

The Children of the Divine Will
and
The Saints of the Redemption



From the Writings of
The Servant of God Luisa Piccarreta
The Little Daughter of the Divine Will

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Luisa and the Saints

From the Writings of Luisa Piccarreta

Many of the greatest Saints of both the old and new Testaments are referred to in Luisa's life and writings. Each of these Saints is known in particular for one or more heroic virtues that identify and make them unique from other Saints. Luisa possessed all their virtues to an exceeding degree being surpassed only by the Blessed Virgin Mary, and our Lord Jesus. Luisa does share with them the greatest of all gifts—the living in the Divine Will. Luisa did not have the gift of the Immaculate Conception, only *Adam* and Eve prior to their fall shared this with Our Blessed Mother. However they both fell, while Our Blessed Mother remains always and forever Immaculate. The following is a brief list of Saints

related to Luisa's life and writings

Luisa's first vision of Jesus – Volume 1

Sometimes, He Himself would make me the narration of the pains suffered by Him, and I was so touched that I would cry bitterly. One day, while working, I was considering the most bitter pains that my good Jesus suffered; I felt my heart so oppressed by the pain, that I could not breathe. Fearing something, I wanted to distract myself by going out to the balcony. But as I go about looking in the middle of the street – what do I see? I see the street all filled with people, and in the middle of it my loving Jesus with the

Cross upon His shoulders. Some pulled Him to one side, some to another. All panting, with His face dripping with blood, He raised His eyes toward me in the act of asking for help. Who can tell the sorrow I felt, and the impression that a scene so pitiful made on my soul. I immediately went inside, I myself did not know where I was; I felt my heart crack with pain. I shouted, and crying, I said to Him: 'My Jesus, if only I could help You! If only I could free You from those wolves so rabid! Ah! I wish at least to suffer those pains in your place, to give a relief to my sorrow. O please! my Good, give me suffering, for it is not fair that You suffer so much, while I, a sinner, remain without

suffering.'

**St. Francis of Assisi - Feast Day
October 4th: Patron Saint of Creation**
(Nature and Animals) - Of all the Saints
of both the new and old testaments our
precious Lord in just a few words gave
the highest honors to King David of the
Old Testament and our beloved Saint
Francis of the New Testament. As for
Luisa He gives even a higher honor
comparing her to His Mother:

Volume 17 - April 15, 1925

*Furthermore, of David it was said
that he was an image of Me, so much*

so, that all of his psalms reveal my person; of **Saint Francis of Assisi**, that he was a faithful copy of Me. It is said in the Holy Gospel: 'Be perfect as your Father in Heaven is perfect' - no less; it is also added that no one will enter the Kingdom of Heaven if he is not similar to the image of the Son of God; and many other things. About all these, no one says that they have been exalted too much, and that these are things not conforming to truths spoken by my very mouth. Only because to you I said that I wanted to compare you to the Virgin - to make you Her faithful copy, I have exalted you too much? So, comparing those to Me was not exalting them, nor did anyone raise any

doubt or difficulty; but then, comparing to the Virgin – that's too much exaltation. This means that they have not understood well the mission of the knowledge of my Will. Indeed, I repeat to you that I not only place you near Her as Her little daughter, on Her maternal lap, that She may guide you, instruct you on how you must imitate Her, to become Her faithful copy by always doing the Divine Will; so that, from Her lap, you may pass onto the lap of the Divinity. In fact, the mission of my Will is eternal, and it is precisely the mission of Our Celestial Father, who wants, commands, expects nothing else but that His Will be known and loved, that It be done on earth as It is

in Heaven. So you, making this eternal mission your own and imitating the Celestial Father, must want nothing else for yourself and for all but that my Will be known, loved and fulfilled. And besides, when it is the creature who exalts herself, one should think about it; but when she remains at her place and I exalt her, all is permissible to Me – making one reach wherever I want, and the way I want. Therefore, trust Me and do not be concerned.”

Volume 29 - May 19, 1931

Now, my daughter, listen to me; the most serious doubts, the gravest difficulties that they found in your

writings are precisely these: that I told you that I was calling you to live in the Kingdom of my Divine Will, giving you the special and unique mission to make It known, so that, as I Myself said in the 'Our Father', and the Holy Church says still now, 'Thy Kingdom come' – that is, your Will be done on earth as It is in Heaven. It does not say in the 'Our Father' that this Kingdom is on earth, but it says: 'Come'; and I would not have composed a prayer if I were not to obtain its effects. Therefore, in order to reach this, was I not to elect another woman, whom the infernal serpent so much fears; and as he, by means of the first woman, ruined the human kind to Me, I, to confound him,

make use of another woman to make up for the ruin he caused, and make the good which he tried to destroy, arise for all?

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

wanting to make of you a copy that resembles Her; and I placed you in Her hands, that She might guide you, assist you, protect you, so that you might imitate Her in everything - this seemed so absurd to them; and sinisterly misinterpreting the sense, they spoke as if I had told you that you were as though another Queen. How much nonsense – I did not say that you are like the Celestial Queen, but that I want you similar to Her, just as I have said to many other souls dear to Me that I wanted them similar to Me; but with this they would not become God like Me. And then, since the Celestial Lady is the true Queen of the Kingdom of my Will, it is Her task to help and

teach the fortunate creatures who want to enter, to live in It. By this, they show as if I did not have the power to elect whom I want, and when I want. But, after all, time will say everything, and just as they cannot deny that the Virgin of Nazareth is my Mama, so will they not be able to deny that I have elected you for the sole purpose of making my Will known, and that, through you, I will obtain that the 'Thy Kingdom come' may have Its fulfillment. It is certain that creatures are an instrument in my hands, and I do not look at who that be, but I look at whether my Divine Will has decided to operate by means of this instrument. And this is enough for Me to fulfill my highest designs; and of

the doubts and difficulties of creatures I make use, in due time, to confound them and humiliate them. But I do not stop, and I move forward in the work that I want to do by means of the creature. Therefore, you too – follow Me and do not draw back. Besides, it shows from their way of thinking that they have calculated only your person, but have not calculated what my Divine Will can do, and what It knows how to do, and when It decides to operate in one creature in order to fulfill Its greatest designs in the midst of the human generations, It lets no one dictate to It the law – neither who it must be, nor the time, nor the way, nor the place – but It acts in an absolute

way. Nor does it pay heed to certain short minds, which are unable to elevate themselves in the divine and supernatural order, or to bow their forehead to the incomprehensible works of their Creator; and while they want to reason with their own human reason, they lose the divine reason, and remain confounded and incredulous.'

St. George - Luisa born on Feast Day

[Feast Day April 23rd]

On April 23, 1865, the Feast Day of **St. George** and the first Sunday after

Easter (*Divine Mercy Sunday*), Luisa Piccarreta was born.

St. George is a Saint in both the Eastern and Latin Rites, was a soldier in the imperial army, and is Patron of England, Portugal, Germany, Aragon, Geona, and Venice. St. George suffered martyrdom at Lydda, Palestine. He was known to the Crusaders as the Christian knight because of the slaying of the dragon. His coat of arms is a red cross on a white background, which became the basis of the uniforms of British soldiers and sailors, and which also appears on the Union Jack.

**St. Aloysius Gonzaga - Luisa
named after him**

[Feast Day June 21st]

Her baptismal name Luisa, after *St. Aloysius* (St. Luis), means “mighty in warfare.” She was born in the province of Apulia, which is located on the heel of the Italian “boot”—whose heel points to Jerusalem. In Genesis 3:15 God promised to crush the serpent’s head. In 1868, within 3 years after Luisa’s birth, the Church of the “Pater Noster” in Jerusalem was rebuilt for the third time,

recalling the only prayer taught by Jesus:
“Thy Kingdom come, Thy Will be done
on earth as it is in Heaven.”

St. Aloysius is known for his purity and the performance of great austerities and religious practices. St. Aloysius joined the Jesuits in Rome in 1585. He has been declared Protector of young students and Patron of Catholic Youth.

Volume 2 - June 20, 1899

Afterwards, Heaven opened; it seemed that a very great feast was being prepared. At that very moment a

young man of lovely appearance came down from Heaven, all dazzling with fire and flames. Jesus told me: "Tomorrow is the **feast of my dear Aloysius** – I must go attend." And I: 'And so You leave me alone – what shall I do?' And He: "You too will come. Look at how beautiful Aloysius is; but the greatest thing in him, which distinguished him on earth, was the love with which he operated. Everything was love in him - love occupied him interiorly, love surrounded him externally; so, one can say that even his breath was love. This is why it is said of him that he never suffered distraction – because love inundated him everywhere, and with

this love he will be inundated eternally, as you see.”

And in fact it seemed that the love of Saint Aloysius was so very great, as to be able to burn the whole world to ashes. Then, Jesus added: “I stroll over the highest mountains, and there I form my delight.” Since I did not understand the meaning of it, He continued: “The highest mountains are the Saints who have loved Me the most, and in them I form my delight, both when they are on earth, and when they pass into Heaven. So, everything is in love.” After this, I prayed Jesus to bless me and those whom I was seeing at that moment; and He, giving His

blessing, disappeared.

Volume 19 - June 21, 1926

*This morning, having received Holy Communion, I received It as usual in the Most Holy Will of God, offering It to my dear **Saint Aloysius** – not only the Communion, but all the goods contained in the Most Holy Will of God, for his accidental glory. Now, while doing this, I saw that all the goods contained in the Supreme Volition, like many rays of light, rays of beauty and of multiple colors, inundated the dear Saint, giving him an infinite glory. And my sweet Jesus, moving in my interior, told me: “My*

daughter, Aloysius is a flower and a Saint bloomed from the earth of my Humanity and made bright by the reflections of the rays of the Sun of my Will. In fact, though, holy, pure, noble and united hypostatically to the Word, my Humanity was earth; and Aloysius, more than flower, bloomed from my Humanity - pure, holy, noble, possessing the root of pure love, in such a way that in each leaf of his flower one can see written, 'love'. But what renders him more beautiful and brilliant are the rays of my Will, to which he was always submitted - rays which gave such development to this flower as to render it unique on earth and in Heaven. Now, my daughter, if

Aloysius is so beautiful because he bloomed from my Humanity, what will be of you and of all those who will possess the Kingdom of my Will? These flowers will not bloom from my Humanity, but will have their roots within the Sun of my Will. In It is formed the flower of their life; they grow and bloom in the very Sun of my Volition which, jealous of these flowers, will keep them eclipsed within Its own light. In each petal of these flowers one will see, written, all the specialties of the divine qualities; they will be the enchantment of all Heaven, and all will recognize in them the complete work of their Creator." And while He was saying this, my sweet

Jesus opened His breast and showed, inside it, an immense Sun, in which He was to plant all these flowers; and His love and jealousy toward them was so great, that He would not let them bloom outside His Humanity, but inside Himself.

Volume 26 - June 27, 1929

*Having received Holy Communion, I was offering It for the glory of **Saint Aloysius**, and I offered, as a present for him, everything that Our Lord had done in His Divine Will with His mind, with His words, works and steps, for the accidental glory of Saint Aloysius on his feast day. Now,*

while I was doing this, my sweet Jesus, moving in my interior, told me: "My daughter, a more beautiful present you could not give to dear Saint Aloysius on the day of his feast. As you were offering your Communion and all my acts done in my Divine Will, so many suns were formed for as many acts as I did in It while being on earth; and these suns invested Saint Aloysius, in such a way that he received so much accidental glory from the earth, that he could not receive more. Only the offerings of acts done in my Divine Will have the virtue of forming their suns, because, containing the fullness of light, it is no wonder that It converts into suns the human acts done in It."

Luisa was born and died in the Diocese of Trani-Nazareth, in the town of *Corato*, whose name in its original Latin, *cor datum*, means “a heart given.” This recalls the words of the Prophet Ezekiel:

“A new heart I will give you, and a new spirit I will put within you; and I will take out of your flesh the heart of stone and give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes and be careful to observe my ordinances. You shall dwell in the land which I gave your fathers; and you shall be my people, and I will be your God. (Ezekiel 36:27-28)

St. Cathal - Patron of Corato

[Feast Day May 10th]

St. Cathal was known as the shipwrecked Saint. He is Patron of Corato.

Around 685, following the arrival of St. Patrick, holy men established small monasteries throughout Ireland. In the seventh century, a holy man named **Cathal**, having studied at the University of Lismore, made his way through the pass in the ancient Slieve Cua mountains and arrived at Rathan, where he

established his monastic settlement. He was appointed Bishop of the area, even though it should be remembered that in those early years of the Christian Church, this did not mean that he was in charge of a diocese. After some years at Shanrahan, Cathal set out on a pilgrimage to the Holy Land. On his return journey, he was shipwrecked off the coast of Southern Italy. There he realized that the people of the area had reverted to paganism, and he resolved to stay among them in an effort to reconvert them to Christianity. Within a few years, the people of Taranto in Southern Italy had selected *Saint Cataldo* (in Latin, “Cathaldus” or Cataldus”) as their Bishop. Today the popularity of Saint

Cathaldus (St. Cathal) in Southern Italy is equal to, if not greater than, the popularity of St. Patrick in Ireland. Over one hundred and fifty Churches are dedicated to him in Italy, and the Cathedral-Basilica in Taranto proudly bears his name. He is the *Saint Protector of Corato* (Bari), Italy. In 1071, during the reconstruction of the Basilica in Taranto, the tomb of Cathaldus was discovered and opened. With his body was found a gold cross bearing his name and the word "Rathcau."

Volume 6 - On February 12, 1904

I had neglected to say as much as

I knew in writing, but now through obedience I tell you—although they are not sure things, but doubtful, because Our Lord was not present. “I found myself outside of myself, and it seemed that I found myself inside of a Church where there were many venerable Priests and souls from Purgatory and holy people talking among themselves about the Church of Saint Cataldo. And they spoke as with certainty that the permit would be obtained. And on hearing [this], I said: “How can it be? Only the other day word spread that the Church hierarchy (il Capitolo), had lost the case, so that the clerk of the Tribunal could not obtain the permit. City hall doesn't want to give it, and

you say that it can be obtained?"

*And they answered: "In spite of those difficulties, all is not lost. And even when it comes to preparing it, one will also not be able to say all is lost, because **St. Cataldo** will defend his Temple well. Poor town of Corato if it comes to this!" But while they said this, they repeated: "Already they have brought the first things, and the Incoronata (the Crowned Virgin) has already been moved to Her House. Go before the Madonna and pray Her that having started the grace, She would finish it."*

I left that Church to go to pray,

but while I did this I found myself in myself.

Luisa's parents prayed the Rosary daily and attended Mass as often as they could in the **Church of St. Dominic**. As a young lady, Luisa became a *third Order Dominican tertiary*, and took the name of *Sister Mary Magdala*. At the age of 16, Luisa made her profession to Jesus as His victim. On October 16, 1888, *Feast Day of St. Mary Margaret Alacoque*, Luisa received the grace of the Mystical Marriage assisted by our *Blessed Mother* and *St. Catherine of Sienna*. This Mystical Marriage to Jesus

was later renewed in Heaven in front of the *Holy Trinity* on September 8, 1889, Feast of the **Nativity of Mary** when Luisa was 24 and a half years old. This date is important because this was the moment and the occasion in which Luisa first received the gift of the Divine Will. Soon after Luisa received the Marriage of the Cross and from then until the end of her life she remained in a state of almost continuous suffering, enduring both the physical pains of the invisible stigmata, and the more terrible interior pains inflicted by Divine justice

St. Mary Magdalen - Luisa took

her name as a Dominican tertiary

[Feast Day July 22nd]

She is known for her great love of Jesus. She was the sinner who anointed Christ's feet in Simon's house, the sister of Martha and Lazarus, and was at the foot of the Cross at the Crucifixion. She discovered the empty tomb, heard the Angelic announcement of the Resurrection of Christ, and was the first person to see Christ later that same day.

St. Catherine of Sienna - She is Patron of Italy and Assisted in Luisa's Mystical Marriage

[Feast Day April 29th]

She is one of the greatest of Christian mystics. She began to have mystical experiences at the age of six. A Dominican tertiary when she was 16, she experienced visions of Christ, Mary, and the Saints interspersed with diabolical visions and periods of spiritual aridity. She ministered to the ill and condemned prisoners, and was acclaimed for her holiness and abilities as a peacemaker. St. Catherine received the invisible stigmata, which was clearly apparent at the time of her death, and has been declared a Doctor of the Church.

Volume 1:

*The morning of the aforesaid day, Jesus made Himself seen again—all affable, sweet, and majestic—together with His Most Holy Mother and **St. Catherine**. First a hymn was sung by the Angels; **St. Catherine** assisted me, my Mama took my hand, and Jesus put a ring on my finger. Then we embraced each other and He kissed me, and so also did my Mama.*

**St. Margaret Mary Alacoque -
The Feast of Luisa's Mystical
Marriage**

[Feast Day October 16th]

At the age of 20 she experienced visions of Christ, and on December 27, 1673 Christ informed her that she was His chosen instrument to spread devotion to His Sacred Heart. Our Lord instructed her in the devotion that was to become known as the Nine Fridays and the Holy Hour, and asked that the *Feast of the Sacred Heart* be established. She is called the “*Saint of the Sacred Heart.*”

In 1860, 28 years before Luisa's Mystical Marriage, two French

associations, the Apostleship of Prayer and the League of *the Sacred Heart*, had merged and launched the first worldwide movement of prayer for the reign of the Sacred Heart of Jesus. Their motto, “*Thy Kingdom Come!*”

Eleven months after Luisa’s Mystical Marriage, on the Feast of the **Birthday of the Blessed Virgin Mary**, September 8, 1889, Jesus took Luisa out of her body to Paradise to *renew their Marriage* in the presence of the *Most Holy Trinity*. On this occasion, Luisa was *given the possession of the “Gift” of the Divine Will, her new “birth”*

into the Kingdom of the Divine Will.

Day Ten - The Queen of Heaven in the Kingdom of the Divine Will.

Here I am, O holy Mama, near your cradle, to be spectator of your prodigious birth. The heavens are stupefied, the Sun is fixed upon You with its light, the earth exults with joy and feels honored to be inhabited by its little newborn Queen, and the Angels compete among themselves to be around your cradle, to honor You and to be ready for your every wish. Everyone honors You and wants to celebrate your birth. I too unite myself with all, and prostrate before your

cradle - where I see, as though enraptured, your mother Anne and your father Joachim – I want to tell You my first word; I want to entrust to You my first secret. I want to empty my heart into yours, and say to You: "My Mama, You who are the dawn, herald of the Divine Fiat upon the earth, O please, put to flight the gloomy night of the human will within my soul and in the whole world! Ah, yes, may your birth be our hope which, like a new dawn of grace, regenerates us in the Kingdom of the Divine Will!"

Child of my Heart, my birth was prodigious; no other birth can be said to be similar to mine. I enclosed in

Myself the heaven, the Sun of the Divine Will, and also the earth of my humanity – a blessed and holy earth, which enclosed the most beautiful flowerings. And even though I was just newly born, I enclosed the prodigy of the greatest prodigies: the Divine Will reigning in Me, which enclosed within Me a heaven more beautiful, a Sun more refulgent than those of Creation, of which I was also Queen, as well as a sea of graces without boundaries, which constantly murmured: "Love, love to my Creator..." My birth was the true dawn that puts to flight the night of the human will; and as I kept growing, I formed the daybreak and called for the brightest daylight, to

make the Sun of the Eternal Word rise over the earth.

My child, come to my cradle to listen to your little Mama. As soon as I was born, I opened my eyes to see this low world, to go in search of all my children so as to enclose them within my Heart, give them my maternal love and, regenerating them to the new life of love and of grace, give them the step which would let them enter into the Kingdom of the Divine Fiat, which I possessed. I wanted to act as Queen and Mother, enclosing everyone in my Heart, to bring everyone to safety, and to give them the great gift of the Divine Kingdom. In my Heart I had a place for

everyone, because for one who possesses the Divine Will there are no constraints - only infinite expanses. I looked also at you, my child - no one escaped Me. And since on that day everyone celebrated my birth, it was also feast for Me. But upon opening my eyes to the light, I had the sorrow of seeing the creatures in the thick night of the human will.

Volume 11 - March 19, 1914

It seems that blessed Jesus wants to speak about His Most Holy Will. I was diffusing myself throughout all His interior - in His thoughts, desires, affections, in His Will, in His Love, in

everything, when Jesus told me with infinite sweetness: "Oh, if you knew the contentment that one who does my Will gives Me! Your heart would break with joy. See, as you were diffusing yourself in my thoughts, desires, etc., you were forming the delight of my thoughts, while my desires, fusing in yours, were playing together with them. Your affections, united to your will and to your love, running and flying into my affections, into my Will and into my Love, were kissing one another; and pouring like a rapid rivulet into the immense sea of the Eternal One, they were playing with the Divine Persons - now with the Father, now with Me, and now with the Holy Spirit. Then, wanting

to give no time to One Another, We play with her - all Three together, making of her Our own jewel. This jewel - our delight - is so dear to Us that We keep it with jealousy 'ad intra', in the intimate part of our Will; and when the creatures embitter Us and offend Us, in order to be cheered, We take our jewel, and We amuse Ourselves together."

St. Dominic Guzman - Luisa became a Dominican Tertiary

[Feast day August 8th]

Founder of the Order of Preachers (the Dominicans) and the Saint of the Holy Rosary.

When he was preaching to the Albigenses, St. Dominic at first obtained but scanty success: and that one day, complaining of this in pious prayer to our Blessed Lady, she deigned to reply to him, saying : 'Wonder not that you have obtained so little fruit by your labors, you have spent them on barren soil, not yet watered with the dew of Divine grace. When God willed to renew the face of the earth, He began by sending down on it the fertilizing rain of the Angelic Salutation. Therefore preach my Psalter composed of 150 Angelic Salutations and 15 Our Fathers, and you will obtain an abundant harvest.'

Why Luisa was a Dominican Tertiary

and not a Franciscan? *By Padre Bernardino Bucci*

JML + FIAT

Come Divine Will to Reign Soon!

I am asked the question why Luisa is a Dominican tertiary, while she was surrounded by Franciscans and her contacts were always and for the most part with Franciscan monks. I can personally assert that all the monks from my provincial Monastery have had direct contact with the Servant of God Luisa Piccarreta, and I personally have collected various depositions from the senior Fathers.

Then why is Luisa Dominican?
The matter is very simple.

During Luisa's time, just at the period of her birth, the last suppression of the Religious Orders in Italy occurred. At Corato there formerly existed a Monastery of Dominican monks who left because of the governmental laws. They left the Third Dominican Order that was formed by lay people, over whom the government could not do anything; the Bishop at the time, His Grace Dottula, delegated as assistant of the Third Dominican Order the Priest Father Michael De Benedittis, who was also delegated by the Bishop as confessor of Luisa Piccarreta.

Father Michael De Benedittis put Luisa in the Third Dominican Order. How this act was done is not known, nor is the procedure known. However, I believe that Luisa never attended the Third Dominican Order that was located in the Church of St. Dominic (in Corato), a long way away from the house of Luisa. And it is well known that Luisa did not like to leave the house, especially during the time when the phenomenons began that worried the family, and also the clergy.

This notwithstanding, contacts with other Religious, especially the Franciscans and Capuchins, were not broken off. And Luisa sent vocations to

the Order of Capuchins, and Father Salvatore-who was a favorite of hers who died very young, and by his holy and Priestly life one can say that he was a hymn to the Divine Will-has remained very famous.

Not the last, my person, of whom Luisa prophesized the Priesthood in the Order of the Franciscan Capuchins. It is also to be observed that when the Dominican Fathers left Corato, they did not return again, nor were they ever interested in Luisa.

When the undersigned spoke about Piccarreta to the Provincial of the Dominicans of Naples, I had little

welcome, nor were they anxious to know her. It is clear to me from the depositions of Aunt Rosaria that not one Dominican Father ever went to the house of Piccarreta. It can even be said that the Dominicans in Italy are few, they are not as numerous as the Franciscans. Also because of this, contacts with Piccarreta were nullified.

In 1948 came the Archbishop of Trani, His Grace Addazzi (a Dominican), who was interested in Piccarreta even though he had not personally known her; it was through his intercession that the Servant of God was conveyed from the cemetery into the Church of St. Mary the Greek.

It was he who declared Luisa Piccarreta "Servant of God", and permitted the printing of the first pictures for devotions with a prayer he himself composed. (published by the undersigned in the "Collection of Memories" and short biographies of Luisa)

I remember this episode: As a Capuchin student I went to pay a visit to the Archbishop, who received me with much curtesy, and when he learned that I was the nephew of Rosaria, he said these words: "You have a holy Aunt, and blessed are you because you too have

known Luisa."

FIAT

Father Bernardino Bucci

On, October 7, 1928 the **Feast of the Holy Rosary**, was the day of Luisa's entrance into Fr. Hannibal's Orphanage of Saint Anthony in Corato, run then and still today by the order of nuns, the Daughters of Divine Zeal, also founded by Fr. Hannibal. Then exactly 10 years to the day also on the Fest of the Holy Rosary on October 7, 1938, *because of dispositions of the Superiors*" (her Confessor says), "*because of health*

reason” (Luisa says), she had to leave the Orphanage of St. Anthony. Fr. Hannibal was beatified (made Blessed) by Pope John Paul II in 1990 again on October 7th.

To stress the importance of the prayer of the rosary, to a prison inmate, Luisa wrote:

“My brother, have confidence, for you have a heavenly Mother who loves you very much and who will never leave you. If you listen to her, she will make a sanctuary out of your jail; and if human frailty has borne you to that place, the sovereign Queen will come with the strength of the Divine Will to

bear you up to Heaven and to make your days seem less sad . . . Never neglect the Rosary of the Heavenly Mother. If you have the opportunity, be the jailhouse missionary, making it known that the Queen of Heaven wishes to visit all the inmates to give them the gift of the Divine Will. If you need anything else and cannot pay for it, you can count on me. I will see that you receive it free of charge.”

The Greek Schism occurred in 1054 when the exchange of excommunications between the two Sees took place in the Diocese of Trani. Another schism, the Great Western Schism, occurred when the Archbishop

of Trani (Corato is in the Diocese of Trani) was elected Pope under the name of Urban VI. Two great Saints were involved to settle this schism, *St. Catherine of Sienna* and *St. Vincent Ferrer*, both of whom were among the Saints mentioned by name by Luisa in the Book of Heaven. God, by always drawing good out of evil, has destined the site of these and all schisms to become the birthplace of a spiritual renewal that will bring the traditions of Eastern and Western Christianity to a glorious fruition in the Kingdom of the Divine Will.

**St. Vincent Ferrer - Vol 3, Nov
11, 1899**

[Feast Day April 5th]

He is a famous Dominican missionary and miracle worker who traveled all over Western Europe preaching penance for sin, and preparation for the Last Judgment. Many believed he had the gift of tongues. He helped to end the Great Western Schism.

Volume 3 - November 11, 1899

I found a Priest of holy life, and, at another place, a virgin of pure and holy life. . . . And they said to me: "We see the strict necessity of these sad

times, and that man would not surrender even if an Apostle were to be raised up, or if the Lord were to send another Saint Vincent Ferrer—who, with miracles and portentous signs, used to induce man to conversion.”

**St. John the Evangelist - Vol 4, Dec 4,
1902**

[Feast Day December 27th]

He is the son of Zebede and brother of James the Greater, the two of whom were referred to as “Sons of Thunder.” He was also a fisherman, the youngest of the Apostles, and the “Beloved Disciple.” He was, along with Peter and

James, among the ones closest to Christ, and was present at the Transfiguration—as well as the only Apostle present at the Crucifixion. Jesus placed Mary in his care. He was the first Apostle at the tomb on Easter morning, and the author of Revelation and three other Epistles. He was known as “The Divine,” and is represented in art as a soaring eagle because of the majesty of his gospel.

Volume 4 - December 4, 1902

*“The exact point you will find on Calvary. I, Priest and victim, [who was] raised on the wood of the cross, wanted a Priest who would assist Me in that state of victim, which was **St.***

John, who represented to Me the nascent Church. In him I saw everyone—Popes, Bishops, and Priests—all together. And he, while he assisted Me, offered Me as victim for the glory of the Father and for the success of the nascent Church.

“That a Priest assisted Me in that state of victim did not happen by chance, but everything was a profound mystery, predestined even *ab eterno*, “from eternity,” in the Divine Mind—meaning that [by My] selecting a victim soul for the grave needs which exist in the Church, a Priest offers her to Me, assists her for Me, helps her, and encourages her to suffer. If they

understand these things well, they themselves will receive the fruit of the work which they render, like Saint John—how many benefits did he not have for having assisted Me on Mount Calvary? If they do not, they do nothing other than put My work in continuous disputes, taking away from Me My most beautiful designs.

“Besides this, My Wisdom is infinite, and sending some crosses to the soul to sanctify her takes not only one soul, but five, ten, as many as I like, so that not only one but all of these together would be sanctified—as on Calvary it was not just Me alone. Besides having a Priest, I also had a

Mother. I had friends, and also enemies, many of whom, on seeing the prodigy of My patience, believed in Me for the God which I was, and were converted. If I had been alone, would they have received these great benefits? Certainly not.”

But who can say everything that He said to me, and explain the least meanings? I have said it as best I can, as I have known how to say in my coarseness. I hope that the Lord will do the rest, illuminating them to make them understand what I have not known how to manifest well.

**St. Philip Neri - Vol 10, Jan 17,
1911**

[Feast Day May 26th]

He entered the religious life as the result of a mystical experience, and founded the Confraternity of the Most Holy Trinity. He is known for spreading the Forty Hours Devotion, and is also known as the Apostle of Rome and Patron of Rome. He had the ability of looking into men's minds. He experienced ecstasies and visions, performed miracles, and had the gift of prophecy.

In Luisa's writings, Jesus referred

to *St. Philip Neri is a model for all Priests* and urged all Priests to follow his rule in a new organization He called the houses of the Reunion of Priests.

Volume 10 - January 17, 1911

Continuing in my usual state, my always lovable Jesus came, but so afflicted and so burning with love, that He was restless and asked for refreshment. And throwing His arms around my neck, He told me: “My daughter, give Me love – this is the sole and only refreshment to calm my restlessness of love.”

Then He added: “Daughter, what

you wrote about the reunions of priests is nothing but a process that I am making with them. If they listen to Me – fine. But if they don't, since the leaders of the ecclesiastics will not listen to Me because they too are bound by the laces of interest, and are slaves of human miseries, almost lapping them up - instead of dominating over those miseries, of interest, of high positions and the like, the miseries dominate them; therefore, since they are deafened by what is human, I will be neither understood nor listened to – I will turn to the civilian leaders, who will listen to Me more easily. Because of their desire to see the priest humiliated, and also because maybe

*these are a little more stripped than the ecclesiastics themselves, my voice will be more listened to; and what they do not want to do out of love, I will make them do by necessity and by force, and I will make the government take away what is left to them.” And I: ‘My highest and only good, what will be the name to be given to these houses, and what the rules?’ And He: “The name will be: The Houses of the Resurrection of the Faith. As for the rules, they can use the same rules as the Oratory of **Saint Philip Neri**.” Then He added: “Tell father B. that you will be the organ and he the sound for this work. If he will be mocked and disliked by those who have their interests, the good and*

the few true good will comprehend the necessity and the truth that he announces, and will make it a duty of conscience to get down to work. Besides, if he is mocked, he will have the honor of becoming more similar to Me.”

**St. Francis of Paola - Vol 8, Apr
8, 1908**

[Feast Day April 2]

Francis was born at Paola, Italy and was educated at the Franciscan friary of San Marco there, and when fifteen became a hermit near Paola. In

1436, he and two companions began a community that is considered the foundation of the Minim Friars. He built a monastery where he had led his eremitical life some fifteen years later and set a Rule for his followers emphasizing penance, charity, and humility, and added to the three monastic vows, one of fasting and abstinence from meat; he also wrote a rule for tertiaries and nuns. He was credited with many miracles and had the gifts of prophecy and insight into men's hearts. Francis died on April 2nd and was canonized in 1519.

Volume 8 - April 8, 1908

*At night, while I was in these cruel torments, finding myself in my usual state, I found myself surrounded by people who said: "Recite a 'Pater,' an 'Ave,' and a 'Gloria' in honor of **Saint Francis of Paola**. This will bring some relief to you in your sufferings."*

Then, when I had recited those prayers, suddenly the Saint appeared. He brought me a small piece of bread, and gave it to me saying: "Eat it."

I ate it, and felt myself totally strengthened. Then I said to him: "Dear Saint, I want to tell you something."

St. Nicholas - Feast Day December

6th. He was Bishop of Myra. He was known for his holiness, zeal, miracles, devotion to the conversion of sinners, and giving his wealth to the poor. He is Patron of Sailors, Greece, Apulia, Sicily, Lorraine, and Russia. In the year 1087, the relics of St. Nicholas of Myra were transported to the port city of Bari in Apulia, Italy. St. Nicholas ranks next to the Blessed Virgin as the Saint most universally loved in those two great centers of Eastern Christianity, Russia and Constantinople. St. Nicholas appears more often in the Christian art of East and West than any other Saint, except for the Madonna. St. Nicholas is the Patron Saint of Apulia, of Greece, of many cities in Europe, of Russia, and,

very importantly, *of all children (including the Little Children of the Divine Will).*

In Russia, upon whose conversion (according to Our Lady of Fatima) the peace of the world depends, devotion to St. Nicholas has endured. Up until the Communist Revolution of 1917, crowds of Russian pilgrims flocked to the Saint's relics in Apulia. The Russian Orthodox Church still celebrates the Liturgical Feast of the transfer of the relics of St. Nicholas from Myra to Bari. Luisa Piccarreta's father bore the name Vito Nicola in honor of Apulia's Patron, the special Patron of Catholic Christian unity.

Following the Great Schism dividing Rome and the Eastern Patriarchates in 1054, the Church of Constantinople split and became the first Orthodox Church. The Ecumenical Patriarchate was founded in 38 AD by St. Andrew, the brother of St. Peter, and also the first Apostle called by Jesus. The Ecumenical Patriarchate continues today, as in the past, to be the spiritual center and beacon of the 250,000,000 member Orthodox Christian Church. It is looked upon as the Mother Church by the Churches of Russia, Greece, Bulgaria, Serbia, Rumania, Georgia, and Poland. (Source: A Light from the East, by Michael O'Carroll, C.S.S.p.)

St. Faustina Kowalska, in her diary on Divine Mercy, wrote that Our Lord said to her: “I desire that the first Sunday after Easter be the Feast of Mercy. On that day the very depths of my tender mercy are open.” (Source: Divine Mercy in My Soul, 1987, Sister M. Faustina Kowalska) Jesus emphasized to Blessed Faustina that the depths of His Mercy were already open on that day, long before official recognition of the Feast by His Church. With the birth of Luisa Piccarreta on the day which would eventually be proclaimed the Feast of Divine Mercy, Jesus left a special sign of the unique importance of Luisa’s Mission, which her special confessor, Blessed Hannibal Maria Di Francia,

described as “the triumph of the Divine Will in the entire universe.”

Volume 6 - April 16, 1904

Continuing in my usual state, I found myself outside of myself, and I saw a multitude of people, and in their midst one could hear noises of bombs and gun shots. People were dropping dead or wounded, and those who were left would flee up to a palace nearby; but the enemies would go up there and kill them, more surely than those who remained outside. So I said to myself: ‘How I wish I could see whether the Lord is there in the midst of these people, so as to say to Him: ‘Have

mercy - pity on these poor people!’ So I went round and round and I saw Him as a little Child; but little by little He kept growing, until He reached the perfect age. I drew near Him and I said: ‘Amiable Lord, don’t You see the tragedy that is happening? You don’t want to make use of mercy any more? Do You perhaps want to keep this attribute as useless, which has always glorified your Incarnate Divinity with so much honor, forming a special crown on your august head, and bejeweling You with a second crown, so wanted and loved by You - which is souls?’

Now, while I was saying this, He told me: ‘Enough, enough, do not go

any further; you want to speak of Mercy, and what about Justice - what are we going to do with It? I have told you and I repeat to you: 'It is necessary that Justice follow Its course'." So I replied: 'There is no remedy - why then leave me on this earth when I can no longer placate You and suffer in the place of my neighbor? Since it is so, it is better if You let me die.' At that moment I saw another person behind the shoulders of blessed Jesus, and He told me, almost making a sign with His eyes: "Present yourself to my Father and see what He tells you.' I presented myself, all trembling, and as soon as He saw me, He told me: "Why have you come to Me?" And I: 'Adorable

Goodness, infinite Mercy, knowing that You are Mercy Itself, I have come to ask for your Mercy - Mercy on your very images, Mercy on the works created by You; Mercy on nothing else but your creatures themselves.’ And He said to me: “So, it is Mercy that you want. But if you want true Mercy, after Justice has poured Itself out It will produce abundant fruits of Mercy

In answer to Luisa’s request for Mercy, *St. Mary Faustina of the Blessed Sacrament* was born the following year on August 2, 1905

Poland, the birthplace of the Divine Mercy message, and also of Holy Father John Paul II (Mary's "Masterpiece" in a message of the Blessed Mother's to Fr. Gobbie), points to a more positive sign of the times—the gradual reconciliation of the Eastern and Western Churches. The period between Luisa's death and the opening of her cause for beatification coincided with a grace-filled movement toward reconciliation between the Church of Rome and the ancient Churches of the East, especially the Orthodox Church. Luisa's Cause was opened during the Pontificate and approval of Pope John

Paul II.

As a meeting place for the Latin Rite Catholics of the West, and the Orthodox and Byzantine Catholics of the East, Poland gave to the world the devotion to the Divine Mercy that combined the Trisagion prayer of the Byzantine liturgy “Holy God, Holy Mighty One, Holy Immortal One, Have mercy on us and on the whole world” (Divine Liturgy of St. John Chrysostom), with the use of the Rosary. Luisa is also connected to this same prayer, which the Priest would say while at the same time making the sign of the Cross on her hand to command her soul to return to her body. This

connection between Luisa and Poland, the home of our present Holy Father John Paul II, is made even more clear by the date of Luisa's death on March 4, 1947—the Feast Day of *St. Casimir of Poland*.

St. Casimir of Poland - Feast of Luisa's Death

[Feast Day March 4th] He was third of the 13 children of King Casimir IV of Poland and Elizabeth of Austria, daughter of Emperor II of Germany. He was born at the royal palace in Cracow on October 3rd. Many miracles were

reported at his tomb, and he was canonized by Pope Adrian VI in 1522. He is the Patron of Poland and Lithuania.

As Cardinal Archbishop of Cracow, Wojtyla ordered a theological review of St. Faustina's diaries, which had been condemned by the Holy See. As a result of the inquiry, the prohibition against the spread of her writings was removed. Six months later, Wojtyla was elected to the Chair of Peter. As Pope John Paul II, he published one of his first encyclicals on the Mercy of God, and acknowledged the importance of Blessed Faustina and her writings by beatifying her on the Feast of Divine Mercy. The beatification of Saint

Faustina attracted new interest in the prophetic content of her diaries, which predicted the Second Coming of Jesus.

St. Padre Pio, the wonder-worker of San Giovanni Rotondo - In the bio on Luisa "The Little Daughter of the Divine Will" written by Fr. Pablo Martin Sanguiao, it states "...Luisa (as referred to by some witnesses) wrote to Padre Pio of Pietrelcina - the only time in her life. Padre Pio answered only this: "I Santi si fanno, ma guai a chi fa i Santi!" ["The Saints are made, but woe to those who make the Saints!"]

Luisa was bedridden in Corato since her teen years and Padre Pio was

cloistered all his adult life at Our Lady of Grace Friary in San Giovanni Rotondo , therefore they never met in person. However, Luisa and Padre Pio exchanged greetings and prayers, and each one referred visitors to the other. This is evidenced in the follow excerpts from the letters of Luisa Piccarreta to Federico Abresch a close friend of her and of Padre Bio.:

“With all my heart, I thank the Lord, and additionally for the visit you made to venerable Padre Pio.”
“Thanks be to God, for that young man returned safe and sound. He went to see Padre Pio, went to confession, and cannot thank you enough for your

goodness and hospitality. He brought me your dear letter. ““Thank you, my child, for remembering me when you went to Padre Pio. Tell him to pray for me for I have great need of it.” “Very dearest Son, why not tell the holy Padre Pio to pray in a very special way that the Divine Will be made known?” “Tell the holy Padre Pio to pray to the Lord that the Kingdom of His Will come if we want peace; but I believe that our lord will put His limit with a general scourge throughout the world and perhaps with an epidemic for only in this way will the heads of governments surrender.”

“Tell Padre Pio to pray for me,

because I need it and with all respect I kiss his right hand." The dearest Jesus says: "The first one to sacrifice will be I because you want to do My Will." For this reason it will not harm the many miracles worked by Padre Pio to add this one also. Beg Padre Pio to pray to the Lord and obtain this cure that can produce much good for souls. Kiss His hand and tell him to pray for me."

"With respect to Padre Pio, He is right because, the poor thing, he has had to endure great problems and therefore it is necessary to obey the Holy Church; but we do not say what is printed in the books, but rather that which the Holy Church does not know yet and what is printed in the book is but a few drops;

the seas of the Divine Desire are not known yet.” “I leave you all in the sea of the Divine Desire. I kiss the hand of Padre Pio and tell him to pray for me.” “I leave you in the Divine Desire so that you become holy; Kiss the hand of Padre Pio on my behalf, greet him with the love of the Fiat; pray for me.” “I leave you in the Divine Desire; pray for me, kiss the hand of Padre Pio for me and receive the greetings of the love of the Fiat.” “Kiss the hand of Padre Pio and I would like to know what he thinks of the writings.”

When Luisa was condemned by the Holy Office and her works put on the Index, Padre Pio sent her this message

though Federico Abresch: *"Dear Luisa, saints serve for the good of souls, but their suffering knows no bounds". At that time Padre Pio was also in very great difficulties."*

Blessed Padre Pio sent many people to Luisa Piccarreta and would say to the people of Corato who went to San Giovanni Rotondo: *"What have you come here for? You have Luisa, go to her"*.

According to Padre Bernardino's Aunt Rosaria Bucci: *"No! During my confession Padre Pio told me that Luisa is not a human factor, she is a work of God and he himself will make*

her emerge. The world will be astounded at her greatness; not many years will pass before this happens. The new millennium will see Luisa's

Padre Pio told Rosaria in his Benevento dialect: "Rosa', va nanz, va nanz ca Luisa iè gran e u munn sarà chin di Luisa" (Rosaria, go ahead, go ahead for Luisa is great and the world will be full of Luisa). light".

In the book "The Story of a Soul" **St. Therese of Lisieux** "willed to be as obscure as 'a little grain of sand' " *I have always wanted to become a saint.*

Unfortunately when I have compared myself with the saints, I have always found that there is the same difference between the saints and me as there is between a mountain whose summit is lost in the clouds and a humble grain of sand trodden underfoot by passers-by. Instead of being discouraged, I told myself: God would not make me wish for something impossible and so, in spite of my littleness, I can aim at being a saint. It is impossible for me to grow bigger, so I put up with myself as I am, with all my countless faults. But I will look for some means of going to heaven by a little way which is very short and very straight, a little way that is quite new. Her one dream as the

work she would do after her death, helping those on earth. "I will return," she said. "My heaven will be spent on earth." She died on September 30, 1897 at the age of 24 years old. She herself felt it was a blessing God allowed her to die at exactly that age. she had always felt that she had a vocation to be a priest and felt God let her die at the age she would have been ordained if she had been a man so that she wouldn't have to suffer.

By 1910, St. Therese's book had become very popular with religious all over Europe. There is a photo in Corato

of *Luisa praying before the Cucifix with a picture of the Little Flower near by*. This may have connection to the following conversation between Jesus and Luisa:

Volume 10 - November 29, 1910

Since a good and holy priest was coming, I was a little bit anxious to speak with him, especially about my current state, in order to know the Divine Will. Now, after he came the first and the second time, I saw that nothing would be done of what I wanted. So, having received Holy

Communion, all afflicted, I was repeating my great affliction to my affectionate Jesus, saying to Him: 'My Life, my Good and my All, it shows that You alone are everything for me. I have never found in any creature, as good and holy as he might be, a word, a comfort, a solution for the slightest doubt of mine. It shows how there is to be no one for me, but You alone: You alone – the All for me, and I alone, alone – always alone for You. And so I abandon myself in You, completely and always. As bad as I am, have the goodness of holding me in your arms, without leaving me for one single instant.'

While I was saying this, my blessed Jesus made Himself seen looking in my interior, turning everything upside down to see if there was something which He did not like. And while turning and turning, He took something like a grain of white sand in His hands, and He threw it to the ground. Then He said to me: "Dearest daughter of Mine, it is absolutely right that for one who is all for Me, I be all for her. I am too jealous that someone else might give her the slightest comfort. I alone – I Myself alone want to make up for all, and in everything. What is it that afflicts you? What do you want? I do everything to make you content. Do you see that white grain

that I removed from you? It was nothing but a little bit of anxiety, for you wanted to know my Will from others. I removed it from you and I threw it on the ground so as to leave you in holy indifference - the way I want you. And now I will tell you what my Will is: I want Mass and also Communion;.....

1910 was also very important because in 1910, while visiting the Trani Diocese to establish an orphanage, Father Hannibal Di Francia met Luisa Piccarreta for the first time, most likely at the suggestion of her confessor, Fr.

Gennaro Di Gennaro. These greatest of all Saints in Heaven are working to establish the Reign of the Divine Will on Earth. Of all of these, the Saint closest and most important to Luisa and her cause is her special confessor, **St. Hannibal Maria Di Francia.**

Saint Hannibal Mary Di Francia

- Born in Messina, Italy on July 5, 1851 and died 6:30 AM on June 1, 1927. Early in his life he felt a special call to work for the poor and the orphans and founded the Anthonian Orphanages. His charity, however, went further. Tormented by the thought that countless

people had not been evangelized, touched by the Spirit, he discovered the answer in the divine command of Jesus: ***“Pray therefore the Lord of the Harvest to send forth laborers into His Harvest”***. (Mt. 9,38) He is the founder of the Anthonian Orphanages, the Rogationists Fathers of the Heart of Jesus and the Daughters of Divine Zeal. Many graces are continually attributed to his intercession. On October 7, 1990 (Feast of Our Lady of the Rosary), Pope John Paul II proclaimed him “Blessed” and Saint on May 16, 2004.

In 1910 Saint Fr. Annibale Di

Francia arrived in Corato beginning a series of visits and a frequent and intimate spiritual relationship with Luisa, which lasted 17 years to his death (June 1, 1927). He knew that Luisa was for him a fundamental turning point in his life, and the manifestation of the Divine Will was decisive for his spirituality (In this regard, see, "L'anima del Padre. Testimonianze", by Fr. Tusino R.C.J., pp. 222-234, as well as the numerous letters which he wrote to Luisa in those years; an intense spiritual correspondence). He was very often in the house of Luisa, being her extraordinary Confessor. In the last period (1926) the Archbishop of Trani designated him Director of all which concerned the writings of Luisa,

with the view of doing a publication which the Father desired, although prevented by his death. He was designated as ecclesiastical Censor for the three united dioceses of Trani, Barletta and Bisceglie.

Saint Fr. Annibale Di Francia soon began the printing of the 24 Hours of the Passion. At his request, Luisa had to write them down around 1913-1914. Father Annibale gave them the title of "Orologio della Passione di Nostro Signore Gesu' Cristo", and published four editions (1915, 1916, 1917, 1925), with "Nihil Obstat" and "Imprimatur."

During the reign of St. Pius X (1903-14) whose motto was "renew all things in Christ" it was an eleven year period where Luisa completed the very important book "The Hours of the Passion", which was soon followed by WWI. In the year of 1903, Luisa completed the 1st volume of her life, up to the point on February 28, 1899, when she was given the obedience to write.

"Several witnesses relate that one day Father Annibale came to the house of Luisa more content than ever, and said that he had brought this book to the Holy

Father, *Saint Pious X*, who had received him several times in private audience. Father Annibale was reading him one of the Hours (that of the Crucifixion), when the Pope interrupted, saying: "*Not this way, Father, but kneeling one must read. It is Jesus Christ that is speaking.*" Finally, Father Annibale, as Censor of the writings, obtained the Imprimatur from His Excellency the Archbishop of Trani for the volumes written by Luisa (at that time there were already nineteen).

St. Pius X - (Hours of the Passion)

[Feast Day August 21st]

Giuseppe Melchior Sarto, St. Pius X, was the second of ten children of a cobbler and postman. He succeeded Pope Leo XIII, urged frequent reception of Holy Communion, especially by children, and demanded an oath against modernism by every Priest.

From the book “Father Mary Hannibal di Francia his life and works” by Rogationist Father Rev. Francis Vitale: A little friend of his prided himself on owing a medal of *St. Alphonsus M. Liguori*. After seeing it,

Mary Hannibal could not help longing to have it. Thus he proposed an exchange: the *medal of St. Alphonsus M. Liguori* for many of his own. Eager to have many medals, his friend handed the prize over to Mary Hannibal, who in turn, gave his friend a rosary and some booklets besides the promised medals. His friend, who did not understand this type of trade, was amazed. The padre said, "I was beside myself with the joy of the medal." Throughout his life, he wore that medal....(Years later in 1900), ...the padre along with his priests Fr. Bonarrigo and Fr. Ctanese as well as about ten youths wet to the archbishop asking his blessing. The shepherd blessed them tenderly, wishing

the developing congregation great productivity and putting them under the protection of St. Alphonsus M. Liguori, to whom he was very devout.

**St. Alphonsus Liguori - Medal
which Mary Hannibal desired**

[Feast Day August 1st]

St. Alphonsus was born in Naples, Italy in 1696. He was a renowned Doctor of both Canon and Civil Law. St. Alphonsus was ordained a Priest in 1726. He founded the Congregation of the Most Holy Redeemer (The Redemptorist's). He was chosen as Bishop of Sant' Agata dei Goti. St.

Alphonsus is the Patron Saint of Confessors, Moral Theology, and Vocations.

His literary output, however, was not limited to moral theology. His pen was as apostolic as his preaching. His one hundred and eleven published works were directed to every category of Christians: Bishops, Priests, Religious, and Laity. His themes were solidly pastoral, and his topics diverse; there was even one named “Conformity to the Divine Will.”

St. Anthony of Padua (St. Hannibal's Orphanages) also assisted

Bl. Hannibal in his life's mission: "Even though there was no center of those devoted to St. Anthony in those days, aid for the orphans and the poor were increasing, owing to the devotion to St. Anthony's bread, to the press, to the alms boxes, and to the devotion to the saint in the church of the Annunciation. Hence the padre felt inspired to make St. Anthony the special patron of this orphanages. Our founder was urged to do so by his helper Fr. Bernardo of the Friars Minor."

St. Anthony of Pauda—Feast Day June 13th. He is a Doctor of the

Church known for his miracles and being one of the greatest preachers of all times. He is known as the “Hammer of the Heretics,” “Living Ark of the Covenant,” and “Wonder Worker.” He is Patron of the Poor. In art he is depicted holding the Christ Child. He is widely invoked for the return of lost articles.

It seems no accident that these two great Saints were both placed in charge of and protection of Blessed Hannibal’s Orphanages and Religious Institutions. Luisa also lived 10 years in the Orphanage of St. Anthony in Corato. These two saints are also important to Luisa’s cause because of the necessity of St. Liguori’s Patronage over Confessors,

Moral Theology, and Vocations, and St. Anthony's help to return man's greatest loss—that of the Holy Divine Will.

The Holy Family (Saint Joseph)

Last but not least of all is the special connection of Luis to Jesus, Mary and especially ***St. Joseph*** who is the most mentioned Saint of the New Testament in Luisa's writings. One of the most beautiful of these writing is over 100 years old as follows:

Volume 4- December 25, 1900

Finding myself in my usual state, I felt myself leave my body and after wandering around I found myself in a

cave, and I saw the Queen Mamma who was giving birth to Baby Jesus. What a marvelous wonder! It seemed to me that both the Mother and the Son were transformed into the purest Light, but in this Light you could clearly discern the human nature of Jesus, which served as a veil to cover the Divinity that He contained within Himself, so that, tearing open the veil of human nature, He was God, and covered with this veil, He was man, and this is the wonder of wonders: God and man, man and God! Who, without leaving the Father and the Holy Spirit, for true Love never disunites, comes to live with us and takes on human flesh. Then it seemed to me that the Mother and the

Son, in this supremely happy moment, became spirits, and without the slightest difficulty Jesus emerged from the Mother's bosom, both of them overflowing with an excess of Love. That is, these Most Holy Bodies were transformed into Light, and without the slightest obstacle, Jesus' Light emerged from within the Light of the Mother, both One and the Other remaining whole and intact, returning then to their natural state. But who could describe the beauty of the Little Baby, who at the moment of His birth shone with the rays of Divinity even through to the outside? Who can tell of the beauty of the Mother, who was completely absorbed by these Divine

rays? And **Saint Joseph**, who seemed to me not to be present at the act of birth, but who remained in another corner of the cave, quite absorbed by this profound Mystery; even if he did not see with his corporeal eyes, he saw perfectly well with the eyes of his soul, for he remained enraptured in sublime ecstasy. Then, at the moment the Little Baby emerged from the Light, I wanted to rush over to take Him into my arms, but the Angels held me back, telling me that the honor of holding Him first belonged to the Mother. Whereupon, the Most Holy Virgin, as if shaken, turned inwards and, from the hands of an Angel, received the Son into Her arms, and She held him so tight, in the

enthusiasm of Her love, that it seemed She wanted to return Him inside of Her. Then, wanting an outlet for Her ardent love, She set him to suckling at Her breasts. At that moment, I remained perfectly still, waiting to be called, so that I would not receive another reproach from the Angels. Whereupon, the Queen said to me: "Come, come take your Beloved, and delight in Him also and show Him your love,"

As She spoke I drew close to the Mamma and She put Him in my arms. Who can describe my happiness, the kisses, the hugs, the tenderness I showed Him? After I showed my love for a while, I said to Him: "My

Beloved, You have nursed the milk of our Mother, give some to me.”

And He, quite agreeing, poured part of this milk from His mouth into mine, and then He said to me:

“My beloved, I was conceived in sorrow, born in sorrow and died in sorrow, and with the three nails that they crucified me, I nailed down the three powers: intellect, memory and will, for those souls who yearn to love Me, allowing them to remain drawn completely to Me, because original sin had rendered them weak and scattered from their Creator, without any restraint.”

As for the Saints of the Old Testament, the most mentioned is **Adam**:

Volume 20 - October 26, 1926

*After this, I was beginning my round in the Divine Will, and going into the terrestrial Eden, where **Adam** had done the first act of withdrawal of his will from the Divine, I said to my sweet Jesus: 'My Love, I want to annihilate my will in Yours, that it may never have life, so that your Will may have life in everything and forever, in order to repair for the first act which **Adam** did, and return to your Supreme Will all the glory as if **Adam** had never withdrawn from It. Oh! how I wish to give back to*

*him the honor he lost because he did his own will and rejected Yours. And I intend to do this act for as many times as creatures have done their own will - the cause of all evils, and have rejected Yours - the origin and fount of all goods. Therefore I pray You that the Kingdom of the Supreme Fiat may come soon, so that everyone, from **Adam** up to all the creatures who have done their own will, may receive the honor and the glory which they lost, and your Will may receive triumph, glory and Its fulfillment.'*

Now, while I was saying this, my highest Good, Jesus, was moved and touched, and making my first father

Adam present to me, let him himself tell me, with emphasis of love, all special: "Blessed daughter, finally my Lord God, after so many centuries, has delivered to the light of the day the one who was to think about giving me back the honor and the glory which I lost, alas, by doing my will. How I feel my happiness redoubled. Until now, no one has ever thought of giving me back that honor which I lost. Therefore I thank God profoundly for having delivered you to the light, and I thank you, the daughter dearest to me, for taking on the commitment to return to God the glory, as if His Will had never been offended by me, and to me the great honor that the Kingdom of the Supreme

Fiat be established once again in the midst of the human generations. It is right that I give you the place which had been destined to me as the first creature that came out of the hands of our Creator.

Special honor throughout the writings is given to the Blessed Virgin Mary Queen and Mother of the Divine Will who below is described as **Our Lady of Guadalupe**.

Volume 15 - December 8, 1922 -

Luisa was thinking about the great miracle of the Immaculate

Conception of Our Heavenly Queen and Mother. Jesus responded by telling Luisa that Our Blessed Mother is Honored and Queen of Heaven and earth by the Holy Trinity and the Creation and She is described as the image of Our Lady of Guadalupe. Jesus says:

“My daughter, the Immaculate Conception of my beloved Mother was so miraculous and marvelous that Heaven and earth were filled with wonder and made merry.... how could We resist so innocent a creature, possessed by the power and holiness of our Will? That would be to resist Ourselves. We discerned in Her our

divine qualities; the reverberations of the divine attributes flowed upon Her like waves, the reverberations of our Holiness, our Love, our Power, etc. It was our Will within Her that attracted all these reverberations of our divine qualities and Which was the crown and the defense of the Divinity dwelling within Her. If this Immaculate Virgin had not possessed the Divine Will as the center of her life, then all the other prerogatives and privileges with which We enriched Her would have amounted to nothing. It was this that confirmed Her and preserved her many privileges. Indeed, It constantly increased them.

“This is the reason We made Her

Queen of everyone (when We act, We do so with reason, wisdom and justice): She never gave life to her human will. ... All created things, ...,seeing this sublime Virgin Who, almost as though She were their sister, had never wanted to know her own will but only that of God, they not only celebrated but felt honored in having Her for their Queen. They ran about Her, paying Her homage by putting the moon beneath her feet as her footstool, the stars as her crown, the sun as her diadem, with angels as servants, and with men attending Her. Absolutely everyone honored Her and paid Her homage. There is no honor or glory that cannot be given to our Will, whether It acts in

*Us, Its own home, or whether It dwells
in creatures.*

Volume 18 - August 15, 1925

*I began to think of the feast of my
Celestial Mama Assumed into Heaven,
and my sweet Jesus, with a tender and
moving tone, added: "My daughter, the
true name of this Feast should be Feast
of the Divine Will. It was the human
will that closed Heaven, broke the
bonds with its Creator, made miseries
and suffering enter the field, and put an
end to the feast that the creature was to
enjoy in Heaven. Now, this Creature,
Queen of all, by doing the Will of the
Eternal One, always and in everything*

– even more, it can be said that Her life was Divine Will alone – opened the Heavens, bound Herself to the Eternal One, and restored in Heaven the feasts with the creature. Every act She did in the Supreme Will, was a feast that She started in Heaven; it was Suns that She formed to adorn this feast; it was melodies that She sent to delight the Celestial Jerusalem.

Therefore, the true cause of this feast is the Eternal Will operating and fulfilled in my Celestial Mama. It operated such prodigies in Her as to astonish Heaven and earth, chain the Eternal One with indissoluble bonds of love, and enrapture the Word, even from

Her womb. The very Angels, enraptured, repeated among themselves: "From where comes so much glory, so much honor, such greatness and prodigies never seen before - in this excelling Creature? Yet, she is coming from the exile!" Astonished, they recognized the Will of their Creator as life operating in Her; and, trembling, they said: "Holy, Holy, Holy! Honor and glory to the Will of Our Sovereign Lord! And glory to Mary, trice Holy, She who let this Supreme Will operate!"

So, it is my Will that was and is celebrated more than everything on the day of Her Assumption into Heaven. It

was my Will alone that made my Most Holy Mother ascend so high as to distinguish Her among all. Everything else would have been as nothing, had She not possessed the prodigy of my Will. It was my Will that gave Her Divine Fecundity and made of Her the Mother of the Word. It was my Will that made Her see and embrace all creatures together, making of Her the Mother of all, and loving all with a love of Divine Maternity. Constituting Her Queen of all, It made Her rule and dominate. On that day, my Will received the first honors, the glory and the abundant fruit of Its work in Creation; and the unending feast began, for the glorification of Its work in my beloved

Mama. And even though Heaven was opened by Me, and many Saints already possessed the Celestial Fatherland when the Celestial Queen was assumed into Heaven - we waited for Her who had honored It so much and contained the true prodigy of the Most Holy Will, to make the first feast for the Supreme Volition, because She Herself was the primary cause of it, having fulfilled the Supreme Will in everything.

Oh, how the whole of Heaven magnified, blessed and praised the Eternal Will, upon seeing this sublime Queen, all surrounded by the Eternal Sun of the Supreme Will, enter the Heavens, into the midst of the Celestial

Court! They saw Her all studded with the power of the Supreme FIAT, and saw that not one breath had been in Her which did not have this FIAT impressed in it. Astonished, all the celestial spirits looked at Her and said: 'Ascend, ascend higher! It is justice that She, Who so much honored the Supreme FIAT, and through Whom we find ourselves in the Celestial Fatherland, have the highest throne, and be our Queen!'

The greatest honor that my Mother received, was to see the Divine Will glorified in Her."

More from the Book of Heaven

Volume 2 - May 6, 1899

This morning, Jesus hardly made Himself seen; I was feeling my mind so confused, that I almost could not understand the loss of Jesus, when I felt surrounded by many spirits – maybe they were Angels, I cannot tell with certainty. While I was in their midst, every now and then I would investigate - who knows, I might feel at least the breath of my beloved; but as much as I did, I found nothing that would reveal the presence of my loving Good. Then, all of a sudden, I felt a

sweet breath coming from behind my shoulders, and immediately I cried out: 'Jesus, my Lord!'

He answered: "Luisa, what do you want?"

'Jesus, my beautiful One, come, do not remain behind my shoulders for I cannot see You. I have been waiting for You and investigating for the whole morning – who knows, I might see You amid these angelic spirits that surrounded my bed. But I could not, therefore I feel very tired, because I can find no rest without You. Come, for we will rest together.' So Jesus placed Himself near me, and sustained my

head.

Those spirits said: “Lord, how quickly she recognized You. Not even at your voice, but at your mere breath, immediately she called You.” Jesus answered them: “She knows Me, and I know her. She is so very dear to Me, like the pupil of my eyes.” And while He was saying this, I found myself in the eyes of Jesus. Who can say what I felt, being in those most pure eyes? It is impossible to manifest it with words. The very Angels remained astonished.

Volume 11 - November 25, 1912

After this, Jesus came back and, noticing that I had cried, told me:

“Have you cried?” And I: ‘I cried with Mama; I didn’t cry with anyone else, and I did it because You were not here.’ Jesus took my hands in His hands, and it seemed that He was soothing my pains; then He showed me two high stairways, from earth up to Heaven. On one of them there were more people - very few on the other one. The one on which there were only few people was of solid gold, and it seemed that those few who were going up were other Jesuses - each one of them was one Jesus. On the other one, which seemed to be made of wood, there were more people, and they could be distinguished and identified - almost all short and not very developed.

Jesus told me: "My daughter, those who lived their lives in my Life ascend on the golden stairs; I can say that they are my feet, my hands, my Heart - the whole of Myself. Just as you can see that they are another Me, they are everything to Me, and I am their life. Their actions are all of gold and of incalculable price, because they are Divine. Nobody will ever be able to reach their height because they are my very Life; almost without anyone knowing them, because they are hidden within Me. Only in Heaven will they be perfectly known.

On the wooden stairs there are more souls; these are the souls who

walk along the way of the virtues, but not in union with my Life and with the continuous connection of my Will. Their actions are of wood, (since only the union with Me forms golden actions), therefore their price is minimal. These souls are short, almost scrawny, because many human purposes are mixed in with their good actions, and human purposes do not produce growth. They are known to everyone, because they are not hidden within Me, but within themselves; therefore, nobody covers them. They will not cause any surprise for Heaven, since they were known also on earth.

Therefore, my daughter, I want

you completely in my Life, with nothing in yours, and I entrust to you the ones you know and see, that they may keep themselves strong and constant on the stairway of my Life.” He pointed to me someone whom I know, and disappeared. May all be for His Glory.

Volume 10 - October 17, 1911

It seems that my most sweet Jesus came for a little longer than usual. It seemed He was wearing the crown of thorns, and I, removing it from Him, drove it into my head; but after a little while, in looking at Jesus, I saw Him crowned with thorns again. And Jesus: “See my daughter, how they offend Me:

you removed one from Me, and they have woven another. They never leave Me free – they weave Me crowns of thorns continuously.”

And I removed it again from Him, and Jesus, pleased, drew near my mouth and poured a little bit of a most sweet liquor. And I: ‘Jesus, what are You doing? You are full of bitternesses, and You pour sweetnesses into me? This is not appropriate.’

And Jesus: “Let Me do it – you too needed to be cheered. Even more, I want you to take some rest inside my Heart.”

Oh! How comfortable it was!

Then He put me out, and I: 'Why did You put me out? I was so comfortable in your Heart – how beautiful It was!'

And Jesus: "When I keep you inside of Me I alone enjoy you; when I put you out everyone enjoys you, and you can take the defense of your brothers, you can plead for them, you can have them spared; so much so, that the Saints say that I content you more than them, and that I take more taste from your love than from theirs. And I say to them that I do this with love and with justice, because with you I can share my pains, but not with them. Since you are a pilgrim soul, you can take the pains of others as well as Mine

upon yourself, and by this you have the strength to disarm Me - unless I did not want to, like last night, when I bound your arms very tightly so that you might not oppose my Will. But they no longer have these weapons in their power, so much so, that if I have to chastise, I hide from you who can come up with something - but not from them.”

And I: ‘Certainly, certainly, O Jesus, You must take more contentment from my love than from theirs, because theirs is the love of the blessed – they see You, they enjoy You continuously, and are absorbed within your Most Holy and Divine Will. They are

completely dissolved in You; how great can their love really be, since they receive continuous life from You... But I, poor one – your privations alone give me continuous death.’

And Jesus: “Poor daughter of Mine, you are right.”

Volume 11 - November 4, 1914

I was doing the Hours of the Passion and Jesus, all pleased, told me: “My daughter, if you knew what great satisfaction I feel in seeing you repeating these Hours of my Passion - always repeating them, over and over again - you would be happy. It is true that my Saints have meditated my

Passion and have understood how much I suffered, melting in tears of compassion, so much so, as to feel consumed for love of my pains; however, not in such a continuous manner, and repeated many times in this order. Therefore, I can say that you are the first one to give Me this pleasure, so great and special, as you keep fragmenting within you - hour by hour - my Life and all that I suffered. And I feel so drawn that, hour by hour, I give you this food and I eat the same food with you, doing what you do together with you. Know, however, that I will reward you abundantly with new light and new graces; and even after your death, each time souls on earth

will do these Hours of my Passion, in Heaven I will clothe you with ever new light and glory.”

Volume 11 - March 15, 1912

Continuing in my usual state, I felt a great desire to do the Most Holy Will of Blessed Jesus; and He came and told me: “My daughter, my Will is the Sanctity of Sanctities. The soul who does my Will according to the perfection that I am teaching you - that is, on earth as It is in Heaven - however small, ignorant and ignored, leaves even other Saints behind in spite of their prodigies, the most clamorous conversions and the miracles. Really,

in comparison, the souls who do my Will in the way It is in my third "FIAT" are queens, and it is as if all the others were at their service.

It seems that the souls who live in my Will do nothing, while they actually do everything, because being in my Will these souls act Divinely, in a hidden and surprising way. They are light which illuminates, wind which purifies, fire which burns, miracles which cause miracles. Those who do miracles are channels; but in these souls resides the power. Therefore, they are the foot of the missionary, the tongue of the preachers, the strength of the weak, the patience of the sick, the regime (of the

superiors), the obedience of the subjects, the tolerance of the slandered, the firmness in the dangers, the heroism in the heroes, the courage in the martyrs, the sanctity in the saints, and so on with all the rest. Being in my Will, they concur with all the good that can be both in Heaven and on earth.

This is why I can surely say that they are my true Hosts - but living Hosts, not dead ones. The accidents that form the host are not full of life, neither do they influence my Life; but the soul who lives in my Divine Will is full of life and, doing my Will, she influences and concurs with all that I do. This is why these consecrated Hosts

of my Will are more dear to Me than the very sacramental Hosts, and if I have reason to exist in the sacramental Hosts, it is to form the sacramental Hosts of my Will.

My daughter, I take such delight in my Will that, in simply hearing talk about It, I feel overjoyed and I call the whole of Heaven to make feast. Imagine what will become of those souls who will do It: I find in them all the joys, so I give all the joys to them. Their life is the life of the Blessed. They care about, desire and yearn for two things only: my Will and Love. They need to do very little else, while in fact they do everything. The virtues themselves

remain absorbed in my Will and in Love. Therefore, they have nothing to do with them, since my Will contains, possesses and absorbs all; but in a Divine manner - immense and endless. This is the life of the Blessed.”

Volume 12 - January 17, 1921

I felt my poor mind immersed in the immense sea of the Divine Volition. I could see the mark of the FIAT everywhere. I saw it in the Sun, and it seemed to me that the echo of the FIAT in the Sun brought me Divine Love, which darted through me, wounded me and flashed through me. And I, on the wings of the FIAT of the Sun, went up to

the Eternal One bringing, in the name of the whole human family, the Love which darted, wounded, and flashed through the Supreme Majesty. And I said: 'In Your FIAT You gave me all this Love, and only in the FIAT can I return it to You.'

I looked at the stars and I could see the FIAT in them; and in their sweet and meek glittering, this FIAT brought me pacific Love, sweet Love, hidden Love, compassionate Love in the very night of sin. And I, in the FIAT of the stars, in the name of all, brought to the Throne of the Eternal One pacific Love in order to put peace between Heaven and earth, the sweet Love of the loving

souls, the hidden Love of many others, the Love of the creatures when, after sin, they come back to God. But who can say all that I understood and did in the many FIATs which were scattered over all Creation? I would be too long; so I stop here.

Then, my sweet Jesus took my hands in His own, and squeezing them tightly, told me: "My daughter, the FIAT is all full of Life - even more, It is Life Itself, and this is why all lives and all things come from within the FIAT. Creation came out from my 'FIAT'; therefore in each created thing one can see the mark of the FIAT. Redemption came out from the 'FIAT MIHI' of my

dear Mama, pronounced in my Volition and carrying the same Power of my Creative 'FIAT.' Therefore, there is nothing in Redemption which does not contain the mark of the 'FIAT MIHI' of my Mama. Even my very Humanity, my steps, words and works were marked by Her 'FIAT MIHI.' My pains, my wounds, my thorns, my Cross, my Blood, had the mark of Her 'FIAT MIHI', because things carry the mark of the origin from which they come. My origin in time was the 'FIAT MIHI' of the Immaculate Mama; therefore all of my works carry the mark of Her 'FIAT MIHI.' So, Her 'FIAT MIHI' is in each Sacramental Host; if man rises again from sin, if the newborn is baptized, if

Heaven opens to receive souls, it is the 'FIAT MIHI' of my Mama that marks everything, follows everything, and from It everything proceeds. Oh, power of the FIAT! It rises every instant; It multiplies, and It becomes life of all goods.

Now I want to tell you why I asked for your 'FIAT' - your 'yes' in my Volition. I want the prayer which I taught - the 'Fiat Voluntas Tua sicut in Coelo et in terra' - this prayer of so many centuries, of so many generations - to have its fulfillment and completion. This is why I wanted another 'yes' in my Volition - another 'FIAT' containing the Creative Power. I want the 'FIAT'

that rises every instant, and multiplies in everyone. I want, in one soul, my own 'FIAT' which ascends to my Throne and, by its Creative Power, brings upon earth the life of the 'FIAT on earth as It is in Heaven'.”

Surprised and annihilated in hearing this, I said: 'Jesus, what are You saying? Yet, You know how bad and incapable of anything I am.' And He: "My daughter, it is my usual way to choose the most abject, unable, poor souls for my greatest works. Even my Mama had nothing extraordinary in her exterior life; no miracles - not a sign that would distinguish Her from other women. Her only distinction was

perfect virtue, to which almost no one paid attention. And if to other Saints I gave the distinction of miracles, and I adorned others with my wounds, to my Mama, nothing - nothing. Yet, She was the portent of portents, the miracle of miracles, the true and perfect crucified - no one else like Her.

I usually act like a master who has two servants. One of them seems a herculean giant, good at everything; the other one is short, unable, and seems to be good at nothing - not an important service. If the master keeps him, it is more for charity, and also for fun. Now, having to send a million - a billion, to another town, what does he

do? He calls the little and incapable one, and entrusts the great sum to him, saying to himself: 'If I give it to the giant, all will fix their attention on him; thieves may attack him and rob him; and if he tries to defend himself with his herculean strength, he may be wounded. I know that he is capable, but I want to spare him; I do not want to expose him to the obvious danger. On the other hand, no one will pay attention to this little one, knowing him to be incapable; no one would think that I would entrust such an important sum to him; and so he will come back safe and sound.' The poor incapable one is surprised that the master would trust him, when he could have used the

giant, and all trembling and humble, he goes to deposit the great sum, with no one deigning to give him even a glance. So, he returns safe and sound to his master, more trembling and humble than before.

So I do: the greater the work I want to do, the more I choose abject, poor, ignorant souls, with no outward appearance which may expose them. The abject state of the soul will serve as safe custody for my work. The thieves of self-esteem and love of self will not pay attention to her, knowing her inability. And she, humble and trembling, will carry out the office entrusted by Me, knowing that she has

done nothing by herself, but that I did everything in her.”

Volume 12 - April 15, 1919

I was fusing myself in the Holy Will of my always lovable Jesus, and together with my Jesus, my intelligence was wandering in the Work of Creation, adoring and thanking the Supreme Majesty for everything and for everyone. And my Jesus, all affability, told me: “My daughter, in creating the heavens, first I made the stars as minor spheres, and then I created the Sun as the major sphere, endowing It with so much light as to eclipse all the stars, as though hiding them within Itself, and

constituting It king of the stars and of all nature. It is my usual way to do minor things first, as preparation for greater ones - these, being the crowning of the minor things. While being my relater, the Sun also conceals the souls who will form their sanctity in my Will; the Saints who lived in the mirror of my Humanity, as if in the shadow of my Will, will be the stars; the former souls, although coming later in time, will be the Suns.

I maintained this order also in Redemption. My birth was without glamour, rather, it was neglected; my childhood was without splendor of great things before men; my life in

Nazareth was so hidden that I lived as if ignored by all; I adapted Myself to do the smallest and most common things of human life. During my public life there were a few great things, but still - who knew my Divinity? Nobody, not even all of the Apostles. I passed through the crowds like any other man, so much so, that anyone could approach Me, talk to Me, and if needed, even despise Me.” And I, interrupting Jesus, said: ‘Jesus, my Love, how happy those times were, and even happier those people who, just by wanting it, could come close to You, talk to You, and be with You!’ And Jesus: “Ah, my daughter, only my Will brings true happiness! It alone

encloses all goods within the soul, and making Itself crown around the soul, constitutes her queen of true happiness. Only these souls will be the queens of my Throne, because they are a birth from my Will. This is so true, that those people were not happy. Many saw Me but did not know Me, because my Will did not reside within them as center of life. Therefore, even if they saw Me, they remained unhappy. Only those who received the good of receiving the seed of my Will in their hearts disposed themselves to receive the good of seeing Me resurrected.

Now, the portent of my Redemption was the Resurrection,

which, more than refulgent Sun, crowned my Humanity, making even my most tiny acts shine, with such splendor and marvel as to astonish Heaven and earth. The Resurrection will be the beginning, the foundation and the fulfillment of all goods - crown and glory of all the Blessed. My Resurrection is the true Sun which worthily glorifies my Humanity; It is the Sun of the Catholic Religion; It is the glory of every Christian. Without Resurrection, it would have been as though heavens without Sun, without heat and without life.

Now, my Resurrection is the symbol of the souls who will form their

Sanctity in my Will. The Saints of the past centuries symbolize my Humanity. Although resigned, they did not have continuous act in my Will; therefore, they did not receive the mark of the Sun of my Resurrection, but the mark of the works of my Humanity before my Resurrection. Therefore, they will be many; almost like stars, they will form a beautiful ornament to the Heaven of my Humanity. But the Saints of the living in my Will, who will symbolize my Resurrected Humanity, will be few. In fact, many throngs and crowds of people saw my Humanity, but few saw my Resurrected Humanity - only the believers, those who were most disposed, and, I could say, only those

who contained the seed of my Will. In fact, if they did not have that seed, they would have lacked the necessary sight to be able to see my Resurrected and glorious Humanity, and therefore be spectators of my ascent into Heaven.

Now, if my Resurrection symbolizes the Saints of the living in my Will - and this with reason, since each act, word, step, etc. done in my Will is a Divine resurrection that the soul receives; it is a mark of glory that she receives; it is to go out of herself in order to enter the Divinity, and to love, work and think, hiding herself in the refulgent Sun of my Volition - what is the wonder, if the soul remains fully

risen and identified with the very Sun of my Glory, and symbolizes my Resurrected Humanity? But few are those who dispose themselves to this, because even in sanctity, souls want something for their own good; while the Sanctity of living in my Will has nothing of its own - everything is of God. It takes too much for souls to dispose themselves to this - to strip themselves of their own goods. Therefore, they will not be many.

You are not in the number of the many, but of the few. Therefore, be always attentive to the call, and to your continuous flight.”

Volume 12 - February 13, 1919

Continuing in my usual state, I was searching, and with anxiousness, for my always lovable Jesus; and, all goodness, He came and told me: "Beloved daughter of my Will, do you want to come into my Will and substitute in a divine manner for the many acts which have not been done by our brothers, for many others done humanly, and for other acts, holy, yes, but human and not done in the divine order? I did everything in the divine order, but I am not yet content; I want the creature to enter my Will and to come to kiss my acts in a divine manner, substituting for all, just as I

did. Therefore, come - come; I long for it, I desire it so much that I put Myself in feast when I see that the creature enters into this divine environment, and multiplying herself with Me, she multiplies in everyone, and loves, repairs, substitutes for all and for each one in a divine manner. I no longer recognize human things in her, but all my things. My Love rises and multiplies Itself; reparations multiply to infinity; substitutions are divine. What joy! What feast! The Saints themselves unite with Me and make feast, ardently waiting for a sister of theirs to substitute for their own acts, holy in the human order, but not in the divine order. They pray Me to soon let this

creature enter this divine environment, and that all of their acts be substituted only with the Divine Will, and with the mark of the Eternal One. I did this for all; now I want you to do it for all.”

Volume 12 - January 29, 1919

“My beloved daughter, I want to let you know the order of my Providence. Every two thousand years I have renewed the world. In the first two thousand years I renewed it with the Deluge; in the second two thousand I renewed it with my coming upon earth when I manifested my Humanity, from which, as if from many fissures, my Divinity shone forth. The good ones

and the very Saints of the following two thousand years have lived from the fruits of my Humanity and, in drops, they have enjoyed my Divinity. Now we are around the third two thousand years, and there will be a third renewal. This is the reason for the general confusion: it is nothing other than the preparation of the third renewal. If in the second renewal I manifested what my Humanity did and suffered, and very little of what my Divinity was operating, now, in this third renewal, after the earth will be purged and a great part of the current generation destroyed, I will be even more generous with creatures, and I will accomplish the renewal by manifesting what my

Divinity did within my Humanity; how my Divine Will acted with my human will; how everything remained linked within Me; how I did and redid everything, and how even each thought of each creature was redone by Me, and sealed with my Divine Volition.

My Love wants to pour Itself out; It wants to make known the excesses which my Divinity operated in my Humanity for the creatures - excesses which greatly surpass the excesses that my Humanity operated externally. This is also why I often speak to you about living in my Will, which I have not manifested to anyone until now. At the most, they have known the shadow of

my Will, the grace and the sweetness of doing It. But to penetrate inside of It, to embrace immensity, to be multiplied with Me and - even while being on earth - penetrate everywhere, both into Heaven and into the hearts, laying down the human ways and acting in Divine ways - this is not yet known; so much so that not to a few will this appear strange, and those who do not keep their minds opened to the light of the Truth will not understand a thing. But little by little I will make my way, manifesting now one truth, now another, about this living in my Will, so that they will end up understanding.

Now, the first link which

connected the true living in my Will was my Humanity. My Humanity, identified with my Divinity, swam in the Eternal Volition, and kept tracing all the acts of creatures in order to make them Its own, to give to the Father a divine glory on the part of creatures, and to bring the value, the love, the kiss of the Eternal Volition to all the acts of creatures. In this sphere of the Eternal Volition, I could see all the acts of creatures - those which could be done and were not done, and also the good acts done badly - and I did those which had not been done, and redid those done badly. Now, these acts which were not done, except by Me alone, are all suspended in my Will, and I await

the creatures to come to live in my Volition, and repeat in my Will that which I did.

This is why I chose you as the second link of connection with my Humanity, a link which becomes one with mine, as you live in my Volition and repeat my own acts. Otherwise, on this side my Love would remain without Its outpouring, without glory from the creatures for all that my Divinity operated within my Humanity, and without the perfect purpose of Creation, which must be enclosed and perfected in my Will. It would be as if I had shed all my Blood and suffered so much, and nobody had known it. Who

would have loved Me? Which heart would have been shaken? No one; and therefore in no one would I have had my fruits - the glory of Redemption.”

Interrupting Jesus' saying, I said: 'My Love, if there is so much good in this living in the Divine Will, why didn't You manifest it before?' And He: "My daughter, first I had to make known what my Humanity did and suffered externally, to be able to dispose souls to knowing what my Divinity did inside. The creature is incapable of understanding my work all together; therefore I keep manifesting Myself little by little.

Then, from your link of connection with Me, the links of other souls will be connected, and I will have a cohort of souls who, living in my Volition, will redo all the acts of the creatures. I will receive the glory of the many suspended acts done only by Me, also from the creatures - and these, from all classes: virgins, priests, lay people, according to their office. They will no longer operate humanly; but rather, as they penetrate into my Will, their acts will multiply for all in a way which is fully Divine. I will receive from the creatures the divine glory of many Sacraments administered and received in a human way, of others which have been profaned, of others

sullied with interest, and of many good works in which I remain more dishonored than honored. I yearn very much for this time... And you, pray and yearn for it together with Me, and do not move your link of connection with Mine, but start - as the first one."

Volume 12 - November 27, 1917

I continue in order to obey. It seems that my always lovable Jesus wants to speak about the living in His Most Holy Will. It seems that when He speaks about His Most Holy Will, He forgets everything and makes one forget about everything. The soul finds nothing other than the necessity - no

other good than to live in His Volition. So, after I wrote about His Will on November 20, my sweet Jesus, being disappointed with me, told me: "My daughter, you did not say everything. I want you to neglect to write nothing when I speak to you about my Will - not even the most tiny things, because all of them will serve for the good of posterity. In all sanctities there have always been Saints who first started each kind of sanctity. So, there was the Saint who started the sanctity of the penitent; another who started the sanctity of obedience; another of humility, and so with all the other sanctities. Now I want you to be the beginning of the Sanctity of living in

my Will.

My daughter, all other sanctities are not exempt from waste of time and from personal interest - as for example, a soul who lives attentive to obedience in everything. There is much waste of time; her saying and re-saying continuously, distracts her from Me, and she mistakes the virtue for Me. If she does not have the opportunity to take all the orders, she lives restless. Another one suffers from temptations - oh, how much waste of time! She never tires of telling of all her trials, and she mistakes the virtue for Me. And many times these sanctities end up in ruin. But the Sanctity of living in my Will is

exempt from personal interest and waste of time; there is no danger that they might mistake the virtue for Me, because I Myself am the living in my Will.

This was the Sanctity of my Humanity on earth, and therefore It did everything for everyone, without a shadow of personal interest. Self-interest takes away the mark of Divine Sanctity. Therefore, it can never be a Sun; at the most, as beautiful as it may be, it can be a star. This is why I want the Sanctity of living in my Will - in these times, so sad, this generation needs these Suns, which may warm it, illuminate it and fecundate it. The

disinterest of these terrestrial angels, all for the good of others, without a shadow of their own self, will open in hearts the way to receive my grace.

And then, churches are few and many will be destroyed. Many times I do not find Priests to consecrate Me; other times they allow unworthy souls to receive Me, and worthy souls not to receive Me; other souls are unable to receive Me, therefore my Love finds Itself hindered. This is why I want to make the Sanctity of living in my Will. In It, I will no longer need Priests to be consecrated, nor churches, tabernacles or hosts. These souls will be everything altogether: Priests, churches,

tabernacles and hosts. My Love will be more free. Anytime I want to consecrate Myself, I will be able to do it - in every moment, during the day, at night, in any place where they might be. Oh, how my Love will have Its complete outpouring!

Ah! my daughter, the present generation deserved to be destroyed completely; and if I will allow a little something to be left of it, it is to form these Suns of the Sanctity of living in my Will, who, through my example, will repay Me for all that other creatures, past, present and future, owed Me. Then will the earth give Me true glory, and my "FIAT VOLUNTAS TUA, on earth as it is in Heaven" will have its

completion and fulfillment.”

Volume 12 - November 20, 1917

“Courage, don't lose heart. I will go on. And you - come into my Will; live in It, so that the earth may no longer be your home, but I Myself may become your home. In this way you will be completely safe. My Will has the power of rendering the soul transparent, and when the soul is transparent, whatever I do is reflected in her. If I think, my thought is reflected in her mind and becomes light, while her thought, as light, is reflected in Mine. If I look, if I speak, if I love, etc., these are reflected in her like many

lights, and she in Me. Therefore, we are in continuous reflections, in perennial communication, in reciprocal love. And since I am everywhere, the reflections of these souls reach Me in Heaven, on earth, in the Sacramental Host, in the hearts of creatures. Everywhere and always, I give light, and light they send to Me; I give love, and love they give to Me. They are my terrestrial homes, in which I find refuge from the disgust of the other creatures.

Oh, the beautiful living in my Will! I like it so much that I will make disappear all other sanctities under any aspect of virtue in the future generations, and I will make the

sanctity of living in my Will reappear, which are and will be not human sanctities, but Divine. Their sanctity will be so high that, like suns, they will eclipse the most beautiful stars of the saints of the past generations. This is why I want to purge the earth: it is unworthy of these portents of Sanctity.

Volume 13 - October 23, 1921

I was feeling all immersed in the Divine Volition, and my lovable Jesus, on coming, told me: "Daughter of my Will, look into your interior - how peacefully flows the immense sea of my Will. But do not think that this sea has been flowing in you for a short time

because you hear Me speak often about my Will – but for a long, long time, as my usual way is to act first, and then to speak. It is true that your beginning was the sea of my Passion, because there is no sanctity which does not pass through the harbor of my Humanity. In fact, there are Saints who remain in the harbor of my Humanity, while others move beyond. But then I quickly grafted the sea of my Will; and when I saw you disposed, and you surrendered your will to Me, Mine took life in you, and the sea kept flowing and growing always. Each additional act of yours in my Will was a greater growth. I spoke to you little about this; our wills were linked together and understood each

other without speaking; and then, by just seeing each other, we understood each other. I delighted in you, feeling the delights of Heaven, in nothing dissimilar to those which the Saints give Me, which are such that, while I delight them, they delight Me. Being immersed in my Volition, they cannot help but give Me joys and delights. But my happiness was not complete - I wanted other children of mine to share in such a great good. Therefore I began to speak to you about my Will in a surprising way; and as many truths, as many effects and values as I spoke to you, so many channels did I open from the sea for the good of others, so that these channels might give abundant

water to all the earth.

My operating is communicative and always in act, without ever stopping. But many times these channels are covered with mud by creatures; others throw stones into them, and the water does not flow – it flows with difficulty. It is not the sea that does not want to give water, nor is it the water that cannot penetrate everywhere because it is not clear; but it is the side of creatures that opposes such a great good. Therefore, if they read these truths, if they are not disposed they will not understand a thing - they will remain confused and dazzled by the light of my truths. For

those who are disposed, it will be light that lights them up, and water that quenches their thirst, in such a way that they will never want to detach themselves from these channels because of the great good they feel, and the new life that flows in them. Therefore, you too should be happy to open these channels for the good of your brothers, neglecting nothing about my truths – be it even the littlest, because as little as it might be, it can serve one of your brothers to draw water. So, be attentive to open these channels, and to content your Jesus, who has done so much for you.”

Volume 13 - August 9, 1921

Continuing in my usual state, I found myself outside of myself in the midst of a most extensive sea; and I saw a machine, and as the engine moved, water would spurt out from all sides of the machine, in such a way that, rising up to Heaven, these waves of water spouted upon all Saints and Angels, and reaching up to the throne of the Eternal One, they poured mightily at His feet, and then descended again into the depths of the same sea. I remained amazed in seeing this, and I said to myself: ‘What can this machine be?’ And a light that came from the same sea told me: “The sea is my Will, the machine is the soul who lives in my Volition, the engine is

the human will that operates in the Divine Will. Every time the soul makes her own special intentions in my Will, the engine sets the machine in motion; and since my Will is life of the Blessed, just as It is also life of the machine, it is no wonder that my Will that spurts out of this machine enters into Heaven and glows with light, with glory, spouting upon all, up to my throne, and then descends again into the sea of my Will on earth, for the good of pilgrim souls. My Will is everywhere, and the acts done in my Will run everywhere - both in Heaven and on earth. They run to the past, because my Will existed; to the present, because It has lost nothing of Its activity; to the future, because It

will exist eternally. How beautiful are the acts in my Will! And since my Will contains ever new contentments, these acts are the new contentments of the very Blessed; they are the substitutes for the acts of the Saints, which have not been done in my Will; they are the new graces of all creatures.”

Then, afterwards, I remained all afflicted because I had not seen my sweet Jesus; and He, moving in my interior, clasped me in His arms, saying to me: “My daughter, why are you so afflicted? Am I not the sea Myself?”

Volume 14 - November 6, 1922

As I was in my usual state, my

always lovable Jesus made Himself seen holding many little lambs in His arms - some leaning on His breast, some on His shoulders, some clinging to His neck, some on the right, some on the left in His arms, and some peeking out with their little heads from within His Heart. However, the feet of all these little lambs were all in the Heart of Our Lord, and His breath was the nourishment He gave to them. They were all turned with their mouths toward the mouth of my sweet Jesus, to receive the nourishment of His breath. It was really beautiful to see how Jesus took highest delight, all intent on nourishing them and delighting with them; they really seemed as many

births delivered by His Most Holy Heart. Then, turning to Me, He said: "My daughter, these little lambs that you see in my arms are the children of my Will, legitimate births from my Supreme Volition. They will come out from within my Heart, but will keep their feet in the center of my Heart, so that they may take nothing from the earth, and may be concerned with nothing but Me alone. Look at them, how beautiful they are; how clean and nourished they grow, fed by my breath alone. They will be the glory, the crown of my Creation." Then He added: "My Will crystallizes the soul; and just as when any object is placed close to a crystal, another object is

formed within it fully similar to the one which is placed in front of it, in the same way, my Will reflects all It does in these souls, crystallized by my power; and they repeat and do all that my Supreme Will does. And since my Will is everywhere, in Heaven, on earth and in every place, by containing my Will within them as life, wherever my Will acts, these souls absorb It like crystal within them, and they repeat my act. So, as I act, I take great delight in placing Myself in front of them to see my own action being repeated in them. They are my mirrors, and my Will multiplies them everywhere, for every act It does; therefore, there is not one created thing in which they are not

present: in the creatures, in the sea, in the sun, in the stars, and even in Heaven; and my Will receives the requital for my act from the creature in a divine manner. This is also the reason why I love so much that the living in my Will be known: to multiply more of these mirrors, rendered as crystals by my Will, to have my works repeated in them. Then I will not be alone any more, but I will have the creature in my company; I will have her with Me, intimately with Me, in the depth of my Will, almost inseparable from Me, as if she had just come out of my womb when I created her, having followed no other ways contrary to my Will. How happy I will be!” On hearing this, I said to

Him: 'My Love and my Life, I still cannot convince myself. How is it possible that no Saint has done your Most Holy Will always, and has lived in the way You are now saying - in your Will?' And Jesus: "Ah, my daughter, you still do not want to convince yourself that one can take as much light, grace, variety and value, for as much as one knows? Surely there have been Saints who have always done my Will, but they took of my Will as much as they knew. They knew that doing my Will was the greatest act, that which honored Me the most and which brought sanctification, and with this intention they did It, and this is what they took, because there is no sanctity

without my Will, and no good nor sanctity, little or big, can come without It. You must know that what my Will was, It is and will be: It has changed in nothing. But as It manifests Itself, It makes known the variety of the colors, effects and values It contains; and It does not just make Itself known, but It gives to the soul the variety of Its colors, effects and values; otherwise, why make them known? My Will acted like a great lord who showed his most extensive and sumptuous palace. To the first ones he pointed out the way to reach his palace; to the second the door; to the third the stairs; to the fourth the first rooms; and to the last ones he opened all the rooms, making

them the owners and giving them all the goods which are in it. Now, the first ones have taken the goods which are on the way; the second, the goods which are at the door, superior to those which are on the way; the third, those of the stairs; the fourth, those of the first rooms, where there are more goods and they are kept more safely; the last ones, the goods of the whole palace. So my Will has done. It had to make known the way, the door, the stairs, the first rooms, to be able to move on into the whole immensity of my Will, and to show them the great goods which are in It, and how the creature operating in these goods contained in my Will acquires the variety of Its colors, of Its

immensity, sanctity and power, and of all my works. In making something known, I give and impress within the soul that divine quality which I make known. If you knew under what mighty waves of graces you are, when I move on to make you know other effects of my Will, and how, as a skillful painter, I paint in your soul, with the most vivid colors the different effects and values which I make you know - you would remain crushed under my waves! But having compassion for your weakness, I sustain you; and while I sustain you I impress more within you what I tell you, because if I speak, I act. Therefore, be attentive and faithful.”

Volume 14 - October 6, 1922

I was praying when my always lovable Jesus came, and throwing His arms around my neck, told me: "My daughter, let us pray together, let us enter into the immense sea of my Will so that nothing may come from you which is not plunged in It. The thought, the word, the heartbeat, the work, the step - everything must take place in my Will; and for each thing you do in It, you will take one more possession and acquire a greater right. All human acts, according to the purpose of Creation, were to have life

in my Volition and form in It their plane of all human acts changed into divine acts, with the mark of supreme nobility, sanctity and wisdom. It was not Our Will that man withdraw from Us, but that he live with Us, growing in Our likeness and operating with Our own manners. This is why I wanted that all his acts be done in my Will - to give him the place in which to form his own little river within the immense sea of my Will. I acted like a father who possessed great lands and said to His son: 'I give you possession of the center of my possessions, so that you may not go out of my boundaries and may grow in my riches, with my own nobility and with the greatness of my

works, and so that all may recognize that you are my son.' What would one say of him if he did not accept the great gift of his father and went to foreign lands to live of miseries, disennobling himself under the slavery of cruel enemies? Such was man. Now, this plane, this little river in my Volition - I want it from you. Let each one of your thoughts flow in It, so that, in the reflections of Our intelligence, which is thought of everyone, it may rise over each intelligence and give Us the homage of each thought in a divine manner. Let your words and works flow as well, so that, in the reflection of Our word 'Fiat', which made all things and is word of everyone, and in the

reflections of the sanctity of Our works, which is life and motion of everything, they may rise and hover over everything, giving Us the glory of each word and of each work, with Our own word 'Fiat' and with the very sanctity of Our works. My daughter, if all that is human – be it even one thought - is not done in my Will, the human plane takes no possession, the little river is not formed, and my Will cannot descend upon the earth to make Itself known and to reign.” On hearing this, I said to Him: ‘My Love, Jesus, how is it possible that after so many centuries of life of the Church, which put out so many Saints - and many of them have astonished Heaven and earth with their

virtues and with the wonders they performed - they did not operate fully in the Divine Will so as to form this plane You are talking about? Were You waiting just for me, the most unable, the most cattivella [bad little one] and ignorant one, in order to do this? It seems just incredible.’ And Jesus: “Listen, my daughter, my wisdom has means and ways which man ignores, such that he is obliged to lower his forehead and adore it in mute silence; and it is not up to him to dictate to Me the laws, whom I should choose and the appropriate time, which my goodness disposes. Besides, first I had to form the Saints, who were to resemble Me and copy my Humanity in a more

perfect way, as much as is possible for them; and this I have already done. Now my goodness wants to go beyond, and wants to give in to greater excesses of love; and therefore I want them to enter into my Humanity and copy what the soul of my Humanity did in the Divine Will. If the first cooperated with my redemption in order to save souls, to teach the law, to banish sin, being limited within the centuries in which they lived, the second will go beyond, copying what the soul of my Humanity did in the Divine Will. They will embrace all centuries, all creatures, and rising above all, will put in force the rights of Creation which are due to Me, and which concern all

creatures, bringing all things to the first origin of Creation and to the purpose for which Creation was delivered. Everything is ordered in Me: if I issued Creation, It must return to Me ordered, just as It came out of my hands. The first plane of the human acts changed into divine in my Will, was done Me; I left it as though suspended, and the creature, except for my dear and inseparable Mama, knew nothing. This was necessary. If man did not know the way, the door, the rooms of my Humanity, how could he enter inside of Me and copy what I did? Now the time has come for the creature to enter into this plane and also do something of her own within

mine. What is the wonder if I have called you as the first one? Besides, it is so true that I have called you as the first, since to no other soul, though dear to Me, have I manifested the way to live in my Will, the effects of It, and the wonders and goods which the creature operating in the Supreme Volition receives. Check as many lives of Saints as you want, or books of doctrines: in none of them will you find the prodigies of my Volition operating in the creature and of the creature operating in It. At the most, you will find resignation, union of wills; but in not one of them will you find the Divine Will operating in her, and she in It. This means that the time

had not come in which my goodness was to call the creature to live in this sublime state. Even the very way I make you pray cannot be found in anyone else. Therefore, be attentive.

Volume 15 - April 14, 1923

Now, my daughter, let's come to my Will. Do you think it is a Sanctity like the other sanctities? A good, a grace, almost like the others which I have given for many centuries to the other Saints and to the whole Church? No, no! This is about a new era - about a good which must serve all generations; but it is necessary that I

first centralize all this good in one creature alone, just as I did in Redemption by centralizing everything in my Mama. Take a look at how things proceed in a parallel way: in order to make Redemption come and to dispose souls for It, I made the promise of the future Messiah, so that, by hoping for Him to come, they would not only dispose themselves, but find, they too, their own salvation in the future Redeemer. Now, in order to dispose souls to live in my Will, to let them partake in the goods It contains, and to make man return to the path of his origin, just as he was created by Me, I Myself wanted to pray as the first, making my voice resound from one end

of the earth to another, and even up high in Heaven, saying: 'Our Father, who art in Heaven'. I did not say 'My Father', but I called Him Father of the whole human family, so as to engage Him in that which I was going to add: 'May all hallow your Name, so that your Kingdom may come, and your Will be done on earth as It is in Heaven'. This was the purpose of Creation, and I asked the Father that it be fulfilled. As I prayed, the Father surrendered to my supplications, and I formed the seed of a good so great; and so that this seed might be known, I taught my prayer to the Apostles, and they transmitted it to the whole Church, so that, just as the people of the future Redeemer found

salvation in Him and disposed itself to receive the promised Messiah, in the same way, with this seed formed by Me, the Church might pray and repeat my very prayer many times, and might dispose Herself to receive the good of recognizing and loving my Celestial Father as their Father, in such a way as to deserve to be loved as children and receive the great good that my Will be done on earth as It is in Heaven.

In this seed and in this hope that my Will be done on earth as It is in Heaven, the very Saints have formed their sanctity, and the martyrs have shed their blood. There is no good which does not derive from this seed.

So, the whole Church prays; and just as the tears, the penances, the prayers to obtain the Messiah were directed toward that excelling Virgin whom I was to dispose in order to centralize such a great good in Her, so that they might receive their Savior, even though they did not know whom She would be – in the same way, now, when the Church recites the ‘Our Father’, it is precisely for you that She prays, so that I may centralize in you all the good that my Will contains, the ‘way’ - the ‘how’ the Divine Will may have life on earth as It does in Heaven. And even though you are not known, by echoing my prayer, ‘Thy Will be done on earth as It is in Heaven’, the Church prays Me, presses

Me to centralize all this good in a second virgin, so that, like a second savior, she may save unsafe humanity; and making use of my inseparable love and mercy, I may answer my own prayer, united to that of the whole Church, making man come back to his origin, to the purpose for which I created him – that my Will be done on earth as It is in Heaven. This is precisely the living in my Will; and everything I keep manifesting to you pushes you to this, confirms you in this. This is the great foundation I keep forming in your soul; and in order to do this, I keep centralizing in you all the graces, past, present and future, which I have given to all generations.

Even more, I double them, I multiply them, because since my Will is the greatest, the holiest, the noblest thing, which has no beginning and no end, in order to place It in one creature, it is right and decorous that I centralize in her all possible goods, innumerable graces, divine purity and nobility, so that this Will of Mine may have the same cortege It has in Heaven. It is the same Will that operated in Redemption, and wanted to make use of a Virgin. What portents and prodigies of graces did It not work in Her? My Will is great, It contains all goods, and in operating, It acts with magnanimity; and if it is about doing works and doing good for all humanity, then It

puts all of Its goods at stake.

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

the current between Itself and the human will, in such a way that, absorbed by this Divine Will, being dominated by It, the human will will give It life within itself, and my Will will reign on earth as It does in Heaven.”

Volume 15 - January 24, 1923

I understood that He wanted me to enter into the immense sea of His Will, to be cheered from the sea of the sins of creatures; and I, clinging to Him more tightly, told Him: ‘My beloved Good, together with you I want to follow all the acts which your Humanity did in the Divine Will.

Wherever You reached, I too want to reach, so that in all of your acts You may find mine as well. So, just as your intelligence, in the Supreme Will, went through all the intelligences of creatures in order to give the Celestial Father glory, honor and reparation for each thought of creature in a divine manner, and seal each one of their thoughts with the light and the grace of your Will, I too want to go through each thought, from the first to the last which will have life in human minds, to repeat what was done by You. Even more, I want to unite myself with the acts of our Celestial Mama, who never remained behind, but always ran together with You, and with those which

your Saints have done.'

At this last word, Jesus looked at me and, all tenderness, told me: "My daughter, in my Eternal Will you will find all my acts, as well as those of my Mama, which enveloped all the acts of creatures, from the first to the last which will exist, as though within a mantle. This mantle is as though made as two, and one of them rose up to Heaven, in order to give to my Father, with a Divine Will, all that creatures owed Him - love, glory, reparation and satisfaction; while the other remained as defense and help of creatures. No one else has entered into my Divine Will to do all that my Humanity did.

My Saints have done my Will, but have not entered into It, to do all that my Will does, taking all acts, as though in a twinkling of an eye, from the first to the last man, and becoming actors, spectators and divinizers. By doing my Will one does not arrive at doing all that my Eternal Volition contains; rather, It descends into the creature as limited, as much as the creature can contain of It. Only one who enters into It expands and diffuses himself like solar light in the eternal flights of my Volition, and finding my acts and those of my Mama, he places his own. Look inside my Will: are there perhaps other acts of creature multiplied within mine, reaching up to the last act which is to

be performed on this earth? Look well - you will find none. This means that no one has entered. It had been reserved that the doors of my Eternal Volition would only be opened to my little daughter, so as to unify her acts with mine and with those of my Mama, and render all our acts triple, before the Supreme Majesty and for the good of creatures. Now, since I have opened the doors, others may enter, provided that they dispose themselves for such a great good.”

Volume 16 - December 26, 1923

“Beloved daughter of my Will, look inside of Me, how my Supreme

Will conceded not even a breath of life to the will of my Humanity; as holy as It was, not even that was conceded to Me. I was to remain under the pressure of a Divine, infinite, endless Will, more than a press, which constituted Itself life of each one of my heartbeats, words and acts; and my little human will died in each heartbeat, breath, act, word, etc. But it died in reality – it actually felt death, because it never had life. I had my human will only to make it die continuously, and even though this was a great honor for my Humanity, and the greatest of portents - each death of my human will was substituted by a Life of Divine Will - however, this continuous dying was the greatest, the hardest, the

most bitter and painful martyrdom of my Humanity. Oh! how the pains of my Passion become little before this continuous dying of mine. And in this alone I completed the perfect glory of my Celestial Father, and I loved Him with a love that surpasses any other love for all creatures. To die, to suffer, to do something great a few times, at intervals, is not so great. The Saints, the good and other creatures also have worked, have suffered, have died; but since it was not a continuous suffering, doing and dying, it constitutes neither a perfect glory to the Father, nor a redemption which can be extended to all. Therefore, my newborn daughter in my Eternal Volition, see now where

your Jesus calls you and wants you: under the press of my Divine Will, so that your will may receive continuous death, just as my human will did. Otherwise, I could not make the new era arise, in which my Will may come to reign upon earth. It takes the continuous act, pains, deaths, in order to be able to snatch the Fiat Voluntas Tua from Heaven. Beware, my daughter - do not look at others, either at my other Saints, or at the way I conducted Myself with them, which causes you be surprised at the way I behave with you. With them I wanted to do one thing; with you it is something completely different.” And as He was saying this, He took the form of the

Crucified and He leaned His forehead on mine, laying Himself over my whole person; and I remained under His pressure, and all prey to His Will.

Volume 16 - August 20, 1923

I was thinking to myself: 'My good Jesus says many admirable things about His Will, and how there is nothing greater, higher, holier than the soul whom He calls to live in His Volition. If it were so, who knows how many admirable things I should be doing - how many sensational things, also externally. Yet, there is nothing charming or striking; on the contrary, I

feel I am the most abject and insignificant one, who does nothing good; while the Saints – how much good did they not do? Sensational things, miracles.... And yet, He says that the living in His Will leaves all the Saints behind.’ Now, while these and other thoughts were passing through my mind, my Jesus moved in my interior, and with His usual light, He told me: “My daughter, when a sanctity is individual, for a time and a place, it has more of external prodigies in order to attract those individuals, places and times, to receive the grace and the good which that sanctity contains. On the other hand, the sanctity of living in my Will is not an

individual sanctity, assigned to doing good to certain places, to certain people and to certain times; rather, it is a sanctity which must do good to all, in all times and in all places. It is a sanctity which remains eclipsed in the Eternal Sun of my Will, which, invading all, is light without speech, fire without wood, without clamor, without smoke. But in spite of this, it does not cease to be the most majestic, the most beautiful, the most fecund; Its light is more pure, Its heat more intense. The true image of it is the sun which illuminates our horizon: it illuminates all, but without clamor; it is light, but has no speech, it says nothing to anyone - the good it does, the seeds it

fecundates, the life it gives to all plants, and how it purifies the polluted air with its heat, and destroys what can be harmful to all humanity. And yet, it is so silent, that even though they have it with them, they pay no attention to it. But in spite of this, it does not cease to be majestic and beautiful, and to continue the good it does to all. And if the sun were missing, everyone would mourn for it, because the greatest miracle of fecundity and preservation of all nature would be missing.

The sanctity of living in my Will is more than sun. A soul who is upright and fully ordered in my Will is more than an army in battle. Her

intelligence is ordered and bound to the Eternal Intelligence; her heartbeats, affections, desires, are ordered with eternal bonds. Therefore, her thoughts, her will and the whole of her interior, are armies of messengers which come from her and fill Heaven and earth; they are speaking voices; they are weapons which defend all and, first of all, their God. They bring good to all; they are the true celestial and divine militia which the Supreme Majesty keeps all ordered within Itself, ever ready at all Its commands.

And then, there is the example of my Mama - true sanctity of the living in my Will, Her interior all eclipsed in the

Eternal Sun of the Supreme Volition. Having to be the Queen of the Sanctity of the Saints, Mother and Bearer of my Life to all, and therefore of all goods, She remained as though hidden within all, bringing good without making Herself recognized. More than silent sun, She would bring light without speech, fire without clamor, good without exposing Herself. There was no good which would not come from Her; there was no miracle which would not spring from Her. By living in my Will, She lived hidden within all, and She was, and is, the origin of the goods of all. She was so enraptured in God, so fixed and ordered in the Divine Will, that Her whole interior swam in the sea

of the Eternal Volition. She was aware of the whole interior of all creatures, and She would place Her own in order to reorder them before God. It was precisely the interior of man, more than the outside, that was in greater need of being redone and reordered; and so, having to do the greater, it seemed that She would leave out the lesser, while She was the origin of both the external and the internal good. Yet, on the outside it seemed that She would not do great and sensational works. More than sun, She would pass unobserved and hidden in the cloud of light of the Divine Will; so much so, that the very Saints have given of themselves, doing apparently more sensational things

than my very Mama did. Yet, what are the greatest Saints before my Celestial Mama? They are just little stars compared to the great sun; and if they are illuminated, it is because of the sun. But even though She did not do sensational things, She did not cease to be, also visibly, majestic and beautiful, just barely hovering over the earth, all intent on that Eternal Will which, with great love and violence, She charmed and enraptured in order to transport It from Heaven to earth, and which the human family had so brutally exiled even unto the Empyreum. And She, with all of Her interior ordered in the Divine Will, would give no time to time; whether She would think, palpitate,

breathe, and anything She would do – these were all charming bonds in order to draw the Eternal Word upon earth. And in fact She won, and performed the greatest miracle, which no one else can do.

Volume 17 - May 4, 1925

After writing what is written above, I began to do the adoration to my Crucified Jesus, fusing all of myself in His Most Holy Will; and my beloved Jesus came out from within my interior, and placing His most holy face close to mine, all tenderness, told me: “My daughter, did you write everything on

the mission of my Will?" And I: 'Yes, yes, I wrote everything.' And He, again: "And what if I told you that you have not written everything? Rather, you have left out the most essential thing. So, continue writing, and add: 'The mission of my Will will veil the Most Holy Trinity upon earth. Just as in Heaven there are the Father, the Son and the Holy Spirit, inseparable from One Another but distinct among Themselves, forming the whole beatitude of Heaven; in the same way, on earth there will be three persons who, because of their missions, will be distinct and inseparable among themselves: the Virgin, with Her Maternity which veils the Paternity of

the Celestial Father and encloses His power in order to fulfill Her mission of Mother of the Eternal Word and Co-Redemptrix of mankind; my Humanity, for the mission of Redeemer, which enclosed the Divinity, and the Word, without ever separating from the Father and from the Holy Spirit, manifested my celestial wisdom - adding the bond of rendering Myself inseparable from my Mama; and you, for the mission of my Will, as the Holy Spirit will make display of His love, manifesting to you the secrets, the prodigies of my Will, the goods It contains, to make happy those who will give themselves to knowing how much good this Supreme Will contains, to

love It and to let It reign in their midst, offering their souls to let It dwell within their hearts, that It may be able to form Its Life in them – adding the bond of inseparability between you, the Mother and the Eternal Word. These three missions are distinct and inseparable. The first two have prepared the graces, the light, the work, and with unheard-of pains, for the third mission of my Will, to then fuse themselves all in It without leaving their office, so as to find rest, because my Will alone is celestial rest. These missions will not be repeated, because the exuberance of grace, of light, of knowledge is such and so great that all human generations can be filled with

them; even more, they will not be able to contain all the good which they contain. These missions are symbolized by the sun; in fact, in creating it, I filled it with so much light and heat, that all human generations have superabundant light. Nor did I consider that, since at the beginning of creation there were only **Adam** and Eve who would enjoy it, I could place the necessary light for them only, to then increase new light as the generations would grow. No, no – I made it full of light, just as it is now, and will be. For the decorum and the honor of Our power, wisdom and love, Our works are always done with the fullness of all the good which they contain; nor are they

subject to increasing or decreasing. So I did with the sun: I centralized in it all the light which was to serve up to the last man. But how many goods does the sun not do for the earth? What glory, in its mute light, does it not give to its Creator? I can say that because of the immense goods it does to the earth, in its mute language the sun glorifies Me and makes Me known more than all other things together; and this, because it is full in its light, and stable in its course. When I looked at the sun which, with so much light, only **Adam** and Eve were enjoying, I also looked at all the living; and in seeing that that light was to serve all, my paternal goodness exulted with joy, and I

remained glorified in my works. So I did with my Mama: I filled Her with so much grace, that She can give graces to all without ever exhausting even one of them. So I did with my Humanity: there is no good which It does not possess; It enclosed everything, and the very Divinity, to give It to whomever wants of It. So I did with you: I enclosed in you my Will, and, with It, I enclosed Myself. I enclosed in you Its knowledges, Its secrets, Its light. I filled your soul up to the brim; so much so, that what you write is nothing other than the outpouring of what you contain of my Will. And even though it now serves you alone, and a few glimmers of light serve a few others, I

am content because, being light, more than second sun, it will make its way by itself, in order to illuminate the human generations and to bring about the fulfillment of Our works: that Our Will be known and loved, and that It reign as life in the creatures. This was the purpose of Creation – this, its beginning, and this will be the means and the end. Therefore, be attentive, because this is about placing in safety that Eternal Will which, with so much love, wants to dwell in the creatures. But It wants to be known, It does not want to be like a stranger, but wants to give Its goods and become Life of each one. However, It wants Its rights, Its place of honor; It wants the human will

to be put aside – the only enemy for Itself and for man. The mission of my Will was the purpose of the creation of man. My Divinity did not depart from Heaven - from Its throne, while my Will not only departed, but descended into all created things and formed Its Life in them. But while all things recognized Me, and I dwell in them with majesty and decorum, man alone drove Me away. But I want to conquer him and win him, and therefore my mission is not ended. So I called you, entrusting to you my own mission, that you may place the one who drove Me away on the lap of my Will, and everything may return to Me in my Will. Therefore, do not be surprised at the many great and

marvelous things I may tell you for the sake of this mission, or at the many graces I may give you; because this is not about making a Saint, or saving the generations. This is about placing a Divine Will in safety, that all may return to the beginning, to the origin from which all came, and that the purpose of my Will may have its fulfillment.’’

Volume 17 - February 15, 1925

“Daughter of my Will, each act in my Will is a new heaven which extends above the head of the soul – one more beautiful than the other. The air of these heavens is divine, and brings with

itself sanctity, love, light, fortitude, and contains all tastes together. This is why one feels a balsamic and sweet air. My Will in Heaven is confirming, beatifying, bearer of happiness and all-pervasive, transformer and divinizer of everything within Itself. On the other hand, in the soul who possesses these new heavens of my Will on earth, my Will is operating, and as It operates, It delights in extending new heavens. Therefore, my Will works and operates more in the pilgrim soul than in the Celestial Jerusalem. Up there, the works of the Saints are accomplished - there is nothing left to do; while here, my Will has always something to do in the soul in whom It reigns. This is why

It wants everything for Itself, nor does It want to leave even one act to her human will – because It wants to do much, and for every act It were to surrender to the human will, It would fail to extend one more heaven, and it would be one work less for It. Ah! you do not know what happens in the soul when she gives my Will all the freedom to operate within her, and the soul operates in my Will!

Imagine the sea when the waves rise up as so powerful and high, that the power of the waves transports not only the waters, but also the fish - up high, in such a way that in those waves one can see, carried by the power of

the storm, how the fish also have come out from the bottom of the sea, from their everyday dwelling, to rise up high together with the waves. The waves have overwhelmed them, and they have not been able to resist their power; while, without the power of the waves, they are unable to go out of their harbor. Oh! if the sea had a power without limit, it would make all the water overflow from the bed of the sea, forming gigantic waves, with all the fish overwhelmed within them. But what the sea cannot do, because it is limited in its power, my Will does. As It makes the acts of the soul Its own by operating in her, It forms Its eternal waves in her; and within these waves It

overwhelms everything. In these waves, one can see what my Humanity did, the works of my Celestial Mama, those of all Saints, and everything that the very Divinity did. Everything is placed in motion. My Will is more than sea; Our works and those of the Saints can be symbolized by the fish which live in the sea. When my Will operates in the soul, and also outside of the soul, everything which is present in It, moves and rises; all works place themselves in order, to repeat for Us glory, love, adoration. They pass before Us, as though in a parade, saying to Us: 'We are your works. Great and powerful You are, because You made us so beautiful.' My Will encloses

everything that is beautiful and good, and when It operates, It leaves nothing behind, so that nothing of what is Ours may be missing in that act, and so that Our glory may be complete. And there is nothing to be surprised about, because it is the eternal operating that is carried out in the soul. Therefore, the operating of my Will can be called eternal wave, which overwhelms Heaven and earth as though in one single point, and then diffuses over all, as bearer of a divine act. Oh! how Heaven delights when It sees the Eternal Will operate in the soul! In fact, since their works are confirmed in the Divine Will in Heaven, they see their works flow within that divine act,

and feel their glory, happiness and joys, being redoubled. Therefore, since you are the little daughter of my Supreme Volition, I recommend to you: leave each act of yours prey to the eternal waves of my Will, so that, as these waves reach the foot of Our Throne in Heaven, We may confirm you more and more as Our true daughter of Our Will, and We may grant you charters of grace for your brothers and Our children.”

Volume 17 - January 4, 1925

Having completed my whole day, I was thinking to myself: ‘What else is left for me to do?’ And in my interior I

heard, being said to me: “You have to do the most important thing – your last act of fusing yourself in the Divine Will.” So, according to my usual way, I began to fuse all my poor being in the Supreme Will; and while I was doing this, it seemed to me that the Heavens were opening, and I was going to meet the whole Celestial Court, and all of Heaven was coming toward me. And my sweet Jesus told me: “My daughter, fusing yourself in my Will is the most solemn, the greatest, the most important act of your whole life. To fuse yourself in my Will is to enter the sphere of eternity, to embrace It, to kiss It, and to receive the deposit of the goods which the Eternal Will contains.

Even more, as the soul fuses herself in the Supreme Volition, all go to meet her, in order to deposit in her everything they have. The Angels, the Saints, the very Divinity - they all deposit, knowing that they are depositing in that same Will in which everything is safe. Even more, in receiving these goods, with her acts in the Divine Will the soul multiplies them and gives back double glory and honor to the whole of Heaven. So, by fusing yourself in my Will you put Heaven and earth in motion; it is a new feast for the whole Empyreum. And since to fuse oneself in my Will is to love and to give for all and for each one, without excluding anyone, in my goodness, so

as not to let Myself be surpassed in love by the creature, I place in her the goods of all, and all possible goods which I contain within Me. Nor can there be lack of space in which to place all goods, because my Will is immense, and lends Itself to receiving everything.

If you knew what you do and what happens when you fuse yourself in my Will, you would burn with the desire to fuse yourself continuously.”

Then afterwards, I was thinking about whether I had to write what is written above, or not. I did not see it as necessary, or as an important thing; more so, since obedience had not given me any command to do it. And my

sweet Jesus, moving in my interior, told me: “My daughter, how can it not be important to make known that fusing oneself in my Will is to live in It? The soul who fuses herself in my Will receives, as though in deposit, all my divine and eternal goods. The very Saints compete among themselves in order to deposit their merits in the soul fused in my Will, because they feel in her the glory, the power of my Will, and they feel glorified in a divine manner by the littleness of the creature. Listen, my daughter, to live in my Will surpasses even martyrdom in merit. Martyrdom kills the body, but living in my Will is like a divine hand that kills one’s will, and gives one the nobility of

a divine martyrdom. And every time the soul decides to live in my Will, my Volition prepares the blow in order to kill the human will, and forms the noble martyrdom of the soul. In fact, human will and Divine Will do not bond together – one has to give the place to the Other, and the human will must content itself with remaining extinguished under the power of the Divine Will. So, every time you dispose yourself to live in my Volition, you dispose yourself to undergo the martyrdom of your will. See, then, what it means to fuse oneself in my Will: it is to be the continuous martyr of my Supreme Will. And you think it is trivial, or something unimportant?”

Volume 17 - September 18, 1924

I was worried about what has been written on the living in the Divine Volition, and I was praying Jesus to give me more light in order to explain myself better, so that I might be able to clarify more this blessed living in the Divine Will to those to whom I am obliged to do so. And my sweet Jesus told me: "My daughter, they do not want to understand. To live in my Will is to reign; to do my Will is to be submitted to my orders. The first state is to possess; the second is to receive my orders and execute them. To live in my Will is to make my Will one's own, as one's own thing, it is to dispose of It;

to do my Will is to hold It as Will of God, not as one's own thing, nor can one dispose of It as one wants. To live in my Will is to live with one single Will – that of God; and since It is a Will all holy, all pure, all peace, and it is one single Will that reigns, there are no contrasts - everything is peace. Human passions tremble before this Supreme Will, and would want to shun It; nor do they dare to even move, or oppose It, seeing that Heaven and earth tremble before this Holy Will. So, the first step of living in the Divine Will – what does it do? It lays the divine order in the depth of the soul, emptying her of what is human – of tendencies, of passions, of inclinations and the like. On the

other hand, to do my Will is to live with two wills, and when I give orders to do Mine, one feels the weight of one's own will, which causes contrasts. And even if one follows the orders of my Will with faithfulness, one feels the weight of one's rebellious nature, of one's passions and inclinations. How many Saints, though they may have reached the highest perfection, feel their own will waging war against them, keeping them oppressed; and many are forced to cry out: 'Who will free me from this body of death?'— that is, from this will of mine, which wants to give death to the good I want to do?

To live in my Will is to live as a

son; to do my Will is to live as a servant. In the first state, what belongs to the father belongs to the son, and many times servants make more sacrifices than sons do; they have to expose themselves to more toilsome and more humble services, to cold, to heat, to traveling on foot. In fact, how much have my Saints not done in order to execute the orders of my Will? On the other hand, a son remains with his father, takes care of him, cheers him with his kisses and with his caresses; he commands the servants as if his father were commanding; if he goes out, he does not go on foot, but travels in a carriage. And while the son possesses everything that belongs to

his father, servants are given only the retribution for the work they have done, remaining free to serve or not to serve their master; and if they do not serve, they have no more right to receive any further compensation. On the other hand, between father and son, no one can remove these rights: that the son possess the goods of the father; no law, either celestial or terrestrial, can remove these rights, nor unbind the sonship between father and son. My daughter, the living in my Will is the living that is closest to the blessed of Heaven; and it is so distant from one who does my Will and is faithfully submitted to my orders, just as Heaven is distant from the earth, just as the

distance between a son and a servant, and between a king and a subject. And besides, this is a gift which I want to give in these times, so sad - that they may not only do my Will, but possess It. Am I perhaps not free to give whatever I want, whenever I want, and to whomever I want? Is a master not free to say to his servant: 'Live in my house, eat, take, command like another me'? And so that no one may prevent him from possessing his goods, he legitimizes this servant as his own son, and gives him the right to possess. If a rich man can do so, much more can I do it.

This living in my Will is the

greatest gift I want to give to creatures. My goodness wants to make ever greater display of love toward creatures; and since I have given them everything, and have nothing else to give to make Myself loved, I want to give them the gift of my Will, so that, by possessing It, they may love the great good they possess.

And do not be surprised if you see that they do not understand. In order to understand, they would have to dispose themselves to the greatest of sacrifices: that of not giving life, even in holy things, to their own will. Then would they feel the possession of Mine, and would touch with their own hands

what it means to live in my Will. You, however, be attentive, and do not be bothered by the difficulties they raise; and I, little by little, will make my way to make them understand the living in my Will.”

Volume 17 - September 11, 1924

I was feeling very disturbed, and I prayed Jesus to have compassion on me, and to take, Himself, all the care of my poor soul; and I said to Him: ‘O please! take even everyone away from me, as long as You alone remain with me - You alone are enough for me. After so long, You should have made me content; more so, since I ask for

nothing but You alone.’ Now, while I was saying this and other things, my Jesus took my arm, as if He Himself wanted to free me and therefore do for me the office of my confessor. Oh! how happy I felt in seeing Jesus do this; and I thought to myself: ‘Finally, the hardest of my sacrifices is over!’ But, vain and fleeting happiness! As Jesus took my arm, at that very moment He escaped, and I was left in my usual state, without being able to come round. Oh! how I cried; and I prayed that He would have compassion on me. Then, after a few hours, my lovable Jesus came back, and seeing me crying and all embittered, He said to me: “My daughter, do not cry; don’t you want to

trust your Jesus? Let Me do, let Me do, and do not take things lightly. Rather – oh! how many sad things are about to happen! My justice can no longer hold back the lightnings to strike the creatures. They are all about to break out, one against the other; and when you hear of the evils of your brothers, you will feel remorse about your oppositions to your usual sacrifice, as if you too had put your hand in pushing justice to strike the creatures.”

On hearing this, I said: ‘My Jesus, may this never be – nor do I want to withdraw from your Will; on the contrary, I pray You to free me from the most awful of misfortunes – that of

not doing your Most Holy Will. Nor do I ask You to free me from suffering; rather, increase it if You please. Only, I pray You, and as a grace I want from You only if You want it, that You free me from the bother I give to the confessor. This is too hard for me, and I feel I do not have the strength to bear it. So, only if You please; otherwise, give me more strength, but do not permit that your Most Holy Will be not fulfilled upon me.’ And Jesus, resuming His speaking, added: “My daughter, remember that I asked of you a ‘yes’ in my Will[2], and you pronounced it with all love. That ‘yes’ still exists and holds its first place in my unending Will. Everything you do, think and say,

is bound to that 'yes', from which nothing can escape, and my Will enjoys and makes feast in seeing a will of creature live in my Will; and I keep filling it with new graces, and I constitute all your acts as divine acts. This is the greatest portent that exists between Heaven and earth; it is the object dearest to Me, and if – may this never be – it were torn away from Me, I would feel Myself being torn and would cry bitterly. See, as you were making that little opposition, your 'yes' trembled with fright. At that trembling, the foundations of the heavens were shaken – trembling. All Saints and Angels, and the whole sphere of eternity, looked with horror and sorrow,

as they felt an act of Divine Will being torn away from them; because, since my Will envelops everyone and everything, they felt the acts you have done as one thing with themselves, and therefore all felt the painful tearing. I could say that all took the attitude of profound sorrow."

Frightened at this speaking of Jesus, I said: 'My Love, what are You saying? Is this possible – all this evil? Your speaking makes me die of pains. O please! forgive me; have mercy on me, who am so bad, and confirm my 'yes' with stronger bonds in your Will. Even more, make me die, rather than letting me go out of your Will.' And

Jesus, again: “My daughter, calm yourself. As soon as you have placed yourself in my Will again, all things have calmed themselves and have taken the attitude of new feast. Your ‘yes’ continues its rapid rounds within the immensity of my Will. Ah! daughter, neither you nor those who direct you have known what it means to live in my Will; this is why you do not appreciate it, and it is held as something of no importance – and this is a sorrow for Me, while it is the thing which interests Me the most, and which, more than all things, should interest all! But, alas! they pay attention to other things, to things which are less pleasing or even indifferent to Me, rather than to that

which glorifies Me the most, and which gives them, also on this earth, immense and eternal goods, and renders them the owners of the goods which my Will possesses. See, my Will is one, and It embraces all eternity. Now, by living in my Will and by making It her own, the soul comes to take part in all the joys and goods that my Will contains, and she becomes as though the owner of them. And even though while being on earth she does not feel all those joys and goods, by keeping them in deposit within her will by virtue of my Will done on earth, when she dies and finds herself up there in Heaven, she will feel all those joys and goods which my Will issued in Heaven while she was living

on earth. Nothing will be taken away from her; on the contrary, it will be multiplied. In fact, if the Saints have enjoyed of my Will in Heaven because they live in It, however, it is always enjoying that they live; while the soul who lives in my Will on earth, lives suffering. So, is it not right that she take those joys and those goods which others have taken in Heaven while she was living on earth in that same Will in which they lived? So, how many immense riches one who lives in my Will on earth does not take! I can say that the whole of eternity moves around her to enrich her, to make her happy. My Will deprives her of nothing of what It contains; she is Its daughter, and It

loves her so much that It does not want to deprive her of anything. Therefore, be attentive, my daughter, and do not want to oppose my designs, which I have made upon you."

Volume 19 - September 13, 1926

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

while doing this, I thought to myself: 'If Jesus Himself wants and loves so much that His Kingdom be established in the midst of creatures, why does He want one to pray for It with such insistence? If He wants It, He can give It without so many continuous acts.' And my sweet Jesus, moving in my interior, told me: "My daughter, my Supreme Being possesses the perfect balance, and also in giving my graces and my gifts to creatures; much more so, then, for this Kingdom of the Supreme Fiat, which is the greatest gift, that I had already given at the beginning of Creation, and which man rejected with so much ingratitude. Does it seem trivial to you to place a

Divine Will at his disposal, with all the goods It contains? And not for one hour, or one day, but for his whole life? The Creator placing His adorable Will in the creature to be able to put His likeness, His beauty, His infinite seas of riches, of joys, of endless happiness, in common? Only by possessing Our Will could the creature acquire the rights of communion, of likeness and of all the goods of his Creator. Without It there can be no communion with Us; and if he takes anything at all, it is just Our flowerings and the crumbs of Our endless goods.

Now, with a gift so great, a happiness so immense, a right of divine

likeness with the acquisition of the nobility of Our offspring which had been rejected, do you think it is something easy that the Divine Sovereignty, without being prayed, with no one giving a thought to receiving this Kingdom of the Supreme Fiat, would give It to creatures? It would be like repeating the story that took place in the terrestrial Eden, and maybe even worse. And besides, Our Justice would be justly opposed to this. Therefore, everything I have you do, the continuous rounds in the Supreme Volition, your incessant prayers for my Will to come to reign, your sacrificed life of so many years, knowing neither heaven nor earth, directed to the sole

purpose of the coming of my Kingdom – are many props that I place before my Justice, that It may surrender Its rights, and balancing Itself with all Our attributes, It may find it just for the Kingdom of the Supreme Fiat to be given back to the human generations. The same happened in Redemption; if Our Justice had not found the prayers, the sighs, the tears, the penances of the patriarchs, of the prophets and of all the good of the Old Testament, and then a Virgin Queen who possessed Our Will as whole, and who took everything to heart with so many insistent prayers, taking upon Herself the whole task of the satisfaction for all mankind, Our Justice would never have conceded the

descent of the longed for Redeemer into the midst of creatures. It would have been inexorable and would have uttered a curt 'no' to my coming upon earth. And when it is about preserving the balance of Our Supreme Being, nothing can be done.

Now, who until now has ever prayed with interest, with insistence, laying down the sacrifice of his own life so that the Kingdom of the Supreme Fiat may come upon earth, and may triumph and dominate? No one. It is true that the Church has been reciting the 'Our Father' from the time I came upon earth, in which one asks, 'Thy Kingdom come', so that my Will be

done on earth as It is in Heaven, but who thinks about the request they make? It can be said that the whole importance of such a request remained in my Will and that creatures recite it just to recite it, without understanding and without any interest in obtaining what they ask for. Therefore, my daughter, everything is hidden in secret while one lives on earth, and therefore everything seems a mystery; and if anything is known it is so limited, that man has always something to say about all that I operate in my works through the veils of creatures. They reach the point of saying: 'And why have this good and these knowledges not been given before, while there have been so

many great Saints?’ But in eternity there will be no secrets, I will reveal everything, and will show all things and my works with Justice, and how Justice could never have given, had there not been sufficient acts in the creature to be able to give what the Supreme Majesty wants to give. It is true that everything that the creature does is my grace, but my grace itself wants to find the prop of the dispositions and good will of the creature. Therefore, in order to restore the Kingdom of my Will upon earth it takes sufficient acts of the creature, so that my Kingdom may not remain in the air, but may descend, to be formed upon the very acts of the creature formed by

her to obtain a good so great.

This is why I push you so much to go around in all Our works – Creation and Redemption – so that you may place the share of your acts, your ‘I love You’, your adoration, your gratitude, your ‘thank You’ upon all Our works. Many times I have done this together with you; and then, as the fulfillment, after your round in Our Will comes your refrain, so pleasing to Us: ‘Supreme Majesty, your little daughter comes before You, on your paternal knees, to ask You for your Fiat, your Kingdom, that It be known by all. I ask You for the triumph of your Will, that It may dominate and

reign over all. I am not the only one who asks this of You, but with me are your works and your very Will. Therefore, in the name of all, I ask – I plead for your Fiat.’ If you knew what a breach in Our Supreme Being is this refrain of yours! We feel We are being prayed by all Our works, beseeched by Our very Will; Heaven and earth pray on their knees to ask Us for the Kingdom of the Eternal Will. Therefore, if you want It, continue your acts, so that, by reaching the established number, you may obtain what you long for with so much insistence.”

Volume 19 - July 29, 1926

I was doing my usual rounds in the Kingdom of the Supreme Volition, and as I arrived at the point of what the Divine Will had done in the Humanity of Our Lord, I looked at His tears, His sighs, His moans and everything He did, invested with the light of His Will. Its rays were beaded with the tears of Jesus, filled with His sighs, invested with His sorrowful and loving moans; and since the Creation is filled and invested with the Divine Will, as Its rays of light invested everything, they beaded all created things with His tears. All things were invested with His sighs, with His love, and all moaned together with Jesus. Now, sweet Jesus came out from within my interior, and

leaning His head on my forehead, told me: "My daughter, by sinning, the first man lost a Divine Will, and therefore my Humanity was needed, united with the Eternal Word, which was to sacrifice the human will of my Humanity entirely and completely in order to reacquire this Divine Will, so as to give It back to the creature. So, my Humanity gave not even a breath of life to Its human will, but kept it only to sacrifice it, and to pay for the freedom that man had taken, of rejecting this Supreme Will with so much ingratitude; and as he lost It, all of Its goods, Its happiness, Its dominion, Its sanctity, failed him – everything failed him. If man had lost something human given to

him by God, a Saint could have rendered it back to him, but since he lost a Divine Will, another Man and God was needed, who would be able to give It back to him.

Now, had I come upon earth to redeem him, one drop of my Blood, one little pain of mine would have been enough to put him in safety; but since I came not only to save him, but to give him back my Will, which he had lost, this Divine Will wanted to descend into all my pains, into my tears, into my sighs and moans – into everything I did and suffered, in order to reacquire the dominion in all and over all human acts, and therefore be able to form,

once again, Its Kingdom in the midst of creatures. So, as a little child, when I cried, wailed, moaned, my Divine Will, more than solar ray, invested all Creation with my tears, with my moans and sighs. The stars, the sun, the starry sky, the sea, the little flower – all cried, moaned, wailed and sighed, because the Divine Will present in Me was the same as That which reigned in all Creation, and therefore, as though naturally, the stars cried, the sky moaned, the sun wailed, the sea sighed. The light of my Will brought my echo into all created things, and repeating my acts, they kept company with their Creator.

Oh, if you knew the assault that the Divine Majesty received in hearing my crying, my moans and sighs in all Creation! All created things, animated by my Will, prostrate at the foot of the divine throne, deafened It with their moans, drew It with their tears, moved It to pity with their sighs and prayers; and my pains, reverberating in them, bound It to surrender the keys of Heaven, and implored that the Kingdom of the Divine Will come upon earth once again. My Celestial Father, moved to compassion and tenderness by His own Will that cried, moaned, prayed and suffered in all His works, surrendered the keys and gave His Kingdom once again. But in order to

be sure, He placed It in my Humanity, so that at the appropriate time He might give It back again to the human family. Here is the necessity for Me to do the human actions and to descend into the order of the human actions – because my Divine Will was to take Its dominion and substitute the order of Its Divine Will in all the acts of creatures. See, then, how much this Kingdom cost Me, with how many pains I ransomed It. This is why I love It so much, and I want to establish It in the midst of creatures at any cost.”

And I: ‘But, tell me, my love, if everything You did was invested with the unity of the light of the Supreme

Volition, since this Will is one and cannot be detached nor separated from Its acts, the Creation is no longer alone, but has the company of your acts, of your love, of your moans. Therefore, there isn't that sepulchral silence You told me about the other time.' And Jesus, all goodness, added: "My daughter, you must know that as long as my Humanity remained on earth, and as long as the Sovereign Queen also was there, there was no solitude nor sepulchral silence in the Creation, because by virtue of the light of the Divine Will, wherever this Will was It spread as light, and diffusing in everything, It multiplied in all created things, and everywhere my act was

repeated – because one was the Will. This is so true, that the Creation gave sensible signs both at my birth, and even more so at my death, to the point that the sun became dark, the stones split, the earth trembled, as if all were crying for their Creator, for their King. They cried for the One who had kept them in feast, who had broken their solitude and sepulchral silence; and, all feeling the bitterness of such a hard privation, they gave signs of sorrow and crying, and returned once again to the mourning of their solitude and silence. In fact, as I departed from the earth, the One who, in the light of my Will, emitted the voice which, forming the echo, rendered the Creation

speaking and operating, was no longer there. It happened as to those metal instruments which, with artfulness, enclose the voice of one who speaks or sings: the instrument speaks, sings, cries, laughs, but this happens by virtue of the echo of the voice that has spoken; however, if the intelligence that produces that singing is taken away, the instrument remains mute. More so, since I did not come upon earth for the Creation, but I came for man, and therefore everything I did – pains, prayers, moans, sighs... – I left for the good of souls as more than a new Creation. In fact, since everything I did was done by virtue of my creative power, everything is in the act of saving

man.

In addition to this, Creation was made for man – in It he was to be the king of all created things. But by withdrawing from my Divine Will, man lost the regime, the dominion, nor could he form laws in the Kingdom of Creation as is usual with a king when he possesses a kingdom. In fact, having lost the unity of the light of my Will, he was no longer able to rule, he had no more strength of dominion, his laws had no value; Creation was for him like a people that rebels against the king and makes of him its laughing-stock. And this is why my Humanity was immediately recognized by the

whole Creation as Its King – because It felt in Me the strength of the union of one single Will. But as I departed, It remained without King again, enclosed in Its silence, waiting again for someone who, in the Kingdom of my Will, would emit his voice to let It resound in it. But do you know who she is who will put all Creation in feast once again – the one who will form Its echo and will render It speaking again? It is you, my daughter, who will take back the dominion, the regime, in the Kingdom of my Will. Therefore, be attentive, and let your flight in my Volition be continuous....”

Volume 19 - July 18, 1926

My poor mind was thinking about what is written above, and my sweet Jesus continued on the same topic, telling me: “My daughter, see then, the necessity for Me not to give the Kingdom of my Will and not to make It known when I came upon earth. I wanted to test the creature once again; I wanted to give her things inferior to those which I gave her in Creation – remedies and goods to heal her. In fact, when I created man he was not ill, but healthy and holy, therefore he could very well live in the Kingdom of my Will. But as he withdrew from the Supreme Volition, he fell ill, and I came upon earth as the Celestial Doctor to see whether he would accept the

remedies, the medicines for his illness; and after this test, then would I give him the surprise of manifesting the Kingdom of my Will, which I kept in my Humanity, prepared for him. Those who think that Our highest goodness and infinite wisdom would have left man with only the goods of Redemption, without raising him again to the original state in which he was created by Us, deceive themselves. In that case Our Creation would have remained without Its purpose, and therefore without Its full effect, which cannot be in the works of a God. At the most, We might let centuries pass and turn, giving now one surprise, now another; entrusting now one little good

to the creature, now a greater one. We will act like a father who wants to give his property to his children, but these children have wasted much of the goods of their father. In spite of this, he is determined to give his property to his children, so he thinks of another device: he no longer gives large amounts to his children, but a little bit at a time, lira by lira; and as he sees that his children preserve that little, he keeps increasing the small amounts. Through this, they come to recognize the love of the father and to appreciate the goods he entrusts to them, which they would not do before, when they had large amounts. This serves to strengthen them and to teach them how

to preserve the goods received. So, once he has trained them, the father confirms his decision and gives his property to his children.

Now, this is how the paternal goodness is acting. In Creation I placed man in the opulence of goods, with no restriction at all; but only because I wanted to test him in something that did not cost him much, with an act of his will contrary to mine he wasted all these goods. But my love did not stop; more than a father, I began to give him a little at a time - and before that, to heal him. Many times one uses more attention with the little than when he possesses great

things. In fact, if one possesses great properties and they are wasted, there is always something from which to take; but if the little is wasted, he remains on an empty stomach. However, the decision of giving the Kingdom of my Will to man I have not changed; man changes, God does not change. Now things are easier, because the goods of Redemption have made their way, they have made known many surprises of my love for man – how I have loved him, not by the Fiat alone, but by giving him my very Life, though my Fiat costs Me more than my very Humanity, because the Fiat is divine, immense, eternal, while my Humanity is human, limited and has its beginning in time.

However, not knowing in depth what the Fiat means - Its value, Its power and what It can do - the human minds let themselves be conquered more by all that I did and suffered in coming to redeem them, not knowing that under my pains and my death there was my Fiat, hidden, which gave life to my pains.

*Now, had I wanted to manifest the Kingdom of my Will, either when I came upon earth or before the goods of Redemption would be recognized and, for the most part, possessed by creatures, my greatest Saints would have been frightened; all would have thought and said: ‘**Adam**, innocent*

and holy, was unable to live nor to persevere in this Kingdom of endless light and of divine sanctity – how can we do it?’ And you yourself – how many times have you not become frightened? And trembling before the immense goods and the sanctity, fully divine, of the Kingdom of the Supreme Fiat, you wanted to draw back, saying to Me: ‘Jesus, think of some other creature – I am incapable of this.’ You were not so much frightened by the suffering; rather, many times you prayed Me - you incited Me to let you suffer. Therefore my more than paternal goodness acted with you as with a second Mother of mine: from Her I hid my conception in Her womb;

first I prepared Her, I formed Her, so as not to frighten Her; and when the appropriate time came, in the very act in which I was to be conceived, then I made it known to Her through the Angel; and even though at first She trembled and was troubled, immediately She became serene again, because She was used to living with Her God, in the midst of His light and before His sanctity. So I have done with you: for many years and years I hid from you that I wanted to form this Supreme Kingdom in you; I prepared you, I formed you, I enclosed Myself in you, in the depth of your soul in order to form It; and when everything was done, I manifested the secret to you, I

spoke to you about your special mission, I asked you in a formal way whether you wanted to accept living in my Will; and even though you trembled and feared, I reassured you, saying to you: 'Why do you trouble yourself? Have you perhaps not lived with Me until now in the Kingdom of my Will?' And you, serene again, would make more of a practice of the living in It, and I would delight in expanding ever more the boundaries of my Kingdom; because it is established up to what point the creature must take possession of this Kingdom, since Its boundaries are endless, and the creature is incapable of embracing them all, because she is limited."

*And I: 'My love, yet, my fears have not completely ceased, and many times I am so frightened that I fear I might act like a second **Adam**.' And Jesus: "My daughter, do not fear, you have more help than **Adam** did - you have the help of a God Humanate, and all His works and pains as your defense, as your support, as your cortege, which he did not have. Why, then, do you want to fear? Rather, be attentive to the sanctity that befits the living in this Celestial Kingdom, and on your happiness and fortune, because by living in It, one gaze of mine is enough for you – it is enough for you to hear one of my words alone to comprehend Its goods; while for those*

who are outside, one can say that they understand only that the Kingdom of my Will exists, but as for what is inside of It, what it takes to comprehend It, they can just barely understand the alphabet of my Will.”

Volume 19 - July 1, 1926

I was doing my usual acts in the Supreme Volition, and I thought to myself: ‘How is it possible that among the many Saints of the Old Testament who have so distinguished themselves with the power of miracles, like a Moses, an Elijah and the many prophets; and among so many Saints after the coming of Our Lord, who have

rendered themselves so marvelous because of their virtues and miracles – none of these has possessed the Kingdom of the Divine Will and has lived in the unity of Its light? It seems incredible.’ Now, while I was thinking of this, my sweet Jesus came out from within my interior, and clasping me to Himself, told me: “My daughter, yet it is really true that until now no one has possessed the Kingdom of my Will or enjoyed all the fullness of the unity of the light It contains. Had it been so, since it is the thing that interests Me the most, that glorifies Me the most and that, no less, will place all the divine rights in safety and will complete the work of Creation and Redemption - and

not only this, but will bring to the creature the greatest good that can exist in Heaven and on earth - I would have acted in such a way as to make it known. Just as I have made known the many virtues and wonders of my Saints, I would have made known the one who had possessed the Kingdom of my Will, which I hold so dear, so as to transmit It to others, by imitating the one who had possessed It.

*Now, the Saints of the Old Testament found themselves in the same condition as **Adam**: a Divine Repairer was missing who, while rejoining the human will and the Divine, was to pay the debt of guilty man in a divine way.*

However, both the ancient Saints and the modern ones have taken of my Will as much as they have known. The very miracles they performed were particles of the power of my Will communicated to them. So, all my Saints have lived, some in the shadow of my Will, some in the reflections of Its light, some submitted to Its power, some to the order of Its commands, because there is no sanctity without my Will. But they have possessed of It the little they have known - no more, because only when a good is known, does one then long for it and arrives at possessing it. No one can possess a good, a property, without knowing it; and suppose one did possess it without knowing it - that

good is as though dead for him, because the life of knowledge is missing.

Now, since my Will is the greatest thing, which encompasses everything, and all things from the greatest to the smallest remain dissolved before It, so many things should be known about my Will as to surpass what is known about Creation, about Redemption, about all virtues and all sciences. My Will was to be a book for each step, for each act, a book for each created thing; the whole earth was to be filled with volumes of knowledges regarding the Kingdom of my Will, such as to surpass the number of created things. Now,

where are these books? There is no book – only a few sayings are known about It, while It should be at the origin of each knowledge - of anything. Being the life of each thing, It should be on everything, like the image of the king impressed on the currency that circulates in a kingdom; like the light of the sun that shines over each plant to give it life; like water that quenches the thirst of burning lips; like food that satiates the hungry man after a long fast. Everything should be filled with the knowledges regarding my Will; and if it is not so, it is a sign that the Kingdom of my Will is not known, and therefore not possessed.

*Would you perhaps be able to tell me which Saint said that he possessed this Kingdom and the unity of the light of the Supreme Volition? Certainly not. I Myself spoke little about it. Had I wanted to speak extensively about the Kingdom of my Will and about wanting to form It in man just as innocent **Adam** possessed It, since this is the highest point, the most proximal to God and the closest to the divine likeness, and since the fall of **Adam** was still fresh, they would all have become discouraged, and turning their backs to Me, would have said: 'If innocent **Adam** could not manage, nor had the constancy to live in the sanctity of this Kingdom, so much so as to cause his*

own fall and that of all generations into miseries, into passions and irreparable evils, how can we, guilty ones, live in a Kingdom so holy? Beautiful, yes, but we can say that It is not for us.' Not only this, but since my Will is the highest point, the ways, the means of transportation, the stairs, the decent clothes, the appropriate foods were needed in order to be able to dwell in this Kingdom. So, my coming upon earth served to form all this; each one of my sayings, works, pains, prayers, examples, instituted Sacraments, were ways that I formed, means of transportation to let them arrive more quickly, stairs to let them ascend. It can be said that I gave them

the clothes of my Humanity reddened with my Blood to let them be clothed decently in this Kingdom of my Will, so holy, which, in Creation, the Uncreated Wisdom established to give to man as inheritance. So, even though I spoke little about this – because when I speak, I speak at time and circumstance, as the necessity and the utility of the good which my word contains must be enclosed in it – instead of speaking I did the deeds, intending to speak to you about the Kingdom of my Will.

Now, how could they possess It if they did not have full knowledge of It? On the other hand, you must know that

all the manifestations I have made to you about It – Its prodigies, Its goods, what the soul must do to be able to settle in this Kingdom, my very expressed Will for man to return into my Kingdom, and how I have done everything – Creation, Redemption - so that he might come to possess my Kingdom which he had lost – are bonds of transmission, are doors to let him enter, are donations that I make, are laws, instructions on how to live in It, intelligence to make them comprehend and appreciate the good they possess. If all this was missing, how could they possess this Kingdom of my Will? It would be as if someone wanted to go to live in another kingdom without a

passport, without knowing either its laws or its customs or its dialect. Poor one, his entrance would be impossible; and if he did enter as an intruder, he would be so ill-at-ease, that he himself would rather go out of a kingdom he knows nothing about.

Now, my daughter, does it not seem easier to you, more encouraging, more within the reach of the human nature, that after they have known the Kingdom of Redemption in which the blind, the lame and the sick can be healed - because the blind cannot enter the Kingdom of my Will, for in It all are straight and glowing with health - finding all possible means in the

Kingdom of Redemption and the very passport of my Passion and death in order to pass into the Kingdom of my Will, animated at the sight of such a great good, they will decide to take possession of It? Therefore, be attentive, and do not want to constrain or reduce the goods which are in the Kingdom of my Will – and you do this when you do not manifest everything of what I make known to you – because knowledge is the bearer of the gift; and if now I abound in the knowledges about It, it is gifts that I make, and in these gifts I establish the more or the less to be placed in the Kingdom of my Will for the good of those who are to possess It.”

Volume 19 - May 15, 1926

I was thinking: 'If the creature had not withdrawn from the Supreme Will, one would be the sanctity, one the beauty, one the science, one the light, and there would be the same knowledge of our Creator for all.' Now, while I was thinking of this, my beloved Jesus – and it seems to me that He Himself makes these thoughts, some doubts and difficulties, arise within my mind, in order to have the opportunity to speak to me and act as my Teacher – told me: “My daughter, you are wrong. My wisdom would not adapt itself to forming only one sanctity, only one beauty, or to communicating only one

science and the same knowledge of Me to everyone. More so since, through highest accord between my Will and those of creatures, the Kingdom of my Will would have had free field of action. Therefore, all would have been saints, but one distinct from the other – all beautiful, but varied, one more beautiful than the other. And according to the sanctity of each one, I was to communicate a distinct science; and with this science, some would know one attribute of their Creator more, some another. You must know that as much as We can give to the creature, she only takes the little drops of her Creator, so great is the distance between Creator and creatures; and We have always new

and different things to give.

And besides, since Creation was created by Us so that We might delight in It, where would Our delight be, had We formed in the creature only one sanctity, or given only one beauty and only one knowledge of Our incomprehensible, immense and infinite Being? Our wisdom would have grown bored with doing only one thing. What would be said of Our wisdom, love and power, if in creating this terrestrial globe, We had made it all sky, or all earth, or all sea? What would Our glory have been? Instead, the multiplicity of so many things created by Us, while singing the praises of

wisdom, love and power, speaks also of the variety of sanctity and beauty in which creatures were to arise, for love of whom they were created. See, the sky studded with stars is beautiful, but the sun also is beautiful, though they are distinct from each other, and the sky does one office, the sun, another. The sea is beautiful, but the flowery earth, the height of the mountains, the expanse of the plains also are beautiful, though the beauties and the offices are distinct among them. A garden is beautiful, but how many varieties of plants and beauties are in it? There is the tiny little flower, beautiful in its littleness; there is the violet, the rose, the lily – all beautiful,

but distinct in color, in fragrance, in size. There is the little plant and the highest tree... What enchantment is a garden guided by an experienced gardener!

Now, my daughter, in the order of human nature also there will be some who will surpass the sky in sanctity and in beauty; some the sun, some the sea, some the flowery earth, some the height of the mountains, some the tiny little flower, some the little plant, and some the highest tree. And even if man should withdraw from my Will, I will multiply the centuries so as to have, in the human nature, all the order and the multiplicity of created things and of

their beauty - and to have it even surpassed in a more admirable and enchanting way.”

Volume 23 - October 2, 1927.

*I was doing my round in the Creation, to follow all the acts of the Divine Will which are in It, and as I arrived at Eden, in which God created the first man, **Adam**, in order to unite myself, with him, to that unity of wills which he possessed with God, in which he did his first acts in his first period of creation, I thought to myself: ‘Who knows what sanctity my first father **Adam** possessed; what value his first acts done in the Kingdom of the Divine*

Fiat contained. And how can I impetrate a Kingdom so holy upon earth again, as I am the only one occupied with obtaining a good so great?’ But while I was thinking of this, my always lovable Jesus came out from within my interior, sending rays of light; and that light converted into words, and He told me: “My daughter, firstborn daughter of my Will, I want to reveal to you, as daughter of my Will, the sanctity of he who possessed the Kingdom of my Divine Fiat. At the beginning of Creation, this Kingdom had Its life, Its perfect dominion and Its complete triumph. So, It is not completely foreign to the human family; and because It is not foreign,

there is all the sure hope for It to return again into their midst to reign and dominate.

*Now, you must know that **Adam** possessed such sanctity when he was created by God, and his acts, even the slightest, had such value, that no Saint, either before or after my coming upon earth, can be compared to his sanctity; and all of their acts together do not reach the value of one single act of **Adam**, because, in my Divine Will, he possessed the fullness of sanctity, the totality of all the divine goods. And do you know what fullness means? It means to be filled to the brim, to the point of overflowing with light,*

sanctity, love – with all the divine qualities, in such a way as to be able to fill Heaven and earth, over which he had dominion, and through which his Kingdom extended. Therefore, each one of his acts done in this fullness of divine goods had such value, that no one else - as much as he might sacrifice himself, suffer and do good, but does not possess the Kingdom of my Will and Its total dominion - can be compared to one alone of these acts in the Kingdom of my Will. Therefore, the glory, the love that **Adam** gave Me as long as he lived in the Kingdom of my Divine Volition, no one – no one has given Me, because in his acts he gave Me fullness and totality of all goods, and only in

*my Will can these acts be found – outside of It they do not exist. Therefore, **Adam** had his riches, his acts of infinite value, which my eternal Will communicated to him before the Divinity; because, in creating him, God had left nothing empty within him, but everything was divine fullness, as much as a creature could contain. And when he fell into sin, these acts, these riches of his, this glory and perfect love which he had given to his Creator, were not destroyed; on the contrary, it is by virtue of them and of his operating done in my Divine Fiat that he earned the Redemption. No, one who had possessed the Kingdom of my Will, even for a short time, could not remain*

*without Redemption. One who possesses this Kingdom enters into such bonds and rights with God, that God Himself feels with him the strength of His own chains that bind Him, and He cannot get rid of him. Our adorable Majesty with **Adam** was in the same condition as a father who has a son who has been for him the cause of many conquests, of great riches, of incalculable glory; there is nothing the father possesses in which he does not find the acts of his son – he feels the glory and the love of his son resound everywhere. Now, to his misfortune, this son falls into poverty. Can the father ever not have compassion for his son, as he feels, everywhere and in every*

place, the love, the glory, the riches with which his son has surrounded him?

Volume 23 - November 13, 1927

I was following my round in the Divine Volition, and as I arrived at the acts It did in the Humanity of Our Lord, my sweet Jesus, moving in my interior, told me: “My daughter, the Divine Word in my Humanity was present as center of life within It; We were inseparable – the Word and my Humanity. But since my Humanity had Its limits while the Word was without limits, immense and infinite, I could not restrict the whole endless light of the

Word within It. This light overflowed outside, in such a way that, overflowing from the center of my Humanity, its rays came out from my hands, from my feet, from my mouth, from my Heart, from my eyes – from every part of my Humanity, in such a way that all my operating flowed within this light and, more than solar rays, it invested everything and traced all the acts of creatures in order to give its acts, so that their acts, invested by its light, might take the form of its acts and, fused together, might acquire the value, the beauty of its acts. But what was not the sorrow of my Humanity in seeing Its acts being rejected by creatures within the very light of the Eternal Word,

preventing the transformation He wanted to make in creatures? Each of His rejected acts was a sorrow, and each act of the creatures converted into bitterness and offense for my Humanity. How hard it is wanting to do good, doing it, and finding no one who receives this good. This sorrow still lasts, because everything that my Humanity did in the light of the Eternal Word exists and will always exist, and is always in the act of doing what was done once; and it lies as though in ambush, waiting for the creature to receive the transmission of its acts, so that one may be the act, one the value, one the Will, one the love on both sides. And only by the reigning of my Fiat can

the operating I did in Redemption have its total fulfillment, because with the light of my Fiat, creatures will remove the blindfold and will let all the good that the Eternal Word came to do within my Humanity for love of creatures flow within themselves.” And while He was saying this, I saw my sweet Jesus with so much light coming out from within Him as to invest everything and everyone.

Then, I continued my round in the Divine Fiat, and while accompanying with my ‘I love You’ all the prodigies It had done in the Saints, Patriarchs and Prophets of the Old Testament, as well as those after His coming upon earth,

to ask for His Divine Kingdom in the midst of creatures by virtue of all these, Its acts, I thought to myself: 'If this Holy Volition has done so many prodigies in all these Saints, is this not, then, Its reigning, at least in these Saints so prodigious?' But while I was thinking of this, my beloved Jesus, moving in my interior, told me: "My daughter, there is no good which has not come out of my Divine Will, but there is a great difference between Its reigning in the creatures and the releasing of an act from within Itself, communicating it to creatures. As for example, with Abraham, It released an act of heroism, and I had the man heroic in the sacrifice; with Moses an

act of power, and he was the prodigious man; with Samson an act of strength, and he was the strong man; to the Prophets It revealed what regarded the future Redeemer, and they were men prophets; and so with all the others who distinguished themselves as prodigious and of uncommon virtue. According to the act that my Divine Will released, and if they gave their adhesion and correspondence, so did they receive the good of Its act. However, this is not reigning, my daughter; nor does this form the Kingdom of my Will. In order to form It, it takes not just one act, but the continuous act which It possesses. This is what It wants to give to creatures in

order to form Its Kingdom: Its continuous act of power, of happiness, of light, of sanctity, of unreachable beauty. What my Fiat is by nature, It wants to render creatures by virtue of Its continuous act, which contains all possible imaginable goods. Would you say that a king reigns only because he has made a law, or has given a good to his people? Certainly not. True reigning is to form the life of the peoples with all the laws, giving a decorous regime, befitting, upright and just for their lives, giving them all the necessary means so that nothing may be lacking for their good. In order to reign, the king should have his life in the midst of the peoples, and make his

will and his goods one with them, in such a way that the king should form the life of the people, and the people the life of the king; otherwise, it is not true reigning. This is the reigning of my Will – to render Itself inseparable from the children of Its Kingdom, to give them everything It possesses to the point of overflowing, so as to have children happy and holy of Its very happiness and holiness.

Now, from this it can be seen how in spite of the so many prodigies which Saints, Prophets and Patriarchs have done, they have not formed my Kingdom in the midst of creatures, nor have they made known Its value, or the

great good which my Will possesses, or what It can do and wants to give, and the purpose of Its Kingdom – because Its continuous act, Its permanent life, was missing in them. And therefore, not knowing It in depth, they occupied themselves with other things concerning my glory and their good, and they put my Will aside, waiting for a more favorable time, when the paternal goodness would please to first make known, and then to give, a good so great and a Kingdom so holy, which they would not even dream of. Therefore, be attentive, and continue your flight in the Divine Fiat.”

Volume 24 - May 13, 1928

I was praying, and I felt I didn't know how to pray, to love and to thank Jesus. So I said to myself: 'How I would like to have in my power the love and the prayers of the Sovereign Lady and of all the Saints, to be able to love and pray to Jesus with Her love and with Her prayers, and with those of the whole of Heaven.' And my blessed Jesus, moving in my interior, told me: "My daughter, when the soul lives in my Divine Will, she has everything in her power, because my Will is the depository and the preserver of all that my Mama and all the Saints did. It is enough for her to want it, and to want to take what they did, that love runs to her, the prayers invest her, the virtues

place themselves in order, waiting for the ones who have the honor of being called to give them the life of their acts, and to form their beautiful and refulgent crown. So, the Queen of Heaven feels Her love and Her prayers being repeated, the Saints their virtues, by the creature on earth, and - oh, how they enjoy seeing their acts being repeated once again! There is no greater glory that can be given to the celestial inhabitants than to repeat their love, their prayers, their virtues; and I feel once again as if my Mama were there loving Me and praying Me. Their echo resounds in you, and as you repeat it, you make your echo resound in Heaven, and all recognize their acts

in your acts. Would you not feel honored if someone else repeated your acts and modeled his works on the model of yours? With what love would you not look at him?

If you knew how much I enjoy it when I hear you say: 'I want to unite myself with the thoughts of Jesus, with His words, with His works and steps, so as to position myself together with His thoughts, words, etc., over each thought, word, work and steps of creatures, in order to repeat along with Him, for all and for each one, that which Jesus did with His thoughts, words... and everything else He did. There is nothing You did which I do not

want to do as well, so as to repeat the love and all the good that Jesus did.' I feel Myself upon earth; I feel my acts being repeated by you, and I keep waiting for the repetition of my acts with so much love, that I Myself become actor and spectator in you, to enjoy them and take the glory of my own life. Therefore, the creature who lives and operates in my Will is recognized by the whole of Heaven as bearer of divine joys for all of Heaven; and keeping Heaven opened, she makes the celestial dew of graces, of light, of love descend upon earth over all creatures."

Volume 25 - February 27, 1929

My abandonment in the Supreme Fiat is continuous; and while I was trying to follow the acts of the Divine Volition as much as I could, embracing everything and everyone, my sweet Jesus came out from within my interior and told me: "My daughter, the whole Creation, all the Saints, are nothing other than the effects of my Divine Will. If my Will speaks, It creates and forms the most beautiful works. Each little motion of It is fragrances of prodigies that It effuses over creatures; Its littlest breath casts varieties of beauties over the one who receives it. A true image of this is the sun, which, by merely investing the earth, with its touch of light gives the so many varieties of

colors, of sweetness, to all plants. No one can deny that, by just letting himself be touched by its light, he has received the good it contains. My Divine Will is more than sun. Even if one only lets oneself be touched by It, Its miraculous touch must produce a good which, perfuming him and warming him with Its light, will make him feel Its beneficial effects of sanctity, of light and of love.

Now, the effects of my Fiat are given to those who do my Divine Will, who adore Its dispositions, who bear with patience what It wants. By doing so, the creature recognizes that there is this Supreme Will, and by seeing Itself

recognized, It does not deny to her Its admirable effects. On the other hand, one who must live in my Divine Volition must possess within herself the whole life and not only the effects - but the life with all the effects of my Divine Fiat. And since there is no sanctity, past, present and future, of which my Divine Will has not been the primary cause, in forming all the species of sanctity which exist, It therefore holds within Itself all the goods and effects of sanctity which It has issued; and so, the soul who will live in my Will, by possessing Its life with all Its effects, will see within herself, all together, all the sanctities which have been issued. She will be able to say: 'The others

have done one part of sanctity, while I have done everything, I have enclosed everything within myself of all that each Saint has done.' Therefore, the sanctity of the ancients, that of the prophets, that of the martyrs will be seen in her; the sanctity of the penitents, the great sanctities as well as the small ones will be seen. Not only this, but the whole Creation will be seen portrayed in her. In fact, my Divine Will loses nothing by issuing Its works; on the contrary, while It puts them out, It holds them within Itself as primary fount. Therefore, for one who lives in It, there is nothing that my Divine Volition has done or will do, of which she will not have possession.

What enchantment and amazement would it not be if a creature could enclose within herself the whole sphere of the sun with all of its light? Who would not say that she contains all the effects, the colors, the sweetness, the light, which the sun has given and will give to all the earth and to all plants, big and small? If this could be, Heaven and earth would be astonished, and all would recognize that each of their effects which they possess are enclosed in that creature who possesses the sphere of the sun, which is her life with all of its effects. But humanly speaking this could not happen, because the creature would not be able to contain either the power of all the

light of the sun, or that of its heat; she would be burned, nor would the sun have the virtue of not burning her. On the other hand, my Will has the virtue of enclosing Itself, of making Itself smaller, of expanding Itself – however It wants to make Itself, so It does. And while It transforms the creature into Itself, It preserves her alive, and giving her all of Its shades of beauty, It renders her the dominator and possessor of Its divine dominions. Therefore, be attentive, my daughter – recognize the great good of the Life of my Fiat in you, which, while It possesses you, wants to render you the possessor of everything that belongs to It.”

After this, He added: "My daughter, one who lives in my Divine Volition never moves from the ways of her Creator and from being Our repeater - that while Our essence is one, one the Will, one the Life, one the Love, one the Power, We are yet three distinct Persons. In the same way, for the soul who lives in It, one is her heartbeat, and in each heartbeat she forms three acts: one embraces God, the second embraces all creatures, the third herself. And so, if she speaks, if she operates, in everything she does, she forms these three acts which, echoing the Power, Wisdom and Love of the One who created her, embrace everything and everyone."

Volume 26 - July 30, 1929

My poor mind keeps going around and within the Supreme Fiat, and – oh! how many surprises, how many wonders of this Will so Holy. My little intelligence gets lost within Its immensely vast sea, and many things I feel incapable of narrating, nor do I have the terms to do it, and therefore I feel like someone who ate a food or saw something beautiful, and does not know what they are called. If the Divine Volition did not make a prodigy in making me say what It manifests, how many more things would I leave inside Its very sea, unable to say anything. So, while I felt dissolved in the Divine Fiat,

my always lovable Jesus, making Himself felt in my interior, told me: "My daughter, what difference between those who operate the virtues in a saintly way, but in the human order, and one who operates the virtues in the divine order of my Divine Will. As the first ones practice the virtues, these remain separated among themselves, in such a way that the diversity of their acts appears – one virtue appears as patience, another as obedience, a third one as charity; each of them has its distinction, unable to fuse together so as to be able form one single act, which gives of the divine and embraces eternity and infinity. On the other hand, for one who operates in my Divine Will,

Its light has the communicative and unifying virtue, such that, fusing together, because they are all done within the source of Its light, they form one single act with innumerable effects, such as to embrace the very Creator with the infinity of its light. Symbol of this is the sun: because it is one, because it possesses the source of light that is never extinguished, it embraces the earth, and with its innumerable effects it gives all colors and communicates the life of its light to everyone and to everything. The unifying strength possesses the communicative virtue, in such a way that, if they want to, all can take a good that is placed at everyone's disposal.

On the other hand, one who operates in the human order is symbolized by the lights of the low world: even though there are many of them, they do not have the virtue of dispelling the darkness of the night and of forming full daylight, or of embracing the whole earth with such great multiplicity of light. Therefore, they can be called personal, local light, and at time and circumstance. Oh! if all knew the great secret of operating in my Divine Volition, they would compete so as not to let anything escape them which would not pass from within Its most pure light.”

I continued to follow the Divine

Will, and my sweet Jesus added: “My daughter, the creature without my Will is like a child who has no strength to be able to sustain a weight, or to do works so useful as to allow him to support, himself, his little existence. And if one wanted to force him to lift a heavy object or to sustain a work, the child, seeing himself impotent and without strength, maybe would try, but in seeing that he cannot even move that object, nor sustain that work, the poor little one would burst into tears and would do nothing about it; and in order to put him in feast it would be enough to give him a candy. On the other hand, one who possesses my Divine Will has the strength of an adult man – or rather,

the divine strength; and if he were told to lift the heavy object, without becoming troubled, he takes it as if it were nothing; while the poor little one would remain crushed under it. If one wants him to sustain a work, he will put himself in feast because of the gain and the profit he will be given; and if one wanted to give him a candy, he would despise it and would say: 'Give me the just profit for my work, for I must live from it.' See then, one who has my Divine Will has sufficient strength for anything; so, everything is easy for her; even suffering, as she feels strong, she looks at it as a new gain. Why are many unable to bear anything, and it seems that a child's weakness follows

them? It is the strength of my Divine Will that is missing – this is the cause of all evils. Therefore, be attentive, my daughter, never to go out of my Divine Will.”

Then, I continued to do my acts in the Divine Fiat, and as I arrived at the point when It called to life, to daylight, the Sovereign Queen of Heaven, I thought to myself: ‘In creating the Most Holy Virgin, God not only enriched Her beautiful soul with many privileges, but Her nature also He must have transformed in order to render it as pure and holy as it is.’ And my beloved Jesus, moving in my interior, told me: “My daughter, there was

nothing to add to Her nature, because it was not the human nature that sinned, but the human will. In fact, the human nature was at its place, just as it came out of Our creative hands, therefore We used that same nature of other creatures in creating the Virgin. What contaminated itself in man was his will; and since this human nature was animated by this rebellious will, which dwelled in the human nature, it participated and remained contaminated. So, once the Divine Will and the human are placed in harmony, giving dominion and regime to the Divine, as it is wanted by Us, the human nature loses the sad effects and remains as beautiful as it came out of

Our creative hands. Now, in the Queen of Heaven, all Our work was on Her human will, which received with joy the dominion of Ours; and Our Will, finding no opposition on Her part, operated prodigies of graces, and by virtue of my Divine Volition, She remained sanctified and did not feel the sad effects and the evils which the other creatures feel. Therefore, my daughter, once the cause is removed, the effects end. Oh! if my Divine Will enters into creatures and reigns in them, It will banish all evils in them, and will

Volume 29 - October 8, 1931

My poor mind turns around the Sun of the Supreme Fiat, and I find It surrounded by all the works, sacrifices, pains, heroism, that all the Saints, ancient and new, have done; those of the Queen of Heaven, as well as that which blessed Jesus has done for love of us. The Divine Will preserves everything; It having been the prime actor of all the good acts of creatures, It keeps them jealously, It holds them in deposit within Itself, and It uses them to glorify Itself and to glorify those who did them. And I, seeing that everything belonged to the Will of God - since It is also mine, everything was mine; and going around in each act, I offered them as mine to glorify more

the Eternal Volition, and to impetrate the coming of Its Kingdom upon earth. But while I was doing this, my always lovable Jesus, surprising me, told me: “My daughter, listen to the admirable secrets of my Will: if the creature wants to find everything that, beautiful, good and holy, has been done in the whole history of the world, by Me, by the Celestial Mama and by all the Saints, she must enter into the Divine Will – in It everything is found in act. As you were paying attention to each act, remembering it, offering it, the Saint who had done that act, that sacrifice, felt called by the pilgrim soul, and saw his act palpitating again on earth, and therefore, doubled, the glory to his

Creator and to himself; and you, who were offering it, covered by the celestial dew of the good of that holy act. And according to the purpose, noble and high, with which it is offered, the more intense and great is the glory and the good it produces. How many riches does my Will possess! There are all my acts, those of the Sovereign Queen, which are all in waiting to be called, remembered, offered by the creature in order to duplicate the good for the benefit of creatures, and to give Us double glory. They want to be remembered, called, in order to palpitate as new life in the midst of creatures; but because of lack of attention, there are some that die, some

that struggle out of weakness, some that grow numb with cold, some that have nothing with which to satisfy their hunger. Our goods, acts and sacrifices do not set out if they are not called, because by remembering them and offering them, creatures dispose themselves to recognize them and to receive the good which Our acts contain. Moreover, there is no greater honor that you can give to all of Heaven than offering their acts which they did on earth, for the noble, most high and sublime purpose of the coming of the Kingdom of the Divine Will upon earth.”

Volume 30 - February 24, 1932

“My daughter, when the creature remembers, honors, glorifies that which her Creator and her Redeemer has done for her love in order to put her in safety, and (that) all the saints have done, she becomes protectress of all these acts. The sky, the sun and all the creation feel protected by the creature. My terrestrial life down here, my sufferings, my tears feel sheltered in her and they find their protectress; the saints not only find protection in her memory, but the acts of them vivified, renewed in the midst of creatures, in short they feel life re-given in their acts.

“Oh, how many beautiful works

and virtues remain as buried in the base world, because there is no one who remembers and honors them! The memory recalls the works of the past and makes them as present. But do you know what happens? An exchange happens: the creature becomes protectress with her memory; all our works, the creation, the redemption and all that which the saints have done, they make themselves protector of their protector. They put themselves around Her in order to protect her, to defend her, they do as sentinel, and while they shelter themselves in her in order to be protected, every work of ours, all my sufferings and all the works and virtues of my saints, make competition giving

the exchange to make (an) honor guard for her, so that she remains defended by everything and by everyone. And then there is no greater honor that you can give when you make use of them to ask for in every act the Kingdom of the Divine Will. They feel called and put themselves to do as messengers between heaven and earth to a kingdom so holy. You should know that (the) past, present and future, all must serve to the Kingdom of the Divine Fiat. Now [with] your memory, asking for this kingdom through means of our works, virtues and acts of everyone, all feel put to the service of Him and they take their office and post of honor. So that your turning is necessary, because it

serves to prepare the Kingdom of the Divine Will. Therefore be attentive and continuous.”

Volume 30 - December 21, 1931

“Behold therefore we can say that our fields are deserted, our seas are without fishes, because there lacks the life of creatures in order to fill them for us, in order to be able to give and to receive life for life; but the time will come when they will be full, and we will have the full contentment and the great glory that in the midst of our numerous joys we will have a multitude of life, that will live inside of these fields and they will give us life for life.

Now you should know that these fields and seas of ours are at the disposition of those that live in earth and that want to have our Divine Will for life, not for those that live in Heaven, because those are not able to add on even one comma more to that which they have done. These are pleasure-loving life in our divine fields, not the working life. One can say of them, that which they have done is done. Instead it is the working and conquering lives of earth that we long for, and that while they are in earth they enter in these fields of ours and work and do as conquerors in) divine way. Much more so that when man sinned, he went out from inside of our Will, and the doors were closed to

him with justice from these fields of ours. Now we want to open these doors of ours after so many centuries to one who wants to enter, not to force her, but freely, in order to make these divine fields of ours populated, in order to give a new form, a way of life all new to the creature, and to be able to receive not works from her, but in her every act life formed in our same life.

“Behold therefore the reason for my speaking so much on my Will (with) the strength of my creative word. It will dispose them, it will give them the desire, it will change the human will, and knowing that I want to open the doors they will knock, and I will open

them immediately, so that I myself remain satisfied and have my fortunate people in which I will give myself to, for the exchange of my life that I have given for them, their life in exchange for mine. I have never spoken without having something or in vain. I spoke in the Creation and my word served in order to form the admirable things of the whole universe; I spoke in the Redemption and my word, my Gospel serves as guide to my Church, as light, as support. One can say that my word is the substance and my palpating life in the womb of the Church. Now if I have spoken and still speak on my Divine Will, it won't be in vain, no, but I will make the admirable effects and the life

of my Will known, working and palpating in the midst of creatures. Hence leave me to do, and I will dispose things in a way that my word won't be (a) dead word, but alive, that will give life with all its admirable effects.

“More so that these fields and celestial seas of ours will act as Mother to the fortunate souls that want to live in them, they will educate them in (the) divine way, they will feed them with dainty foods taken from the celestial table and they will raise them in a noble and holy way, that in all their acts, steps and words one will see written in clear notes, they are similar

to their Creator. God will feel the melody of his voice in the word of them, his power in their works, his sweet motion of steps that race near everyone because he wants them to himself, in the steps of them, and as enraptured he will say: 'Who is it that resembles me? Who knows how to imitate my sweet, harmonious and strong voice as to be able to shake Heaven and earth? Who holds so much strength as to enrapture me in her works, in order to make me work together with her? Who is it? Who is it? Ah! It is (she) who lives in our divine fields. It is just that she resembles us in all, for how much it is possible to a creature. She is our daughter, and it is enough. We allow

that she imitates us, that she resembles us. She will be our glory, our creative work, the longed for one of her celestial Father!’ These souls will form the new hierarchy in their Celestial Country post reserved for them, that to no one else is it given to occupy.”

Volume 29 - June 30, 1931

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

You must know that the greatest grace that We gave to man in his creation was that he could enter into

*Our Divine Will, to be able to emit his human acts; and since the human will was small and the Divine great, It therefore had the virtue of absorbing the small into the great, and of changing the human into Divine Will. So, at the beginning of his creation, **Adam** entered into the order of Our Divine Will, and in It he did many of his acts; and while by withdrawing from Our Divine Will he went out from inside of It, his human acts, operated in Our Will, remained as pledge and right for man, and as beginning and foundation of a Divine Kingdom which he acquired. In the Divine Will, whatever is done in It is indelible; God Himself cannot delete a single act done*

by the creature in the Supreme Fiat. Now, since **Adam** was the first man to be created, it came as a consequence that, he being as though the root, the trunk of all the human generations, they would inherit, almost like branches, what the root and the trunk of the tree of man possessed. And just as all creatures, as though by nature, inherit the seed of original sin, so do they inherit his first acts done in Our Will, which constitute the beginning and the right of the Kingdom of Our Divine Will for creatures. To confirm this, came the humanity of the Immaculate Virgin, to operate and to follow the acts of **Adam**, in order to fulfill, whole and entire, the Kingdom

*of the Divine Will, to be the first heiress of a Kingdom so holy, and to give to Her dear children the rights for them to possess It. And to complete all this, came my Humanity which, by nature, possessed the Divine Will that **Adam** and the Sovereign Queen possessed by grace, in order to confirm with the seal of Its acts this Kingdom of the Divine Will. So, this Kingdom exists in reality, because living humanities have formed their acts in It, as the necessary materials in order to form this Kingdom, to give to other humanities the right to possess It. And in order to further confirm It, I taught the 'Our Father', so that, with prayer, they might dispose themselves and*

acquire the rights to receive It, and God might feel as though the duty to give It. By teaching the 'Our Father', I Myself placed in their hands the right to receive It, and I committed Myself to giving a Kingdom so holy; and every time the creature recites the 'Our Father', she acquires a sort of right to enter into this Kingdom – first, because it is the prayer taught by Me, which contains the value of my prayer; second, because the love of Our Divinity toward the creatures is so great, that We pay attention to everything, We notice everything, even the littlest acts, the holy desires, the little prayers, to requite them with great graces. We can say that they are

pretexts, occasions that We keep looking for, to say to her: 'You have done this, and We give you this. You have done the small, and We give you the great.' Therefore, the Kingdom exists, and if I have spoken to you so much about my Divine Will, those have been nothing other than the preparations of many centuries of my Church – the prayers, the sacrifices and the continuous recitation of the 'Our Father' – that have inclined Our goodness to choose a creature in order to manifest to her the many knowledges of Our Will, Its great prodigies. In this way I bound my Will to the creatures, giving them new pledges of Its Kingdom. And as you listened and tried

to model yourself after my teachings that I gave you, so I formed new bonds, to bind the creatures in my Will.

You must know that I am the God of all, and when I do a good, I never do it isolated – I do it for all, unless someone who does not want to take, does not take. And when a creature corresponds to Me, I look at her, not as one alone, but as belonging to the whole human family, and therefore the good of one is communicated to the others. Now, if the Kingdom exists - lived humanities have possessed It and lived life in It, my Will wants to reign in the midst of creatures, my very knowledges say it in clear notes – how,

then, can you think that it is impossible for this Kingdom to come? To Me everything is possible; I will make use of the very storms and of new events in order to prepare those who must occupy themselves with making my Will known. The storms serve to purify the bad air, and also to get rid of noxious things. Therefore, I will dispose everything; I know how to do everything, I have the times at my disposal. So, let your Jesus do it, and you will see how my Will will be known and fulfilled.”

APPENDIX

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

Luisa from her very birth was given a Mystical life, for example, at the age of 17 she received the Mystical Union that Saint John of the Cross, Saint Teresa of Avila and Saint Catherine of Siena received right before they died. After this Mystical Union Jesus asked Luisa if she would stay in bed and because of her "Fiat!," He taught Luisa about the Life of the Divine Will forming It first in her.

For the next 64 years until her death Luisa stayed in bed basically not eating, drinking or sleeping. Luisa was nourished by receiving the Most Holy Eucharist during the Holy Sacrifice of the Mass daily said in her room. This special blessing was given by Pope Saint Pious X and

Pope Leo XIII his predecessor. Luisa also lived on the food of the Divine Will, which Jesus said in the Gospels, “a food that you do not know of....”

During that time through great sufferings and a sublime call to holiness Jesus taught Luisa about the fulfillment of the Our Father, the prayer that Jesus taught His Apostles.

Jesus taught Luisa that now is the time for the Kingdom of God to reign on earth as in Heaven. Jesus dictated 36 Volumes of the doctrine of the Divine Will, which He gave the title "The Kingdom of the Fiat in the Midst of Creatures. Book of Heaven -- The Recall of the Creature into the Order, to Its Place and into the Purpose for Which He was Created by God, to teach Luisa how to “Live” in the Divine Will, this is different than the devotional life of the Saints which is “doing” the Will of God.

These Volumes were basically dictated in three sections: In the first section, Volumes 1-10, Jesus shows Luisa how to become a Divine Mirror of Jesus Himself. In the second section, Volumes 11-19, Jesus shows Luisa how to “Live” in the Divine Will through the Power of the Holy Spirit. In the third section, Volumes 20-36, Jesus shows Luisa how to receive the Divine Inheritance of the Father.

In humble obedience Luisa under the constant direction of the Church faithfully wrote all that Jesus Himself wanted her to put down on paper. This would be not only for herself but for those who would read it, so that they too could “Live” in the Divine Will as Luisa learned how to “Live” in the Divine Will by putting into practice these “Truths” taught by Jesus and Mary.

In addition to the 36 Volumes Jesus dictated the book, “The Hours of the Passion” and Our Lady dictated the book, “Virgin Mary in the Kingdom of the Divine Will” to Luisa. Jesus told her Confessor, Saint Annibale Maria Di Francia, through Luisa that these 36 Volumes are to be called: “The Book of Heaven.”

Pope John Paul II canonized Saint Annibale and declared him to be the Saint for our time to pray to for Vocations. Yet, Saint Annibale himself stated in Messina on February 14, 1927:

...Know, that I no longer occupy myself with almost anything of the other things of my Institutes, since I dedicated myself completely to the great Work of the Divine Will. I talk about it with people of (docile) spirit; I engage in conversation about this topic with whomever I best can; I promote it as much as I can, even in

my Institutes.

On June 4, 2005 a letter was sent from the Archdiocese of Trani-Barletta-Bisceglie–Nazareth by His Grace, Mons. Savino Giannotti stating that:

“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” (and will be handed over to the Vatican.)

Fiat!

Current events

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.

More info on Luisa's spirituality, cause and writings can be found at the following sites:

www.DivineWill.org

www.BookofHeaven.org

www.piousuniversalunion.com

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,
down to reign in Your Kingdom on earth
and in our hearts!*

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