

# Ask for the Kingdom of the Divine Will!



*Ask for the  
Kingdom!*

*Of the Divine Will*

*From the Writings of*

*The Servant of God Luisa  
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*The Little Daughter of the  
Divine Will*

**ASK FOR THE  
KINGDOM!**

*Volume 3 - August 9, 1900: Everything  
that one wants, one must want  
because God wants it.*

This morning my adorable Jesus was not coming, so I waited for a long time. Then He made Himself seen for just a little and told me: “Just as a musical instrument resounds pleasant to

the hearing of one who listens to it, so do your desires, your waiting, your sighs, your tears resound to my hearing like a melody of the most pleasant. But so that it may descend more sweet and delightful, I want to teach you another way – that is, to desire Me not as your desire, but as my desire, because I greatly love to manifest Myself to you. In sum, everything you want and desire, you must want and desire because I want it – that is, taking it from within Me and making it your own. In this way your melody will be more delightful to my hearing, because it is a melody that has come out of Myself.”

Then He added: “Everything that

comes from Me enters into Me. This is why men complain that they do not obtain easily what they **ask** for – because those are not things that come from Me; and not being things that come from Me, they cannot easily enter into Me and then come out to give themselves to them. In fact, what comes from Me and enters into Me is all that is holy, pure and celestial. Now, what is the wonder if audience is precluded to them since what they **ask** for is not so? Therefore, you - keep well in mind that all that comes from God enters into God.”

Who can say what I understood about these few words? But I have no

words to be able to explain myself. Ah, Lord, give me the grace to **ask** for all that is holy, and that it be your desire and Will, so that You may communicate Yourself to me more abundantly.

*Volume 11 - August 20, 1912: Jesus is close to us, ready to do well, together with us, all that we are about to do, as soon as we ask Him.*

Continuing, my always lovable Jesus, as He came, told me: “My daughter, how sorry I feel in seeing the soul huddled within herself, and operating by herself. While I am close to her and look at her, seeing that many times she is unable to do well what she

does, I wait for her to call Me and say: 'I want to do this thing, but I am unable do it. Come and do it with me, and I'll do everything well. For example: I want to love; come to love together with me. I want to pray; come and pray together with me. I want to make this sacrifice; come and give me your strength, for I feel weak...', and so forth with everything else. Gladly and with greatest delight, I would offer Myself for everything.

I am like the teacher who assigned an essay to his pupil, remaining close to him to see what his pupil does. Unable to do well, the pupil gets worried, worked up, upset, and he may even cry,

but he doesn't say: 'Master, teach me how I should do this.' What is not the mortification of the teacher, in feeling treated like a nothing by his student? Such is my condition."

Then He added: "It is said: man proposes, God disposes. As soon as the soul proposes to do some good - to be holy - I immediately dispose the things that are needed around her: light, graces, knowledge of Me, detachments. And if I do not achieve the purpose with these, then by means of mortifications I do not deny anything to that soul, in order to grant her what she had proposed. But, oh, how many forcefully escape from this crafting that my Love has woven



around them! Few are those who do not give up and let Me accomplish my work.”

*Volume 12 - November 28, 1920:  
When Jesus wants to give, He asks.  
Effects of the blessing of Jesus.*

I was thinking of when my sweet Jesus, in order to begin His sorrowful Passion, wanted to go to His Mama and **ask** for her blessing. And blessed Jesus told me: “My daughter, how many things does this mystery reveal. I wanted to go to my dear Mama and **ask** for her blessing, in order to give her the opportunity to **ask** for my blessing Herself. The pains which she was to

bear were too many, and it was just that my blessing would strengthen her. It is my usual way to **ask**, whenever I want to give, and my Mama understood Me immediately; so much so, that she did not bless Me before **asking** for my blessing, and only after I blessed her, did she blessed Me.

But this is not all. In order to create the Universe, I pronounced one “FIAT”, and by that one “FIAT” I reordered and embellished heaven and earth. In creating man, my omnipotent Breath infused life in him. Upon beginning my Passion, I wanted to bless my Mama with my omnipotent and creative Word. But I did not bless her

only; in my Mama I saw all creatures. She was the one who had primacy over all, and in Her I blessed all, and each one. Even more, I blessed each thought, word, act, etc.; I blessed each thing which had to serve the creature. Just as the Sun, created by my omnipotent “FIAT”, is still following its course for all, and for each mortal, without ever decreasing in light or heat; in the same way, in blessing, my creative Word remained in the act of blessing continuously, without ever ceasing to bless – just as the Sun will never cease to give its light to all creatures.

Yet, this is not all. With my blessing I wanted to renew the qualities

of Creation. I wanted to call my Celestial Father to bless, in order to communicate Power to the creature; I wanted to bless her in My name and in the name of the Holy Spirit in order to communicate to her Wisdom and Love, and therefore renew the memory, the intellect and the will of the creature, restoring her as sovereign of all.

However, know that, in giving, I want. My dear Mama understood, and she immediately blessed Me, not only for Herself but in the name of all. Oh! if all could see this blessing of Mine; they would feel it in the water they drink, in the fire that warms them, in the food they take, in the sorrow that afflicts them, in

the moans of their prayer, in the remorse of guilt, in the abandonment of creatures. In everything they would hear my creative word saying to them - but, alas, it is not heard: ‘I bless you in the name of the Father, of Myself, the Son, and of the Holy Spirit. I bless you to help you, I bless you to defend you, to forgive you, to console you - I bless you to make you a saint.’ And the creature would echo my blessings, by blessing Me too, in everything. These are the effects of my blessing; and my Church, instructed by Me, echoes Me, and in almost all circumstances – the administration of the Sacraments and others – She gives Her blessing.”

*Volume 14 - June 1, 1922: Jesus before Pilate. What the truth is.*

Finding myself in my usual state, I was following the Hours of the Passion of my sweet Jesus, especially when He was presented to Pilate, who **asked** Him what His Kingdom was. And my always lovable Jesus told me: “My daughter, that was the first time in my terrestrial Life that I dealt with a gentile authority, who **asked** Me what my Kingdom was. And I answered him that my Kingdom is not of this world, for if it were of this world, thousands of legions of Angels would defend Me. But with this, I opened my Kingdom to the gentiles, and communicated my celestial doctrines to

them; so much so, that Pilate **asked** me: ‘What? You are a king?’ And immediately I answered him: ‘I am King, and I have come into the world to teach the truth.’ With this, I wanted to make my way into his mind in order to make Myself known; so much so that, touched, he **asked** Me: ‘What is the truth?’ But he did not wait for my answer; I did not have the good of making Myself understood. I would have said to him: ‘I am the truth; everything is truth in Me. Truth is my patience in the midst of so many insults; truth is my sweet gaze among so many derisions, slanders, contempts. Truths are my gentle and attractive manners in the midst of so many enemies, who hate

Me while I love them, and who want to give Me death, while I want to embrace them and give them Life. Truths are my words, full of dignity and of celestial wisdom - everything is truth in Me. The truth is more than majestic sun which, as much as one may want to trample upon it, rises more beautiful and bright, to the point of shaming its very enemies, and of knocking them down at its feet.

Pilate **asked** Me with sincerity of heart, and I was ready to answer. Herod, rather, **asked** Me with malice and curiosity, and I did not answer. So, to those who want to know holy things with sincerity, I reveal Myself more than they expect; but with those who want to



know them with malice and curiosity, I hide Myself, and while they want to make fun of Me, I confound them and make fun of them. However, since my Person carried the truth with Itself, It performed Its office also in front of Herod. My silence at the stormy questions of Herod, my humble gaze, the air of my Person, all full of sweetness, of dignity and of nobility, were all truths - and operating truths.”

*Volume 18 - December 25, 1925: The dispositions are needed in order to possess the gift of the Divine Will. Similes of It. The living in Supreme Volition is the greatest thing, it is to live Divine Life, and the soul operates*

## *in the unity of the Eternal Light.*

I was thinking about what is said above – that the Divine Will is a gift, and, as gift, one possesses It as one's own; on the other hand, one who does the Will of God must submit to commands, and **ask** very often what he must do, and to be lent the gift - not to be owner of it, but to do that action which God wants, and, once it is done, give back the gift he had borrowed. Many images and similes formed in my mind about one who lives in the Divine Volition and possesses It as a gift, and one who does the Most Holy Will of God, who not only does not possess the fullness of the gift, but, if he possesses

It, it is at intervals and as a loan. I am going to tell some of those similes.

I imagined I had a gold coin, which had the virtue of making arise as many coins as I wanted. Oh! how rich I could become with this gift. On the other hand, someone else receives this gift as a loan for one hour, or in order to carry out one action of his, to then give it back immediately. What difference between my richness because of the gift I possess, and that of one who receives it as a loan! Or, [I imagined] I had received the gift of a light which never goes out; so, both at night and during the day, I am safe, I always have the good of seeing this light, which no one can take

away from me. It becomes as though a natural part of me, and it gives me the good of knowing what is good in order to do it, and what is evil in order to escape it. So, with this light that I received as gift, I sneer at all – at the world, at the enemy, at my passions, and even at myself. This light is perennial source of happiness for me; it is without weapons, and it defends me; it is without voice, and it instructs me; it is without hands and feet, and it directs my way, making itself the sure guide to bring me to Heaven. On the other hand, someone else has to go and **ask** for this light when he feels the need for it, therefore he does not have it at his disposal. Not being used to always looking with this light, he

does not possess the knowledge of good and evil, and has not enough strength to do good and to avoid evil. So, not possessing the light, turned on and continuous, in how many deceptions, dangers and narrow ways does he not find himself? What difference between one who possesses this light as his own gift, and one who has to go and **ask** for it when he needs it.

Now, while my mind wandered amid many similes, I said to myself: ‘So, the living in the Will of God is to possess the Will of God, and this is a gift. Therefore, if the goodness of God does not condescend to give It, what can the poor creature do?’ At that moment,

my lovable Jesus moved in my interior, as though clasping me all to Himself, and told me: “My daughter, it is true that the living in my Will is a gift, and it is to possess the greatest gift; but this gift - which contains infinite value, which is currency that arises at each instant, which is light that never goes out, which is sun that never sets, which puts the soul in her place, established by God in the divine order, and therefore she takes her place of honor and of sovereignty in the Creation – is given but to one who is disposed, to one who will not waste it, to one who will esteem it so much and love it more than his own life; even more, he must be ready to sacrifice his own life so that this gift of my Will may

have supremacy over everything, and be held as more than life itself - even more, his life be nothing compared to It.

Therefore, first I want to see that the soul really wants to do my Will and never her own, that she is ready to make any sacrifice in order to do Mine, and that in everything she does, she always **asks** Me for the gift of my Will, even just as a loan. Then, when I see that she does nothing without the loan my Will, I give it as gift, because by **asking** for it over and over again, she has formed the void within her soul, in which to place this celestial gift; and by becoming used to living with the loan of this divine food, she has lost the taste for her own

will, her palate has been ennobled and will no longer adapt itself to the vile foods of her own self. Therefore, in seeing herself in possession of that gift which she longed for, yearned for, and loved so much, she will live of the Life of that gift, she will love It, and will give It the esteem It deserves.

***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.***

...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 24, 1926: How there is nothing more holy and bearer of every happiness than the Divine Will. How Creation and Redemption and all of their acts serve to est'lish the Kingdom of the Supreme Fiat.*

I was doing my usual round in the Divine Volition, and in each thing I placed my “I love You”, **asking** that the Kingdom of the Fiat may come and be known upon earth. And reaching all the acts that my sweet Jesus did in Redemption, I **asked**, in each act, for the coming of His Kingdom; and I thought to myself: ‘Before, in going around so

much, both in all Creation and in Redemption, I used to place only my “I love You”, my adoration, my “thank You”. And now, why can I not do without **asking** for the Kingdom of the Fiat? I feel I would want to overwhelm everything – the most tiny and the greatest thing, Heaven and earth, the very acts of Jesus and Jesus Himself - and force them, so that everything and everyone may say, together with me: “We want the Kingdom of the Supreme Fiat. We want It reigning and dominating in our midst.” More so, since all want It; the very acts of Jesus, His life, His tears, His Blood, His wounds, say from within: “May our Kingdom come upon earth”. So I enter into the act of Jesus,

and I repeat along with it: “May the Kingdom of the Divine Fiat come soon”.’

Now, while I was thinking of this, my beloved Jesus came out from within my interior, and with unspeakable tenderness told me: “My daughter, one who is born in my Will feels Its life flowing within her and, as though naturally, she wants for all, that which she possesses. And since my Will is immense and encloses everything and everyone, one who possesses It wanders through all the things It encloses, to pray It and win It to descend upon earth and form Its Kingdom. However, you must know that in order to have dominion and

be able to say what you want in all the things which came out of my Will and enclose It, first you had to know them and then love them, so that love might give you the right to possess them, and to make them do and say whatever you want. This is why before, in going around through all of my works, you impressed your “I love You”, “I adore You”, “I thank You” – you were getting to know my works and taking possession of them.

Now, after the possession, what greater, holier and more beautiful thing, more bearer of all happinesses to the human generations, can you **ask** in the midst of my works and together with



them, than the coming of the Kingdom of my Will? More so since, in Creation it was the kingdom of the Fiat that I wanted to establish in the midst of creatures. And also in the kingdom of Redemption, all of my acts, my very Life, their origin, their substance - deep within them, it was the Fiat that they **asked** for, and for the Fiat were they made. If you could look into each one of my tears, each drop of my Blood, each pain, and all of my works, you would find, within them, the Fiat which they were **asking** for; they were directed toward the Kingdom of my Will. And even though, apparently, they seemed to be directed to redeeming and saving man, that was the way which they were opening in order to reach to

the Kingdom of my Will.

This happens also to the creatures, when they decide to take possession of a kingdom, a house, or a land: they do not find themselves in it and in possession of it, in one instant; rather, they must make their way. Who knows how much suffering, fighting and climbing of stairs, in order to find themselves in it, and then take possession of it.

My daughter, if all the acts and pains which my Humanity suffered, did not have the restoration of the Kingdom of my Fiat upon earth as their origin, substance and life, I would have moved away and lost the purpose of Creation – which cannot be, because once God has

set Himself a purpose, He must and can obtain the intent. If in everything you do, suffer and say, you do not **ask** for my Fiat, and do not have my Will as origin and substance, you move away and do not fulfill your mission. And It is necessary that you go around times upon times in my Will, in the midst of my works, to **ask**, all in chorus, for the coming of the Supreme Fiat - so that, together with all Creation and will all my works which I did in Redemption, you may be filled to the brim with all the acts that are needed before the Celestial Father to make known and to impetrate the Kingdom of my Will upon earth.

Now, you must know that all

Creation and all of my works done in Redemption are as though tired of waiting, and find themselves in the condition of a noble and rich family, whose children are of appropriate stature, good looking, of uncommon intelligence, always well dressed, and with marvelous neatness. They are the ones who make always the best impression among all the others. Now, after such a great fortune, this family had a misfortune: one of these children, degrading himself, descends from his nobility and goes around always dirty; he does unworthy and vile acts which dishonor the nobility of the family, and as much as they do so that he may appear together with his brothers, they do not

succeed; rather, he becomes worse and worse, to the point of becoming the mockery and the laughingstock of all. The whole family has a constant sorrow; and as much as they feel the dishonor of this son, they cannot destroy him and say that he does not belong to them, or that he did not come from that same father to whom they belong.

Such is the condition in which all Creation and all the works of my Redemption find themselves. Their origin is Divine nobility; all of them have the Will of their Celestial Father as uniform, as dominion and as life; therefore they all maintain themselves in their nobility – beautiful, decorous, pure,

of enchanting beauty, and worthy of that Will that possesses them. After so much glory and honor, this celestial family had the misfortune that one alone – man – who came from the same Father as theirs, degraded himself, and in the midst of their great glory and beauty, he is always dirty, he does foolish actions - unworthy and vile. They cannot deny that he belongs to them, but they do not want him in their midst so dirty and foolish; therefore, as though tired, they all pray that the Kingdom of my Will may come into the midst of creatures, so that one may be the nobility, the honor and the glory of this family. And in seeing that the little daughter of my Will comes into their midst, and admiring them, **asks,**

and makes all **ask**, for the coming of the Kingdom of the Supreme Fiat into the midst of creatures, they all feel delighted, because the end of their sorrow is near.”

*Volume 20 - February 11, 1927:  
Wherever the Divine Will reigns,  
Jesus places the strings of His  
attributes in order. How He must be  
able to say: “Here is my Heaven.”  
How the children of the Fiat will be  
kings and queens, and only one who  
possesses the Divine Fiat has the right  
to ask for Its Kingdom.*

As I was in my usual state, my adorable Jesus made me see many

strings in my interior - one close to the other, starting from a sphere, which was in the middle of these strings. Under this sphere there was empty space, and in that empty space there was my sweet Jesus who, very often, touched those strings and played, but in such a harmonious and beautiful way, that it cannot be described. Then, after He played His little sonata, He said: "My daughter, these strings are the symbol of the soul in whom my Will reigns. I Myself delight in forming them and arranging them all in order. Look at how beautiful they are - each string has its distinct color, invested with light, in such a way that, all together, they form the most beautiful rainbow, all dazzling



with light. But do you want to know why each string has its distinct color? Because each one of them symbolizes one of my divine qualities – that is, my attributes. So, I placed everything in order – the string of Love, the string of Goodness, the string of Power, of Mercy, of Strength, of Wisdom, of Purity - in sum, everything; I have not excluded even the string of Justice. So, when I want to love and be loved, I touch the string of Love. Oh! How sweet is its sound – soft, penetrating, delightful, such as to shake Heaven and earth, investing the most intimate fibers of all the beings in whom my Will reigns. And I love, and am loved, because its sound draws and enraptures everyone to love Me; and I

Myself, enraptured by my own Love,  
love and release oceans of love.

This sound is so melodious as to make Me tolerate everything, and bear the great evils of the poor world. This sound makes Me pass to touch the string of Goodness; and this sound draws the attention of all to receive the good that my Goodness wants to release and give to creatures. Speaking voices can be heard in this sound; it makes all sounds stand at attention – sounds of surprise, of admiration, in hearing, in this sound of voices, the goods which I want to give. This sound, while making Me release my goods, disposes the creatures to receive them. Therefore, each time I want one of

my attributes to exercise its office, I touch the string that belongs to it, and I place it in attitude. But do you know why I have arranged all these strings in you? Because wherever my Will reigns, I want to find all of Myself and all the things that belong to Me; in such a way that, whatever I do in Heaven, I must be able to do in the soul in whom my Supreme Fiat dominates and reigns. I must have my throne, my melodies, to be able to vibrate the sound of mercy to convert souls, the sound of wisdom to make Myself known, the sound of my Power and Justice to make Myself feared. I must be able to say: ‘Here is my Heaven’.”

After this, I was doing my round in the Creation, and while impressing my ‘I love you’ on each created thing, I **asked** that, by virtue of that Divine Will that preserves them beautiful and whole, the Kingdom of the Supreme Fiat would come upon earth. But while I was doing this, I thought to myself: ‘Created things are inanimate, therefore they do not have the virtue of **asking** for a Kingdom so holy.’ But while I was thinking of this, my beloved Jesus came out from within my interior and told me: “My daughter, it is true that created things are without soul; however within each one of them flows the life of my Will, and only by virtue of It, they maintain themselves beautiful, just as they were created.

Now, created things are all noble and queens - all belonging to my royal family; and by virtue of my Will which animates them, and of the acts which my Will exercises in them, they have the right to **ask** for the coming of my Kingdom, because it is also their Kingdom. In order to **ask**, with right, for the coming of the Kingdom of the Divine Fiat, it is necessary to be one from Our family, in whom Our Will has Its prime place, Its throne, Its life. This is why I first made you be born in It, so that It might have Its rights of paternity over you, and you might have the rights of daughter, in order to have the rights to **ask** for Its Kingdom – to **ask**, not yourself alone, but also by virtue of all

created things - that is, of all those innumerable acts which Our Will exercises in all Creation – that Our Kingdom and yours may come.

My daughter, who can aspire to have the right to be king, if not a son of the king? Even more, everyone sees in him the right that the kingdom will be his. But if they see a servant, a peasant aspiring to it, who does not belong to the royal family, and who says that he has the right to be king and that the kingdom will be his, they consider him insane and worthy of all mockeries. In the same way, one who wanted to **ask** for my Kingdom, but my Holy Will did not reign in him, being in the condition of

servant, would not have the right to **ask** for my Kingdom. And if he **asks** for It, it is without right, and just a way of saying. Now, suppose that a king had hundreds – thousands of children, all belonging, legitimately, to his royal family. Would all of them not have the right to occupy noble positions - not unseemly to their status; and to say: ‘The kingdom of our father is ours, because we carry his royal blood in our veins’? Now, in all Creation, in the children who will belong to the Kingdom of the Divine Fiat, will flow the life of It, more than blood, which will give them the right to belong to the royal and celestial family, in such a way that all will be kings and queens – all will occupy noble

positions, worthy of the family to which they belong.

Therefore, created things have more right that the Kingdom of my Will come - because they are all daughters of Heaven, and are the acts of my very Will which **asks** for It in them – than creatures themselves who, by doing their will, have reduced themselves to the condition of servants. So, when you **ask** for the coming of the Kingdom of my eternal Fiat in the name of the heavens, of the sun, of the sea and of all the other created things, you force my Will Itself to **ask** for the coming of Its Kingdom. And do you think it is nothing that a Divine Will prays in each created thing,



as you impetrate Its Kingdom? Therefore, continue and never draw back. Even more, you must know that it is my Will Itself that puts you on the way in the whole Creation, to have Its daughter together with It in all of Its acts - to make you do what It does and wants from you.”

### *Volume 22 - August 15, 1927*

“My daughter, these are the dispositions of my infinite Wisdom. It is my usual way that when I **ask** of the creature a small sacrifice for her good and, ungrateful, she denies it to Me, I no longer want to trust her, I dismiss my designs to raise her to great things, and I

leave her like a creature put into oblivion, which no one points to because of either great works or heroism, whether for God, for herself or for the peoples. Then, you must distinguish what I wanted from Adam – the little sacrifice of depriving himself of a fruit – and it was not granted to Me. How could I trust him and **ask** of him a greater sacrifice? On the other hand, I did not **ask** of Abraham a fruit as sacrifice, but first I **asked** him to go into a foreign land in which he was not born - and he promptly obeyed Me; and then I wanted to trust him more, I lavished grace upon him, and I **asked** of him the sacrifice of his only son, whom he loved more than himself – and he promptly sacrificed him

to Me. From this I knew he was up to it, and I could trust him - I could entrust everything to him. It can be said that he was the first repairer to whom the scepter of the future Messiah was entrusted, and therefore I raised him to head of the generations, to God's great honor, as well as his own and of the peoples.

The same happens in all creatures. It is my usual way to **ask** for small sacrifices - depriving oneself of a pleasure, of a desire, of a small interest, of a vanity, or detaching oneself from something which seems to do one no harm. These small tests serve as little supports on which to place the great

capital of my grace in order to dispose them to accept greater sacrifices. And when the soul is faithful to Me in the small tests, then I abound in grace and **ask** for greater sacrifices, so as to be able to abound yet more in giving, and I make of her a portent of sanctity. How many sanctities begin from a small sacrifice; and how many, after denying Me a small sacrifice, as it seemed to them that it was something of no importance, have remained scrawny in good, cretinous in comprehending it, weak in walking on the way that leads to Heaven. Poor ones, they can be seen crawling and licking the earth in a way that arouses pity. Therefore, my daughter, it takes greater attention to

small sacrifices than to great ones, because the small ones are the strength of the great, dispose God to give grace, and the soul to receive it.”

*Volume 23 - September 21, 1927: How the soul who lives in the Divine Will places the acts of It in exercise. How the truth is perennial life and continuous miracle.*

I was going around throughout the whole Creation, **asking** for the Kingdom of the Supreme Fiat in each created thing; and my adored Jesus, moving in my interior, told me: “My daughter, since all created things are fixed in God, as you **ask** for the Kingdom of my

Divine Will in each of them, the created things move in God and **ask** for my Kingdom. Each of them forms its supplicating wave, the incessant motion to **ask** for what you want; and since created things are nothing other than acts come out of my Divine Will, and each act was given an office, as you **ask** for my Kingdom in each created thing, you place all the offices of the acts of my Supreme Volition in exercise around the Divine Being, and you make Our goodness, Our power, justice and mercy, Our love and wisdom, **ask** for the Kingdom of Our Will. In fact, each created thing contains a quality of Ours, and We feel waves of beauty, of power, of justice, of mercy, of love, of wisdom,

coming to Us, one after the other, which, with divine ways, supplicate, pray, plead for the Kingdom of the Divine Fiat in the midst of creatures. And in seeing Ourselves being prayed so much by the very acts of Our Divine Will, We **ask**: ‘Who is she who moves a Will so great with all Its innumerable acts, to **ask** of Us that We give Our Kingdom to creatures?’ And Our acts answer Us: ‘It is the little daughter of the Eternal Volition – it is the daughter of all of us, who, with so much love, moves Our acts to **ask** for what we all want.’ And in the excess of Our love, We say: ‘Ah! it is the little daughter of Our Will! Let her do it – to her it is given to penetrate everywhere; let her pass freely, because

she will not do anything, nor **ask** for anything, but what We Ourselves want.”

*Volume 23 - November 23, 1927:  
When the soul does not give primacy to the Divine Will, the Divine Will is in danger and as though suffocated in the midst of creatures. When the soul prays for the coming of the Kingdom of the Divine Will, all of Heaven echoes her prayer.*

I was gathering all created things, in which all the acts of the Divine Fiat are present, dominating; and I, gathering everything together – the heavens, the sun, the sea and all Creation – brought everything together before the Supreme



Majesty, to surround It with all of Its works, and have the acts of Its very Will **ask** for the Kingdom of the Divine Fiat upon earth. But while I was doing this, my lovable Jesus moved in my interior, and told me: “My daughter, hear how all of Heaven echoes your petition, and the Angels, the Saints, the Sovereign Queen repeat among themselves: ‘Fiat! Fiat! Voluntas Tua, on earth as It is in Heaven’. Because it is petition of Heaven – it is the Kingdom which interests everyone - they all feel the duty to **ask** for what you want; they feel within themselves the same strength of the power of my same Divine Will by which all of them are animated. And they repeat: ‘May the Will of Heaven be one

with the earth.' Oh! how beautiful it is - how harmoniously it resounds when an echo from the earth invests all of Heaven and forms one single echo, one single Will, one single petition. And all the Blessed say among themselves, taken by admiration: 'Who is she who is carrying the whole cortege of the divine works before the Divinity, and with the power of the Divine Fiat which she possesses, she overwhelms us all, and makes us **ask** for a Kingdom so holy? No one has had this power, no one until now has **asked** for the Kingdom of the Fiat with such power and empire. At the most, some have **asked** for the glory of God, some for the salvation of souls, some for the reparation of many offenses - all

things which refer to the external works of God. But **asking** for the Kingdom of the Divine Will is about His internal works, the most intimate acts of God, and the destruction of sin. It is not just salvation, but divine sanctity in the creatures; it is liberation from all evils, spiritual and corporal; it is transporting the earth to Heaven so as to make Heaven descend upon earth.' Therefore, **asking** for the Kingdom of my Divine Will is the greatest, the most perfect, the holiest thing; and this is why, reverently, all answer your echo, and in the Celestial Fatherland resounds the beautiful harmony: 'Fiat Voluntas Tua on earth as It is in Heaven'."

*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 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 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 - January 22, 1928:  
Insistences in asking for the Kingdom  
of the Divine Fiat: the sign that It  
wants to reign.*

I was doing my round in the Divine Fiat, and I wanted to overwhelm everything – Heaven and earth – so that all might have one single will, one

single voice, one single heartbeat. I wanted to animate everyone with my voice, so that all might say together with me: “We want the Kingdom of your Will.” And in order to obtain this, I wanted to be sea, to make the waters speak; sun, to give my voice to the light; heavens, to animate the stars and make everyone say: “Your Kingdom come – your Fiat be known.” I wanted to penetrate into the celestial regions to make all Angels and Saints, and the very Celestial Mama, say: “Adorable Trinity, hurry, delay no more; we pray You, we press You, that your Kingdom descend upon earth, make Itself known, and reign on it as It does in Heaven.” Now, while I was doing this and other things, such

that I would be too long in saying them on paper, I thought to myself: ‘And why so many insistences and cares of mine, such that it seems I can do nothing if I do not **ask** for His Fiat dominating upon earth?’ And blessed Jesus, moving in my interior, told me: “My daughter, if you knew who it is that pushes you, that makes you insist so much, that would want to move everything in you to call the life – the Kingdom of my Will upon earth, you would be amazed.” And I: ‘Tell me, my Love, who is it?’ And He, all tenderness, added: “Do you want to know? It is my Will Itself that pushes you to this, because It wants to make Itself known, It wants to reign, but It wants the insistence of Its little daughter

who, pressing It in every way and moving everything, would call It with everyone, with the most powerful means, to come upon earth. Your insistences are the sign and the image of Its yearnings and of Its infinite cares and insistences for It wants to give Itself to creatures; and just as you want to move everything, so would It want to move everything – the sea, the sun, the heavens, the wind, the earth – so that all might move the creatures to recognize It, to receive It, to love It. And as soon as It sees Itself desired, It will tear the veils of all created things, and, like Queen and Mother longing for Her children, It will come out of their bosoms, in which It was hidden, and revealing Itself, It will

embrace Its children and will reign in their midst, giving them goods, peace, sanctity and happiness.”

*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 27 - October 30, 1929: One who lives in the Divine Will can go around in all the works of God and acquires the divine rights.*

The sweet enchantment of the Omnipotent Fiat keeps me as though eclipsed in It with Its light, and I can see nothing but all of Its acts, to place my ‘I love You’ as a seal upon each one of Its

acts in order to **ask** for the Kingdom of Its Divine Will in the midst of creatures. Now, before my mind I saw a great wheel of light which filled the whole earth; and while the center of the wheel was all one light, many rays were sticking out around it for as many acts as the Divine Fiat had done, and I moved from one ray to another to place on them the seal of my 'I love You', to then leave it in each ray **asking** continuously for the Kingdom of Its Divine Will. Now, while I was doing this, my always lovable Jesus, coming out of my interior, told me: "My daughter, with one who lives in my Divine Will and forms her acts in It, these acts remain as the work of the creature, binding God to give her the

rights of a Kingdom so holy, and therefore the rights to make It known and to make It reign upon earth. In fact, the soul who lives in my Fiat reacquires all the acts of It done for love of creatures. God renders her the conqueror not only of His Will, but of all Creation; there is not one act of It in which the creature does not place her act, be it even one 'I love You', one 'I adore You', etc. So, having placed something of her own, everything remains bound, and my Fiat feels happy because finally It has found the fortunate creature to whom It can give what It wanted to give with so much love from the very beginning of the creation of all the universe.



Therefore, by living in my Divine Will, the creature enters into the divine order, she becomes the proprietor of Its works, and, by right, she can give and **ask** for others that which is her own. And since she lives in It, her rights are divine, and she **asks** by a right that is divine, not human. Each of her acts is a call that she makes to her Creator, and with His very divine empire, she says to Him: 'Give me the Kingdom of your Divine Will, that I may give It to creatures, so that It may reign in their midst, and all of them may love You with divine love, and be all reordered in You.' Now, you must know that every time you go around in my Will to put something of your own, it is one more

divine right that you acquire to **ask** for a Kingdom so holy. This is why, as you go around in It, all the works of Creation come forward before you, and all those of Redemption line up around you, waiting for you, so as to receive, each one of them, your act, to give you the requital of the act of Our works; and you keep tracing them one by one, to recognize them, embrace them, to place your little 'I love You', and your kiss of love to make a purchase of them. In Our Fiat there is neither 'yours' nor 'mine' between Creator and creature, but everything is communion, and therefore, by right, she can **ask** for whatever she wants. Oh! how afflicted and sorrowful I would feel amid so many pains and acts

of mine done while I was on earth, if the little daughter of my Divine Will did not even recognize them and did not try to place around my act the cortege of her love and of her act. How could I give you the right if you did not recognize them? And even less could you make them your own. Recognizing Our works is not only a right that We give, but possession. Therefore, if you want my Divine Will to reign, always go around in Our Fiat, recognize all Our works, from the smallest to the greatest, place your act in each one of them, and everything will be granted to you.”

***Volume 28 - March 24, 1930:  
Firmness in repeating the same acts***

*forms in the soul the life of the good that she wants.*

... I continued to follow the acts in the Divine Fiat, and I thought to myself: 'I am always back to the start, repeating – always repeating the long story of my acts in the Divine Volition, the long singsong of my 'I love You'. But what are the effects of it? Oh! if I could obtain that the Divine Will be known and reign upon earth, at least it would be for me so much the better.' But while I was thinking of this, my beloved Jesus clasped me to His Divine Heart, and told me: "My daughter, firmness in **asking** forms the life of the good that is **asked** for; it disposes the soul to receive

the good that she wants, and moves God to give the gift that is **asked** for. More so, since with the many repeated acts and prayers that she has done, she has formed within herself the life, the exercise, the habit of the good that she **asks** for. God, won by the firmness of her **asking**, will give her the gift; and finding in the creature, by virtue of her repeated act, as though a life of the gift that He is giving her, He will convert the good **asked** for into her nature, in such a way that the creature will feel herself as the possessor, and victorious in feeling transformed into the gift she has received. Therefore, your **asking** incessantly for the Kingdom of my Divine Will forms in you Its Life; and

your continuous 'I love You' forms in you the Life of my Love. And since I have given you the gift of both one and the other, you feel within yourself as if your nature felt nothing other than the vivifying virtue of my Will and of my Love. Firmness in **asking** is the assurance that the gift is yours. And **asking** for the Kingdom of my Divine Will for all, is the prelude that others can receive the great gift of my Supreme Fiat. Therefore, continue to repeat, and do not tire."

*Volume 28 - November 20, 1930: How the fear of losing a good means possessing it. Who has the right to ask for the Kingdom of the Divine Will.*

*Nourishment in order to form and grow the Life of the Divine Will in the creature.*

My abandonment in the Divine Volition continues, though with the fear that because of my infidelities I might have the great misfortune of being rejected from living inside the beautiful Heaven of the Supreme Fiat. Oh! God, what pain! My Jesus, do not allow that I may go out of my dear inheritance which You, with so much love, have given me, and in which, with so much jealousy, You have always kept me. I **ask** You this for love of the heavens which, with so much love, You extended over my head - symbol of the heaven which, with even

greater love, You enclosed in my poor soul – which is your Will. Make it so that It may always reign in me, and that Its Kingdom may extend in the whole world. I **ask** You this for the sake of that love with which You created the sun that beats continuously on the earth, without ever stopping its course, to offer to me your love of light – living and real image of the Sun of your Will within which, more than in a sea of light, You enfolded your little daughter. I **ask** You this for the sake of the maze of the pains in which I have been enveloped and besieged – pains that water me with bile continuously, which makes me feel myself under the rain of storms that threaten to drown me; pains which it is



not given to me to entrust to the paper. Jesus, Jesus, have pity on me, and let your Divine Will reign in me and in all.

But while I was pouring out my sorrow, my sweet Jesus, my dear Life, extended His arms toward me to sustain me, and told me: “My daughter, courage, the fear of losing a good means possessing it, knowing it and loving it – and possessing it, not by usurpation, but by right of property; and when a good is possessed by right of property, no law, either human or divine, can with legitimate ways take away the goods that are possessed. More so, since it is absolute Will of your Jesus for you to possess, by right of property, the

inheritance of my Divine Fiat, which I have given you with so much love, so that you might **ask**, by right, for Its Kingdom to come upon earth. In fact, only one who possesses my Will has the right to, and can, by right, **ask** for Its Kingdom to come upon earth and extend everywhere. And since my Will fills heavens, sun, sea and everything, even though they do not have reason, they are dominated freely by the powerful Strength and Reason of my Fiat, from which they never moved away.

Therefore, in the name of the heavens, sun and everything, you can, by right, **ask** for Its Kingdom, because the smallest thing as well as the greatest,

animated and dominated by my Divine Will, is always superior to man. In fact, without It, man occupies the last place; he is the degraded one and the most humiliated in the midst of all created things; he is the neediest, the poorest who, in order to live, has to stretch out his hand to all created things to receive the charity of their beneficial effects. And sometimes this is denied to him by the expressed Will of the One who dominates them; even more, It puts the elements against man to make him touch with his own hand what it means not to live in the inheritance of It. Only Our Will gives the exaltation to the works of Our creative hands, It puts them in the place of honor, It endows them with all

goods, in such a way that she will have need of no one; even more, It renders her dominator of herself and dominator of everything; and by virtue of my Will which they possess, all bow down and feel honored to let themselves be dominated. Therefore, do not fear, because fear renders unhappy the good that one possesses and embitters the purest, the holiest and divine joys that exist in my Fiat...

***Volume 30 - March 20, 1932: Three necessary conditions in order to obtain the Kingdom of the Divine Will. How everyone lives in the Divine Will.***

## *Different ways of living.*

I was thinking of the Divine Will and I said to myself: “If Our Lord so very loves to make known a Volition so holy and wants that he reign in the midst of creatures, why then does he want that one prays in order to obtain it? While one time (that) he wants it, he can also give it without so much (as anyone) praying for it.” And my sweet Jesus surprising me said to me:

“My daughter, knowing my Divine Will is the greatest thing that I can give and the creature can receive. And his reigning is the confirmation of his great gift, it is the carrying out of his known

Will. Hence it is necessary to **ask** for him. With **asking** for him [the creature] disposes herself for it, she forms in herself the Palace where to receive him. With **asking** for him she acquires the love in order to love him, she acquires the dowries of sacrifice that is needed in order to possess him, and as she **asks**, the human volition loses its ground, is weakened, loses strength and is disposed to receive the dominion of the Supreme Volition. And God seeing himself prayed to disposes himself to give it. The dispositions are needed on both parts in order to give our celestial gifts. How many gifts we want to give, but because we are not **asked** we retain them in ourselves, waiting to give them

when we will be **asked**. **Asking** is as if it might open the commerce between the Creator and the creature. If she does not **ask**, the commerce is closed and our celestial gifts don't descend in order to put themselves in circuit upon the face of the earth. Hence, (the) first indispensable necessities in order to obtain the Kingdom of the Divine Will is to **ask** for it with incessant prayers, because as one prays, thus the little letters arrive to us, now with solicitudes, now with supplications, now with accord that want to have to do with our Will, until the last letter will arrive with the final accord.

“(The) second necessities, more

indispensable than the first in order to obtain this kingdom: it is necessary to know what can be had. Who can ever think of a good, desire it, love it, if she doesn't know that she can obtain it? No one. If the ancients might not have known that the future Redeemer should come, no one would have given thought nor [would they have] prayed, nor hoped for salvation, because the salvation, the sanctity of those times remained fixed, centralized in the future Celestial Savior. Outside of this there was no hope for some good. To know that one can have a good forms the substance, the life, the food of that good in the creature. Behold therefore the so many knowledges on my Will that I have



manifested to you, so that it can be known that they can have the Kingdom of my Will. When one knows that a good can be had, the arts are used, the industries, and the means are undertaken in order to obtain the intent.

“The third necessary means is to know that God wants to give this kingdom. This casts the foundations, the certain hope in order to obtain it, and forms the last preparations in order to receive the Kingdom of my Divine Will. [For] a good that one wants and longs for, to know that who can give it, already wants to give it, it can be called the last blow of grace and the final act in order to obtain that which one wants. In

fact if I might not have manifested to you that I can give and want to give my Divine Will dominating and reigning in the midst of creatures, you would have been indifferent like all the others for a good so great. So that your interest, your prayers have been effects and parts of that which you have known. And I myself when I came upon the earth, [in] the thirty years of my hidden life it can be said that I apparently didn't do good to anyone, nor did even one know me. I remained in the midst of them unobserved, the whole good was developed between me and the Celestial Father, my Celestial Mother and dear St. Joseph, because they knew who I was; all the others [knew] nothing. Instead

when I went out from my hideaway and openly made myself known saying that I was really the promised Messiah, their Redeemer and Savior, and although with having made myself known I attracted on me calumnies, persecutions, contradictions, anger, hatred of the Hebrews and the Passion and death itself. All these evils that as copious rain rained on me had the beginning in making myself known, I affirmed that which I really was, the Word Eternal descended from heaven in order to save them. So very true that even when I (was) in the house of Nazareth, not knowing who I was, no one said anything of me, nor did they slander me nor did they hurt me. As I revealed

myself all the evils fell on me. But this was necessary to make myself known, otherwise I would have left again for heaven without completing the purpose for which I came upon the earth. Instead with making myself known, in spite that I attracted so many evils, in the midst of this abyss of evils I formed my Apostles, announced the Gospel, worked prodigies, and my knowledge instigated my enemies to make me suffer so many sufferings, even to give me death on the cross. But I obtained my intent, that so many would know me in the midst of so many that didn't want to know me, and to complete my Redemption. I knew that, with making myself known, the perfidy and pride of the Hebrews would have

done so much. But it was necessary to make myself known, because a person, a good if it isn't known it is not bearer of life nor of good. The good, the truths not known remain impeded in itself without fecundity, as so many sterile mothers that finish with their generation.

“You see therefore how necessary it is that one knows that I can give the Kingdom of my Will and that I want to give it. I can say that (there) enters the same necessity as that to make known that I was the Son of God that I came upon the earth. And it's also true that many with knowing this will repeat that which they did to me when I made known who I was; the longed for

Messiah; calumnies, contradictions, doubts, suspicions, contempts, as already they have done [there was] hardly the beginning of the printing that mentioned to make my Divine Will known. But this says nothing, and the good possesses the strength to wound evil, creatures, hell, feeling themselves wounded they are armed against the good and would like to annihilate the good, she or he who wants to make the good known. But in spite of all that which they have wanted at the first beginning, on his wanting the knowledge of my Will to be born, and that he wants to reign, they have as suffocated him. Yet he has made his first steps, and that which some didn't believe, others have

believed. The first steps will call the second, the third, and so on, in spite that there won't lack those people who will arouse contradictions and doubts, but it is of absolute necessity that one knows my Divine Will, that I can give him and I want to give him. These are the conditions that without them God can not give that which he wants to give, and the creature can not receive him. Therefore pray, and do not give back in making my Divine Will known. The time, the circumstances, the things, the persons change, they are not always those. Therefore that which one doesn't obtain today can be obtained tomorrow, however to the confusion of whom has suffocated a good so great. But my Will

will triumph and will have his kingdom upon the earth.”

*Volume 30 - March 27, 1932:  
Conditions of assurance for the  
Kingdom of the Fiat to come upon the  
earth. The manifestations on my Will  
will be (an) army trained with love,  
weapons, net, in order to conquer the  
creature.*

I felt all immersed in the Divine Volition, and oh! how many thoughts were crowded in my mind. And his light that formed his waves, and one followed the other, and these waves converted into voice, into murmur, into celestial music, but oh, how very difficult it is to



retain the language of that interminable light! When one is inside of Him it seems that she understands much, but no sooner than she withdraws does (there) remain some little drops, and the sweet and unforgettable and dear memory of having been in the light of the eternal Fiat. If blessed Jesus might not work a miracle abasing Himself with more adaptable ways to the human nature, I would not have known how to say anything. Whence I felt in my mind the picture of the Kingdom of the Divine Will, and I wanted that Jesus might say what the conditions were of Him, in order to be certain of his coming. And my celestial Teacher visiting the little newborn of his Volition said to me:

“My blessed daughter, the absolute conditions, necessary and of highest importance, that form the life and the food in order to assure the Kingdom of my Divine Will, is to **ask** of the creature degrees and prolixity of long sacrifice. Hence our goodness, in virtue of the sacrifice that it **asks**, must give surprising graces to whom it **asks** this sacrifice of, in a way that to the creature that I **ask** fascinated by my love, by my gifts and by my graces, the sacrifice will seem as nothing to her, in spite that she knows that her life is finished; she will not have right anymore over herself. All the rights will be of whom **asks** the sacrifice of her. If she might not know the whole intensity of the sacrifice that

she accepts, [this] would not have all the value, because how much more she knows the greatness, the weight of the sacrifice, so much more value becomes put within. The knowledge puts the exact and complete value in the sacrifice; instead one who doesn't know all the weight of a sacrifice, oh, how much it diminishes the value, the grace, the good that one should obtain, and then our love remains wounded, our power feels impotent before a creature to whom we **ask** great sacrifices, making them know the weight for which she should submit herself, with her accepting everything only for our love and in order to complete our Will. The prolix sacrifice carries the prolixity of the prayer; and

oh! how our ears are all attentive, our glances remain enraptured in seeing that through means (of) the fire of the sacrifice wanted by us, she prays, and what does she **ask** for and want? That which we want: that our Will be done as in Heaven so in earth. Ah! if she might be able to she would put in disorder heaven and earth, she would (have) all in her power, in order to make that all might **ask** for that which she wants, so that her sacrifice might obtain the purpose and might bring forth the fruit wanted by God. Our Paternal goodness is so much that it proves impossible to us to not grant the purpose of a long sacrifice and a prolix prayer. These are the conditions on the part of creatures,

and this we have done with you and we want that you know it, because we don't give our things to the blind, that because of their blindness they don't know the goods, nor does it become given to them, nor to those that are around them, much less to the mute, that for their muteness they don't have words in order to manifest our truths and our graces. The first thing that we give is the knowledge of that which we want to do with her, and then we give and do that which we have disposed.

“The knowledge can be called the beginning, the void, the seed where to put the sacrifice, our things, and to make the beautiful prayer arise that weakens

us, chains us with chains, with inseparable bonds, and makes us surrender that which she wants. More so that our Will being life and work that gives life to everything and to everyone, in order to come to reign upon the earth (there) is needed from the part of the human family a life of (a) creature at his disposition, and that without opposing him she remains in the authority of his Divine Will, so that of her he might do that which he wants. This will serve as knoll and condition in order to assure his kingdom, on the part of creatures. Now comes the conditions of assurances from the part of God. But to whom can he make them, if not to whom he had **asked** the sacrifice of? So that my long

prolixity of manifesting so many truths on my Divine Will, my long speaking on his kingdom and on the good that he wants and should do, his long sorrow of around six thousand years that he wants to reign, and they have rejected him, the many promises that he wants to give of goods, of happiness, of joys, if they let him reign, they have not been other than assurances that I have made to the creature of this Kingdom of my Fiat; and these assurances were made and sealed in the most beautiful thing, most sacred, most precious, that is in the center of the fire of your sacrifice wanted by us. I can say that I never tire of making assurances; you could say, I return to always say with new ways, new truths,

new forms, surprising similes, always on my Divine Will. I would never have said so much if I might not be certain that my kingdom might not be able to have his dominion upon the earth. Hence it is almost impossible [that] my speaking so prolix and a sacrifice of yours so continuous should not have the longed for fruits on the part of God and on the part of creatures. Therefore continue your flight in that Fiat that holds power to make himself road, to demolish all the difficulties and by force of love to make the most faithful friends and defenders (from) his most merciless enemies.”

*Volume 33 - July 15, 1934: How one who prays disburses the coin, forms*



*the void, and acquires the capacity to possess that which she asks.*

I thought to myself: but what good comes to me, what glory do I give to my God, with always **asking** that his Will be known, and take his regal post that awaits him in creatures? It seems to me that I don't know how to **ask** for other, it seems to me that Jesus himself is tired of hearing me say the same story, I want your Fiat as life, for me and for everyone, but while I thought this my sweet Jesus added: "My blessed daughter, you should know that when the creature prays incessantly to obtain a good, she acquires the capacity to possess that good, and possessing it she

will hold (the) virtue to make it possessed by the others. The prayer is as disbursement of the coin in order to buy the good that she wants, the prayer forms the respect, the appreciation, the love that is needed in order to be able possess it. The prayer forms the void in the soul where to be able to enclose the wanted good, otherwise if I wanted to give it to her, she will not have where to put it, and then you can not give me greater glory, than to **ask** me that my Will be known and reigns. This is my same prayer, it is the longing and the heartbeat of my Heart, they are my ardent anxieties, and you should know that my love is so much, that I want to make my Will known, that not being able

to hold it back it flows over you, and I make you say: your Fiat come, your Will be known. So that it is I that prays in you, it is not you, they are my outlets of love, my loving vents, that feel the need to unite me with the creature in order to not be alone to pray for such a good, and in order to give more value to this prayer, I put in your power my works, all the Creation, my life, my tears, my sufferings, so that it not be a prayer of words alone, but (a) prayer confirmed by my works, life, sufferings and my tears. Oh! How sweetly your refrain sounds to my hearing, your loving sing-songs in which is made my echo: come your Fiat, your Will be known, and if you might not do this, you would

suffocate my prayer in you, and I would remain embittered and I would remain alone, alone to pray. But I must still tell you, you should know that I feel the need to re-trace all my works and sufferings in order to **ask** me that my Will be known and reign; who has known him and loves him in sight of the great good, can not abstain from **asking** repeatedly that everyone knows and possesses him, therefore think that I am with you and I pray together with you, when you feel that you can not do less than to pray for the triumph of my Will.”

*Volume 34 - November 3, 1936:  
Reflections between the Creator and  
the creature. Inseparability of both.*

*How in every instant God asks that she might receive the life of his Will. How who decides to live of Him God covers all that which she has done, with his Divine Will.*

I am always between the arms of the Divine Volition, I feel his creative power inside and outside of me, that not giving me time to any other thing, I don't want, I don't **ask** other for me and for everyone than (that) the Divine Will comes to reign upon the earth. My God, what magnetic force he possesses, that while he gives everything, he invests you from every part, but at the same time he takes all that which belongs to the littleness of the poor creature. But while

my mind was immersed in the crowd of so many thoughts that regarded the Divine Fiat, my always amiable Jesus visiting my little soul, all goodness said to me:

“My blessed daughter, our infinite love is always excessive, and it gives of the incredible, it is enough to tell you that it is so much, that we don't do other than continually reflect in the creature, she lives under our continuous reflections, if we move our incessant motion reflects in her in order to give her life, our love reflects in her in order to say to her continually I love you, our power reflects in her in order to sustain her, in short our wisdom reflects and

directs her, our light reflects and illuminates her, our goodness reflects and commiserates her, our beauty reflects and embellishes her, our Supreme Being pours itself out over the creature without ever ceasing; but this is not everything, as we reflect in her, thus she reflects in us, so that if she thinks we feel the reflection of her thoughts, if she speaks she reflects in us her word, we feel the reflection of her heartbeat even in our bosom, the motion of her works, the stamping of her steps, (there) passes such inseparability between the Divine Being and the human one that continually the one pours itself into the other. Our love is so much that we put ourselves in (the) condition as if we can not be

without the creature.

“But this is nothing yet, if our love doesn’t give in excesses it is not content. Now knowing that if the creature doesn’t possess the life of our Divine Volition, there is great difference between her reflections and ours, assuming himself to suppliant love, as she thinks he prays her that she let our Will reign in her mind, if she speaks the supplication that she let him reign in her words, if she palpates, works and walks, he implores that she let my Divine Will reign in everything together, in every thing that she does she does a groan, a sigh, a prayer, that involving her continually he says to her: receive my Fiat, be invested by my Fiat,



oh! possess my Fiat, let me see in you the life of my Fiat reigning, dominant and rejoicing, I pray you to not deny me your volition, and I will give you mine; and if he obtains this as if he might have obtained the most precious thing, he encloses her in his love, veils her with his light, and gives beginning to his perennial feast in the creature, he changes her groans and sighs into joys, and putting himself to watch, as triumphant he feels in her the notes of his love that both parts say: we love each other with one love alone, we hold and have the same life, your Fiat is yours and mine. So that the harmony, the order of her Creator rises in her. Our Will, our love has obtained its purpose, it doesn't

leave other than to enjoy his beloved creature.

“Therefore my daughter, there is so much to heart the making of our Will as life (a) gift, that is our long sigh of all the centuries, rather our eternal sigh, that we contemplated the creature with pleasure with the portent of our life in her, we felt the joy, the happiness of our so many lives bilocated, multiplied and formed in them. Otherwise the Creation would not have been a great (thing), and if we created and we brought forth so many things to the light of day, it was because it should serve to the portent of portents of forming in virtue of our Fiat our life in the creature, and if this might

not have been for us as if we might have done nothing. Hence content your Jesus, give peace to my love that always goes in delirium and uniting yourself with me, yearn, pray, **ask** that my Will reign in you and in everyone.” And while he said this he took a veil of Light and covered all of me and I didn’t know how to go out from inside of it.

After this I continued to think of the Divine Will, and oh, how many sweet and dear surprises passed in my mind, oh if one might know how to tell them with words, I would have astounded all the world and everyone would love to possess the Divine Will. But ah me, the language of Heaven does

not adapt itself to the language of the earth, and therefore I am constrained to pass on, and my beloved Jesus returning to his little and poor ignorant daughter, with an indescribable love said to me:

“Daughter of my Volition, listen to me, pay attention to me, I want to tell you the most beautiful act, most tender and intense love of my Fiat. Now you should know that all the acts, thoughts, words, past, present and future are all present before the Supreme Being. So that the creature didn't exist in time yet, and their acts shone before us, and because (of) this, because before the creature my Fiat does the act, there is no thought, word, work that my Fiat doesn't

begin. You can say that first it is formed in God, with all his acts and then we bring it forth to the light (of day). Now the creature with doing her will removed herself from the divine acts, but she can not destroy that the life of her acts has had for origin the Fiat, all were his properties, that arbitrating himself has changed into human the divine acts, but if man refuses to acknowledge who has given life to his acts, my Volition doesn't refuse to acknowledge his acts.

### *Volume 35 - October 31, 1937*

I felt a little suffering, and I was coughing loudly. At every fit of coughing I **asked** that the Divine Will might come

to reign upon earth. And my sweet Jesus, all tenderness, squeezed me tightly in His arms, telling me: “My daughter, I knew that you would have **asked** for my Will at every fit of your coughing, and I felt my Heart being wounded - bursting of Love. I felt as if I were receiving, in your coughing, my Immensity, which wrapped me and **asked** me for my Will; for my Power and Infinity, which made everybody **ask** for my Will to reign; to the extent that I Myself was forced to say: ‘My Will, come to reign. Do not delay any longer!’ I feel such violence that I just do and say what the creature does and says.

I want you to **ask** for my Will in

your sufferings, in the food you eat, in the water you drink, in the work you do - in sleep. I want you to commit your breath and heartbeat to **ask** that my Will may come and reign. In this way, everything will be an opportunity for you to **ask** for my Will - even the sun which fills your eyes, the wind which blows upon you, the sky which lays over your head.... Everything must be an occasion for you to **ask** me for my Will to reign in the midst of the creatures. By doing this, you will place many pledges in my hands - the first of which being the whole of your being, so that you won't even move without **asking** for my Will to be known and desired by all.”

Fiat!!!

*Volume 36 - May 2, 1938: How the Divine Will constantly asks for the human will, to be able to say: you did not deny me anything, so neither can I deny you anything. How It forms its little sea of love in the Divine ocean. The Creation. The sweet enchantment of the manifestation of God's love toward creatures.*

My flight continues in the Divine Will. Oh! how surprising it is to see It **asking** continuously for the human will in order to make it into one of Its marvels of love. How touching to see that a Divine Fiat **asks** the creatures for



their human wills. My sweet Jesus, in seeing me so moved, came back for His short little visit, and all goodness said: "My daughter, it is always our love that, with irresistible strength, pushes us toward the creature to say, in the attitude of **asking** as if we needed her: 'You loved me, and I love you. You gave yourself to me and I give to you.' Now, you must know the extent of our love: every time we **ask** for her will and she gives it, she also gives us lives for as many times as she gives us her will. So, to give her the opportunity and credit, we remain always in the act of **asking** her to give us her life - not once but as many times as we **ask** her. Do you think it's nothing that the creature can then say,

'I gave you many lives; not once but thousands of times - for as many times as you **asked** me?' And we not only love her with twofold love for each time she gave us her will - deserving it again every time - but we feel more glorified and loved, for as many lives as she gave us. This is nothing other than the exuberance of our love - the keenness, the stratagems, excesses and follies of our operating love - which just can't stop finding ever new ways to deal with the creature; to be able to say: 'this many times we **asked** for her will and she never denied it. We can we refuse her nothing.' Isn't this an insuperable sign of love, which only a God can make?

Further, our love never stops. We always try to keep the creature within us. As she loves our Will, we let her own little sea of love be formed in the immensity of our ocean of love, in order to feel her love inside of ours - loving together with ours. It will be smaller, we know, since created love can never reach the creative one, but our content is unspeakable in seeing her loving inside our love, and with our love. A detached love, separated from us, could never please or hurt us; it would just lose the best of love itself. So, every time she loves us in our Fiat, her tiny sea of love keeps growing in our Divine ocean, and we feel more glorified and loved in seeing the growth of our creature's

love."

After this, I was doing my rounds in the Creation to trace all the acts done by the Divine Will. And my sweet Jesus added: "My blessed daughter, Creation is the sweetest enchantment of our love manifested toward creatures: there is the blue of the Sky with its stars, the bright Sun, air, wind and sea - always fixed, never moving, telling man of our incessant love. Then, on the ground, there are flowers, plants, trees, tiny grass - and each of them has the voice, motion and love life of their Creator - even the most tiny blade of grass - to tell everybody the love story of the One Who created them. It seems that things created

in the earth die, but it's not true; rather, they rise again, to be even more beautiful. This is nothing other than the new resurrection of God's love toward creatures. While they seem to be dying - in order to give a sweet surprise of love - they rise again more beautiful; and God puts the new enchantment of blooming and fruits, under everybody's eyes, to be loved. One can say that each flower and plant carries the kiss, the 'I love you' of its Creator to the one who is looking at it and takes it. This is why our supreme love expects that, in everything, the creature recognizes us and sends to us her 'I love you' - but we wait in vain.

In all created things our Supreme

Being manifests our power, Wisdom, goodness and the order of our love; and we give it to man so that he may love us with powerful, wise, all good love - being himself the image of our Divine love. All this can be received by the one who lives in our Will, since we can say that she lives from our own Life. On the other hand, outside of our Will, love is weak, wisdom is insipid, goodness turns into defects, order into disorder. Poor creature, without our Will, how we pity her! Furthermore, loving our creature incessantly, we want to find in her unceasing love, but when she doesn't love us she forms big gaps of love in her soul, and our love, unable to find itself in those gaps, does not know where to

lean. It remains suspended, goes wandering, runs - flies, not finding who would receive It. It shouts, in agonizing pains: 'I am not loved, I cannot find one who loves me.'"

Then He added, in a more tender tone: "Dearest daughter, if you knew the extent of my love for the soul who lives in my Will, you would love me so much that your heart would burst from joy, and your love and my love would consume you, devour you for pure love of me. Now, you must know that my Divine Will gathers all that the creature living in It does. Nothing done in my Fiat can leave, but remains in our fields of light, and my Will delights in picking up

motion, breathing, steps, words and thoughts - all that she has done in our Will - to incorporate it in our own life. If I didn't do so, Our Life would miss that breath, motion - everything the creature did in our Will; they are really parts of our Life, so we feel the need for them to continue their breathing, moving and walking inside ours. Therefore, we call the creature to live in our Will, breath, heartbeat, motion and love. We are neither able nor do we want to detach ourselves from even a breath of one who lives in our Will. It would be as if our life were torn away. As she moves, breathes and so forth, my Will puts on a festive air and keeps gathering all that the creature does - loving her, as



if It would contribute to form breath and motion in the creature, and, at the same time, as if the creature would give breath and motion to God.

These are the excesses and the inventions of our love which is only happy when It can say: 'what I do she does, as we move, sigh and love together.' Then we feel the happiness, glory and appreciation for our creative work, which returns all love into our Divine womb, as it came out, in a fire of love from our paternal bosom."

Fiat!!!

*Biographical notes*

The Servant of God Luisa Piccarreta was born in Corato in the Province of Bari, on April 23, 1865 and died there in the odor of sanctity on March 4, 1947.

Luisa had the good fortune to be born into one of those patriarchal families that still survive in our realm of Puglia and like to live deep in the country, peopling our farmhouses. Her parents, Vito Nicola and Rosa Tarantino, had five children: Maria, Rachele, Filomena, Luisa and Angela. Maria, Rachele and Filomena married. Angela, commonly called Angelina, remained single and looked after her sister until she died.

Luisa was born on the Sunday after Easter and was baptized that same day. Her father – a few hours after her birth – wrapped her in a blanket and carried her to the parish church where holy Baptism was administered

to her.

Nicola Piccarreta was a worker on a farm belonging to the Mastroilli family, located at the middle of Via delle Murge in a neighborhood called *Torre Disperata*, 27 kilometers from Corato. Those who know these places, set among the sunny, bare and stony hills, can appreciate the solemnity of the silence that envelops them. Luisa spent many years of her childhood and adolescence on this farm. In front of the old house, the impressive, centuries-old mulberry tree still stands, with the great hollow in its trunk where Luisa used to hide when she was little in order to pray, far from prying eyes. It was in this lonely, sunny spot place that Luisa's divine adventure began which was to lead her down the paths of suffering and holiness. Indeed, it was in this very place that she came to suffer unspeakably from the attacks of the devil who at times even

tormented her physically. Luisa, to be rid of this suffering, turned ceaselessly to prayer, addressing in particular the Virgin Most Holy, who comforted her by her presence.

Divine Providence led the little girl down paths so mysterious that she knew no joys other than God and his grace. One day, in fact, the Lord said to her: *"I have gone round and round the world again and again, and I looked one by one at all my creatures to find the smallest one of all. Among so many I found you. Your littleness pleased me and I chose you; I entrusted you to my angels so that they would care for you, not to make you great, but to preserve your littleness, and now I want to begin the great work of fulfilling my will. Nor will you feel any greater through this, indeed it is my will to make you even smaller, and you will continue to be the little daughter of the Divine Will"*

(cf. Volume XII, March 23, 1921).

When she was nine, Luisa received Jesus in the Eucharist for the first time and Holy Confirmation, and from that moment learned to remain for hours praying before the Blessed Sacrament. When she was eleven she wanted to enroll in the Association of the Daughters of Mary – flourishing at the time – in the Church of San Giuseppe. At the age of eighteen, Luisa became a Dominican Tertiary taking the name of Sr. Maddalena. She was one of the first to enroll in the Third Order, which her parish priest was promoting. Luisa's devotion to the Mother of God was to develop into a profound Marian spirituality, a prelude to what she would one day write about Our Lady.

Jesus' voice led Luisa to detachment from herself and from everyone. At about eighteen, from the balcony of her house in Via

Nazario Sauro, she had a vision of Jesus suffering under the weight of the Cross, who raised his eyes to her saying: "*O soul, help me!*". From that moment an insatiable longing to suffer for Jesus and for the salvation of souls was enkindled in Luisa. So began those physical sufferings which, in addition to her spiritual and moral sufferings, reached the point of heroism.

The family mistook these phenomena for sickness and sought medical help. But all the doctors consulted were perplexed at such an unusual clinical case. Luisa was subject to a state of corpse-like rigidity – although she showed signs of life – and no treatment could relieve her of this unspeakable torment. When all the resources of science had been exhausted, her family turned to their last hope: priests. An Augustinian priest, Fr. Cosma Loiodice, at home because of the Siccardian\*

laws, was summoned to her bedside: to the wonder of all present, the sign of the Cross which this priest made over the poor body, sufficed to restore her normal faculties instantly to the sick girl. After Fr. Loiodice had left for his friary, certain secular priests were called in who restored Luisa to normality with the sign of the Cross. She was convinced that all priests were holy, but one day the Lord told her: *"Not because they are all holy – indeed, if they only were! – but simply because they are the continuation of my priesthood in the world you must always submit to their priestly authority; never oppose them, whether they are good or bad"* (cf. Volume I). Throughout her life, Luisa was to be submissive to priestly authority. This was to be one of the greatest sources of her suffering. Her daily need for the priestly authority in order to return to her usual tasks was her deepest mortification. In the beginning, she suffered

the most humiliating misunderstandings on the part of the priests themselves who considered her a lunatic filled with exalted ideas, who simply wanted to attract attention. Once they left her in that state for more than twenty days. Luisa, having accepted the role of victim, came to experience a most peculiar condition: every morning she found herself rigid, immobile, huddled up in bed, and no one was able to stretch her out, to raise her arms or move her head or legs. As we know, it required the presence of a priest who, by blessing her with the sign of the Cross, dispelled that corpse-like rigidity and enabled her to return to her usual tasks (lace-making). She was a unique case in that her confessors were never spiritual directors, a task that Our Lord wanted to keep for himself. Jesus made her hear his voice directly, training her, correcting her, reprimanding her if necessary and gradually leading her to the loftiest peaks of perfection.



Luisa was wisely instructed and prepared during many years to receive the gift of the Divine Will.

The archbishop at that time, Giuseppe Bianchi Dottula (December 22, 1848-September 22, 1892), came to know of what was happening in Corato; having heard the opinion of several priests, he wished to exercise his authority and assume responsibility for this case. After mature reflection he thought it right to delegate to Luisa a special confessor, Fr. Michele De Benedictis, a splendid figure of a priest, to whom she opened every nook and cranny of her soul. Fr. Michele, a prudent priest with holy ways, imposed limits on her suffering and instructed her to do nothing without his permission. Indeed, it was Fr. Michele who ordered her to eat at least once a day, even if she immediately threw up everything she had

swallowed. Luisa was to live on the Divine Will alone. It was under this priest that she received permission to stay in bed all the time as a victim of expiation. This was in 1888. Luisa remained nailed to her bed of pain, sitting there for another 59 years, until her death. It should be noted that until that time, although she had accepted her state as a victim, she had only occasionally stayed in bed, since obedience had never permitted her to stay in bed all the time. However, from New Year 1889 she was to remain there permanently.

In 1898 the new prelate, Archbishop Tommaso de Stefano (March 24, 1898 - 13 May 1906) delegated as her new confessor Fr. Gennaro Di Gennaro, who carried out this task for twenty-four years. The new confessor, glimpsing the marvels that the Lord was working in this soul, categorically ordered Luisa to put down in writing all that God's

grace was working within her. None of the excuses made by the Servant of God to avoid obeying her confessor in this were to any avail. Not even her scant literary education could excuse her from obedience to her confessor. Fr. Gennaro Di Gennaro remained cold and implacable, although he knew that the poor woman had only been to elementary school. Thus on February 28, 1899, she began to write her diary, of which there are thirty-six large volumes! The last chapter was written on December 28, 1939, the day on which she was ordered to stop writing.

Her confessor, who died on September 10, 1922, was succeeded by the canon, Fr. Francesco De Benedictis, who only assisted her for four years, because he died on January 30, 1926. Archbishop Giuseppe Leo (January 17, 1920-January 20, 1939) delegated a young priest, Fr. Benedetto Calvi, as her ordinary

confessor. He stayed with Luisa until she died, sharing all those sufferings and misunderstandings that beset the Servant of God in the last years of her life.

At the beginning of the century, our people were lucky enough to have Blessed Annibale Maria Di Francia present in Puglia. He wanted to open in Trani male and female branches of his newly founded congregation. When he heard about Luisa Piccarreta, he paid her a visit and from that time these two souls were inseparably linked by their common aims. Other famous priests also visited Luisa, such as, for example, Fr. Gennaro Braccali, the Jesuit, Fr. Eustachio Montemurro, who died in the odor of sanctity, and Fr. Ferdinando Cento, Apostolic Nuncio and Cardinal of Holy Mother Church. Blessed Annibale became her extraordinary confessor and edited her writings, which were little by little properly

examined and approved by the ecclesiastical authorities. In about 1926, Blessed Annibale ordered Luisa to write a book of memoirs of her childhood and adolescence. He published various writings of Luisa's, including the book *L'orologio della Passione*, which acquired widespread fame and was reprinted four times. On October 7, 1928, when the house of the sisters of the Congregation of Divine Zeal in Corato was ready, Luisa was taken to the convent in accordance with the wishes of Blessed Annibale. Blessed Annibale had already died in the odor of sanctity in Messina.

In 1938, a tremendous storm was unleashed upon Luisa Piccarreta: she was publicly disowned by Rome and her books were put on the Index. At the publication of the condemnation by the Holy Office, she immediately submitted to the authority of the Church.

A priest was sent from Rome by the ecclesiastical authorities, who asked her for all her manuscripts, which Luisa handed over promptly and without a fuss. Thus all her writings were hidden away in the secrecy of the Holy Office.

On October 7, 1938, because of orders from above, Luisa was obliged to leave the convent and find a new place to live. She spent the last nine years of her life in a house in Via Maddalena, a place which the elderly of Corato know well and from where, on March 8, 1947, they saw her body carried out.

Luisa's life was very modest; she possessed little or nothing. She lived in a rented house, cared for lovingly by her sister Angela and a few devout women. The little she had was not even enough to pay the rent. To support herself she worked diligently at making

lace, earning from this the pittance she needed to keep her sister, since she herself needed neither clothes nor shoes. Her sustenance consisted of a few grams of food, which were prepared for her by her assistant, Rosaria Bucci. Luisa ordered nothing, desired nothing, and instantly vomited the food she swallowed. She did not look like a person near death's door, but nor did she appear perfectly healthy. Yet she was never idle, she spent her energy either in her daily suffering or her work, and her life, for those who knew her well, was considered a continuous miracle.

Her detachment from any payments that did not come from her daily work was marvelous! She firmly refused money and the various presents offered to her on any pretext. She never accepted money for the publication of her books. Thus one day she told Blessed Annibale that she wanted to give him the money

from her author's royalties: "*I have no right to it, because what is written there is not mine*" (cf. Preface of the *L'orologio della Passione*, Messina, 1926). She scornfully refused and returned the money that pious people sometimes sent her.

Luisa's house was like a monastery, not to be entered by any curious person. She was always surrounded by a few women who lived according to her own spirituality, and by several girls who came to her house to learn lace-making. Many religious vocations emerged from this "upper room". However, her work of formation was not limited to girls alone, many young men were also sent by her to various religious institutes and to the priesthood.

Her day began at about 5.00 a.m., when the priest came to the house to bless it and to



celebrate Holy Mass. Either her confessor officiated, or some delegate of his: a privileged granted by Leo XIII and confirmed by St. Pius X in 1907. After Holy Mass, Luisa would remain in prayer and thanksgiving for about two hours. At about 8.00 a.m. she would begin her work which she continued until midday; after her frugal lunch she would stay alone in her room in meditation. In the afternoon – after several hours of work – she would recite the holy Rosary. In the evening, towards 8.00 p.m., Luisa would begin to write her diary; at about midnight she would fall asleep. In the morning she would be found immobile, rigid, huddled up on her bed, her head turned to the right, and the intervention of priestly authority would be necessary to recall her to her daily tasks and allow her to sit up in bed.

Luisa died at the age of eighty-one years, ten months and nine days, on March 4,

1947, after a fortnight of illness, the only one diagnosed in her life, a bad attack of pneumonia. She died at the end of the night, at the same hour when every day the priest's blessing had freed her from her state of rigidity. Archbishop Francesco Petronelli (May 25, 1939-June 16, 1947) archbishop at the time. Luisa remained sitting up in bed. It was impossible to lay her out and – an extraordinary phenomenon – her body never suffered *rigor mortis* and remained in the position in which it had always been.

Hardly had the news of Luisa's death spread, like a river in full spate, all the people streamed into her house and police intervention was necessary to control the crowds that flocked there day and night to visit Luisa, a woman very dear to them. A voice rang out: "*Luisa the Saint has died*". To contain all the people who were going to see her, with the

permission of the civil authorities and health officials, her body was exposed for four days with no sign of corruption. Luisa did not seem dead, she was sitting up in bed, dressed in white; it was as though she were asleep, because as has already been said, her body did not suffer *rigor mortis*. Indeed, without any effort her head could be moved in all directions, her arms raised, her hands and all her fingers bent. It was even possible to lift her eyelids and see her shining eyes that had not grown dim. Everyone believed that she was still alive, immersed in a deep sleep. A council of doctors, summoned for this purpose, declared, after attentively examining the corpse, that Luisa was truly dead and that her death should be accepted as real and not merely apparent, as everyone had imagined.

Luisa had said that she was born "upside down", and that therefore it was right that her

death should be "upside down" in comparison with that of other creatures. She remained in a sitting position as she had always lived, and had to be carried to the cemetery in this position, in a coffin specially made for her with a glass front and sides, so that she could be seen by everyone, like a queen upon her throne, dressed in white with the *Fiat* on her breast. More than forty priests, the chapter and the local clergy took part in the funeral procession; the sisters took turns to carry her on their shoulders, and an immense crowd of citizens surrounded her: the streets were incredibly full; even the balconies and rooftops of the houses were swarming with people, so that the procession wound slowly onwards with great difficulty. The funeral rite of the little daughter of the Divine Will was celebrated in the main church by the entire chapter. All the people of Corato followed the body to the cemetery. Everyone tried to take home a keepsake or a flower, after

having touched her body with it; a few years later, her remains were translated to the parish of Santa Maria Greca.

In 1994, on the day of the Feast of Christ the King, in the main church, Archbishop Carmelo Cassati, in the presence of a large crowd including foreign representatives, officially opened the beatification cause of the Servant of God Luisa Piccarreta.

### *Important dates*

1865 - Luisa Piccarreta was born on April 23, the Sunday after Easter, in Corato, Bari, to Nicola Vito and Rosa Tarantino, who had five daughters: Maria, Rachele, Filomena, Luisa and Angela. A few hours after Luisa's birth, her father wrapped her in a blanket and took her to the main church for baptism. Her mother had not suffered the pangs of labor: her

birth was painless.

1872 - She received Jesus in the Eucharist on the Sunday after Easter, and the sacrament of Confirmation was administered to her on that same day by Archbishop Giuseppe Bianchi Dottula of Trani.

1883 - At the age of eighteen, from the balcony of her house, she saw Jesus, bent beneath the weight of the Cross, who said to her: "*O soul! Help me!*". From that moment, solitary soul that she was, she lived in continuous union with the ineffable sufferings of her Divine Bridegroom.

1888 - She became a Daughter of Mary and a Dominican Tertiary with the name of Sr. Maddalena

1885-1947 - A chosen soul, a seraphic

bride of Christ, humble and devout, whom God had endowed with extraordinary gifts, an innocent victim, a lightening conductor of Divine Justice, bedridden for sixty-two years without interruption, she was a herald of the Kingdom of the Divine Will.

March 4 - Full of merits, in the eternal light of the Divine Will she ended her days as she had lived them, to triumph with the angels and saints in the eternal splendor of the Divine Will.

March 7 - For four days her mortal remains were exposed for the veneration of an immense throng of the faithful who went to her house to have a last look at Luisa the Saint, so dear to their hearts. The funeral was a realm triumph; Luisa passed like a queen, borne aloft on shoulders among the lines of people. All the clergy, secular and religious, accompanied

Luisa's body. The funeral liturgy took place in the main church with the participation of the entire chapter. In the afternoon, Luisa was buried in the family Chapel of the Calvi family.

July 3, 1963 - Her mortal remains were definitively laid to rest in the Church of Santa Maria Greca.

**November 20, 1994 - Feast of Christ the King: Archbishop Carmelo Cassati officially opened the Beatification Cause of the Servant of God Luisa Piccarreta in the principal church of Corato, in the presence of a huge crowd of people, locals and foreigners.**

**2005 - Archbishop Giovanni Battista Picchierri, current Archbishop of Trani. It is he who requested that the Cause of Beatification of the Servant of God Luisa**



**Piccarreta be continued.**

**ARCHDIOCESE**

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**Trani, June 4, 2005**

***COMUNIQUE***

The “Divine Will” has guided the Archdiocese, in this last decade, for the completion of the works regarding the process

of the Cause of Beatification of the Servant of God Luisa Piccarreta. The Diocesan Postulation announces having completed this journey. It communicates that on the days of the 27th, 28th, and 29th of October 2005 it will celebrate the 2nd International Congress with the conclusion of the diocesan process.

The Pious Association Luisa Piccarreta Little Children of the Divine Will\*, in Corato, has been charged with performing the job of Secretary for the celebration and welcome of guests. Later the program of the celebration will be published in a definitive way.

May Jesus Christ present in the Eucharist guide us as He has guided His Servant Luisa.

The Vicar General

(His Grace Mons. Savino Giannotti)

\* Pious Association Luisa Piccarreta Little  
Children of the Divine Will

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*Come Holy Spirit, Come  
Supreme Will,*

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