and of contentments for as many times as they did the Hours of my Passion; and they will dart through Me. What a sweet enchantment this will be for all the Blessed!"....

September 6, 1913 Volume 11

The Hours of the Passion are the very prayers of Jesus.

I was thinking about the Hours of the Passion, which have now been written, and how they are without any indulgence. So, those who do them gain nothing, while there are many prayers enriched with many indulgences. While I was thinking of this, my always lovable Jesus, all kindness, told me: "My daughter, through the prayers with indulgences one gains something, but the Hours of my Passion, which are my very prayers, my reparations, and all love, have come out of the very depth of my Heart. Have you perhaps forgotten how many times I have united Myself with you to do them together, and I have changed chastisements into graces over the whole earth? So, my satisfaction is such and so great, that instead of the indulgence, I give the soul a handful of love, which contains incalculable prices of infinite value. And besides, when things are done out of pure love, my love finds its outpouring, and it is not insignificant that the creature gives relief and outpouring to the love of the Creator."

October 1914 Volume 11

The effectiveness of these Hours depends on whether the soul does them in union with Jesus and in His Will.

How Jesus desires that souls do the Hours of the Passion.

I was writing the Hours of the Passion, and I thought to myself: 'How many sacrifices in order to write these blessed Hours of the Passion, especially to put on paper certain interior acts which had passed only between me and Jesus. What will be the recompense that He will give to me?' And Jesus, letting me hear His tender and sweet voice, told me: "My daughter, as recompense for having written the Hours of my Passion, for each word you have written I will give you a kiss - a soul." And I: 'My love, this is for me; and what will You give to those who will do them?' And Jesus: "If they do them together with Me and with my own Will, I will also give them a soul for each word they will recite, because the greater or lesser effectiveness of these Hours of my Passion is in the greater or lesser union that they have with Me. By doing them with my Will, the creature hides within my Volition, and since it is my Volition that acts, I can produce all the goods I want, even through one word alone; and this, for each time you will do them."

Another time I was lamenting to Jesus, because after so many sacrifices to write these Hours of the Passion, very few were the souls who were doing them. And He: "My daughter, do not lament - even if there were only one, you should be content. Would I not have suffered my whole Passion even if one soul alone were to be saved? The same for you. One should never omit good because few avail themselves of it; all the harm is for those who do not take advantage of it. And just as my Passion made my Humanity acquire the merit as if all were saved, even though not all are saved, because my Will was to save everyone, and I received merit according to what I wanted, not according to the profit which creatures would draw; the same for you: you will be rewarded depending on whether your will was identified with my Will in wanting to do good to all. All the harm is for those who, though being able to, do not do them. These Hours are the most precious of all, because they are nothing less than the repetition of what I did in the course of my mortal life, and what I continue to do in the Most Holy Sacrament. When I hear these Hours of my Passion, I hear my own voice, my own prayers. In that soul I see my Will - that is, wanting the good of all and repairing for all - and I feel drawn to dwell in her, to be able to do what she herself does within her. Oh, how I would love that even one single soul for each town did these Hours of my Passion! I would hear Myself in each town, and my Justice, greatly indignant during these times, would be placated in part."

I add that one day I was doing the Hour in which the Celestial Mama gave burial to Jesus, and I followed Her to keep Her company in Her bitter desolation, to compassionate Her. I did not usually do this Hour all the times - only sometimes. Now, I was undecided about whether I should do it or not, and blessed Jesus, all love, and as though praying me, told me: "My daughter, I do not want you to omit it. You will do it for love of Me, in honor of my Mama. Know that every time you do it, my Mama feels as if She were on earth in person, repeating Her life, and therefore She receives that glory and love which She gave Me while on earth; and I feel as if my Mama were on earth again - Her maternal tenderness, Her love and all the glory that She gave Me. So, I will consider you as a mother." Then, as He embraced me, I heard Him say to me, very softly: "My mama,

mama"; and He whispered to me all that sweet Mama did and suffered in this Hour - and I followed Her. From that time on, helped by His grace, I have never omitted it again.

November 4, 1914 Volume 11

The new and continuous way to meditate the Passion.

I was doing the Hours of the Passion and Jesus, all pleased, told me: "My daughter, if you knew what great satisfaction I feel in seeing you repeating these Hours of my Passion - always repeating them, over and over again - you would be happy. It is true that my Saints have meditated on my Passion and have comprehended how much I suffered, melting in tears of compassion, so much so, as to feel consumed for love of my pains; but not in such a continuous way, and repeated many times in this order. Therefore I can say that you are the first one to give Me this pleasure, so great and special, as you keep fragmenting within you - hour by hour - my life and what I suffered. And I feel so drawn that, hour by hour, I give you this food and I eat the same food with you, doing what you do together with you. Know, however, that I will reward you abundantly with new light and new graces; and even after your death, each time souls on earth will do these Hours of my Passion, in Heaven I will clothe you with ever new light and glory."

November 6, 1914 Volume 11

The soul who does the Hours of the Passion makes the life of Jesus her own, and does His same office.

As I continued the usual Hours of the Passion, my lovable Jesus told me: "My daughter, the world is in continuous act of renewing my Passion; and since my immensity envelopes everything, inside and outside the creatures, from their contact I am forced to receive nails, thorns, scourges, scorns, spit and all the rest which I suffered in the Passion - and still more. Now, at the contact with souls who do these Hours of my Passion I feel the nails being removed, the thorns shattered, the wounds soothed, the spit taken away. I feel I am repaid in good for the evil that others do to Me, and in feeling that their contact does no harm to Me, but good, I lean more and more on them."

In addition to this, returning to speak about these Hours of the Passion, blessed Jesus said: "My daughter, know that by doing these Hours the soul takes my thoughts and makes them her own; she takes my reparations, prayers, desires, affections, and even my most intimate fibers, and makes them her own. And rising up between Heaven and earth, she does my same office, and as co-redemptrix, she says with Me: 'Ecce ego, mitte me [Here I am, send me] - I want to repair for all, answer for all, and impetrate good for all'."

April 23, 1916 Volume 11

At each thought about the Passion of Jesus, the soul draws light from His Humanity.

Continuing in my usual state, my adorable Jesus made Himself seen all surrounded with light, which came out from within His Most Holy Humanity, and embellished Him in such a way as to form an enchanting and enrapturing sight. I remained surprised, and He told me: "My daughter, each pain I suffered, each drop of Blood, each wound, prayer, word, action, step, etc., produced a light within my Humanity, which embellished Me in such a

way as to keep all the Blessed enraptured. Now, at each thought that the soul has about my Passion, at each act of compassion, reparation, etc., she does nothing other than draw light from my Humanity, and be embellished in my likeness. So, each additional thought about my Passion will be one more light which will bring her eternal joy."

October 13, 1916 Volume 11

How the Angels are around the soul who does the Hours of the Passion.

These Hours are sweet little sips that souls give to Jesus.

I was doing the Hours of the Passion, and blessed Jesus told me: "My daughter, in the course of my mortal life, thousands and thousands of Angels were the cortege of my Humanity, gathering everything I did – my steps, my works, my words, and even my sighs, my pains, the drops of my Blood – in sum, everything. They were the Angels in charge of my custody, and of paying Me honor; obedient to my every wish, they would rise to and descend from Heaven, to bring to the Father what I was doing. Now these Angels have a special office, and as the soul remembers my Life, my Passion, my Blood, my wounds, my prayers, they come around this soul and gather her words, her prayers, her acts of compassion for Me, her tears and her offerings; they unite them to mine, and they bring them before my Majesty to renew for Me the glory of my own Life. The delight of the Angels is so great that, reverent, they listen to what the soul says, and pray together with her. So, with what attention and respect must the soul do these Hours, thinking that the Angels hang upon her lips to repeat after her what she says."

Then He added: "After the so many bitternesses that creatures give Me, these Hours are sweet little sips that souls give Me; but for the many bitter sips I receive, the sweet ones are too few. Therefore, more diffusion, more diffusion!"

December 9, 1916 Volume 11

Jesus wants to find Himself and what He did in the soul.

With this intention the soul must do the Hours of the Passion and every action.

I was afflicted because of the privations of my sweet Jesus; and if He comes, while I breathe a little bit of life, I am left more afflicted in seeing Him more afflicted than I am. He does not want to hear about placating Himself, because creatures force Him, and snatch more scourges from Him. But while He scourges, He cries over the lot of man, and He hides deep inside my heart, almost not to see what man suffers. It seems that one can no longer live in these sad times; yet, it seems that this is only the beginning.

Then, as I was worried about my hard and sad lot of having to be so very often without Him, my sweet Jesus came, and throwing one arm around my neck, told me: "My daughter, do not increase my pains by worrying – they are already too many. I do not expect this from you; on the contrary, I want you to make my pains, my prayers and all of Myself your own, in such a way that I may find in you another Me. In these times I want great satisfactions, and only one who makes Me his own can give them to Me. That which the Father found in Me – glory, delight, love, satisfactions whole and perfect, and for the good of all – I want to find in these souls, like as many other Jesuses that match Me. These intentions you must repeat in each Hour of the Passion that you do, in each action – in

everything. If I do not find my satisfactions – ah, it is over for the world! The scourges will pour down in torrents. Ah, my daughter! Ah, my daughter!" And He disappeared.

February 2, 1917 Volume 11

The world has become unbalanced because it has lost the thought of the Passion.

As I was in my usual state, I found myself outside of myself, and I found my always lovable Jesus, all dripping with blood, with a horrible crown of thorns, looking at me with difficulty through the thorns. He told me: "My daughter, the world has become unbalanced because it has lost the thought of my Passion. In darkness, it has not found the light of my Passion which would illuminate it; and as it would make known to it my love and how much souls cost Me, it might turn to loving the One who has truly loved it; and the light of my Passion, guiding it, would put it on its guard against all dangers. In weakness, it has not found the strength of my Passion which would sustain it. In impatience, it has not found the mirror of my patience which would infuse in it calm and resignation; and in the face of my patience, feeling ashamed, it would make it its duty to dominate itself. In pains, it has not found the comfort of the pains of a God which, sustaining its pains, would infuse in it love of suffering. In sin, it has not found my sanctity which, placing itself in front of it, would infuse in it hate of sin. Ah! man has made an abuse of everything, because in everything he has moved away from the One who could help him. This is why the world has lost balance. It behaved like a child who no longer wanted to recognize his mother; or like a disciple who, denying his master, no longer wanted to listen to his teachings, or learn his lessons. What will happen to this child and to this disciple? They will be the sorrow of themselves, and the terror and sorrow of society. Such has man become – terror and sorrow; but a sorrow without pity. Ah! man is getting worse and worse, and I cry over him with tears of blood!"

May 16, 1917 Volume 12

Effects of the Hours of the Passion. There is not a soul who enters Purgatory without carrying the mark of the Hours of the Passion.

Finding myself in my usual state, I was fusing all of myself in my sweet Jesus, and then I poured all of myself into the creatures, in order to give the whole of Jesus to all. And my lovable Jesus told me: "My daughter, every time the creature fuses herself in Me, she gives the influence of Divine Life to all creatures; and according to their own needs, the creatures obtain their effects: those who are weak, feel strength; those who are obstinate in sin, receive light; those who suffer, receive comfort; and so with all the rest."

Then, I found myself outside of myself. I was in the midst of many souls - they seemed to be purging souls and Saints - who were speaking to me and mentioning one person known to me, who died not too long ago. And they said to me: 'He feels happy in seeing that there is not a soul who enters Purgatory without carrying the mark of the Hours of the Passion. Surrounded by the cortege of these Hours and helped by them, the souls take a safe place. And there is not a soul who flies into Heaven, without being accompanied by these Hours of the Passion. These Hours make a continuous dew pour down from Heaven to earth, into Purgatory, and even into Heaven.' On hearing this, I said to myself: 'Maybe my beloved Jesus, in order to keep the word He had given - that for each word of the

Hours of the Passion He would give a soul - is allowing that there be not a saved soul who does not benefit from these Hours.'

Afterwards, I returned into myself, and as I found my sweet Jesus, I asked Him whether that was true. And He: "These Hours are the order of the Universe; they put Heaven and earth in harmony, and restrain Me from sending the world to ruin. I feel my Blood, my wounds, my Love and all I did, being placed in circulation; and they flow over all to save all. As souls do these Hours of the Passion, I feel my Blood, my wounds, my anxieties to save souls, being put in motion, and I feel my own Life being repeated. How could creatures obtain any good if not by means of these Hours? Why do you doubt? This thing is not yours, but mine. You have been the strained and weak instrument."

July 12, 1918 Volume 12

Effects of the Passion of Jesus.

I was praying for a dying soul with a certain fear and anxiety, when my lovable Jesus came and told me: "My daughter, why do you fear? Don't you know that for each word on my Passion, for each thought, compassion, reparation, memory of my pains - as many ways of electric communication open between Me and the soul, and therefore the soul keeps adorning herself with as many different beauties? She has done the Hours of my Passion, and I will receive her as daughter of my Passion, clothed with my Blood and adorned with my wounds. This flower has grown inside your heart, so I bless it and I receive it in my Heart, as a favorite flower." And while He was saying this, a flower came out of my heart, and took flight toward Jesus.

October 21, 1921 Volume 13

Everything that Jesus did and suffered is in continuous act of giving itself to man.

All the remedies needed for the whole humanity are in His Life and Passion.

I was thinking about the Passion of my sweet Jesus, and upon coming, He told me: "My daughter, every time the soul thinks about my Passion, remembers what I suffered, or compassionates Me, she renews the application of my pains within herself. My Blood rises to inundate her, and my wounds place themselves on the path to heal her if she is wounded, or to embellish her if she is healthy - and all my merits, to enrich her. The traffic she produces is amazing - it is as if she placed everything I did and suffered on a counter, earning twice as much. In fact, everything I did and suffered is in continuous act of giving itself to man, just as the sun is in continuous act of giving light and heat to the earth. My work is not subject to exhaustion; if the soul just wants it so, and as many times as she wants it, she receives the fruit of my Life. So, if she remembers my Passion twenty, a hundred, a thousand times, so many more times will she enjoy Its effects.

But how few are those who make a treasure of it! With all the good of my Passion, one can see souls who are weak, blind, deaf, mute, crippled - living cadavers, such as to be disgusting. This, because my Passion is put into oblivion. My pains, my wounds, my Blood are strength which removes weaknesses, light which gives sight to the blind, tongue which loosens tongues and opens the hearing, way which straightens the crippled, life which raises the cadavers.... All the remedies needed for the whole of humanity are in my Life

and Passion. But the creature despises the medicine and does not care about the remedies; and so one can see, in spite of all my Redemption, the state of man perishing, as though affected by an incurable consumption. But that which grieves Me the most is to see religious people who tire themselves out in order to acquire doctrines, speculations, stories - but about my Passion, nothing. So, many times my Passion is banished from churches, from the mouths of priests; therefore, their speech is without light, and the peoples remain more starved than before."...

October 24, 1925 Volume 18

One who thinks about the Passion of Jesus, keeps Jesus company.

But one who lives in the Divine Will, finds the Passion of Jesus in act, and repeats It within herself.

..."My daughter, thinking about my Passion, compassionating Me in my pains, is very pleasing to Me. I feel I am not alone in my pains, but I have with Me the company of the creature, because of whom I suffer, and whom I love so much; and as I have her with Me, my suffering becomes sweeter for Me. How hard is isolation in suffering! When I see Myself alone, I have no one to whom to entrust my pains, nor anyone to whom to give the fruit which my pains contain; and so I remain as though drowned with pains and love. Therefore, as my love can endure no more, I come to You, to suffer within you, and you with Me, the pains of my Passion, in act, in order to repeat what I did and suffered in my Humanity. To repeat my Passion in act in the creature is different from one who only thinks about and compassionates my pains. The first is an act of my Life, which takes my place in order to repeat my pains, and I feel I am given back the effects and the value of a Divine Life. On the other hand, when one thinks about my pains and compassionates Me, it is the mere company of the creature that I feel. But do you know in whom I can repeat the pains of my Passion in act? In onewho has my Will as center of life.

My Will alone is one single act which has no succession of acts. This single act is as though fixed to one point which never moves; and this point is Eternity. And while being one single act, prime act, endless act, Its circumference is so immense that nothing can escape It; It embraces everything and everyone with one single embrace, because everything starts from that prime act, as one single act. So, the Creation, the Redemption and the Sanctification are one single act for the Divinity; and only because it is one single act, it has the power to make all acts its own, as if they were one alone. Now, one who lives in my Will possesses this single act, and it is no wonder that she takes part in the pains of my Passion, as though in act...."

For more background information:

<https://www.littlechildreninthedivinewill.com/questions>



00120 Vatican City
Palace of the Holy Office

3 December 2024

PROT. N. 94/37 – 102675

Your Excellency,

In a letter dated 30 October 2024, you had asked this Dicastery, in your capacity as President of the Doctrinal Commission of the Conference of Bishops of France, some additional clarifications regarding the writings of Servant of God Luisa Piccarreta.

In response to your request, I have the honor of informing you of the following:

- a) As you know, in the month of June 2024, this Dicastery granted its *Nulla Osta* to the continuation of the Cause of Beatification and Canonization of the Servant of God Luisa Piccarreta, as it has not acknowledged in her writings any doctrinal errors of a nature that would prevent their promulgation.
- b) After the death of Luisa Piccarreta, there was an uncontrolled proliferation of her writings – often translated and manipulated with heterodox interpretations – and movements, associations and Divine Will Groups, at times characterized by devotions inconsiderate to the Servant of God, that have spread throughout the world.
- c) To avoid the danger of a misleading interpretations of the spirituality of the Servant of God, this Dicastery recommended that the Postulator of the Cause, in collaboration with the Archbishop of Trani-Barletta-Bisceglie, carefully ensure that an official, typical and critical edition of the writings of Luisa Piccarreta bear an appropriate introduction or preface with corresponding notes that highlight the importance of God's merciful love, and explain certain passages or particular depictions that are influenced by the language of the time and of the cultural context in which Luisa Piccarreta lived. All this ought to be done with the aim of transmitting a correct interpretation of the historical and charismatic person of the Servant of God and her spirituality.

Your Excellency, I hope that the above explanations will help to dispel any questions regarding the expressions and the spirituality of the Servant of God Luisa Piccarreta.

With the assurance of my best regards,

+ Philippe CURBELIÉ Titular Archbishop of Utica *Undersecretary*

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(English Translation: Fr. J.L. Iannuzzi, STL, S.Th.D.)