August 14, 1917
Jesus abandoned Himself completely to the Will of the Father. **The difference between living resigned to the Will of God, and living in his Will. (Author Ann Ellison)**

Now, out of obedience, I want to say a few words on the difference between living resigned to the Divine Will, and living in the Divine Will.

First: living resigned. In my unworthy opinion, this means to be resigned to the Divine Will in everything, both in good times and in bad, seeing the Divine Will in all things, and recognizing the order of the divine plans that the Divine Will ordains for all creatures, so that not even one hair of our head can fall if the Lord does not want it to do so.

A resigned soul is like a good son who goes wherever his Father wants him to go, and suffers whatever his Father wants him to suffer. It makes no difference to him if he is rich or poor—he is happy just being what his Father wants him to be. If he receives or asks for an order to go somewhere to do some business, he goes only because his Father wants him to go. But in the meantime, he has to refresh himself, rest, eat, deal with people; and to do all these things he has to exert his own will. Even though the underlying reason for all that he does is to please his Father, in many things he finds himself having to act independently. He may even find himself far away from his Father for days or months, without receiving specific instructions concerning his Father's Will in all things.

That is why, one who lives resigned to the Divine Will can scarcely avoid mixing his own will with the Will of the Father. He will be a good son; but he will not fully exemplify the thoughts, words and life of his Father within himself, in all that he does. Indeed, since he has to come and go, follow, and work with people, his love is already broken--because only a continuous union makes love grow, and such a union never breaks. Since the current of the Father's Will is not in continuous contact with the current of the will of the son, during those intervals the son may get used to doing his own will. However, I believe that resignation is still the first step toward sanctity.

The second step is living in the Divine Will. I would like the hand of my Jesus

to write this. Ah, He alone could describe all the beauty, goodness and sanctity of living in the Divine Will! I am not capable; I have many thoughts in my mind, but I lack the words. My Jesus, pour Yourself into my word, and I will say what I can.

Living in the Divine Will means being inseparable from God, doing nothing by oneself, because in the presence of the Divine Will one feels incapable of doing anything. He does not ask nor receive any orders, because he feels incapable of going on by himself. So, he says: "If You want me to do this, let us do it together, and if You want me to go ahead, let us go on together." That is why he does all that his Father does. If the Father thinks, he makes the thoughts of the Father his own, and he does not add one thought to those of his Father. If the Father looks, if He speaks, if He works, if He walks, if He suffers, if He loves, he too looks at what the Father is looking at; he repeats the words of the Father; he works with the hands of the Father; he walks with the feet of the Father; he suffers the same pains as the Father, and he loves with the Father's love. He lives within his Father, not outside of Him; and that is why he is the reflection and the perfect image of his Father—which is not the case with one who merely lives resigned. It is impossible to find this son without his Father, nor the Father without him. Not only his exterior actions, but all of his interior life seems to be interwoven with the Father's interior--transformed, dissolved completely, completely, in God.

O the rapid and sublime flights of this child in the Divine Will! This immense Divine Will circulates within everyone at every moment, giving life and order to everything. And the soul wanders within this immensity—she flies to all, helps all, and loves all, in the very same act with which Jesus Himself helps and loves—something that cannot be done by a soul who is merely resigned.

That is why one who lives in the Divine Will finds it impossible to do things on his own. More than that, his human actions, even the holy ones, disgust him—because in the Divine Will all things, even the smallest ones, take on a different aspect. They acquire nobility and splendor, divine sanctity, power and beauty; they multiply to infinity, and the soul accomplishes everything in a single moment. And after she has done everything, she says: "I have done nothing—Jesus did it all. And my whole happiness lies in this--that, miserable as I am, Jesus gave me the honor of keeping me in the Divine Will, to let me do what He

Himself has done." That is why the enemy cannot bother this child—whether she did well or badly, little or much—because Jesus Himself did everything, and she did it with Jesus. Such a soul is the most peaceful of all, not subject to anxiety, loving no one yet loving everyone—but with a divine love. One can truly say that she recapitulates the Life of Jesus, the organ of his voice, the heartbeat of his Heart, and the ocean of his graces.

True Sanctity, I believe, consists only in this. Everything else is a shadow, a larva, a specter of sanctity.

In the Divine Will, virtues take their place in the Divine order; while, outside of It, in the human order, they are subject to self-esteem, vainglory, and passions. O how many good works, how many Sacraments received only make God weep and cry out for reparation because they are empty of the Divine Will, and, consequently, fruitless. O how Heaven longs for everyone to understand true sanctity, and how easily other things would then lose their appeal.

As it is, many souls find themselves on a false path to sanctity. Many place it in pious practices—and woe to those who interfere with them! O how they deceive themselves! If their wills are not united with Jesus and transformed in Him—which constitutes continuous prayer—their sanctity remains a sham in spite of all their pious practices. Indeed, these souls slide very easily from pious practices into imperfections, self-indulgence, sowing of discord, and other faults. O how shameful this kind of sanctity is! Other souls equate sanctity with going to church and attending all the services, but their will is far from Jesus. Indeed, they show how little concern they have for their own duties; and if they are hindered, they get angry, and their sanctity evaporates. They complain and disobey and open wounds within their own families. O what a bogus sanctity! Others equate holiness with frequent confession, detailed spiritual direction, and in having scruples about everything. But these same souls have no scruples at all if their will conflicts with the Will of Jesus—and woe to those who contradict them! These souls are like inflated balloons: A little hole is enough to release the air, and their sanctity quickly deflates and falls to the ground.

These poor balloons always have something to say, and they are very inclined to melancholy. They constantly struggle with doubts and for this reason they

would like to have a director all to themselves, one who would advise them, soothe them, and console them in every little thing. But, even then, they soon grow more agitated than before! Poor sanctity, what a counterfeit you are!

I would like to have my Savior's tears to weep with Him over these false sanctities, and to show the whole world that true sanctity lies in doing the Divine Will and in living in the Divine Volition. This sanctity sinks its roots so deeply that it cannot be moved, because it fills Heaven and earth, and draws strength from every side. This soul is firm—immune to inconstancy or willful fault. She attends to her duties; and she is the most self-less and detached from everyone and everything—even from spiritual directors—and since her roots run so deep, she shoots up so high that her plants flower and bear fruit in Heaven. She is so hidden in God that the earth sees little or nothing of this soul. The Divine Will keeps her absorbed within Itself. Jesus remains the sole author, animator and craftsman of the sanctity of this enviable creature. She owns nothing of her own, but holds everything in common with Jesus. The Divine Will is her passion; the Will of her Jesus is her hallmark, and "FIAT" is her continuous motto.

On the other hand, the wretched, bogus sanctity of the balloons vacillates constantly, and while they swell up so much as to seem to be flying high in the sky to the amazement of many, including their directors—they are soon disillusioned. One humiliation, one sign of favor by a director to someone else, is enough to deflate these balloons, because they see such things as crimes against them, considering themselves to be the most in need. And so, while having scruples over silly things, they soon become disobedient. Jealousy is the woodworm of these balloons. It consumes the good that they do and keeps sucking the air out of them, so that the poor balloon deflates and falls to the ground, descending to the point of soiling itself with the earth. Then the true sanctity concealed in the balloon comes to light. And of what does it consist? Self-love, resentment, and passions, disguised as goodness—almost to the point where one must say they have become playthings of the devil. Indeed, under scrutiny nothing was found in all their sanctity but a mass of defects, disguised as virtues. But, then, who can plumb the depths of this subject? Only Jesus knows the worst evils of this phony sanctity, of this devout life without any foundation, because it depends on false piety. These fake sanctities are spiritual vines without fruit. They are sterile, and cause my

beloved Jesus untold heartbreak. They are disturbers of society, filling their own directors and families with anxiety. One can even say that they carry a poisonous cloud around with themselves, which harms everyone.

O how very different is the sanctity of the soul who lives in the Divine Will! These souls form the smile of Jesus. They live completely detached from everyone, even from their own directors. Jesus alone is everything for them; that is why nobody worries about them. The healing atmosphere that surrounds them benefits everyone; and they foster order and harmony among all creatures. In his jealousy toward these souls, Jesus becomes actor and spectator of whatever they do – reigning and ordering their every thought, breath, and heartbeat. Jesus keeps such a soul so absorbed in the Divine Will that she can scarcely remember that she lives in exile.

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