

The Lord's Prayer

Fiat Voluntas Tua sicut in Coelo et in Terra



*From the Writings of
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The Little Daughter of the Divine Will*

The Lord's Prayer

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The “FIAT MIHI” of the Most Holy Virgin had the same Power of the Creative “FIAT”. The third “FIAT” will be the fulfillment and the completion of the prayer taught by Jesus: Fiat Voluntas Tua sicut in Coelo et in Terra.

I felt my poor mind immersed in the immense sea of the Divine Volition. I could see the mark of the FIAT everywhere. I saw it in the Sun, and it seemed to me that the echo of the FIAT in the Sun brought me Divine Love, which darted through me, wounded me and flashed through me. And I, on the wings of the FIAT of the Sun, went up to the Eternal One bringing, in the name of the whole human family, the Love which darted, wounded, and flashed through the Supreme Majesty. And I said: ‘In Your FIAT You gave me all this Love, and only in the FIAT can I return it to You.’

I looked at the stars and I could see the FIAT in them; and in their sweet and meek glittering, this FIAT brought me pacific Love, sweet Love, hidden Love, compassionate Love in the very night of sin. And I, in the FIAT of the stars, in the name of all, brought to the Throne of the Eternal One pacific Love in order to put peace between Heaven and earth, the sweet Love of the loving souls, the hidden Love of many others, the Love of the creatures when, after sin, they come back to God. But who can say all that I understood and did in the many FIATs which were scattered over all Creation? I would be too long; so I stop here.

Then, my sweet Jesus took my hands in His own, and squeezing them tightly, told me: “My daughter, the FIAT is all full of Life - even more, It is Life Itself, and this is why all lives and all things come from within the FIAT. Creation came out from my ‘FIAT’; therefore in each created thing one can see the mark of the FIAT. Redemption came out from the ‘FIAT MIHI’ of my dear Mama, pronounced in my Volition and carrying the same Power of my Creative ‘FIAT.’ Therefore, there is nothing in Redemption which does not contain the mark of the ‘FIAT MIHI’ of my Mama. Even my very Humanity, my steps, words and works were marked by Her ‘FIAT MIHI.’ My pains, my wounds, my thorns, my Cross, my Blood, had the mark of Her ‘FIAT MIHI’, because things carry the mark of the origin from which they come. My origin in time was the ‘FIAT MIHI’ of the Immaculate Mama; therefore all of my works carry the mark of Her ‘FIAT MIHI.’ So, Her ‘FIAT MIHI’ is in each Sacramental Host; if man rises again from sin, if the newborn is baptized, if Heaven opens to receive souls, it is the ‘FIAT MIHI’ of my

Mama that marks everything, follows everything, and from It everything proceeds. Oh, power of the FIAT! It rises every instant; It multiplies, and It becomes life of all goods.

Now I want to tell you why I asked for your ‘FIAT’ - your ‘yes’ in my Volition. I want the prayer which I taught – the ‘Fiat Voluntas Tua sicut in Coelo et in terra’ - this prayer of so many centuries, of so many generations - to have its fulfillment and completion. This is why I wanted another ‘yes’ in my Volition - another ‘FIAT’ containing the Creative Power. I want the ‘FIAT’ that rises every instant, and multiplies in everyone. I want, in one soul, my own ‘FIAT’ which ascends to my Throne and, by its Creative Power, brings upon earth the life of the ‘FIAT on earth as It is in Heaven’.”

Surprised and annihilated in hearing this, I said: ‘Jesus, what are You saying? Yet, You know how bad and incapable of anything I am.’ And He: “My daughter, it is my usual way to choose the most abject, unable, poor souls for my greatest works. Even my Mama had nothing extraordinary in her exterior life; no miracles - not a sign that would distinguish Her from other women. Her only distinction was perfect virtue, to which almost no one paid attention. And if to other Saints I gave the distinction of miracles, and I adorned others with my wounds, to my Mama, nothing - nothing. Yet, She was the portent of portents, the miracle of miracles, the true and perfect crucified - no one else like Her.

I usually act like a master who has two servants. One of them seems a herculean giant, good at everything; the other one is short, unable, and seems to be good at nothing - not an important service. If the master keeps him, it is more for charity, and also for fun. Now, having to send a million - a billion, to another town, what does he do? He calls the little and incapable one, and entrusts the great sum to him, saying to himself: ‘If I give it to the giant, all will fix their attention on him; thieves may attack him and rob him; and if he tries to defend himself with his herculean strength, he may be wounded. I know that he is capable, but I want to spare him; I do not want to expose him to the obvious danger. On the other hand, no one will pay attention to this little one, knowing him to be incapable; no one would think that I would entrust such an important sum to him; and so he will come back safe and sound.’ The poor incapable one is surprised that the master would trust him, when he could have used the giant, and all trembling and humble, he goes to deposit the great sum, with no one deigning to give him even a glance. So, he returns safe and sound to his master, more trembling and humble than before.

So I do: the greater the work I want to do, the more I choose abject, poor, ignorant souls, with no outward appearance which may

expose them. The abject state of the soul will serve as safe custody for my work. The thieves of self-esteem and love of self will not pay attention to her, knowing her inability. And she, humble and trembling, will carry out the office entrusted by Me, knowing that she has done nothing by herself, but that I did everything in her.”

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The third FIAT will bring to completion the glory and the honor of the FIAT of Creation, and will be confirmation and development of the fruits of the FIAT of Redemption. These three FIATs will conceal the Most Holy Trinity on earth.

I was feeling annihilated in thinking about this blessed FIAT, but my lovable Jesus wanted to increase my confusion. It seems that He wants to make fun of me, proposing to me astonishing and almost incredible things, taking pleasure in seeing me confused and more annihilated. And what is worse, is that I am forced by obedience to write them, to my greater torment. So, while I was praying, my sweet Jesus leaned His head against Mine, sustaining His forehead with His hand; and a light coming from His forehead told me: “My daughter, the first FIAT was pronounced in Creation with no intervention of creature. The second FIAT was pronounced in Redemption; I wanted the intervention of the creature, and I chose my Mama for the completion of the second FIAT. Now, for the fulfillment of both, I want to pronounce the third FIAT, and I want to pronounce It through you; I have chosen you for the fulfillment of the third FIAT. This third FIAT will bring to completion the glory and the honor of the FIAT of Creation, and will be confirmation and development of the fruits of the FIAT of Redemption. These three FIATs will conceal the Most Holy Trinity on earth, and I will have the Fiat Voluntas Tua on earth as it is in Heaven. These three FIATs will be inseparable - each one will be life of the other. They will be one and triune, but distinct among themselves. My Love wants it, my Glory demands it: having unleashed the first two FIATs from the womb of my Creative Power, It wants to unleash the third FIAT, because my Love can no longer contain It – and this, in order to complete the work which came from Me; otherwise, the works of Creation and of Redemption would be incomplete.”

On hearing this, I was not only confused, but stunned, and I said to myself: ‘Is all this possible? There are so many. And if it is true that He has chosen me, it seems to me that this is one of the usual follies of Jesus. And then, what could I do or say from within a bed, half crippled and inept as I am? Could I ever face the multiplicity and infinity of the FIAT of Creation and of Redemption? Since my FIAT is similar to the

other two FIATs, I must run together with them, multiply myself with them, do the good which they do, braid myself with them... Jesus, think of what You are doing! I am not for this much.' But who can tell all the nonsense that I was saying?

Now, my sweet Jesus came back and told me: "My daughter, calm yourself - I choose whomever I please. However, know that I begin all of my works between Myself and one creature; and then they are spread. In fact, who was the first spectator of the FIAT of my Creation? Adam, and then Eve. It surely wasn't a multitude of people. Only after years and years did crowds and multitudes of people become spectators of It. In the second FIAT my Mama was the only spectator; not even Saint Joseph knew anything, and my Mama found herself more than in your condition: the greatness of the Creative Power of my work which She felt within Herself was such that, confused, She did not feel the strength to mention it to anyone. And if, then, Saint Joseph knew it, it was because I manifested it to him. So, this FIAT germinated like a seed within Her virginal womb; the ear of grain was formed in order to multiply It, and then It came to the light of day. But who were the spectators? Very few. In the room of Nazareth my dear Mama and Saint Joseph were the only spectators. Then, when my Most Holy Humanity grew up, I went out and I made Myself known - but not to all. Afterwards, It spread more, and It will still spread.

So will the third FIAT be. It will germinate within you; the ear of grain will be formed; only the priest will have knowledge of It. Then, a few souls - and then, It will spread. It will spread, and will follow the same path as Creation and Redemption. The more crushed you feel, the more the ear of the third FIAT grows and is fecundated in you. Therefore, be attentive and faithful."

Volume 12 - February 8, 1921

While the world wants to cast Jesus away from the face of the earth, He is preparing an Era of Love: the Era of His third FIAT.

This morning, after receiving Communion, I heard in my interior my always lovable Jesus saying: "O iniquitous world, you are doing everything you can to cast Me away from the face of the earth, to banish Me from society, from schools, from conversations - from everything. You are plotting how to demolish temples and altars, how to destroy my Church and kill my ministers; while I am preparing for you an Era of Love - the Era of my third FIAT. You will make your own way in order to banish Me, and I will confuse you by means of Love. I will follow you from behind, and I will come toward you from the front so as to confuse you in Love; and wherever you have banished Me, I will raise

my throne, and there will I reign more than before - but in a more astonishing way; so much so, that you yourself will fall at the foot of my throne, as though bound by the power of my Love.”

Then He added: “Ah, my daughter, the creature rages more and more in evil! How many machinations of ruin they are preparing! They will reach the point of exhausting evil itself. But while they are occupied with following their own way, I will be occupied with making the Fiat Voluntas Tua have Its completion and fulfillment, and my Will reign upon the earth - but in a completely new way. I will be occupied with preparing the Era of the third FIAT in which my Love will show off in a marvelous and unheard-of way. Ah, yes, I want to confuse man completely in Love! Therefore, be attentive - I want you with Me, in preparing this Celestial and Divine Era of Love. We will lend a hand to each other, and will work together.” Then He drew near my mouth, and as He sent His omnipotent breath into it, I felt new life being infused in me; and He disappeared.

Volume 12 - March 2, 1921

Jesus changes the state of victim of Luisa, in order to prepare the Era of His Will.

As I was in my usual state, my always lovable Jesus came and told me: “My daughter, the third FIAT - my ‘Fiat Voluntas Tua, on earth as it is in Heaven’ - will be like the rainbow which appeared in the sky after the deluge, which, as rainbow of peace, assured man that the deluge had ceased. So will the third FIAT be. As It comes to be known, loving and disinterested souls will come to live in my FIAT. They will be like rainbows - rainbows of peace - which will reconcile Heaven and earth, and dispel the deluge of so many sins which inundate the earth. These rainbows of peace will have the third FIAT as their own life; therefore my ‘Fiat Voluntas Tua’ will have Its completion in them. And just as the second FIAT called Me upon earth to live among men, the third FIAT will call my Will into souls, and It will reign in them ‘on earth, as in Heaven’.”

Then, since I was sad because of His absence, He added: “My daughter, be cheered - come into my Will. I chose you among thousands and thousands, so that my Will may have full completion in you, and so that you may be like a rainbow of peace which, with its seven colors, attracts others to live in my Will. Therefore, let us leave the earth aside. Up until now I have kept you with Me in order to appease my Justice and prevent greater chastisements from being poured upon the earth. Now, let us allow the current of human evil to run; I want you with Me, in my Volition, to be occupied with preparing the Era of my Will.

As you move forward on the path of my Volition, the rainbow of peace will form, which will form the link of connection between the Divine Will and human will. From it, my Will will have life on earth, and this will begin the fulfillment of my prayer, and the prayer of the whole Church: 'Thy Kingdom come, Thy Will be done, on earth as It is in Heaven'."

Volume 12 - March 17, 1921

Jesus makes Luisa pass from the office which His Humanity had upon earth, to the office which His Will had within His Humanity.

I was saying to my sweet Jesus: "I don't know - the more You say You give to me by means of your Holy Volition, the more wretched and ugly I feel. I should feel better - more good; instead, it is all the opposite."

And Jesus told me: "My daughter, the more the grain of my Will grows in you, the more you will feel the misery of your straw. In fact, when the ear begins to form, grain and straw are one single thing; but when the life of the ear keeps forming, as the grain matures, the straw is detached from it, and remains only as defense of the grain. Therefore, the more wretched you feel, the more the grain of my Will keeps forming in you, and is close to perfect maturation. The straw within you is nothing other than your weak nature which, living together with the Sanctity and the nobility of my Will, feels its misery even more."

Then He added: "My beloved, up until now you have done before Me the office which my Humanity had upon earth. Now I want to change your office, giving you another one, more noble, more extensive: I want to give you the office which my Will had within my Humanity. See how much higher and more sublime this is: my Humanity had a beginning - my Will is eternal; my Humanity is circumscribed and limited - my Will has no limits and no boundaries; It is immense. A more noble and distinguished office I could not give you."

On hearing this, I said: 'My sweet Jesus, I can find no reason why You want to give me such an office; nor have I done anything to deserve such a great favor.' And Jesus: "The whole reason is my Love, your littleness, your living in my arms like a baby who cares about nothing but her Jesus alone, and the fact that you have never refused Me any sacrifice which I have asked of you. I do not let Myself be impressed by great things, because in the things which appear to be great there is always something human; but by small things - small in appearance, though great in themselves. And then, you yourself should have understood that I was to give you a special mission in my Will. That continuous speaking to you about my Will; that making you

understand Its admirable effects, which I have done with no one until now... I behaved with you like a teacher who wants his disciple to become perfect either in medicine, or in history, or in something else: it seems that he cannot speak about anything else; he keeps harping on that point. So I did with you: I assumed the attitude of Teacher of Divine Will, as if I ignored all the rest. After I instructed you well, I manifested to you your mission and how the fulfillment of the 'Fiat Voluntas Tua' on earth will begin in you. Courage, my daughter; I see that you are losing heart. Do not fear, you will have all of my Will as your help and support." And while He was saying this, He caressed my head, my face, my heart with His hands, as though confirming what He was saying. Then He disappeared.

Volume 13 - June 2, 1921

In coming upon earth, Jesus said almost nothing or very little about His Will.

I was feeling very oppressed because they told me that they wanted to print everything that my sweet Jesus had manifested to me about His Most Holy Will; and my anguish was so great that I felt also agitated. And my sweet Jesus, in my interior, said to me: "Do you want to arbitrate yourself? That's nice. Only because a teacher wanted to dictate a doctrine of his to one pupil, the doctrine cannot be made public? Or the good that can be done with it? This would be absurd, and would sadden one's teacher. And besides, of you there is nothing - it is all my doctrine. You have been nothing other than a clerk. And only because I have chosen you, you would want to bury my teachings, and therefore also my glory?"

But with all this, I felt restless; and my always lovable Jesus, coming out from within my interior, surrounded my neck with His arm, and clasping me tightly, told me: "My beloved daughter, calm yourself, calm yourself, and make your Jesus content."

And I: 'My Love, the sacrifice is too hard; at the mere thought that everything that has passed between You and me has to come out, I feel myself dying and my heart cracks for the pain. If I wrote, it was only to obey and for fear that You might be displeased; and now look at what a maze obedience is casting me into. My Life, have pity on me, and put your holy hand into this.'

And Jesus: "My daughter, and if I want the sacrifice? You must be ready to make it, and must not deny Me anything. Now, you must know that, in coming upon earth, I came to manifest my celestial doctrine, to make known my Humanity, my Fatherland, and the order that the creature was to have in order to reach Heaven - in a word, the

Gospel. But of my Will I said almost nothing or very little. I almost passed over It, making them understand that the thing about which I cared the most was the Will of my Father. Of Its qualities, of Its height and greatness, of the great goods that the creature receives by living in my Volition, I said almost nothing, because the creature, being too much of an infant in the celestial things, would have understood nothing. I only taught her to pray: *'Fiat Voluntas Tua, sicut in coelo et in terra'*, so that she might dispose herself to know this Will of Mine in order to love It and do It, and therefore receive the gifts It contains. Now, what I was to do at that time - the teachings about my Will which I was to give to all - I have given to you. So, making them known is nothing other than making up for what I Myself was to do while on earth, as the fulfillment of my coming. Don't you want Me, then, to fulfill the purpose of my coming upon earth? Therefore, let Me do; I will watch over everything and dispose everything - and you, follow Me and be at peace."

Volume 13 - June 6, 1921

The greatest miracle that God can perform is for a soul to live in His Fiat.

I was dissolving myself in the Holy Will of blessed Jesus, and I thought to myself: 'Which one is greater, more varied, more complex - the work of Creation or the Redeeming work?' And my always lovable Jesus told me: "My daughter, the Redeeming work is greater, more varied and complex than the work of Creation. Even more, It is so much greater, that each act of the Redeeming work is immense seas that surround the work of Creation; and the work of Creation, surrounded by the Redeeming work, remains as nothing other than little rivulets surrounded by the immensely vast seas of the Redeeming work. Now, one who lives in my Will, who takes my *Fiat Voluntas Tua* as life, flows within these immense seas of the Redeeming work, she diffuses and expands together with them, in such a way as to surpass the very work of Creation. Therefore, only the Life of my Fiat can give true honor and glory to the work of Creation, because my Fiat multiplies, extends everywhere - It has no limits. On the other hand, the work of Creation has its limits, nor can it become larger than it is.

My daughter, the greatest miracle that my Omnipotence can perform is for a soul to live in my Fiat. Do you think it is trivial that my Will, Holy, Immense, Eternal, would descend into a creature, and putting my Will and hers together, I dissolve her in Me, and make Myself life of the whole operating of the creature, even of the littlest things? So, her heartbeat, the word, the thought, the motion, the breath, are of the God living in the creature. She conceals Heaven and earth within herself,

and, in appearance, one sees a creature. Greater grace, a prodigy more portentous, a sanctity more heroic than my Fiat, I could not give.

See, the work of Creation is great; the work of Redemption is even greater; my Fiat - making the creature live in my Will - surpasses both one and the other. In fact, in Creation my Fiat created and put out my works, but did not remain as center of life in the created things. In Redemption, my Fiat remained as center of life in my Humanity, but did not remain as center of life in the creatures; rather, if their will does not adhere to Mine, they render vain the fruits of my Redemption. But with my Fiat – making the creature live in my Will – I remain as center of life of the creature; and therefore I repeat to you, as other times, that my *Fiat Voluntas Tua* will be the true glory of the work of Creation and the fulfillment of the abundant fruits of the work of Redemption. Here is the reason why I want nothing else from you but that my *Fiat* be your life, and that you look at nothing other than my Will: because I want to be as center of your life.”

Volume 15 - April 14, 1923

How God, in doing works which must serve the good of all, centralizes all the good He wants to give in one creature from the human family.

I was thinking about all that my always lovable Jesus keeps manifesting to me about His Most Holy Will, and many doubts and difficulties arouse within my mind, which I don't believe it is necessary to say here. Then, moving in my interior and clasping me tightly to His Heart, He told me: “Beloved daughter of my Will, you must know that when I want to do great works – works in which the whole human family is to take part, always if it wants, my usual way is to centralize all the goods and all the graces which this work contains in one single creature, so that all others may draw as much as they want of that good, as though from a fount. When I do individual works, I give limited things, but when I do works which must serve the good of all, I give things without limit.

I did this in the work of Redemption. In order to be able to elevate a creature to conceiving a Man and God, I had to centralize all possible imaginable goods in Her. I had to elevate Her so high as to place in Her the seed of the very Paternal fecundity. So, just as my Celestial Father, virgin, generated Me within His womb with the virginal seed of His eternal fecundity, without the work of a woman, and from the same seed the Holy Spirit proceeded - in the same way, with this eternal seed of the Paternal fecundity, wholly virginal, my Celestial Mama conceived Me in Her virginal womb, without the work of a man. The Sacrosanct Trinity had to give of Its own to this Divine Virgin so that

She might conceive Me, the Son of God. My Holy Mama could never have conceived Me without having a seed. Now, since She belonged to the human race, this seed of eternal fecundity gave Her the virtue of conceiving Me as Man; and because the seed was divine, at the same time She conceived Me as God. And just as the Holy Spirit proceeded at the same time as the Father generated Me, in the same way, as I was generated in the womb of my Mama, the generation of souls proceeded at the same time. So, everything that *ab æterno* [from eternity] occurred to the Most Holy Trinity in Heaven, was repeated in the womb of my dear Mama. The work was immense and incalculable to created mind. I had to centralize all goods, and even Myself, so that all might find whatever they wanted. This is why, since the work of Redemption was to be so great as to overwhelm all generations, I wanted for many centuries the prayers, the sighs, the tears, the penances of so many patriarchs and prophets, and of the whole people of the Old Testament. And I did this in order to dispose them to receive a good so great, and to move Me to centralize in this celestial creature all the goods which everyone was to enjoy. Now, what moved this people to pray, to sigh, etc.? The promise of the future Messiah. This promise was like the seed of so many supplications and tears; had there not been this promise, no one would have given it a thought, no one would have hoped for salvation.

Now, my daughter, let's come to my Will. Do you think it is a Sanctity like the other sanctities? A good, a grace, almost like the others which I have given for many centuries to the other Saints and to the whole Church? No, no! This is about a new era - about a good which must serve all generations; but it is necessary that I first centralize all this good in one creature alone, just as I did in Redemption by centralizing everything in my Mama. Take a look at how things proceed in a parallel way: in order to make Redemption come and to dispose souls for It, I made the promise of the future Messiah, so that, by hoping for Him to come, they would not only dispose themselves, but find, they too, their own salvation in the future Redeemer. Now, in order to dispose souls to live in my Will, to let them partake in the goods It contains, and to make man return to the path of his origin, just as he was created by Me, I Myself wanted to pray as the first, making my voice resound from one end of the earth to another, and even up high in Heaven, saying: *'Our Father, who art in Heaven'*. I did not say *'My Father'*, but I called Him Father of the whole human family, so as to engage Him in that which I was going to add: *'May all hallow your Name, so that your Kingdom may come, and your Will be done on earth as It is in Heaven'*. This was the purpose of Creation, and I asked the Father that it be fulfilled. As I

prayed, the Father surrendered to my supplications, and I formed the seed of a good so great; and so that this seed might be known, I taught my prayer to the Apostles, and they transmitted it to the whole Church, so that, just as the people of the future Redeemer found salvation in Him and disposed itself to receive the promised Messiah, in the same way, with this seed formed by Me, the Church might pray and repeat my very prayer many times, and might dispose Herself to receive the good of recognizing and loving my Celestial Father as their Father, in such a way as to deserve to be loved as children and receive the great good that my Will be done on earth as It is in Heaven.

In this seed and in this hope that my Will be done on earth as It is in Heaven, the very Saints have formed their sanctity, and the martyrs have shed their blood. There is no good which does not derive from this seed. So, the whole Church prays; and just as the tears, the penances, the prayers to obtain the Messiah were directed toward that excelling Virgin whom I was to dispose in order to centralize such a great good in Her, so that they might receive their Savior, even though they did not know whom She would be – in the same way, now, when the Church recites the ‘Our Father’, it is precisely for you that She prays, so that I may centralize in you all the good that my Will contains, the ‘way’ - the ‘how’ the Divine Will may have life on earth as It does in Heaven. And even though you are not known, by echoing my prayer, *‘Thy Will be done on earth as It is in Heaven’*, the Church prays Me, presses Me to centralize all this good in a second virgin, so that, like a second savior, she may save unsafe humanity; and making use of my inseparable love and mercy, I may answer my own prayer, united to that of the whole Church, making man come back to his origin, to the purpose for which I created him – that my Will be done on earth as It is in Heaven. This is precisely the living in my Will; and everything I keep manifesting to you pushes you to this, confirms you in this. This is the great foundation I keep forming in your soul; and in order to do this, I keep centralizing in you all the graces, past, present and future, which I have given to all generations. Even more, I double them, I multiply them, because since my Will is the greatest, the holiest, the noblest thing, which has no beginning and no end, in order to place It in one creature, it is right and decorous that I centralize in her all possible goods, innumerable graces, divine purity and nobility, so that this Will of Mine may have the same cortege It has in Heaven. It is the same Will that operated in Redemption, and wanted to make use of a Virgin. What portents and prodigies of graces did It not work in Her? My Will is great, It contains all goods, and in operating, It acts with magnanimity; and if it is about

doing works and doing good for all humanity, then It puts all of Its goods at stake.

Now It wants to make use of another virgin in order to centralize Its Will in her, and to begin to make known that Its Will must be done on earth as It is in Heaven. And if in Redemption It wanted to come to save lost man, to satisfy for his sins - which man had no power to do - and to give him refuge and many other goods which Redemption contains, now, wanting to display even more love than in Redemption Itself by making my Will be done on earth as It is in Heaven, my Will comes to give man his state of origin, his nobility, the purpose for which he was created. It comes to open the current between Itself and the human will, in such a way that, absorbed by this Divine Will, being dominated by It, the human will will give It life within itself, and my Will will reign on earth as It does in Heaven.”

Volume 15 - April 25, 1923

The Will of God is the royal way which leads to the Sanctity of the likeness of the Creator. As Luisa continues on from where Adam left, God constitutes her the head of all, and the bearer of the happiness and the goods which had been assigned to all.

I was praying, and my sweet Jesus came, placing Himself near me in order to pray together with me; even more, His intelligence was reflected in mine, and I prayed with His; His voice echoed in mine, and I prayed with His word. But who can say the boundless effects of this prayer? Then, afterwards, my beloved Jesus told me: “My daughter, I wanted to pray together with you in order to strengthen you in my Will, and to give you the grace of letting you be present before the Supreme Majesty in the act of the creation of man. As We endowed him with all goods, and his will was Ours, and Ours was his, everything was harmony between him and Us; whatever he wanted he would take from Us: sanctity, wisdom, power, happiness, etc. He was Our prototype, Our portrait, Our happy son. So, at the beginning of his existence, Adam had a period in which he perfectly fulfilled the purpose for which he was created; he experienced what it means to live of the Will of his Creator, and We also were happy in seeing Our acts being reproduced in Our image. Then, as he broke his will from Ours, he remained separated from Us; but the first acts of man are still in Our Will, and I want nothing else from you but to come into Our Will to continue on from where Adam left, so that you may bind within yourself all the harmonies that he broke. And just as this first creature, because he was created by Us as the head of the whole human family, by withdrawing from Our Will brought unhappiness to all, in the same way, as you come to continue on

from where he left, We constitute you the head of all, and therefore the bearer of that happiness and goods which had been assigned to all had they lived in Our Will.”

And I: ‘My Jesus, how can this be possible? If not even when You Yourself came upon earth to redeem us and to suffer so many pains, was the happiness acquired which the first man lost for himself and for all, how can it be now, that by binding myself within your Eternal Volition, I may give back this lost happiness?’ And Jesus: “My daughter, all times are in my hands, I give to whomever I want, and I use whomever I want. I could very well bring the happiness that my Will contains upon earth, but I found no human will that wanted to live perennial life in Mine, so as to retie the bonds of Creation, give Me back all the acts of the first man as if he had done them all with the seal of my Supreme Will, and therefore place the lost happiness in the field. It is true that I had my dear Mama, but She had to cooperate with Me for Redemption. Besides, man was a slave, imprisoned by his very sins, infirm, covered with wounds - the most repugnant ones; and I came as a loving father to shed my Blood in order to rescue him, as a doctor to heal him, as a teacher to teach him the way – the escape so as not to fall into hell. Poor ill one, how could he extend himself in the eternal flights of my Volition if he was unable to walk? Had I wanted to give the happiness which my Will contains, it would have been as though giving it to the dead and letting it be trampled upon. He was not disposed to receive such a great good, and this is why I wanted to teach the prayer to dispose him, and I contented Myself with waiting for different eras, letting centuries upon centuries go by, to make known the living in my Will – to give the start to this happiness.”

And I: ‘My Love, if with your Redemption not all are saved, how can it be that your Will will give this happiness to all?’ And Jesus: “Man will always be free, I will never take away from him the rights which I gave him in creating him; only, in Redemption I came to open many ways, small paths and shortcuts to facilitate salvation, the sanctity of man, while with my Will I come to open the royal and straight way which leads to the sanctity of the likeness of their Creator, and which contains true happiness. But in spite of this, they will always be free to remain – some on the royal way, some on the small paths, and some completely outside; however, in the world there will be what now is not – the happiness of the Fiat Voluntas Tua on earth as It is in Heaven. Man did his first acts in my Will and then he withdrew, therefore he was ruined; and since he was the head of all, all members were ruined together. My Humanity formed the plane of all human acts in the Divine Will; my Mama followed Me faithfully; so, everything is prepared.

Nothing else is now needed but another creature who, wanting to live perennially in this Will, may come to take possession of the plane formed by Me, and may open the royal way to all, which leads to terrestrial and celestial happiness.”

Volume 15 - May 2, 1923

When the ‘Fiat Voluntas Tua’ has its fulfillment ‘on earth as it is in Heaven’, then will the complete fulfillment of the second part of the Our Father occur.

I felt my poor mind as though dissolved in the immensity of the Eternal Volition, and my sweet Jesus, returning to speak about the Most Holy Will of God, told me: “My daughter, oh! how well your acts done in my Will harmonize. They harmonize with mine, with those of my beloved Mama, and one disappears within the other, forming one single act. It seems that Heaven is on earth, and the earth is in Heaven. And the echo of one in three and of three in one, of the Sacrosanct Trinity – oh! how sweet it sounds to Our hearing, how it enraptures Us, but so much as to capture Our Will from Heaven to earth. And when my *‘Fiat Voluntas Tua’* has its fulfillment *‘on earth as it is in Heaven’*, then will the complete fulfillment of the second part of the Our Father occur - that is, *‘Give us this day our daily bread.’* I said: ‘Our Father, in the name of all, I ask You for three kinds of bread every day: the bread of your Will, or rather, more than bread, because if bread is necessary two or three times a day, this one is necessary at each moment and in all circumstances. Even more, it must be not only bread, but like balsamic air that brings life - the circulation of the Divine Life in the creature. Father, if this bread of your Will is not given, I will never be able to receive all the fruits of my Sacramental Life, which is the second bread we ask of You every day. Oh! how my Sacramental Life feels discomforted, because the bread of your Will does not nourish them; on the contrary, it finds the corrupted bread of the human will. Oh! how disgusting it is to Me! How I shun it! And even though I go to them, I cannot give them the fruits, the goods, the effects, the sanctity, because I do not find Our bread in them. And if I give something, it is in small proportion, according to their dispositions, but not all the goods which I contain; and my Sacramental Life is patiently waiting for man to take the bread of the Supreme Will, in order to be able to give all the good of my Sacramental Life. See then, how the Sacrament of the Eucharist - and not only that one, but all the Sacraments, left to my Church and instituted by Me - will give all the fruits which they contain and complete fulfillment, when Our bread, the Will of God, is done on earth as it is in Heaven.

Then I asked for the third bread - the material one. How could I say: 'Give us this day our bread'? I could do so in view of the fact that, as man would do Our Will, what was Ours would be his, and so the Father would no longer have to give the bread of His Will, the bread of my Sacramental Life and the daily bread of natural life, to illegitimate, usurping, evil children, but to legitimate and good children, who would share in the goods of their Father. This is why I said: 'Give us our bread.' Then will they eat the blessed bread; everything will smile around them, and Heaven and earth will carry the mark of the harmony of their Creator.

After this I added: '*Forgive us our debts, as we forgive our debtors.*' So, charity also will be perfect. Once man has eaten the bread of my Will as my Humanity ate it, then will forgiveness have the mark of heroism, as I had it on the Cross. Then will the virtues be absorbed into my Will and receive the mark of true heroism and of divine virtues; they will be like many little rivulets, which will gush forth from the bosom of the great sea of my Will.

And if I added, '*And lead us not into temptation*' - how could God ever lead man to temptation? - it was because man is always man, free in himself, since I never take away from him the rights I gave him in creating him; and he, frightened and fearful of himself, tacitly cries out, and prays without expressing it with words: 'Give us the bread of your Will, that we may reject all temptations; and by virtue of this bread, deliver us from every evil. Amen.'

See, then, how all the goods of man find again their connection, the tight bond of the '*Let Us make man in Our image and likeness*', the validity of each of his acts, the restitution of the lost goods, as well as the signature and the assurance that his lost happiness, both terrestrial and celestial, is given back to him. Therefore, it is so necessary that my Will be done on earth as it is in Heaven, that I had no other interest, nor did I teach any other prayer but the 'Our Father'. And the Church, faithful executor and depository of my teachings, has it always on Her lips, and in every circumstance; and everyone - learned and ignorant, little and great, priests and lay people, kings and subjects - all pray that my Will be done on earth as it is in Heaven.

Do you not want, then, that my Will descend upon earth? But just as Redemption had Its beginning in a Virgin - as I was not conceived in all men in order to redeem them, even though whoever wants it, can enter the good of Redemption and each one can receive Me in the Sacrament for himself alone - in the same way, now my Will must have Its beginning, possession, growth and development in one virgin creature. And then, whoever disposes himself and wants it, will enter the

goods which the living in my Will contains. Had I not been conceived in my beloved Mama, Redemption would never have taken place. In the same way, if I do not operate the prodigy of making one soul live in my Supreme Will, the '*Fiat Voluntas Tua* on earth as it is in Heaven', will not take place in the human generations."

Volume 15 - July 11, 1923

The greater the work God wants to do, the more necessary it is that the creature he chooses be unique and singular. The paternal goodness wants to open another era of grace.

I was praying and abandoning all of myself in the arms of my most sweet Jesus, but with a thought in my mind which was saying: 'Only for you this martyrdom of having to bother others, of being a burden to your ministers, as I cannot do without letting them meddle in my business - the things that pass between me and Jesus. The others are free - they enter a state of suffering, and they free themselves by themselves. Yet, how many times I prayed Him to free me, but in vain.'

Now, while I was thinking of this and other things, blessed Jesus came, all goodness and love, and placing Himself near me, told me: "My daughter, the greater the work I want to do, the more necessary it is that the creature I choose be unique and singular. The work of Redemption was the greatest, and I chose only one creature, endowing Her with all gifts, never conceded to anyone, so that this creature might contain so much grace as to be able to become my Mother, and so that I might deposit in Her all the goods of Redemption. And in order to keep my own gifts safe, from the moment She was conceived until She conceived Me, I kept Her hidden in the light of the Most Holy Trinity, which was Her custodian and had the office of directing Her in everything. Then, when I was conceived in Her virginal womb, being the true Priest and the head and the first of all priests, I Myself took on the charge of keeping Her and directing Her in everything, even in the motion of Her heartbeat. And when I died, I entrusted Her to another priest - Saint John. A soul so privileged, who contained all graces, unique in the divine mind, unique in history - I did not want to leave Her without the assistance of a representative of mine up to Her last breath. Have I perhaps done this with other souls? No, because they did not contain so much good, so many gifts and graces, and therefore so much custody and assistance was not necessary.

Now, my daughter, you too are unique in my mind, and will also be unique in history. There will not be, either before or after you, another creature for whom I will dispose, as though forced by necessity, the assistance of my ministers. Having chosen you in order to deposit in

you the sanctity, the goods, the effects and the attitude of my Supreme Will, it was appropriate, just and decorous for the very sanctity that my Will contains, that one of my ministers should assist you, and be the first depository of the goods which my Will contains, so as to let them pass from his lap into the whole body of the Church. What great attention is required of you, and of them!: of you, in receiving from Me, like a second mother to Me, the great gift of my Will, and in knowing all Its qualities; of them, in receiving them from you, so that the 'Fiat Voluntas Tua on earth as It is in Heaven' may be fulfilled in my Church. Ah! you do not know how much I had to give you to dispose your capacity, so that I might deposit my Will in you. I removed from you any seed of corruption; I purified your soul, your very nature, in such a way that neither do you feel anything for them, nor do they for you, because, since the seed is missing, it is as if fire were missing to firewood. And even though I did not exempt you from original sin, as I did with my dear Mother, by removing from you the seed of corruption I worked another prodigy of grace, never conceded to anyone else, because it was not decorous for my Will, trice holy, to descend into and take possession of a soul which would be shaded, even slightly, by the slightest corrupted breath. My Will would not have adapted Itself to taking possession of her, to communicating Its attitude to her, had It seen any seed of corruption in her, just as I, Word of the Father, would not have adapted Myself to being conceived in the womb of the Celestial Mama, had I not exempted Her from original sin. And then, how many graces have I not given you? You think it is nothing, and therefore you give it no thought; and instead of thanking Me, you occupy yourself with thinking about what I have disposed for you, and about those I have placed around you – while I want that you only follow my Will.

You must know that this fulfillment of my Will is so great as to be numbered among the greatest works which the Divinity has operated. And I want It to be known, so that in knowing Its greatness and the immense goods It contains, they may love It, esteem It and desire It. Three times did the Supreme Divinity decide to operate 'ad extra'. The first was in Creation, and it was without the intervention of the creature, since none of them had yet come out to the light of the day. The second was in Redemption, and with it intervened a woman, the holiest, the most beautiful – my Celestial Mama. She was the channel and the instrument I used in order to fulfill the work of Redemption. The third is the fulfillment of my Will to be done on earth as It is in Heaven – that is, for the creature to live and operate with the sanctity and the power of Our Will; a work inseparable from Creation and Redemption, just as the Sacrosanct Trinity is inseparable. Nor can We say that the work of

Creation has been completed by Us, if Our Will, as We decreed, does not act in the creature and live with that freedom, sanctity and power with which It operates and lives in Us. Even more, this is the most beautiful point, the highest, the brightest, and the seal of the fulfillment of the work of Creation and Redemption.

These are divine decrees, and they must have full completion. And in order to fulfill this decree We want to use another woman – and that is you. The woman was the incitement, the cause for which man fell into his misfortunes, and We want to use the woman to put things in order, to let man out of his misfortunes and give back to him decorum, honor, Our true likeness - just as he was created by Us. Therefore, be attentive, and do not take things lightly. This is not about just anything – this is about divine decrees, and about giving Us the field to let Us accomplish the work of Creation and Redemption. Therefore, just as We entrusted Our Mama to St. John, that She might deposit in him, and from him to the Church, the treasures, the graces and all of my teachings which I had deposited in Her during the course of my Life, when She was entrusted to Me and I acted as Priest to Her - as I deposited in Her, as in a sanctuary, all the laws, the precepts and the doctrines which the Church was to possess; and She, faithful as She was, and jealous of even one word of mine, deposited them in my faithful disciple John, so that they might not be lost, and therefore my Mama has primacy over the whole Church - so I did with you: since the ‘Fiat Voluntas Tua’ must serve the whole Church, I entrusted you to a minister of mine, that you may deposit in him everything I manifest to you about my Will – the goods contained in It, how the creature must enter into It, and how the paternal goodness wants to open another era of grace, placing His goods, which He possesses in Heaven, in common with the creature, and giving back to her the lost happiness. Therefore, be attentive, and be faithful to Me.”

Volume 16 - August 5, 1923

In order to form the Redemption, Jesus opened the doors of the Divine Will to His Humanity. In the same way, in order to fulfill the ‘Fiat Voluntas Tua’, He opens again the doors of His Will to a creature.

I was fusing all of myself in the Holy Will of God, and my sweet Jesus, investing me with a supreme light, told me: “My daughter, if my Supreme Will had not let my human will enter into the Divine Will, my Humanity, as holy and pure as It is, could not have formed the complete Redemption. My human will would have lacked all-seeingness, and therefore It would not have been able to see everyone. It would have

lacked immensity, and would not have been able to embrace all; omnipotence, and would not have been able to save everyone; eternity, and would not have been able to take everything as one single point, and to remedy everything. So, the first role in Redemption was of my Divine Will; the second, of my Humanity. If it wasn't for the Divine Will, Redemption would have been for few and limited in time, because not having the light of the all-seeingness which makes one know everyone, I could not have extended Myself to all. So, in order to form the Redemption, I did nothing other than open the doors of the Supreme Will to my Humanity – doors which the first man had closed; and giving my Humanity free field, I let It operate the Redemption within the very bosom of the Supreme Will. From that time on, no one else has entered my Divine Volition to be able to operate as the owner, with full freedom, as if It were his own, so as to be able to enjoy all of Its power and the goods It contains. My Will in Me is like the soul to the body; and if doing my Will has been the greatest grace for the Saints, as It entered into them as though by reflections, what will it be not only to receive Its reflections, but to enter into It and enjoy all Its fullness?

Now, if in order to form the Redemption it was necessary that my Humanity and my will have access to this Divine Will, so now, for the fulfillment of the 'Fiat Voluntas Tua on earth as It is in Heaven', it is necessary that I open again the doors of my Eternal Will, that I let another creature enter, and that, giving her free field, I let her do from her greatest to her littlest act in the all-seeingness, immensity and power of my Will. As you enter into It and emit your thoughts, your words, works, steps, reparations, pains, love, thanksgivings, the Supreme Volition will coin all your acts, and they will receive the divine image, with the value of divine acts which, being infinite, can make up for all, reach all, and have such ascendancy over the Divinity as to make this Supreme Will descend upon earth, bringing the goods It contains. It will happen as to metal - to gold, to silver: until the image of the king is coined on it, it cannot be given the value of currency; but as soon as it is coined, it acquires the value of currency and it circulates throughout the whole kingdom. There is no town, or village or important place, in which it does not enjoy its prestige of currency; and there is no creature who can live without it. Whether its metal is vile or precious – it does not matter; as long as the image of the king is impressed on it, it runs throughout the whole kingdom, enjoys supremacy over all, and makes itself loved and respected by all. In the same way, everything that the soul does in my Will, since the divine image is coined on it, runs through Heaven and earth, has supremacy over all, does not refuse to give itself

to whomever wants it, and there is no place at which its beneficial effects are not enjoyed.”

Now, while He was saying this, we prayed together, and Jesus let my intelligence enter into His Will. Together, we offered to the Supreme Majesty the homage, the glory, the submission, the adoration of all created intelligences. At the contact with the Supreme Will, a divine image was impressed in the homages and adorations, and they diffused over all created intelligences like many speaking messengers, which placed themselves in order in the Creation, and, all of them, as though in relations with the Supreme Will. But who can say what one could see and comprehend? My most sweet Jesus added: “My daughter, have you seen? Only by entering into my Will can all this happen. Therefore, continue to make your gazes, your words, your heart and all the rest of you, enter into It, and you will see surprising things.” Then, after spending more than three hours in the Divine Will, doing what Jesus would tell me to, and together with Him, I found myself inside myself. But who can say everything? I feel that my poor intelligence is incapable. If Jesus wants, I will continue to speak; for now, I stop here.

Volume 16 - August 13, 1923

The Virgin was the beginning, the origin, the seed of the ‘Fiat Voluntas Tua on earth as It is in Heaven’. Upon this seed of His own Will, which Jesus found in His Divine Mother, He formed the great plane of the human will in the Divine Will. Now, by means of another creature, He will open the field of this plane to the generations.

I felt oppressed because of the privation of my sweet Jesus, and I began to pray, praying Him to no longer delay His return to my poor soul, for I could endure no more. Then, to my surprise, I saw that He was clinging to my neck, surrounding me with His arms, and with His face touching mine, and with a light that He wanted to infuse in my mind. As though drawn, I kissed Him, but it was as if I wanted to reject that light, saying to myself: ‘I don’t care about knowing things; all I want is to save my soul, and Jesus alone is enough to save me – everything else is nothing.’ But as Jesus touched my forehead, I could resist no more, and the light entered into me, saying: “My daughter, one who has been called to an office, must know the secrets, the importance, the duties, the goods, the founder and everything that pertains to that office. Now, you must know that a simple creature broke the relations which existed between the Divine Will and the creature. This split destroyed the plans which the Divinity had in the creation of man. Now, another simple creature, though endowed with many graces and

privileges, but still a mere creature - the Virgin, Queen of all - was given the office to bind again - to cement, and to place Herself in relations with the Will of Her Creator, in order to repair the first split of that first creature: a woman, the first; a woman, the second. She was precisely the one who, by binding Her will to Ours, gave back to Us the honor, the decorum, the subjection, the rights of Creation. Was it not one creature alone that received the beginning of evil and formed the seed of the ruin of all generations? In the same way, this Celestial Creature alone received the beginning of good; by placing Herself in relation with the Will of Her Creator, She formed the seed of the Eternal Fiat, which was to be the salvation, the sanctity, the well-being of all. Now, as this Celestial Creature kept growing, so did the seed of the Eternal Fiat grow in Her; and as this seed became a tree, the Eternal Word felt captured to rest in the shade of His Eternal Volition, and was conceived, forming His Humanity in that virginal womb, in which His Supreme Will reigned as ruling King.

Do you see, then, how all goods descend from my Supreme Will, and all evils enter the field when the creature withdraws from the Divine Will? Had I not found a creature who had my Will as life, and who placed Herself in relation with Me, with those bonds of Creation wanted by Me, I would not have wanted nor been able to descend from Heaven and take on human flesh in order to save man. So, my Mama, was the beginning, the origin, the seed of the 'Fiat Voluntas Tua on earth as it is in Heaven'. Since one creature had destroyed it, it was just that another creature would rebuild it. And my Humanity, which never separated from my Divinity, upon this seed of my own Will which I found in my Divine Mother, formed the great plane of the human will in the Divine Will. With my human will united to the Divine, there was no human act which I did not place in relation with the Supreme Volition. With the Divine Will, I was aware of all the acts of all generations; with the human will I kept repairing them, and I bound them to the Eternal Volition. There was not one act which could escape Me, and which was not ordered by Me in the most pure light of the Supreme Will. I could say that Redemption cost Me little; my external Life, the pains of my Passion, my examples, my word, would have been sufficient – I would have done It quickly. But in order to form the great plane of the human will in the Divine, to bind all the relations and links which had been broken by it, I had to place my whole interior, my whole hidden Life, all my intimate pains, which are far more numerous and more intense than my external pains, and which are not yet known. It is enough to say that it was not just forgiveness that I impetrated - remission of sins, refuge, escape, defense in the great dangers of the life of man, as I did in my

Passion; but it was the new rising of the whole interior of man. I had to make the Sun of the Eternal Will rise which, binding his whole interior with enrapturing power, even his most intimate fibers, was to lead him into the womb of my Celestial Father, as though reborn in His Eternal Will.

Oh! how much easier it was for Me to impetrate his salvation than to reorder his interior in my Supreme Volition. And had I not done this, Redemption would not have been complete, nor a work worthy of a God. I would have neither balanced nor ordered all the accounts of man, nor would I have restored in him that sanctity which he had lost by withdrawing from the Divine Will and by breaking his relations with It. The plane is already done, but in order to make it known, first it was necessary for man to know that with my Life and Passion he could obtain forgiveness and salvation, in order to dispose him to know how I had impetrated for him the greatest and most important thing – the new rising of his will in Mine, to give back to him his nobility, the relations with my Will which had been broken, and with it, his state of origin.

Now, my daughter, if my Eternal Wisdom disposed that one Celestial Creature, the holiest of all, would prepare the seed of my Holy Will, in which I formed the plane of the new rising of man in my Supreme Will, now, through another creature, by letting her enter the eternal dwellings of my Will and binding her will to Mine, uniting her to all my acts, I make her whole interior rise again in the Eternal Sun of my Will, opening the field of this plane to the generations, so that, whoever wants it, can enter into it to place himself in relation with the Will of his Creator. And if until now creatures have enjoyed the goods of Redemption, now they will move further to enjoy the fruits of the ‘Fiat Voluntas Tua on earth as it is in Heaven’ - that lost happiness, that dignity and nobility, that peace all celestial which, by doing his will, man had caused to disappear from the face of the earth. Greater grace I could not give him, because by placing him again in relation with my Will, I give back to him all the goods with which I endowed him in creating him. Therefore, be attentive, because this is about opening a large field of goods for all your brothers.”

Volume 16 - November 8, 1923

When He came upon earth, Jesus observed, perfected and abolished the ancient laws in order to establish the new law of grace. In the same way, now, as Luisa suffers in the Divine Will all the interior states present on the path of the human sanctities, He gives completion to them and gives rise to the sanctity of His Will.

His privations continue. At the most, He comes like fleeting flash, and while it seems that it may want to make light, one remains in the dark more than before. Now, while I was swimming in the bitterness of His privation, my sweet Jesus made Himself seen in my interior, all busy writing – not with a pen, but with His finger, which emitted rays of light, and that light served Him as pen in order to write in the depth of my soul. I wanted to tell Him who knows how many things about my poor soul, but putting His finger on His lips, He made me understand that I should keep silent, for He did not want to be distracted. Then, after He finished, He told me: “Daughter of my Supreme Volition, I am writing in your soul the law of my Will and the good It brings. First I want to write it in your soul, and then, little by little, I will explain it to you.” And I: ‘My Jesus, I want to tell You of the state of my soul – oh, how bad I feel! Tell me, why do you leave me? What should I do so as not to lose You?’ And Jesus: “Do not afflict yourself, my daughter. You must know that when I came upon earth, I came to abolish the ancient laws, and to perfect others. But in abolishing them, I did not exempt Myself from observing those laws; rather, I observed them in a more perfect way than others did. But having to unite the old and the new within Myself, I wanted to observe them in order to give completion to the ancient laws, placing on them the seal of their abolition, and to give rise to the new law, which I came to establish upon earth – a law of grace and of love, by which I enclosed all sacrifices within Myself, since I was to be the true and only sacrificed one. Therefore, all other sacrifices were no longer necessary because, I being Man and God, this was more than sufficient to satisfy for all.

Now, beloved daughter of mine, wanting to make of you a more perfect image of Myself and to give rise to a new sanctity, so noble and divine, which is the ‘Fiat Voluntas Tua on earth as It is in Heaven’, I want to centralize in you all the interior states which have been until now on the path of sanctity. And as you suffer them and move on, doing this in my Will, I give completion to them, I crown them and, embellishing them, I place on them the seal. Everything must end in my Will; and there where the other sanctities end, the sanctity of my Will, being noble and divine, has all other sanctities as its footstool, and has its beginning. Therefore, let Me do; let Me repeat my Life and that which I did in Redemption with so much love. Now, with greater love, I want to repeat it in you, to set the beginning that my Will and Its laws be known. But I want your will united to and dissolved within Mine.”

Volume 16 - November 10, 1923

The beauty of littleness. God performs the greatest works in the little ones: for Redemption He used the littleness of the Most Holy Virgin; for the Fiat Voluntas Tua, the littleness of Luisa.

I was abandoning all of myself in the arms of my sweet Jesus, and while I was praying, I saw my soul as so very little, but of extreme littleness; and I thought to myself: ‘How little I am. Jesus was right in telling me that I was the littlest of all. I would really like to know whether I am the littlest among all.’ Now, while I was thinking this, my always lovable Jesus, moving in my interior, showed me how He took this little one in His arms, and squeezed her tightly to His Heart, and she would let Jesus do whatever He wanted with her. And He told me: “My dear little one, I have chosen you little, because the little ones let one do with them whatever he wants. They do not walk by themselves, but let themselves be guided; even more, they are afraid to place one foot on their own. If they receive gifts, feeling incapable of keeping them, they place them on the lap of their mama. The little ones are stripped of everything, nor do they care about whether they are rich or poor; they are concerned with nothing. Oh! how beautiful the tender age is - full of grace, of beauty and of freshness. Therefore, the greater is the work I want to do in a soul, the littler I choose her. I like childlike freshness and beauty very much; I like it so much that I preserve these souls in the littleness of the nothingness from which they came. I let nothing of their own enter into them, so as not to let them lose their littleness, and therefore preserve the divine freshness and beauty from which they came.”

On hearing this, I said: ‘Jesus, my Love, it seems to me that I am so very bad, and this is why I am so little; and You are saying that You love me very much because I am little? How can this be?’ And Jesus, again: “My little one, badness cannot enter the true little ones. Do you know when evil, when growth begins to enter? When one’s own will begins to enter. As it enters, the creature begins to fill herself and to live of herself; the All goes out of the littleness of the creature, and it seems to her that her littleness becomes greater – but, greatness to be cried over. Since God does not live completely in her, she moves away from her beginning, dishonors her origin, loses the light, the beauty, the sanctity, the freshness of her Creator. She seems to grow before herself and maybe before men; but before Me – oh, how she decreases! She may even become great, but she will never be my beloved little one – one whom, taken by love for her, I fill with Myself, that she may remain as I created her, and I make of her the greatest, whom no one will be able to equal.

I did so with my Celestial Mama. Among all generations, She is the littlest, because Her will never entered into Her as acting, but always my Eternal Will; and this not only kept Her little, beautiful, fresh, as She had come out of Us, but made Her the greatest of all. Oh! how beautiful She was, little in Herself, but great and superior to all by virtue of Ourselves. And only because of Her littleness was She lifted up to the height of Mother of the One who formed Her. So, as you see, all the good of man is in doing my Will; all the evil is in doing his own. Therefore, in order to come to redeem man, I chose my Mother because She was little, and I used Her as channel in order to let all the goods and fruits of Redemption descend upon mankind.

Now, so that my Will might be known, and Heaven might be opened to let my Will descend upon earth and reign on it as It does in Heaven, I had to choose another little one among all generations. Since this is the greatest work I want to do – to restore man in his origin, from which he came, to open to him that Divine Will which he rejected, to open my arms to him to receive him once again into the womb of my Will – my infinite wisdom calls the littlest one out of nothing. It was just that she be little: if I placed a little one at the head of Redemption, I had to place another little one at the head of the Fiat Voluntas Tua on earth as it is in Heaven. Between two little ones I was to enclose the purpose of the creation of man - I was to realize my designs upon him: through one, I was to redeem him, wash him of his ugliness with my Blood, and give him forgiveness; through the other one, I was to make him return to his beginning, to his origin, to the lost nobility, to the bonds of my Will broken by him, admitting him once again to the smile of my Eternal Will, kissing each other and live one within the other. This alone was the purpose of the creation of man, and what I have established no one will be able to oppose. Centuries upon centuries will go by - just as in Redemption, so also in this; but man will return into my arms as he was created by Me. But in order to do this, first I have to choose the one who must be the first to live life in my Eternal Will, bind in her all the relations of Creation, and live with her with no split of wills; rather, with her will and Ours as one. From here the necessity that she be the littlest which We issue in Creation – so that, in seeing herself as so little, she may shun her will; even more, she may bind it so tightly to Ours as to never do her will; and though little, she may live together with Us, from the blowing of that breath with which We created man. Our Will preserves her fresh and beautiful; she forms Our smile, Our amusement, and We do with her whatever We want. Oh! how happy she is; and enjoying her littleness and her happy destiny, she will cry for her brothers and will occupy herself with nothing else but compensating Us,

for all and for each one, of all the wrongs they do to Us by withdrawing from Our Will. The tears of one who lives in Our Will will be powerful; more so, since she wants nothing but what We Ourselves want; and after the first channel of Redemption, through her We will open the second one of the Fiat Voluntas Tua on earth as it is in Heaven.”

On hearing this, I said: ‘My Love and my All, tell me, who will this fortunate little one be? Oh! how I would like to know her.’ And He, immediately: “What? Have you not understood who she is? It is you, my little one. I have told you many times that you are the little one, and this is why I love you.” But as He was saying this, I felt as though I was being transported outside of myself, into a most pure light, in which one could see all generations, as though divided into two wings – one on the right and the other on the left of the throne of God. At the head of one wing there was the August Queen Mama, from whom descended all the goods of Redemption. Oh, how beautiful was Her littleness! Marvelous, prodigious littleness: little and powerful, little and great, little and Queen; little, with everyone hanging upon Her littleness, while She disposes of everything, rules over all, and only because She is little, She enfolds the Word within Her littleness, making Him descend from Heaven to earth, to let Him die for love of men. At the head of the other wing one could see another little one, and – I say it trembling and to obey - she was the one whom Jesus had called His little daughter of the Divine Will. And my sweet Jesus, placing Himself in the middle of these two wings, between the two little ones who were at the head of them, with one hand took mine, and with the other that of the Queen Mama, and He joined them together, saying: “My little daughters, hold each other’s hand before Our Throne, and embrace the Eternal Divine Majesty in your little arms. To you alone, because you are little, is it given to embrace the Eternal One, the Infinite One, and to enter into Him. And if the first little one snatched Redemption from the Love of the Eternal One, so may the second, her hand held by the first, be helped by Her to snatch from the Eternal Love the Fiat Voluntas Tua on earth as it in Heaven.”

Now, who can say what happened? I have no words to be able to express myself. I can only say that I remained more humiliated and confused, and almost like a fussy little girl, I wanted my Jesus in order to tell Him of my fears, of my doubts. And I prayed that He would cast all these things away from me, as I feared that the mere thought of them was a subtle pride, and that He would give me the grace to really love Him and to do His Most Holy Will in everything. Then, my always lovable Jesus, coming back again, made Himself seen inside of me, and my person served as though to cover Him inside of me. And without letting me speak, He told me: “My poor little one, what do you fear? Courage,

I am the One who will do everything in my little daughter; you will do nothing but follow me faithfully, won't you? You are right that you are too little and can do nothing, but I will do everything in you. Don't you see how I am within you, and you are nothing but the shadow that covers Me? I am the One who will cross within you the eternal and unending boundaries of my Will; I, the One who will embrace all generations in order to bring them, together with your shadow, to the feet of the Eternal One, so that the two wills, the human and the Divine, may kiss each other, may smile at each other, and may no longer look at each other like strangers, being separated, scowling at each other, but one may be fused within the other, forming one single Will. It is the power of your Jesus that must do this; you must do nothing but adhere. I know, I know that you are nothing and can do nothing, and this is why you afflict yourself; but it is the strength of my arm that wants and can operate, and I like to operate great things in the littlest ones. And besides, the life of my Will has already been on earth; it is not completely new, although it was as though in passing. It existed in my inseparable and dear Mama. If the life of my Will had not been in Her, I, Eternal Word, could not have descended from Heaven; I would have lacked the way through which to descend, the room into which to enter, the humanity with which to cover my Divinity, the food to nourish Myself. I would have lacked everything, because all other things are not suitable for Me. But by finding my Will in my beloved Mama, I found my very own Heaven, my joys, my contentments. At most, I exchanged my dwelling - from Heaven to earth - but as for the rest, I changed nothing: that which I had in Heaven I found on earth by virtue of my Will possessed by Her, and therefore, with all love, I descended into Her to take on human flesh.

Then, my Will had Its Life on earth in my Humanity, by virtue of which I formed the Redemption. Not only this, but by virtue of my Will, I laid Myself over all the works of the human generations, sealing them with my divine acts, and I beseeched my Father not only to redeem man, but that, at the appropriate time, man might win the favor of Our Will, as when he was created, so as to live according to the purpose wanted by Us: that the Will of Heaven and that of the earth be one. Therefore, everything was done by Me: the plane of Redemption and that of the Fiat Voluntas Tua on earth as it is in Heaven. It would not have been a work worthy of Me had I not rehabilitated man in everything, as he was created. It would be a work half-done, not whole, and your Jesus does not know how to do incomplete works; at the most, I wait centuries to give the complete good prepared by Me. Therefore, don't you want to be with Me in giving man the work which I completed with my coming upon earth? So, be attentive and faithful; do not fear, I

will always keep you little so as to be able to complete more my designs upon you.”

Volume 16 - November 15, 1923

In order to come to reign upon earth, the Divine Will wants to find one who would receive It, comprehend It and love It for all. So did the Celestial Mama in order to obtain the Redemption. The creature is incapable of receiving the works of her Creator all at once; this is why she needs to receive minor things first, to dispose herself to receive greater ones.

I felt as though sunken in the Holy Will of God, and it seemed to me that, in my interior, my sweet Jesus amused Himself very much in sending me light, and I felt as though eclipsed within that light. I felt my mind being filled so much, that I could not contain it, to the point that I said: ‘Jesus, my Heart, don’t You know that I am little? I cannot contain what You want to put into my intelligence.’ And Jesus: “Little daughter of mine, do not fear, your Jesus will let you drink this light in sips, so that you may receive it and comprehend it. Do you know what this light means? It is the light of my Will; it is that Divine Will rejected by other creatures which, wanting to come to reign upon earth, wants to find someone who would receive It, comprehend It, and love It. In order to come and reign, It wants to find a little soul who would offer herself to receive all those acts which the Supreme Will had destined for each creature, to make them happy and holy, and to give them the goods It contains. Now, this happiness, sanctity and goods which the Eternal Will issued in order to communicate them to the creature, as It issued the whole Creation, are out and suspended; and if It does not find one who would receive them so as to give It all the homages, honors and corteges that the other creatures have not given to It, It cannot come to reign upon earth. Therefore, your task is to embrace all generations in order to receive all the acts of the Supreme Will that they rejected, together with all the goods It contains. If you do not do so, my Eternal Will cannot put Itself in feast to come and reign; It will have the tears of the past sorrow – of how ungratefully It was rejected; and one who cries does not reign. Therefore It wants that the acts of Its Volition destined for each creature receive reparation; and not only this, but It wants someone who, with love, wants to receive Its happiness and what It contains.”

And I: ‘Jesus, my Love, how can I do this? I am too little, and also a bad little one, and You know it. Even more, I fear I am unable to do it even for myself – how can I do it for others?’ And He, again: “This is precisely why I have chosen you and keep you little, so that you may do nothing by yourself, but always together with Me. I too know

that, little as you are, you are good at nothing; at the most, at making Me smile with your little trifles. Therefore, your Jesus will take care of everything. This is necessary, just as it was necessary, so that I might come to accomplish the Redemption, that a little daughter of Ours, my Mama, take on as Her task to receive within Herself all the acts of Our Will rejected by creatures. She made them Her own, She welcomed them with decorum, She loved them, repaired them, requited them, to the point of filling their whole expanses, as much as is possible for a creature. So, when the Divinity saw, in this little one, Its Will for Creation reintegrated, not only for Herself, but for all others, It felt so drawn that, in addition to the many acts of Its Will in Creation, It emitted the greatest act, the most sublime, the most prodigious – that this little one be the One to be raised to the exclusive and unique dignity of Mother of Her very Creator. I, Eternal Word, could never have descended from Heaven had I not found my Will in Her, reintegrated, just as We wanted It to be in the creature. What was, then, the cause that made Me come upon earth? My Will existing in a little creature. What did I care if She was little? All I cared about was that my Will be safe in Her, with no split on the part of Her human will. Once Our Will was safe, all Our rights were restored - the creature would place herself in order with her Creator, and the Creator would place Himself in order with the creature. The purpose of Creation was already fulfilled, therefore We came to the deeds – that the Word would be made flesh, first to redeem man, and then, so that Our Will be done on earth as It is in Heaven. Ah! yes, it was my Mama who, taking into Herself the whole of Our Will issued for the good of Creation, darted through the Divinity with divine arrows, in such a way that, wounded by Our own arrows, the Word was drawn into Her womb like a powerful magnet. Nothing can We deny to one who possesses Our Will. See then, the necessity for which I want another creature to offer herself to receive into herself all the acts of my Will which I issued in Creation, so as to give completion to that Fiat which I came to bring upon earth, and which was welcomed and understood only by my Mama - and this is why there was no division between Me and Her. The Divinity wants to be wounded once again with Its own darts, in order to give the generations this great good – that my Will reign in them. Since this is the greatest thing It wants to give – the true origin of man - a human will is not enough to impetrate it, and even less to wound the Divinity; but it takes a Divine Will with which the soul, filling herself with It, may wound her Creator with His own arrows, in such a way that, wounded, He may open the Heavens and let His Will descend upon earth. More so, since He will find His noble cortege - all the acts of His

Will lined up in the creature who has snatched from Him this solemn act – that His Will come to reign on earth with Its complete triumph.”

On hearing this, I said to Him: ‘My beloved Good, your speaking confuses me; even more, it annihilates me, to the point that I feel like a little newborn whose members are not yet well formed, and therefore it is necessary to swaddle her. And while swaddling clothes are necessary to me so that I may be formed, You want to unswaddle me – but to do what? To make me stretch out my little baby hands and embrace your Eternal Will. My Jesus, don’t You see? I cannot reach, I cannot grab It - I am too little. And besides, if it pleases You so much that your Will reign upon earth, why have You waited so long? And why, when You came upon earth, did You not do both things Yourself – that is, the Redemption and the Fiat Voluntas Tua on earth as it is in Heaven? You had strong and long arms to be able embrace your endless Will. See, see, O Jesus, mine are weak and short - how can I do that?’ And He, again: “Poor little child, you are right. My speaking confuses you, the light of my Will eclipses you and renders you the true newborn of the Supreme Will. Come into my arms, I will swaddle you with the swaddling clothes of my own Will, that It may strengthen your members with Its strength; in this way it will be easy for you to clasp in your little arms that Eternal Will which, with so much love, wants to come and reign within you.”

So I flung myself into His arms, to let Jesus do to me whatever He wanted. Then, again, He added: “I could very well have done both things Myself when I came upon earth, but the creature is not capable of receiving the work of her Creator all at once, and I Myself delight in giving always new surprises of love. And besides, the creature had profaned her taste with her own will; she had caused the breath of her soul to stink with so many ugly things as to be disgusting to Me. She had reached the point of having a taste for the most revolting things, to the point of letting a rotten fluid flow over the three powers of her soul, such that her nobility could no longer be recognized. Therefore, first I had to take care of all this with my Redemption, giving her all the remedies, giving all these evils the bath of my Blood in order to wash them. Had I wanted to do both things, since man was so dirty, blind and deaf, rendered so by his human will, he would not have had the eyes of the intelligence to comprehend my Will, nor the ears to listen to It, nor the heart to receive It. And my Will, not being understood and finding no place in which to dwell, would have turned back to Heaven again. Therefore, it was necessary that man comprehend the goods of Redemption first, so as to dispose himself to comprehend the good of the Fiat Voluntas Tua on earth as it is in Heaven. The same would have

happened with you also, if at the beginning, when I began to speak to you, I had spoken to you about my Will: you would not have understood. I would have behaved like a teacher who, instead of teaching the first letters of the alphabet to his disciple, wanted to teach him sciences and foreign languages. Poor boy, he would get confused and would learn nothing. Instead, I wanted to speak to you of suffering, of the virtues – things which are more accessible and more tangible for human nature, and which can be called the alphabet of the Christian life, the language of the exile and of those who aspire to the Celestial Fatherland. On the other hand, my Will is the language of Heaven, and It begins there where all other sciences and virtues end. My Will is Queen which dominates everything and crowns everyone, in such a way that before the Sanctity of my Will all other virtues shrink and tremble. This is why I wanted to act as your teacher of the alphabet first - to dispose your intelligence, to then move on to act as your celestial and divine teacher, who only knows about the language of the Fatherland and of the highest science which my Will contains. First I had to remove from you the taste for anything, because the human will has this poison: it makes one lose taste for the Divine Will. In all created things, since they had come out of Me, I had placed a divine taste; but by doing her will, even in holy things, the soul does not find this taste. So, in order to let you enjoy the taste of my Will alone, I am attentive not to let you taste anything else, that I may dispose you to receive more sublime lessons about my Will. If this was necessary for you, more so for the whole Church, to which I had to make known the minor things first, and then the greatest of all, which is my Will.”

Volume 16 - November 24, 1923

The story of the Divine Will. How the Most Holy Virgin, for the work of Redemption, made all the acts of the Divine Will Her own, and prepared the food for Her children; this is why She is ‘Mother and Queen of the Divine Will’. Luisa must do the same for the work of the Fiat Voluntas Tua.

I was doing the Hour of the Passion in which my sorrowful Mama received Her Son, dead, into Her arms, and placed Him in the sepulcher; and in my interior I was saying: ‘My Mama, together with Jesus I place all souls into your arms, that You may recognize them all as your children, inscribe them one by one into your Heart, and place them inside the wounds of Jesus. They are the children of your immense sorrow, and this is enough for You to recognize them and love them. And I want to place all generations in the Supreme Will, so that no one may be missing, and in the name of all I give You comforts, compassions

and divine reliefs.’ Now, while I was saying this, my sweet Jesus moved in my interior, and told me: “My daughter, if you knew with what food my sorrowful Mama nourished all these children...” And I: ‘What was it, O my Jesus?’ And He, again: “Since you are my little one, chosen by Me for the mission of my Will, and you live in that Fiat in which you were created, I want to make known to you the story of my Eternal Will, Its joys and Its sorrows, Its effects, Its immense value, what It did, what It received, and the one who took to heart Its defense. The little ones are more attentive in listening to Me, because their minds are not filled with other things. They are as though empty of everything, and if one wants to give them a different food, they feel disgusted because, being little, they are used to taking only the milk of my Will which, more than loving mother, keeps them attached to Its divine breast to nourish them abundantly. And they remain with their little mouths opened, waiting for the milk of my teachings, and I amuse Myself very much. Oh! how beautiful it is to see them, now smiling, now rejoicing, now crying, in hearing Me narrate the story of my Will.

Well then, the origin of my Will is eternal. Never did sorrow enter into It; among the Divine Persons this Will was in highest concord - even more, It was one. In each act It emitted, both ‘ad intra’ and ‘ad extra’, It gave Us infinite joys, new contentments, immense happiness. And when We wanted to issue the machine of Creation - how much glory, how many harmonies and honor did It not give to Us? As soon as the Fiat was released, this Fiat diffused Our beauty, Our light, Our power, order, harmony, love, sanctity – everything; and We remained glorified by Our own virtues, in seeing, by means of Our Fiat, the flowering of Our Divinity veiled in the whole universe. Our Will did not stop; swollen with love as It was, It wanted to create man; and you know his story, therefore I move forward. Ah! it was he who caused the first sorrow to my Will. He tried to embitter the One who loved him so much, and who had made him happy. My Will wept more than a tender mother who weeps over her son, who is crippled and blind only because he withdrew from the Will of his mother. My Will wanted to be the first actor in man, for nothing else but to give him new surprises of love, of joys, of happiness, of light, of riches. It wanted to always give - this is why It wanted to act. But man wanted to do his will and broke it from the Divine. If only he had never done that...! My Will withdrew, and he fell into the abyss of all evils. Now, in order to re-join these two wills, One was needed who would contain a Divine Will within Himself. Therefore, since I, Eternal Word, loved this man with an eternal love, We, the Divine Persons, decreed together that I was to take on human flesh in order to come and save him, and to re-join the two broken wills.

But where to descend? Who would be the One who would lend Her flesh to Her Creator?

This is why We chose one creature, and by virtue of the foreseen merits of the future Redeemer, She was exempted from original sin. Her will and Ours were one. It was this Celestial Creature that understood the story of Our Will; We narrated everything to Her, as to a little one: the sorrow of Our Will, and how, by breaking his will from Ours, ungrateful man had constrained Our Will within the divine circle, almost hampering It in Its designs, preventing It from communicating to him Its goods and the purpose for which he had been created. For Us, to give is to make Ourselves happy as well as the one who receives from Us; it is to enrich without being impoverished; it is to give what We are by nature, forming it in the creature by grace; it is to go out of Ourselves to give what We possess. By giving, Our love pours itself out, and Our Will makes feast. If We were not to give, why would We form the Creation? So, the mere being unable to give to Our children, to Our dear images, was like a mourning for Our Supreme Will. Just in seeing man operate, speak, walk, without the connection of Our Will, because it had been broken by him, and that currents of graces, of light, of sanctity, of science, etc. would run to him, had he been with Us, but could not – Our Will took the attitude of sorrow. In each act of creature there was a sorrow for Us, because We saw that act empty of divine value, without beauty and sanctity – completely dissimilar from Our acts. Oh! how the Celestial Little One understood this highest sorrow of Ours, and the great evil of man in withdrawing from Our Will. Oh! how many times She cried hot tears because of Our sorrow, and because of the great misfortune of man. Therefore, fearing, She did not want to concede even one act of life to Her own will; this is why She remained little: because Her will had no life in Her – how could She become grown up? But that which She did not do, Our Will did: It raised Her all beautiful, holy, divine; It enriched Her so much as to make of Her the greatest of all. She was a prodigy of Our Will – a prodigy of grace, of beauty, of sanctity. But She remained always little, so much so, that She would never descend from Our arms; and taking to heart Our defense, She repaid all the sorrowful acts of the Supreme Will. And not only was She completely in order with Our Will, but She made all the acts of creatures Her own; absorbing into Herself all Our Will rejected by them, She repaired It, She loved It; and keeping It as though deposited within Her virginal Heart, She prepared the food of Our Will for all creatures.

Do you see, then, with what food this most loving Mother nourishes Her children? It cost Her all Her life, unheard-of pains, the very Life of Her Son, to form within Herself the abundant deposit of this

food of my Will, and to keep It ready to nourish all Her children as tender and loving Mother. She could not love Her children more; by giving them this food, Her love had reached the ultimate degree. Therefore, among the many titles that She has, the most beautiful title that could be given to Her is that of ‘Mother and Queen of the Divine Will’.

Now, my daughter, if my Mama did this for the work of Redemption, so must you for the work of the Fiat Voluntas Tua. Your will must have no life in you; and making all the acts of my Will for each creature your own, you will deposit them within yourself; and while repaying my Will in the name of all, you will form within yourself all the necessary food to nourish all generations with the food of my Will. Each saying, each effect, each additional knowledge about It, will be one more taste which that they will find in this food, in such a way that they will eat it with avidity. Everything I tell you about my Volition will serve to whet their appetite and so that they may take no other food, at the cost of any sacrifice. If a food were said to be good, to restore one’s strengths, to heal the sick, to contain all tastes; and even more, to give life, to embellish and make one happy – who would not make any sacrifice in order to take this food? So it will be for my Will. In order to make It loved and desired, knowledge is necessary. Therefore, be attentive - receive within yourself this deposit of my Will, so that, as a second Mother, you may prepare the food for our children. In doing so, you will imitate my Mama. It will cost you much as well, but in the face of my Will any sacrifice will seem nothing to you. Do it as a little one, never descend from my arms, and I will continue to narrate to you the story of my Will.”

Volume 16 - January 4, 1924

The words of Jesus in the Garden: “Not my will, but Yours be done.” Through them He established with His Celestial Father the contract for the Kingdom of the Divine Will upon earth.

I was thinking about the words of Jesus in the Garden, when He said: “Father, if it be possible, let this chalice pass from Me; yet, non mea voluntas, sed Tua fiat” [“not my will, but Yours be done”]. And my sweet Jesus, moving in my interior, told me: “My daughter, do you think it was because of the chalice of my Passion that I said to the Father: ‘Father, if it be possible, let this chalice pass from Me’? Not at all; it was the chalice of the human will which contained such bitterness and fullness of vices, that my human will, united to the Divine, felt such repugnance, terror and fright, as to cry out: ‘Father, if it be possible, let this chalice pass from Me.’ How ugly is the human will without the

Divine Will which, almost as within a chalice, enclosed Itself in each creature. There is no evil in the generations, of which it is not the origin, the seed, the fount. And in seeing Myself covered with all these evils produced by the human will, before the sanctity of my Will I felt Myself dying - and indeed I would have died if the Divinity had not sustained Me. But do you know why I added, and as many as three times: 'Non mea voluntas, sed Tua fiat' ['Not my will, but Yours be done']? I felt upon Myself all the wills of creatures united together, all of their evils, and in the name of all I cried out to the Father: 'May the human will be done on earth no more - but the Divine. May the human will be banished, and may Yours reign.' So, even from that time - and I wanted to do this at the very beginning of my Passion, because the calling upon earth of the Fiat Voluntas Tua on earth as It is in Heaven was the thing that interested Me the most and the most important one - I Myself said in the name of all: 'Non mea voluntas, sed Tua fiat.' From that time I constituted the era of the Fiat Voluntas Tua upon earth. And by saying it as many as three times, in the first one I impetrated It, in the second I made It descend, in the third I constituted It ruler and dominator. And in saying, 'Non mea voluntas, sed Tua fiat', I intended to empty the creatures of their wills and to fill them with the Divine.

Before dying, since I had only a few hours left, I wanted to negotiate with my Celestial Father my primary purpose for which I came upon earth - that the Divine Will might take Its first place of honor in the creature. This had been the first act of man - to withdraw from the Supreme Will - and therefore Our first offense; all his other evils are in the secondary order. Therefore, first I had to accomplish the purpose of the Fiat Voluntas Tua on earth as It is in Heaven, to then form the Redemption with my pains. In fact, Redemption Itself is in the secondary order; it is always my Will that has primacy in all things. And even though it was the effects of the fruits of Redemption that could be seen, it was by virtue of this contract which I made with my Divine Father - that His Fiat was to come to reign upon earth, realizing the true purpose of the creation of man and the primary purpose for which I came upon earth - that man could receive the fruits of Redemption. Otherwise, my wisdom would have lacked order. If the beginning of evil was his will, it was this will that I was to order and restore, reuniting Divine Will and human will. And even though the fruits of Redemption could be seen first, this says nothing. My Will is like a King who, though He is first among all, arrives last, being preceded, for his honor and decorum, by his peoples, armies, ministers, princes and the whole royal court. So, the fruits of Redemption were needed first, so that the height of the

Majesty of my Will might find the royal court, the peoples, the armies, the ministers.

But do you know who was the first one to cry out together with Me: ‘Non mea voluntas, sed Tua fiat’? It was my little newborn of my Will, my little daughter, who felt such repugnance and fright at her will that, trembling, she clung to Me and cried out with Me: ‘Father, if it be possible, let this chalice of my will pass from me.’ And, crying, you added with Me: ‘Non mea voluntas, sed Tua fiat’. Ah! yes, you were together with Me in that first contract with my Celestial Father, because at least one creature was needed in order to validate this contract. Otherwise, to whom to give it? To whom to entrust it? And in order to render the custody of the contract more secure, I gave you all the fruits of my Passion as gift, lining them up around you like a formidable army which, while forming the royal cortege of my Will, wages a fierce war against your will. Therefore, courage in the state you are in. Dismiss the thought that I may leave you; it would be detrimental to my Will, since I keep the contract of my Will deposited in you. So, remain at peace; it is my Will that tests you, wanting not only to purge you, but to destroy even the shadow of your will. So, in all peace, continue your flight in my Volition, and be concerned with nothing. Your Jesus will make it so that everything which may happen inside and outside of you will make my Will stand out even more and will expand within you the boundaries of my Will in your human will. I Myself will keep the pace in your interior, that I may direct everything in you according to my Will. I occupied Myself with nothing but the Will of my Father alone; and since all things are in It, I occupied Myself with everything. And if I taught one prayer, it was no other than this – that the Divine Will be done on earth as It is in Heaven; but it was the prayer which enclosed everything. So, I did not move if not around the Supreme Will; my words, my pains, my works, my heartbeats, were filled with Celestial Will. So do I want you to do: you must go around in It so much as to let yourself be burned by the eternal breath of the fire of my Will, in such a way as to lose any other knowledge, and to know nothing else but my Will, only and always.”

Volume 16 - March 22, 1924

Necessity to write everything. Just like Redemption, the work of the ‘Fiat Voluntas tua on earth as it is in Heaven’ is a work hidden and unknown, between the soul and God, which prepares and matures universal fruits for the human generations. The extremely long way which Luisa must cover. Only when creatures come to live in His

Divine Will will God be able to find His rest, complete His works and give the last divine brush stroke to all Creation.

After I had told the confessor what is written above, he said that he was not convinced about it, and that, if this were true, on that morning one should have seen the world changed, at least in part. So I remained doubtful and almost unwilling to write or say anything else. Then, as my lovable Jesus came, I abandoned myself in His arms, and I poured out my whole heart with Him. I told Him what the confessor thought of it, and that, in order to believe, they would want to see prodigious things, miracles, etc. And my beloved Jesus, pressing me to Himself, as though wanting to dispel, at His touch, the doubts that were troubling me, told me: “My daughter, courage, do not lose heart. If it were not necessary for you to write, I would not have obliged you to this sacrifice. You must know that each effect, good and value that I make known to you about my Will, and what the creature can do by living in It, are like many tastes, baits, magnets, foods, harmonies, fragrances, lights. So, each effect I speak to you about contains its own distinct property; therefore, by not manifesting all the goods which are in my Will, and where the soul can reach by living in It, you would cause either a bait in order to capture them, or a taste to attract them, or a magnet to draw them, or a food to satiate them, to be missing. So, the perfect harmony, the pleasure of the fragrances, the light to guide them, would be lacking; and not finding all possible goods – that is, not knowing them – they would not have that great yearning to rise above all other things in order to live life in my Will.

And besides, do not worry about what you were told; my Mama also contained my Will as life; yet, the world continued its course in evil – in nothing did it appear to be changed. Not one external miracle was seen in Her; and yet, what She did not do in the low world She did in Heaven with Her Creator. By Her continuous living in the Divine Will, She formed the place within Herself in order to draw the Word upon earth, She changed the destiny of mankind, She performed the greatest of miracles, which no one else has done or will ever do – a unique miracle: to transport Heaven upon earth. For one who must do the greatest it is not necessary to do the lesser. And yet, who knew anything of what my Mama was doing? - what She did with the Eternal One in order to obtain the great portent of the descent of the Word into the midst of creatures? It was known only that She was the cause of it, by few at my conception, by many when they saw Me breathe my last on the cross. My daughter, the greater the good I want to do to the soul – and this good must descend for the good of the human generations and must bring Me complete glory – the more I draw her to Myself, and I make this good

mature and season between the soul and Me. I segregate her from everyone, I make her ignored; and when my Will wants her to draw close to some creature, it takes all my power in order for her to submit to the sacrifice. Therefore, let your Jesus do, and calm yourself.”

And I: ‘My Jesus, they are right. They say that they see no evidence, no positive good, that these are all words. And I... I don’t really want anything; all I want is to do as You Yourself want – that I do your Most Holy Will; and that what passes between You and me remain in the secret of our hearts.’ And Jesus: “Ah, my daughter, would you like it if I had worked my Redemption in secret with my Celestial Father and my dear Mama, who was to conceive Me; and then no one else was to know that I had descended upon earth? As great as a good might be, if it is not known, it does not produce life, it does not multiply, it is not loved, nor imitated. So, my Redemption would have been without effect for creatures. My daughter, let them talk, and let Me do. Do not be concerned, and do everything I did while being on earth, both internal and external, which is not yet known, nor has it received its full and desired fruit – especially my hidden Life. Creatures knew almost nothing of all the good I did; yet, it served in an admirable and prodigious way before my Divine Father in order to prepare and mature the fruit of Redemption. However, on the outside, I lived beside creatures as ignored, poor, abject and despised - but this meant nothing; before my Father I was Who I was, and my interior works opened seas of light, of graces, of peace and of forgiveness between Heaven and earth. My interest was to open Heaven, closed for many centuries, for the good of the earth, and that my Father would look with love upon creatures. Once this was done, the rest would come by itself. So, was this not a great good? Rather, it was the all - it was the yeast, the preparation, the foundation of Redemption.

The same with you; it is necessary that I place the yeast of my Will, that I form the preparation, that I lay the foundations, that there be highest accord between you and Me, between my interior acts and yours, in order to open Heaven to new graces, to new currents, and to dispose the Supreme Majesty to concede the greatest grace – that His Will be known upon earth and live in the midst of creatures with Its full dominion, as It does in Heaven. And while you occupy yourself with this, do you think that the earth receives no good? Ah! you are wrong! The generations are running on a vertiginous decline in evil. Who is it that sustains them? Who prevents them from being submerged in their vertiginous race to the point of disappearing from the face of the earth? Remember that not too long ago the sea broke its boundaries under the earth, threatening to swallow entire cities – and your own town was in

great danger. Who stopped that scourge? Who made the waters stop and enclose themselves within their boundaries? This is precisely the great scourge that is preparing for the ugly vertiginous race of creatures. Nature itself is tired of so many evils, and would want to take revenge for the rights of its Creator. All natural things would want to place themselves against man; the sea, the fire, the wind, the earth, are about to go out of their boundaries to harm and strike the generations, in order to decimate them. And does it seem trivial to you that while the human race is immersed in irreparable evils, I call you, and raising you between Heaven and earth, and identifying you with my own acts, I make you run within my Will to prepare the act opposite to the so many evils that flood the earth, preparing good, trying to conquer man with my love, so as to stop him from his vertiginous race, giving him the greatest thing, which is the light of my Will, so that, by knowing It, he may take It as food in order to restore his lost strengths, and so that, strengthened, he may desist from his recklessness and reacquire a firm step so as to no longer fall into evils?"

Then my Jesus disappeared, and I remained more embittered, thinking about the ugly vertiginous race of creatures and about the turmoil which nature will cause against them. Then, as I returned to prayer, my Jesus came back in a pitiful state. He seemed restless, He was moaning, grieving; He laid Himself within me, and would turn now to the right, now to the left. I asked Him: 'Jesus, my Love, what's wrong? O please! You suffer very much, let us share the pains, do not want to be alone; don't You see how much You suffer and how you can take no more?'

Now, while I was saying this, I found myself outside of myself, in the arms of a priest. However, while the person seemed to be a priest, it seemed to me that his voice was that of Jesus. And he said to me: "We will cover an extremely long way - be attentive on what you see." And we were walking without touching the ground. First I was carrying him in my arms, but since a dog was following me, as if it wanted to bite me, I was afraid. So, to free me from that fear, we changed position, and he carried me. I said to him: 'Why did you not do it before? You caused me to be so scared, and I did not say anything because I thought it was necessary that I carry you. Now I am content, because, as I am carried in your arms, it will not be able to do anything to me any more.' And I kept saying: 'Jesus is carrying me in His arms.' And he would repeat: "I am carrying Jesus in my arms." But that dog followed our whole journey; only, it kept one of my feet in his mouth, but without biting it. The journey was long, and I often asked: 'How much more do we have left?' And he: "One hundred more miles." Then, as I asked

again, he said: “Thirty more”, and so on, until we arrived in the city. And now, who can say what could be seen along the way? At some points, towns reduced to a heap of stones; somewhere else, places which were flooded and towns buried in water; at some points, seas were overflowing, somewhere else, rivers; and at some other points, chasms of fire were opened. It seemed to me that all the elements were agreeing among themselves to harm the human generations, forming the graves in which to bury them. Even more, what could be seen along the way and was most frightening and horrifying, were the evils of creatures. Everything was darkness that came from them – but thick darkness, accompanied by a rotten and poisonous closeness. The darkness was such that many times one could not even discern what the place was. Everything seemed pretense and duplicity; and if there was any good at all, it was only superficial and apparent, but, inside, they were smoldering the ugliest vices and plotting the most insidious snares, which displeased the Lord more than if they were openly doing evil. And this, in all classes of people, like a wood worm that gnaws the whole root of good! In other places, one could see revolutions, murdering of people by ambush.... But who can say all that could be seen? So, tired of seeing so many evils, I often repeated: ‘And when are we going to finish this long journey?’ And the one who was carrying me, all pensive, answered: “A little more - you have not seen everything yet.”

Finally, after long struggling, I found myself inside myself, in my bed; and my sweet Jesus, who continued to moan because He was suffering very much, stretching out His arms to me, told me: “My daughter, give Me a little rest for I can take no more.” And leaning His head upon my breast, He seemed to want to sleep. But His sleep was not a peaceful one; and I, not knowing what to do, remembered about His Most Holy Will, in which there is full rest, and said to Him: ‘My Love, I lay my intelligence in your Will in order to find your uncreated intelligence, so that, by laying mine within yours, I may shade all created intelligences, in such a way that You may feel your shadow placed before all created minds, and You may find rest for the sanctity of your intelligence. I lay my word in your Fiat, in order to place the shadow of that omnipotent Fiat before the human voices, so that your breath and your mouth may be able to rest. I lay my works in yours, to place the shadow and the sanctity of your works before the works of creatures, so as to give rest to your hands. I lay my little love in your Will, to place You in the shade of your immense love, which I place before the hearts of all, to give rest to your weary Heart.’ As I kept saying this, my Jesus calmed Himself and fell into a sweet sleep. Then, after some time, He woke up, but He was calm, and pressing me to Himself, He told me:

“My daughter, I was able to rest because you surrounded Me with the shadows of my works, of my Fiat and of my love. This is the rest I spoke about after I created all things. And since man was the last to be created, I wanted to rest in him – that is, by virtue of my Will acting in him, which formed my shadow in him, I was to find my rest and the fulfillment of my works. But this was denied to Me, because he did not want to do my Will; and until I find someone who wants to live of my Will, which overshadows my image in the soul, not finding my shadow, I cannot rest, because I cannot complete my works and give the last divine brush stroke to all Creation. This is why the earth needs to be purged and renewed – but with strong purges, such that many will lose their lives. And you, have patience, and always follow my Will.”

Volume 16 - June 6, 1924

Luisa must cover the ways of all creatures and enclose all that the Divine Will contains in order to be the starting point of the Fiat Voluntas Tua on earth as It is in Heaven. One who must give everything must enclose everything.

I was in the midst of my usual and hard pains of His privation. I feel I am under the lash of a justice that punishes me with such great rigor, with not even a shadow of pity. Oh! punishing Justice of God, how terrible You are. But You are even more terrible when You hide from the one who loves You. Your arrows would be sweeter to me, if while You punish me, even tearing me to pieces, my Jesus were with me. Oh! how I cry over my lot. Even more, I would want Heaven and earth – everyone to cry with me over the lot of the poor exiled one, who not only lives far away from her Fatherland, but is also left by her Jesus, who was her only comfort, the only support of her long exile.

Now, while my poor heart was swimming in the bitterness of its pain, my adorable Jesus made Himself seen in my interior, in act of dominating everything. He was holding as though many reins in His hands, and each rein was linked to a human heart. So, there were as many reins in His hands for as many existing creatures. And then He said to me: “My daughter, the way is long; even more, each life of creature is a distinct way, therefore it is necessary to walk much, and along many ways. You will be the one who will cover all these ways, because since I must enclose my Will in you, you must enclose all that It contains, and it befits you, with my Will, to cover all ways together, of each creature. Therefore, in my Will you have much to do and suffer.” On hearing this, oppressed and tired as I was, I said: ‘My Jesus, this is too much - who can do them? I am already tired enough; and besides, You leave me alone, and without You I can do nothing. Ah! if I had You

always with me, then I could do them; but, alas! You leave me alone and I can do nothing.’ And Jesus added: “Yet, I am in your heart, guiding everything, and all these ways were covered by Me. I enclosed everything, I let not even one heartbeat or pain of one creature escape Me. And you must know that, having to enclose my Will in you as center of life, it is necessary that my Supreme Volition find in you all the ways and all that your Jesus did, because they are inseparable from It. It is enough not to accept one thing alone which It contains to prevent It from forming Its center, from having Its full dominion, and from having Its starting point in you, so as to make Itself known and to dominate others. It would have it from Itself, but not from you. See then, how necessary it is that you embrace everyone and cover the ways of all, taking upon yourself the hardships, pains and acts of all, if you want the Majesty of my Will to descend into you to follow Its course within you.”

On hearing this, surprised, I said: ‘My Love, what are You saying? You know how poor I am and in what state I find myself. And besides, how can I enclose the whole of your Will? At the most, with your grace, I can do your Will, I can live in It, but to enclose It is impossible. I am too little and I cannot contain an unending Will.’ And Jesus: “My daughter, it shows you do not want to understand it: the One who wants to enclose this Will in you must give you the grace and the capacity in order to contain It. Did I perhaps not enclose my whole Being in the womb of my Celestial Mama? Is it perhaps that I enclosed Myself in part, leaving part of Myself in Heaven? Certainly not. And by my enclosing Myself in Her womb, was She not the first one who took part in all the acts of Her Creator, in all the pains, identifying Herself with Me so as to omit nothing of what I did? Was She not my starting point, from which I came out to give Myself to the other creatures? If I did this with my inseparable Mama in order to descend to man and fulfill my Redemption, can I not do it with another creature, giving her the grace and capacity to enclose my Will, making her take part in all the acts It contains, so as to form Its Life and come out as though from a second Mother, to come into the midst of creatures, to make Myself known and fulfill the Fiat Voluntas Tua on earth as it is in Heaven? Do you not want, then, to be the starting point of my Will? But, oh! how much it cost my Queen Mother to be the starting point of my appearance upon earth. So will the starting point of my Will cost you, that It may make Its appearance in the midst of creatures. One who must give everything must enclose everything; one cannot give but what one possesses. Therefore, my daughter, do not take lightly what regards my Will and what is befitting for you to do so that It may form Its Life in

you. It is the thing which interests Me the most, and you must be attentive in order to follow my teachings.”

Deo gratias, and may the One who uses so much goodness with the least of His creatures be always blessed.

Volume 18 - January 28, 1926

After sin, Adam did the same acts as before, but because he had withdrawn from the Supreme Will, they were empty of the substance of Divine Life. The Humanity of Jesus, the Tree of Life which will produce the fruit of the Fiat Voluntas Tua on earth as It is in Heaven.

I was thinking about the Holy Divine Volition, and I thought to myself: ‘How can it be that Adam, after sin, having broken his will from that of God, lost strength, dominion, and his acts were not so pleasing to God as to form His delight? Indeed, before sinning, Adam had done his acts toward God, he had learned them; why then, in repeating them afterwards, they no longer sounded the same sound, they no longer contained the fullness of divine love and the complete glory of God?’ Now, while I was thinking of this, my lovable Jesus moved in my interior, and through a light that He sent to me, told me: “My daughter, first of all, before he withdrew from my Will, Adam was my son; he contained my Will as center of his life and of all his acts, therefore he possessed a strength, a dominion, an attractiveness which was all divine. His breath, his heartbeat, his acts, gave of divine; all of his being gave off a celestial fragrance, which drew Us All toward him. So, We felt wounded from all sides by this son; if he breathed, if he spoke, if he did even the most innocent, indifferent and natural things, those were wounds of love for Us. And We, amusing Ourselves with him, filled him more and more with Our goods, because everything he did came from one single point, which was Our Will; therefore We liked him all - We found nothing which might displease Us.

Now, after sin, Adam descended from the state of son and reduced himself to the state of servant; and as soon as he broke up with the Supreme Will, the divine strength, the dominion, the attractiveness, the celestial fragrance, went out of him. Therefore, his acts, his being, no longer gave of divine, but were filled with a human sensation, which, making him lose attractiveness, caused that We no longer felt wounded, but rather, we kept our distance – he from Us, and We from him. His repeating the same acts as those he did before sinning, as in fact he did, says nothing. But do you know what the acts of the creature are without the fullness of Our Will? They are like those foods without condiments and without substance, which, instead of being enjoyed, disgust the

human palate; and so do they disgust the divine palate. They are like those unripe fruits, which contain neither sweetness nor taste; they are like those flowers without fragrance; they are like those vases, which are full, yes, but of old, fragile and ragged things. All this can serve a strict necessity of man, and maybe a shadow, a shade of the glory of God, but not the happiness and the complete well-being of the creature, and the fullness of the glory of God.

Now, on the other hand, with what pleasure does one not eat a food which is well flavored and nourishing? How it strengthens the whole person; the mere smell of its condiment whets one's appetite and the eagerness to eat it. In the same way, before sinning, Adam flavored all of his acts with the substance of Our Will, and therefore he whetted the appetite of Our love to take all his acts as the most enjoyable food for Us; and We, in return, gave him Our delicious food – Our Will. But after sin, poor one, he lost the direct way of communication with his Creator; pure love was no longer reigning in him; love was divided by apprehension, by fear, and since he no longer contained the absolute dominion of the Supreme Will, his acts of before, done after sin, no longer had the same value. More so, since the whole Creation, including man, came out of the Eternal Creator as their source of Life, in which they were to be preserved only with the Life of the Divine Will. Everything was to be founded upon It, and this foundation of the Divine Will was to preserve all things as beautiful and noble, just as they had come out of God. And, in fact, all created things are just as they were created – none of them has lost anything of its origin; only man lost the life, the foundation, and therefore he lost his nobility, the strength, and the likeness to his Creator.

But in spite of this, my Will did not leave man completely. Unable to still be his source of life and the foundation that would sustain him, because he himself had withdrawn from It, It offered Itself as medicine so that he might not perish completely. So, my Will is medicine, is sanity, is preservation, is food, is life, is fullness of the highest sanctity. In whatever way the creature wants It, so does It offer Itself. If she wants It as medicine, It offers Itself in order to take away from her the fever of passions, the weaknesses of impatience, the vertigo of pride, the sickliness of attachments; and so with all the rest of evils. If she wants It as sanity, It offers Itself to preserve her healthy, to free her from any spiritual illness. If she wants It as food, It gives Itself as food to make her strengths develop and grow more in sanctity. If she wants It as life and as fullness of sanctity – oh! then my Will makes feast, because It sees man returning into the womb of his origin, from which he came; and It offers Itself to give him the likeness of his Creator, the only

purpose of his creation. My Will never leaves man; if It left him, he would resolve into nothing. And if man does not give himself to letting my Will make him a saint, my Will uses the ways to at least save him.”

On hearing this, I said to myself: ‘Jesus, my Love, if You love so much that your Will operate in the creature as in the act in which You created her – as if there had been no fracture between your Will and that of the creature – why, in coming upon earth to redeem us, did You not give us this great good - that your Will, triumphant of everything, would place us in the order of Creation, just as we came out of the hands of our Celestial Father?’ And Jesus, coming out from my interior, pressed me all to His Heart, and with unspeakable tenderness, told me: “My daughter, the primary purpose of my coming upon earth was indeed this one – that man would return into the womb of my Will, as he came out of it when he was created. But in order to do this, I had to form, by means of my Humanity, the root, the trunk, the branches, the leaves, the flowers, from which the celestial fruits of my Will were to come out. No one can have the fruit without the tree. This tree was watered by my Blood; it was cultivated by my pains, by my sighs and tears; the sun which shone upon it was the Sun of my Will alone. Therefore, the fruits of my Will will certainly come, but in order to desire the fruits, one must know how precious they are, the good which they bring, the riches they produce. Here is the reason, then, for the many manifestations of my Will which I have made to you. In fact, knowledge will bring the desire to eat it; and once they have enjoyed what it means to live only to do my Will, if not all, at least part of them will return to the path of my Volition. The two wills will exchange the perennial kiss; there will be no more dispute between the human will and that of the Creator; and after the many fruits It has given, my Redemption will give also the fruit of the Fiat Voluntas Tua on earth as It is in Heaven. Therefore, you, be the first one to take this fruit, and want no other food, nor any other life but my Will alone.”

Volume 19 - September 13, 1926

The Divine Being is balanced. The gift of the Divine Fiat places everything in common. In giving, Justice wants to find the prop of the acts of creatures.

After doing my usual round in the Supreme Volition, I was praying to good Jesus in the name of His Creation and Redemption, in the name of all, from the first to the last man, in the name of the Sovereign Queen and of everything She did and suffered, that the Supreme Fiat may be known, so that Its Kingdom may be established with Its full triumph and dominion. But while doing this, I thought to

myself: 'If Jesus Himself wants and loves so much that His Kingdom be established in the midst of creatures, why does He want one to pray for It with such insistence? If He wants It, He can give It without so many continuous acts.' And my sweet Jesus, moving in my interior, told me: "My daughter, my Supreme Being possesses the perfect balance, and also in giving my graces and my gifts to creatures; much more so, then, for this Kingdom of the Supreme Fiat, which is the greatest gift, that I had already given at the beginning of Creation, and which man rejected with so much ingratitude. Does it seem trivial to you to place a Divine Will at his disposal, with all the goods It contains? And not for one hour, or one day, but for his whole life? The Creator placing His adorable Will in the creature to be able to put His likeness, His beauty, His infinite seas of riches, of joys, of endless happiness, in common? Only by possessing Our Will could the creature acquire the rights of communion, of likeness and of all the goods of his Creator. Without It there can be no communion with Us; and if he takes anything at all, it is just Our flowerings and the crumbs of Our endless goods.

Now, with a gift so great, a happiness so immense, a right of divine likeness with the acquisition of the nobility of Our offspring which had been rejected, do you think it is something easy that the Divine Sovereignty, without being prayed, with no one giving a thought to receiving this Kingdom of the Supreme Fiat, would give It to creatures? It would be like repeating the story that took place in the terrestrial Eden, and maybe even worse. And besides, Our Justice would be justly opposed to this. Therefore, everything I have you do, the continuous rounds in the Supreme Volition, your incessant prayers for my Will to come to reign, your sacrificed life of so many years, knowing neither heaven nor earth, directed to the sole purpose of the coming of my Kingdom – are many props that I place before my Justice, that It may surrender Its rights, and balancing Itself with all Our attributes, It may find it just for the Kingdom of the Supreme Fiat to be given back to the human generations. The same happened in Redemption; if Our Justice had not found the prayers, the sighs, the tears, the penances of the patriarchs, of the prophets and of all the good of the Old Testament, and then a Virgin Queen who possessed Our Will as whole, and who took everything to heart with so many insistent prayers, taking upon Herself the whole task of the satisfaction for all mankind, Our Justice would never have conceded the descent of the longed for Redeemer into the midst of creatures. It would have been inexorable and would have uttered a curt 'no' to my coming upon earth. And when it is about preserving the balance of Our Supreme Being, nothing can be done.

Now, who until now has ever prayed with interest, with insistence, laying down the sacrifice of his own life so that the Kingdom of the Supreme Fiat may come upon earth, and may triumph and dominate? No one. It is true that the Church has been reciting the ‘Our Father’ from the time I came upon earth, in which one asks, ‘*Thy Kingdom come*’, so that my Will be done on earth as It is in Heaven, but who thinks about the request they make? It can be said that the whole importance of such a request remained in my Will and that creatures recite it just to recite it, without understanding and without any interest in obtaining what they ask for. Therefore, my daughter, everything is hidden in secret while one lives on earth, and therefore everything seems a mystery; and if anything is known it is so limited, that man has always something to say about all that I operate in my works through the veils of creatures. They reach the point of saying: ‘And why have this good and these knowledges not been given before, while there have been so many great Saints?’ But in eternity there will be no secrets, I will reveal everything, and will show all things and my works with Justice, and how Justice could never have given, had there not been sufficient acts in the creature to be able to give what the Supreme Majesty wants to give. It is true that everything that the creature does is my grace, but my grace itself wants to find the prop of the dispositions and good will of the creature. Therefore, in order to restore the Kingdom of my Will upon earth it takes sufficient acts of the creature, so that my Kingdom may not remain in the air, but may descend, to be formed upon the very acts of the creature formed by her to obtain a good so great.

This is why I push you so much to go around in all Our works – Creation and Redemption – so that you may place the share of your acts, your ‘*I love You*’, your adoration, your gratitude, your ‘*thank You*’ upon all Our works. Many times I have done this together with you; and then, as the fulfillment, after your round in Our Will comes your refrain, so pleasing to Us: ‘Supreme Majesty, your little daughter comes before You, on your paternal knees, to ask You for your Fiat, your Kingdom, that It be known by all. I ask You for the triumph of your Will, that It may dominate and reign over all. I am not the only one who asks this of You, but with me are your works and your very Will. Therefore, in the name of all, I ask – I plead for your Fiat.’ If you knew what a breach in Our Supreme Being is this refrain of yours! We feel We are being prayed by all Our works, beseeched by Our very Will; Heaven and earth pray on their knees to ask Us for the Kingdom of the Eternal Will. Therefore, if you want It, continue your acts, so that, by reaching the established number, you may obtain what you long for with so much insistence.”

Volume 20 - October 15, 1926

As much Divine Will as one has enclosed on earth, so much happiness will he have in Heaven.

Continuing my usual round in the Supreme Will, I was saying to myself: ‘My Jesus, your Will embraces and encloses everything, and I, in the name of the first creature that came out of your creative hands, up to the last one that will be created, intend to repair for all the oppositions of the human wills made against Yours, and to take within me all the acts of your adorable Will which the creatures have rejected, in order to return them all with love and adoration; in such a way that there may be no act of Yours without the correspondence of one act of mine, so that, in finding my little act as though bilocated in each one of your acts, You may be satisfied, and may come to reign triumphantly upon earth. Is it perhaps not true that your Eternal Fiat wants to find in the human acts the support on which to dominate? Therefore, in each one of your acts, I offer You mine as the field on which You can lay your Kingdom.’

Now, while I was thinking and saying this, my always lovable Jesus moved in my interior and told me: “Little daughter of my Will, it is just, it is necessary, it is a right of both sides – both yours and of my Will – that whoever is a child of my Will follow the multiplicity of the acts of my Will, and that my Will receive them into Its acts. A father would be unhappy, if he did not feel his son at his side, in order to be followed by his son in his acts; nor would the son feel loved by the father if, putting him aside, the father would not let himself be followed by his son. Therefore, daughter of my Will and newborn in It means exactly this: to follow all of Its acts as a faithful daughter. In fact, you must know that in Creation my Will entered the field of action in the human acts of the creature; but in order to act, It wants the act of the creature within Its own, so as to carry out Its work and be able to say: ‘My Kingdom is in the midst of my children, and right in the intimate place of their acts’. In fact, as much as the creature takes of my Will, so much do I extend my kingdom in her, and she extends her kingdom in my Will – but according to how much she lets herself be dominated in her acts. In this way, she expands her boundaries in my kingdom, and I give, and she takes ever more joy, more happiness, more goods, and more glory.

In fact, it is established that in the Celestial Fatherland they will receive as much glory, beatitude and happiness, for as much of my Will as they have enclosed in their souls on earth. Their glory will be measured by that very Will of Mine which their souls will possess; nor will they be able to receive more, because their capacity and wideness is formed by that very Divine Will which they have done and possessed

while living on earth. And even if my generosity wanted to give more, they would lack the space to contain it, and it would overflow outside.

Now, my daughter, of all that my Will has established to give to the creatures, of all of Its acts, they have taken little - they have known little until now, because Its kingdom has not only not been known, but not even possessed. Therefore, in Heaven It cannot give all Its complete glory, or all the joys and happiness It possesses, because It finds Itself in the midst of children who are incapable and of little stature. This is why It awaits the time of Its Kingdom with great love and yearning – to have Its total dominion, and to give from Its Fiat everything It had established to give to the creatures, therefore forming children who are capable of receiving all of Its goods. Only because of these children – the children of the Kingdom of my Will – will the glory of all the Blessed be completed in the Celestial Fatherland, because these have enclosed what my Will wanted, giving It free field of action and of dominion. Therefore, they will have the essential glory, because they will have the capacity and the space in order to contain it. Through them, the others will have the accidental glory, and all together, they will enjoy the complete glory and the full happiness of my Will. So, the Kingdom of the Supreme Fiat will be the full triumph of Heaven and earth.”

Now, I was thinking to myself: ‘In the Our Father our Lord teaches us to pray “your Will be done”. Why does He now say that He wants us to live in It?’

And Jesus, always benign, moving in my interior, told me: “My daughter, ‘your Will be done’ which I taught in the Our Father means that everyone was to pray that they might at least do the Will of God. This is for all Christians and for all times; nor can anyone call himself a Christian if he does not dispose himself to do the Will of his Celestial Father. But you have not thought of the other note which comes immediately after: ‘on earth as it is in Heaven’. ‘On earth as it is in Heaven’ means to live in the Divine Will; it means to pray that the Kingdom of my Will may come on earth in order to live in It. In Heaven, they not only do my Will, but they live in It – they possess It as their own thing, and as their own kingdom. If they did It, but did not possess It, their happiness would not be full, because true happiness begins in the depth of the soul. To do the Will of God does not mean to possess It, but to be submitted to Its commands. To live in It, instead, is possession. Therefore, in the Our Father, in the words ‘your Will be done’ is the prayer that all may do the Supreme Will, and in ‘on earth as it is in Heaven’, that man may return into that Will from which he came, in order to reacquire his happiness, the lost goods, and the possession of his Divine Kingdom.”

Volume 23 - November 27, 1927

One who lets herself be dominated by the Divine Will, by virtue of It, receives the divine fecundity within herself, and can generate in others the good which she contains. That which is necessary in order to obtain the Kingdom of the Divine Will: first, to move God; second, to possess the Divine Will as one's life.

My abandonment in the Divine Volition is continuous; and even though many times It hides my beloved Jesus from me, my Life, my All, and eclipses Him, It never hides, Its light is permanent in me, and it seems to me that even if It wanted to hide, It could not, because, Its light being everywhere, It does not find the point in which to hide - to restrict Itself, because It is immense by Its own nature, It invests everything, It has primacy over everything, with such empire, that I feel It in each fiber of my heart. It flows within my breathing – in everything; and I think to myself that the Divine Volition loves me more than Jesus Himself, because very often He leaves me, while His adorable Will never leaves me; even more, by Its own nature It finds Itself in condition of not being able to leave me, and with Its empire of light It dominates me, and, triumphant, expects Its primacy in all my acts. Oh! Divine Will, how admirable You are – your light lets nothing escape it; and caressing and playing with my littleness, You make Yourself the conqueror of my little atom, and You delight in dissolving it within the immensity of your endless light.

But while I was feeling all immersed in Its light, my beloved Jesus moved in my interior, and told me: “My daughter, one who lets herself be dominated by my Divine Will, by virtue of It, receives the divine fecundity, and with this fecundity she can generate in others what she possesses. With this divine fecundity the soul forms the most beautiful and long generation, which will bring her the glory, the cortege, of having many births generated in her very acts. She will see, coming out from within herself, the generation of the children of light, of happiness, of divine sanctity. Oh! how beautiful, holy and pure is the fecundity of the seed of my Divine Volition. It is light, and generates light; it is holy, and generates holiness; it is strong, and generates strength; it possesses all goods, and generates peace, joy and happiness. If you knew what good will the fecund seed of this Volition, so holy, bring to you, and then to all, as it knows how to generate, and can generate, in every instant, all the goods it possesses! This is how the height of the Sovereign Queen was able to generate the Eternal Word with no one's work. In fact, by not giving life to Her human will, She only gave life to the Divine Will, and by this She acquired the fullness of

the seed of the divine fecundity, and was able to generate the One whom Heaven and earth could not contain. And not only could She generate Him within Herself, in Her maternal womb, but She could generate Him in all creatures. How noble and long is the generation of the children of the Celestial Queen; She generated everyone in that Divine Fiat which can do anything and encloses everything. So, my Divine Will raises the creature and renders Her sharer in the fecundity of the Celestial Paternity. What power, how many sublime mysteries does It not possess!”

Then I continued my acts in the Divine Fiat, and I offered everything in order to obtain Its Kingdom upon earth. I wanted to invests the whole Creation, animate all created things with my voice, so that all of them might say, together with me: “*Fiat Voluntas Tua* on earth as It is in Heaven. Hurry, hurry – let your Kingdom come.” But while doing this, I thought to myself: ‘How can this Kingdom so holy come upon earth? In creatures there is no change; no one occupies himself with It; sin and passions abound. How, then, can this Kingdom ever come upon earth?’ And Jesus, moving in my interior, told me: “My daughter, that which is most necessary in order to obtain a good so great, which is the Kingdom of my Divine Fiat, is to move God to decide to give my Divine Will reigning in the midst of creatures. When God moves and decides, He overcomes and conquers everything, even evils themselves. The other necessary thing is that the creature who seeks It and prays God to give such a great good, must possess within herself the life of the Kingdom which she asks for for the other creatures. One who possesses It knows the importance of It, and will not spare sacrifices in order to impetrate for others the good which she possesses. She knows the secrets, the ways she must follow; she will make herself importunate in order to conquer God Himself. She will be like sun, which keeps all the fullness of its light restricted within itself, and, unable to contain it within itself, feels the need to spread it outside, to give light to all and do good to all, so as to render them happy of its own happiness. One who possesses a good, possesses the virtue of asking for it and of giving it.

The same happened in Redemption. Sin was flooding the earth; the very people called the people of God, was the smallest people, and if it seemed that it occupied itself with it, it was in a superficial way. In fact, they did not possess within themselves the life of that Redeemer whom they were asking for. It can be said that they occupied themselves just like, today, the Church, consecrated people and religious, occupy themselves by reciting the Our Father. But the fullness of the Life of my Will which they ask for in the Our Father is not in them, therefore their petition ends up in words, but not in facts. But when the Queen of

Heaven came, who possessed the fullness of the Divine Life, everything She asked for for the good of the peoples moved God, conquered Him, made Him decide; and in spite of the evils which were present, the Eternal Word came upon earth by means of She who already possessed Him, as He formed the whole of Her life. With the fullness of this Divine Life, She was able to move God, and so came the good of Redemption. That which all others together were not able to obtain, She obtained – the Sovereign Queen, who had conquered, first within herself, Her Creator and the fullness of all the goods which She was asking for for others; and, being the conqueror, She had the virtue of being able to impetrate and give the good which She possessed.

There is great difference, my daughter, between one who asks and possesses, and one who asks and does not possess the Divine Life. The first one asks by right; the second does it as alms, and one who asks as alms is given money, lira, at the most, but not entire kingdoms. On the other hand, one who asks by right, possesses, she is already the owner, the queen, and one who is queen can be given the kingdom; and because she is queen, she has her divine empire before God to be able to impetrate the kingdom for creatures. So it will happen for the Kingdom of my Will. Therefore, I so much recommend to you: be attentive, let It form the fullness of Its Life in you; in this way, you will be able to move God, and when God moves, no one can resist Him.”

Volume 23 - February 5, 1928

Promise, in Eden, of the future Redeemer. Solemn promise, in the ‘Our Father’, of the Kingdom of the Divine Will. How God feels the joy of Creation being repeated.

My poor mind feels as though fixed in the Supreme Fiat, and I feel like a little girl who, since she likes the beautiful lessons of her beloved teacher, always hangs around her, asking her a thousand questions, to have the pleasure of hearing her speak and of learning new more beautiful lessons. And while the teacher speaks, she remains there, with her mouth open, listening to her, so many are the beautiful surprises that she gives her with her lessons. Such am I – a tiny little one, hanging around the light of the Divine Will, more than teacher; wanting to draw Its life from the beautiful lessons It gives to my little soul. And because I am little, It delights in making me content, giving me such surprises of divine lessons, never thought of by me.

So, while I was thinking about the Kingdom of the Divine Will, and Its reigning upon earth seemed as though difficult to me, my beloved Jesus, coming out from within my interior, told me: “My daughter, as Adam sinned, God made him the promise of the future Redeemer.

Centuries passed, but the promise did not fail, and the generations had the good of Redemption. Now, as I came from Heaven and formed the Kingdom of Redemption, before departing for Heaven, I made another promise, more solemn, of the Kingdom of my Will; and this was in the 'Our Father'. And so as to give it more value, and to obtain It more quickly, I made this formal promise in the solemnity of my prayer, praying the Father to let His Kingdom come, which is the Divine Will on earth as It is in Heaven. I placed My very Self at the head of this prayer, knowing that such was His Will, and that, prayed by Me, He would deny Me nothing; more so, since I prayed with His very Will, and I asked for something which was wanted by my Father Himself. And after I had formed this prayer before my Celestial Father, certain that the Kingdom of my Divine Will upon earth would be granted to Me, I taught it to my Apostles, that they might teach it to the whole world, so that one might be the cry of all: 'Your Will be done, on earth as It is in Heaven.' A promise more sure and solemn I could not make. Centuries are like one single point for Us, but Our words are accomplished acts and facts. My very praying to the Celestial Father: 'Let It come – let your Kingdom come; your Will be done on earth as It is in Heaven', meant that with my coming upon earth the Kingdom of my Will was not established in the midst of creatures; otherwise I would have said: 'My Father, let Our Kingdom, which I have already established on earth, be confirmed, and let Our Will dominate and reign.' Instead, I said: 'Let It come.' This meant that It must come, and creatures must await It with that certainty with which they awaited the future Redeemer, because there is my Divine Will, bound and committed, in those words of the 'Our Father'; and when It binds Itself, whatever It promises is more than certain. More so, since everything was prepared by Me; nothing else was needed but the manifestation of my Kingdom - and this I am doing. Do you think that my giving you so many truths about my Fiat is only to give you simple news? No, no; it is because I want everyone to know that Its Kingdom is near, and to know Its beautiful prerogatives, so that all may love – may yearn to enter, to live in a Kingdom so holy, full of happiness and of all goods. Therefore, that which seems difficult to you is easy for the power of Our Fiat, because It knows how to remove all difficulties, and to conquer everything - the way It wants, and when It wants."

Then, I was doing my round in the Eternal Fiat according to my usual way; and going around throughout the whole Creation, I was bringing all works before the Divinity, to give to It the most beautiful homage and the great glory of all Their works. But while I was doing this, I thought to myself: 'But what is the glory I give to my Creator by bringing Him all His works?' And Jesus, moving in my interior, told

me: “My daughter, by doing so, you bring to Us the joy of Our accomplished works. In fact, before We created the Creation, they were inside of Us, as though in deposit in Our Will, and We did not have the glory, the joy of seeing Our works outside of Ourselves, formed and accomplished outside of Us. So, Our works were formed when the Creation was created; and if one goes around in their midst, looks at them, and wanting to gather them all together around Us, says to Us: ‘How beautiful are your works - perfect and holy; their harmony, their perfect order tell who You are, and narrate your glory’, We feel the joy, the glory being repeated, as if We were again extending the heavens, forming the sun and all Our works. So, the Creation remains always in act and as though speaking by means of the little daughter of Our Will. This can happen to you also: if you had decided in your will to make many beautiful works, you do not enjoy; but your joy begins when you see the works accomplished; and if someone, loving you, often brought them around you to say to you: ‘See how beautiful are your works’, would you not feel glorious, and the joy of when you accomplished them being repeated? Such am I – the repetitions form my most beautiful surprises.”

Volume 24 - May 26, 1928

God is order, and when He wants to give a good He establishes the divine order in the midst of creatures. How Our Lord, in forming the ‘Our Father’, placed Himself at the head of the Kingdom of the Divine Fiat.

I continue what is written above. As I was concerned about all that regards the Kingdom of the Will of God, my always lovable Jesus added: “My daughter, God is order, and when He wants to give a good to the creatures, He always establishes His divine order, and everything that is done in order to obtain such a great good begins from God, since He places Himself at the head of it to take on the commitment, and then orders the creature for the same purpose. I did this, Myself, to give the Redemption, and so that creatures might receive It; and I am doing this, Myself, to give the Kingdom of the Divine Fiat, and so that creatures may receive It. By forming, Myself, the ‘Our Father’, I placed Myself at the head of it and took on the commitment to give this Kingdom; and by teaching it to my apostles, I placed order in the creatures, so that they might obtain a good so great. So, the whole Church is praying - there is not one soul who belongs to Her that does not recite the ‘Our Father’. And even though many recite it without interest in wanting and asking for a Kingdom so holy – that the Divine Will be done on earth as It is in Heaven – since the interest is in the One who taught it, when they recite

it my interest is renewed, and I hear my own prayer asking: ‘May your Kingdom come, so that your Will be done on earth as It is in Heaven’. And if the creature, in reciting the ‘Our Father’, had this interest of wanting and longing for my Kingdom, she would take part in my own interest, and her will would be fused in Mine for the same purpose. However, my Will and interest always run in each ‘Our Father’.

See then, the divine order: all asking for one thing. Among these who ask there are some who want to do my Will, others who do It. All this is braided together, and they knock at the doors of my Divine Will - they repeat the knocking, and some knock strongly, some slowly. However, there is always someone who knocks and asks that the doors be opened, so that my Will may descend to reign upon earth. And since everything is established and ordered by the Divinity, It waits for the one who must give the strongest knock which, forcing the doors with invincible strength – the very strength of my Divine Will – will open wide the doors, and with her sweet chains of love, will bind the Eternal Will to make It come and reign in the midst of creatures. She will be like a bride who, bejeweling the groom with her loving chains, will carry him as though in triumph into the midst of creatures. And just as the Holy Virgin put an end to the night hours of the patriarchs and prophets, and formed the dawn to make the Sun of the Eternal Word rise, so will this one form the dawn to make rise the Sun of the Fiat Voluntas Tua on earth as It is in Heaven.

Do you think that my Will, which has made Itself known with so much love and has manifested so much interest in wanting to come and reign upon earth, pouring Its sorrow out with you, has done this without anyone praying to It? Ah, no! no! The knocks of my Church have been continuous, and I Myself was knocking in those knocks, but I used them to knock at the door of the Divine Fiat which, tired of hearing them knock at Its divine doors, has used you to be knocked more strongly; and opening the door to you, It made you share in Its knowledges. For as many truths as It made known to you, so many means has It given you to form the loving chains with which to be bound to come to reign upon earth. And all the times It calls you to live in Its Divine Will, making you know Its qualities, Its power, Its joys, Its immense riches, are as many pledges It gives you, with which It assures you of Its coming upon earth. In fact, there is this prerogative in Us: if We make a good of Ours, a truth, a knowledge that belongs to Us known, it is because We want to give it to the creature as gift. See then, how many gifts my Will has given you; how many knowledges about Itself It has made known to you! They are such and so many, that you yourself cannot count them.”

And I: ‘My beloved Jesus, who knows when this Kingdom will come!’ And He: “My daughter, in order for Redemption to come, it took four thousand years, because the people that prayed and longed for the future Redeemer was smaller, of limited number. But those which belong to my Church are more peoples and - oh, how much greater in number than that one! Therefore, the number will shorten the time; more so, since religion is making its way everywhere, and this is nothing but the preparation of the Kingdom of my Divine Will.”

Volume 24 - May 30, 1928

The Creation, divine army; the Fiat, celestial flag. Example of the child and of the rich father. How Jesus wants entire peoples to pray; who these peoples are.

I was doing my round in the Divine Fiat, gathering the whole Creation together, to bring It before the Supreme Majesty as the most beautiful homage, the most profound adoration and the most intense and extensive love for the One who had created It. It seemed to me that there was nothing more beautiful I could bring to my Creator than the magnificence and the continuous prodigy of His own works. Then, while I was doing this, my beloved Jesus, moving in my interior, told me: “My daughter, no homage is more beautiful and worthy of Our adorable Majesty than offering to Us Our own works. As you go around in the Creation, you gather Our divine army to send it to Us as Our glory and as the fierce army which asks with insistence and violence for the Kingdom of the Divine Will. Therefore, as you go around, you place the Divine Fiat in front of each created thing, as a noble and divine flag, and with their tacit speech they ask with divine strength for the Kingdom of my Will upon earth. Oh, how beautiful it is to see the whole Creation bannered all over with the Divine Fiat! From the smallest to the greatest thing, they all possess the flag of the Fiat placed by my little daughter. They really look like a formidable army; and waving their noble flag with authority, they ask with repeated petitions for what they possess – the Kingdom of my Will upon earth.”

Then, I continued my round, and not only in all of Creation, but also in all of the acts done by Adam in his state of innocence, in those done by the Queen Virgin, as well as in those done by Our Lord. I placed my Divine Fiat in them, sending as though an ordered army around the Divinity, which would ask for Its Kingdom; and Jesus added: “My daughter, Heaven and earth are praying. All of my acts, those of the Sovereign Queen as well as those of innocent Adam which were all invested by my Divine Fiat – they all have a voice which, resounding among them as a most sweet and strong echo, asks: ‘Your Kingdom

come!’ My daughter, in creating man, I acted like a most rich father who, after his child is delivered to the light, would want to amuse himself with his little one by giving him all of his riches; and he says to him, continuously: ‘Son, take whatever you want and as much as you want.’ The little one fills his pockets and his little hands, but so much that, unable to contain them, he drops them to the ground; and the father, inciting him, says: ‘Is this all you have taken? Come, take some more – take everything.’ The child sees himself hampered; bravely he returns to take, but his capacity can take nothing else, and the father smiles and amuses himself with his little one. So I did with man: I gave him all of my riches as gift, and he, like a little child, was incapable of taking them all; and amusing him, I would say to him: ‘Take – take, my son. Take much – take everything if you can; the more you take, the more I will enjoy and make feast.’

Am I not doing this with you, to the point of wanting to give you the Kingdom of my Divine Will? This is why I make you go around in the whole Creation, in the works of my Redemption, nor do I deprive you of the dominions of the Sovereign Queen of Heaven. And while you go around through Our works and dominions, I keep whispering to your ear: ‘Take whatever you want, my little daughter.’ And to give you the right to it, I have you mark all of Our works and Our dominions with your *‘I love You’*. In this *‘I love you’* of yours which repeats its refrain, *‘give me your Divine Fiat’*, it seems that *‘Fiat’* and *‘I love you’* are braided together, and I know that what you want and ask for is the greatest thing - a Divine Kingdom in which, not only you, but all those who will be in this Kingdom, may all be kings and queens.

If you knew what you are asking Me for...! Heaven and earth are astonished, and all are watching the braveness of your request and my goodness, all paternal, which longs for you and smiles at you with excessive love, to give you more confidence in asking for It with more braveness. In fact, my daughter, since the Kingdom I must give is so great, I want an entire people to ask Me for It, and the first people is the whole Creation; and by going around in the midst of It, you move everyone to ask for the coming of the Kingdom of my Divine Will upon earth. The second people are all of my works and those of my Celestial Mama which were done on earth. These peoples are divine and interminable peoples. Then there is the people of the low earth, which is formed of those who recite the ‘Our Father’, and of the few who somehow know my Divine Will and ask that It come to reign upon earth. When entire peoples pray Me, having at the head of them the one to whom a mission so great has been entrusted, that which We want to give and which We are asked for with insistence is conceded more easily.

Does this not happen in the low world? If a king or the leader of a country must be elected, there are those who incite the people to cry out: ‘We want such and such as king, or such as such the leader of our country.’ If some want a war, they make the people cry out: ‘We want the war!’ There is not one important thing that is done in a kingdom, for which some do not resort to the people, to make it cry out and even raise a tumult, so as to give themselves a reason and say: ‘It is the people that wants it.’ And many times, while the people says it wants something, it does not know what it wants, nor the good or sad consequences that will come. If they do this in the low world, much more can I do it. When I must give important things, universal goods, I want entire peoples to ask Me for them; and you must form these peoples – first, by making all the knowledges about my Divine Fiat known; second, by going around everywhere, moving Heaven and earth to ask for the Kingdom of my Divine Will.”

Volume 26 - July 24, 1929

How the Divine Will holds the primary act over all created things. It is like the head over the members.

I was thinking about the Supreme Fiat, and I thought to myself: ‘If the Divine Volition wants to form Its Kingdom in the midst of creatures, in what way, then, was the Divine Will in relationship with creatures before the coming of Our Lord upon earth, when He came, and after His coming?’ And my sweet Jesus, moving in my interior, told me: “My daughter, my Will, with Its immensity, has always been present in the midst of creatures, because, by Its own nature, there is not one point in which It is not present, and creatures cannot do without It. It would be like being unable to have or receive life; without my Divine Will all things would resolve into nothing. More so, since the prime act of all created things is my Divine Fiat; It is like the head to the members, and if one wanted to say: ‘I can live without head’, it would impossible for him – the mere thinking it is the greatest of follies. However, reigning is one thing: it is to be recognized, loved, longed for, and to hang upon It like the members hang upon the head - this is reigning; whereas being in the midst of creatures is not reigning if one does not hang completely upon It.

Now, before my coming upon earth, even though my Divine Will was present in the midst of creatures with Its immensity, the relationships that existed between It and them, however, were as if It lived in a foreign land, and they received from afar the scarce communications, the brief news, which announced to them my coming upon earth. What sorrow, for It to be in their midst, while they do not

recognize It, and they keep It so far away from their wills, as if It were in a foreign land. With my coming, since I possessed It as life and my Humanity recognized It, loved It and let It reign, through Me It drew closer to the creatures, and the relationships It had with them were as if It lived no longer in a foreign land, but in their own lands. But since they did not know It, nor did they give It dominion in order to let It reign, it cannot be said that my Divine Volition formed Its Kingdom. Therefore, my coming upon earth served to draw the two wills, human and Divine, closer to each other, and to place them in intimate relations, and to increase the news in order to make It known; so much so, that I taught the ‘Our Father’, making them say: ‘Your Kingdom come, your Will be done on earth as It is in Heaven.’ If my Will does not live on earth as It does in Heaven, it cannot be said that It has Its Kingdom in the midst of creatures. And therefore, in the time of Its Kingdom, It will be present not only in their midst, but inside each one of them as perennial Life; and in order to come to this, It must be recognized – how It is like head and primary life of each creature; and because this head is not recognized, Its Strength, Its Sanctity, Its Beauty, does not flow to the members, nor can It let Its noble and divine blood flow in their veins, and therefore the life of Heaven cannot be seen in creatures. So, this is why I love so much that my Divine Will be known – knowledge will make love arise; and feeling loved and longed for, It will feel drawn to come to reign in the midst of creatures.”

Volume 26 - August 25, 1929

How Jesus created the seed of the Divine Fiat in forming the ‘Our Father’. The virtue that the light possesses.

I was thinking about the Divine Fiat and how Its Kingdom could ever be realized upon earth. It seemed impossible to me – first, because there is no one who occupies himself with making It known, and if anything is said or planned, it all resolves into words, while facts are – oh! how far away, and who knows which generation will have the good of knowing what regards the knowledges about the Divine Will and Its Kingdom; second, it seems to me that the earth is unprepared, and I believe that in order to have such a great good - that the Kingdom of the Divine Will, Its knowledges, dominate the earth - who knows how many prodigies will precede it!

But while I was thinking about this and other things, my sweet Jesus moved in my interior, and told me: “My daughter, you must know that my coming upon earth and everything I did in Redemption, my very Death and Resurrection, was nothing other than preparatory act for the Kingdom of my Divine Will; and when I formed the ‘Our Father’, I

formed the seed of the Kingdom of my Divine Fiat in the midst of creatures. And if, when I speak, I create and I make the greatest, most beautiful and marvelous works come out of nothing, much more so when, with the empire of my speaking prayer, I have the virtue of creating what I want. Therefore, the seed of the Kingdom of my Will was created by Me in the act of my praying, as I formed and recited the 'Our Father'. And if I taught it to the Apostles, it was so that the Church, by reciting it, might water and fecundate this seed, and they might dispose themselves to model their lives according to the dispositions of my Divine Fiat.

My knowledges about It, my many manifestations, have developed this seed; and since they have been accompanied by the acts done by you in my Divine Will, so many little grains have formed as to form a great mass, from which each one can take his part - always if they want to - in order to live of the Life of the Divine Will. Therefore, everything is there, my daughter - the most necessary acts. There is the seed created by Me, because if there is no seed, it is useless to hope for the plant; but if the seed is there, it takes work, the will of wanting the fruit of that seed; and one is sure of having the plant, because, by possessing the seed, one has in his power the life of the plant of that seed. There are those who water this seed in order to make it grow - each 'Our Father' that is recited serves to water it; there are my manifestations in order to make it known. All that is needed are those who would offer themselves to be the criers - and with courage, without fearing anything, facing sacrifices in order to make it known. So, the substantial part is there - the greatest is there; the minor is needed - that is, the superficial part, and your Jesus will know how to make His way in order to find the one who will accomplish the mission of making known my Divine Will in the midst of the peoples. Therefore, on your part, do not place any obstacle - do what you can, and I will do the rest. You do not know how I will overwhelm things and will dispose the circumstances, and this is why you reach the point of doubting that my Fiat will be known and Its Kingdom will have Its Life upon earth."

Then, I abandoned all of myself in the Divine Volition in order to follow Its acts, and my sweet Jesus added: "My daughter, one who places himself in the unity of my Will, places himself in the light; and just as the light has the virtue of descending down below and of laying itself like a mantle of light over each thing it invests, so it has the virtue of rising up high and of investing with its light that which is up high. In the same way, one who places himself in the Light of my Fiat, in Its unity of Light, with his acts descends down below to all generations, and with his acts of light he invests everyone in order to do good to all; and

he rises up high and invests the whole of Heaven to glorify all. Therefore, in my Divine Will the soul acquires the right to be able to offer the Light of the Eternal Fiat to all, through the gift of her acts multiplied into as many as are those who want to receive It.”

Volume 29 - May 19, 1931

Scenes from Eden. Fall of man. The Queen of Heaven crushing the head of the infernal serpent. How the words of Jesus have the communicative virtue. How He speaks of the doubts and difficulties.

I was continuing my acts in the Divine Volition, and uniting myself to the acts which It did in Creation, in order to give It the homage, the love, the adoration for each thing created for love of creatures. My poor mind brought itself into Eden, in the act of the fall of man, as the infernal serpent, with his cunning and lie, induced Eve to withdraw from the Will of her Creator; and Eve, with her enticing manners, induced Adam to fall into the same sin. Now, while I was thinking about this, my beloved Jesus told me: “My daughter, my Love was not extinguished because of the fall of man, but became more ignited; and even though my Justice justly punished him and condemned him, my Love, kissing my Justice, without delay promised the future Redeemer, and said to the deceitful serpent, with the empire of my Power: ‘You have made use of a woman to snatch man from my Divine Will, and I, by means of another woman, who will have in Her power the Power of my Fiat, will knock down your pride, and with Her immaculate foot, She will crush your head.’ These words burned the infernal serpent more than hell itself, and he stored so much rage in his heart, that he could no longer stay still – he would do nothing but go round and round the earth, to discover She who was to crush his head - not in order to let it be crushed, but so as to be able, with his infernal arts, with his diabolical tricks, to make fall She who was to defeat him, debilitate him and bind him in the dark abysses. So, for four thousand years he kept always wandering; and when he would see women who were more virtuous and good, he would arm his battle, he would tempt them in every way, and only then would he leave them, when he would be assured, by means of some weakness or defects, that they were not the One through whom he was to be defeated. And he would continue his wandering.

Then came, indeed, the Celestial Creature who crushed his head, and the enemy felt such power in Her, that it knocked him down, and he did not have the strength to go near Her. This consumed him with rage, and he employed all his infernal weapons to fight Her. But – no! He would try to go near Her, he would feel himself being worn down, his

legs being broken, and would be forced to draw back; and from afar he would spy on Her admirable virtues, Her power and sanctity. And I, in order to confound him and make him doubtful, would let him see the Celestial Sovereign, Her human things, like taking food, crying, sleeping and other things; and he would persuade himself that it was not She, because, being so powerful and holy, She was not to be subject to the natural needs of life. But then he would go back to doubts, and wanted to return to assault – but in vain. My Will is power that debilitates all evils and all the infernal powers; It is light that makes Itself known by all, and wherever It reigns, It makes Its power felt, which not even the very demons can get themselves to deny. Therefore, the Queen of Heaven was, and is, the terror of all hell.

Now the infernal serpent feels over his head my immediate word spoken to him in Eden – my irrevocable condemnation that a woman would crush his head. Therefore he knows that, by his head being crushed, his kingdom on earth will be overturned, he will lose his prestige, and all the evil he did in Eden by means of a woman will be made up for by another woman. And even though the Queen of Heaven debilitated him, crushed his head, and I Myself bound him to the cross, therefore he is no longer free to do what he wants, however, those who by disgrace draw near him, he slaughters. More so, since he sees that the human will is not subdued by the Divine, and Its Kingdom is not formed yet; he fears that another woman might get to finish burning his temples, so that the divine condemnation, over his head, crushed by the foot of the Immaculate Queen, may have its fulfillment. In fact, he knows that, when I speak, my word has the communicative virtue to other creatures. Therefore, as he was assured that She whom he feared was the Most Holy Virgin, and being unable to fight Her any more, he resumed his round. He is all eye and as though on the lookout to see whether another woman might have the task from God to make the Divine Will known in order to make It reign; and having seen you write so much about my Fiat, at the mere doubt that this might be it, he roused the whole of hell against you. This is the cause of everything you have suffered, as he made use of wicked men, having them make up calumnies and things that do not exist. Then, in seeing you cry so much, they were persuaded that you are not one who can cause them the ruin which they so much fear for their diabolical kingdom.

This is what regards the Queen of Heaven, on the part of the infernal serpent; now I want to tell you what regards the part of creatures toward Her.

My daughter, the Celestial Creature was poor, Her natural qualities were apparently common, nothing extraordinary appeared on

the outside. She takes a poor artisan as Her spouse, who earns his daily bread with his humble work. Suppose that it had become known before, to the great ones of the world, to the doctors and the priests, that She was the Mother of the Word – that She was the One who was the Mother of the future Messiah; they would have waged a fierce war against Her – no one would have believed Her. They would have said: ‘Is it possible that there have not been, and that there aren’t women in Israel, such that this poor one was to be the Mother of the Eternal Word? There has been a Judith, an Esther, and many others.’ So, no one would have believed Her, and they would have put countless doubts and difficulties. If they put doubts on my Divine Person, not believing that I was the longed-for Messiah; and many reach the point of still not believing that I descended upon earth, in spite of the fact that I made many miracles, such as to induce the most incredulous to believe Me - ah! when hardness, obstinacy, enter into the hearts, they render themselves incapable of receiving any good; the truths, the very miracles, are for them as though dead and without life - well then, much more so for the Celestial Mama, as nothing miraculous appeared in Her exterior.

Now, my daughter, listen to me; the most serious doubts, the gravest difficulties that they found in your writings are precisely these: that I told you that I was calling you to live in the Kingdom of my Divine Will, giving you the special and unique mission to make It known, so that, as I Myself said in the ‘Our Father’, and the Holy Church says still now, ‘Thy Kingdom come’ – that is, your Will be done on earth as It is in Heaven. It does not say in the ‘Our Father’ that this Kingdom is on earth, but it says: ‘Come’; and I would not have composed a prayer if I were not to obtain its effects. Therefore, in order to reach this, was I not to elect another woman, whom the infernal serpent so much fears; and as he, by means of the first woman, ruined the human kind to Me, I, to confound him, make use of another woman to make up for the ruin he caused, and make the good which he tried to destroy, arise for all?

Here, then, the necessity of the preparations, of the graces, of my visits and communications. This sounded bad to those who have read; therefore doubts and difficulties - that it cannot be possible that among so many other great Saints, no one has lived in the Kingdom of my Will. So, it is She¹ alone that is preferred to all; and when they have read that I was placing you near the Sovereign Queen, so that, She having lived in the Kingdom of my Divine Fiat, you might imitate Her, wanting to make of you a copy that resembles Her; and I placed you in Her hands, that She might guide you, assist you, protect you, so that you might imitate

¹ The Sovereign Queen.

Her in everything - this seemed so absurd to them; and sinisterly misinterpreting the sense, they spoke as if I had told you that you were as though another Queen. How much nonsense – I did not say that you are like the Celestial Queen, but that I want you similar to Her, just as I have said to many other souls dear to Me that I wanted them similar to Me; but with this they would not become God like Me. And then, since the Celestial Lady is the true Queen of the Kingdom of my Will, it is Her task to help and teach the fortunate creatures who want to enter, to live in It. By this, they show as if I did not have the power to elect whom I want, and when I want. But, after all, time will say everything, and just as they cannot deny that the Virgin of Nazareth is my Mama, so will they not be able to deny that I have elected you for the sole purpose of making my Will known, and that, through you, I will obtain that the *'Thy Kingdom come'* may have Its fulfillment. It is certain that creatures are an instrument in my hands, and I do not look at who that be, but I look at whether my Divine Will has decided to operate by means of this instrument. And this is enough for Me to fulfill my highest designs; and of the doubts and difficulties of creatures I make use, in due time, to confound them and humiliate them. But I do not stop, and I move forward in the work that I want to do by means of the creature. Therefore, you too – follow Me and do not draw back. Besides, it shows from their way of thinking that they have calculated only your person, but have not calculated what my Divine Will can do, and what It knows how to do, and when It decides to operate in one creature in order to fulfill Its greatest designs in the midst of the human generations, It lets no one dictate to It the law – neither who it must be, nor the time, nor the way, nor the place – but It acts in an absolute way. Nor does it pay heed to certain short minds, which are unable to elevate themselves in the divine and supernatural order, or to bow their forehead to the incomprehensible works of their Creator; and while they want to reason with their own human reason, they lose the divine reason, and remain confounded and incredulous.'

Volume 29 - June 30, 1931

How the greatest grace that God gave to man in Creation was for him to be able to do his acts in the Divine Will. How this Kingdom exists, and lived humanities have possessed It.

I was thinking about the Holy Divine Volition: 'How can Its Kingdom ever come upon earth? Given the tempestuous times that threaten storms, and the sad conditions of the human generations, it seems impossible. And it seems to me that the indifference and lack of disposition of those who at least are said to be good, increase the

impossibility, for they have no interest in making known a Will so holy, and His Will that wants to give the great grace of wanting to reign in the midst of creatures. How can a good ever have life if it is not known?’ But while I was thinking of this, my lovable Jesus, surprising me, told me: “My daughter, that which is impossible in the human views – everything, is possible to God. You must know that the greatest grace that We gave to man in his creation was that he could enter into Our Divine Will, to be able to emit his human acts; and since the human will was small and the Divine great, It therefore had the virtue of absorbing the small into the great, and of changing the human into Divine Will. So, at the beginning of his creation, Adam entered into the order of Our Divine Will, and in It he did many of his acts; and while by withdrawing from Our Divine Will he went out from inside of It, his human acts, operated in Our Will, remained as pledge and right for man, and as beginning and foundation of a Divine Kingdom which he acquired. In the Divine Will, whatever is done in It is indelible; God Himself cannot delete a single act done by the creature in the Supreme Fiat. Now, since Adam was the first man to be created, it came as a consequence that, he being as though the root, the trunk of all the human generations, they would inherit, almost like branches, what the root and the trunk of the tree of man possessed. And just as all creatures, as though by nature, inherit the seed of original sin, so do they inherit his first acts done in Our Will, which constitute the beginning and the right of the Kingdom of Our Divine Will for creatures.

To confirm this, came the humanity of the Immaculate Virgin, to operate and to follow the acts of Adam, in order to fulfill, whole and entire, the Kingdom of the Divine Will, to be the first heiress of a Kingdom so holy, and to give to Her dear children the rights for them to possess It. And to complete all this, came my Humanity which, by nature, possessed the Divine Will that Adam and the Sovereign Queen possessed by grace, in order to confirm with the seal of Its acts this Kingdom of the Divine Will. So, this Kingdom exists in reality, because living humanities have formed their acts in It, as the necessary materials in order to form this Kingdom, to give to other humanities the right to possess It. And in order to further confirm It, I taught the ‘Our Father’, so that, with prayer, they might dispose themselves and acquire the rights to receive It, and God might feel as though the duty to give It. By teaching the ‘Our Father’, I Myself placed in their hands the right to receive It, and I committed Myself to giving a Kingdom so holy; and every time the creature recites the ‘Our Father’, she acquires a sort of right to enter into this Kingdom – first, because it is the prayer taught by Me, which contains the value of my prayer; second, because the love of

Our Divinity toward the creatures is so great, that We pay attention to everything, We notice everything, even the littlest acts, the holy desires, the little prayers, to requite them with great graces. We can say that they are pretexts, occasions that We keep looking for, to say to her: ‘You have done this, and We give you this. You have done the small, and We give you the great.’ Therefore, the Kingdom exists, and if I have spoken to you so much about my Divine Will, those have been nothing other than the preparations of many centuries of my Church – the prayers, the sacrifices and the continuous recitation of the ‘Our Father’ – that have inclined Our goodness to choose a creature in order to manifest to her the many knowledges of Our Will, Its great prodigies. In this way I bound my Will to the creatures, giving them new pledges of Its Kingdom. And as you listened and tried to model yourself after my teachings that I gave you, so I formed new bonds, to bind the creatures in my Will.

You must know that I am the God of all, and when I do a good, I never do it isolated – I do it for all, unless someone who does not want to take, does not take. And when a creature corresponds to Me, I look at her, not as one alone, but as belonging to the whole human family, and therefore the good of one is communicated to the others. Now, if the Kingdom exists - lived humanities have possessed It and lived life in It, my Will wants to reign in the midst of creatures, my very knowledges say it in clear notes – how, then, can you think that it is impossible for this Kingdom to come? To Me everything is possible; I will make use of the very storms and of new events in order to prepare those who must occupy themselves with making my Will known. The storms serve to purify the bad air, and also to get rid of noxious things. Therefore, I will dispose everything; I know how to do everything, I have the times at my disposal. So, let your Jesus do it, and you will see how my Will will be known and fulfilled.”

Volume 30 – April 2, 1932

How Our Lord demonstrates with facts that he wants to give the Kingdom of his Will.

... that I myself taught the *Pater Noster*, so that everyone might pray that my kingdom come, so that my Will be done as in heaven so in earth. If it should not come, it would have been useless to teach such a prayer. And I don’t know how to do useless things, and then the so many truths manifested on my Divine Will don’t they say in clear notes that his kingdom will come upon the earth, not through human work, but through work of our omnipotence? Everything is possible when we want it. Much ease we put in doing as much in the little things as in the great ones, because all the virtue and power is in our act, not in the good that

the act of our Power receives. In fact when I was upon the earth, since in all my acts my Power raced, the touch of my hands became powerful, the empire of my voice, and so on; and with the same ease I called to life the young girl, she had died by a few hours, and with the same ease I called to life Lazarus, he had died by four days, from which he was already corrupt and gave forth an unbearable stench; I commanded that they take away the bandages from him and then I called him with the empire of my voice: ‘Lazarus, come forth!’ To my ruling voice Lazarus resuscitated, the corruption disappeared, the stench stopped, and he returned healthy and flourishing as if he might not have died. True example (of) how my Power can make the Kingdom of my Fiat re-arise in the midst of creatures. This is a palpable and certain example [of] how my Power, in spite that man is corrupted, the stench of his faults more than a dead body infect him, he can be called a poor bandaged one that needs the divine empire in order to melt the bandages of his passions from him. But if the empire of my Power invests him and wants it, his corruption won’t have life anymore, and he will re-arise healthy and more beautiful than before. Therefore it can be doubted that at the most my Divine Will might not want it, because they might not be able to merit such a good, but that my Power might not be able to do it, this not ever.”

