

VOLUME 28

J.M.J.

Fiat!!!

In Voluntate Dei!

Deo Gratias

February 22, 1930

One who lives in the Divine Will remains surrounded by the Divine Immutability. Death of good; sacrifice of life in order to make it rise again.

I am always prey to that Divine Fiat that knows how to conquer sweetly and strongly. With Its sweetness It draws me in an irresistible way; with Its strength It wins me, in such a way that It can do with me whatever It wants. Oh! Holy Will, since You conquer me, O please! let it be so that, with Your own strength and sweetness, I may win You; and surrendering to my continuous supplications—come to reign upon earth, form Your sweet enchantment to the human will, and let everything on earth become Divine Will.

So, while I was thinking about the Divine Volition, my sweet Jesus, moving in my interior and making Himself seen, told me: “My daughter, if you knew what it means to give oneself prey to My Divine Will! The soul remains surrounded by Our Immutability, and everything becomes immutable for her: sanctity, light, grace, love. So, she no longer feels the variability of the human ways, but the stability of the Divine Ways. Therefore, one who lives in My Divine Will can be called heavens that are always fixed and stable at their place of honor with all their stars; and if they revolve, since it is the whole of Creation that revolves, they do not change place, nor do they mutate, but the heavens remain always immutable with all the stars. Such is the soul who lives in My Divine Will; she may go around, do various actions, but since she goes around within the motive power of My Divine Fiat and in the wholeness of My Will, she will always be heavens, and immutable in her goods and in the prerogatives with which My Supreme Will has endowed her.

“On the other hand, one who lives outside of My Divine Fiat, without Its motive power, can be called like those wandering stars that fall in the space, as if there were no fixed place for them; and they are forced, like wandering stars, to run headlong, as if they were lost, away from the vault of the heavens. Such is the soul who does not do and does not live in My Divine Will; she mutates at each occasion, she feels within herself such variability of mutation, that she feels boredom in repeating a continuous good; and if she makes any sparkling of light come out of herself, it is like the glittering of the wandering stars, that soon disappears. It can be said that this is the sign to know whether one lives of Divine Will: immutability in good—and changing at every little blow, if one lives of human will.”

After this, I followed the acts of the Divine Fiat, going around in the works of Creation, in Eden, in the most notable points and people of the history of the world, to ask, in the name of all, for the Kingdom of the Divine Will upon earth.

And my sweet Jesus, moving in my interior, told me: “My daughter, by withdrawing from My Divine Will, man gave death to the goods that My Divine Volition would have made rise in him, had It not been rejected. As he went out, so died the continuous act of the Divine Life in man; died the sanctity that always grows, the light that always arises, the beauty that never stops, always to embellish; the untiring love that never says enough, that always—always wants to give. More so since, by his rejecting My Divine Will, died the order, the air, the food that was to nourish him continuously. See, then, how many Divine Goods man caused to die within himself by withdrawing from My Divine Will.

“Now, wherever there has been the death of good, the sacrifice of life is required in order to make the destroyed good rise again. This is why, justly and wisely, whenever I wanted to renew the world and give a good to creatures, I have requested the sacrifice of life, as I asked of Abraham the sacrifice of sacrificing to Me his only son, as indeed he carried out, and, prevented by Me, he stopped. And in that sacrifice, that cost Abraham more than his own life, the new generation rose again in which the Divine Liberator and Redeemer was to descend, who was to make the good that had died in the creature rise again. With the passing of time, I allowed the sacrifice and the great sorrow of Jacob for the death of his beloved son, Joseph; and even though he

did not die, it was for him¹ as if he had died in reality. This was the new call that made the Celestial Liberator rise again in that sacrifice, whom it called to make the lost good rise again.

“Furthermore, I Myself, by coming upon earth, wanted to die; but with the sacrifice of My death I called for the rising again of many lives, and of the good that the creature had caused to die. And I wanted to rise again in order to confirm the life for that good and the resurrection for the human family. What great crime it is to make good die—so much so, that the sacrifice of other lives is required in order to make it rise again. Now, with all My Redemption and the sacrifice of My Death, since My Divine Will does not reign, not all good has risen again in the creature. My Will is repressed and cannot carry out the sanctity It wants; good suffers from intermittency—now it rises, now it dies; and My Fiat remains with the continuous sorrow of not being able to make rise all the good It wants in the creature. And this is why I remained in the little Host as Sacrament; I departed for Heaven, but I remained on earth in the midst of creatures, to be born, live and die, though mystically, in order to make rise in them all the good that man rejected by withdrawing from My Divine Will.

“And, united to My Sacrifice, I asked for the sacrifice of your life, to make Its Kingdom rise again in the midst of the human generations. And from each tabernacle I am as though on the lookout to accomplish the complete work—Redemption and *Fiat Voluntas Tua* on earth as It is in Heaven—content with sacrificing Myself and dying in each Host in order to make the Sun of My Divine Fiat, the New Era, and Its full triumph, rise again. Upon departing from the earth, I said: ‘I go to Heaven, and I remain on earth in the Sacrament. I will content Myself with waiting for centuries. I know it will cost Me much—unheard-of outrages will not be lacking, maybe more than in My very Passion; but I will arm Myself with Divine Patience, and from the little Host I will accomplish the complete work: I will make My Will reign in the hearts, and will continue to remain in their midst to enjoy the fruits of so many sacrifices I have been through.’ Therefore, together with Me, be united to the sacrifice for a cause so holy, and for the just triumph that My Will may reign and dominate.”

Fiat!!!

February 26, 1930

How it is necessary to desire a good. If a people is not formed for the Divine Will, It cannot have Its Kingdom. How one who lives in the Fiat is master, while one who does his own will is servant.

I was thinking about the great interest that my always lovable Jesus has in making His Holy Will known, and was saying to myself: “He loves, He longs for, He wants His Kingdom to come; and then He delays so much in making It arise in the midst of creatures. If He wanted to, He can do anything—power He does not lack; in one moment He can overwhelm Heaven and earth. Who can resist His Power? No one. More so since, in Jesus, wanting and being able to are all the same. Why, then, is He still delaying?”

But while I was thinking of this, my sweet Jesus, moving and making Himself heard in my interior, told me: “My daughter, longing for, desiring and wanting a good is to dispose oneself to receive it; and when one receives a good that has been greatly longed for, one loves it, appreciates it, keeps it safe, holds it as the welcome one and the bearer of the longed-for good. Not only this, but this is another excess of Our Love: We make the creature long for the good that We want to give, because We want her to place something of her own—at least her sighs, her prayers, her will of wanting that good, so as to be able to say to her: ‘See, you have deserved it, because, on your part, you have done what you could in order to obtain it; and We, with all Our Heart, give it to you,’ while it is all the effect of Our Goodness. And this is the reason why first We make known what We want to give to creatures. It can be said that We place Ourselves in correspondence, sending Our letters of notice; We dispatch Our messengers, making them say what We want to give. And all this in order to dispose them, to make them long for the great Gift We want to give. Did We not do the same for the Kingdom of Redemption? There were four thousand years of waiting, and the closer the time would get, the more pressing were the notices, the more frequent the letters—and everything in order to dispose them.

“So it is for the Kingdom of My Divine Will; I delay because I want them to know this, to pray, to long for It to come to reign, to comprehend the great Gift of It, so as to be able to say to them: ‘You have wanted it, you have deserved it, and My Will is now coming to reign in your midst. By knowing It, praying It, longing for

¹ Jacob
Luisa Piccarreta, Volume 28

It, you have formed Its chosen people in which It might dominate and reign.’ Without a people, a kingdom cannot be formed, and this is the other reason for making known that My Divine Will wants to reign upon earth—that they may pray, they may long for It, they may dispose themselves to form Its people in whose midst It can descend and form Its royal palace, Its dwelling, Its throne. Therefore, do not be surprised if, while you see so much interest on My part, wanting My Will to reign, then you see that It delays. These are the dispositions of Our unreachable Wisdom, that disposes everything with order; and the delay serves to place Its knowledges on the way, that will act as letters, as telegraphs, as telephone, as messengers, to form the people for My Divine Will. Therefore, pray, and let your flight in It be continuous.”

After this, I continued my round in the Divine Fiat, and as I arrived at Eden, I paused in thinking of the reciprocal love between God and Adam innocent, and how the Divinity, finding no hindrance on the part of man, poured Itself in torrents upon him, enraptured him to Itself with Its love, by sweet attractions, making him hear Its voice, all tenderness, saying to him: “Son, I love you, I love you very much.”

And Adam, wounded and enraptured by the Eternal Love, repeated his refrain: “I love You, I love You.” And flinging himself into the arms of his Creator, he would cling to Him so tightly as to be unable to detach himself, as to the only love he knew, and living only to love Him.

But while my mind was wandering in this reciprocal love of God and of the creature, my sweet Jesus, all goodness, told me: “My daughter, what a sweet memory is the creation of man. He was happy, and We too felt the fruit of the happiness of Our work; We felt such pleasure in loving him and in being loved back. Our Divine Will preserved him for Us fresh and beautiful, and carrying him in Its arms of light, It let Us contemplate how beautiful was the work created by Us, Our dear son; and, as Our son, We kept him in Our house, amidst Our endless goods, and, as a consequence, as Our son, he acted as master. It would have been against the nature of Our Love not letting the one whom We so much loved, and who so much loved Us, act as master. In true love there is no ‘mine’ and ‘yours,’ but everything is in common. And besides, letting him act as master caused no harm to Us; on the contrary, it gladdened Us, it made Us smile, it amused Us, it gave Us the beautiful surprise of Our own goods.

“And then, how could he not be master if he possessed Our Divine Will that lords over everything and dominates everything? In order not to make him master, We would have had to place Our Divine Will in servitude, that could not be—wherever It reigns, there are no servitudes, but everything is mastership. Therefore, for as long as man lived in Our Divine Fiat, he knew no servitude; as he sinned, withdrawing from Our Divine Volition, he lost the mastership and reduced himself to servitude. What a change! From son, to servant! He lost the command over created things, he became the servant of everything. By withdrawing from Our Divine Fiat, he felt shaken from his very foundations, and he felt his very person vacillating; he experienced what weakness is, and felt himself the servant of passions that made him feel ashamed of himself; and he reached the point of losing the dominion of himself. So, strength, light, grace, peace, were no longer in his power as before, but he had to beg for them with tears and prayers from his Creator. Do you see, then, what living in My Divine Will means? To be master. A servant is one who does his own will.”

And I, surprised by the speaking of Jesus, told Him: “My Love, for as much as it is consoling to hear You speak about Your Divine Will, so it is sorrowful to hear about the evils of the human will.”

And Jesus added: “My daughter, if it is necessary to speak to you about My Divine Fiat, that will serve as invitation, attractions, voices, tender, sweet and strong, to call everyone to live in the Royal Palace of My Divine Will, that they may no longer be servants, but masters; so it is necessary to speak to you of the evils of the human will. In fact, I will never take free willing away from man, therefore it is necessary that in the Kingdom of My Divine Will I have the mounting of guards, the noble sentries, that may keep the creatures on their guard, making known to them the great evil of the human will, so that they may stand at attention, and, abhorring it, they may love the happiness and the mastership that My Divine Will gives them.”

Fiat!!!

March 5, 1930

How Jesus wants to see His Fiat palpitating in the creature. How the living in It is the recall of all the acts into the Divine Unity. What truth means.

I live always in the pain of the privation of my sweet Jesus. What a hard martyrdom! If it wasn't that His Holy Will has taken His place, making Himself felt continuously, such that, while giving me life, It keeps me always occupied and dissolved in It, I don't know how I would manage to live. But in spite of this, the many dear memories of Jesus, as I believed I would never lose sight of Him, His sweet and repeated little visits, His many loving stratagems, His many surprises, such that it seemed to me that I was living more in Heaven than on earth... the mere remembering this are cruel wounds, that render my painful martyrdom more cruel. Ah! Jesus, Jesus!!! How easily You put aside and forget the one who loves You, and whose martyrdom You form—and You Yourself said many times that You loved me so much! Ah! Jesus, come back, for I can endure no more.

But while my poor soul felt the fever, for it wanted Jesus, and, raving, it uttered nonsense, my sweet Jesus, moving in my interior and clasping me in His arms, almost to put an end to my nonsense, told me: “My daughter, calm yourself, calm yourself, I am here—I have not put you aside, nor is the nature of My Love capable of forgetting anyone. On the contrary, I am within you to direct all your acts in My Divine Will, because I do not want any of your acts, even the slightest, not to be noble and Divine, and not to have the seal of My Divine Fiat. I want to see It palpitating in all your acts; this is all My commitment: to form the first copy of the soul who must live in My Divine Will.”

Having said this, He became silent, and I continued my round in the Divine Fiat, wanting to gather everything that creatures have done in order to enclose everything in the Divine Will.

And my highest Good, Jesus, added: “My daughter, the living in My Will is the recall of all the acts of creatures into the truth of It. Everything has come out from within Its Unity—from Our single Act that gives life to all acts, therefore it is Our right, by justice, that everything return to Us to recognize where they have come from. To recognize where an act comes from, who it is that releases life for so many acts, in what way and how, is the most beautiful homage to Our Power and Wisdom, that, with one single Act, is life of all acts. And only one who lives in My Fiat, embracing everything together with It, takes everything as though in her power, and enclosing everything in that Will in which she lives, she rises into Our Unity in order to bring Us everything, and give Us the true homages of all the effects of Our single Act.

“This is why, then, going around in Our Divine Will not only gathers everything, but communicates your act to all created things, in such a way that all the heavens assume the attitude of adorations together with your adorations; the sun, of loving Us together with your love; the wind, of glorifying Us together with you. In sum, all created things, feeling, in My Will with which they are all invested, your act that you do in It—they all assume the attitude of loving Us, of adoring Us, of giving Us glory and thanksgivings, in such a way that We feel that in Our Divine Fiat the creature gives Us the fullness of love, the totality of adoration, the complete glory. Therefore, continue your flight in My Divine Will, and do not occupy yourself with anything else, because in It you have much to do.”

So I remained thinking about the Unity of the Divine Will, and my sweet Jesus added: “My daughter, do you know what Unity of Divine Will means? It means that from within this one Will—there is nothing beautiful, good and holy that does not come from within It. This one Divine Will of Ours—one is Its Unity, one is Its Act; but while It is one, the Will, the Unity and the Act extend everywhere; and because It extends everywhere as though in one single breath, It does everything, It embraces everything and gives life to everything. So, one who lives in Our Divine Volition fuses herself in Our Unity, and everything she does does not go out of Us, but remains inside of Us.

“On the other hand, with one who lives outside of It, We feel the pain of the tearing she causes with her acts from within Our Will; and while she tears them away, she does not return them to Us, because Our Divine Will is not one with hers. Hence the great difference of one who lives outside of Our Fiat—all of her acts are divided and broken, not fused together, therefore she will not have the good of feeling within herself the fullness of the light, of the happiness and of all goods, but everything will be misery, weakness and scarceness of light.”

Fiat!!!

March 9, 1930

How the knowledges on the Divine Will contain the science of forming Its life and the people of Its Kingdom. How, in remembering what Jesus did and suffered, His Love is renewed, It swells and overflows outside for the good of creatures.

My abandonment in the Fiat continues. I feel clasped in Its arms of light, and so tightly, that it is not given to me to be able to detach even a tiny bit; nor do I, even less so, want to do it—I would very much beware of detaching from Its bosom of light. It seems to me that there is an agreement between me and the Divine Will—that both of us cannot separate from the other. Oh! Holy Will, how lovable and powerful You are. With Your loveliness You attract me, You enrapture me, You enchant me; and I, enchanted, would not know what to do so as not to remain fixed in You. And with Your power You maintain Yourself firm over my littleness, You pour Yourself in torrents, in such a way that I have lost the way to go out of Your endless light. But, happy loss. O please! oh adorable Fiat, make everyone lose the way, that they may know no other way than what leads into Your Divine Will. But how will creatures be able to know such a great good?

But while I was thinking of this, my sweet Jesus, making Himself heard in my interior, told me: “My daughter, the knowledges on My Divine Will are the ways that can lead creatures into the arms of light of My Divine Fiat. The knowledges are the seeds, and this seed makes the beginning of the life of My Divine Will be born in the creature; the knowledges—each of them will be like many sips of life, that will form in the creature the maturation of this Divine Life. This is why I have told you so many things about My Divine Fiat; each knowledge will bring some the seed, some the birth, some the food, some the breath, some the air, some the light and the heat in order to mature the life of My Will in souls. Each knowledge contains one more degree of maturation; therefore, the more they try to know what I have manifested on My Divine Fiat, the more they will feel matured. My knowledges about It will mold souls, and with their touch they will extinguish the evils of the human will. They will act like a pitying mother who, at any cost, wants to heal her child and see him healthy and beautiful. If you knew what a knowledge on My Divine Will means.... They contain the science of forming the life of It, in order to form the people of Its Kingdom.

“See, the same happens also in the natural order: if one wants to become a teacher, it is necessary for him to know what regards the sciences; and if he does not want to apply himself to knowing the sciences, he will never be mature for being a teacher; and according to the degree of the sciences he has studied, he will possess more or less degrees of education: if a few sciences, he can be mature as an elementary school teacher; and if he has studied many sciences, he can be mature for being a high school professor. So, according to how much they know, both in the arts and in the sciences, so have they all the more matured in that good that they know, and are capable of making the good, the sciences, the arts that they possess, mature in others. Now, by having told you so many knowledges on My Divine Will, it was not in order to give you some beautiful news—no, no; it was in order to form the science of It, first in you, and then in the midst of creatures, so that, once this science, Divine and all of Heaven, is known, it may make the life of the Divine Fiat mature, and may form Its Kingdom.”

After this, I was continuing my round in the Divine Will, and I stopped now at one point, and now at another, of what my beloved Jesus had done and suffered; and He was as though wounded by His very Acts that I was placing around Him, by saying to Him: “My Love, my ‘*I love You*’ runs within Yours. See, oh Jesus, how much You have loved us. Yet, there is another thing left to be done, You have not done everything—what is left for You to give us is the great Gift of Your Divine Fiat as life in the midst of creatures, that It may reign and form Its people. Hurry, oh Jesus, what are You waiting for? Your very works, Your pains, demand the *Fiat Voluntas Tua* on earth as It is in Heaven.”

But while I was thinking of this, my sweet Jesus came out from within my interior and told me: “My daughter, when the soul remembers what I did and suffered in the course of My Life down here, I feel My Love being renewed, therefore It swells and overflows, and the sea of My Love forms gigantic waves to pour Itself, doubled, over the creatures. If you knew with how much love I await you when you go around in My Divine Will in each of My Acts.... In fact, in It, everything I did and suffered is all in act, as if I were doing it in reality; and I, with all love, await you to say to you: ‘See, daughter, this I did for you, I suffered it for you; come to recognize the properties of your Jesus, that are also yours.’ My Heart would suffer if the little daughter

of My Divine Will did not recognize all My goods. To keep Our goods hidden with one who lives in Our Divine Fiat would be like not keeping her as daughter, or not having Our full trust with her—that cannot be, because Our Will identifies her so much with Us, that what is Ours is hers.

“So, it would be, rather, a pain for Us, and We would find Ourselves in the condition of an extremely rich father who possesses many properties, and his children do not know that the father possesses so many goods; therefore, not knowing them, they get used to living as poor, to having unrefined manners, nor do they care for clothing themselves in a noble fashion. Would it not be a sorrow for the father who keeps his properties hidden from these children? While, by his making them known, they would change habit, by living, clothing themselves and using noble manners according to their status.

“If it would be a sorrow for a terrestrial father, much more so for your Jesus, who is Celestial Father. As I make known to you what I have done and suffered, and the goods that My Divine Will possesses, My Love grows toward you, and your love grows ever more toward Me; and My Heart rejoices in seeing Our little daughter rich with Our own goods. Therefore, your going around in My Divine Will is an outpouring of My Love, and disposes Me to make known to you new things, and to give you one more little lesson for everything that belongs to Us; and it disposes you to listen to it and to receive Our gifts.”

Fiat!!!

March 12, 1930

How God does not count the time, but the acts that we do. Example of Noah. The good that a prolonged and continuous sacrifice possesses. How each act of creature possesses its distinct seed.

My flight in the Divine Fiat continues, nor can my poor mind be without going around in Its innumerable acts; I feel that a supreme force keeps it as though fixed in the works of my Creator, and it goes round and round, always, without ever tiring; and—oh! how many beautiful surprises it finds, now in Creation, now in Redemption, as blessed Jesus makes Himself the narrator of how, in what surprises me, there is nothing other than a greater invention of His Love. So, while I was going around in Eden and in the times before His coming upon earth, I was thinking to myself: “And why did Jesus take so much time to come to redeem mankind?”

And Jesus, moving in my interior, told me: “My daughter, Our infinite Wisdom, when It must give a good to the creature, does not count the time, but the acts of the creatures, because before the Divinity there exist no days and years, but one single perennial day, and therefore We do not measure the time, but the acts that they have done are counted by Us. Therefore, in that time that to you seems so long, the acts wanted by Us in order to come to redeem man had not been done. And only the acts determine the coming of a good—not the time. More so, since they were forcing Our Justice to exterminate them from the face of the earth, as it happened in the Flood; that only Noah, by obeying Our Will and through the lengthiness of his long sacrifice of building the ark, deserved to be saved with his family, and to find in his acts the continuation of the long generation in which the promised Messiah was to come.

“A prolonged and continuous sacrifice possesses such attraction and enrapturing force before the Supreme Being, as to make Him decide to give great goods and continuation of life to mankind. If Noah had not obeyed and had not sacrificed himself in carrying out a work so long, he himself would have been swept away in the Flood, and since he would not have saved himself, the world, the new generation, would have ended. See what a prolonged and continuous sacrifice means? It is so great that one places oneself in safety, and makes the new life arise in others, as well as the good that We have established to give. This is why, for the Kingdom of My Divine Will, I wanted your long and continuous sacrifice of many years of bed. Your long sacrifice placed you in safety, more than ark in the Kingdom of My Divine Will, and it inclines My Goodness to give a good so great, of making It reign in the midst of creatures.”

After this, I continued my round in the Divine Fiat, to bring all the acts of creatures as homage to my Creator; and I thought to myself: “If I can gather everything that they have done, and enclose everything in the Divine Volition, will they not change into acts of Divine Will?”

And my sweet Jesus added: “My daughter, in all the acts of creatures, each of them possesses its seed according to how it has been done: if it has not been done in My Divine Fiat, it does not possess Its seed,

therefore it can never be act of My Will, because in the act of doing it, Its seed of light was missing, that has the virtue of changing it into sun, since Its seed of light would be present as Prime Act in the act of the creature. In the acts of creatures it happens that, if a person has the seed of flowers, by sowing it, he will have flowers; and if he sows the seed of fruits, he will have fruits; and neither will the seed of flowers give fruits, nor will that of fruits give flowers, but each one will give according to the nature of its seed. The same with the acts of creatures: if in the act there was a good intent, a holy purpose, to please Me, to love Me, in each act one will see the seed of goodness, in another the seed of sanctity, the seed of pleasing Me, the seed of loving Me. These seeds are not light, but they symbolize, some the flower, some the fruit, some a little plant, and some a precious gem; and I feel the homage of the flower, of the fruit, and so forth—but not the homage that a sun can give to Me. And as all these acts are gathered, to enclose them in My Fiat, they remain as they are—each one with the nature that the seed gave it; and they appear as acts that the creature can do, not as acts that My Divine Will can do with Its seed of light in the acts of creatures. The seed of Divine Will is not given by It, if not when the creature lives in It, and gives It the first place of honor in her acts.”

Fiat!!!

March 24, 1930

The creature is nothing other than the effect of the reflections of God. Love of God in creating him. Firmness in repeating the same acts forms in the soul the life of the good that she wants.

I was doing the round in the Divine Fiat to follow all of Its acts, and as I arrived at Eden, I comprehended and admired the magnanimous act of God, and His exuberant and overflowing Love in the creation of man.

And my always lovable Jesus, unable to contain His flames, told me: “My daughter, Our Love was so infatuated in the act in which We created man, that We did nothing other than reflect Ourselves upon him, so that he might be a work worthy of Our creative hands; and as Our Reflections were pouring upon him, so was the intelligence, the sight, the hearing, the word, the beating in the heart, the motion to the hands, the step to the feet, infused in him. Our Divine Being is most pure spirit, and therefore We do not have senses; in the wholeness of all Our Divine Being We are most pure and inaccessible Light.

“This Light is eye, is hearing, is word, is work, is step. This Light does everything, looks at everything, hears everything, is present everywhere—no one can escape from underneath the empire of Our Light. Therefore, while We were creating man, Our Love was so great, that Our Light, carrying Our Reflections over him, molded him; and in molding him, it brought to him the effects of the Reflections of God. See, then, My daughter, with how much love was man created—to the point that Our Divine Being melted in Reflections upon him, to communicate to him Our Image and Likeness. Could greater love be given? Yet, he used Our Reflections to offend Us, while he was to use Our Reflections as the means to come to Us, and, with the Reflections given by Us, say to Us: ‘How beautiful your love created me; and I, in return, love You—I will love You always, and I want to live in the light of Your Divine Will.’”

Then, I continued to follow the acts in the Divine Fiat, and I thought to myself: “I am always back to the start, repeating—always repeating the long story of my acts in the Divine Volition, the long singsong of my ‘I love You.’ But what are the effects of it? Oh! if I could obtain that the Divine Will be known and reign upon earth, at least it would be for me so much the better.”

But while I was thinking of this, my beloved Jesus clasped me to His Divine Heart, and told me: “My daughter, firmness in asking forms the life of the good that is asked for; it disposes the soul to receive the good that she wants, and moves God to give the gift that is asked for. More so, since with the many repeated acts and prayers that she has done, she has formed within herself the life, the exercise, the habit of the good that she asks for. God, won by the firmness of her asking, will give her the gift; and finding in the creature, by virtue of her repeated act, as though a life of the gift that He is giving her, He will convert the good asked for into her nature, in such a way that the creature will feel herself as the possessor, and victorious in feeling transformed into the gift she has received.

“Therefore, your asking incessantly for the Kingdom of My Divine Will forms in you Its life; and your continuous ‘I love You’ forms in you the life of My Love. And since I have given you the gift of both one and

the other, you feel within yourself as if your nature felt nothing other than the vivifying virtue of My Will and of My Love. Firmness in asking is the assurance that the gift is yours. And asking for the Kingdom of My Divine Will for all, is the prelude that others can receive the great Gift of My Supreme Fiat. Therefore, continue to repeat, and do not tire.”

Fiat!!!

April 1, 1930

What it means to enter into the Prime Act of the Divine Will. The little drops that the creature forms in Its Sea of light. How God, in all created things, places as many acts of love for as many times as the creature was to make use of them. How life has need of nourishment.

My poor intelligence feels as though drawn to cross the immense Sea of the Divine Fiat, and within Its Sea it goes in search of Its acts in order to love them, adore them and keep them company. So, my poor mind is under the influence of an irresistible force that makes it always go wandering in search of the acts of the Supreme Volition. But while I was doing this, I thought: “What good do I do in going around, over and over again, in the Sea of the Divine Fiat?”

And my sweet Jesus told me: “My daughter, as many times as you go around in the Sea of My Divine Will, so many places you take in It, and you form your little drops within Our Sea, that dissolve in It and remain inseparable. And We feel your little drops that love Us and form one single life with Us, and We say: ‘The newborn of Our Will loves Us within Our Sea, not outside of It; it is right that We give her the rights to let her come into Our Sea as many times as she wants. More so, since she wants nothing other than what We want; and this is the greatest joy that she brings to Us, as if she were bringing to Us, on her little lap, all of Our Divine Will; and overflowing with It from all sides, she remains eclipsed within Its light, and We enjoy in seeing your littleness enclosed within Our Light.’ And if you feel the irresistible force of coming to do your little rounds in the Sea of Our Fiat, it is the ruling force of It that loves so much to see your littleness forming the little drops of light within Its Sea. This is what it means to enter into the Prime Act of Our Volition: the creature taking her place in It and forming in It her little drops. Therefore, hold it as a great fortune—your going around constantly in Our Fiat.”

Then, I was following the acts of the Divine Fiat in the Creation, and it seemed to me that all were palpitating with the love of their Creator toward the creatures. The heavens, the stars, the sun, the air, the wind, the sea and all created things are in perfect accord among themselves, so much so that, even though they are distinct among themselves, yet they live as though fused together. And this is so true, that wherever there is the light of the sun, within the same space there is air, wind, sea, earth; but each one has its distinct heartbeat of love toward the creature.

But while I was thinking of this and other things, my lovable Jesus, clasping me in His arms, told me: “My daughter, Our Love in Creation was exuberant, but always toward man. In each created thing We placed as many acts of love for as many times as the creature was to make use of them. Our Divine Fiat, that maintains the balance in all Creation and is perennial life of It, as It sees that the creature is about to use the light of the sun, puts Our Love in exercise, to make the creature encounter It in the light that she receives. If she drinks, Our Love makes Itself be encountered, so as to say to her while she drinks: ‘*I love you.*’ If she breathes the air, Our Love says to her, repeatedly: ‘*I love you.*’ If she walks, the earth says to her, under her steps: ‘*I love you.*’ There is not one thing that the creature may take, touch and see, in which Our Love does not make Its happy encounter with the creature by saying to her: ‘*I love you*’—to give her love.

“But do you know what the cause is of so much insistence of Our Love? To receive, in each thing that the creature may take, the encounter of her love. So, the Infinite Love wanted to meet with the finite love and form one single love, so as to place in the creature the balance of Its love. And since the creature makes use of created things without even thinking that Our Love comes to meet her in the things that she takes, to hear Our repeated refrain: ‘*I love you, I love you.*’ and she makes use of them without having a glance for He who is sending them to her, the love of the creature remains unbalanced, because, not meeting with Our Love, it loses the balance and remains disordered in all its acts, because it has lost the Divine Balance and the strength of the

Love of its Creator. Therefore, be attentive with your requital of love, to repair Me for so much coldness of creatures.”

Then, I continued my round in the acts of the Divine Will, and I thought to myself: “But what is the use for the so many times I go round and round in the Supreme Fiat to follow Its acts?”

And my sweet Jesus added: “My daughter, all lives have need of nourishment; without nourishment, a person neither forms nor grows. And if nourishment is lacking, there is the danger that life may be taken away from him. Now, following My Will, uniting oneself to Its acts, going round and round in It, serves to form the nourishment with which to nourish, form and make Its life grow in your soul. Its life can nourish Itself with no other acts but those that are done in Its Will; nor can It form in the creature, or grow, if she does not enter into It; and by the union of her acts, It forms in her Its birth of light, to form Its life of Divine Will in the creature. And the more acts of Divine Will she forms, and the more she unites herself with Its acts and lives in It, the more abundant food she forms to nourish It and make It grow more quickly within her soul. Therefore, your going around in It is life that it forms—it is nourishment that serves the development of the life of My Divine Will in your soul; and it serves to prepare the food to nourish My Will in the other creatures. Therefore, be attentive, and do not want to stop.”

Fiat!!!

April 12, 1930

The acts done in the Divine Will are walls of light around Jesus. The sun, sower of the love of its Creator. How the Sun of the Divine Will forms Its Sun in the creature and acts as Divine Sower.

My abandonment in the Fiat continues, and following Its acts, I was thinking about and accompanying the most bitter pains of my sweet Jesus, and was saying to myself: “Oh! how I would like to defend Jesus, and prevent His receiving new offenses.”

And He, moving in my interior and clasping me in His arms, told me: “My daughter, if you want to defend Me in a way that the offenses might not reach Me, repair Me in My Divine Will, because as you repair in It, you will form a wall of light around Me, and if they offend Me, the offenses will remain outside of this wall of light—they will not enter inside; and I will feel defended by this wall of light—that is, by My own Will—and will remain as though safe. So, your love in My Divine Will will form for Me a wall of love, of light; your adoration, your reparations, will form for Me a wall of light, of adorations and of reparations, in such a way that the lack of love, the scorns of creatures will not reach Me, but will remain outside of these walls. And if I feel them, I will feel them as though from afar, because My daughter has surrounded Me with the impregnable wall of My Divine Will. My daughter, the love, the reparations, the prayers outside of My Fiat are just little drops, while, in My Divine Will, the same things, the same acts, are seas, gigantic walls, endless rivers. As immense as My Will is, so It renders the acts of the creature.”

Then, I was following the Supreme Fiat in the Creation, and my mind was lost in comprehending the continuous act of It toward the creatures. Both through created things and directly, It carries us as though in Its arms, to be our motion, our breath, heartbeat, life. Oh! if it could be seen by creatures what this Divine Will does for us, oh! how they would love It and would let themselves be dominated by It. But alas! while we are inseparable from the Divine Will—everything comes to us through It, It is more than our own life—It is not recognized, It is not looked upon, and one lives as if we were far away from It.

Then, while I was going around in the Creation, my beloved Jesus, coming out from within my interior, told me: “My daughter, all created things say love, but the sun, that with its light and with its heat has the supremacy over everything, is the sower of My Love. As it rises in the morning, so it begins its sowing of love; its light and its heat invest the earth, and as it moves from flower to flower, with its pure touch of light it sows the variety of colors and of fragrances, and it pours the seed of love, of the different Divine Qualities and of its loving fragrances. As it moves from plant to plant, from tree to tree, with its kiss of light it pours, in one place the seed of the sweetness of Divine Love, in another the variety of Our loving Flavors, in another the substance of Divine Love. In sum, there is not one plant, flower, herb, that does not receive the seed of Our Love that the sun brings to it. It can be said that it spends its day sowing love and irradiating all the earth, mountains and seas with its light; everywhere it sows the love of the Eternal Light of its Creator.

“But do you know the reason for this continuous sowing, never interrupted, that the sun does of Our Love over the face of the earth, and in so many ways? Perhaps for the earth? For the plants? Ah no! All for the creatures. Oh! yes, for love of them, and to have the requital of their love. And, oh! how wounded and embittered We remain when We see that creatures make use of flowers, fruits and other things without recognizing that in everything they take there is the seed of Our Love, that through the sun We have poured over each created thing. And after so much love, an *‘I love You’* is denied to Us.”

Having said this, He remained silent. I remained afflicted because of so much sorrow of Jesus, and I continued my acts in the Divine Fiat; and Jesus added: “My daughter, the sun, though untiring in acting as sower of Our Love over the earth, in the evening, in withdrawing in order to form the day for other regions, seems to give peace to the earth, giving it the freedom to produce or not produce the seed that it has sown, intending to make the new assault of the sowing of love. On the other hand, the Sun of My Divine Will never leaves the soul; as It reflects Itself in her with Its light and, more than sun, acts as Divine Sower, with Its reflections It forms in her Its Sun in the creature.

“Therefore, for one who lives in My Divine Will there are no nights or sunsets or dawn or daybreak, but it is always full day, because Its light gives Itself to the creature as her nature, and what is in one’s nature remains as one’s property. More so, since the Sun of My Divine Will possesses the source of light, and as many Suns as It wants to form, so many It forms. But with all this, even though one who lives in My Will possesses her own Sun that never withdraws, the Sun of My Fiat has always new light and heat, new sweetness, new flavors, new beauty to give, and the soul has always something to receive; there are no pauses as with the sun that is under the vault of the heavens. In fact, not possessing the source of light, it cannot form many suns as the earth keeps revolving around it. But with the Sun of My Divine Volition, that possesses the source of it, Its light always beats down, and calling the creature to continuous activity with It, It always gives her Its new act never interrupted.”

Fiat!!!

April 18, 1930

How all the first acts were done by God in Adam. Jealousy of the Divine Love. Guarantee and safety of the Divine Fiat for the creature. How, in the creation of man, all of us were present and in act. Vivifying and nourishing virtue of the Divine Will.

My poor mind feels the irresistible need to cross the endless Sea of the Supreme Fiat. More than by a powerful magnet, I feel drawn to make my sweet dwelling in my dear inheritance given to me by my dear Jesus, that is His adorable Will. It seems to me that Jesus awaits me now in one act done by His Divine Fiat, now in another, to give me His admirable lessons.

So, my mind was wandering in going around within Its innumerable acts, and as I arrived at dear Eden, where everything was feast, my dear Jesus, making me pause, told me: “My daughter, if you knew with how much love the creation of man was formed! At merely remembering it, Our Love swells and forms new inundations, taking the attitude of feast in remembering Our work, beautiful, perfect, as It placed in it such mastery of art that no one else can form one similar to it; and it was so beautiful as to reach the point of arousing in Our Love the jealousy that it be all for Us. After all, man had been made for Us, he was Our own—to be jealous of him was a right of Our Love; and this is so true, that Our Love reached such extent, that all the first acts done in Adam were done by his Creator. So, the first Act of love was created and done by Us in Adam; the first heartbeat, the first thought, the first word—in sum, for everything that he might do afterwards, there were Our first Acts done in him, and upon Our first Acts followed the acts of Adam. Therefore, if he loved, his love would spring from within Our first Act of Love; if he thought, his thought would spring from within Our Thought; and so with all the rest.

“Had We not done the first Acts in him, he would not have been able either to do anything, or to know how to do anything. But by the Supreme Being’s doing the first Acts, We placed in Adam as many little fountains for as many first Acts as We did in him, in such a way that every time he wanted to repeat Our first Acts, he would have these little fountains at his disposal like as many different springs of love, of thoughts, of words, of works and of steps. So, everything was Ours, inside and outside of man, therefore Our jealousy was

not only a right, but also justice, that everything was to be for Us and completely Our own. More so, since We were giving him Our Divine Will, that It might preserve him beautiful, fresh, and would make him grow for Us of a Divine Beauty.

“Our Love was not content or satisfied with so much It had given him—It wanted to continue to give always; It did not want to say enough, It wanted to continue Its work of love. And in order to have him with Itself, to have the way of interacting with man, It gave him Our very Will, that It might render him capable of being able to always receive, and keep him always with Us with one single Will. With It, everything was guaranteed and safe for him and for Us. So, he was to be Our amusement, Our joy and happiness, the object of Our conversation. Therefore, at the memory of the creation of man, Our Love takes the attitude of feast; but in seeing him without the guarantee of Our Fiat, without safety and therefore vacillating, disfigured and as though far away from Us, It takes the attitude of sorrow and feels all the weight of Our infinite Love as though closed within Itself, because It cannot give Itself to him for It does not find him in Our Divine Will.

“But all this is not all. It was not only for Adam that Our Love so poured Itself, but It reached the point of doing all the first Acts from which all the human acts were to have life, and each creature that was to come to daylight was present in that act of the creation of man. And Our Fiat, united to Our Love, ran and ran; and embracing all and loving all with one single love, It placed the primacy of Our Acts in each creature that would come to existence, because for Us there is no past and no future, but everything is present and in act. If it were not so, Our Fiat would find Itself constrained and hampered, nor could It expand Its flames so much as to enclose all within Its light, in such a way as to do in all what It does in one creature alone. Therefore, Adam was not the only fortunate one of Creation, but all other creatures were enriched with all goods and, in him, were the possessors of his same goods. More so, since in everything that God does in one single creature, all other creatures acquire the right of Our Acts, except for those who do not want to make use of them.

“Did the same not happen in the very Redemption? As the Sovereign of Heaven had the good of conceiving Me and of giving birth to Me, all other creatures acquired the right of the goods of Redemption; not only this, but the right of being able to receive Me, each of them in their hearts; and only one who, ungrateful, does not want Me, remains without Me. Now, My daughter, Adam, by disobeying Our wishes, lost Our Kingdom, and all the goods of Our Fiat remained for him without the nourishing and vivifying life of Our Divine Will. It can be said that he was like the destroyer of the goods of the Kingdom of My Divine Will in his soul, because, in all goods, if the vivifying virtue and the continuous nourishment are missing, of their own, little by little, they lose life.

“Now, you must know that in order to call back to life again these goods in the creature, one who would call back My Fiat again into her soul was needed, and who would deny nothing to It, letting It dominate freely, so that It might administer to her again Its vivifying and nourishing virtue, to call back to life the destroyed goods. And this is why My Divine Will, by subduing you, and by your letting yourself be subdued, has resumed Its vivifying virtue in your soul; and calling you into Its dwelling, It nourishes you in order to call back in you all of Its goods. And all your acts that you do in It, your rounds upon rounds within Its acts, your asking continuously for Its Kingdom upon earth, are nothing other than nourishments that It gives you, and It constitutes the right for other creatures to be able to receive again the Kingdom of My Divine Will with the life of all Its goods. When I want to do a good to all creatures, I place the springing fount of it in one creature; from this fount I open many channels, and I give to everyone the right to take the goods that the fount possesses. Therefore, be attentive, and let your flight in My Divine Will be continuous.”

Fiat!!!

April 23, 1930

In creating man, God did not detach him from Himself. Condition of necessity to love him. Final assault: the great Gift of the Divine Will. Order that God had in creating man.

It seems to me that my sweet Jesus wants to speak about the overflowing Love with which man was created. He wants to tell Its story as the outpouring of His intense Love, so as to be compassionated by His little daughter, and tell her the reason why He loves us so much, and His right to be loved.

So, while I was going around in the acts of His Divine Will, and I arrived at Eden, He resumed His speaking: “Daughter of My Divine Will, I want to make known to you all the peculiarities with which man was created, to make you comprehend the excess of Our Love and the right of Our Fiat to reign in him. You must know that, in the creation of man, Our Divine Being found Itself in the condition of necessity of love to love him, because everything We gave him did not remain as detached from Us, but transfused in Us. This is so true that, in breathing on him, We infused life in him, but did not detach Our Breath from the breath created in him—but We kept it identified with Our own, in such a way that, as man breathed, We felt and feel his breath within Our own. If Our Fiat created the word by pronouncing Itself on his lips, the word, great gift given to him from within Our Divine Volition, did not remain as detached. If We created in him love, motion, step, this love remained bound to Our Love, to Our Motion, and the communicative virtue of Our Steps in his steps. So, We felt man inside of Us, not outside of Us; not the son far away, but close to Us—even more, identified with Us. How not to love him, since he was Our own and his life was in the continuation of Our Acts? Not loving him would be like going against the nature of Our Love. And besides, who does not love what is one’s own, and what has been formed by him?”

“Therefore, Our Supreme Being found Itself, and still is, in the condition of necessity to love him, because man is still the one created by Us—his breath We feel within Our own, his word is the echo of Our Fiat. All of Our gifts We have not withdrawn—We are the Immutable Being, nor are We subject to changing. We loved him and love him, and this Love of Ours is so great, that We Ourselves placed Ourselves in the condition of necessity to love him. And this is the reason for Our many stratagems of Love, and the final assault, as We want to give him the great Gift of Our Fiat, that he may let It reign in his soul. In fact, without Our Will, man feels the effects of Its life, but does not see the cause, and therefore he does not care about loving Us. But Our Divine Will will make him feel who it is that gives him life; and then he too will feel the necessity to love He who is primary cause of all his acts and who loves him so much.”

Then, I continued my round in the Creation, and my always lovable Jesus added: “My daughter, see what order there is in the creation of the whole universe: there are heavens, stars, suns—all ordered. Much more so in creating man; Our Divine Being stretched out the order of Our Divine Qualities like many heavens in the depth of his soul. So, We stretched out in him the heaven of Love, the heaven of Our Goodness, the heaven of Our Sanctity, of Our Beauty, and so on. And after We stretched out the order of the heavens of Our Divine Qualities, Our Fiat, in the vault of these heavens, constituted Itself Sun of the soul, that, with Its light and heat, reflecting Itself in him, was to grow and preserve Our Divine Life in the creature. And just as Our Divine Qualities point out Our Supreme Being, so do these heavens, stretched out in man, point out that he is Our dwelling. Who can tell you the way—the love with which We delighted in creating man? Oh! if he knew who he is, what he possesses, oh! how he would esteem himself more, and would be attentive not to stain his soul, and would love He who created him with so much love and grace.”

Fiat!!!

May 2, 1930

How the Divine Will always runs toward the creature to embrace her and make her happy, and It has the virtue of emptying her of all evils. The race of the “I love You” in the Divine Will.

My abandonment in the Divine Fiat continues; Its light eclipses me, Its powerful strength chains me, Its beauty enraptures me—so much as to feel myself nailed, without being able to move from thinking of and looking at a Will so Holy. Its life knocks out mine, and I get lost in Its immensity.

But while my mind was wandering within the Omnipotent Fiat, my sweet Jesus moved in my interior, and clasping me in His arms, told me: “My daughter, My Divine Will always runs as Prime Act of life toward the creature; and It runs to make her happy, to embrace her, to empty the weight of all human acts. In fact, everything that is not My Will in the creature is hard, heavy and oppressing, and My Will empties all that is human, and with Its light breath, It renders all things light. Therefore, the sign that the soul lives in My Divine Will is that she feels happiness within herself, because My Will is happiness by Its own nature, nor can It give unhappiness to one who lives in It, because It does not possess it, nor does It want to, or can, change Its nature.

Therefore, one who lives in My Fiat feels within herself the virtue-bearer of happiness, and in everything she does she feels a vein of happiness flowing, that renders every act, every pain and sacrifice, light.

“This happiness carries with itself the emptying of all evils, and it fills the creature with invincible strength, in such a way that, with all truth, she can say: ‘I can do anything, I can reach anything, because I feel transmuted into the Divine Will that has banished weaknesses, miseries, passions away from me. My very will, made happy by Its happiness, wants to drink in large gulps Its Divine Happiness, and does not want to have anything more to do with living but of Divine Will.’ Unhappinesses, bitternesses, weaknesses, passions, do not enter into My Will, but remain outside of It. Its balsamic air sweetens and fortifies everything; and the more the soul lives in It and repeats her acts in My Divine Volition, the more degrees of Happiness, of Sanctity, of Strength and Divine Beauty she acquires; and even in the very created things, she feels the happiness of her Creator that they bring to her. My Divine Will wants to make the creature who lives in It feel the nature of Its happiness, and therefore It makes her happy in the light of the sun, in the air that she breathes, in the water that she drinks, in the food that she eats, in the flower that cheers her. In sum, in everything It makes one feel that It can give but happiness to the creature, therefore Heaven is not far from her, but inside of her, wanting to make her happy in everything.”

Then, I continued my round in the Creation, to follow the Divine Fiat in all created things, and everywhere I tried to place my usual “*I love You.*” to requite It for Its such great love spread in the whole universe. But my mind wanted to interrupt my race of my continuous “*I love You*” by saying to me: “But, is there in me the life of this ‘*I love You*’ that I keep repeating always?”

But while I was thinking this, my sweet Jesus, clasping me to Himself, told me: “My daughter, you have forgotten that an ‘*I love You*’ in My Divine Will has the virtue that, after it is said once, it never stops saying ‘*I love You, I love You....*’ The ‘*I love You*’ in My Divine Will is life, and, as life, it cannot cease to live—it must have its continuous act. My Fiat does not know how to do finite acts, and everything that is done in It by the creature acquires continuous life; and just as the breath, the heartbeat, the continuous motion are necessary for life in order to live, so do the acts done in My Divine Will, having their origin in It, change into life, and, as life, they acquire the continuation of the act itself, without ever ceasing. Therefore, your ‘*I love You*’ is nothing other than the continuation of your first ‘*I love You.*’

“As life, it wants the nourishment in order to grow; the breath, the heartbeat, the motion, in order to live; and by your repeating your ‘*I love You,*’ it feels the heartbeat, the breath, the motion, and it grows in the fullness of love, and it serves to multiply as many lives of love for as many ‘*I love You’s*’ as you say. If you knew how beautiful it is to see all Creation strewn with as many lives of love for as many ‘*I love You’s*’ as you say! So, one ‘*I love You*’ calls and demands with insistence another ‘*I love You.*’ And this is why you feel a need, a necessity of love, to follow the race of your ‘*I love You.*’ True good never remains isolated; more so in My Divine Will, since, It being Life that has no beginning and no end, everything that is done in It is not subject either to ending or to being interrupted. Therefore, one ‘*I love You*’ serves to maintain and call to life another ‘*I love You;*’ these are steps of life of love that the creature takes in My own Volition. Therefore, do not stop, and continue the race of your ‘*I love You*’ to the One who so much loves you.”

Fiat!!!

May 10, 1930

How all created things are happy, because they were created by a Divine Will. How God loved man with perfect love and gave him complete love, sanctity and beauty.

My little soul continues its course in the works that the Divine Will created; and while I was looking at the Creation in order to unite myself to the homages that they give to my Creator, I could see how everything was happiness in them. The heavens, happy in their extension extendible to all points; it seems that their extension says fullness of happiness, and all their stars are degrees of happiness that the heavens possess, such that, rising toward their Creator, the heavens glorify Him with the happiness of their extension and with many degrees of stars that they possess. The sun is happy in its light, in the fecundity of its heat, in the beauty of its varied colors, in the sweetness and distinct flavors it possesses. Oh! how happy it is, how it rises to He who created it to bring Him the glory, the homages of so much happiness it possesses.

But while my mind was wandering within the many happinesses that the Creation possesses, my sweet Jesus told me: “My daughter, all created things are happy—happy because they were created by a Divine Will that is in Itself eternally happy; happy because of the office they occupy; happy in the space in which they find themselves; happy because they glorify their Creator. Not one thing created by Us was created unhappy, therefore all possess the fullness of happiness.

“Now, if We poured so much happiness into all Creation, in creating man not only did We create him twice as happy, giving him the vein of happiness in the mind, in the gaze, in the word, in the heartbeat, in the motion, in the step, but We gave him, in his power, happiness itself, multiplying it in each good act, word, step and everything else that he would do. There were no limits of happiness for him as in created things; to man was given the virtue of growing ever more in happiness. But this, if he would let himself be dominated by My Divine Will; without It, happiness cannot reign. Oh! if created things could go out of Our Fiat, they would instantly lose the happiness and would change into the most unhappy works. Therefore, if you want to be happy, let yourself be dominated by My Divine Will, because It alone has the virtue of giving happiness to the creature, and of changing the most bitter things into the sweetest nectar.

“My daughter, you must know that We loved the creature with perfect love, and therefore, in creating her, We placed in her complete happiness, complete love, sanctity and beauty, so that the creature might place herself in a contest with Us and requite Us with complete happiness, love and sanctity, in a way that We might delight so much in her, as to be able to say: ‘How beautiful is the work created by Us.’ And in order to be sure that Our gifts would not suffer any detriment in the creature, We entrusted her to Our Divine Will, that It might serve her as life, to keep in her Our Happiness, Our Love, Our Sanctity and Beauty, making them always grow. Therefore, all the good of man was bound to Our Divine Will; once Our Will is rejected, all goods end, nor is there greater misfortune than that of not letting oneself be dominated by My Divine Will, because It alone is the preserver and the call of Our goods in the creature.”

Fiat!!!

May 20, 1930

How all Creation is a member of God, and how It participates in all the Divine Qualities. The Divine Will, gatherer of all the acts that belong to It.

I was following, according to my usual way, the acts of the Divine Will in the Creation. I comprehend that It is so united with Its Creator, as to seem like a member that enjoys the union with its body, and by virtue of this union, the member feels the warmth, the motion, the life.

But while I was thinking of this, my always lovable Jesus told me: “My daughter, each created thing is one distinct member of Mine, and, as such, I use it to maintain the order, the life of Creation; and I use it in order to make use, by means of it, now of Mercy, now of My Power, and now of My Justice. More so since, the Creation being immersed in My Divine Will, It cannot move or operate if My Divine Fiat does not give It the motion, or the attitude of operating. Now, just as the Creation, so is the creature a member of God; and as long as she remains united with God, she participates in all the Qualities of God, like a member attached to the body participates in the circulation of the blood, in the warmth, in the motion of the same body.

“But who maintains this union as steady, and this member, of the creature attached to her Creator, as permanent and in full vigor? My Divine Will. My Will is bond of union and communication of warmth and of motion, in such a way as to make her feel, at each motion, the life of her Creator; and It places, more than blood, the Divine Sanctity, the Strength, the Love, the Goodness—in sum, all the Qualities of her Creator—in circulation with this member. But if My Will is not there, it will be a detached member that cannot flow to the communication of the body; and if in appearance it seems united, it will be like a paralyzed member, that will live with difficulty, without motion; and it will be of bother and of sorrow for the Divine Head to have a member and not to be able to communicate the good of Its life.”

After this, He added: “My daughter, My Divine Will is the gatherer of everything that belongs to It. Jealous of Its acts, It does not disperse a single one of them, because each of Its acts contains an infinite Act, one whole entire eternity, an interminability that never ends. Therefore, they are acts not subject to being dispersed; and when My Fiat forms Its acts, the love, the jealousy for Its Act is so great, that It keeps it on Its

lap of light as glory and triumph of the power of Its operating. Now, when the soul lives in My Divine Will and encloses her acts in It, she becomes an act of Divine Will; and then she repeats for herself all the acts that the Divine Will does, and she gives It the glory, the requital, of Its Divine acts. And, oh! how My Divine Fiat feels triumphant of this creature, finding in her a pure act of Its Will; and It makes Itself the gatherer of everything that this creature can do—It does not disperse even one breath, because in everything It finds Its operating Will, and this is enough in order for It to have acts worthy of It. And It loves her so much, that It keeps her clasped in Its lap of light, to give her the continuous life of Its Volition, and to receive from her the requital of It. Therefore, My daughter, be attentive to receive this life of Divine Will, so as to be able to say: ‘Life of Divine Will You give me, and life of Divine Will I give You.’”

Fiat!!!

June 2, 1930

How the Divine Will is peace and security. Doubts and fears. Jesus, the only author of the law. Necessity of the comings of Jesus. Lack of confidence, the weak act of our centuries.

I was feeling all oppressed because of the privations of my sweet Jesus. Oh! God, what pain—its pain is without mercy, without relief, without support. If Jesus is missing, everything is missing, therefore one feels that the Life of the One who can give life is missing. It is pain that converts the poor human being all into voices that call He who can give it life; it is pain of light that reveals with more clarity who Jesus is.

But while I was swimming in the hard pain of His privation, another sorrow added, that hammered my poor intelligence: they had told me that some were doubting about my writings, for in them one could find that Jesus had kissed me, embraced me, and had come to me almost daily. My poor mind could not hold up, and speaking nonsense, I was saying: “See, My Love, what it means for You not to make Yourself seen and known by all. If You did so, they would be caught in the net of not being able to be without You, and they would catch You into not being able to be without them.” I felt tortured by doubts, by fears, that it is not necessary to say on paper.

And my sweet Jesus, having compassion for me, all goodness, told me: “My daughter, calm yourself, calm yourself; you know that I have never tolerated in you doubts and fear, that are old rags of the human will. My Divine Fiat, wherever It reigns, does not admit these miseries, because by Its nature It is peace and security, and so It renders the soul who lets herself be dominated by Its light. Therefore, I want from you nothing but that your breath, your heartbeat, your whole being, be no other than My Will and love. Love and Divine Will, united together, form the greatest offering, the most beautiful homage that the creature can give to her Creator, the act that most resembles Our Act.

“Therefore, let us remain at our place of always loving each other and of never interrupting our love. A Divine Will always fulfilled and a love never interrupted is the greatest thing that can be found in Heaven and on earth, that is only of Our Divine Being and of one who gives himself prey to Our Will. And besides, My daughter, why do you afflict yourself so much because of what they said? I am the Author of the laws and no one can subject Me to any law, and therefore I do whatever I want and what most pleases Me. To dispose of souls, to fulfill with one a design of Mine, with one another, is a right that I have reserved to Myself alone. And besides, which is greater: to receive Me in the Sacrament every day, to enter into their mouth, descend into their stomach, and maybe even into souls full of passions, in order to communicate My Life, My Blood, to mix It with their blood—or to give a kiss, an embrace, to one who loves Me and lives only for Me? Oh! how true it is that the human sight is short, and they make the great things small, and the small great, for the only reason that they are not common to everyone.

“Furthermore, everything that has passed between Me and you, the many intimacies, the many excesses of My Love, My repeated comings, was required by the decorum of My Divine Will that I was to make known through you. If I had not come often, how could I tell you so many things about My Divine Will? If I had not made My dwelling in your heart, as My living Temple, My lessons would not have been so continuous. Therefore, they should comprehend that everything I have done to your soul was to serve My Divine Will, that deserves everything; and it was to serve, in hearing My so many loving condescendences, to make them comprehend how much I love the creature and how much I can love her in order to elevate the creature to My

pure Love and to the full confidence that she must have toward the One who loves her so much. In fact, if there isn't full confidence between Me and the creature, they cannot be elevated to live in My Divine Will.

“Lack of confidence always places an obstacle to the union between Creator and creature; it is the wing-clipper of the flight toward the One who loves her so much; it makes her live at the earth's level; and even though she does not fall, it makes her feel, vividly, her passions. More so, since lack of confidence has been the weak act in the course of the centuries, and sometimes even good souls have drawn back in the journey of virtues because of lack of confidence. And I, in order to remove this torpor that the specter of the lack of confidence produces, wanted to show Myself with you as all love, and in an intimate way, more than father and daughter, in order to call back, not only you, but all others, to live as My children, as though rocked in My arms. And I have enjoyed, and so have you, how beautiful it is to have the creature as all love and all trust with Me; I can give whatever I want, and she has no fear of receiving what she wants. So, once true confidence is placed in order between Me and you, the greatest obstacle to letting My Divine Will reign in their souls is removed.

“Therefore, My daughter, I know where My aims tend to, what they must serve for, what I do, great and beautiful, when I choose a creature. What do they know? And this is why they have always something to say about My operating. And not even My short Life down here was spared, when My Most Holy Humanity was in their midst and I was all love for them; and yet, if I drew too close to sinners, they had to say that it was not decorous for Me to deal with them. And I let them talk, and without giving importance to their talking, I did the facts, I drew closer to sinners, I loved them more in order to attract them to love Me. If I did miracles, they had something to say, because they believed I was the son of Saint Joseph; they had to say that the promised Messiah could not come from a carpenter, and they kept arousing doubts about My Divine Person, so much so, as to form clouds around the Sun of My Humanity. And I aroused the little breezes to get rid of the clouds, and I reappeared more blazing with light in their midst, in order to accomplish the purpose of My coming upon earth, that was the Redemption.

“Therefore, do not be surprised that they have found something to say on the way I have conducted Myself with you; and even though they have formed clouds around the operating I have had with you, I will arouse My little breezes to get rid of these clouds. And if they love the truth, they will know that the way I have conducted Myself with you, even though I have not used it with other souls, was necessary to Our Love, because it was to serve Our very Will, in order to make It known and to make It reign.”

Then He added with a more tender tone: “My daughter, poor ones, they are not used to walking in the fields of the light of My Divine Will, therefore it is no wonder that their intelligence has remained as though dazzled. But if they get used to looking at the light, they will see clearly that only My Love could reach such extent; and since I love so much that My Divine Will be known in order to let It reign, I wanted to be exuberant in the excess of My Love that I contained in My Heart. Even more, everything I have done with you can be called the preludes of what I will do to those who will let themselves be dominated by My Fiat! However, I tell you that all those who had something to say about My Humanity when It was on earth, and did not surrender to believing in the sanctity of My works, remained empty of the good that I came to offer to all, and remained outside of My works. So it will be with those who, in addition to talking on the *how* and the *way* of what I have said—but if they do not surrender, they too will remain on an empty stomach, and outside of the good that, with so much love, I wanted to offer to all.”

Fiat!!!

June 18, 1930

How all created things call the creature to do the Divine Will. God, in creating man, placed him inside His Divine enclosures.

My abandonment in the Fiat continues; and while my poor mind was following the Creation in order to keep company with the acts that the Divine Will does in It, my sweet Jesus told me: “My daughter, each created thing calls the creature to do the Divine Will. They are without voice and they speak, but speak according to the act that the Divine Volition carries out in them. In fact, each created thing carries out a distinct act of Divine Will, and with that act it calls the creature to do Its Divine Will. Each created thing has received

from God, for this purpose, a special delight, in order to attract the creature in a mysterious way to do His Divine Will.

“This is the reason for the order, the harmony of all Creation around the creature; in such a way that the sun calls with its light, and unleashing its heat, it calls her to do the Will of her Creator. And My Divine Fiat, hidden under the veils of the light, calls with insistence, without ever withdrawing, to receive Its life, so as to be able to carry It out as It does in the sun. And almost to assail her so as to make itself listened to, it invests the creature from all sides—to the right, to the left, over her head; it extends even under her feet, to say to her with its mute language of light: ‘Look at me, listen to me—how beautiful I am, how much good I do to the earth, because a Divine Will reigns and dominates my light. And you—why don’t you listen to me with my touch of light, so as to receive the Life of the Divine Will, to let It reign in you?’

“The heavens speak to you with the meek twinkling of the stars; the wind with its empire, the sea with its murmuring and with its tumultuous waves; the air speaks to you in the breathing, in the heartbeat; the little flower with its fragrance. In sum, all created things compete among themselves in calling you to receive My Will in order to let It reign, so that Heaven and earth may be nothing other than an act of Divine Will. Oh! if creatures listened to the many voices of Creation that, though mute, are yet real and always present in their midst—they would surrender to letting It reign, as It reigns with Its full triumph in all things created by Us.”

Then, I continued my round in Creation, and as I arrived at Eden, I followed what God did in the creation of man. And my beloved Jesus told me: “My daughter, as you arrive at this point of the creation of man, We feel wounded, and We have, present, the moving scene of how he was created by Us. Our Love swells, overflows, runs to find man as he was created by Us. Our Love becomes delirious, and in Its delirium, It wants to embrace him, clasp him to Our Divine womb—beautiful and holy, just as he came out of Our creative hands. And not finding him, Our Love changes into a delirium of sorrowful love, and longs for he whom It so much loves. Now, you must know that Our Love in creating man was so great, that as soon as he was created, he was placed by Us within Our Divine enclosures, and We gave him, as little atom, the human will, immersed in the immensity of the Divine Will. Therefore, it was natural for him that, being a little atom, he would have to live of Divine Will.

“Our Divinity said to him: ‘We give you Our Divine Will at your disposal, so that the little atom of yours may feel the need to live of Its immensity, to grow with Its sanctity, to embellish itself with Its beauty, to make use of Its light. Seeing himself little, he will feel happy to live within the enclosures of Our Fiat so as to live of Our Divine Qualities.’ And We delighted in seeing this little atom of the human will live within Our interminable enclosures, under Our care, under Our gaze, growing beautiful and graceful, of a rare beauty, such as to enrapture Us and to let Us find Our delights in him.

“But brief was his happiness and Our joys for having created man: this atom of the human will did not want to live of Divine Will, but of itself; it can be said that it repressed Ours to live of its own. In fact, as much as he wanted to go out of Our Will, he could find not even a little space in which to go, because there is not one point in which It is not present. Therefore, as much as he did not want to live of Our own, he had no place to go; so, while he was inside Our Divine Fiat, yet he lived as if It were not there, and, voluntarily, he lived of his miseries and of the darkness that he himself formed for himself. And this is the reason for Our continuous longing, that he would no longer keep Our Will repressed, but rather, he would repress the atom of his will, to live happy and holy, and We may find in him Our delights.”

Fiat!!!

July 4, 1930

All created things possess the repetitive virtue of the Divine Fiat.

I felt I was being crushed under the weight of tremendous oppressions that surround my poor existence. Oh! how I longed for the Celestial Fatherland. I would have wanted to disappear from the earth without ever again hearing and seeing anyone. I love—I long to fling myself into the arms of Jesus, to say to Him: “My Love, keep me clasped in Your arms—do not leave me any more, because only in Your arms I feel secure, I fear nothing. Jesus, have pity on me; You know what passes in my soul—do not abandon me.” And I tried as much as I could to abandon myself in the Supreme Fiat.

And my sweet Jesus, having compassion for me, making Himself seen all tenderness, told me: “Poor daughter of Mine, courage; know that you are not alone in suffering, but you have your Jesus who suffers together with you—or rather, more than you do, because these are things that regard Me more than you, and I feel them so vividly, that I feel My pierced Heart being tortured. However, what must console us is that they are things from the external forum; between Me and you nothing has changed—as things were, so are they now.

“Human judgments have no power in our intimacies and communications, therefore they can do no harm to us. Therefore, I do not want your flight in My Divine Will to be ever interrupted. My Will has the repetitive virtue, and all things created by Us, that have their continuous dwelling in Our Volition, possess the virtue of repeating the continuous act received from God in Creation, and of giving to creatures, each day, their continuous act. The sun, each day, gives its light; the air lets itself be breathed continuously; the water repeats each day its giving itself to man in order to quench his thirst, wash him and refresh him. And so do all other created things—they repeat the repetitive virtue of My Divine Fiat; and if any of these created things could go out from within It, they would instantly lose the virtue of repeating their continuous act that, while it is old, is always new for the good of creatures.

“This is the surest sign that created things are in My Divine Will, and this is the sign that the soul lives in It and lets herself be dominated: if her acts, though old, have the virtue of being as though always new and continuous. In My Divine Will there are no stops; the soul feels the ease and virtue of her continuous act. Does the sun perhaps stop in its course of always giving light? Certainly not. Such is the soul who lives in My Divine Will; she feels within herself all the fullness and, as though converted into her own nature, the vivifying virtue of the Divine goods and of the continuous act of the Divine Fiat.

“Now, just as created things repeat their continuous act, so do My Acts and those of My Celestial Mama, because they are done in the Divine Will and are animated by It, possess the repetitive virtue and, more than sun, dart through creatures and rain down upon their heads all the goods of all Our Acts that, though old, are always new for the good of miserable humanity, because they possess the continuous act. But even though they rain down upon their heads without ever ceasing, they are not taken by the creatures, and only then do they receive the fruit of Our continuous Acts—when they recognize them, implore them and want to receive them; otherwise, they receive nothing.

“It happens as to the sun: if the creature does not go out to enjoy and receive the good of its continuous light, she does not receive all the good of its light; she receives it only those times in which she takes the care of going out. And if another one does not open the doors, even though the sun invests the earth with its continuous act of light, she will remain in the dark. Therefore, My daughter, if you want to take all the good of your Jesus and of the Sovereign of Heaven, in Our Fiat you will find them all in act. Implore them upon yourself, recognize them, and you will feel yourself under the rain of Our continuous Acts.”

Fiat!!!

July 9, 1930

Value of the human will when it enters into the Divine. Fears because of authoritative judgments. Answers of Jesus and His teachings.

My little intelligence feels the extreme need of the Divine Will, because It alone is my support, my strength, my life. Oh! Divine Will, O please! do not abandon me; and if I, ungrateful, have not been able to follow Your flight, Your light, O please! forgive me, and fortifying my weakness, absorb into Yourself the little atom of my existence, and may it live dissolved in You, to live only and always of Your Supreme Will.

But while my mind was wandering in the Divine Fiat, my sweet Jesus, making His little visit to my soul, told me: “My daughter, courage, I am with you—what do you fear? If you knew the beauty, the value that the human will acquires when it enters and has continuous dwelling in the Divine Fiat, you would not lose one instant of living in It.

“You must know that as the human will enters into the Divine, Our Light invests it and embellishes it of a rare beauty. The soul remains so identified, that she does not feel a stranger with her Creator; on the contrary, she feels that she is all of the Supreme Being, and the Divine Being is all hers; and with the freedom of a daughter, without fear and with enrapturing trust, she rises into the Unity of the Will of her Creator, and, in this

Unity, the atom of the human will emits her *'I love You.'* And while she forms her act of love, all the Divine Love runs, surrounds, embraces, transmutes Itself into the *'I love You'* of the creature, and makes it so great, for as great as is Our Love. And We feel in the little *'I love You'* of the creature the fibers, the life of Our Love; and We give it the value of Our Love, and feel in the little *'I love You'* the happiness of Our Love. This little *'I love You'* no longer goes out from within the Unity of Our Volition; and while it remains, it spreads so much within the orbit of the Fiat, that it does nothing but follow the Divine Will everywhere; and so with all the other acts that she intends to do in Our Will. You must think that a Creative Will enters into the act of the creature, and therefore It must do worthy acts, as those that a Divine Will knows how to do, and that are befitting to It."

Then, I was feeling oppressed more than ever; my poor mind was made gloomy by thoughts that crushed me and took away from me the beautiful serenity of the day of peace, always enjoyed by me, and such that Jesus Himself so much cared and was jealous of my peace, and would not permit that anything would disturb me. And now I feel that they want to make roaring of storm pour down upon my head; and this, because, as some authoritative people had read some volumes of my writings, they found difficulties on the intimacies that Jesus had used with me—His pouring His bitternesses into my unworthy soul, and many other things—that it was not of the Divine dignity to act in this way with the creature. And since I was in my simplicity, as my past Confessors and also other holy and authoritative people had assured me—because I, trepidant, would ask them whether it was Jesus or not who was acting in this way with me; and they assured me that it was Jesus, saying to me that it is His usual way to play on the face of the earth with His creatures—and I believed in their assurances, and giving myself to the mercy of Jesus, I would let Him do with me whatever He wanted; and even if He would subject me to atrocious pains, and even to death itself, I felt happy, as happened many times.

"As long as Jesus is content," I would say, "that is enough for me." More so, since in what my sweet Jesus has done with me—whether He would pour or He would bring me together with Him, or whatever other thing He might do to me—I do not remember ever having felt in me a shadow of sins, or tendencies that are not good and holy. On the contrary, His touch was pure and holy, and I would feel more pure. With His pouring from His mouth into mine, that was like a little fountain coming out from the mouth of Jesus and pouring into mine, from the pains that I would feel, I could touch with my own hand how much Jesus suffers, how ugly sin is; and I would have laid down my life a thousand times rather than offend Him; and I would feel my whole little being convert into reparations, to be able to defend my sweet Jesus. So, thinking that an act so holy of Jesus had been interpreted so badly, I felt so bad that I have no words to express myself.

Then, blessed Jesus, having compassion for me, made Himself seen, and all afflicted and tenderness, told me: "My daughter, do not fear, My way of acting is always pure and holy, whatever it might be, even if it should appear strange to creatures. In fact, all the sanctity is not in the external act of the way of acting, but is from the fount of the internal sanctity from which it comes, and from the fruits that My way of acting produces. If the fruits are holy, why want to judge My way? So I liked it, and therefore I did it. It is from the fruits that the tree is known—whether it is good, mediocre or bad; and I am greatly disappointed that instead of looking at the fruits, they judged the cortex of the tree, and maybe not even the substance and the life of the same tree. Poor ones, what can they comprehend by looking at the cortex of My ways without descending to the fruits that I have produced? They will remain more in the dark, and they can incur in the disgrace of the Pharisees who, looking in Me at the cortex of My works and words, not at the substance of the fruits of My Life, remained blind and ended up giving Me death.

"And besides, is this the way to make a judgment without imploring the Author and Giver of lights, and consulting her whom they judge with such ease? And then, what wrongs did I do, and what is it that you received as I would pour from My mouth into yours the little fountain that came out from the fount of My bitternesses, and that creatures give Me? I did not pour sin into you, but part of its effects, and this is why you felt the intensity of the bitternesses, the nausea, how ugly sin is. And you, in feeling these effects, abhorred sin and comprehended how much your Jesus suffers, transmuting your being, and even each drop of your blood, into reparations for your Jesus. Ah! you would not have loved so much to suffer in order to repair Me, had you not felt within you the effects of sin and how much your Jesus suffers in being offended.

"But they might question why I was doing it from the mouth—I could do it differently. That is the way I like it; I wanted to act with you like a father acts with his little daughter: because she is little, she lets him do

to her whatever he wants, and her father pours himself into his little one, with ways so affectionate and loving, as if he found his own life in her, because he knows that she would refuse nothing to her father, even if the sacrifice of her life were required.

“Ah! My daughter, My crime is always love, and it is also the crime of those who love Me. Finding no other material on which to judge, they judge My too much Love, and that of My children, who perhaps have laid down their lives even for them. And besides, now they can judge as they want, but what will their confusion not be when they come before Me and will know with clarity that I Myself have been He who has acted in that way, condemned by them, and that their judgment has prevented for Me a great glory of Mine and a great good in the midst of creatures, that is that of knowing with more clarity what it means to do My Divine Will and to let It reign? There is no graver crime than that of preventing good.

“Therefore, My daughter, I recommend to you—do not want to become disturbed, or move anything of all that passes between Me and you; make Me assured that My operating has its fulfillment in you; do not want to give Me any sorrow on your part. I wanted to diffuse the good outside of you, but the human will comes across My designs; therefore, pray that the human will be conquered and the Kingdom of My Divine Will in the midst of creatures may not be suffocated.

“However, I tell you that My Knowledges on My Divine Will will not remain buried; they are part of My Divine Life and, as life, are not subject to dying. At the most, they might remain hidden, but dying—never. In fact, it is a decree of the Divinity that the Kingdom of My Divine Will be known; and when We decree there is no human power that can resist Us; at the most, it will be a matter of time. And in spite of the oppositions and adverse judgments of these authoritative people, I will make My way; and if these, with their judgments, want to bury a good so great and so many Divine Lives of My Truths, I will put them aside and will make My way, disposing other people, more humble and simple, and who more easily believe in My admirable and multiple ways that I use with souls. And with their simplicity, instead of finding quibbles and difficulties, they will recognize, as Gift of Heaven, what I have manifested on My Divine Will; and these will serve Me in an admirable way to propagate in the world the knowledges about My Fiat.

“Did the same not happen in My coming upon earth? The learned, the erudite, the people of dignity, did not want to listen to Me—on the contrary, they were ashamed to approach Me; their doctrine made them believe that I could not be the promised Messiah, in a way that they reached the point of hating Me. And I put them aside, and chose humble, simple and poor fishermen, who believed Me, and whom I used in an admirable way to form My Church and to propagate the great good of Redemption. So I will do with My Divine Will.

“Therefore, My daughter, do not lose heart in hearing of so many difficulties that they raise; and let us not move anything of what passes between Me and you. Continue to do what I have taught you to do in My Divine Will. Nothing did I neglect to do of what I had to do for Redemption, even though not everyone believed Me. All the evil remained for them; as for Me, it befitted Me to continue My course that I had established for love of creatures. So you will do; continue your abandonment in My Divine Will and your acts in It, and I will not leave you—I will be always together with you.”

Fiat!!!

July 16, 1930

The Divine Will, life; love, nourishment. How one act alone does not form life, nor complete act. Necessity of the repetition of the acts in order to form the life of the Divine Will.

My abandonment in the Divine Fiat continues. Oh! yes, I feel It, like air, letting Itself be breathed by my poor soul. I feel Its most pure light that keeps repressed the darkness of the night of my human will, such that, as it is about to rise to put itself in the field of action, the light of the Divine Will, sweetly ruling over mine, not only represses the darkness so as not to give it life, but, powerfully, calls me and draws me to follow Its acts. So, while following Its Divine acts, I could touch with my own hand how much It loves us, because, in each of Its acts, seas of love came out for the creatures.

And my always lovable Jesus, showing His Heart invested by ardent flames for love of creatures, told me: “My daughter, My Love toward creatures is so great, that It does not cease to love them for one single instant. If I ceased to love them for one instant alone, the whole machine of the universe and all creatures

would resolve into nothing, because the existence of all things had the first act of life from My Love—full, whole, complete, interminable and incessant. And so that My Love might have all Its fullness, I released from Myself, as act of life of the whole universe, and of each act of creature, My Divine Will. So, My Will is life of everything, My Love is continuous nourishment of all Creation. Life without nourishment cannot live; nourishment, if it does not find the life, has no one to whom to give Itself, nor anyone to nourish. So, the whole substance of all Creation is My Will, as life, and My Love, as nourishment; all other things are superficial, and as ornament.

“Therefore, Heaven and earth are full of My Love and of My Will; there is not one point in which, like mighty wind, They do not pour Themselves toward the creatures; and this, always—always, without ever ceasing. It is always in the act of pouring upon creatures; so much so, that if the creature thinks, My Divine Will makes Itself life of her intelligence; and My Love, by nourishing it, unfolds it. If she looks, It makes Itself life of her eye; and My Love nourishes the light of her seeing. If she speaks, if she palpitates, if she operates, if she walks, My Will makes Itself life of the voice; My Love, nourishment of the word; My Divine Will makes Itself life of the heart; My Love, nourishment of the heartbeat. In sum, there is not one thing that the creature might do in which My Will does not run as life, and My Love as nourishment. But what is not Our sorrow in seeing that the creature does not recognize who it is that forms her life, and who nourishes all her acts.”

After this, I continued my acts in the Divine Volition, and in my mind I was thinking to myself: “What glory do I give to my God, and what good comes to me by repeating always the same acts?”

And my sweet Jesus told me: “My daughter, one act alone does not form life, nor complete works in the creatures. The very Divinity, in Creation, wanted to act as repeater for as many as six times, to form the whole machine of the universe. We could have made all created things with one single Fiat, but—no, We were pleased with repeating It, to take pleasure in seeing, coming out of Us, with Our creative Strength, now the azure heavens, now the sun; and so with all other things created by Us. And the last Fiat was repeated over man, as the fulfillment of the whole work of Creation. And even though Our Fiat added no other Fiat to create other things, yet It always acts as repeater, in order to maintain and preserve, as though in Its breath of the Fiat, all things in act, as if there and then It had created them.

“And, oh! how necessary is repetition. By repeating, love grows, enjoyment is redoubled, one appreciates more what is repeated, and one feels the life of the act that is repeated. Now, by continuing your acts in My Divine Will, you come to form the life of My Divine Will in you; by repeating them, you raise It and nourish It. Do you think that by repeating them a few times you could have formed Its life in you? No, My daughter; at the most, you could have felt Its balsamic air, Its strength, Its light—but could not have formed Its life. It takes the acts that never cease to be able to say: ‘I possess the life of the Fiat.’

“Does the same perhaps not happen to the natural life? One does not give it food or water only once, and puts it aside without giving it anything any more; but, each day, if one wants to preserve life, it is necessary to nourish it; otherwise, of its own it dies down. Therefore, continue your acts in My Fiat, if you do not want Its life to die down and not have Its fulfillment in you.”

Fiat!!!

July 24, 1930

How the Divine Will is in continuous attitude in the Divine Being. Prodigy of when It operates in the creature; enjoyment of God.

My poor heart finds itself between two insurmountable powers: the Divine Fiat and the pain of the privation of my sweet Jesus—both of them powerful over my poor heart, such that, while I feel all the bitterness of being without He who formed all the happiness of my poor existence—and now, since I don’t have Him, it has converted for me into intense bitterness—the Divine Volition, subduing me, absorbs me into Its Divine Will so as to transmute it² into Itself.

Now, while I was under tremendous oppressions, my sweet Jesus, giving me a surprise, told me: “My daughter, courage, do not fear, I am here with you; and the sign is that you feel in you the life of My Fiat. I am

² “my poor existence”.

inseparable from It. Now, you must know that Our Will is in continuous attitude in Our Divine Being; Its motion never ceases, Its works are always in act, therefore It is always operating. But the marvelous surprises that occur when the creature enters into Our Will are enchanting and prodigious. As she enters, Our Volition encloses Itself in the creature; and while It encloses Itself to the point of filling her completely, since she cannot embrace It all or enclose It completely within herself, It overflows outside of her in such a way as to fill Heaven and earth, in a way that it can be seen that the littleness of the creature encloses a Divine Will, that maintains in her Its incessant motion and Its works operating.

“There is nothing holier, greater, more beautiful, more prodigious, than the operating of My Volition in the littleness of the creature. While It operates, since she can neither enclose It nor embrace It all, because she is finite and therefore does not have the capacity to enclose the immense and the infinite, yet she takes as much as she can to the point of overflowing outside. And as It overflows, one can see the creature under a rain of light and of varied and rare beauties, inside and out, such that Our Divine Being takes so much delight in it, that We feel Ourselves being enraptured, because We see the human littleness, by virtue of Our Fiat that fills it, transmuted into the beauties of Our Divine Qualities, that have such strength as to enrapture Us and make Us enjoy in the creature Our pure Joys and Our unspeakable Happinesses.

“Now, you must know that every time the creature calls My Will as life operating in her, and she plunges into It to remain immersed in It, Our enjoyment is so great, that Our whole Being concurs, and We place in it such value, for as much value as Our Divine Being contains. More so, since Our Divine Fiat has Its first act of life in the act of the creature—she has been but the concurrent; therefore, as Our Act, We place in it all the weight of Our Divine Life. See, then, what it means to do an act in Our Will, what it means to multiply them; and the great loss for one who does not operate in It.”

Fiat!!!

August 2, 1930

How all things are veiled; only in Heaven everything is unveiled. Necessary conditions and work that are needed in order to know the truths.

I was thinking about the many truths that blessed Jesus had told me on His Divine Will, and that, only to obey, I had written on paper; and that some people, in reading them, not only are not taken by these truths, but it seems to me that they hold them as truths not to be taken into consideration. I felt in pain because of this—that while to me they seem like many Suns, one more beautiful than the other, capable of illuminating the whole world, for others, instead, it seems that they have not even the virtue of warming it and giving it a little bit of light.

So, while I was thinking of this, my lovable Jesus, all goodness, told me: “My daughter, all things down here, both in the supernatural order and in the natural order, are all veiled. Only in Heaven are they unveiled, because in the Celestial Fatherland there are no veils, but things can be seen as they are in themselves. So, up there the intellect does not need to work in order to comprehend them, because of their own they show themselves for what they are; and if there is any work to do in the Blessed Dwelling—if it can be called work at all—it is that of enjoying and delighting in the things that, unveiled, one sees.

“On the other hand, down here it is not so. Since the human nature is spirit and body, the veil of the body prevents the soul from seeing My Truths; the Sacraments and all other things are veiled. I Myself, Word of the Father, had the veil of My Humanity; all My words, My Gospel, in the form of examples and of similes; and only those who drew near Me to listen to Me with faith in their hearts, with humility and with the will to know the truths that I manifested to them in order to put them into practice, could comprehend Me. By doing this, they tore the veils that hid My Truths, and found the good that was in them.

“Through faith, through humility and by wanting to know My Truths, it was a work that they were doing; and with this work they would tear the veil and find My Truths as they are in themselves; and therefore they remained bound to Me and to the good that My Truths contained. Others, who would not do this work, would touch the veil of My Truths, not the fruit that was inside; therefore they remained on an empty stomach, they could not understand anything; and turning their back to Me, they departed from Me.

“So are My Truths that, with so much love, I have manifested to you about My Divine Will. So that they may shine like unveiled Suns, as they are, creatures must do their work, walk the way in order to touch them—that is faith; they must desire to want to know them, and pray, and humble their intellect in order to open it, so as to let the good and the life of My Truths enter into them. If they do this, they will tear the veil and will find them, more than refulgent sun; otherwise, they will remain blind, and I will repeat the saying of the Gospel: ‘You have eyes and do not see, ears and do not hear, tongue and are mute.’

“See, also in the natural order all things are veiled. Fruits have the veil of the skin. Who enjoys the good of eating them? One who does the work of drawing near the tree, of picking it, of removing the skin that hides the fruit. This one enjoys and makes the desired fruit his food. The fields are veiled by straws. Who takes the good that those straws hide? One who uncovers them of those straws has the good of taking the grain in order to form the bread to make of it his daily food. In sum, all things down here have the veil that covers them, to give to man the work and the will, the love to possess them and enjoy them. Now, My Truths surpass natural things by far, and they present themselves to the creature like noble queens, veiled, in the act of giving themselves to them. But they want their work; they want them to draw near them by the steps of their will, in order to know them, possess them and love them—necessary conditions in order to tear the veil that hides them. Once the veil is torn, with their light, of their own they make their way, giving themselves in possession to those who have searched for them.

“This is the reason for those who read the truths on My Divine Will and show that they do not comprehend what they read—even more, they are confused: because the true will of wanting to know them is lacking. It can be said that the work in order to know them is lacking; and without work nothing can be acquired, nor do they deserve such a great good. And I, with justice, deny to them what I abundantly give to the humble and those who yearn for the great good of the light of My Truths. My daughter, how many Truths of Mine, suffocated by those who do not love to know them and do not want to do their little work in order to possess them. I feel that they want to suffocate My very Self, if they could. And I, in My sorrow, am forced to repeat what I said in the Gospel, and I do it in deed: I take away from those who do not have, or who might have a little something of My goods, and I leave them in squalid misery, because, not wanting them and not loving them, these would hold them without esteeming them and without fruit; and I will give more abundantly to those who have, because these will hold them as precious treasures that will bear fruit more and more.”

Fiat!!!

August 12, 1930

How despondency doubles the weight of the pains. In what way Jesus visits us. How the first motive in God is love, and the Divine Will the life.

I am under the empire of the Divine Fiat, that alone knows my deep wounds that keep becoming more bitter and multiplying in my poor soul. But all my hope is that the Divine Will alone may reign in the circumstances, alas, painful, of my existence down here, and that want to hasten my departure for the Celestial Fatherland.

But while I was in the nightmare of most bitter pains, my sweet Jesus told me: “My daughter, do not lose heart, because disheartenment calls for despondency, that doubles the weight of the pains, so much so, that the poor creature, with this doubled weight, can just barely drag herself on the way that she must cover, while My Will does not want you to drag yourself, but to fly within Its interminable light. And besides, I Myself am the sorrow, within which I make My little visits; sorrow is the veil, but inside there is My person that, hidden within the veil of the sorrow, visits the creature. I Myself am the necessities, and hidden inside of them, I make her the most beautiful visits to make Myself help in the necessities that I dispose. It is not just by making Myself seen that I visit the creatures, but in so many ways, that it can be said that in each encounter, in each circumstance, or great or little things that happen to her, it is a visit that I dispose Myself to make her, in order to give her what is needed. For one who lives in My Divine Will, then, My state in her being permanent, not only do I visit her, but I keep expanding the boundaries of My Will.”

Then, I continued to follow the acts of the Supreme Fiat, to be able to follow, with my acts of love, the incessant and interminable Love of my Creator. And my sweet Jesus told me: “My daughter, if you knew how

sweet to Me is your love, because I hear Our echo in yours, Our Divine fibers; and as they raise your love into Our own, it runs and runs so sweetly within Our Love, by saying to Us: ‘I want to love You as much and in the same way as You have loved me. For as many times as You have told me that You have loved me, so I too want to say it.’ And Our delight is so great, wanting the creature to act as the repeater of Our Love, that We expand so much the love of the creature, as to feel within all Our Love the sweet sound of her love.

“More so, since in everything We have done for the creatures, the first motive, the first act, has been love; and since Our Love, without Our Will, would have been like fire without light; and Our Will, without Our Love, would have been like light without heat, therefore what gave life to Our Love was the Fiat. So, what moved Us was love, but what gave and gives life to everything is Our Divine Will. This is why one who wants to find true life must come into Our Will, in which one will find the fullness of Our Love, and the soul will acquire the prerogatives of Our Love, that are: fecund love, love that rises, love that embraces everything, love that moves everything as love, love insuperable and without end, love that loves and conquers everything. Therefore, when I hear you run from one created thing to another to place in them your ‘*I love You.*’ and over each human act, to invest them with your ‘*I love You,*’ I hear the sweet sound of your love within Our own, and I love you more.”

Then He added with a most tender tone: “My daughter, Our Love toward creatures is so great, that in each act she does, Our Love runs to love her, and Our Will runs to form the life of her act. So, in each thought that she forms in her mind, it is an act of love that We send to her; and Our Will offers Itself to form the life of her thought. In each word that she pronounces, in each beat of her heart, in each step that she takes, there are as many acts of Our Love that run toward her; and Our Fiat offers Itself to form the life of her word, the beating of her heart, the step of her feet. Therefore, the creature is kneaded with Our Love, she lives under the sweet storm of Our Love, over her hangs Our incessant Love that loves her so much, and Our Fiat that runs rapidly to give life to each of her acts, be it even the littlest.

“Oh! if creatures knew how much We love them, how so inclined We are toward them, to love them always, always, as to let not even one thought of hers escape Us, in which We do not send her Our special and distinct Love—oh! how they would love Us; and Our Love would not remain as though isolated, without the love of the creatures. Our Love descends continuously toward the creatures, and their little love does not deign to rise toward their Creator. What sorrow, My daughter, to love and not to be loved. And this is the reason why, when I find a creature who loves Me, I feel her love harmonizing with Mine; and as My Love descends toward her, so does her love ascend toward Me. I abound so much for her, with graces, with favors and with Divine charisms, as to astonish Heaven and earth.”

Fiat!!!

August 15, 1930

How the life of the Sovereign Queen was formed in the Divine Sun.

I was thinking about my Celestial Mama in the act when She was assumed into Heaven, and was offering my little acts done in the Divine Fiat to give Her my homages, my praises for Her honor and glory.

But while I was doing this, my sweet Jesus told me: “My daughter, the glory, the greatness, the power of My Celestial Mama in Our Fatherland is insuperable. And do you know why? Her life on earth was lived inside Our Divine Sun; She never went out from within the abode of Her Creator; She knew nothing else but Our Will alone, She loved nothing else but Our interests, She asked for nothing else but Our Glory. It can be said that She formed the Sun of Her life within the Sun of Her Creator.

“So, whoever wants to find Her in the Celestial Dwelling, must come into Our Sun, where the Sovereign Queen, having formed Her Sun, spreads Her maternal rays for the good of all, and blazes with such beauty as to enrapture the whole of Heaven, all feeling twice as happy for having a Mother so holy, and a Queen so glorious and powerful. The Virgin is the first daughter, and the only one, who possesses Her Creator; and She is the only one to have lived life in the Sun of the Supreme Being. And since She drew Her life from this Eternal Sun, it is no wonder that, having lived of light, She formed Her most refulgent Sun that gladdens the whole Celestial Court.

“This is precisely what it means to live in My Divine Will: to live of light and to form one’s life within Our own Sun. This was the purpose of Creation—to have the creatures created by Us, Our beloved children, within Our own abode; to nourish them with Our own foods, to clothe them with royal garments, and to let them enjoy Our own goods. What terrestrial father and mother think of putting out of their home the birth of their womb, their dear children, and of not giving their inheritance to their own children? No one, I believe; on the contrary, how many sacrifices do they not make in order to render their children rich and happy? If a terrestrial father and a mother reach this, much more so does the Celestial Father. He wanted and loved His children to remain in His home, so as to keep them around Himself, to delight with them and keep them as the crown of His creative hands. But man, ungrateful, abandoned Our home, refused Our goods, and contented himself with going wandering, living in the darkness of his human will.”

Fiat!!!

August 24, 1930

How the Divine Will assumes all forms in order to give Itself to the creature. The creation of man: installation of the center of love and of the Divine Fiat.

My abandonment in the Divine Volition continues; I feel that Its invincible power absorbs me into Itself, and in so many ways, that I cannot do without following Its acts.

Now, while I was following the acts of the Divine Will done in Creation, my lovable Jesus told me: “My daughter, the love of My Divine Fiat toward creatures is so great, that It assumes all forms in order to give Itself to the creature. It assumes the form of heavens, to remain stretched out over his head; and by remaining perennially extended, It embraces him from all sides, guides him, protects him, defends him, without ever withdrawing, remaining always heavens, in order to form Its heaven in the heart of the creature. It assumes the form of stars, and It makes Its meek twinkling sweetly descend upon the creature, to caress her with Its kiss of light and penetrate sweetly into her, that It may form the stars of the most beautiful virtues in the heaven of her soul. It assumes the form of sun, to irradiate her with light, and with Its vibrant heat, descend into the depth of her soul; and with the strength of Its light and heat, It forms the tints of the most beautiful colors in order to form the Sun of Its Fiat in the creature. It assumes the form of wind, to purify her; and with Its empire, blowing, It maintains the Divine Life lit; and as It blows, It makes It grow in the heart of the creature.

“My Divine Will lowers Itself to everything, and Its love is so great, that It constitutes Itsself life of everything that can serve the creature; and It reaches the point of assuming the form of air, to let Itself be breathed; of food, to nourish her; of water, to quench her thirst. In sum, there is nothing of which the creature makes use, that My Will does not run together in order to give Itself incessantly to the creature.

“But how does she correspond to Me—to the many multiple ways that My Fiat assumes in order to besiege the creature; to the so many loving forms, such that, if she does not recognize It in one way, she may recognize It in another; if one form does not breach into her, another might breach through, to receive at least a gaze, a smile of satisfaction, an invitation to let It descend into her soul to reign, a *‘thank You’* of gratitude at Its so many follies of love?

“Ah! how many times My Divine Will is left there with the creature paying no attention to It. What sorrow—how pierced It remains. But in spite of this, It does not stop, It continues incessantly and with Its firmness, all Divine, to make Its Divine Life flow within all created things, to offer, beneath their veil, Its life to all, waiting with invincible patience for one who must recognize It and receive It, so as to form Its life under human appearances and form, and therefore reign completely in all the things created by Us.”

After this, I was following the Divine Will in the acts of Creation, and as I arrived at Eden, where man was created, my always lovable Jesus added: “My daughter, the creation of man was the center in which Our Fiat and Our Love installed themselves to hold there their perennial dwelling. Our Divine Being held everything inside of Us—the center of Our Love and the carrying out of the life of Our Will. By creating man, It wanted to form the second center of Our Love, so that Our Fiat might carry out human lives with Its empire and dominion, as It did within Our Supreme Being. Therefore, you must know that, in creating Adam, all creatures were created in him; all were present to Us—none of them escaped Us; We loved all creatures as him, and in him.

“And when, with so much love, We formed his humanity, molding it and working it with Our creative hands, forming the bones, extending the nerves, covering them with flesh, forming all the harmonies of the human life, in Adam, all creatures were molded and worked. In all of them We formed the bones, extended the nerves; and covering them with flesh, We left the touch of Our creative hands, the mark of Our Love, the vivifying virtue of Our Will. And as We infused the soul in him with the power of Our omnipotent breath, souls were formed in all the bodies with the same power in which the soul of Adam was formed.

“See, then, how each creature is a new creation, as if We had created the new Adam; because in each of them We want to renew the great prodigy of the creation, the installation of the center of Our Love, the carrying out of the life of Our Fiat. So great was the excess of Our Love in creating man, that until the last creature comes on earth, We will remain in continuous act of creation, to give to each one what was given to the first man created—Our overflowing Love, the touch of Our creative hands for the formation of each of them. Therefore, My daughter, I recommend to you that you know how to recognize and preserve within yourself the installation of Our Love and the operating life of Our Fiat; and you will feel the prodigies of the continuous creation, and Our Love overflowing, such that, as It drowns you with love, you will feel nothing but love and My Will.”

Fiat!!!

August 29, 1930

How created things are pregnant with Divine Will. The crosses form the way that leads to Heaven.

My abandonment in the Divine Fiat continues; an invincible force transports me into Its Divine acts, and I feel and know the Divine Will operating in all created things, as It makes me the sweet invitation to follow It in Its acts in order to have my company.

But while I was doing this, my always lovable Jesus told me: “My daughter, all created things are pregnant with My Divine Will, that left Itself in them—not for Us, who had no need, but for love of creatures, giving Itself in as many distinct ways for as many things as It created. Acting as true Mother, It wanted to assail the creatures with as much love for as many things as It issued to the light of the day; It wanted to give Itself in each instant without interruption, so as to give Itself sip by sip, to form Its life and extend Its Kingdom in each soul. This is why you see that there is not one thing from which My Fiat does not want to give Itself, and it can be said that each created thing forms Its throne of love, from which It makes descend Its mercy, Its graces, and the path in order to communicate Its Divine Life.

“It is as though on the lookout to see what good It can do to Its children, if they open their hearts to It, to receive Its goods and to conform to Its Divine ways. So, each created thing is a call that It makes to the creature to receive the gift that My Divine Will wants to give her; each created thing is a new love that It wants to feed her, and one more act of Its life that It wants to carry out toward and inside the creature. But alas! how many ingratitude on their part. My Divine Will embraces them, It clasps them to Its bosom with Its arms of light, and they escape from within Its light without returning to It the embrace and looking at who it is that loves them so much. Therefore, My daughter, you—be Its repairer, follow It in all the calls that It makes to you by means of each created thing, so as to give It love for love, and receive all the sips of Its Divine Life in the depth of your soul, to give It the freedom of letting It reign.”

Then, I was following Its acts and my abandonment in the Supreme Volition, but my poor mind was occupied with the many incidents that Our Lord had disposed and disposes for my poor existence. And my sweet Jesus added: “My daughter, the crosses, the incidents, the mortifications, the acts, the abandonments of creatures—everything that one can suffer for love of Me, are nothing other than the pebbles that mark the way that leads to Heaven. So, at the moment of death, the creature will see that everything she has suffered has served her to form the road, that has marked with indelible ways and with unmovable stones, the straight path that leads to the Celestial Fatherland.

“And if everything that My providence has disposed for her to suffer, she has suffered in order to fulfill My Divine Will—to receive, not the pain, but an act of Its Divine Life, she will form as many Suns for as many acts as she has done and pains that she has suffered, in such a way that her road will appear as marked, to the

right and to the left, by Suns,³ that, taking her and investing her with their light, will lead her into the Celestial Regions. Therefore, the many incidents of life are necessary, because they serve to form for oneself the road and to mark the way to Heaven. If roads are not formed, it is difficult to go from one town to another; much more so, it is difficult to reach Eternal Glory.”

Fiat!!!

September 20, 1930

Bitternesses, the slow poison of good. The Divine Will, cradle of the soul. Jesus, Divine Administrator of His Most Holy Will.

I was feeling all immersed in the Divine Fiat; Its light dazzles my intellect, and while It absorbs me into Its light, It makes me follow Its acts that It did in Creation. But while I was doing this, I felt such bitterness and oppression, as to make me struggle in doing my acts in the Divine Will.

And my sweet Jesus, having compassion for me, told me: “My daughter, how much pity I feel for your bitterness; I feel it being poured into My Heart. Therefore, courage, don’t you know that oppressions, bitternesses, are the slow poison of good, that produces such hardship as to reduce the soul to an extreme agony, in such a way that she feels agony in the heart, and My Love agonizes in her heart; she feels agony on the lips, and My prayer agonizes; she feels agony in the hands, in the steps, and My steps and My works feel themselves agonizing. More so since, in the creature who wants to have My Divine Will as life, My Will being one with hers, I feel her agony poured into My Divine Person.

“Therefore, courage, abandon yourself into My arms, and I will make more light, more refulgent, arise from My Divine Will; and as It takes the form of cradle, I will rock you in It to communicate to you My Divine rest. And with Its light and with Its heat, It will destroy the slow poison of your bitternesses, changing them into sweetnesses and into fount of contentments. And resting in the cradle of My Divine Will, you will take sweet rest; and upon waking up, you will find that bitternesses and oppressions have been cast away from you, and I will keep you in My arms with your usual sweetness and serenity, to make the life of My Divine Will grow more in you.”

Then, I continued as much as I could my abandonment in the Divine Fiat, and my sweet Jesus added: “My daughter, bitternesses, oppressions and everything that does not regard My Will, occupy space in your soul, and My Divine Will does not feel free to be able to extend Its light and, with Its creative and vivifying virtue, make Its life arise in each particle and receptacle of your soul. It feels encircled as though by clouds, such that, even though the sun is there, the clouds, putting themselves between the sun and the earth, prevent the solar rays from descending with the fullness of light to give light to the earth.

“The same for the Sun of My Divine Will—It feels hindered by the clouds of bitternesses and oppressions from extending Its light in the depth of the creature, also in the little receptacles, and being able to say: ‘Everything gives of My Will, everything belongs to Me—everything is Mine.’ And I, your Jesus, who has taken on the commitment to form a soul, all of My Will, suffer and remain hindered in My crafting. In fact, you must know that I am the Divine Administrator of My Fiat in the creature; and when I see her disposed to do My Will in everything, in each act she does I set to the work of preparation.

“Suppose that you want to do an act of love; immediately I get down to work, I place in it My breath, I lay a dose of My Love, I embellish it with the variety of the beauty It contains. And then, Divine Administrator of My Will as I am, I administer My Divine Will upon that act of love, in such a way that in that act one no longer recognizes the act of the creature, but an act of love as if it had come out from the center of My Divinity. I am too jealous of the acts that the creature wants to do as animated by My Divine Will; I do not admit any disparity between her acts and Mine; and in order to have this, I must place of My own, and My work. And this, in all of her acts; if she wants to do acts of adoration, of prayers, of sacrifice, I place in them My work, so that her adoration may be the echo of the Divine Adoration, her prayer may be the echo of Mine, her sacrifice may be the repeater of Mine. In sum, I must find Myself in each act of the creature. I, your Jesus, as the Owner, possessor of My Divine Will, would not administrate It if I did not find the sanctity, the purity, the love

³ From the last words spoken by Luisa to her Confessor, Fr. Benedetto Calvi, one hour before she died, on March 4, 1947: “I now see a long beautiful and spacious road, illuminated by infinite and refulgent Suns. Oh! yes, I recognize them: they are the Suns of my acts done in the Divine Will....”
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of My Humanity in the act of the creature. Therefore, I want to find her clear of any clouds that might shadow My Divine Will. Therefore, be attentive, My daughter, do not hinder My work, that I want to do in your soul.”

Fiat!!!

September 30, 1930

Eden, field of light. Difference between one who operates in the Divine Will and one who operates in the human will. The little ground of the creature; the Celestial Sower.

I was continuing my usual acts in the Divine Volition, and my poor mind paused in Eden, where God created man to give origin to the life of the creature.

And my beloved Good, Jesus, making Himself seen all tenderness and goodness, told me: “My daughter, Eden is field of light in which Our Supreme Being created man. It can be said that he was created in the light of Our Fiat; his first act of life was light, such that, as an interminable field of light would extend behind and before him, to the right and to the left, he was to follow his way in order to form his life, drawing into his acts as much light for as many acts as he would do, so as to form a light all his own, as his property by virtue of his acts, though drawn from My Divine Will.

“Now, here is the difference of one who operates in It as his origin and end, in which all of his acts are bound to the origin of the light where his life was formed and had its first act of life. The light keeps this life in custody, defends it, and lets nothing extraneous enter into its light, so as to form one of the portents that only the light knows how to form. On the other hand, one who goes down from this light enters into the dark prison of his will, and in doing his act, he draws darkness; and he draws as much darkness for as many acts as he forms, to form for himself a property all of darkness, all his own.

“Darkness does not know how to keep or defend one who lives in it; and if one does any good act in it, it is always tenebrous, because they are bound by darkness; and since darkness does not have the virtue of being able to defend, things enter that are extraneous to darkness itself; the bothers of weaknesses enter, the enemies of passions, the fierce thieves that hurl the creature into sin and reach the point of hurling her into eternal darkness, where there is no hope of light. What difference between one who lives in the light of My Divine Will and one who lives as though imprisoned in his human will.”

Afterwards, I continued to follow the order of the Divine Will, that It had in Creation, and my little and poor intelligence paused at the point when God created the Immaculate Virgin. And my lovable Jesus, moving in my interior, told me: “My daughter, all the good and holy acts of the prophets, the patriarchs, and of the ancient people, formed the ground in which the Supreme Being sowed the seed in order to make germinate the life of the Celestial Baby Mary, because Her seed was taken from the human stock. The Virgin, having within Herself the operating life of the Divine Will, expanded this ground with Her acts, fecundated it and divinized it. She made flow in it, more than beneficial and refreshing rain, the sanctity of Her virtues, the heat of Her love; and darting through it with the light of the Sun of the Divine Will that She possessed as Her own, She prepared the ground to germinate the Celestial Savior; and Our Divinity opened Heaven and made the Just One, the Holy One, the Word, rain down into this shoot. And so My Life was formed, human and Divine, to form the Redemption of mankind.

“See, then, in all Our works, directed for the good of creatures, We want to find a shelf, a place, a little ground in which to lay Our work and the good We want to give to creatures. Otherwise, where do We put it? In the air?—without one at least who would know it and would draw Us with her acts, forming her little ground; and We, as the Celestial Sower, sowing the good We want to give? If this were not so—that on both sides, Creator and creature, they feel drawn together: she, preparing herself to receive with her little acts; and God, by giving—it would be as if We did, or wanted to give, nothing to the creature. So, the acts of the creature prepare the ground for the Divine Sower. If there is no soil, there is no sowing to hope for; no one goes to sow if he does not have a little ground; much less does God, Celestial Sower, cast the seed of His Truths, the fruit of His works, if He does not find the little ground of the creature. The Divinity, in order to operate, first wants to place Itself in agreement with the soul; after We have agreed together and We see that she wants to receive that good, to the point of praying Us and forming for Us the ground in which to lay it—then, with all love, We give it. Otherwise, it would be like exposing Our works to uselessness.”

October 7, 1930

How Redemption is owed to the faithfulness of the Most Holy Virgin. Faithfulness, sweet chain that captures God. The Celestial Farmer. Necessity of the seed in order to be able to diffuse the Divine works.

I was following the Divine Will, and my poor mind was occupied over the many things spoken to me by my sweet Jesus on the Kingdom of His Divine Fiat; and it seemed to me, in my ignorance: “Oh! how difficult is Its realization upon earth, Its reigning and Its triumph in the midst of creatures.”

But while I was thinking this, my sweet Jesus told me: “My daughter, Redemption is owed to the faithfulness of the Virgin Queen. Oh! had I not found this excelling creature, who denied Me nothing, nor did She ever draw back before any sacrifice; Her firmness in asking for Redemption without ever hesitating, Her faithfulness without ever tiring, Her ardent and strong love without ever stopping; always at Her place, all of Her Creator, without ever moving, whatever thing or incident She might see, on the part of God and on the part of creatures.

“She formed such bonds between Heaven and earth, She acquired such ascendancy, such dominion before Her Creator, as to render Herself worthy of making the Divine Word descend upon earth. In the face of a faithfulness never interrupted, and of Our very Divine Will that held Its Kingdom in Her virgin Heart, Our strength was not enough for Us to refuse. Her faithfulness was the sweet chain that bound Me and captured Me from Heaven to earth. Here is why, then, what creatures did not obtain in many centuries, they obtained by means of the Sovereign Queen. Ah! yes, She alone was the worthy one who merited that the Divine Word would descend from Heaven to earth, and that She receive the great good of Redemption, in such a way that, if they want to, all can receive the good of being redeemed. Firmness, faithfulness, unshakeability in good and in asking for the good known, can be called Divine Virtues, not human, and therefore it would be like denying to Ourselves what the creature asks from Us.

“Now, the same in the Kingdom of the Divine Will: We want to find a faithful soul in whom We can operate, who would bind Us everywhere and in every part of Our Divine Being with the sweet chain of her faithfulness, in such a way that We may find no reason not to give her what she asks from Us. We want to find Our Firmness, the necessary shelf to be able to enclose in her the great good that she asks from Us.

“It would not be decorous for Our Divine works to be entrusted to souls who are inconstant and not disposed to face any sacrifice for Us. The sacrifice of the creature is the defense of Our works, and it is like putting them in a safe place. So, once We have found the faithful creature, and the work comes out of Us to take its place in her, everything is done, the seed is already sown, and, little by little, it germinates and produces other seeds, such that, as they diffuse, whoever wants to, can procure for himself that seed to make it germinate in his soul.

“Does the farmer not do the same? If he has the good of having one single seed, that can be his fortune, he sows it into his field. That seed, by germinating, can produce ten, twenty, thirty seeds, and the farmer no longer sows only one of them, but all those that he has reaped, and he returns to sow them, over again, until he is able to fill all his field; and he reaches the point of being able to give to others the seed of his fortune. Much more can I, Celestial Farmer, do—as long as I find a creature with the field of her soul prepared, in which I can sow the seed of My works. That seed will germinate, and little by little it will make its way; it will make itself known, loved and desired by few, and then by many, that the celestial seed of My Divine Will be sown into their souls.

“Therefore, My daughter, be attentive and faithful; allow that I may sow this celestial seed in your soul, and I may find no hindrance to let it germinate. If there is the seed, there is the sure hope that, in germinating, it can produce more seeds. But if the seed does not exist, all the hopes cease, and it is useless to hope for the Kingdom of My Divine Will; just as it would have been useless to hope for Redemption if the Celestial Queen had not conceived Me as the fruit of Her maternal womb, the fruit of Her faithfulness, of Her firmness and sacrifice. Therefore, let Me do, and be faithful to Me, and I will take care of everything else.”

Fiat!!!

October 12, 1930

Fear is the scourge of the poor nothing. The love that God nurtures for the creature, to the point of putting her in a contest with Himself. How God established all the acts that all creatures were to do.

I am always in my dear and holy inheritance of the Divine Fiat. I feel the extreme need never to go out of It, because my little atom of my existence feels its nothingness and, as nothing, good at doing nothing if the Divine Volition, playing with it, does not fill it with Its All, making it do what It wants. And, oh! how I feel the need for the Divine Will to keep me in Its life, and for me to remain always in It.

Now, I felt I could not live without the Divine Fiat—all fear; and my sweet Jesus, with an unspeakable goodness, told me: “My daughter, do not fear; fear is the scourge of the poor nothing, in such a way that the nothing that is beaten by the whips of fear, feels itself lacking life and losing it. On the other hand, love is the surge of the nothing into the All, such that, as the All fills it with Divine Life, the nothing feels true life, that is not subject to be lacking, but to always living.

“Now, you must know that the love that Our Divine Being nurtures toward the creature is so great, that We give her of Our own in order to put her in the condition of being able to compete with her Creator. And so We give her Our Will, Our Love and Our very Life, that she may make It fully her own, so as to fill the void of her nothing and therefore be able to give Us will for Will, love for Love, life for Life. And We, even though We Ourselves have given them, accept them as if they were her own, enjoying that the creature can compete with Us—she, in giving Us, and We, in receiving, to give to her again what she gave Us, that she may always have something to give Us; except for the creature who would not want to receive. Then she feels the void of her nothing, without true life, without a Divine Will that sanctifies her, without the love that leads her to love her Creator. And then all evils swoop down upon this nothing, lashes of fear, darkness of terror, rains of all miseries, weaknesses, such that she feels life missing in her. Poor nothing that is not filled with the All.”

Then, I continued to pray, all abandoned in the sweet empire of the Divine Will, and my beloved Jesus added: “My daughter, Our Most High Will, in creating man, already established all the acts that all creatures were to do, and constituted Itsself life of all these acts. So, there is not one human act that does not have its place in Our Divine Will; and when the creature performs each of her acts, Our Will enters the field of action in the human act of the creature; therefore, all the power and sanctity of a Divine Will enter into the act of each of them. Each act entered the order of all Creation, each one taking its place, almost like stars, as each of them has its place under the azure of the heavens.

“And since everything, the whole of mankind with all their acts, was ordered and formed by Our Divine Fiat in Creation, when the creature does an act, the entire order of Creation is moved, and Our Will is in act as if It were then creating the whole Creation. In fact, in Our Will everything is in act, and the act of the creature enters into Its act, and as it takes its place established by God, the effects of all Creation are renewed, and the human act enters the race of all created things and holds its distinct place in it, and is always in motion within the Divine motion, to adore and love its Creator. Therefore, the operating of the creature in Our Divine Will can be called the fecund and Divine Field of Our very Will within the little field of the creature.”

Fiat!!!

October 18, 1930

Value of the kisses and embraces of the Virgin to Baby Jesus, because, possessing the Divine Will, all of Her acts rendered themselves infinite and immense for Jesus. Resurrection of the acts done in the Divine Will. Effects of the “I love You.”

I continue in my usual state, and pausing in the act when the Sovereign Queen gave birth to little Baby Jesus, and clasping Him to Her breast, kissed Him and kissed Him again, and delighting in Him, gave Him Her most sweet milk—oh! how I too yearned to give Him my affectionate kisses and my tender embraces to my little Child Jesus.

And He, making Himself seen in act of receiving them, told me: “Daughter of My Volition, all the value of the acts of My Celestial Mama was because they came out of the immense womb of My Divine Will, whose Kingdom, whose life, She possessed. There was not one motion, act, breath and heartbeat that was not full of Supreme Volition, up to overflowing outside. Her loving kisses that She gave Me, came out of the fount

of It; Her chaste embraces with which She embraced My infantile Humanity contained the immensity. In Her most pure milk with which She nourished Me, as I suckled from Her virginal breast, I suckled from the immense breast of My Fiat; and in that milk I suckled Its infinite joys, Its ineffable sweetnesses, the food, the substance, the infantile growth of My Humanity, from the immense abyss of My Divine Will.

“So, in Her kisses I felt the eternal kiss of My Will that, when It does an act, never ceases doing it; in Her embraces I felt a Divine Immensity embracing Me; and in Her milk I nourished Myself Divinely and humanly, and She gave Me back My celestial joys and the contentments of My Divine Will that kept Her all filled. If the Sovereign Queen had not had a Divine Will in Her power, I would not have contented Myself with Her kisses, with Her love, with Her embraces and with Her milk. At the most, My Humanity would have been content, but My Divinity—I, Word of the Father, who had the infinite, the immense, in My power—wanted infinite kisses, immense embraces, milk full of Divine joys and sweetnesses. And only in this way was I satisfied, as My Mama, possessing My Divine Will, could give Me kisses, embraces, love and all Her acts that gave of the infinite.

“Now, you must know that all the acts that are done in My Divine Will are inseparable from It; it can be said that they form one single thing, act and will; the will can be called light, the act heat, that are inseparable from each other. So, all those who will possess My Fiat as life will have in their power all the acts of the Celestial Mama; and She had in Her power all of their acts, in such a way that in Her kisses and embraces I felt Myself kissed and embraced by all those who were to live in My Will, and in them I feel Myself being kissed again and embraced by My Mama. Everything is in common and in perfect accord in My Will; each human act descends from Its womb, and with Its power, It makes it rise back into the center from which it came out. Therefore, be attentive and let nothing escape you that does not enter into My Divine Will, if you want to give Me everything and receive everything.”

My poor mind continues its course inside the Divine Will, according to the circumstances I find myself in; but my point of support, my origin, the means, the end of my acts, is always the Divine Will. Its life runs within me like the sweet murmuring of the sea, that never stops. And I, as requital of homage and of love, give to It the murmuring of my acts that the same Divine Fiat makes me do.

And my always lovable Jesus continues, telling me: “My daughter, each act done in My Divine Will forms a Divine resurrection in the soul. Life is formed, not of one act, but of many acts united together; so, the more acts are done, so many times does she rise again in My Will, in such a way as to be able to form a complete life, all of Divine Will. Just as the human life is formed of many distinct members in order to be able to form its life, and if there were only one member, it could not be called life, and if some members were missing, it would be called defective life; in the same way, the repeated acts done in My Will serve as if different members of Divine Will were formed in the creature; and while they serve to reunite together these acts in order to form the life, they serve to nourish the same life.

“And since My Divine Will has no end, the more acts are done in It, the more Its Divine Life grows in the creature. And while this Life rises again and grows, the human will receives death from these very acts done in My Divine Volition; it finds no nourishments with which to nourish itself, and feels itself dying at each act done in My Divine Will. But—what sorrow!—as many times as the creature does her will in her acts, so many times does she make Mine die in her act. Oh! how horrifying it is to see that a finite will casts out of its act an infinite Will that wants to give it Life of light, of beauty, of sanctity.”

Then, I continued my acts in the Divine Volition, with my usual refrain: “*I love You, I love You* in everything that You have done for love of Us.” But while I was doing this, I thought to myself: “Blessed Jesus must be tired of my singsong ‘*I love You, I love You.*’ So, why say it?”

And my sweet Jesus, moving in my interior, told me: “My daughter, true love, accompanied also by the words ‘*I love You,*’ never brings Me tiredness, because, I being a complex of love and a continuous act of love, as I never cease to love, when I find My Love in the creature, I find Myself; and the sign that her love is a birth from My Love is when it is continuous. An interrupted love is not the sign of Divine Love; at the most, it can be a love of circumstances, an interested love, such that, as these cease, love ceases. And also the words ‘*I love You, I love You,*’ are nothing other than the air that My Love produces in the creature, that, condensed within her, produces as though many flashes of little flames toward Him whom she loves. And I, when I hear you say

'I love You, I love You'—do you know what I say? 'My daughter is flashing in the air of her love toward Me, and one flash does not wait for another.'

“And besides, all continuous acts are those that have the virtue of preserving, nourishing and growing the life of creatures. See, also the sun rises every morning and has its continuous act of light; nor can it be said that by rising every day it tires men and the earth; rather, the complete opposite—all long for the rising of the sun, and only because it rises every day does it form the nourishment of the earth. Day after day, it keeps nourishing, little by little, the sweetness in the fruits, until it makes them reach perfect maturation; it nourishes the varied tints of colors for the flowers, the development for all the plants; and so with all the rest. A continuous act can be called perennial miracle, though creatures do not pay attention to it; but your Jesus cannot do without paying attention, because I know the prodigious virtue of an act never interrupted. Therefore, your *'I love You'* serves to preserve, nourish and grow the life of My Love in you; if you do not nourish It, It cannot grow, nor receive the multiplicity of the sweetnesses and the variety of the Divine colors that My Love contains.”

Fiat!!!

November 9, 1930

Difference between created love and Creating Love. Endowment with which God endowed the creature. Example.

I live amid continuous privations of my sweet Jesus. Ah! without Him I do not find my center toward which to take flight in order to rest; I do not find the guide whom I could trust; I do not find He who, with so much love, acting as my teacher, gave me the most sublime lessons. His words were rains of joys, of love, of graces, over my poor soul. And now everything is profound silence.... I would want the heavens, the sun, the sea, the whole earth, to melt into tears to cry over Him whom I no longer find, and do not know where He turned His steps. But alas! no one points Him out to me, no one is moved to pity for me. Ah! Jesus, come back—come back to her from whom You Yourself said that You wanted no other than she live only for You and with You. And now!—and now everything is ended; my poor heart is full, and who knows how many things it wants to say of the pain it feels of the privation of its Jesus, of its life, of its All. Therefore I move on and proceed....

So, while I was in the ardor of bitternesses, I was following the acts of the Divine Will; in one instant everything was present to me, and my always lovable Jesus, making Himself seen, all tenderness, told me: “My daughter, courage, My Love has no end, and therefore I love the creature with infinite and insuperable Love. If you say that you love Me, yet, what difference is there between created love and Creating Love?”

“An image of difference is given to you by the Creation. Look at the sun: its light and its heat fill your eye, invest your whole person; yet, how much light do you take? Very little—just a shadow of its light; and what is left of the light of the sun is so vast that it can invest the entire earth—symbol of your little created love that, as much as you might feel yourself filled to the brim, is always little.

“The Love of your Creator, more than sun, remains always immense and infinite; and excelling over everything, It carries the creature in Its triumph of love, making her live under the continuous rain of Its Creating Love. Another symbol is the water: you drink it, but how much of it do you drink at all, compared to the water that exists in the seas, in the rivers, in the wells, in the bowels of the earth? It can be said—very little; and what is left of it symbolizes the Creating Love that, by Its own virtue, possesses immense seas and knows how to love the little creature with immense love. Even the earth tells you of your little love: how much earth do you need in order to put your feet down? Just a little space; and what is left in abundance—oh! how much it is. So, between the love of the Creator and that of the creature there is a distant and immeasurable distance.

“In addition to this, you must add that, in creating man, the Creator endowed him with His properties. Therefore He endowed him with His Love, with His Sanctity, with His Goodness; He endowed him with Intelligence and with Beauty. In sum, We endowed man with all Our Divine Qualities, giving him the free will to be able to put Our endowment in circulation, expanding it more and more, according to how much more or less it would grow, placing also from his acts in Our own Divine Qualities, as the task of work that he received in order to preserve and expand for himself the endowment given by Us.

“In fact, Our infinite Wisdom did not want to issue the work of Our creative hands, birth from Us and Our son, without giving him from Our own. Our Love would not tolerate issuing him to the light of the day as stripped and without properties; it would not have been a work worthy of Our creative hands. And if We had given him nothing, Our Love would not feel so drawn to love him—because he is Our own, he has from Our own, and he cost Our Love so much, We love him so much, to the point of laying down My Life. When things cost nothing and nothing is given, they are not loved; and it is precisely this that maintains the burning stake of Our Love always ignited, always alive: because much We gave, and still give, to the creature.

“Do you see, then, what great difference there is between the love of the creature and that of the Creator? If she loves Us, she takes from Our own properties, given to her in order to love Us. But even though the created love is little compared to the Creating Love, yet We want this little love—even more, We long for it, We crave it; and when she does not give it to Us, We go into a delirium. It happens to Us as to a father who loves his son, and endows his son with his properties; and this son, loving his father, very often takes the fruits of the properties given to him and sends them to his father as gift. Oh! how the father delights in receiving the gifts, though he does not need them. In the gift he feels himself loved by his son; the gift is the speaking and operating love of his son; and the love of the father always grows toward him, and he feels honored, satisfied, for having given his properties to the one who loves him and who nurtures the affection toward his father.

“But what would be the sorrow of this father, if the son never sent him anything of the goods that were given to him? He would break the most sacrosanct of duties—the love between son and father, and would convert the joy, the happiness of paternity, into sorrow. More than father do We love the creature, and all Our happiness is in being loved back; and if she does not love Us, she would convert—if she could—Our Paternity into sorrow. Therefore, My daughter, the more you love Us, the more gifts you send to your Celestial Father, that are so very pleasing to Us, because they are the fruits of Our Divine properties, given with so much love by your Creator.”

Fiat!!!

November 20, 1930

How the fear of losing a good means possessing it. Who has the right to ask for the Kingdom of the Divine Will. Nourishment in order to form and grow the life of the Divine Will in the creature.

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

Make it so that It may always reign in me, and that Its Kingdom may extend in the whole world. I ask You this for the sake of that love with which You created the sun that beats continuously on the earth, without ever stopping its course, to offer to me Your Love of light—living and real image of the Sun of Your Will within which, more than in a sea of light, You enfolded Your little daughter. I ask You this for the sake of the maze of the pains in which I have been enveloped and besieged—pains that water me with gall continuously, that makes me feel myself under the rain of storms that threaten to drown me; pains that it is not given to me to entrust to the paper. Jesus, Jesus, have pity on me, and let Your Divine Will reign in me and in all.

But while I was pouring out my sorrow, my sweet Jesus, my dear Life, extended His arms toward me to sustain me, and told me: “My daughter, courage, the fear of losing a good means possessing it, knowing it and loving it—and possessing it, not by usurpation, but by right of property; and when a good is possessed by right of property, no law, either human or Divine, can with legitimate ways take away the goods that are possessed. More so, since it is absolute Will of your Jesus for you to possess, by right of property, the inheritance of My Divine Fiat, that I have given you with so much love, so that you might ask, by right, for Its Kingdom to come upon earth. In fact, only one who possesses My Will has the right to, and can, by right, ask for Its Kingdom to come upon earth and extend everywhere. And since My Will fills heavens, sun, sea and everything, even

though they do not have reason, they are dominated freely by the powerful strength and reason of My Fiat, from which they never moved away.

“Therefore, in the name of the heavens, sun and everything, you can, by right, ask for Its Kingdom, because the littlest thing as well as the greatest, animated and dominated by My Divine Will, is always superior to man. In fact, without It, man occupies the last place; he is the degraded one and the most humiliated in the midst of all created things; he is the neediest, the poorest who, in order to live, has to stretch out his hand to all created things to receive the charity of their beneficial effects. And sometimes this is denied to him by the expressed Will of the One who dominates them; even more, It puts the elements against man to make him touch with his own hand what it means not to live in the inheritance of It.

“Only Our Will gives the exaltation to the works of Our creative hands, It puts them in the place of honor, It endows them with all goods, in such a way that she will have need of no one; even more, It renders her dominator of herself and dominator of everything; and by virtue of My Will that they possess, all bow down and feel honored to let themselves be dominated. Therefore, do not fear, because fear renders unhappy the good that one possesses and embitters the purest, the holiest and Divine, joys that exist in My Fiat. More so, since each act done in My Divine Will forms the nourishment in order to nourish the past acts done in It. In fact, many acts united together have formed Its life in the soul, and life cannot be preserved and grow without nourishment; therefore, one act serves to preserve another and to form the life of My Will in the creature. Repeated acts form the water with which to water It, the air to give continuous breathing to this life, all of Heaven; the heartbeat to make It feel the continuous heartbeat of My Will, the food to preserve It alive.

“And just as the body cannot live without nourishment, without the air that makes it breathe continuously, and without the heartbeat that gives motion to its whole life, nor is it enough to have taken food a few times, or to breathe and palpitate at intervals to be able to form the human life, but always—always, because only continuous acts have the virtue of forming life, otherwise the life is extinguished; in the same way, one who wants to form within herself the life of My Volition has need of repeated acts, in such a way that nothing be lacking to this life, either the air to make It breathe, or the food to nourish It, or the heat or the light to make her feel the life of Heaven in her soul. Therefore, do not be concerned with anything else—but always forward in My Divine Will.”

Fiat!!!

November 24, 1930

How there is not one point in which the Divine Will does not exercise Its operating act toward the creatures, and these receive them according to their dispositions. Jesus speaks of chastisements.

My abandonment in the Divine Fiat continues, but my poor existence goes on very often amid the bitternesses of the privations of my sweet Jesus; and while I long for Him, reaching the point of feeling life missing in me—because He is my life, nor do I know any other life or other pleasure but Jesus—then, if He comes for a little, while I feel myself coming to life again, ah! that breath of life that He gives me He embitters, because He tells me nothing other than the great chastisements that Divine Justice keeps prepared—how all the elements will put themselves against man; the water, the fire, the wind, the rocks, the mountains, will change into deadly weapons, and strong earthquakes will make many cities and people disappear—and in all nations; not even our own will be spared. And then, the revolutions in which they are and will be engulfed; and the wars that are about to break out—it seems that almost all will be caught in the net that they themselves are preparing. But He says this with such bitterness, and then He leaves me without my usual pains that He used to communicate to me.

So, while I was embittered, I continued my acts in the Divine Volition, and my sweet Jesus, making Himself seen, told me: “My daughter, rise—come into My operating Will. My Will is immense, but in Its immensity there is not one point in which It does not exercise special and distinct acts toward mankind. And even though My Will is one—one is Its immensity, one is Its act—however, in Its immensity It holds the order of all the effects that come out as acts from one single act, to pour themselves out toward each creature, who receives them according to her dispositions. If she is disposed to loving Me, she receives the effects of the love that My operating Will is pouring; if disposed to being good, she receives the effects of Its operating goodness;

if disposed to becoming holy, she receives the effects of Its sanctity. So, according to their dispositions, the immensity of My Fiat pours Itself—Its different effects that convert for them into acts—over each creature; and one who is not disposed receives nothing, even though My Divine Will is always there as operating over each one of them. And since they do not want to receive the good It wants to give them, My Justice converts these goods that the creature rejects into chastisements.

“This is the reason why My Divine Will is as though on the lookout from within the elements, to see whether they are disposed to receive the good of Its continuous operating; and in seeing Itself rejected, tired, It arms the elements against them. Therefore, unforeseen chastisements and new phenomena are about to happen; the earth, with its almost continuous tremor, warns man to come to his senses, otherwise he will sink under his own steps because it can no longer sustain him. The evils that are about to happen are grave, otherwise I would not have suspended you often from your usual state of victim.

“Now, the creature who enters into My Divine Will lets not one act escape her; she runs to each operating act of It, adores Its acts, thanks them, loves them, and everywhere honors the Supreme Volition. She keeps them company, and in her littleness she would want to secure all of Its acts with her little love. So, only one who lives in It can defend the rights of a Will so holy. Therefore, always in My Will do I want you; and you—never want to go out of It.”

Fiat!!!

November 30, 1930

The reason why God is not known and loved: because they think that He is the God far away from creatures, while He is the Inseparable One. How the Divine Will draws the soul, and she draws the Divine Fiat into herself.

I was doing my round in the Creation, to follow the acts that the Divine Fiat does in the created things; and as I arrived at Eden, it seemed to me that my lovable Jesus was waiting for me to be able to communicate to me the love, the goodness, the sanctity, the power and everything He did in creating man, pouring all of Himself into him, to the point of filling him completely with Himself and with His Divine Qualities—but so much, to the point of overflowing outside, giving him the task, as the highest honor for man, to avail himself of His Love, Goodness, Sanctity and Power in order to carry out his life in the very goods of He who had created him.

I felt as though soaked with the Divine Qualities, and my sweet Jesus told me: “My daughter, man was created to be inseparable from God; and if He is not known and loved, it is precisely because they think that God is the Being far away from man, as if we had nothing to do—either he with Us, or God with him. To believe Him far away causes God to be dispersed from man, and everything I had in creating him, Our very Divine Qualities, remain weakened, suffocated and, for many, as if they had no life; while Our Divinity is not far away, but close—even more, inside of man, and in all his acts We are Actors and Spectators. Therefore, Our sorrow is great in seeing that the creatures consider Us and believe that We are far away from them, and therefore they neither know Us nor love Us.

“To think of Us as far away is the deadly iron that kills the love of the creature toward the Creator; distance breaks any friendship. Who can ever think of loving, of knowing and of hoping from a faraway Being? No one. And We are forced to repeat: ‘We are with them—inside of them, and it seems that they do not know Us; and while their love, their will, by not loving Us, are far away from Us, they say that We are far away from them.’ And this is the reason for which some, who have read My intimacies with you, have reached the point of doubting—it is precisely this: because they think that I am the faraway God, and being far away, so many intimacies between you and Me could not take place.

“Now, My daughter, do you want to know who makes God be felt alive in the heart of the creature? My Will reigning in her. In fact, not giving life to the human will, My Fiat makes her feel, vividly, Its love, Its power, Its goodness and sanctity that run in all the acts of the creature. For her there isn’t the faraway God, but the God who is close and Primary Life of her life and of all her acts. Therefore, the living in My Divine Will maintains the vigor of all the goods that We gave to man in creating him, and makes of him the throne of God and His glory, where He dominates and reigns.”

“After this, I continued to follow everything that, admirable and sublime, the Divine Fiat has done in Creation; and I said to myself: “I want to enter into the sun in order to find the Divine Will operating in its light, so as to give to It all the beauty, the purity, the holiness, the power, that a human will operating in its light can contain. I want to enter into the azure heavens in order to embrace It and give It my will operating in the vastness of the heavens, in the multiplicity of the stars, to give It the glory, the love of a heaven, and many profound acts of adoration for as many as are the stars.”

And so I followed all created things. But while I was doing this, a thought told me: “Created things do not have reason, they are veils that hide that Fiat that, with Its Divine Reason, more than if they had reason, dominates them with Its power, maintains the perfect balance, and adores, loves, glorifies Itself by Itself.”

But while I was thinking of this, my beloved Jesus, making Himself seen, clasped me in His arms and, all tenderness, told me: “My little daughter of My Divine Volition, My Will is one, and even though It has the bilocating virtue—It bilocates at each instant, in each thing, in each act, in such a way that all can have It as act and life of their own—however It never loses Its Unity, It is always one, and with Its one strength It maintains, wherever It reigns, the union, the harmony, the order, the communication, the inseparability, and holds everything enclosed within Itself inside one single act. The act is one, My Will is one, but It extends everywhere, leaving not even one atom of the things created without Its operating and vivifying life.

“Ah! yes, they are just veils that hide It. My Will veils Itself with light, and extending in the sun, It keeps molding the creatures with Its light, It embraces them, It kisses them, It warms them, It loves them. It extends in the heavens, and makes Itself all eyes for as many as are the stars, in order to watch them; and their meek twinkling are silent voices, as if very softly It called the creatures to the Celestial Fatherland. It pours Itself into the air, and filling it completely, It makes Itself their breath, and blowing over them, It makes Itself be breathed and gives them life. In all created things It runs toward the creatures to give them many distinct effects, to offer them Its love, the life, the preservation; yet one is the act, one is the Will that fills Heaven and earth.

“Now, My daughter, one who does My Will and lives in It, when she does her acts, draws into herself all the acts of My Fiat, that It has done and continues to do; and My Will draws the creature and her act into Its act. So, by virtue of Its one Will, It draws her into the heavens, into the sun, into the air—in everything. And do you know what happens then? No longer does one single Divine Reason and Will fill Heaven and earth, but another reason and will, human, that, dissolving within the Reason and Will, remains—one can say—as the veil of the created things, but a veil that has reason and will, though sacrificed and identified with the Divine Reason and Will. And then it happens that My Fiat is no longer alone in loving, honoring and glorifying Itself in the created things, but there is another will, human, that loves It, adores It, glorifies It, as heavens, as sun, as air. In sum, it is present everywhere and in each distinct thing in which My Will reigns.

“So, just as My Divine Will draws the human will into Itself and into Its acts, to make Itself be loved, adored and glorified with Its own love, adoration and glory, in the same way, the creature who wants to live but of My Will draws into herself all the acts done by It, and it makes itself be loved and sanctified, as a Divine Will knows how to love and sanctify, that extends Its heaven, forms Its sun—in sum, It continues Its Divine Art, just as It started it and is continuing it in the Creation. Do you see, then, what it means to do My Divine Will? And not doing It means to lose Its heaven, Its sun, Its air, Its seas of grace, Its Divine Art. Therefore, always in It do I want to find the daughter of My Divine Will.”

Fiat!!!

December 21, 1930

Triumphs on the part of the Divine Will when the creature lets herself be worked by the Divine Fiat. Exchanges of triumphs on both sides.

My flight in the Divine Volition continues; it seems to me that I call It, because life would be missing in me without It. The life of good, the life of love, the life of the light, the life of peace, would be missing in me; and my human will, seeing itself alone, would assault me and would give life to my passions in me. This is why I fear so much that even for just one instant it may remain without the Fiat operating in me, because, It being present, my will remains crouched down and does not dare to move before a Will so holy and so

powerful. Therefore I call It, and It gives me Its hand to take me into Its acts, that I may follow It and keep It company. And since It created everything for love of creatures, when It feels her close and identified, It takes such delight, that It feels as though repaid for the many things It issued from Its creative hands.

So, while I was following the acts of the Divine Will done in Creation, my sweet Jesus, making Himself seen and looking at me, told me: “My daughter, how sweet it is for Me to look at a soul who lets herself be worked by My Divine Will. A triumph takes place from one side to the other: My Will invests the intelligence of the creature, and she lets herself be invested. In sum, they form an accord on both sides; and then My Will forms Its triumph over each thought of the creature, and she acquires and makes a triumph of the many Divine thoughts within her mind. So, My Divine Will triumphs by giving and taking possession of it; the soul triumphs by wanting it and receiving it. So, if she looks, if she speaks, if she palpitates, if she operates and walks, those are all triumphs of My Will over the creature; and she triumphs and takes possession of many Divine acts. Amid these exchanges of triumphs and possessions, such joy and happiness is formed on both sides, that you cannot comprehend them all. In fact, you must know that when good, the triumph, the possession, is done between two—then does it bring joy and happiness. Isolated good has made no one happy; as it sees itself alone, it loses all the beauty of happiness. Therefore My Divine Will keeps searching for Its creature in order to form Its triumphs, to be able to form, together with her, Its joys, Its happinesses, on the face of the earth.”

Fiat!!!

February 8, 1931

Accusations, calumnies, condemnation. How, for God, wanting costs more than having the power. Effects of the wanted Divine Will, and effects of the permissive Divine Will. Round of chastisements that He will do across all nations.

It has been some time since I wrote, because my poor heart, swollen with intense bitternesses, to the point of engulfing me completely in the gigantic and stormy waves of sorrow and profound humiliations, did not have the strength to put on paper one page—the most sorrowful of my existence down here. In the heat of my sorrow, I repeated more than once the saying of Our Lord: “I looked for a consoler amid so many pains, and I did not find one; a friend who would speak a word in my defense, and there was none.” Even more, the one who should have sustained me and given me a breath of courage, I felt as changed, as if he were my cruellest enemy.

Ah! yes, I can indeed repeat with my sweet Jesus: “A pack of dogs surrounded me to tear me to pieces and devour me.” I believe that the Heavens have cried over my hard lot, as has my sweet Jesus cried with me many times. Oh! how true it is that only Jesus remains in sorrow and humiliations. The creatures can be around when everything smiles at us and brings us glory and honor; but when the setback happens, they flee and leave the poor victim alone and abandoned. Oh! my Highest Good, Jesus, do not leave me alone in a period so sorrowful of my life—either You remain with Me, or You take me with You. I feel drowned, my strength fails me. O please! help me! help me, oh Jesus!

And then, what torments me the most are the very struggles that I have to go through with my sweet Jesus; because of the printing of the Divine Will, they accuse me at the Holy Office of things that I do not know—either where they stay, or where they are, and that are as far from me as Heaven from the earth. I have lived in bed for forty-six years; it can be said that I am a poor one buried alive; the earth I do not know, nor do I remember ever having any love of interest. My sweet Jesus has always watched over my heart, and has kept it in full detachment—may the Lord be always thanked. They have also maligned at the Holy Office the coming of the Priest, who comes to call me to obedience in the state of my sufferings. Therefore impositions and prohibitions.

So, here opens a struggle with my beloved Jesus; I pray Him to free me or to do everything Himself—that is, making me fall into pains and freeing me when He pleases. And Jesus, all goodness, was saying: “My daughter, but do you think that I cannot do it? I can!—but I do not want to. To Me, wanting costs more than having the power. For Me, the power is nothing; in one instant I can make Heaven and earth, in another instant I can destroy it, so great is the strength of My Power. But destroying an act of My Will—neither do I want it, nor can I; I would destroy the order of the acts of My Will that, from eternity, are established by the Divinity; I

would go against My Wisdom, against My own designs, against My Love. I would not act as God, but as man, who easily changes depending on whether things are to his liking or disliking, and whether it pleases him. I am the Immutable One, and I do not mutate in the designs and acts that My Holy Divine Will has established to do, and with highest wisdom.

“And then, I would not act as God; only because they wanted to accuse you of awful calumnies, making use of their authority and wicked perfidy to the point of getting to the Holy Office (because one gets there when an evil reaches the excess and no other authority can remedy it—and from this alone is seen their highest perfidy), I should change My designs and the ways that for so many years I have had over you? Oh! if you knew what sorrow they gave to My Heart, such that, unable to bear the torment, I am forced to strike all those who have contributed to such an awful accusation. And do not think that I will do it on this very day; in time and circumstance My Justice is arming Its arm against them. No one—no one will be spared; the sorrow they gave Me is too great.”

And I: “My Love, if You let me fall⁴ and do not help me to free myself, what shall I do? You do not want to change Your ways that You have had over me, and if the authorities who want otherwise do not want to surrender to what You want, what shall I do? At least, assure me that You take me to Heaven—and You, I and they will all remain content. Don’t You see in what a maze they put me; I am the accused one, the condemned one, as if I had become the most wicked creature that exists upon earth; and a curse hangs over my poor existence. Jesus! Jesus! help me, do not abandon me, do not leave me alone. If all have been so barbarous as to leave me, You will not do this to me; isn’t it true, oh Jesus?” And my sorrow was so great that I poured out in most bitter crying.

And Jesus too, pouring Himself out in crying, told me: “Good daughter, courage, you must know that My Divine Will acts in two ways—in the wanted way and in the permissive way. When It acts in the wanted way, those are designs that It accomplishes, sanctities that It forms; and the creature who receives this wanted act of My Will receives it equipped with light, with grace, with help. Nothing must be lacking to this fortunate creature in order to fulfill this act wanted by My Will.

“On the other hand, when It acts in the permissive way, and this happens when the creatures, with the free willing of the will that they have, try to bind the hands of the Omnipotent One—as in this that they want from you, wanting to change things to their own way, and not as I, with so much love and for the good of all, have disposed up to this day; and they force Me to act in a permissive way—and My permissive Will, by justice and chastisement, is blinding, such that who knows where they go to hurl themselves. Therefore, I will act with My permissive Will. Since they do not want it in the way wanted by Me, I will keep you suspended from the state of victim, and My Justice, not finding Its prop, will pour Itself out freely against the people.

“I am doing the first round across all nations, so much so, that very often I suspend you from the state of victim because I see you too embittered because of Me and because of what they want, and of so much perfidy that they have had against you; and in seeing you so embittered, I don’t have the heart to cast you into your usual state of pains, that you, with so much love, received; and I, with even greater love, communicated to you. Therefore I move forward; but if you knew My sorrow.... And in My sorrow I keep repeating: ‘Human ingratitude, how horrendous you are.’ And I am about to start the second round of chastisements across all nations, repeating earthquakes, mortalities, unforeseen phenomena, evils of every kind, such as to strike terror and fright. The chastisements will swoop down like thick fog over the peoples, and many will remain naked and starving; and when I have completed the second round, I will do the third, and where the chastisements will rage more, there will the wars and revolutions be more fierce.

“My daughter, what I recommend to you—patience. O please! do not give Me the sorrow that your will be opposed to Mine. Remember how many graces I have given you—how much love have I not had for you in order to win your will, to make it My own. If you want to make Me content, assure Me that you will never—never do your will.”

And I, while I assure Jesus that I never want to do my will, the present circumstances are so many, that I live with a continuous fear that poisons me continuously—that I might incur in the great disgrace of not doing

⁴ Into her state of sufferings.
Luisa Piccarreta, Volume 28

always the Divine Will. My God, what pain, what torment for my poor heart. More so, because of my inconstant state, as I spend days without falling into the state of sufferings, and then I am tortured that Jesus has left me—I will no longer have the good of seeing Him; and in my sorrow I keep repeating: “Good-bye O Jesus, we will no longer see each other—everything is over.” And I cry over He who was for me more than my own life; and I go through two or three days in these tortures. And when I am persuaded that I will no longer fall into that state of pains, then Jesus, all of a sudden, surprises me and makes me fall into sufferings; and then I am tortured: what shall I do in order to obey?

So, in one way or another I feel such sadness and bitterness, that I myself do not know how I can continue to live; and in my sorrow I hope that my sweet Jesus will have pity on me and will take His poor exiled one into His Celestial Fatherland. Only, I pray You, oh Jesus, to put an end to this storm; with Your Power, command that it be calmed, and giving light to those who have provoked it, may they know the evil they have done, that they may use it in order to sanctify themselves.

Deo Gratias.