

Adam

In the Kingdom of the Divine Will



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

Adam in the Kingdom of the Divine Will

Volume 15 - April 25, 1923

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

I was praying, and my sweet Jesus came, placing Himself near me in order to pray together with me; even more, His intelligence was reflected in mine, and I prayed with His; His voice echoed in mine, and I prayed with His word. But who can say the boundless effects of this prayer? Then, afterwards, my beloved Jesus told me: “My daughter, I wanted to pray together with you in order to strengthen you in my Will, and to give you the grace of letting you be present before the Supreme Majesty in the act of the creation of man. As We endowed him with all goods, and his will was Ours, and Ours was his, everything was harmony between him and Us; whatever he wanted he would take from Us: sanctity, wisdom, power, happiness, etc. He was Our

prototype, Our portrait, Our happy son. So, at the beginning of his existence, Adam had a period in which he perfectly fulfilled the purpose for which he was created; he experienced what it means to live of the Will of his Creator, and We also were happy in seeing Our acts being reproduced in Our image. Then, as he broke his will from Ours, he remained separated from Us; but the first acts of man are still in Our Will, and I want nothing else from you but to come into Our Will to continue on from where Adam left, so that you may bind within yourself all the harmonies that he broke. And just as this first creature, because he was created by Us as the head of the whole human family, by withdrawing from Our Will brought unhappiness to all, in the same way, as you come to continue on from where he left, We constitute you the head of all, and therefore the bearer of that happiness and goods which had been assigned to all had they lived in Our Will.”

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

And I: ‘My Love, if with your Redemption not all are saved, how can it be that your Will will give this happiness to all?’ And Jesus: “Man will always be free, I will never take away from him the rights which I gave him in creating him; only, in Redemption I came to open many ways, small paths and shortcuts to facilitate salvation, the sanctity of man, while with my Will I come to open the royal and straight way which leads to the sanctity of the likeness of their Creator, and which contains true happiness. But in spite of this, they will always be free to remain – some on the royal way, some on the small paths, and some completely outside; however, in the world there will be what now is not – the happiness of the Fiat Voluntas Tua on earth as It is in Heaven. Man did his first acts in my Will and then he withdrew, therefore he was ruined; and since he was the head of all, all members were ruined together. My Humanity formed the plane of all human acts in the Divine Will; my Mama followed Me faithfully; so, everything is prepared. Nothing else is now needed but another creature who, wanting to live perennially in this Will, may come to take possession of the plane formed by Me, and may open the royal way to all, which leads to terrestrial and celestial happiness.”

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Finding myself in my usual state, I felt drawn outside of myself, but I could not see the azure heavens nor the sun of our horizon, but a different heaven, all of gold, studded with stars of various colors, more refulgent than sun. I felt drawn toward up high, and as this heaven opened before me, I found myself in front of a most pure light. And before this light, prostrating myself, I called all human intelligences into my intelligence - from the moment in which Adam began to break the union of his intelligence with that of His Creator by withdrawing from the Divine Will, up to the last man who will exist upon earth - and I tried to give to my God all the honor, the glory, the submission, etc., of all created intelligences. And I did the same for all my other senses, calling all those of the other creatures into mine. All this, always in His lovable Will, in which everything can be found, from which nothing can escape, even things that may not exist at the present moment, and in which everything can be done.

While I was doing this, a voice came out from within the immensity of that light, saying: “As many times as the soul enters into the Divine Will in order to pray, work, love, etc., so many ways does she open

between Creator and creatures. And in seeing that the creature is making her way to go to It, the Divinity opens Its ways in order to meet Its creature. In this encounter she copies the virtues of her Creator, absorbs ever new Divine Life into herself, penetrates more into the eternal secrets of the Supreme Volition, and everything she does is no longer human in her, but divine. This divine operating forms a golden heaven within her, on which the Divinity strolls, delighting in finding Its own operating in the creature, awaiting the creature in order to receive her divine acts, and therefore open more ways for her in Its Divinity. And It keeps repeating with great love: 'Behold - here is how, in my Will, the creature comes closer to my likeness, she accomplishes my designs, she fulfills the purpose of Creation.' And while hearing this, I found myself inside myself.

Volume 15 - June 6, 1923

Why did Adam sin? Because he removed his gaze from the divine attraction, and as Eve presented to him the fruit to let him eat of it, he looked at the fruit, and his sight took pleasure in looking at it, his hearing took delight in hearing the words of Eve - that if he ate the fruit he would become like God; and His palate took pleasure in eating it. So, taste was the first act of his ruin. On the other hand, had he felt displeasure in looking at it, tedium and bother in hearing the words of Eve, disgust in eating it, Adam would not have sinned. On the contrary, he would have done the first heroic act of his life, by resisting and correcting Eve for having done that, and he would have remained with the everlasting crown of faithfulness toward the One to whom he owed so much, and who had all the rights for his subjection. Oh! how careful must one be with the different tastes which arise in the soul. If they are purely divine tastes, one must give them life; but if they are human tastes, or of passions, one must give them death; otherwise there is the risk of falling into the current of evil."

Volume 15 - April 25, 1923

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Volume 16 - September 6, 1923

When love ceases, sin begins. The reason why *Adam* sinned.

I felt petrified with pain because of the privation of my sweet Jesus. It seems to me that even His flashes, His shadow, keep decreasing - my only support in His privation, which, like little drops of dew, sustain the poor little plant of my soul, burned and withered by His privation, giving it a thread of life so as not to let it die. However, I was all resigned to His Will, and I tried as much as I could to continue my interior acts, as when I used to take flight together with Jesus in His Most Holy Will. But, oh! how differently I would do them - I would do them badly, not finding everyone so as to give to my God for all.

Now, I was saying in my interior: ‘My Jesus, in your Will I unite my thoughts to yours, and since your thoughts circulate in each created intelligence, I want each thought to draw from yours the love of your intelligence, in order to place each thought of creature in the flight of love. This flight reaches up high, into Heaven, before the Supreme Majesty, and blending with the Eternal Love, draws the Love of the Most Holy Trinity upon earth, over all creatures.’ Now, while I was doing this and other things, my adorable Jesus moved in my interior and, sighing, told me: “My daughter, you cannot be without Me - even less can I be without You. Everything you feel in your heart is I; your yearnings, your sighs, the martyrdom you suffer because you are without Me, is I. It is my heartbeats that reverberate in you, that bring you my pains, that hide Me from you. And this is why, when love can endure no more, surpassing justice, it forces Me to unveil Myself.” And as He was saying this, He made Himself seen. My God, who can say how reborn I felt? Then He added: “My daughter, you gave Me the dwelling within you on earth, and I keep you in Heaven, inside my Heart; so, while you are on earth, you are with Me in Heaven. The Divinity delights with the little daughter of the Supreme Will, having her in Heaven with Them. And since We have Our little daughter in Heaven and on earth, it is not worthwhile for Us to destroy the earth, as justice would want to do, and as creatures deserve. At the most, many cities will disappear; the earth will open chasms at several points, making places and people disappear; wars will decimate the creatures; but out of regard for Our little daughter, We will not destroy the earth, having given to her the task of making Our Will live on earth. Therefore, pluck up courage, do not lose heart too much during my absence. Know that I cannot last too long without making Myself seen - I Myself cannot do it. And you, never cease to love Me – never, not only for yourself, but also for all our dear brothers.

In fact, do you want to know why Adam sinned? Because he forgot that I loved him, and he forgot to love Me. This was the first seed of his fall. Had he thought that I loved him very much and that he was obliged to love Me, he would never have decided to disobey Me. So, love ceased first, and then sin began; and as he ceased to love his God, true love toward himself also ceased. His members and powers rebelled against him; he lost dominion, order, and became fearful. Not only this, but true love toward other creatures ceased, while I had

created him with the same love which reigned among the Divine Persons, by which one was to be the image of the other, the happiness, the joy and life of the other. This is why, in coming upon earth, the thing on which I placed greatest importance was that they love one another as they were loved by Me, in order to give them my first love, to let the love of the Most Holy Trinity hover over the earth. Therefore, in all your pains and privations, never forget that I love you very much, so as to never forget to love Me; and as daughter of Our Will, you have the task to love Me for all. In this way, you will remain in the order, and will fear nothing.”

Volume 16 - January 14, 1924

I was accompanying the mystery of the scourging, compassionating my sweet Jesus when He saw Himself so confused in the midst of enemies - stripped of His garments, under a storm of blows. And my lovable Jesus, coming out of my interior in the state He was in when He was scourged, told me: “My daughter, do you want to know why I was stripped when I was scourged? In each mystery of my Passion, first I occupied Myself with joining the split between the human will and the Divine, and then with the offenses which this split produced. When man, in Eden, broke the bonds of the union between the Supreme Will and his will, he stripped himself of the royal garments of my Will, and clothed himself with the miserable rags of his will – weak, inconstant, impotent to doing anything good. My Will was a sweet enchantment for him, which kept him absorbed within a most pure light, which made him know nothing but His God, from whom he had come, and who gave him nothing but innumerable happinesses. And he was so absorbed within the so much giving of his God to him, that he would give not a thought to himself. Oh! how happy man was, and how the Divinity delighted in giving him so many particles of His Being for as many as the creature can receive, in order to make him similar to Himself. So, as soon as he broke the union of Our Will with his, he lost the royal garment, he lost the enchantment, the light, the happiness. He looked at himself without the light of my Will, and in looking at himself without the enchantment which kept him absorbed, he came to know himself, he felt ashamed, he became afraid of God; so much so, that his very nature felt the sad effects of this: he felt the cold and his nakedness, and felt the vital need to cover himself. Just as Our Will kept him within the port of immense happinesses, so did his will put him in the port of miseries. Our Will was everything for man, and in It he found everything. It was right that, having come out of Us and living in Our Will as Our tender child, he would live of It; and this Will was to make up for everything he needed. Therefore, as he wanted to live of his own will, he became needy of everything, because the human will does not have the power to make up for all needs, nor does it contain the fount of good within itself. So, he was forced to procure for himself, with hardship, the necessary things of life. Do you see, then, what it means not to be united with my Will? Oh! if all knew It, they would have one yearning alone: that my Will come to reign upon earth. So, had Adam not withdrawn from the Divine Will, his nature also would have had no need of clothing; he would not have felt ashamed of his nakedness, nor would he have been subject to suffering cold, heat, hunger, weakness. But these natural things were almost nothing; rather, they were symbols of the great good which his soul had lost.

Therefore, my daughter, before being tied to the pillar to be scourged, I wanted to be stripped in order to suffer and repair for the nakedness of man when he stripped himself of the royal garment of my Will. I felt such confusion and pain within Me in seeing Myself stripped in the midst of enemies who were mocking Me, that I cried over the nakedness of man and I offered my nakedness to my Celestial Father, so that man might be clothed once again with the royal garment of my Will. And as ransom, so that this would not be denied to Me, I offered my blood, my flesh torn to shreds, and I let Myself be stripped not only of my garments, but also of my skin, to be able to pay the price and satisfy for the crime of this nakedness of man. I poured out so much blood in this mystery, that in no other did I pour so much – so much as to be enough to cover him with a second garment, a garment of blood, so as to cover him again, and then warm him and wash him, to dispose him to receive the royal garment of my Will.”

On hearing this, surprised, I said: ‘My beloved Jesus, how can it be possible that, because he withdrew from your Will, man felt the need to clothe himself, was ashamed, was afraid; but then, You always did the Will of the Celestial Father, You were One with Him, your Mama never knew Her own will - yet, the two of You had need of clothing and food, and You felt the cold and the heat?’ And Jesus added: “Yet, my daughter, it is precisely so. If man felt ashamed of his nakedness and was subject to many natural miseries, it was precisely because he lost the sweet enchantment of my Will; and even though it was his soul that did evil, not his body,

the body, however, indirectly was as though accomplice with the wicked will of man, and so his nature remained as though profaned by the bad volition of man. Therefore both the soul and the body had to feel the pain of the evil committed. As for Me, indeed I always did the Supreme Will, but I did not come to find an innocent man, a man before sin; rather, I came to find a sinful man and with all his miseries. And so I had to associate Myself with men, taking upon Myself all of their evils, and subjecting Myself to all the necessities of life, as if I were one of them. However, in Me there was this prodigy: if I wanted, I would need nothing, either clothing, or food or anything else. But I did not want to make use of it out of love for man. I wanted to sacrifice Myself in everything, even in the most innocent things created by Me, in order to prove my ardent love to him. Even more, this served to impetrate from my Divine Father that out of regard for Me and for my will completely sacrificed to Him, He would give back to man the noble royal garment of Our Will.”

Volume 16 - February 8, 1924

I was fusing all of myself in the Holy Divine Will, and in doing this, as the littlest of all, I place myself ahead of all generations, even before Adam and Eve were created, so that, before they would sin, I may prepare, ahead of them, the act of reparation to the Divine Majesty, because in the Divine Will there is neither past nor future, but everything is present; and also so that, being little, I may approach the Divine Majesty in order to plead with Him and do my little acts in His Will, so as to cover all the acts of creatures with His Divine Will, and therefore be able to bind the human will, which had split off, with the Divine, and make them one. Now, while I was about to do this, my annihilation, my misery and extreme littleness were such that I said to myself: ‘Instead of placing myself ahead of everyone in the Most Holy Will, I should rather put myself behind everyone, even behind the last man who will come. Since I am the most abject and the most miserable of all, it is the last place that befits me.’ Now, while I was doing this, my beloved Jesus came out from within my interior, and taking my hand, told me: “My little daughter, in my Will the little ones must be ahead of all; even more, inside my womb. One who must plead, repair, unify Our Will, not only with her own, but with those of all, must be near Us and so united with Us as to receive all the reflections of the Divinity in order to copy them within herself. She must have a thought which may be the thought of all; a word, a work, a step, a love, which may be of all and for all. And since Our Will envelops everyone, may that thought of yours, which in Our Will be the thought of all, that act, that love, shine in each thought, word and act of all generations, and in the power of Our Will, may they become antidotes, defenders, lovers, operators, etc.

If you knew with what love Our Celestial Father awaits you, and the joy, the contentment He feels in seeing you, so little, bring the whole Creation onto His lap, to give Him the return of all.... He feels the glory, the joys, the amusements of the purpose of Creation come back to Him. This is why it is necessary that you come before all; and after you have come forward, you will make a turn in Our Will, and will go behind everyone; you will place them as though on your lap, and will bring them all into Our womb. And We, in seeing them covered with your acts done in Our Will, will welcome them with more love, and will feel more disposed to bind Our Will with those of creatures, so that It may return to Its full dominion. Therefore, courage; the little ones get lost in the crowd, and this is why it is necessary that you come forward in order to fulfill the mission of your office in Our Will. In Our Will, the little ones have no thoughts for themselves, nor their own things, but everything in common with the Celestial Father. Therefore, just as everyone enjoys the sun, as they are all inundated by its light, because it was created by God for the good of all, in the same way, all enjoy the use of the acts done by the little daughter of Our Will, which, more than sun, dart over all, so that the Sun of the Eternal Volition may rise again with that purpose for which all generations were created. Therefore, do not get lost in the crowd of your miseries, of your abjection, of self reflections, but think only about your office of little one of Our Will, and be attentive on fulfilling your mission.”

Volume 18 - November 12, 1925

How one who is called to be the head of a mission must enclose all the goods pertaining to that mission in order to communicate them to others. It is the usual way of the Eternal Wisdom to establish the acts of the creature in order to give completion to the good which It wants to do to her.

I was fusing myself in the Holy Divine Volition according to my usual way, and my sweet Jesus, moving in my interior, clasped me all to Himself, placed Himself in the act of giving me a lesson and

correction, and told me: “My daughter, be attentive in doing your acts in my Will. You must know that for one who is called to be the head of a mission, the more he encloses of the good pertaining to that mission, the more good he will be able to communicate to others. Those goods will be like many seeds which he will lend to others, so that whoever has the fortune of wanting to acquire those seeds, may become the possessor of the harvest of those seeds. This happened in Adam who, being the first man, was constituted the head of all generations; and, he being the head, it was necessary for him to possess the seeds in order to give to others what is necessary for the development of human life. Regardless of the fact that these seeds have been expanded, dilucidated, known more, according to the goodwill of the following generations, to the capacity and the application they have used over these very seeds; nevertheless, Adam had them all within himself, and it can be said that everything comes from him. So, it can be said that, in being created by God, he was endowed with all sciences. What others learn with so many efforts, he possessed as gift in a surprising way. So, he possessed the knowledge of all the things of this earth; he had the science of all plants, of all herbs and of the virtue which each of them contained; he had the science of all species of animals and of how he should use them; he had the science of music, of singing, of writing, of medicine – in sum, of everything. And if the generations possessed each one its special science, Adam possessed them all. See, then, how it is necessary for one who must be the head to enclose within himself all the good which he must share with others.

The same with you, my daughter. Since I have called you as the head of a special mission, more than a new Adam – and here it is not about human sciences, but about the science of sciences, which is my Will, science all of Heaven – I want you to enclose within yourself all the seeds which my Will contains. And the more acts you do in It, and the more knowledges you acquire, the more rays of light you will place on the Sun of my Will, so that, with greater fullness of light, It will be able to diffuse more for the good of the generations; in such a way that, stirred by the fullness of light, they will be able to know with greater clarity the good which my Will contains, what it means to live in It, and the great good with which they are enriched.

It will happen as with the sun which, because it possesses such great fullness of light, can easily take the whole earth as though in its power, warm it, illuminate it and fecundate it, in such a way that all may know, some more, some less, the good it does by bringing its light to all. But if the sun, in the height of its sphere, were poor in light, the light which descends down below could not fully illuminate all the earth. At the most, some small portion of the earth which rotates closer to the sun. And if to the sun, which was to illuminate the earth naturally, I gave such fullness of light for the good of all generations, much more do I want to fill with fullness of light the Sun of my Will, which must illuminate souls, warm them, and cast into them the fecundity of the seed of Divine Sanctity. Just as I chose Adam as the head, just as I chose a point in the heavens in which to fix the center of the sun which was to illuminate the earth, so did I choose you as the center of the Sun of my Will; and the fullness of light must be so great, that all may be able to enjoy it and be invested by this light, and each one may make it his own. This is why your complete acts in my Will are needed, as well as the knowledge which I keep manifesting to you, in order to form the fullness of this light.

It is the usual way of the Eternal Wisdom to establish the acts of the creature in order to give completion to the good which It wants to do to her. So it happened for the coming of Redemption upon earth by the Eternal Word. It took the course of four thousand years; and during this time, all the acts which creatures were to do in order to dispose themselves to earn the great good of Redemption had been established, as well as all the graces and knowledges which the Supreme Majesty was to give in order to make known that same good which the descent of the Word would bring into their midst. And so, here come the patriarchs, the holy fathers, the prophets and all the good of the Old Testament, who, with their acts, were to cover the way, the staircase, in order to reach the fulfillment of the longed-for Redemption.

But this is not enough. As good and holy as their acts were, there was the so very high wall of original sin, which maintained the division between them and God. This is why a Virgin was needed, conceived without original sin, innocent, holy, and enriched by God with all graces, who made all the good acts of the course of four thousand years as though Her own. She covered them with Her innocence, sanctity and purity, in such a way that the Divinity would see those acts through the acts of this innocent and holy Creature, who not only embraced all the acts of the ancients, but surpassed them all with Her own; and this is why She obtained the descent of the Word upon earth. It happened to all the good acts of the ancients as to one who has much gold and silver, but the image of the king, which gives the value of money to that precious metal, is not impressed on

it. So, even though it contains value in itself, it cannot be called value of money, which can circulate in the kingdom with the right of currency. However, suppose that that gold or silver were acquired by the king, and that, giving it the shape of coins, he impressed his image upon them: here is the right of currency acquired by that gold. So the Virgin did: She impressed Her innocence, Her sanctity, the Divine Will which She possessed as whole, upon them; She presented them all together to the Divinity, and She obtained the longed-for Redeemer. So, the Virgin completed all the acts which were needed in order to make the Word descend upon earth.

But this was not the end. So that the Redeemer might have His field of action upon earth, and whoever wanted to, might use those acts as coins with which to purchase Heaven for himself, the imprint of innocence, of sanctity and of the Divine Will was needed; and the imprint of the operating of the Word Himself was needed in order to make man rise to Heaven. If that of the Virgin was enough to make Me descend into the midst of creatures, in order to make man rise, my divine operating was needed. And so, this is why I embraced all those acts and I made them my own, I made up for all, I accomplished everything, and for all I placed the divine imprint on all the good acts, from the first to the last man who is to come upon earth. And this imprint was made by Me with unheard-of pains, and with the shedding of my Blood. And so, like magnanimous King, I gave to all the coins with which to purchase Heaven for themselves. All this had been established by the Uncreated Wisdom, and not even one act of all this could be missing in order for Redemption to take place.

Now, my daughter, just as it was with Redemption, so it will be with my Will. In order to make It known and to make It reign as prime act of life in the creature, the fulfillment of the acts is needed. You too, on the example of my Celestial Mama and of mine, must embrace in my Will all the acts done in the Old Testament, those of the Queen of Heaven, those done by Me, those which are done and will be done by all the good and the saints, up to the last day; and upon each one of them you will place your seal of requital of love, of blessing, of adoration, with the Sanctity and the Power of my Will. Nothing must escape you. My Will embraces everything; you too must embrace everything and everyone, and place my Will alone at the first place of honor upon all the acts of creatures. It will be your imprint, with which you will imprint the image of my Will on all the acts of creatures. Therefore, your field is vast; I want to see you in my Will, flowing over all the graces and the prodigies which I did in the Old Testament, to give Me your requital of love and of thanksgiving; and in the acts of the patriarchs and prophets, to make up for their love. There is not one act in which I do not want to find you. I would not be satisfied nor content if I did not find you in all the acts of creatures which have been done and will be done; nor would you be able to say that you have completed everything in my Will - you would lack something of the true living in my Will. Therefore, be attentive, if you want the fullness of light to be enough as to be able to illuminate all peoples with the Sun of my Will. One who wants to give light to all must embrace all as though in one single embrace, by making himself life and substitution of everything and of everyone. Is my Will perhaps not life of everything? And is this life not requited with so many bitternesses? Is there not the need, then, for one who would flow in everyone in order to sweeten these bitternesses, by substituting, as act of life with my own Will, for each act of the ungrateful creature?"

Volume 18 - December 6, 1925

I was doing in my interior my usual acts in the Supreme Volition, embracing all Creation and all creatures, in order to make all of their acts my own, and requite my God with my little love, for everything He has done in Creation and for everything that all creatures should do. But while I was doing this, a thought told me: 'You take so much time in doing this; and what is the good that you do? What is the glory that you give to your God?' At that moment, my sweet Jesus moved in my interior, and stretching out His arms, He seemed to want to embrace everyone and everything. Then, raising them up, He offered everything to His Celestial Father; and then He said to me: "My daughter, the true living in the Supreme Will is precisely this: I must find everything and everyone in the depth of the soul; everything that my Will has issued in Creation for the good of creatures must be bound in the soul with her love. By living in my Will and by her requital of love, she is already bound to and in possession of all that my Will has done and will do; and she loves as my Will loves and can love. So, given all this, by her living truly in It and having bound everything to herself, I find in the soul the starry heavens, the refulgent sun, the vastness of the seas, the prairies of flowers – I find everything in her. Therefore, is it not right that the soul, hopping from one thing to another, over all that is mine and hers,

recognize it; and that playing upon all created things, she impress on each one of them her kiss and her little 'I love You' for the One who has created so many things to give them to creatures as gifts, displaying to man, by this, a variety of love for as many things as He created, and how He loves that man be happy, giving him not only what is necessary, but also the surplus?

But this is not all. Not only must I find the whole Creation, but the true living in my Will binds everyone, and therefore I must find in the soul, as though in act, Adam holy, as he came out of my creative hands, as well as Adam guilty, humiliated and crying, so that she may bind herself to him in the state of sanctity, and taking part in his innocent and holy acts, she may give Me glory and make the whole Creation smile again; and sharing in his tears, with him she may long for that Fiat rejected, which had caused so much ruin. I must find in her the prophets, the patriarchs, the holy fathers, with all their acts. And if those longed for the Redeemer, you will long for my Supreme Fiat, as the triumph and fulfillment of their sighs. I want to find my inseparable Mama, with all Her acts, in which my Will operated so many portents, having full dominion. I want to find all of Myself and all my acts. In sum, I want to find all my things, all that belongs to Me, all that my Supreme Will has done and will do, because these are all things which are inseparable from Me, and it is just and necessary that they become inseparable from one who lives in my Will. So, if I do not find everything, it cannot be said that she lives completely in my Will; and in looking at her, I do not find in her all of my things, but I see them scattered outside of the soul, and I cannot receive her requital of love for all that belongs to Me. Have I perhaps not created the creature so that she be a little world and a little god?

This is why I always say to you that the living in my Will is not yet known; and I keep teaching you now one thing, now another, and I expand your capacity so that all my things and all the good which my Will has issued, may enter into you. I want to hear you repeat to Me your requital of love in everything that belongs to Me. I do not tolerate for one who lives in my Will not to know all of my things, and not to love them and possess them. Otherwise, what would be the great prodigy of living in my Will?"

After this, my sweet Jesus remained silent, and I wandered in the Divine Volition. Oh! how I would have wanted to place my loving and grateful kiss upon all created things, and my little 'I love You' on all the supreme acts of the Divine Volition, so as to remain bound - I to them, and they to me, to be able to surround my Jesus in me, with all the acts of the Eternal Will. At that moment, I saw the starry heavens, and my lovable Jesus resumed His speaking: "My daughter, look at the heavens - what order, what harmony among the stars. One star cannot be without the other; they are so bound together, that each one sustains the other, each one is the strength of the other. If - may this never be - even a single star moved from its place, there would be such confusion and disorder in the atmosphere, that there would be the danger for everything to end up in ruin. So, all the beauty of the heavens lies in the star's remaining each one in its place, in the common union and in the communicative and attractive force which they have among themselves, and which, more than electricity, keeps them suspended and bound to one another.

Man is the new heaven - more than the heavens above the earth. It can be said that each creature is an animated star. That which the first man Adam did, up to the last one who will come - everything was to be in common among them. So, man was to possess, not his own strength alone, but the strength of all; all goods were to be in common among them. My Will, more than electricity, was to bring the bond among them and the communication of all that is good and holy; and even though each man was to do his own office and occupy himself with different actions, since all were to start from the primary point of my Will, all were to be converted into light, and therefore each one was to be light for the other. Therefore, my sorrow in seeing this heaven of creatures messed up was so great, as to be incomprehensible to human creature! Once my Will was removed, which binds everyone and links everything, entered disorder, confusion, disunion, weakness, darkness. Poor heaven of creatures, it can no longer be recognized. And only the living in my Will will reorder this heaven again, and will make it shine with new light. This is why I tell you that I want to find everyone and everything in you. My Will, primary act of all celestial and terrestrial creatures, will bring you the communication of all their acts, and you will remain bound to them, and they to you. So, the living in my Will encloses everything and everyone. Therefore, be attentive, for I want to give you the greatest thing that exists; but I want from you great things and highest attention. One who gives much, much wants to receive."

‘My Love, Jesus, so, your eyes have shed also my tears, as well as those of our first father Adam. And I want You to pour them upon my soul, to give me the grace not only to do your Most Holy Will, but to possess It as my own thing and my own will.’ At that moment, Jesus shook His head, and from His face tears flowed onto my poor soul; and He added: “Daughter of my Will, indeed I shed your tears, so that, as they would pass through my eyes, I might give you the great gift of my Will. That which Adam could not receive with his tears, even though they too passed through my eyes, you can receive. In fact, before sinning, Adam possessed my Will, and with the possession of my Will he grew in the likeness of his Creator; and he grew so much as to form the enchantment of all Heaven, and all felt honored in serving him. After sin, he lost the possession of my Will, and even though he wept over his fault and he sinned no more, he was able to do my Will, but not to possess It, because the Divine Offended One was missing, who was to form the new divine graft between the creature and the Creator, in order to let him cross again the thresholds of the possessions of the Eternal Volition.

This graft was made by Me, Eternal Word, after four thousand years, when Adam had already passed on to the thresholds of Eternity. But in spite of this divine graft done by Me with tears and sighs and unheard-of pains, how many reduce themselves to the conditions of Adam after sin – merely doing my Will? Others do not want to know It; others rebel against It. Only one who lives in my Will rises to the state of Adam innocent, before falling into sin. In fact, there is great distance between those who do my Will and those who possess It – the same distance which passes between Adam innocent and Adam after sin. And I, in coming upon earth, was to act as God; I was to complete the work of man in everything; I was to raise him to the first point of his origin, by giving him the possession of my Will. And even though many make use of my coming as remedy for their salvation, and therefore take my Will as medicine, as strength and as antidote in order not to go to hell, I will still wait, that souls may arise who take It as life; and by making It known, they may take possession of It. In this way, I will complete the work of my coming upon earth, and the divine graft, formed anew with the creature, will have fruit. Then will my tears turn into celestial and divine smiles, for Me and for them.”

Volume 18 - January 28, 1926

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

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

Now, after sin, Adam descended from the state of son and reduced himself to the state of servant; and as soon as he broke up with the Supreme Will, the divine strength, the dominion, the attractiveness, the celestial fragrance, went out of him. Therefore, his acts, his being, no longer gave of divine, but were filled with a human sensation, which, making him lose attractiveness, caused that We no longer felt wounded, but rather, we kept our distance – he from Us, and We from him. His repeating the same acts as those he did before sinning, as in fact he did, says nothing. But do you know what the acts of the creature are without the fullness of Our Will? They are like those foods without condiments and without substance, which, instead of being enjoyed, disgust the human palate; and so do they disgust the divine palate. They are like those unripe fruits, which contain neither sweetness nor taste; they are like those flowers without fragrance; they are like those vases, which are full, yes, but of old, fragile and ragged things. All this can serve a strict necessity of man, and maybe

a shadow, a shade of the glory of God, but not the happiness and the complete well-being of the creature, and the fullness of the glory of God.

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

But in spite of this, my Will did not leave man completely. Unable to still be his source of life and the foundation that would sustain him, because he himself had withdrawn from It, It offered Itself as medicine so that he might not perish completely. So, my Will is medicine, is sanity, is preservation, is food, is life, is fullness of the highest sanctity. In whatever way the creature wants It, so does It offer Itself. If she wants It as medicine, It offers Itself in order to take away from her the fever of passions, the weaknesses of impatience, the vertigo of pride, the sickliness of attachments; and so with all the rest of evils. If she wants It as sanity, It offers Itself to preserve her healthy, to free her from any spiritual illness. If she wants It as food, It gives Itself as food to make her strengths develop and grow more in sanctity. If she wants It as life and as fullness of sanctity – oh! then my Will makes feast, because It sees man returning into the womb of his origin, from which he came; and It offers Itself to give him the likeness of his Creator, the only purpose of his creation. My Will never leaves man; if It left him, he would resolve into nothing. And if man does not give himself to letting my Will make him a saint, my Will uses the ways to at least save him.”

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

Volume 18 - February 11, 1926

I was thinking to myself: ‘Why so much fear in me, to the point of feeling my life missing in me, that – may this never be – I might not do the Most Holy Will of God entirely and completely? The mere thought of this destroys me; what would it be, then, if I came to the point of withdrawing, even for one single instant, from the Supreme and Adorable Will of my Creator?’ Now, while I was thinking of this, my lovable Jesus came out

from within my interior, and taking my hands in His, He kissed them with unspeakable love. Then He pressed them so very tightly to His breast, and, all tenderness, told me: “My daughter, how beautiful is my Will operating in your hands. Your motions are wounds for Me – but divine wounds, because they come from the depth of my Will, dominating, operating and triumphant in you; so, I feel wounded as though by another Me. With just reason do you fear. If you went out of my Supreme Will even for one instant – oh! how low you would descend. You would reduce yourself as though from the state of Adam innocent to the state of Adam guilty. And since Adam had been created as the head of all generations, his will, withdrawn from his Creator, formed the wood worm in the root of the tree of all generations. Therefore, all feel the ruins which the wood worm of the human will formed from the very beginning of the creation of man. Each act of human will not connected with that of God forms an abyss of distance between Creator and creature, and therefore distance of sanctity, of beauty, of nobility, of light, of science, etc.

So, by withdrawing from the Divine Will, Adam did nothing but put himself at a distance from his Creator. This distance debilitated him, impoverished him, unbalanced him completely, and caused imbalance in all generations, because when evil is in the root, the whole tree is forced to feel the malignant effects, the bad humors, which are in the root. Therefore, my daughter, since I have called you as the first, and as the head of the mission of my Will, this Will of Mine must lay in you the balance between you and the Creator, and therefore remove the distance which exists between the human will and the Divine, so as to be able to form in you the root of the tree without bad humors, making only the vital humor of my Will flow, so that the tree may not be jeopardized in its vegetation, in the development and in the preciousness of its fruits.

Now, if you wanted to do an act of your will, not connected with Mine, you would come to form the wood worm to the mission which I have entrusted to you, and like a second Adam, you would ruin the root of the tree of my Will, which I want to form in you, and would jeopardize all those who will want to graft themselves to this tree, because they would not find all the fullness of my Will in the one in whom It had Its beginning. Therefore, it is I who cast this fear into your soul, so that my Will may always be dominant in you, and all the manifestations which I have made to you may always be in vegetation, in order to form the divine root, trunk, branches, flowers and fruits, without the shadow of your human will. In this way, you would return to your origin, into the womb of your Creator, all beautiful, grown and formed with the fullness of the Supreme Will. And the Divinity, satisfied in you of the work of the creation of man, would make Its chosen people of the Fiat Voluntas Tua on earth as It is in Heaven come out from you and from the mission entrusted to you. Therefore, be attentive, my daughter, and do not want to ruin the work of my Will in you. I love it so much and it costs Me so much, that I will use all my infinite jealousies; I Myself will guard my Will, so that yours may never have life.”

I remained surprised, and I comprehended with such clarity what an act of human will means, compared to an act of Divine Will, and how the soul, by doing her own will, loses the physiognomy of her Creator; and stripping herself of the beauty with which she was created, she clothes herself with miserable rags, she barely drags herself in good, she acquires the diabolical likeness, she feeds herself with dirty foods. My Jesus, give us all the grace never to do our own will, which is like calling all passions back to life. So, almost trembling, I tried to plunge more deeply into the Supreme Will, and I called my Celestial Mama to my help, so that, together, in the name of all, we might adore the Supreme Will on behalf of all the human wills opposed to It. Now, while I was doing this, the Heavens opened, and my Jesus came out from within my interior, all in feast, and told me: “Daughter of my Volition, you must know that when my Will reigns in the soul, It integrates everything she does and the development of the Life of my Eternal Will in her. So, it was not you who called my Divine Mama, but it was my Will that called Her. And She, feeling called by a Divine Will which has always been whole and triumphant within Her, immediately perceived that one from the Celestial Family was calling Her upon earth; and She said to all Heaven: ‘Let us go, let us go. It is one from our Family that is calling us to fulfill the duties of the Family to which we belong.’ And here they are – look at them, all around us: the Virgin, the Saints, the Angels, to do the act of adoration which you want to do; and the Divinity, to receive it.

My Will has such power as to enclose everything and make everyone do the same thing, as if it were one single act; hence the great difference that passes between one who lets my Will reign within herself and one who lives of her own self. In the first one there is a Divine Will that prays, that operates, that thinks, that looks,

that suffers. At each motion of hers, It moves Heaven and earth and connects everything together, in such a way that all feel the power of the Divine Will operating in the creature, and recognize in her the nobility, the likeness, the offspring of their Creator; and, as daughter of the Celestial Family, all protect her, assist her, defend her and long to have her together with them in the Celestial Fatherland. All the opposite for one who lives of her own will, which is the key of hell, of miseries, of inconstancy; whatever place it opens, it can open only there where evil is. And if she does any good at all, it is apparent, because inside of it there is the wood worm of her will which gnaws at everything. Therefore, even if it should cost you your life, never – never go out of my Will.”

Volume 19 - February 28, 1926

...in order to live in my Will, the soul is first stripped of the garments of the old guilty Adam, and is clothed anew with the garments of the new and holy Adam. Her garment is the light of the Supreme Will Itself, through which all Its divine manners are communicated to her, which are noble and communicative to all. This light makes her lose the human features and restores in her the physiognomy of her Creator. What is the wonder, then, if you take part in all that the Divine Will possesses, since one is the life and one the Will? Therefore, be attentive. I recommend to you - be always faithful to Me, and your Jesus will keep the pace of making you live always in my Will. I will be on guard, that you may never go out of It.”

Volume 19 - March 9, 1926

...Now, you must know that Our love wants to play this risky game with you also, so that you, united with the Celestial Mama, may let Us win the game by allowing Us to make up for the failure which the first man, Adam, caused Us; and so that Our Will, restored in Its victories, may place Its goods in the field once again, which, with so much love, It wants to give to creatures. And just as through the Holy Virgin - because I had made up in my game - I made the Sun of Redemption rise in order to save the lost humanity; in the same way, through you, I will make the Sun of my Will rise again, that It may follow Its course in the midst of creatures. This is the reason for so many graces of mine which I pour into you, and for the many knowledges about my Will: it is nothing else but my risky game which I am forming in you. Therefore be attentive, that you may not cause Me the greatest sorrow I could receive in the whole history of the world: the failure of my second game. Ah, no, you will not do this to Me - my love will be victorious, and my Will will find Its fulfillment.”

Volume 19 - March 28, 1926

Having received Holy Communion, I was calling everyone - my Queen Mama, the Saints, the first man Adam with the retinue of all generations, up to the last man who will come upon earth, and then all created things - so that, all together, prostrate with me around Jesus, we might adore Him, bless Him, love Him; so that nothing might be missing around Jesus, of all the works which came out of His hands – not a heart that palpitates, nor a sun that shines, nor the vastness of the blue heavens studded with stars, nor the sea that murmurs, and not even the tiny little flower that gives off its fragrance. I wanted to centralize everything and everyone around Jesus-Host, so that we might render Him the honors due to Him. His Will made everything present to me as if everything were mine, and I wanted to give everything to Jesus.

Now, while I was doing this, it seemed to me that Jesus was happy in looking at all generations and all of His things around Himself; and clasping me to Himself, He told me: “My daughter, how content I am in seeing all of my works around Me! I feel I am given back the joy and the happiness which I gave them in creating them; and I repay them with new happiness. This is the great good which my Will contains and brings; and in one who lives in It, It centralizes the goods of all, because there is no good which my Will does not bring, and It binds the soul to everyone and to everything that belongs to It. So, if the creature had not withdrawn from my Will, I would have found everyone within each one, and each one in everyone. The goods, the light, the strength, the science, the love, the beauty, were to be common to all. There was to be neither ‘yours’ nor ‘mine’, both in the natural and in the spiritual order – each one could have taken as much as he wanted.

Volume 19 - May 31, 1926

*...the soul who resigns and submits to my Will: she lives of the effects contained in It. Not possessing the light, she does not possess the source of the effects contained in the Sun of the Eternal Volition, and therefore she looks almost like the earth – now rich in virtues, now poor; she changes at every circumstance. Even more, if she is not always resigned and submitted to my Will, she would be like an earth that does not want to let itself be touched by the light of the sun. In fact, if the earth receives its effects it is because it lets itself be touched by its light, otherwise it would remain squalid, unable to produce a single blade of grass. So remained **Adam** after sin; he lost the unity of the light, and therefore the source of the goods and effects which the Sun of my Will contains. He could no longer feel the fullness of the Divine Sun within himself; he could no longer see within himself that unity of light which his Creator had fixed in the depth of his soul, and which, communicating His likeness to him, made of him His faithful copy. Before sinning, since he possessed the source of the unity of light with his Creator, each little act of his was a ray of light which, invading the whole Creation, went to fix itself in the center of his Creator, bringing Him the love and the return for all that had been made for him in the whole Creation. He was the one who harmonized everything and formed the note of accord between Heaven and earth. But as soon as he withdrew from my Will, his acts no longer invaded Heaven and earth like rays, but they shrank, almost like plants and flowers, within the little circle of his field. So, losing the harmony with all Creation, he became the clashing note of all Creation. Oh! how low he descended, and cried bitterly over the lost unity of light, which, raising him above all created things, made of **Adam** the little god of the earth.*

Now, my daughter, from what I have told you, you can comprehend that the living in my Will is to possess the source of the unity of the light of my Will, with all the fullness of the effects contained in It. So, light, love, adoration... arise in each act of the creature, which, constituting itself act for each act, love for each love, like solar light invades everything, harmonizes everything, centralizes everything within itself; and like a shining ray it brings to her Creator the return for all that He has made for all creatures and the true note of accord between Heaven and earth. What a difference between one who possesses the source of the goods which the Sun of my Will contains, and one who lives of the effects of It! It is the difference that exists between the sun and the earth. The sun always possesses the fullness of its light and effects, it is always blazing and majestic in the vault of the heavens, nor does it need the earth. While it touches everything, it is untouchable, it does not let itself be touched by anyone; and if anyone dared even to fix on it, it would eclipse him, blind him and knock him down with its light. On the other hand, the earth is in need of everything, it lets itself be touched and stripped; and if it wasn't for the light of the sun and its effects, it would be a gloomy prison, full of squalid misery. Therefore, there is no comparison that holds between one who lives in my Will and one who submits to It.

*So, before sinning, **Adam** did possess the unity of light, but he could no longer recover it during his life; it happened to him as to the earth that turns around the sun: not being fixed, in turning around, it opposes the sun and forms the night. Now, in order to render him firm again so that he might sustain the unity of this light, a repairer was needed, and this repairer was supposed to be superior to him; a divine strength was needed in order to straighten him up. Here is the necessity of Redemption.*

My Celestial Mama also possessed the unity of this light, and this is why, more than sun, She can give light to all. It was never nighttime, nor was there ever a shadow between Her and the Supreme Majesty, but always full daylight. Therefore, in each instant, this unity of the light of my Will made the whole of the Divine Life flow within Her, which brought Her seas of light, of joys, of happinesses, of divine knowledges, seas of beauty, of glory, of love. And She, as though in triumph, brought all these seas to Her Creator as Her own, to attest to Him Her love, Her adoration, and to charm Him with Her beauty; and the Divinity made flow yet more and new beautiful seas. She possessed so much love that, as though naturally, She could love all, adore and make up for all. Her littlest acts done in the unity of this light were superior to the greatest acts and to all the acts of all creatures together. Therefore, the sacrifices, the works, the love of all other creatures can be called little flames before the sun, little drops of water before the sea, compared to the acts of the Sovereign Queen; and this is why, by virtue of the unity of this light of the Supreme Volition, She triumphed over everything and conquered Her very Creator, making Him a Prisoner in Her maternal womb. Ah! only the unity of this light of my Will, which She who ruled over everything possessed, was able to form this prodigy which had never before occurred, administering to Her acts worthy of this Divine Prisoner.

By losing this unity of light, **Adam** turned himself upside down and formed night, weaknesses, passions, for himself and for the generations. By never doing Her own will, this excelling Virgin remained always straight, and facing the Eternal Sun; therefore it was always daylight for Her, and She made the day of the Sun of Justice arise for all generations. If this Virgin Queen had done nothing else but preserve the unity of the light of the Eternal Volition in the depth of Her immaculate soul, this would have been enough to give Us back the glory of all, the acts of all, and the requital of love of all Creation. Through Her, by virtue of my Will, the Divinity felt come back to Itself, the joys and the happiness which It had established to receive through Creation. Therefore She can be called the Queen, the Mother, the Foundress, the Base and the Mirror of my Will, in which all can reflect themselves to receive Its Life from Her.”

After this, I felt as though soaked with this light, and I comprehended the great prodigy of living in the unity of this light of the Supreme Volition; and my sweet Jesus, coming back, added: “My daughter, **Adam** in the state of innocence and my Celestial Mama possessed the unity of light of my Will - not by their own virtue, but by virtue communicated by God. On the other hand, my Humanity possessed it by Its own virtue, because in It there was not only the unity of the light of the Supreme Volition, but there was the Eternal Word; and since I am inseparable from the Father and the Holy Spirit, the true and perfect bilocation occurred – that while I remained in Heaven, I descended into the womb of my Mama; and since the Father and the Holy Spirit are inseparable from Me, They too descended into it, and at the same time They remained in the heights of the Heavens.”

Now, while Jesus was saying this, the doubt came to me about whether the Three Divine Persons had suffered, all Three of Them, or the Word alone; and Jesus resumed His speaking, saying: “My daughter, because They are inseparable from Me, the Father and the Holy Spirit descended with Me and I remained with Them in the Heavens; but the task of satisfying, of suffering, and of redeeming man was taken by Me. I, Son of the Father, took on the role of reconciling God with man. Our Divinity was untouchable by the suffering of the slightest pain; it was my Humanity that, united with the Three Divine Persons in an inseparable way, placing Itself at the mercy of the Divinity, suffered unheard-of pains and satisfied in a divine manner. And since my Humanity possessed not only the fullness of my Will as Its own virtue, but the Word Himself, as well as the Father and the Holy Spirit as a consequence of Our inseparability, It surpassed in a more perfect way both innocent **Adam** and my very Mama. In fact, in them it was grace, in Me it was nature; they had to draw light, grace, power, beauty from God; in Me there was the springing fount of light, beauty, grace.... So, the difference between Me, as nature, and my very Mama, as grace, was so great, that She remained eclipsed before my Humanity. Therefore, my daughter, be attentive, your Jesus possesses the springing fount, and has always something to give you, and you have always something to take. As much as I may tell you about my Will, I have always something to tell you, and neither the short life of the exile nor the whole eternity will be enough to make known to you the long story of my Supreme Will, and to enumerate for you the great prodigies contained in It.”

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“My daughter, yet it is really true that until now no one has possessed the Kingdom of my Will or enjoyed all the fullness of the unity of the light It contains. Had it been so, since it is the thing that interests Me the most, that glorifies Me the most and that, no less, will place all the divine rights in safety and will complete the work of Creation and Redemption - and not only this, but will bring to the creature the greatest good that can exist in Heaven and on earth - I would have acted in such a way as to make it known. Just as I have made known the many virtues and wonders of my Saints, I would have made known the one who had possessed the Kingdom of my Will, which I hold so dear, so as to transmit It to others, by imitating the one who had possessed It.

Now, the Saints of the Old Testament found themselves in the same condition as **Adam**: a Divine Repairer was missing who, while rejoining the human will and the Divine, was to pay the debt of guilty man in a divine way. However, both the ancient Saints and the modern ones have taken of my Will as much as they have known. The very miracles they performed were particles of the power of my Will communicated to them. So, all my Saints have lived, some in the shadow of my Will, some in the reflections of Its light, some submitted to Its power, some to the order of Its commands, because there is no sanctity without my Will. But they have

possessed of It the little they have known - no more, because only when a good is known, does one then long for it and arrives at possessing it. No one can possess a good, a property, without knowing it; and suppose one did possess it without knowing it – that good is as though dead for him, because the life of knowledge is missing.

Now, since my Will is the greatest thing, which encompasses everything, and all things from the greatest to the smallest remain dissolved before It, so many things should be known about my Will as to surpass what is known about Creation, about Redemption, about all virtues and all sciences. My Will was to be a book for each step, for each act, a book for each created thing; the whole earth was to be filled with volumes of knowledges regarding the Kingdom of my Will, such as to surpass the number of created things. Now, where are these books? There is no book – only a few sayings are known about It, while It should be at the origin of each knowledge - of anything. Being the life of each thing, It should be on everything, like the image of the king impressed on the currency that circulates in a kingdom; like the light of the sun that shines over each plant to give it life; like water that quenches the thirst of burning lips; like food that satiates the hungry man after a long fast. Everything should be filled with the knowledges regarding my Will; and if it is not so, it is a sign that the Kingdom of my Will is not known, and therefore not possessed.

*Would you perhaps be able to tell me which Saint said that he possessed this Kingdom and the unity of the light of the Supreme Volition? Certainly not. I Myself spoke little about it. Had I wanted to speak extensively about the Kingdom of my Will and about wanting to form It in man just as innocent **Adam** possessed It, since this is the highest point, the most proximal to God and the closest to the divine likeness, and since the fall of **Adam** was still fresh, they would all have become discouraged, and turning their backs to Me, would have said: ‘If innocent **Adam** could not manage, nor had the constancy to live in the sanctity of this Kingdom, so much so as to cause his own fall and that of all generations into miseries, into passions and irreparable evils, how can we, guilty ones, live in a Kingdom so holy? Beautiful, yes, but we can say that It is not for us.’ Not only this, but since my Will is the highest point, the ways, the means of transportation, the stairs, the decent clothes, the appropriate foods were needed in order to be able to dwell in this Kingdom. So, my coming upon earth served to form all this; each one of my sayings, works, pains, prayers, examples, instituted Sacraments, were ways that I formed, means of transportation to let them arrive more quickly, stairs to let them ascend. It can be said that I gave them the clothes of my Humanity reddened with my Blood to let them be clothed decently in this Kingdom of my Will, so holy, which, in Creation, the Uncreated Wisdom established to give to man as inheritance. So, even though I spoke little about this – because when I speak, I speak at time and circumstance, as the necessity and the utility of the good which my word contains must be enclosed in it – instead of speaking I did the deeds, intending to speak to you about the Kingdom of my Will.*

Now, how could they possess It if they did not have full knowledge of It? On the other hand, you must know that all the manifestations I have made to you about It – Its prodigies, Its goods, what the soul must do to be able to settle in this Kingdom, my very expressed Will for man to return into my Kingdom, and how I have done everything – Creation, Redemption - so that he might come to possess my Kingdom which he had lost – are bonds of transmission, are doors to let him enter, are donations that I make, are laws, instructions on how to live in It, intelligence to make them comprehend and appreciate the good they possess. If all this was missing, how could they possess this Kingdom of my Will? It would be as if someone wanted to go to live in another kingdom without a passport, without knowing either its laws or its customs or its dialect. Poor one, his entrance would be impossible; and if he did enter as an intruder, he would be so ill-at-ease, that he himself would rather go out of a kingdom he knows nothing about.

Now, my daughter, does it not seem easier to you, more encouraging, more within the reach of the human nature, that after they have known the Kingdom of Redemption in which the blind, the lame and the sick can be healed - because the blind cannot enter the Kingdom of my Will, for in It all are straight and glowing with health - finding all possible means in the Kingdom of Redemption and the very passport of my Passion and death in order to pass into the Kingdom of my Will, animated at the sight of such a great good, they will decide to take possession of It? Therefore, be attentive, and do not want to constrain or reduce the goods which are in the Kingdom of my Will – and you do this when you do not manifest everything of what I make known to you – because knowledge is the bearer of the gift; and if now I abound in the knowledges about It, it is gifts that I make, and in these gifts I establish the more or the less to be placed in the Kingdom of my Will for the good of those who are to possess It.”

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...had I wanted to manifest the Kingdom of my Will, either when I came upon earth or before the goods of Redemption would be recognized and, for the most part, possessed by creatures, my greatest Saints would have been frightened; all would have thought and said: 'Adam, innocent and holy, was unable to live nor to persevere in this Kingdom of endless light and of divine sanctity – how can we do it?' And you yourself – how many times have you not become frightened? And trembling before the immense goods and the sanctity, fully divine, of the Kingdom of the Supreme Fiat, you wanted to draw back, saying to Me: 'Jesus, think of some other creature – I am incapable of this.' You were not so much frightened by the suffering; rather, many times you prayed Me - you incited Me to let you suffer. Therefore my more than paternal goodness acted with you as with a second Mother of mine: from Her I hid my conception in Her womb; first I prepared Her, I formed Her, so as not to frighten Her; and when the appropriate time came, in the very act in which I was to be conceived, then I made it known to Her through the Angel; and even though at first She trembled and was troubled, immediately She became serene again, because She was used to living with Her God, in the midst of His light and before His sanctity. So I have done with you: for many years and years I hid from you that I wanted to form this Supreme Kingdom in you; I prepared you, I formed you, I enclosed Myself in you, in the depth of your soul in order to form It; and when everything was done, I manifested the secret to you, I spoke to you about your special mission, I asked you in a formal way whether you wanted to accept living in my Will; and even though you trembled and feared, I reassured you, saying to you: 'Why do you trouble yourself? Have you perhaps not lived with Me until now in the Kingdom of my Will?' And you, serene again, would make more of a practice of the living in It, and I would delight in expanding ever more the boundaries of my Kingdom; because it is established up to what point the creature must take possession of this Kingdom, since Its boundaries are endless, and the creature is incapable of embracing them all, because she is limited."

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

Volume 19 - August 8, 1926

This happened to Adam. By withdrawing from the Supreme Will, he lost the one single strength of His Creator, and since he was left with his limited human strength, he felt hardship in his operating; more so, since the strength that he employed in performing one action would debilitate him, and in having to do another, he would not feel the same strength. So, he touched the poverty of his actions with his own hand: not having the same strength, they were not only divided, but each one had its own defect. It happened as to a rich lord who possesses most extensive properties: as long as they belong to one owner only, he shows off, he makes big purchases; who knows how many servants he maintains under himself, and with the large proceeds he receives, he keeps making new purchases. But, suppose that this property were to be divided among other heirs: that's it - his great power is already lost; he can no longer show off as before, nor make new purchases; he must limit himself in his expenditures, and his servants are few. So, his greatness, his lordship, has vanished; what is left are just barely the traces of it. So it happened to Adam; by withdrawing from my Will, he lost the one single strength of his Creator, and with it he lost his lordship, his dominion, nor did he feel the strength to show off in good any more. The same happens for one who is not completely abandoned in the arms of my Will, because with It the strength of good converts into one's nature, and poverty does not exist."

Volume 20 - September 17, 1926

... 'My Love, Jesus, if these knowledges about your adorable Will contain so much virtue, why did You not manifest them to Adam, so that, by making them known to posterity, they would have loved and appreciated

more a good so great, and their souls would be disposed for the time when You, Divine Repairer, would decree to give us this great gift of the Supreme Fiat.” And Jesus, continuing, added: “My daughter, as long as he remained in the terrestrial Eden, living in the Kingdom of the Supreme Will, **Adam** possessed all knowledges, as much as it is possible for a creature, of that which belonged to the Kingdom he possessed. But as soon as he went out of It, his intellect was obscured; he lost the light of his kingdom, and could not find the appropriate words in order to manifest the knowledges he had acquired about the Supreme Will. In fact, the Divine Will Itself which would have given him the necessary terms to manifest to others what he had known, was missing in him. This, on his part; more so since every time he remembered his withdrawal from my Will, and the highest good he had lost, he felt such a grip of sorrow as to become taciturn – engrossed in the pain for the loss of a Kingdom so great, and for the irreparable evils which, as much as **Adam** might do, it was not given to him to repair. That very God whom he had offended was needed in order to remedy them. On the part of his Creator, he received no order, and therefore he was not given enough capacity to manifest it. Why manifest a knowledge if it would not give him the good it contained? Only then do I make a good known, when I want to give it. However, even though **Adam** did not speak extensively about the Kingdom of my Will, he taught many important things which regarded It. In fact, during the first times of the history of the world up to Noah, the generations had no need of laws, and there were no idolatries, nor diversity of languages; rather, all recognized their one God and had one language, because they cared more about my Will. But as they kept moving away from It, idolatries arose and evils became worse. This is why God saw the necessity of giving His laws as preservers for the human generations.

So, one who does my Will has no need of laws, because my Will is life, is law – It is everything for man. The importance of the Kingdom of the Supreme Fiat is immense, and I love It so much, that I am doing more than a new Creation and Redemption. In fact, in Creation my omnipotent Fiat was pronounced only six times in order to dispose It to come out fully ordered. In Redemption I spoke, but since I did not speak about the Kingdom of my Will which contains infinite knowledges and immense goods, I did not have a very extensive subject with many words to say, because everything I taught was of limited nature, and a few words were enough to make it known. But in order to make my Will known, it takes much, my daughter. Its history is extremely long - it encloses an eternity with no beginning and no end; therefore, as much as I speak, I have always something to say. This is why I am saying – oh, how much more! Being more important than anything, It contains more knowledges, more light, more greatness, more prodigies; therefore, more words are necessary. More so, since the more I make known, the more I expand the boundaries of my Kingdom to be given to the children who will possess It. Therefore, everything I manifest about my Will is a new creation which I make in my Kingdom, to be enjoyed and possessed by those who will have the good of knowing It. And so, great attention is required on your part in manifesting them.”

Volume 20 - October 12, 1926

... “My daughter, I alone should not be enough for you, nor do I want you to say that you do not care about all the rest. No, no, if it is not enough for Me to give you Myself alone without giving you all of my things, if I care that you have the primacy and be the firstborn daughter, you too must care about it. Don’t you know that my frequent coming is linked to the fact that you are my firstborn daughter? Don’t you know that, as long as **Adam** remained the firstborn son of my Will, having therefore primacy over everything, I visited him often? Because my Will reigned in him, I administered to him all the necessary manners in order to be with Me, as the son who forms the consolation of his Father. I spoke to him as to a son, and he to Me as to his Father. As he withdrew from my Will he lost his primacy, the rights of firstborn, and along with them he lost all of my goods. He no longer felt the strength to sustain my presence, nor did I feel drawn by a Divine force and Will to go to him. So, all his bonds with Me were broken; nothing was due to him by right any more, and he no longer saw Me unveiled, but in the midst of lightnings and eclipsed within my light – that light of my Will which he had rejected.

Now, don’t you know that the primacy which **Adam** lost as firstborn son of my Will was passed on to you, and that I must enclose all the goods which I was to enclose in him, had he not withdrawn from my Will? Therefore I look at you as the first creature which came out of Our hands - because one who lives in my Will is always the first for her Creator; and even if she is born later in time, this says nothing: in Our Will, one

who has never gone out of It, is always first. See then - you must care about everything; my coming itself is the irresistible force of my Will which draws you to Me and disposes you. Therefore, I want highest gratitude because of your fortune of being the firstborn daughter of my Will."

I didn't know what to answer. I remained confused, and in the intimate place of my soul, I said: 'Fiat, Fiat'.

Volume 20 - October 26, 1926

How in all the acts that Jesus did, His purpose was the Kingdom of the Divine Fiat. Adam feels the honor he had lost being returned to him.

...I was beginning my round in the Divine Will, and going into the terrestrial Eden, where Adam had done the first act of withdrawal of his will from the Divine, I said to my sweet Jesus: 'My Love, I want to annihilate my will in Yours, that it may never have life, so that your Will may have life in everything and forever, in order to repair for the first act which Adam did, and return to your Supreme Will all the glory as if Adam had never withdrawn from It. Oh! how I wish to give back to him the honor he lost because he did his own will and rejected Yours. And I intend to do this act for as many times as creatures have done their own will - the cause of all evils, and have rejected Yours - the origin and fount of all goods. Therefore I pray You that the Kingdom of the Supreme Fiat may come soon, so that everyone, from Adam up to all the creatures who have done their own will, may receive the honor and the glory which they lost, and your Will may receive triumph, glory and Its fulfillment.'

Now, while I was saying this, my highest Good, Jesus, was moved and touched, and making my first father Adam present to me, let him himself tell me, with emphasis of love, all special: "Blessed daughter, finally my Lord God, after so many centuries, has delivered to the light of the day the one who was to think about giving me back the honor and the glory which I lost, alas, by doing my will. How I feel my happiness redoubled. Until now, no one has ever thought of giving me back that honor which I lost. Therefore I thank God profoundly for having delivered you to the light, and I thank you, the daughter dearest to me, for taking on the commitment to return to God the glory, as if His Will had never been offended by me, and to me the great honor that the Kingdom of the Supreme Fiat be established once again in the midst of the human generations. It is right that I give you the place which had been destined to me as the first creature that came out of the hands of our Creator."

After this, my lovable Jesus, clasping me to Himself, told me: "My daughter, not only Adam, but all Heaven awaits your acts in my Will, in order to receive the honor which their human will has taken away from them. You must know that I have placed more grace in you than I placed in Adam, so that my Will might possess you and dominate triumphantly over you, and so that yours might feel honored to never have life and to give the place to my Will. In him I did not place my Humanity as his help and strength, and as cortege of my Will, because then I did not have It. But I have placed It in you, to provide you with all the necessary helps, so that your will may remain at its place, and Mine may reign and, together with you, may follow your rounds in my eternal Volition in order to establish Its Kingdom."

On hearing this, surprised, I said: 'My Jesus, what are You saying? It seems to me that You want to tempt me and make fun of me. How is it possible that You have placed more grace in me than in Adam?'

And Jesus: "Certainly, certainly, my daughter. I had to do in such a way that your will might be sustained by another Divine Humanity, so that it would not stagger, but remain firm in my Will. So, I am not making fun of you, but I am telling you this, so that you correspond to Me and be attentive."

Volume 20 - November 10, 1926

...I was thinking to myself: 'Before sinning, my first Father Adam possessed all these bonds and relations of communication with all Creation, because by possessing the Supreme Will as whole, it was as though natural for him to feel within himself all the communications with all things in which It operated. Now, in withdrawing from this Will so holy, did he not feel the tearing he made from all Creation? - the snapping of all communications and of all bonds with It, broken as though in one single breath? If by just thinking of whether I should do an act or not, and by just hesitating, I feel that the heavens tremble, the sun withdraws, and all Creation is shaken and is in the act of leaving me alone; so much so that I myself tremble together with

them, and frightened, immediately, without hesitating, I do that which I have to do - how could he not feel this tearing, so harrowing and cruel?’

And Jesus, moving in my interior, told me: “My daughter, **Adam** felt this tearing so harrowing, but in spite of this he fell into the maze of his human will, which gave him no more peace, either to him or to his posterity. All Creation withdrew from him as though in one single breath; and since happiness, peace, strength, sovereignty and everything withdrew, he remained alone with himself. Poor **Adam**, how much it cost him to withdraw from my Will. Just by feeling isolated, no longer surrounded by the cortege of the whole Creation, he felt such fright and horror, that he became the fearful man. He feared everything – even my own works; and with reason, because it is said: ‘One who is not with Me, is against Me’. Since he was no longer linked with them, by justice they were to place themselves against him. Poor **Adam**, there is much reason to have compassion for him. He had no example of anyone else who might have fallen, and of the great evil that would occur, so that he would be watchful in order not to fall. He had no idea of evil. In fact, my daughter, the evil, the sin, the fall of someone else has two effects: for one who is evil and wants to fall, it serves as an example, as a spur, as an incentive to fall into the abyss of evil; for one who is good and does not want to fall, it serves as an antidote, as a deterrent, as help and defense so as not to fall. In fact, seeing the great evil, the misfortune of the other serves as an example in order not to fall and follow the same path, so as not to find oneself in that same misfortune. So, the evil of someone else makes one be watchful and on guard. Therefore, the fall of **Adam** is a great help, a lesson and a call for you, while he had no lesson of evil, because, then, evil did not yet exist.”

Volume 20 - November 16, 1926

...The human will renders man a slave; it makes him needy of everything. He feels strength and light continuously missing in him; his existence is always in danger, and whatever he obtains is by dint of prayers and hardships. So, the man who lives in his will is the true beggar. One who lives in Mine, instead, has need of nothing; he has everything at his disposal. My Will gives him dominion over himself, and therefore he is master of strength and of light – and not of human strength and light, but divine. His existence is always safe, and being the master, he can take whatever he wants, nor does he need to ask in order to receive. In fact, before **Adam** withdrew from my Will, prayer did not exist. It is need that gives rise to prayer; but since there was nothing he needed, he had nothing to ask for or to impetrate. Therefore, he loved, he praised, he adored his Creator, but prayer had no place in the terrestrial Eden.

Prayer came and arose after sin, as an extreme need of the heart of man. When one prays, it means he needs something, and since he hopes for it, he prays in order to obtain it. On the other hand, one who lives in my Will lives as a master in the opulence of the goods of her Creator; and if she feels any need or desire, seeing herself in the midst of so many goods, it is that of wanting to give to others her happiness and the goods of her great fortune. As true image of her Creator, who has given so much to her with no restriction, she would like to imitate Him by giving to others that which she possesses. Oh, how beautiful is the heaven of the soul who lives in my Will! It is a heaven with no storms, with no clouds, with no rain, because the water that quenches her thirst, fecundates her, gives her growth and the likeness of the One who created her, is my Will. Its jealousy that the soul may take something which does not belong to It, is so great that It performs all offices. If she wants to drink, It becomes water which, while refreshing her, extinguishes all other thirsts, so that her only thirst may be Its Will. If she is hungry, It becomes food which, while satiating her, takes away from her the appetite for all other foods. If she wants to be beautiful, It becomes a brush, and gives her touches of such beauty, that my Will Itself remains enraptured at a beauty so rare, impressed by It in the creature. It must be able to say to all Heaven: ‘Look at her – how beautiful she is. It is the flower, the fragrance, the shade of my Will that made her so beautiful.’ In sum, It gives her Its Strength, Its Light, Its Sanctity – everything, to be able to say: ‘She is a work, fully from my Will; therefore I want her to lack nothing, to be like Me, and to possess Me.’ Look into yourself to see the work of my Will – how your acts invested by Its light have changed the earth of your soul. Everything is light, which arises within you and turns to wound the One who invested it. Therefore, the greatest affront I receive from creatures is to not do my Will.”

Volume 20 - December 6, 1926

*...I was doing my usual acts in the Supreme Fiat, and I thought to myself that I wanted to hide my little love, my meager adoration, and everything I could possibly do, within the first acts which **Adam** did when he possessed the unity of the light of the Divine Will, and within those of the *Queen Mama*, which were all perfect. And my adored Jesus added: “My daughter, only then can one act be called perfect, when it encloses within itself all the other acts together. My Will alone encloses this perfect act: while It does one act only, from this single act, all possible imaginable acts which exist in Heaven and on earth, are released. This single act of my Will is symbolized by a spring: while the spring is one, from it gush seas, rivers, fire, light, heaven, stars, flowers, mountains and earth. Everything comes from this one spring. Now, **Adam** in the state of innocence and the Height of the Sovereign Queen, by possessing my Will, if they loved, in that love they enclosed adoration, glory, praise, blessing, prayer. Nothing was missing in their most tiny act; in it flowed the multiplicity of the qualities of the single act of my Supreme Will, which made them embrace everything, so they gave to their Creator all that befitted Him in one act. So, if they loved, they adored; if they adored, they loved. The isolated acts, which do not embrace all acts together, cannot be called perfect acts – they are meager acts, which give of human will. And therefore only in the Fiat can the soul find true perfection in her acts, and offer a divine act to her Creator.”*

Volume 20 - December 12, 1926

Lament of Jesus during His Passion, in seeing His garments being divided, and lots drawn for His tunic. How Adam, before sinning, was clothed with light, and as he sinned, he felt the need of covering himself.

*I was doing my usual acts in the Supreme Fiat, and my adored Jesus came out from within my interior and told me: “My daughter, during my Passion there is one lament of mine which came out, with immense sorrow, from the depth of my tormented Heart: they divided my garments and drew lots for my tunic. How painful it was for Me to see my garments being divided among my very executioners, and my tunic being gambled away. That was the only object I possessed, given to Me, with so much love, by my sorrowful Mama; and now, they not only stripped Me of it, but they make of it a game. But do you know who pierced Me the most? In those garments, **Adam** became present to Me, clothed with the garment of innocence and covered with the indivisible tunic of my Supreme Will. In creating him, the uncreated Wisdom acted as more than a most loving mother; more than with a tunic, It clothed him with the unending light of my Will – a garment which is not subject to be either disarranged, or divided, or consumed; a garment which was to serve man in order to preserve the image of his Creator and the gifts received from Him, and which was to render him admirable and holy in all his things. Not only this, but It covered him with the overgarment of innocence. And **Adam**, in Eden, with his passions divided the garments of innocence, and he gambled away the tunic of my Will – a garment which is incomparable and of radiant light.*

*That which **Adam** did in Eden was repeated under my eyes on Mount Calvary. In seeing my garments being divided and my tunic gambled away – symbol of the royal garment given to man, my sorrow was so intense that I uttered a lament. It became present to Me when the creatures, in doing their own will, make a game of Mine, and the so many times in which they divide the garment of innocence with their passions. All goods are enclosed in man by virtue of this royal garment of the Divine Will; once this is gambled away, he remains uncovered, he loses all goods, because the garment which kept them enclosed in him is missing. So, among the many evils the creatures do by doing their own will, they add the irreparable evil of gambling away the royal garment of my Will – a garment which cannot be substituted with any other garment.”*

*After this, my sweet Jesus showed me Himself placing my little soul inside a sun, and with His holy hands He held me still within that light, which covered me completely inside and out, and I could not see, nor was I able to see anything but light. And my adored Good added: “My daughter, in creating man, the Divinity placed him inside the Sun of the Divine Will, and all creatures in him. This Sun served as garment not only for his soul, but its rays were such as to cover also his body, in such a way as to serve as more than a garment for him, rendering Him so adorned and beautiful that neither kings nor emperors have ever appeared so adorned as **Adam** appeared, with this garment of most refulgent light. Those who say that, before sinning, **Adam** went naked are wrong. False, false. If all things created by Us are all adorned and clothed, he who was Our jewel, the purpose for which all things were created – was he not to have the most beautiful garment and the most*

beautiful ornament of all? So, to him befitted the beautiful garment of the light of the Sun of Our Will; and since he possessed this garment of light, he had no need of material garments in order to cover himself. As he withdrew from the Divine Fiat, so did light withdraw from his soul and from his body; he lost his beautiful garment, and in seeing himself no longer surrounded with light, he felt naked. Feeling ashamed in seeing that he was the only one to be naked in the midst of all created things, he felt the need to cover himself, and he used superfluous things, created things, to cover his nakedness.

This is so true that, after my highest sorrow of seeing my garments divided and my tunic gambled away, as my Humanity rose again I took no other garments, but I clothed Myself with the most refulgent garment of the Sun of my Supreme Will. That was the same garment as the one which **Adam** possessed when he was created, because in order to open Heaven, my Humanity was to wear the garment of the light of the Sun of my Supreme Will – a royal garment which gave Me the devices of king and dominion into my hands, so I opened Heaven to all the redeemed ones; and presenting Myself before my Celestial Father, I offered Him the garment of His Will, whole and beautiful, with which my Humanity was covered, to make Him recognize all the redeemed ones as Our children. So, while being life, at the same time my Will is the true garment of the creation of the creature, and therefore It holds all rights over her. But how much do they not do to escape from within this light? Therefore, be still in this Sun of the Eternal Fiat, and I will help you to maintain yourself in this light.”

On hearing this, I said to Him: ‘My Jesus and my all, how is this? If **Adam** in the state of innocence had no need of clothes because the light of your Will was more than garment, the Sovereign Queen, however, possessed your Will as whole, and You Yourself were your own Will; yet, neither the Celestial Mama nor Yourself wore the garments of light, and both of you used material clothes to cover yourselves. How is this?’

And Jesus continued: “My daughter, both my Mama and I came to set fraternal bonds with creatures; we came to raise decayed humanity, and therefore to take the miseries and humiliations in which it had fallen in order to expiate for them at the cost of our lives. Had they seen us clothed with light, who would have dared to approach us and deal with us? And in the course of my Passion, who would have dared to touch Me? The light of the Sun of my Will would have blinded them and crushed them to the ground. Therefore I had to make a greater miracle, hiding this light within the veil of my Humanity, and appearing as one of them, because It represented, not innocent **Adam**, but fallen **Adam**, and so I was to subject Myself to all of his evils, taking them upon Myself as if they were Mine, in order to expiate for them before Divine Justice. But when I rose again from death, representing innocent **Adam**, the new **Adam**, I ceased the miracle of keeping the garments of the refulgent Sun of my Will hidden in the veil of my Humanity, and I remained clothed with most pure light; and with this royal and dazzling garment I entered into my Fatherland, leaving the doors opened which had been closed up to that moment, in order to let all of those who had followed Me enter.

So, by not doing Our Will, there is no good which one does not lose, and there is no evil which one does not acquire.”

Volume 20 - January 13, 1927

...I began to pray, bringing all Creation together with me before the Supreme Majesty – that is, the heavens, the stars, the sun, the sea - in sum, everything, so that my prayer might be animated by all the acts which the Supreme Fiat exercises in all Creation. My sweet Jesus placed Himself near me, leaning His head against mine, extending His arm around my neck, almost to sustain me. And I said to Him: ‘My Love, Jesus, I am not the only one praying You, but together with me there is your Will operating in the whole Creation, praying for the coming of your Kingdom. It Itself wants Its rights, all whole and complete, over everyone and everything; and only with the coming of the Kingdom of the Supreme Fiat upon earth will all of Its rights be given back to It. Listen, oh Jesus, how touching is the voice of your Fiat in the whole azure of the heavens; how eloquent it is in the sun; how attractive and strong it is in the sea. Everywhere can your Fiat be heard resounding, wanting the rights of Its Kingdom. O please! listen to your own Fiat; listen to your little daughter who, making all of Its acts her own, prays You, supplicates You, that your Kingdom come. And even though I am just newly born, I too want my rights; and do You know, O Jesus, what these are? That I give back to your Will all the glory and the honor as if no one had offended It, as if everyone had fulfilled It, adored It and loved

*It. If I am Its daughter, I want that Its rights be given back to It, and I want also that my first father **Adam** be given back the honor as if he had never withdrawn from your Will.'*

And my most sweet Jesus, all moved, said to me: "To my little daughter who takes to heart so much the rights of my Divine Fiat, and who uses Its very power in order to open her way to my Heart, everything will be granted. How not to content you, my daughter? To you everything will be given; even more, we will adjust together that which regards my Will and that which regards the creatures. Aren't you happy? Look, my daughter – from the moment my Will entered the field in Creation, It has always been firm and unshakable in doing good, in spite of the many moodinesses and offenses of the creatures. Triumphant over all, It has followed Its usual course – doing good, always. See, in order to make the creature ascend again into the firmness, into the perennial good, into the unshakability of my Will, I want to establish my Kingdom in their midst. See then, at what point I have placed you – in the firmness and unshakability of the Fiat, to allow you to extend this Kingdom of Mine within It. And just as my Will triumphs over everything with Its firmness, so will you triumph over everything with Its firmness and in the unshakability of Its acts, and you will reorder the divine order between the two wills - the Divine Will will be reintegrated in Its glory, and the human will will place itself once again in the order established by God."

After I wrote this, I was thinking to myself that what is written above is not necessary; more so since, continuing to be feverish, I write with difficulty, and I write just a little to make Jesus content. And my sweet Jesus, moving in my interior, told me: "My daughter, in order to live in my Will, the soul must ascend; and in order to ascend in It, she must leave that which does not belong to my Will. She must leave her miserable rags, her vulgar habits, her vile foods, her miseries. Everything she must leave, in order to make use of the royal garment, of divine habits, of precious and nourishing foods, of infinite riches – in sum, of everything that belongs to my Will. What you have written serves you for now - it serves the Kingdom of the Supreme Fiat. Then it will be the rule for those who must live in It – how they must use all of the operating acts of my Will in order to maintain themselves within the boundaries of my Kingdom. Therefore, that which to you does not seem to be necessary, is necessary for the formation of my Supreme Kingdom."

Volume 20 - February 6, 1927

...as the soul comes to possess the Supreme Fiat, the first act of God is to place His goods in common with her; and centering His Sun in her, through the current of Its light, He makes His goods descend into the depth of the soul. And she takes whatever she wants, and through that same current of the light which she possesses, she makes them ascend again to her Creator, as the greatest homage of love and of gratitude; then, that same current makes them descend once again into her. So, these goods ascend and descend continuously, as the certainty and the seal of the communion existing between Creator and creature.

*Such was the state of **Adam** when he was created, until he sinned – that which was Ours, was his; the fullness of light centered in him, in view of the fact that his will was one with Ours, brought him the communion of Our goods. How We felt Our happiness redoubled - on the part of Creation, not because of anything else – as We saw **Adam**, Our son, happy of Our own happiness. In fact, since his will was one with Ours, Our Will could pour Our goods and Our happiness in torrents upon him; so much so that, unable to contain it all, because he did not have the capacity of his Creator, while being filled to the brim to the point of overflowing, he would make all the rest ascend to the One from whom he had received it. And what did he make ascend? His perfect love, which he had received from God; his sanctity, his glory, which he possessed in common with Us, so as to almost match Us with happiness, love and glory. We gave him happiness – happiness he gave to Us; We gave him love, sanctity and glory – love, sanctity and glory he gave to Us. My daughter, to possess a Divine Will is something astonishing; the human nature cannot comprehend everything – it feels, it possesses, and knows not how to express."*

Volume 21 - March 10, 1927

How, in Creation, God gave the rights to possess the Kingdom of the Divine Will.

*I was following the acts of the Supreme Volition in the Creation, according to my usual way; and as I arrived at the point at which God released the creation of man, I united myself to the first perfect acts which **Adam** did when he was created, in order to start together with him, and to follow him up to the point at which –*

when he sinned - he stopped loving Him and adoring Him with the same perfection with which he had started, in the unity of the Supreme Fiat. But while I was doing this, I thought to myself: 'But, do we have the right to this Kingdom of the Divine Will?'

And my sweet Jesus, moving in my interior, told me: "My daughter, you must know that, before sinning, **Adam** did his acts in the Divine Fiat. This meant that the Trinity had given him possession of this Kingdom, because, in order to possess a kingdom, it takes one who forms it, one who gives it, and one who receives it. The Divinity formed it and gave it; man received it. Therefore, in his first period of the creation, **Adam** possessed this Kingdom of the Supreme Fiat, and since he was the head of all human generations, all creatures received the right to this possession.

By withdrawing from Our Will, **Adam** lost the possession of this Kingdom, because by doing his own will, he placed himself as though in a state of war against the Eternal Fiat, and - poor one - not having enough strength to fight, nor an army well equipped to be able to wage war against a Will so holy, which possessed an invincible strength and a formidable army, he was defeated and lost the Kingdom he had been given by Us. More so, since the strength he possessed before was Our own, and We had also given him Our own army at his disposal; but as he sinned, the strength returned to Our source, and the army withdrew from him, placing itself at Our disposal.

However, all this did not remove from his descendants the rights to reconquer the Kingdom of my Will. It happened as to a king, who loses his kingdom in war. Can there not be the chance that one of his children, with another war, may win back the kingdom of his father, which once belonged to him? More so, since I, Divine Conqueror, came upon earth to make up for the defeats of man, and finding anyone who would receive this Kingdom, I would give strength back to him, and place my army at his disposal once again, in order to maintain Its order, Its decorum, Its glory. And what is this army? It is the whole Creation, in which, more than a marvelous and formidable army, the life of my Will is bilocated in each created thing, in order to preserve the life of this Kingdom. Only then would man lose the hope of possessing this Kingdom once again, if he saw the whole invincible army of Creation disappear. Then, one could say: "God has withdrawn His Will from the face of the earth, which vivified it, embellished it, and enriched it. There is no more hope that the Kingdom may be ours". But as long as Creation exists, it is a matter of time, in order to find those who want to receive the Kingdom.

And then, if there were no hope of possessing this Kingdom of the Divine Fiat, it would not have been necessary for God to manifest to you so many knowledges about It - either the yearning of His Will to reign, or Its sorrow because It does not reign. When something cannot be accomplished, it is useless to talk about it; therefore I would have had no interest in saying so many things which regard my Divine Will. The mere fact that I speak about It, is a sign that I want It to be possessed once again."

Volume 21 - March 16, 1927

I was thinking about the Supreme Fiat, and about how this Kingdom may be realized; and my beloved Jesus, moving in my interior, told me: "My daughter, as your Jesus was conceived, I tied, once again, the Kingdom of my Divine Will to the creature. It was necessary for It to take absolute dominion within my Humanity, and to have Its free life in all of my acts, to be able to extend Its Kingdom as It wanted within my Humanity. Therefore, everything I did - works, prayers, breathing, heartbeat and sufferings - were bonds and ties between the Kingdom of my Fiat and the creatures. I represented the new **Adam**, who not only was to give the remedies in order to save them, but was to redo - to restore, all that the old **Adam** had lost. This is why it was necessary to take on human nature, in order to enclose in it that which the creature had lost and, through Me, to give it back to her.

It was justice that my Divine Will have a human nature at Its disposal, which would oppose nothing, in order to extend Its Kingdom, once again, in the midst of creatures; more so, since a human nature had taken Its rights to reign away from It, and so another one was needed, which would return Its rights to It.

Therefore, my coming upon earth was not for Redemption alone; on the contrary, the primary purpose was to form the Kingdom of my Will within my Humanity, in order to give It back to the creatures. If it were not so, my coming upon earth would have been an incomplete work - not worthy of a God, who would have been

nothing less than unable to restore the work of Creation, and the order with which It had come out of Our creative hands, since Our Will was to reign in everything.

Now, so that these ties which my Humanity formed between the Kingdom of my Will and the creature might have validity, life and recognition, it was necessary for Me to choose a creature, who, being entrusted with the special office to make known this Kingdom of my Will, would bind to herself these ties which my Will had formed with my Humanity, receiving the power to transmit these ties of my Kingdom to other creatures. This is why I remain in the depth of your soul, preserving the life of my Supreme Fiat – to bind these ties and to place my Kingdom in them; and I speak to you so much about It, as I have not done with anyone else until now. Therefore, be attentive, because this is about the greatest thing: to restore the order of creation between the Creator and the creature.

Not only this; it was necessary for Me to first choose one creature who would live in the Divine Fiat, in order to receive universal acts from her, because my Will is universal - It is everywhere; there is no creature who does not receive Its life.

By withdrawing from my Will, man rejected a universal good; he took away from God the universal glory, adoration and love. Now, in order to give back to him this Kingdom - these universal goods, first He wants, by right, a creature who, by living in this Fiat would communicate this universal act to Him. So, as she loves, adores, glorifies and prays, together with His Will, she constitutes herself as universal love for all - adoration and glory for each creature; and diffusing her prayer as if everyone were praying, she prays in a universal manner that the Kingdom of the Divine Fiat may come into the midst of creatures. When a good is universal, universal acts are needed in order to obtain it; and these acts are only in my Will. As you love in It, your love extends wherever my Will is; and my Will feels your love in every place – It feels Itself followed everywhere. Therefore, It feels in you the original love, with which It had established to be loved by the creature in the beginning of Creation; It feels Its own echo in your love, which does not know how to love with a little and finite love, but with infinite and universal love. It feels the first love of **Adam** before he sinned, when he did nothing but repeat the echo of the Will of His Creator; and It feels drawn by these universal acts which follow It everywhere, to come and reign once again in the midst of creatures. This is why I have chosen you, my daughter - and from their own stock: not only to manifest to you the knowledges, the goods and the prodigies of this Fiat, but so that, by living in It, with your universal acts, you may bend my Will to come to reign once again in the midst of creatures, as in the beginning of Creation.

This is why it is given to you to unite everyone, to embrace everyone – so that, in finding everyone and everything in you, just as everything can be found in my Will, you may place harmony among them; so they will exchange the kiss of peace, and my Kingdom will be restored in the midst of creatures. Here is, then, the necessity of the knowledges about the wonders of my Supreme Fiat: to dispose the creatures - to attract them to desire, to want, to long for this Kingdom and the goods which are in It. And here is the necessity for Me to first choose one creature, who, by living in my Will, with her universal acts – which are Divine acts that my Will Itself administers to her - would impetrate the Kingdom of my Fiat for the creatures.

Volume 21 - March 26, 1927

...I was thinking to myself: ‘How is it that, from such a high place, when he was created by God, **Adam** fell to such a low level, after sin?’ And my always adorable Jesus, moving in my interior, told me: “My daughter, in the creation, one was the Will which entered the field in order to create all things. To It alone belonged, by right, the dominion, the regime and the carrying out of Its own life in each thing, which would be created by It. Now, after man withdrew from Our Will, one no longer was the Will that reigned on earth – but two. And since the human will is inferior to the Divine, man emptied himself of all the goods of this Supreme Fiat; and in doing his own will, he took away the place of the Divine Will. This was the greatest sorrow; more so, since this human will had been released and created by the Divine Will, so that everything might be Its own property - Its own dominion.

Now, by withdrawing from Our Will, man became guilty of stealing the divine rights, since, by doing his own will, none of the things created by this Fiat would belong to him any more. Therefore, he had to find a place in which Our creative work would not extend; but this too was impossible – this place cannot be found. So, not being with Our Will, he would still take from the things which belong to It, in order to live; he would use

the sun, the water, the fruits of the earth – everything. These were all thefts that he committed against Us. Therefore, by not doing Our Will, man became the little thief of all Our goods.

How sorrowful it was to see that the creation was to serve so many deserters – so many who did not belong to the Divine Fiat. And Our Will would lose as many places on earth, for as many creatures as were to come to light and not live in Our Kingdom, letting themselves be dominated by Our Will. It happened as to a family which, instead of being ruled and dominated by the father, is ruled and dominated by the children, who do not even get along among themselves – one commands something, another something else. What is the sorrow of this poor father, in seeing his dominion being taken away by his children? And what is the confusion and the disorder in this family? Much more sorrowful for my Supreme Fiat was the fact that the work of Its own creative hands would take away Its dominion from It, and by doing its own will, would place itself against Mine, taking the right to reign away from It.

My daughter, not doing my Will is the evil which encloses all evils; it is the collapse of all goods; it is the destruction of happiness, of order, of peace - it is the great loss of my Divine Kingdom.”

Volume 21 - April 8, 1927

How all the figures and symbols of the Old Testament symbolize the Children of the Divine Will. How Adam fell from a high point to the bottom.

I was following the acts that the Divine Will did in all creation, and I was also searching for the acts It did in the first father Adam, as well as all those It did in all the saints of the Old Testament, especially those in which the Supreme Volition made Its power, Its strength, and Its vivifying virtue stand out. And my sweet Jesus, moving in my interior, told me: “My daughter, the greatest figures of the Old Testament, while being images concealing the future Messiah, enclosed also the gifts and the images symbolizing all the gifts that the Children of the Supreme Fiat would possess. When he was created, Adam was the true and perfect image of the Children of my Kingdom. Abraham was the symbol of the privileges and the heroism of the Children of my Will. Calling Abraham to a promised land in which milk and honey would flow; making him the owner of that land, a land so fecund as to be enviable and yearned for by all the other nations – everything was a symbol of what I would do for the Children of my Will. Jacob was another symbol of Them, because from him the twelve tribes of Israel were to descend, and from their midst the future Redeemer was to arise, who was to bind once again the Kingdom of the Divine Fiat to my children. Joseph was the symbol of the dominion which the Children of my Will would have; and just as he did not let many peoples die of starvation, as well as his ungrateful brothers, so will the Children of my Divine Fiat have dominion and be the ones who will not let perish the peoples which will ask for the bread of my Will from them. Moses was the image of the power; Samson, the symbol of the strength of the Children of my Will. David symbolized the reigning of Them; all the prophets symbolized the graces, the communications and the intimacies with God which, more than within themselves, would dwell in the Children of my Divine Fiat.

See, all these were nothing but symbols – images of Them; what will happen when the lives of these symbols will arise? After all of these, came the Celestial Lady, the Sovereign Empress, the Immaculate, the Spotless – my Mother. She was not a symbol or an image, but a reality – the true life, the first privileged daughter of my Will; and in the Queen of Heaven, I looked at the generations of the Children of my Kingdom. She was the first unmatched creature, who possessed, as whole, the life of the Supreme Volition, and therefore She deserved to conceive the Eternal Word, and to mature within Her maternal heart the generation of the Children of the Eternal Fiat. Then came my own Life, in which the Kingdom that these fortunate Children were to possess, was established.

From all this you can comprehend how the primary purpose of everything that God did, does, and will do, from the beginning of the Creation of the world, is to form the Kingdom of His Will in the midst of creatures. These are all Our aims – this is Our Will; and to these Children, all of Our goods, Our qualities and Our Likeness, will be given. And if I call you to follow all the acts that my Will has done, both in the Creation of the universe and in the generations of the creatures, not excluding either those which It did in my Mother, or those which It did in my own Life, it is to centralize all of Its acts in you, to give them to you as gift, to be able to release from you, all together, the goods that a Divine Will can possess, in order to form the Kingdom of the Eternal Fiat with decorum, honor and glory. Therefore, be attentive in following my Will.”

*I was thinking to myself: ‘How is it that, by withdrawing from the Divine Will, **Adam** fell from such a height to such a low level?’ And Jesus, moving in my interior, told me: “My daughter, in the natural order, one who falls from a very high point, either perishes completely, or remains so wrecked and disfigured that it is impossible for him to recover his original state of health, of beauty and of stature. He will remain as a poor cripple, bent over and lame; and if he is a father, from him will come the generation of the cripple, of the blind, of the hunchback, and of the lame.*

*In the same way, in the supernatural order, **Adam** fell from a point which was extremely high. He had been placed by his Creator at a point so high as to surpass the height of the heavens, of the stars, of the sun. By living in the Divine Will, he dwelled above everything – within God Himself. Do you see, then, from what level **Adam** fell? Given the height from which he fell, it was a miracle that he did not perish completely; but even though he did not perish, the blow he received with the fall was so violent, that it was inevitable for him to remain crippled, wrecked, and disfigured of his rare beauty. He remained shattered in all his goods, numb in working, dazed in his intellect. A continuous fever debilitated him, and weakened all of his virtues; therefore he no longer felt the strength to dominate himself. The most beautiful character of man – the dominion of himself – had vanished, while passions took its place, to tyrannize him, and to render him restless and sad. And since he was father and head of the generations, from him came the family of the cripple.*

They think that not doing my Will is something trivial, but instead, it is the total ruin of the creature; and as many acts as she does from her own will, so many times does she increase her evils, her ruin, digging the most profound abyss in which to fall.”

*Then, I was thinking to myself: ‘If by withdrawing only once from the Divine Will, **Adam** fell to such a low level and turned his fortune into misery, his happiness into bitterness – what will happen to us, who withdraw from this adorable Will times upon times?’ But while I was thinking of this, my beloved and only Good, added: “My daughter, **Adam** fell so low, because he withdrew from a Will expressed by his Creator, which enclosed the test in order to prove his faithfulness toward the One who had given him life and all the goods he possessed. More so, since after the so many goods He had given to him for free, God asked of him to deprive himself of one fruit alone of the many He had given him, for love of the One who had given him everything. And in this little sacrifice which God wanted from him, He had let him know that it was for nothing else but to be sure of his love and of his faithfulness. **Adam** should have felt honored that his Creator wanted to be certain of the love of His creature. Moreover, the one who attracted him and convinced him to fall, was not a being superior to him, but a vile serpent – his major enemy.*

*His fall brought graver consequences, because he was the head of all generations; therefore, as though naturally, all the members were to feel the effects of the evil of their head. See, then: when my Will has been expressed, wanted and commanded, the sin is graver and the consequences are irreparable; and only my Divine Will Itself can make up for such a great evil, as that which occurred to **Adam**. On the other hand, when It is not expressed, even though the creature has the duty to pray to Me in order to know my Will in her work – whether there is any good in her act, and my glory alone - the evil is not so grave, and it is easier to find a remedy. And I do this with each creature, in order to test their loyalty, and also to secure the love which they say they have for Me. Who would not want to be sure about a property he has acquired, to the point of writing the deed? Who would not want to be sure about the faithfulness of a friend, or about the true loyalty of a servant? So, in order to be sure, I let them know that I want some little sacrifices, which will bring all goods and sanctity to them, and they will fulfill the purpose for which they were created. But if they are reluctant, everything will be upset in them, and all evils will swoop down upon them.*

Therefore, not doing my Will is always evil – more or less evil, according to the knowledge one possesses of It.”

Volume 21 - April 22, 1927

*...I followed the Supreme Will in the act in which the Divine Being was about to create man, so that I too, together with my first father **Adam**, might love Him with the same love with which he loved Him in the first instant of his creation. I wanted to receive that same Divine breath – that outpouring of love, in order to return it to my Creator. But while I was thinking of this, my sweet Jesus, all delighted, told me: “My daughter, for*

one who lives in my Will, there is not one act of Ours at which she is not present, nor any act We released from Ourselves, which she cannot receive. Here is my Breath for you, and the outpouring of Our love.

How great was Our delight in this first act of the creation of man. We had created Heaven and earth, but We felt nothing new within Us; but in creating man, it was very different: it was a will that was being created – and this will was free. In it We enclosed Our Will, placing It as though on a counter, to collect the interest of Our love, of the glory and of the adoration which would come to Us.

Oh! how love overflowed within Us; how it trembled with joy in pouring into this free will, to hear it say: ‘I love You’. And when man, filled with Our own, released from his breast the first word – ‘I love You’ – immense was Our delight, because it was as if he gave Us the interest for all the goods We had placed in him. This free will, created by Us, was the depository of the capital of a Divine Will, and We would content Ourselves with a small interest, without ever demanding the capital back. Therefore, great was the sorrow for the fall of man, because he rejected Our capital, so as not to give Us Our small interest. His counter remained empty, and his enemy, associating with him, filled him with passions and miseries. Poor one – he went broke.

My dear daughter, since the act of the Creation of man was a solemn act, and of great delight for Us, We call you and want you in this act, in order to repeat the solemnity of it, as We place in your will the great capital of Ours. And as we do this, Our love overflows and trembles with joy, with great delight, because We see Our purpose fulfilled. You will certainly not deny Our small interest to Us; you will not reject Our capital, will you? Even more, every day we will do the accounts; I will call you to be present at that prime act when We created this free will – you, to give Me the interest; and I, to see if I can add some more of my capital.”

My mind was wandering in the Divine Fiat, and I thought to myself: ‘Oh! How I would like to live that first act of creation - that Divine outpouring of intense love, which He poured upon the first creature when He created him. I would like to receive that omnipotent breath, to be able to return to my Creator all the love and the glory which He had established to receive from the creature.’

But while I was thinking of this, my sweet Jesus, squeezing me to Himself, said: “My daughter, this is exactly my purpose for coming personally to you; so much so, that it may appear strange to some, and almost outside of my usual ways, since almost with no one have I done this – coming so often. All this is to reorder my prime act - the way I created the creature; and this is why I return to you, staying like the most loving Father with His daughter. How many times have I not breathed over you, to the point that you could not contain my omnipotent breath? I poured my contained love in you, to the point of filling you to the brim of your soul. All this was nothing other than the renewal of the solemn act of creation. I wanted to feel that great delight of when I created man, and therefore I come to you, not only to renew it, but to reorder the order, the harmony, the love, between Creator and creature, in the way she was created. In the beginning of the creation of man, there was no distance between Me and him – everything was familiarity. As soon as he would call Me, I would be with him; I loved him as my son, and as my son, I felt so drawn to him that I could not do without going and staying with him very often. With you I am renewing the beginning of Creation; therefore, be attentive in receiving such a great good.”

Volume 21 - May 8, 1927

...“My daughter, one who lives in my Will, has this Divine Will within herself, dominating and reigning. The soul is the possessor of It; she holds It in her power. And while she possesses the Divine Will, holding Its strength, Its sanctity, Its light and Its goods in her power, the Divine Will possesses the soul, and by holding her in Its power, human weaknesses, passions, miseries and the human will are kept under the unshakable power and the sanctity of the Supreme Will; and before this power, they feel like losing their life. Therefore, weakness feels conquered by the irresistible strength of the Divine Fiat; darkness feels conquered by light; miseries by Its infinite riches, passions by Its virtues, the human will by the Divine. What difference between one who lives in my Will, and one who just does my Will. The first possesses It and has It at her disposal; the second is subjected to It, and receives It according to Its dispositions. Between possessing It and receiving It there is as much distance as between Heaven and earth – there is as much distance as between one who possesses infinite riches and one who receives, day by day, only what is absolutely necessary. Therefore, one who does my Will and does not live in It, is forced to feel weakness, passions, and all the rags and miseries which are the provision of the human will.

Such was the state of Adam before he withdrew from the Divine Will. It was given to him by His Creator as the greatest gift, because It contained all goods as one. He possessed It, he dominated It, and he was ruler of this Divine Will, because God Himself had given him the right to master It. Therefore, he was master of the strength, the light, the sanctity and the happiness of this Eternal Fiat. But when he withdrew from It, he lost possession and dominion, and reduced himself to receiving the effects of my Will according to Its dispositions, and not to possessing them as his own. One who finds himself in the conditions of receiving is always poor – he is never rich, because a rich person possesses – he does not receive – and is in the condition of being able to give part of his goods to others.”

Volume 22 - August 15, 1927

How all created things possess the unity of the Divine Will. Difference between the test of Adam and that of Abraham.

...I continued my round in the Supreme Volition, and since I had first offered the first acts of Adam when he possessed the unity with the Supreme Will, so that I too might unite myself to those perfect acts which he did at the beginning of Creation, and then I had moved on to unite myself with the heroism of Abraham, I thought to myself: ‘What divine wisdom! Of Adam it is only said that he was the first man created by God, that he sinned and cast the human family into the maze of all evils; and then nothing else is said about him in the many years he lived. Could Our Lord not return to make some other test and ask of him some other sacrifice in order to test his faithfulness? And while Adam is put into oblivion, He calls Abraham, and after testing him and finding him faithful, He puts him on display, makes him the head of the generations, and he is spoken about with so much glory and honor.’ Now, while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, these are the dispositions of my infinite Wisdom. It is my usual way that when I ask of the creature a small sacrifice for her good and, ungrateful, she denies it to Me, I no longer want to trust her, I dismiss my designs to raise her to great things, and I leave her like a creature put into oblivion, which no one points to because of either great works or heroism, whether for God, for herself or for the peoples. Then, you must distinguish what I wanted from Adam – the little sacrifice of depriving himself of a fruit – and it was not granted to Me. How could I trust him and ask of him a greater sacrifice? On the other hand, I did not ask of Abraham a fruit as sacrifice, but first I asked him to go into a foreign land in which he was not born - and he promptly obeyed Me; and then I wanted to trust him more, I lavished grace upon him, and I asked of him the sacrifice of his only son, whom he loved more than himself – and he promptly sacrificed him to Me. From this I knew he was up to it, and I could trust him - I could entrust everything to him. It can be said that he was the first repairer to whom the scepter of the future Messiah was entrusted, and therefore I raised him to head of the generations, to God’s great honor, as well as his own and of the peoples.

The same happens in all creatures. It is my usual way to ask for small sacrifices – depriving oneself of a pleasure, of a desire, of a small interest, of a vanity, or detaching oneself from something which seems to do one no harm. These small tests serve as little supports on which to place the great capital of my grace in order to dispose them to accept greater sacrifices. And when the soul is faithful to Me in the small tests, then I abound in grace and ask for greater sacrifices, so as to be able to abound yet more in giving, and I make of her a portent of sanctity. How many sanctities begin from a small sacrifice; and how many, after denying Me a small sacrifice, as it seemed to them that it was something of no importance, have remained scrawny in good, cretinous in comprehending it, weak in walking on the way that leads to Heaven. Poor ones, they can be seen crawling and licking the earth in a way that arouses pity. Therefore, my daughter, it takes greater attention to small sacrifices than to great ones, because the small ones are the strength of the great, dispose God to give grace, and the soul to receive it.”

Volume 23 – October 2, 1927

How Adam was the holiest one before he sinned. Fullness and totality of goods of the acts done in the Divine Will; how they extend to all. The pupil of the eye invested by the sun. The creature in the Divine Will lends herself as matter and hides her Creator. Example of the Host.

I was doing my round in the Creation, to follow all the acts of the Divine Will which are in It, and as I arrived at Eden, in which God created the first man, Adam, in order to unite myself, with him, to that unity of

wills which he possessed with God, in which he did his first acts in his first period of creation, I thought to myself: 'Who knows what sanctity my first father **Adam** possessed; what value his first acts done in the Kingdom of the Divine Fiat contained. And how can I impetrate a Kingdom so holy upon earth again, as I am the only one occupied with obtaining a good so great?' But while I was thinking of this, my always lovable Jesus came out from within my interior, sending rays of light; and that light converted into words, and He told me: "My daughter, firstborn daughter of my Will, I want to reveal to you, as daughter of my Will, the sanctity of he who possessed the Kingdom of my Divine Fiat. At the beginning of Creation, this Kingdom had Its life, Its perfect dominion and Its complete triumph. So, It is not completely foreign to the human family; and because It is not foreign, there is all the sure hope for It to return again into their midst to reign and dominate.

Now, you must know that **Adam** possessed such sanctity when he was created by God, and his acts, even the slightest, had such value, that no Saint, either before or after my coming upon earth, can be compared to his sanctity; and all of their acts together do not reach the value of one single act of **Adam**, because, in my Divine Will, he possessed the fullness of sanctity, the totality of all the divine goods. And do you know what fullness means? It means to be filled to the brim, to the point of overflowing with light, sanctity, love – with all the divine qualities, in such a way as to be able to fill Heaven and earth, over which he had dominion, and through which his Kingdom extended. Therefore, each one of his acts done in this fullness of divine goods had such value, that no one else - as much as he might sacrifice himself, suffer and do good, but does not possess the Kingdom of my Will and Its total dominion - can be compared to one alone of these acts in the Kingdom of my Will. Therefore, the glory, the love that **Adam** gave Me as long as he lived in the Kingdom of my Divine Volition, no one – no one has given Me, because in his acts he gave Me fullness and totality of all goods, and only in my Will can these acts be found – outside of It they do not exist. Therefore, **Adam** had his riches, his acts of infinite value, which my eternal Will communicated to him before the Divinity; because, in creating him, God had left nothing empty within him, but everything was divine fullness, as much as a creature could contain. And when he fell into sin, these acts, these riches of his, this glory and perfect love which he had given to his Creator, were not destroyed; on the contrary, it is by virtue of them and of his operating done in my Divine Fiat that he earned the Redemption. No, one who had possessed the Kingdom of my Will, even for a short time, could not remain without Redemption. One who possesses this Kingdom enters into such bonds and rights with God, that God Himself feels with him the strength of His own chains that bind Him, and He cannot get rid of him. Our adorable Majesty with **Adam** was in the same condition as a father who has a son who has been for him the cause of many conquests, of great riches, of incalculable glory; there is nothing the father possesses in which he does not find the acts of his son – he feels the glory and the love of his son resound everywhere. Now, to his misfortune, this son falls into poverty. Can the father ever not have compassion for his son, as he feels, everywhere and in every place, the love, the glory, the riches with which his son has surrounded him?

My daughter, by living in the Kingdom of Our Will, **Adam** had penetrated into Our boundaries, which are interminable, and he had placed his acts, his glory, his love for his Creator everywhere; and, as Our child, with the acts he emitted, he brought Us Our riches, Our joys, Our glory and love; his echo resounded in Our whole Being, as Ours did in his. Now, in seeing him fallen into poverty, how could Our love bear not having compassion on him, if Our Divine Will Itself lovingly waged war on Us and pleaded for the one who had lived in It? Do you see, then, what living in my Divine Will means - its great importance? In It there is fullness of all divine goods and totality of all possible imaginable acts. The soul embraces the whole of the Divine Being, she is in my Will like the eye before the sun, which remains all filled with its light; and while the whole sun is reflected in the pupil of the eye, its light remains also outside of it, investing the whole person and covering the earth without departing from within the pupil. And while its light remains in the eye, it would want to bring the pupil into the sun, to let it go round the earth with itself, to let it do what the light does and receive its acts everywhere as attestation of love and glory. This is an image of the soul who lives in my Will. My Will fills her with such fullness as to leave no empty space within her; and since she is incapable of possessing the whole divine immensity, It fills her for as much as the creature can contain, and without separating from her, It remains outside of her, bringing the pupil of the will of the soul into the endlessness of Its light, to let her do what my Divine Will does and receive the requital of her acts and of her love.

Oh! power of my Divine Fiat operating in the creature who, letting herself be invested by Its light, does not refuse Its dominion and Its Kingdom. And if **Adam** deserved compassion, it was because the first period of

his life was in the Kingdom of the Divine Will. If the Sovereign Celestial Lady, though She was alone, was able to obtain the coming of the Word upon earth, it was because She gave free field to the Kingdom of the Divine Fiat within Herself. If my very Humanity was able to form the Kingdom of Redemption, it was only because It possessed the whole entirety and immensity of the Kingdom of the Eternal Volition; because wherever It extends, It embraces everything, It can do anything, and there is no power against It that can constrain It. So, one alone who possesses the Kingdom of my Will is worth more than everything and everyone, and can earn and impetrate what all others together can neither earn nor obtain; because all others together, however good, but without the life of my Will in them, are always the little flames, the little plants, the little flowers which, at the most, serve to adorn the earth; they are subject to being extinguished and to wither, and the divine goodness can neither place great entrustments upon them, nor concede such portents as to do good to the entire world.

On the other hand, one who lives in my Will is more than sun, and just as the sun invests everyone with the empire of its light, it rules over the plants and gives life, color, fragrance, sweetness to each one of them; it imposes itself on everything with its tacit empire, to give it its effects and the goods it possesses, and no other sphere does so much good to the earth as the sun does – in the same way, those in whom my Will lives are more than sun, and with the light which they contain they lower themselves and then rise with rapidity, they penetrate everywhere – into God, into His acts; with the Divine Will which they possess, they rule over God Himself, and over creatures; they are capable of overwhelming everything to hold out the life of the light they possess to all; they are the bearers of their Creator, and they let the light walk ahead of them to impetrate, and obtain, and give, whatever they want. Oh! if creatures knew such a great good, they would compete among themselves and all passions would change into passion of light for living, only and always, in that Divine Fiat which sanctifies everything, gives everything and rules everything.”

Volume 23 - October 6, 1927

*...I was continuing my acts in the Divine Fiat, and my sweet Jesus, moving in my interior, told me: “My daughter, one who operates in my Will works in my divine properties, and she forms her acts within my interminable goods of light, of sanctity, of love, of happiness without end – acts which are transformed into suns, produced by my own qualities which have made themselves available for the act of the soul, for her decorum and so that these acts might be worthy of her Creator and might remain as perennial acts in God Himself, glorifying Him and loving Him with His very divine acts. So, before he sinned, **Adam** formed as many suns in His Creator for as many acts as he did. Now, one who lives and operates in my Will finds these suns made by him, and therefore your whole commitment must be to follow the first acts of Creation, and to take your work place near the last sun, or act, which **Adam** did when he possessed the unity of Will with his Creator. You must make up for what he did not continue doing because he went out of my divine properties and his acts were no longer suns. In fact, he no longer had my divine qualities in his power, which lent themselves to let him form suns. At the most, as good as they might be, his acts reduced themselves to being tiny little flames, because the human will without Mine does not have the virtue of being able to form suns – it lacks the raw materials. It would be as if you wanted to form an object of gold without having the metal of gold in your power; as much good will as you might have, it would be impossible for you. My Will alone has sufficient light to let the creature form suns, and It gives this light to one who lives in It, within Its properties, not to one who lives outside of It. So, you must make up for all other creatures who have not possessed the unity with my Will. Your work is great and long; you have much to do within my endless boundaries; therefore, be attentive and faithful.”*

Volume 23 - November 2, 1927

...the sun created by my creative hands, even though it is one, forms the day, because it possesses the source of light, placed in it by its Creator; and therefore it is not subject to decreasing in light – symbol of those who live in my Divine Will: in all of their acts flows an act of divine life, a creative strength, which has the virtue of forming suns; nor does it lower itself or want to form little lights, but suns, which are never extinguished. From this you can comprehend how the good produced by the human will, though it cannot form the day, is always a good for man; and creatures receive the utility of light in the night of the human will. It serves them so as not to die in the thick darkness of sin. Those lights, though small, direct their steps, allow

them to see the dangers, and draw my paternal goodness toward them, seeing that they make use of the night of their human will to form at least little lights, so as to direct their steps along the path of salvation.

*It was precisely this that drew all Our tenderness and Our paternal goodness toward **Adam**. He had comprehended what living in Our Divine Will meant, and with his littlest acts, just as with the greatest, he ran inside Our creative virtue, and they were invested by the Sun of the eternal Fiat which, being Sun, had the virtue of being able to form as many suns as he wanted. And in seeing himself emptied of this creative strength, he could no longer form suns; and so - poor one - he tried as hard as he could to form little lights; and in seeing the great difference between his original act and that after sin, he felt such grief as to feel himself dying at each act of his. The Supreme Being felt touched, and admired the industriousness of poor **Adam** who, no longer able to form suns, did his best to form little lights with his acts; and because of this, He kept for him the promise of the future Messiah.”*

Volume 23 - November 10, 1927

The soul alone with Jesus, and Jesus alone with her; how He alone enjoys her. Order and harmony of Creation. How each created thing was to receive the action of Adam. God, first model of Creation; Adam, the second; the third, the one who must make the Kingdom of the Divine Fiat return.

*...I was following my round in the Divine Volition, and as I arrived at Eden, I was glorifying my Creator in the act in which, with His omnipotent breath, He infused life in the body of my first father **Adam**. And my always lovable Jesus, moving in my interior, told me: “Daughter, with what order and harmony was man created! **Adam** was created by Us as king of all Creation, and, as king, he held supremacy over all things; and if he had not rejected Our Fiat, possessing the unity of It, during his whole life he would have filled all created things with his acts. As king and owner, he had the right that each created thing undergo his action and be invested by its light, since each one of his actions was a sun, one more beautiful than the other. So, he was to form the crown for all Creation. He would not have been true king had he not known all of his dominions and possessed the right to place his acts in all the things created by Us. It happened as when someone is the owner of a land: as the owner, he has the right to stroll within it, to plant flowers, plants, trees – in sum, anything he wants. So **Adam** was: with the power of Our Divine Fiat he did whatever he wanted; he bilocated in all created things, and if he spoke, if he loved, if he adored and operated, his voice resounded throughout the whole Creation, and It was invested by his love, adoration and work. Therefore, the Divinity felt the love, the adoration, the work of His first son in all of His works.*

*Now, the whole work of **Adam** would have remained in all Creation as the first model for all of his descendants, who would have modeled all their acts in the reflections of the light of his acts, which, as first father, he would have given as inheritance to all his descendants, who would have had, not only their model, but the possession of his very acts. What would Our glory and his have been - to see the works of Our dear son, of Our precious treasure who had been given birth by Our love, fused with Our works. What happiness for him and for Us! Now, if this was Our purpose for which all Creation was created, as well as Our dear jewel, which is man, is it not right that, even though **Adam** started but did not finish – or rather, he finished in sorrow and in confusion because he rejected Our Divine Will which served him as first act and made him operate in the works of his Creator – We fulfill this, Our purpose, in his descendants? This is why I call you into the midst of my works in all Creation – to form the model within which the other creatures must model themselves in order to return into my Fiat.*

If you knew what joy I feel when I see that, making my Divine Volition your own, you want to animate the light of the sun to tell Me that you love Me, and to ask Me for my Kingdom; and so with the swiftness of the wind, the murmuring of the sea, the flower, the outstretched heavens, and even the singing of the tiny little bird. You want to give your voice to all, animate all to tell Me that you love Me, that you adore Me and want the Kingdom of the Supreme Fiat. I feel such contentment, that I feel the first joys, the first love of my dear jewel, being repeated for Me; and I feel inclined to put everything aside, to forget everything, so as to make everything go back to the way it was established by Us. Therefore, be attentive, my daughter – this is about something too great.

*You must know that the first model in Creation was the Supreme Being, within which was man to model all his acts with his Creator. The second was to be **Adam**, within which all his descendants were to model*

*themselves. But because he withdrew from my Will, since my Will and Its unity were missing in him, he lacked the brushes, the colors and the raw material to be able to make the models in the likeness of his Creator. Poor one, how could he form models with the very divine form, if he was no longer in possession of that Will which administered to him the ability to do it, as well as everything that was needed to be able to form the very models of God? By rejecting my Divine Fiat, he rejected the power which can do everything and knows how to do everything. It happened to **Adam** as would happen to you, if you had neither paper nor pens nor ink with which to write. If these were lacking to you, you would not be able to write a single word. In the same way, he was no longer able to form the models on the divine mold. The third model must be formed by the one who must make the Kingdom of my Will return. Therefore, your duties are great; on your models will all those of others be modeled. So, let the life of my Divine Will flow in all your acts, that It may administer to you everything that is needed. In this way, everything will go well, and your Jesus will be together with you, to make you execute His divine models well.”*

Volume 23 - February 2, 1928

*I was continuing my round in the Supreme Fiat, and as I arrived at Eden, I was saying to myself: ‘My Jesus, I make the unity of your Will my own, in order to make up for that unity which my father **Adam** lost when he withdrew from It, and to make up for all those acts which his descendants have not done in the unity of It.’ But while I was saying this, I thought to myself: ‘And I – am I in the unity of the Divine Fiat? If I am not, how can I make up for others? So, my speaking ends up in words, but no facts.’ And my sweet Jesus, moving in my interior, told me: “My daughter, when **Adam** sinned, there was the withdrawal of the unity of my Will on both sides: man withdrew from It, and It withdrew from him; and as my Will withdrew, man lost my unity, all of its qualities, and the rights which God had given him in creating him, because he was the true deserter of the Kingdom of my Will, and a deserter loses all rights and the possession of his very goods.*

Volume 23 - February 5, 1928

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

Volume 23 - February 20, 1928

...I continued along my round in the Divine Will, and as I united myself to the unity which my first father Adam possessed before sinning, my sweet Jesus added: "My daughter, you have not comprehended well what unity means. Unity means centralization and origin of all the acts of creatures, past, present and future. So, before sinning, when he possessed Our unity, Adam enclosed within his thoughts the unity of all the thoughts of creatures, the unity of all words, works and steps. Therefore, I would find in him, in my unity, the origin, the continuation and the end of all the acts of the human generations. In my unity, he enclosed everyone and possessed everything. So, my daughter, as you rise to that same unity which he left, you take his place; and placing yourself in the origin of everyone and of everything, you enclose within yourself the very acts of Adam, with the whole retinue of all the acts of creatures. To live in my Will means: 'I am the origin of all, from me descends everything, just as everything descends from the Divine Fiat. So, I am the thought, the word, the work and the step of all; I take everything, and everything I bring to my Creator.' It is understood that Adam was supposed to possess and enclose everyone, had he not withdrawn from Our Will and had he always lived in Our unity; and if it were so, the human generations would all have lived in Our Will. So, one would have been the Will, one the unity, one the echo of all, placing everything in common, so that each one would have enclosed everything within himself."

Volume 23 - March 3, 1928

How all things start from one point. Sublimeness of the state of Adam. Why Our Lord has not manifested his happy state until now. How one who possesses the unity possesses the source of good.

My poor heart was swimming in the sorrow of the privation of my sweet Jesus, and I was worried about it, I felt myself being suffocated by sorrow, and at any cost I would have wanted to find the One for whom I am so tortured, so as to speak my anguishes. But while I was thinking of this, my lovable Jesus moved in my interior and told me: "My daughter, do not fear what you feel in your soul, because it is nothing other than the crafting which my Divine Fiat is doing in you. It is enclosing everything in you – everyone and everything in you, all past and future centuries, so that everything that the Supreme Volition has done in Creation may cast its seed into you, to receive from you the satisfactions and the requital for all of Its acts, which creatures owe It. Therefore, do not worry, because in each hour of your life it is centuries that my Will encloses, and so it is necessary that one who must have her original act in my Will reigning, must have the origin of It, to be able to carry out Its Divine Life. All things start from one point, and from that point they expand and diffuse to all. See, the sun also has its first point, its center of light, its sphere, and from its center it fills with light the whole earth. Therefore, follow my Will and do not be concerned.

So I continued my round in the Divine Will, and as I arrived at Eden, to unite myself to the state of Adam before sinning, when he possessed the unity with his Creator, in order to start again my acts together with him, and to make up for him and continue that unity when he lost it by falling into sin, I thought to myself: 'Why has blessed Jesus not manifested to anyone the sublime state, the wonders that passed between Adam innocent and his Creator, the sea of the happinesses, of the beauties he possessed? Everything was centralized in him, everything started from him. Oh! if the state of Adam, his great prerogatives, were known, maybe all would yearn to return to his origin, from which man came.'

But while I was thinking of this, my sweet Jesus moved in my interior, and, all goodness, told me: "My daughter, my paternal goodness only manifests a good when it must bring some utility to creatures. If I do not see this, why manifest it? The history of man innocent is too tender for me; in merely remembering it, my love rises, overflows and forms its huge waves to then pour itself as it used to pour itself upon Adam innocent; and finding no one upon whom to pour - because it does not find another Adam who would receive it, capable of giving Me his outpourings of love in return, since my Divine Fiat, whole within him, maintained the reciprocal life of correspondence between the infinite and the finite – my love suffers, and returning my own waves of love into Me, because it finds no one upon whom to pour it, it remains suffocated by my love itself. This is why I have not manifested the state of Adam innocent until now, nor did he manifest almost anything of his happy state - because in merely remembering it, he felt himself dying with sorrow, and I felt Myself being suffocated by my love.

Now, my daughter, wanting to restore the Kingdom of my Divine Will, I see the utility of manifesting the state of **Adam** innocent, and this is the reason why I often speak to you about his sublime state – because I want to repeat what I did with him, and by virtue of my Volition, I want to elevate you to the original state of the creation of man. What can the creature who possesses my Fiat, the unity of It, not give Me? She can give Me anything, and I can give everything. So, being able to give what I manifest, my love does not suffocate my waves; on the contrary, it puts them out, and seeing them reproduced in the creature, it enjoys, and I feel drawn to manifest that which is not known, for their utility and good. If you knew how much I enjoy in giving, how my love celebrates when I see the creature disposed, wanting to receive my goods, you would be more attentive to let Me pour out my contained love.”

Volume 23 - March 11, 1928

...“My daughter, all of my hidden life, and such a long one, was nothing other than the recall of the Kingdom of my Divine Will upon earth. I wanted to redo within Myself all the acts which creatures were to do in It, to then hold them out to them; and I wanted to do this together with my Mama, I wanted Her always together with Me in my hidden life, in order to form this Kingdom. Two people had destroyed this Kingdom of my Divine Fiat, **Adam** and Eve; and two more, Myself and the height of the Sovereign Queen, were to redo It. So, first I took care of the Kingdom of my Divine Will, because the human will had been the first to offend Mine by withdrawing from It; all other offenses came in the second degree, as the consequence of the first act. It is the human will that is the life or the death of the creature, her happiness or her tyranny and misfortune into which she hurls herself; her good angel that leads her to Heaven, or the one who, transforming into a demon, hurls her into hell. All evil is in the will, as well as all good, because the will is like the fount of life placed in the creature, which can spring joys, happiness, sanctity, peace, virtue, or spurts from itself little fountains of troubles, of miseries, of sins, of wars, which destroy all goods.

Volume 24 - April 1, 1928

...“My daughter, indeed there is no certainty without a test, and when the soul passes the test, she receives the confirmation of my designs and everything that is necessary to her and befits her in order to carry out the state to which she has been called by Me. This is why I wanted to test **Adam** – to confirm his happy state and his right of kingship over the whole Creation; and since he was not faithful in the test, by justice he could not receive the confirmation of the goods which his Creator wanted to give him. In fact, through the test man acquires the seal of faithfulness, which gives him the right to receive the goods that God had established to give him in the state to which his soul had been called by Him. It can be said that one who is not tested has no value - neither before God nor before men, nor before himself. God cannot trust a man without a test, and man himself does not know what strength he possesses.

If **Adam** had passed the test, all human generations would have been confirmed in his state of happiness and of royalty. In the same way, I Myself, loving these children of my Divine Will with a love all special, wanted to go through the test for all in my Humanity, reserving for them the one test of never allowing them to do their will, but only and always my Will, so as to reconfirm for them all the goods needed in order to live in the Kingdom of my Divine Fiat. With this, I closed all exit doors for them; I anointed them with an invincible strength, in such a way that nothing else will be able to enter the very high fences of my Kingdom. In fact, when I command that something should not be done, it is a door that I leave, through which the human will can make its exit; it is an opportunity that the creature always has, by which she can go out of my Will. But when I say: ‘from here there is no exit’, all doors remain closed, her weakness is fortified, and the only thing that is left to her is the decision to enter, never to go out again - or not to enter at all. Therefore, in order to live in the Kingdom of my Will there will only be the decision – the decision will carry the accomplished act. Am I not doing the same with you? Do I not cry out constantly from the depth of your heart: ‘nothing dare enter but my Will alone’? As center of life, with Its omnipotent strength, with Its dazzling light, my Will keeps everything outside of you; and eclipsing everything, It makes Its prime motion of life flow in all of your acts, and It dominates and reigns as Queen.”

Volume 24 - April 4, 1928

*...Knowledge is the bearer of the life of Our act and of the possession of Our goods for creatures. Therefore, the knowledges about my Will have the virtue of forming Its Kingdom in their midst, because this has been Our purpose in manifesting them. And if in Redemption I wanted to descend from Heaven to take on human flesh, it was because I wanted to descend into all human acts to reorder them. More so, since **Adam** had withdrawn from Our Divine Will to content his humanity, and by doing this he disordered himself completely, he lost his state of origin; and I had to follow the same way: to descend into a Humanity so as to reorder him again; and everything I did in It was to serve as remedy, medicine, example, mirror, light, to be able to put decayed humanity in order. Now, having done all that was necessary, and still more, so much so that I had nothing else to do - I did everything, and I did it as God, with surprising ways and with invincible love in order to reorder this decayed humanity; and man cannot say: 'Jesus has not done this to cure us, reorder us and place us in safety' - everything I did in my Humanity was nothing but the preparation and the cures I prescribed so that the human family might recover, to return once again into the order of my Divine Will.*

Volume 24 - April 16, 1928

*...When **Adam** sinned, corrupting the seed of his will, if my Will had not withdrawn from him, Its light and heat could have restored him immediately; but justice demanded that he feel the effects of his corrupted seed, and therefore, as my Will withdrew, he felt no more light or heat in his soul so as to be restored and to maintain the seed of his will incorrupt. Isn't this perhaps the Kingdom of my Will - Its yearning to return once again into the midst of creatures and, more than sun, remove the corruption from their seeds, so as to be able to reign and dominate in the midst of the human family?"*

Volume 24 - May 30, 1928

*...I continued my round, and not only in all of Creation, but also in all of the acts done by **Adam** in his state of innocence, in those done by the Queen Virgin, as well as in those done by Our Lord. I placed my Divine Fiat in them, sending as though an ordered army around the Divinity, which would ask for Its Kingdom; and Jesus added: "My daughter, Heaven and earth are praying. All of my acts, those of the Sovereign Queen as well as those of innocent **Adam** which were all invested by my Divine Fiat - they all have a voice which, resounding among them as a most sweet and strong echo, asks: 'Your Kingdom come!' My daughter, in creating man, I acted like a most rich father who, after his child is delivered to the light, would want to amuse himself with his little one by giving him all of his riches; and he says to him, continuously: 'Son, take whatever you want and as much as you want.' The little one fills his pockets and his little hands, but so much that, unable to contain them, he drops them to the ground; and the father, inciting him, says: 'Is this all you have taken? Come, take some more - take everything.' The child sees himself hampered; bravely he returns to take, but his capacity can take nothing else, and the father smiles and amuses himself with his little one. So I did with man: I gave him all of my riches as gift, and he, like a little child, was incapable of taking them all; and amusing him, I would say to him: 'Take - take, my son. Take much - take everything if you can; the more you take, the more I will enjoy and make feast.'*

Volume 24 - June 3, 1928

*I continue my abandonment in the Divine Will, and while going around in It my poor mind carried itself into Eden, in the act in which God was forming the nature of man, before infusing the soul in him. I was thinking of the great love with which the Supreme Creator formed the human body; of the fact that before **Adam** existed, in forming his body, He loved him with the love of a father who loves his newborn; and that, since the life of the soul of **Adam** did not exist yet, **Adam** did not requite Him with his love. So, the divine love remained isolated, without the company of the love of Its creature. It was not fair that His love remain without the return of the little love of the one whom He so much loved; so I thought to myself: 'The Divine Will is eternal, and whatever is done in It is always in act, nor does it ever lose the present act. Therefore, in the Fiat I want to anticipate the love of **Adam** and amuse my Creator with my love. In the act in which He formed the human body I want to echo His love, to say to Him: "In your Will I have loved you always, even before all things existed".'*

...You must know, my daughter, that *Our Will* is the revealer of the work of Creation. It alone can reveal all the secrets of love hidden in Creation. **Adam** did not know everything – how many stratagems and loving finesses We used in creating him, soul and body... We acted like a father who does not tell everything at once to his little child, but little by little, as the child keeps growing, he wants to give him surprises, telling him how much he loves him, how much he has done for him, how many loving finesses, hidden kisses... when the child, as a little one, was incapable of comprehending what the father gave him and could give him. So, the father gives him now a surprise, now another, and this serves to maintain the life of love between father and son, and to increase their joy and happiness at each surprise. What would the sorrow of this father not be, who, while his child was sleeping, has covered him with kisses, has pressed him to his heart, and his loving tenderness was so intense and so great that he reached the point of wetting the face of his sleeping child with tender tears – if in waking up, the child does not smile at his father, does not throw his arms around his neck to kiss him; and if he looks at him, it is with coldness? What sorrow for this poor father! All the surprises he had prepared to manifest to his child, He closes in his heart, with the sorrow of not being able to share his happiness, his purest joys; to the point of not being able to tell him how much he has loved him and loves him.

This is what happened to Us, my daughter. Our more than paternal goodness prepared many new surprises for Our beloved child, and Our Divine Will took on the commitment to be the revealer of them for him. As he withdrew from It, **Adam** lost the revealer, and this is why it is not known how much We loved him, and all that We did for him in creating him. Therefore, We feel the irresistible yearning that Our Fiat come to reign on earth as It does in Heaven, so that, after so many years of silence and of secrets, It may give vent to Its flames and return to act as the revealer of Creation, because little is known of all that We did in creating man. How many surprises It has to say, how many joys and happinesses to communicate! Don't you yourself hear how many things It tells you about that which regards my Divine Will, as well as about the surprising love of the whole Creation and, in a special way, of the Creation of man? My Will is the book of Creation, therefore Its reigning in the midst of creatures is necessary in order to know how to read it and to be able to read it. The human will keeps poor man as though asleep; he sleeps, and the sleep prevents him from feeling and seeing all the caresses and finesses of love that His Celestial Father gives him, as well as the surprises He wants to make known to him. His sleep prevents him from receiving the joys, the happiness, which His Creator wants to give him, and from comprehending the sublime state of his creation.

Volume 24 - June 12, 1928

I continue my round in the acts which the Divine Fiat did in Creation, and which It preserves in Its hand up to now, with such power and wisdom as if in each act It repeated the act already done, while it is nothing other than the continuation of one single act. Now, while my mind was carrying itself into Eden, my sweet Jesus told me: “My daughter, when you do your round in my Will in order to trace all of Its acts, to court them, love them and make them one with yours, and you arrive at Eden, I feel the joys, the feasts, the happiness that Our Divinity felt in Creation being repeated. Oh, how seeing you flow in the Sun, in the wind, in the sea, in the heavens, reminds Us vividly of the rapid flights of the first creature that came out of Our creative hands! In fact, since he was in the unity of Our Will, of all Our acts done in Creation for love of him he would make one single act, and in his single act he would bring Us all of Our acts as though in triumph. So, **Adam** would bring to Us all the joys of all the things which We had as though scattered, ordered and harmonized in the whole universe. Oh, how happy We would feel in seeing him so rich, strong, powerful, of enchanting beauty, coming before Us, endowed with all of Our works, and bringing them to Us to make Us happy and to glorify Us, and to be happy together with Us! So, in seeing you continue his flights and go around everywhere, We see how beautiful is the life of the creature in Our Will. It seems she wants to enter all of Our acts; she wants to take everything – but to do what? To give Us everything and to make Us happy, and We give her everything in return, saying to her: ‘These are your things – for you We have created them and released them from Ourselves.’ In seeing this, We feel the desire to restore the creation of man and to give the Kingdom of Our Will.”

Then, with a more tender emphasis, He added: “My daughter, Power I do not lack – neither do I lack Will; therefore it is I who must lift again decayed man and restore him, because the human will rendered the work of Our creative hands a wreck.”

Volume 24 - July 7, 1928

*I was following my sweet Jesus in His public life, and while thinking about the so many human illnesses that Jesus healed, I thought to myself: 'Why did the human nature transform itself so much, that some became mute, some deaf, some blind, some covered with wounds, and so many other evils. If it was the human will that did evil, why did the body also suffer so much?' And my sweet Jesus, moving in my interior, told me: "My daughter, you must know that the body did nothing evil, but all the evil was done by the human will. Before sinning, **Adam** possessed the complete life of my Divine Will in his soul; one can say that he was filled to the brim with It, to the extent that It overflowed outside. So, by virtue of my Will, the human will transfused light outside, and emitted the fragrances of its Creator – fragrances of beauty, of sanctity and of full health; fragrances of purity, of strength, which came out from within his will like many luminous clouds. And the body was so embellished by these exhalations, that it was delightful to see him beautiful, vigorous, luminous, so very healthy, with an enrapturing grace.*

*Now, as **Adam** sinned, his human will remained alone, and he no longer had the one who would diffuse in his will the light, the varieties of so many fragrances which, being transfused outside, preserved the soul and the body as it had been created by God. Instead, thick clouds, putrid air, perfumes of weakness and of miseries began to emanate from within his human will, in such a way that the body also lost its freshness, its beauty. It became debilitated and remained subject to all evils, sharing in all the evils of the human will, just as it had shared in the good. So, if the human will is healed by receiving again the life of my Divine Will, all the evils of the human nature will have life no more, as if by magic.*

Volume 24 - August 12, 1928

One who lives in the Divine Fiat rises into the acts of innocent Adam and possesses the universal virtue. How the Fiat is order. How the life of one who lives in It is precious.

*I was continuing my round in the Creation, and I paused now at one point, now at another, to be able to follow and look at what God had done in Creation; and arriving at what **Adam** had done in his state of innocence, I was saying to myself: 'How I wish I could do what our father did in his state of innocence, so that I too might love and glorify my Creator as he did in the original state of his creation.' But while I was thinking of this, my beloved Jesus, moving in my interior, told me: "My daughter, in his state of innocence, possessing the life of my Divine Will, **Adam** possessed the universal life and virtue. Therefore, I found the love of everything and of everyone centralized in his love and in his acts, and all the acts were unified together – not even my works were excluded from his act. I found everything in the works of **Adam**; I found all the shades of beauties, fullness of love, unreachable and admirable mastery, and then, everything and everyone.*

*Now, one who lives in my Will rises into the act of innocent **Adam**, and making the universal life and virtue her own, she makes his act her own. Not only this, but she rises into the acts of the Queen of Heaven, in those of her very Creator, and flowing in all the acts, she centralizes herself in them and says: 'Everything is mine, and I give everything to my God. Just as His Divine Will is mine, so everything is mine – everything that came out of It. Having nothing of my own, with Its Fiat I have everything, and I can give God to God. Oh, how happy, glorious, victorious I feel in the eternal Volition! I possess everything and I can give everything, without exhausting anything of my immense riches.' So, there is no act, either in Heaven or on earth, in which I do not find one who lives in my Will."*

Then, I continued to follow the acts of the Divine Fiat, and my always lovable Jesus added: "My daughter, my Will is order, and It places Its divine order in the soul in whom It reigns; and by virtue of this order, the creature feels order in her thoughts, in her words, in her works and steps – everything is harmony. This Divine Will maintains order in all the works that came out of the Supreme Being, in such a way that they are so linked together as to be inseparable from one another. Even though each work has its distinct office, by virtue of this order, the union among them is such that one could neither live nor act without the other; more so, since one is the Will that moves them and gives them life. In the same way, by virtue of the Fiat, the soul feels within her the order of her Creator, and feels so linked and united to Him, that she feels inseparable from her Creator and transfused in Him. So, she feels herself heavens, and feels the stars that adorn her beautiful heavens flow in the order of her actions, words, thoughts and steps. She feels herself Sun, and wants to run to

give light to all. She feels herself earth, and enjoys the beautiful flowerings and the beautiful scenes of her sea of grace which flows within her soul; and she would want to put out these enchanting scenes and her beautiful flowery fields, so that all may enjoy and receive the great good of the dominion of my Divine Will.

So, the true sign that my Fiat reigns in the creature is that one cannot see clashing or disordered things, but highest harmony and perfect order, because everything she does has its origin in the One who created her, and she does nothing but follow the order and the works of her Creator.”

Volume 24 - September 10, 1928

One who operates in the Divine Will opens as many doors between Heaven and earth, for as many acts as she emits. The glory of Adam in Heaven. How his acts prior to his fall into sin remained intact and beautiful, while he remained wounded. How, in Adam, it is known in Heaven what God did in the Creation.

...I continued my round in the works of the Supreme Majesty, and as I reached the point of the creation of man, I thought to myself: ‘**Adam** lived the beginning of his life in the Divine Will, therefore his thoughts, words, works and steps were animated by the unity of the Fiat, which embraces everything and contains everything - nothing escapes It. So, his acts possessed the totality and fullness of everyone and of all goods; and if one act alone done in this way – in the unity of the Fiat which embraces everything – is such that all of the other acts of creatures put together cannot equal this one act, **Adam**, who lived a period of his life in this unity of the Fiat - who knows how many he was able to do...! So, his glory in Heaven must be great, and perhaps it surpasses everything, except for the Sovereign Queen who formed Her whole life in the Divine Will. It is true that **Adam** sinned and went out of this unity of Divine Will, but though he went out, his acts remained, because I believe that no force, either divine or human, can destroy even one act alone done in this unity of the Fiat which embraces everything and possesses everything. God Himself cannot annihilate a similar act; at most, He would have to destroy His own Divine Will, which He cannot do either, because being eternal and infinite, without beginning and without end, It is untouchable by anything, and no one can touch It.’

While my poor and little mind wandered amidst these and other thoughts, and I would have wanted to free myself so as to move on, my beloved Jesus, making Himself seen, told me: “Daughter, of my Supreme Volition, I want to hide nothing from you, because for one who lives in It, my Will Itself becomes the revealer of what It has done for love of the creature, and of that which the creature herself has done in It, because It carries these acts in Its womb, as the triumph of Its works. Now, you must know that, indeed, **Adam** possesses a glory in Heaven which is given to no one else, as holy as he may be, except for my Celestial Mama, because no one else possesses even one act in the unity of my Divine Will. It was just and decorous for Our Divine Majesty that the first creature that came out of Our creative hands possess more glory than all the others; more so, since the first period of his life was carried out as We wanted. One can say that it was Our life, Our Will and Our works that flew within him. How could We destroy this first period of the life of **Adam**, since it was more Ours than his? It is useless even to think about it; whatever is done in Our Divine Will remains untouchable – no one can touch it, because these acts enter the divine and infinite order. And even though **Adam** slipped and fell, his acts done up to that moment remained intact and beautiful, just as he did them. He was the one who remained wounded, ill, Our image disfigured in him, because Our Divine Will, which had taken on the commitment to keep him beautiful, fresh, strong, holy, completely in order with Us, just as We created him, was no longer in him, because **Adam** himself had rejected It. But his works done up to the moment in which he had the misfortune to fall, and which possessed the unity of Our Fiat, suffered no change, because We too were jealous of these acts which had glorified Us so much. They had put Us in feast, as We saw that man, Our son, elevated himself up to Us in order to absorb within him Our divine manners, Our likeness, and to bring Us joys, happinesses, the return and the smile of all created things in the unity of Our Will. We were enraptured in seeing Our dear son, the work of Our hands, live in Our Will as in Our home; taking from Our own, he was able to bring Us new happinesses and joys without end.

My daughter, the first period of the life of **Adam** is unforgettable for Us, for him, and for all Heaven. After he fell into sin, he remained like a blind person who, before losing his sight, has done so many beautiful works as to fill Heaven and earth. Who could ever say that those are not works done by him, only because he voluntarily lost his sight? And that, since he can no longer repeat them because he is blind, the ones he has

done remain without value? Certainly no one. Or, if a person who applies himself to study science, in the middle of his studies no longer wants to continue, can anyone take away or destroy the good of the science he has acquired, only because he does not continue? Certainly not. If this happens in the human order, much more so, and with more validity and certainty, in the divine order.

So, by virtue of the first period of his life, innocent and carried out all in the unity of Our Fiat, **Adam** possesses such glory and beauty that no one can equal him. At the mere sight of him, all of the Blessed recognize how beautiful and majestic the creation of the first man was, enriched with so much grace. In looking at him, they can see, in him, the incalculable good of the Divine Will in the creature, and the joy and happiness that the creature can possess. In him alone, as though within a mirror, the Blessed can see how man was created, the exuberant love that We had for him, the abundance with which We enriched him. We gave him everything, as much as a creature could contain, to the point of overflowing outside and being able to flood the whole earth. If it were not so – if the whole magnificence of Our creative hands could not be seen in **Adam** – then the great things We did in the Creation, and that which the creature does and can do in Our Divine Will would not be known even in Heaven. It is Our love that demands this, and also Our justice that wants to keep, in Heaven, the reality of that image, as man was created – and not another man, but the very one who came out of Our creative hands, so that, if the earth does not know him, Heaven may know him. They look at their origin in **Adam**, and, grateful, they thank Me and pray that my Fiat may come to reign upon earth, and form more images, more beautiful than **Adam**, because he was not a complete work in my Divine Will, but a period of life. Only the Sovereign Queen possesses complete life and works in my Fiat, therefore there is no one who can equal Her. My Will wants to make more complete lives in It, so as to repeat what It did in the Creation, to make known to the earth the way and the order in which the creature was created, and the great, beautiful, holy things that my Divine Will can do in her.

Moreover, you must know that, up to now, I have not manifested to anyone either the great qualities of **Adam**, or his sublimity, greatness and sanctity as he lived his first period of life in the unity of my Will; and by virtue of his acts done in It, the great glory that he enjoys in Heaven. Many, on the contrary, believed that since he slipped into sin, he could at most have a glory common to all the other Blessed, or perhaps even less than the others. But wanting to restore again the Kingdom of my Divine Will, I feel within Me a necessity of love to manifest the first epoch of Creation, and the first period of the life of **Adam** - all of Divine Will - as well as the glory which he enjoys in Heaven by virtue of It, so that, as the other creatures come to know a good so great, they may dispose themselves and long for the Divine Fiat on earth as It is in Heaven.”

Volume 25 - December 21, 1928

...I was doing my round in the Divine Fiat, and was going again to the first times of Creation, to unite myself to the acts done by our father **Adam** in the state of innocence, so as to unite myself with him and continue from where he left. And my beloved Jesus, moving in my interior, told me: “My daughter, in creating man I gave a visible universe in which he was to move freely and see the works of his Creator, done with so much order and harmony, done for love of him, and, in this void, to also do his own works. And just as I gave a visible void, so I gave an invisible void, even more beautiful, for his soul, in which man was to form his holy works, his sun, his heavens, his stars; and echoing his Creator, he was to fill this void with all his works. But since man descended from my Divine Will to live in his own, he lost the echo of his Creator and the model with which to be able to copy Our works. Therefore, it can be said that in this void there is nothing other than the first steps of man – all the rest is empty. Yet, it must be filled, and this is why I await with so much love those who live and must live in my Will, who, feeling the power of our echo and having Our models present to them, will hasten to fill this invisible void which I gave with so much love in Creation. But do you know what this void is? It is Our Will. Just as I gave a heaven, a sun, to man’s nature, so I gave the Heaven, the Sun of my Fiat to his soul. And when I see you take your steps after the steps of **Adam** innocent, I say: ‘Finally, here is the void of my Divine Will that begins to receive the first conquests and the first works of the creature.’ Therefore, be attentive and continue always your flight in my Divine Volition.”

Volume 25 - December 25, 1928

The feast which the little daughter prepares for Baby Jesus; how she renders Him happy. Adam, first sun. Example of the artisan.

...I continued my acts in the Divine Fiat, going back to Eden, into the first acts of the creation of man; and my sweet Jesus, moving in my interior, told me: "My daughter, Adam was the first human sun, invested by Our Volition, and his acts were more than sun's rays which, extending and expanding, were to invest the whole human family, in which one would see many in one, as though palpitating in these rays, all centralized in the center of this first human sun. And all were to have the virtue of forming their own suns, without going out of the bond of the first sun. In fact, since the life of each one would have its origin from this sun, each one would be able to be sun of his own. How beautiful was the creation of man. Oh! how it surpassed the whole entire universe. The bond, the union of one in many, was the greatest prodigy of Our Omnipotence, as Our Will, one in Itself, was to maintain the inseparability of all, the communicative and unifying life of all - symbol and image of Our Divinity, as We are inseparable, and even though We are three Divine Persons, We are always one, because one is the Will, one is the sanctity, one is Our power. This is why man is always looked upon by Us as if there were one alone, even though he was to have his very long generation, but always centralized in the one. It was the uncreated love that was created by Us in man, and therefore he was to give of Us and be like Us; and Our Will, the only one acting in Us, was to act as the only one in man, in order to form the unity of all and the bond of inseparability of each one.

Therefore, by withdrawing from Our Divine Fiat, man became deformed and disordered, and no longer felt the strength of the unity and inseparability, either with his Creator or with all generations. He felt like a divided body, broken in his members, which no longer possesses all the strength of his body as whole. This is why my Divine Will wants to enter again as prime act into the creature - to reunite the broken members and to give him the unity and the inseparability, as he came out of Our creative hands. We find Ourselves in the condition of an artisan who has made his beautiful statue, such as to astonish Heaven and earth. The artisan loves this statue so much that he has placed his very life in it; so, at each act or movement it does, the artisan feels within himself the life, the act, the movement of his beautiful statue. The artisan loves it with love of delirium, nor can he remove his gaze from it; but in so much love, the statue receives an encounter, it bumps, and it remains broken in its members and in its vital part which kept it bound and united to the artisan. What will his sorrow not be? And what will he not do in order to redo his beautiful statue? More so, since he still loves it, and to the raving love has added the grieving love. Such is the state the Divinity is in with regard to man. He is Our delirium of love and of sorrow, for We want to redo the beautiful statue of man; and since the bump took place in the vital part of Our Will which he possessed, once Our Will is reestablished in him, the beautiful statue will be redone for Us, and Our love will be satisfied. Therefore, I want nothing else from you but my Divine Will to have Its life." Then He added with a more tender tone: "My daughter, in the created things the Divinity did not create love, but the flowerings of His light, of His power, of His beauty, etc. So, it can be said that in creating the heavens, the stars, the sun, the wind, the sea, the earth, it was Our works that We issued, and the flowerings of Our beautiful qualities. Only for man was this greatest prodigy of creating the life - and the life of Our love itself; and this is why it is said that he was created in Our image and likeness. And this is why We love him so much - because it is life and work that has come out of Us, and life costs more than anything."

Volume 25 - January 1, 1929

...I was thinking about the bitter pain which little Baby Jesus suffered in the circumcision. It is only eight days since He was born, and He submits Himself to a cut so painful. And Jesus, moving in my interior, added: "My daughter, in the first epoch of his life, by sinning, Adam made a wound to his soul, through which the Divine Will went out and, in Its place, darkness, miseries, weaknesses entered, which formed the wood worm to all the goods of man. So, if he has any good without my Divine Will - if he has any at all, they are worm-eaten, moldy, without substance, therefore without strength and without value. And I, who love him so much, in the first days of my life down here, wanted to submit Myself to the circumcision, suffering a most cruel cut, to the point of snatching my baby tears. And by this wound I opened the door to the human will, to let it enter again into Mine, so that this wound of mine might heal the wound of the human will and might enclose man once again in my Divine Fiat, which would remove from him the wood worm, the miseries, the weaknesses,

the darkness; and by virtue of my omnipotent Fiat, all of his goods would be redone and restored. Daughter, from the moment I was conceived and from the very first days of my being born, I occupied Myself with the Kingdom of my Divine Will and with how to place It in safety in the midst of creatures. These were my sighs, my tears, my repeated sobs, my pains, all directed toward reestablishing the Kingdom of my Fiat upon earth. In fact, I knew that no matter how many goods I might give him, man would never be happy, nor would he possess the fullness of goods and of sanctity, or have the insignia of his creation which constitute him king and dominator; he is always the man-servant, weak, miserable. But with my Will, and by making It reign in their midst, I would give him, in one single stroke of fortune, all goods, his royal palace and his lost dominion.

About twenty centuries have passed and I have not stopped – my sighs last still; and if I have manifested to you so many knowledges about my Divine Will, these are nothing other than my speaking tears and the indelible characters of my pains and sighs, which, transforming into words, manifest themselves to you, to make you write on paper, with the most tender and convincing manners, what regards my Divine Volition and how It wants to reign on earth as It does in Heaven. Therefore, on Our part, the Divinity has decided with indelible and unshakeable decrees that Our Divine Will come to reign upon earth - and no one can move Us; and as the sign of this, We have dispatched from Heaven the army of Its knowledges. If it were not so, it would not be worthwhile to place the so many values of a Divine Will at risk; just as they have remained hidden to man for many centuries, so could they continue. Now We are waiting for the creatures' part, who are still temporizing from making up their minds, especially those who temporize from occupying themselves with making known the secrets of my Divine Will and the great good of Its knowledges. Human will, how ungrateful you are; I am waiting for your decision so that we may exchange the kiss, and I may give you the Kingdom which I have prepared for you. And you temporize still? My daughter, pray and place no obstacle on your part to a good so great, which will be the greatest display of Our love.”

Volume 26 - April 7, 1929

*...My daughter, even from the breath is one who lives in my Will recognized by all Creation, because each created thing feels in that creature the power of the Fiat, and the supremacy which God gave her over the whole Creation. Look and listen, my daughter: in the beginning, when **Adam** and Eve were created, Eden was given to them as their dwelling, in which they were happy and holy. This garden is a simile of that Eden, though it is not as beautiful and flowery. Now, know that I have permitted your coming to this house, which is surrounded by a garden, for you to be the new Eve; not Eve the tempter, who deserved to be put out of happy Eden, but Eve the reformer and the restorer, who will call again the Kingdom of my Divine Will upon earth. Ah! yes, you will be the seed, the cement on the wood worm that the human will has; you will be the beginning of a new happy era, and this is why I centralize in you the joy, the goods, the happiness of the beginning of Creation, and I love to repeat the conversations, the lessons, the instructions which I would have given if man had not withdrawn from Our Divine Will. Therefore, be attentive, and let your flight in It be continuous.”*

Volume 26 - April 21, 1929

How the Divine Will is fullness. How Adam, before sinning, possessed the fullness of Sanctity. The Virgin and all created things possess this fullness.

My abandonment in the Divine Fiat continues. I feel I cannot be without remaining in my dear inheritance, which my sweet Jesus, with so much love, gave me, saying to me: “Daughter, I entrust it to you, that you may never go out of it, and may make your continuous echo resound from one point to another, in such a way that all of Heaven may hear that Our endless inheritance of Our Fiat on earth is not isolated, but is inhabited by the Our little daughter. She will always go around within It, to keep company with all the acts of Our Will, and with all of Its apartments.” Therefore, it is dear and sweet to me living in my celestial inheritance; I would feel life missing in me without It.

So, while I was going around in It, my always lovable Jesus was going around with me, and, all love, told me: “My daughter, my Divine Will is all fullness; there is nothing which It does not possess: immensity of light, unreachable Sanctity, endlessness without boundaries, incessant generation; It sees everything, It feels and molds everything. All this is Its nature in my Divine Fiat, therefore Its acts possess the fullness of all goods. So, in order to be able to enclose even a single act of It in the depth of the soul, it is necessary that she

empty herself of all of herself, and return to the void of her nothingness, as in the act in which she was created, so that my Divine Volition may find the space of the nothingness to be able to deposit an act of fullness of Its own, which is such that, possessing the incessant generative virtue, one act calls for another, in a way that nothing must be lacking – neither fullness of light, of Sanctity, of love, of beauty, nor multiplicity of divine acts. Therefore, the Sanctity done in my Divine Will possesses all the fullness – but so much, that if God wanted to give her more, He would not find the space in which to put more light, more beauty. We would say: ‘You are all beautiful, nor can We add for you any more beauty, so beautiful you are. You are the work of Our Volition, and this is enough for you to be a work worthy of Us.’ And the soul will say: “I am the triumph of your Divine Fiat, therefore I am all rich and beautiful. I possess the fullness of an act of your Divine Will, which fills me completely; and if You wanted to give me more, I would not know where to put it.’

*Such was the fullness of the Sanctity of **Adam** before he fell into the maze of his human will, because he possessed the first act of Our Fiat, generator of his creation, and therefore he possessed fullness of light, of beauty, of strength, of grace. All the qualities of Our Fiat were reflected in him and embellished him so much, that We Ourselves felt enraptured in looking at him, in seeing in him, so well sculpted, Our dear image which Our Divine Being formed in him. And this is why, even though he fell, he did not lose the life nor the regenerative hope of Our Fiat, because, having possessed the fullness of Its act in the beginning of his life, he did not want to lose the One who had possessed him. The Divinity felt so bound to **Adam**, that It did not feel like banishing him forever. It takes too much to lose what once was possessed by Our Fiat; Our Strength would feel weak; Our Love, the fire It possesses, would shrink in order not to do it. It would be the true divine embarrassment – to lose the one who has possessed even just one act of the fullness of Our Will.*

Such fullness of Sanctity was possessed by the height of the Sovereign Queen, and therefore there is no void in Her; She filled Herself so much, as to possess seas of light, of graces, of beauty, of power. Her fullness is such and so great, that We have no place in which to put, and She has no place in which to receive, because She is the only celestial creature who lived under the empire of the act of Our Divine Fiat, and who can say: ‘I am an act of Divine Will, and in this is all the secret of my beauty, power, greatness, and even of my Maternity.’ What can one act of Our Fiat not do? It can do anything. Its prerogative is the fullness of everything. An act of It is the sun, and it possesses the fullness of the light; and if one could ask the sun: ‘Would you like to have more light?’, it would answer: ‘I have so much of it that I can give light to all; and while I give it, I do not lose it, because I possess the source of the light of the act of the Divine Fiat.’ The sky is an act of It, therefore it extends everywhere; its fullness is such that it finds no place in which to extend more its azure drapes. The wind is an act of Our Divine Fiat, and therefore it possesses the fullness of the empire, of the strength. Who can resist the strength of the wind? No one. It makes a fool of everything, and with its ruling strength it uproots cities and trees, and it lifts up and knocks down everything as if it were straw. All Creation, each created thing, possesses the fullness of the act of Our Fiat, and therefore not one thing is poor – they are all rich in the fullness wanted by Our Divine Volition; nor is anything in need of anything – they are rich of their own, by nature. The sea possesses the fullness of the waters; the earth, the fullness of the plants, and of many varieties of plants, because all of them are births from the act of Our Divine Volition. Now, my daughter, the living in my Divine Will is precisely this: to possess and enjoy the fullness of the divine goods, in such a way that nothing must be lacking to her – neither Sanctity, nor light, nor beauty. They will be the true births from my adorable Fiat.”

Volume 26 - May 12, 1929

*...I was thinking about when Our Lord ascended into Heaven, glorious and triumphant, with His Humanity no longer humiliated, subject to pains, with the insignia of **Adam** decayed, but untouchable by any pain, with the insignia of the new innocent **Adam**, with all the most beautiful prerogatives of Creation, clothed with light and immortal. But while I was thinking about this, my most sweet Jesus, moving in my interior, told me: “My daughter, my Humanity redid within Itself, and over Itself, all the evils¹ of decayed humanity, to the point of dying, in order to give to it the virtue of rising again from the death to which it was subject. This is the reason why I did not leave the Kingdom of my Divine Will upon earth - because the humanity of innocent **Adam***

¹ As Scriptures say: “For God has made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him” (2 Co 5, 2).

was missing, glorious and immortal, in order to be able to impetrate It and to receive the great gift of my Fiat. Therefore, it was necessary that my Humanity first redo decayed humanity and give to it all the remedies in order to raise it again, and then die and rise again with the qualities of innocent **Adam**, so as to be able to give to man what he lost. Not only this, but I wanted to ascend into Heaven with my Humanity as beautiful, clothed with light, just as it came out of Our creative hands, so as to say to the Celestial Father: 'My Father, look at Me, how my Humanity is redone, how the Kingdom of Our Will is safe in It. I am the Head of all, and the One who prays You has all the rights to ask and to give what I possess.'

Volume 26 - May 16, 1929

...My daughter, don't you yourself feel how you cannot be without Me? And when, in the world, they will read these papers, they will remain astounded in hearing of the long chain of my graces, my daily comings - and for such a long time, which I have done with no one else; my long conversations which I have had with you, the many teachings I have given you, and everything that was to serve the Kingdom of my Divine Will. I felt the irresistible need to resume and redo with you all the conversations, to give you the graces and the teachings which I would have given to **Adam** innocent, had he not rejected the precious inheritance of my Fiat. But he broke my speaking and reduced Me to silence; and after six thousand years of silence I felt the extreme need to resume my speaking with the creature. Oh! how painful it was to contain so many secrets within my Heart, which I was to confide to her²; and it was for her alone that these secrets were kept - not for others; and if you knew how much it cost Me to remain silent for such a long time! My Heart was suffocated and, delirious, It repeated dolefully: 'Alas! I created man to have someone with whom to speak; but he was to possess my Divine Will in order to understand Me; and because he has rejected It from Me, he has rendered Me the God taciturn. What sorrow I feel!' What suffocated love, which made Me faint - and I raved!

Therefore, unable to endure any longer, I wanted to break my long silence with you - I snapped it; and from here the necessity of the ardor of my speaking - for so long, and so often, and repeatedly. And as I pour Myself out with you in speaking, I feel as if I were just now giving start to Creation; and this is why, in these papers, I am making you write the true reason for Creation, what my Will is, Its infinite value, how one is to live in It, Its Kingdom, and how It wants to reign to render everyone holy and happy. All will remain surprised in reading these papers, and will feel the need for my Fiat to live in their midst. The Divinity feels an irresistible necessity to complete the work of Creation, and It will be completed by the reigning of Our Divine Will in the midst of creatures. What would a creature do, after she has made a work with unheard-of sacrifices and for a long time - a work which costs her her life, a work of incalculable value, and which only lacked one point, one shade, one color - if she cannot complete the work that costs her so much? And as beautiful as her work is, as precious and of incalculable value as it is, such that it would form her fortune, her glory and her complete happiness, she cannot present it to the public, nor can she say that it is a complete work, because one point is missing. For this person life would change into sorrow, and she would feel the weight of her work - beautiful, yes, but incomplete. And therefore she feels unhappy, and instead of glory, she feels humiliation; and how many sacrifices would she not make? She would lay down her life in order to place that point, so as to make her work complete.

Volume 26 - May 25, 1929

Power of one who lives in the Divine Fiat. Virtue of the acts done in It. How all generations hung upon the acts done by Adam.

...I was continuing my acts in the Divine Fiat, and as I arrived at Eden, I thought to myself: 'In this Eden, our first father **Adam** did the first acts in the Divine Fiat. The whole Creation had Its beginning within an act of Divine Will operating in all created things; and so did the first man. The Divine Will extended the fullness of Its Sanctity, Power, Beauty and Light in each thing, making Itself actor and spectator, enclosing everything in one single act of Its Divine Will. How beautiful was the Creation at Its beginning - one was the Will that operated; and the different acts were nothing other than the effects of It.' But while I was thinking about this, my lovable Jesus, moving in my interior, told me: "My daughter, all generations hung upon the first

² The creature.

acts done by **Adam** in the fullness of my Divine Will, because, being done in It, they were acts full of life, and could give origin and life to all the other acts of all creatures. And even though creatures do not live of my Will, but of their own, yet, it is always my Will that gives them life; and while It gives them life, they keep It as though suffocated and agonizing in their acts. Therefore, all the acts of **Adam** done in my Will are there as prime act of all the acts of creatures. Who can destroy an act done in my Divine Will? Who can ever take away from It the Sovereignty, the Power, the Beauty, the Life? No one. There is nothing which does not hang upon the first act; all created things hung upon the first act done by the One who created them. And if I so much love, yearn and want that my Will be known and reign in the midst of creatures, the reason is precisely this – that Its rights, just and holy, be given back to It, and that all Creation, just as It had Its beginning, may, all of It, return into Our Divine Will.”

Volume 26 - June 4, 1929

...I was continuing my acts in the Supreme Volition, and a thousand thoughts crowded my mind about Its many wonders; but in order not to make it too long on paper, I will only say what Jesus told me. “My daughter, what is done in my Divine Will remains dissolved in It, and just as light and heat are inseparable, and if the light is extinguished, the heat also is extinguished, and if the light is given life, by its own nature, the light makes the life of the heat arise together with it; in the same way, the acts of the creature done in It are inseparable from my Volition. More so, since It is not subject to becoming extinguished, because It is eternal and immense Light. This is why, though **Adam** went out of my Will when he sinned, his acts remained in It. He was able to detach himself from his own acts, but his acts done in my Will could neither go out nor detach themselves, because they had already formed their life of light and of heat within It. What enters into my Will loses its own life in It, it forms one same life with It, it loses the rights to go out; and my Will says: ‘These acts have been done in my house, within my Light; the rights are mine, and there is no power, either human or divine, which can make an act done by the creature in my Will to go out of It and separate from It.’ This is why the acts of **Adam** done in It before he sinned are there present as prime act on which depend the Creation and the acts of the human generations.

Now, suppose that you went out from within my Will: you go out and remain outside, but your acts do not go out - they neither have the right to go out, nor can they do it; and as long as you remain in my Will, your acts are mine and yours, but if you go out, you lose the rights. And because they were done in the Kingdom of my Divine Will, and not in the human will, they remain as my rights, even though they appear and are known as having been done by you. Now, you must know that everything that you do in my Fiat will serve as prime act for the other creatures in order to live in the Kingdom of It; as order, regime and life of those who will live in the Kingdom of my Fiat. This is why I exhort you so much in your going around in It, I watch over you, I accompany you, and many times I do it together with you – because not only do they serve you, but they must serve as prime acts and as models for those who must live in the Kingdom of my Divine Fiat.”

Volume 26 - July 27, 1929

“My daughter, the Redemption and the Kingdom of my Divine Will have always proceeded together. In order for Redemption to come, a creature was needed who would live of Divine Will, as **Adam** innocent lived in Eden before sinning; and this, with justice, with wisdom, for Our decorum, so that the ransom of fallen man would be based on the principle of how the order of Our wisdom created man. Had there not been a creature in whom my Divine Fiat had Its Kingdom, Redemption could be a dream, not a reality. In fact, had there not been Its total dominion in the Virgin, the Divine Will and the human would have remained as though scowling at each other, and at a distance from humanity, therefore Redemption would have been impossible. But, on the contrary, the Virgin Queen bent Her will under the Divine Will, and She let It reign freely. Because of this, the two wills fused, they reconciled; the human volition underwent the continuous act of the Divine Volition, and it let It act without ever opposing itself. So, Its Kingdom had Its Life, Its vigor and Its full dominion.

See, then, how the Redemption and the Kingdom of my Fiat started together! Even more, I could say that the Kingdom of my Fiat started before, to then continue together, both one and the other. And just as, because a man and a woman withdrew from my Divine Will, began the kingdom of sin and of all the miseries of the human family, in the same way, because a woman let my Fiat reign, and by virtue of It was made Queen of

Heaven and earth, united with the Eternal Word made Man, Redemption began, not excluding even the Kingdom of my Divine Will. Even more, everything that was done by Me and by the height of the Sovereign Queen of Heaven, is nothing but materials and buildings which prepare Its Kingdom. My Gospel can be called vowels, consonants which, acting as trumpeters, called the attention of the peoples to await some more important lessons which were to bring them a good greater than Redemption Itself. My very pains, my death and my Resurrection, confirmation of Redemption, are preparation for the Kingdom of my Divine Will. They were lessons more sublime, and made everyone stand at attention, awaiting yet higher lessons. And this I have already done, after so many centuries – which are the many manifestations I have made to you about my Divine Will, and that which I have made known to you more: how It wants to come to reign in the midst of creatures, to give back to them the right of Its Kingdom which they had lost, to lavish upon them all the goods and all the happinesses It possesses.

So, as you see, the materials are already prepared, the buildings exist - the knowledges about my Will which, more than sun, must illuminate Its Kingdom and have vaster buildings be raised from the material formed by Me. So, nothing else is needed but the peoples that must populate this Kingdom of my Fiat; and the peoples will form and will enter as the knowledges about It are published. See then: two creatures which go down from the Divine Will and give the field of action to the human will form the ruin of the human generations; two other creatures – the Queen of Heaven who lives in my Divine Fiat by grace, and my Humanity who lives in It by nature – form the salvation and the restoration, and give back the Kingdom of my Divine Will. And just as it cannot be doubted that Redemption has come, since one is connected with the other, with certainty will then the Kingdom of my Divine Fiat arise; it may be a matter of time at the most.”

On hearing this, I said: ‘My Love, how can this Kingdom of your Will come? One can see no change; it seems that the world does not stop in its vertiginous race of evil.’ And Jesus continued, saying: “What do you know of what I must do, and of how I can overwhelm everything so that the Kingdom of the Divine Will may have Its Life in the midst of creatures? If everything is decided, why do you doubt about it?”

Volume 27 - October 7, 1929

How the Divine Fiat is inseparable from Its works. The terrible moment of the fall of Adam.

...I was doing my round, to follow the acts of the Divine Fiat in the Creation; and as I arrived at Eden, I paused in the act when man rejected the Divine Will to do his own. Oh! how well I comprehended the great evil of doing the human will. And my beloved Jesus, moving in my interior, told me: “My daughter, terrible indeed was the moment of the fall of Adam. As he rejected Our Divine Will to do his own, Our Fiat was in act of withdrawing from the heavens, from the sun and from all Creation to reduce It to nothing, because the one who had rejected Our Divine Will no longer deserved that Our Fiat maintain the continuous act of creation and preservation in all Creation, made for love of man and given to him as gift from his Creator. If it wasn’t that the Eternal Word offered His foreseen merits of the future Redeemer, as He offered them to preserve the Immaculate Virgin from original sin, everything would had gone to ruin: the heavens, the sun, would have withdrawn into Our source; and as Our Divine Will withdraws, all created things would lose life. But the Word Humanate presented Himself before the Divinity, and making present all of His foreseen merits, all things remained in their place, and my Fiat continued His creating and preserving work, waiting for my Humanity in order to give it as legitimate gift, which I deserved; so much so, that the solemn promise was given to man, after his fall, that the future Redeemer would descend to save him, so that he would pray and dispose himself to receive Him.

Our Will did everything and, with justice, had right over everything. By doing his will, man took Its divine rights away from It, therefore he no longer deserved that the sun give him light; and as the light invested him, Our Will would feel the rights of Its light being torn away. For each created thing that he would take and enjoy, it was tearings that he made to It. If it wasn’t for my Humanity, everything was lost for man. Therefore, not doing my Divine Will encloses all evils and is to lose all rights, of Heaven and of the earth; while doing It encloses all goods and acquires all rights, human and divine.”

Volume 27 - October 27, 1929

Why the Kingdom of the Divine Will could not come before the coming of Our Lord upon earth. The graft of Jesus Christ and the graft of Adam.

...by sinning, by doing his human will, Adam not only formed the wood worm in the root of the tree of humanity, but he added the graft to it – a graft which communicated all the bad humors that in the course of the centuries the graft of Adam would produce in the tree of humanity. At the beginning, a graft can produce neither great goods nor great evils, but only the beginning of evil or of good. In fact, Adam did not do the many evils of the human generations, but made only the graft, and was yet the cause of torrents of evils; more so, since he did not have immediately the opposite graft of my coming upon earth, but centuries upon centuries were to pass, therefore the bad humors kept growing and the evils multiplied, and so the Kingdom of my Will could not even be thought of. But when I came upon earth, with my Conception I formed the opposite graft with the tree of humanity, and the evils began to stop, the bad humors to be destroyed; so, there is all the hope that the Kingdom of my Divine Will be formed in the midst of the human generations. The many truths I have manifested to you about my Divine Fiat are sips of life, some of which water, some cultivate, some increase the humors for the tree of humanity grafted by Me. Therefore, if the Life of my Divine Fiat has entered into the tree of my Humanity and has formed the graft, there is all the reason to hope that my Kingdom will have Its scepter, Its just dominion and Its command in the midst of creatures. Therefore, pray and do not doubt.”

Volume 27 - December 25, 1929

...“My daughter, my birth in time was the rebirth of my Divine Will in my Humanity; and as It was reborn in Me, It brought the good news of Its rebirth in the human generations. My Fiat is eternal, but it can be said that It was as though born in Adam in order to form the long generation of the rebirth in the creature. But since Adam rejected this Divine Will, by rejecting It, he prevented the many rebirths It was to have in each creature; and with constant and invincible love It waited for my Humanity in order to be born again in the midst of the human family. Therefore, everything I did in the whole course of my Life – the baby tears, my moans and wailings – were nothing other than rebirths of my Divine Will that were formed in Me so as to make It be reborn in creatures. In fact, It being reborn in Me, and possessing It as my own, I had the right and the power to give It and make It be reborn in the creature. So, everything that my Humanity would do – steps, works, words, pains, and even my breath, and my very death – formed as many rebirths of my Divine Will for as many creatures as would have the good of the rebirth of my Divine Fiat. Since I am the head of the human family, and it, my members, as the head I called with my acts – I called the many rebirths of my Divine Volition within Me, to let them pass to be reborn in my members, the creatures.

Therefore, there was not one act I did – even my very Sacramental Life, each consecrated Host, are continuous rebirths of my Supreme Volition, which It prepares for the creature. So, I am the true Sacrificed One of a cause so holy – that my Will may reign. I Myself am the One who formed Its Kingdom within Me; and making It be reborn in Me as many times for as many creatures as It would be reborn in, I formed Its most holy empire and Its reigning in the midst of my members.

Volume 27 - December 29, 1929

... “My daughter of the Divine Volition, come to listen to my lessons. In descending from Heaven to earth to form the Redemption, I was to form the new Eden, I was to restore the first act, and the beginning of the creation of man, in my Humanity. So, Bethlehem was the first Eden. I felt within my little Humanity all the strength of Our Creative Power, the ardor of Our Love with which man was created; I felt the fibers of his innocence, of his sanctity, of his dominion with which he was invested. I felt within Me that happy man - oh! how I loved him; and since he had lost his place of honor, I took back his place, because it was befitting for Me to first place in Me the order of how man was created, and then descend into his misfortune in order to lift him up again and place him in safety.

Therefore, in Me there were two continuous acts, fused in one – the happy Eden with which I was to place in force all the beauty, the sanctity, the sublimity of the creation of man; he was innocent and holy, and I, surpassing him, was not only innocent and holy, but was the Eternal Word; and having within Me all possible and imaginable power, and an immutable Will, I was to completely reorder the beginning of the creation of man, and lift the fallen man up again. Otherwise, I would not act as God, nor would I love him as Our work,

come out and created in an ardor of Our Love. Our Love would feel stopped and as though impotent – which cannot be – had I not completely mended the lot of fallen man, and the destiny of the way he was created. It would have been a slash to Our Creation, and it would have accused Us of weakness, had We not restored man completely. Therefore, Bethlehem was my first Eden, in which I did and embraced all the acts that innocent **Adam** did, and those which he would have done had he not fallen. Our Divinity expected with justice my requital in his place; and as I kept redoing what innocent **Adam** would have done, so I lowered Myself and stretched out my hand to lift him up again from his fallen state.

Therefore, as I would go around and stop, my Humanity did nothing other than form new Edens, because in Me there were all the acts of the beginning of the creation of man, and wherever I stopped I could form new Edens with my innocence and holiness. So, Eden was Egypt, Eden was Nazareth, Eden was the desert, Eden was Jerusalem, Eden was mount Calvary; and these Edens that I formed called the Kingdom of my Divine Will to reign, and are sure proofs that, just as I fulfilled the Kingdom of Redemption and It is making Its round to be established in the whole world, so will these Edens, in which all acts were done by Me as if man had not fallen, follow the acts of Redemption, and will make their round to establish the Kingdom of my Divine Fiat. Therefore, I want you always together with Me, that you may follow Me in all my acts and offer everything so that my Divine Will may reign and dominate, because this is what interests your Jesus the most.

Volume 27 - January 2, 1930

...I continued my round in all the good acts done from the beginning of the creation of all creatures, not excluding my first father **Adam**, so as to offer them in order to obtain the Kingdom of the Divine Will upon earth. And my sweet Jesus, moving in my interior, told me: “My daughter, there is not one good thing that does not come from my Divine Will; however, there is difference between acts and effects of It. Creation was an act of my Fiat, and - oh! how many beautiful things came out: heavens, suns, stars, air, which was to serve for the natural life of the creature; sea, wind – everything was fullness and multiplicity of works. In fact, one act of my Divine Will is capable of filling everything and of doing everything. The creation of man was an act of It – and what did It not enclose in the small circumference of man? Intelligence, eyes, hearing, mouth, word, heart, and even Our likeness, by which We made him the bearer of his Creator. How many prodigies does he not enclose? Not only this, but the whole Creation was placed around him to serve him, as if a first act of Our Fiat done in Creation wanted to serve the second act done in creating man. Another act of Our Divine Will was the creation of the Immaculate Virgin; the prodigies operated in Her were such and so great, that Heaven and earth were stupefied; so much so, that She arrived at making the Divine Word descend upon earth, which formed another act of my Fiat - and this was my Incarnation; and you know how it was the bearer of all goods to the human family.

Volume 27 - February 11, 1930

...“My daughter, more so, since in that little which was written of my Divine Will in the whole history of the world, having known only the legal share, they have written of It what they have known of my Fiat after sin, which relationships It has with creatures, even though they offend It and do not live in Our house. But as for the relations that passed between my Fiat and **Adam** innocent, before sinning, they have written nothing. And how could they write if no one has lived in my Divine Will as in one’s own house? How could they know Its secrets and the great prodigy that the operating Life of a Divine Will can do in the creature? Therefore, they could and can say of my Divine Fiat that It disposes everything, that It commands, that It concurs; but as for saying of my Divine Will how It operates within Itself, in Its house, the power of Its immensity that in one instant does everything, envelops everything, in the creature as It does within Itself³ - this is science that the creature has ignored until now; it could not be written if not by manifestation of my Divine Fiat, and to one whom It called to live in Our house as Our daughter, close to Us, inside my Will – not far away; such that, being able to amuse Ourselves with her, We would make her aware of Our most intimate secrets. And if We had wanted to manifest what regards Our Will in relationship with the creature, and she were not living in It, she would not have understood Us; it would have been for her like a foreign and unintelligible dialect.”

³ That is, on earth as It does in Heaven.

Volume 28 - February 26, 1930

...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, which 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, which 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, which 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."

Volume 28 - 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, which 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 volitions, 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 light 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.”

Volume 28 - August 24, 1930

*...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 Divine Will."*

Volume 29 - April 16, 1931

... "My daughter, you must know that the acts done in my Divine Will are everlasting and inseparable from God, and they leave the continuous memory that the soul had the good of operating together with a Divine Will, and that God had the creature with Himself to let her operate with His own Divine Will. This happy, operative and holy memory makes us always keep our eyes over each other - God and the soul; in such a way that we remain unforgettable - one to the other; so much so, that if the creature had the misfortune of going out of Our Will, she will go wandering, she will wander far, but will feel the eye of her God over her, calling her sweetly, and her own eye toward the One who is watching her continuously. And even if she goes wandering, she feels the irresistible need, the strong chains that pull her into the arms of her Creator.

*This happened to **Adam**, because the beginning of his life was lived in my Divine Will. Even though he sinned, was cast out of Eden, went wandering for all his life – yet, was he perhaps lost? Ah no! because he felt over himself the power of Our Will in which he had operated; he felt Our eye watching him and drawing his eye to watch Us, as well as the dear memory that the first fruits of his acts had had life in Our Will. You cannot comprehend all the good and what it means to operate in Our Will. By operating in It, the soul acquires as many pledges of infinite value for as many acts as she does in Our Fiat; and these pledges remain in God Himself, because the creature does not have the capacity or the place in which to keep them, so great is the value they contain. And can you ever think that while We have these pledges of infinite value of the creature, We would permit that the she to whom these pledges so precious belong, be lost? Ah no! no!... Therefore, do not fear, the acts done in Our Will are eternal bonds, chains not subject to breaking. And suppose you went out of Our Divine Will – which will not be: you can go out, but your acts remain, nor can they go out, because they were done in Our house, and the creature has her rights for as long as she remains in Our house – that is, in Our Will. As soon as she goes out of It, she loses her rights; however, these acts will have such power as to call back the one who was their possessor. Therefore, do not want to trouble the peace of your heart; abandon yourself in Me, and do not fear."*

Volume 29 - May 19, 1931

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

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

Then came, indeed, the Celestial Creature who crushed his head, and the enemy felt such power in Her, that it knocked him down, and he did not have the strength to go near Her. This consumed him with rage, and he employed all his infernal weapons to fight Her. But – no! He would try to go near Her, he would feel himself being worn down, his legs being broken, and would be forced to draw back; and from afar he would spy on Her admirable virtues, Her power and sanctity. And I, in order to confound him and make him doubtful, would let him see the Celestial Sovereign, Her human things, like taking food, crying, sleeping and other things; and he would persuade himself that it was not She, because, being so powerful and holy, She was not to be subject to the natural needs of life. But then he would go back to doubts, and wanted to return to assault – but in vain. My Will is power that debilitates all evils and all the infernal powers; It is light that makes Itself known by all, and wherever It reigns, It makes Its power felt, which not even the very demons can get themselves to deny. Therefore, the Queen of Heaven was, and is, the terror of all hell.

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

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

My daughter, the Celestial Creature was poor, Her natural qualities were apparently common, nothing extraordinary appeared on the outside. She takes a poor artisan as Her spouse, who earns his daily bread with

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

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

Here, then, the necessity of the preparations, of the graces, of my visits and communications. This sounded bad to those who have read; therefore doubts and difficulties - that it cannot be possible that among so many other great Saints, no one has lived in the Kingdom of my Will. So, it is She⁴ alone that is preferred to all; and when they have read that I was placing you near the Sovereign Queen, so that, She having lived in the Kingdom of my Divine Fiat, you might imitate Her, wanting to make of you a copy that resembles Her; and I placed you in Her hands, that She might guide you, assist you, protect you, so that you might imitate Her in everything - this seemed so absurd to them; and sinisterly misinterpreting the sense, they spoke as if I had told you that you were as though another Queen. How much nonsense – I did not say that you are like the Celestial Queen, but that I want you similar to Her, just as I have said to many other souls dear to Me that I wanted them similar to Me; but with this they would not become God like Me. And then, since the Celestial Lady is the true Queen of the Kingdom of my Will, it is Her task to help and teach the fortunate creatures who want to enter, to live in It. By this, they show as if I did not have the power to elect whom I want, and when I want. But, after all, time will say everything, and just as they cannot deny that the Virgin of Nazareth is my Mama, so will they not be able to deny that I have elected you for the sole purpose of making my Will known, and that, through you, I will obtain that the ‘Thy Kingdom come’ may have Its fulfillment. It is certain that creatures are an instrument in my hands, and I do not look at who that be, but I look at whether my Divine Will has decided to operate by means of this instrument. And this is enough for Me to fulfill my highest designs; and of the doubts and difficulties of creatures I make use, in due time, to confound them and humiliate them. But I do not stop, and I move forward in the work that I want to do by means of the creature. Therefore, you too – follow Me and do not draw back. Besides, it shows from their way of thinking that they have calculated only your person, but have not calculated what my Divine Will can do, and what It knows how to do, and when It decides to operate in one creature in order to fulfill Its greatest designs in the midst of the human generations, It lets no one dictate to It the law – neither who it must be, nor the time, nor the way, nor the place – but It acts in an absolute way. Nor does it pay heed to certain short minds, which are unable to elevate themselves in the divine and supernatural order, or to bow their forehead to the incomprehensible works of their Creator; and while they want to reason with their own human reason, they lose the divine reason, and remain confounded and incredulous.’

Volume 29 - June 30, 1931

⁴ The Sovereign Queen.

*“My daughter, that which is impossible in the human views – everything, is possible to God. You must know that the greatest grace that We gave to man in his creation was that he could enter into Our Divine Will, to be able to emit his human acts; and since the human will was small and the Divine great, It therefore had the virtue of absorbing the small into the great, and of changing the human into Divine Will. So, at the beginning of his creation, **Adam** entered into the order of Our Divine Will, and in It he did many of his acts; and while by withdrawing from Our Divine Will he went out from inside of It, his human acts, operated in Our Will, remained as pledge and right for man, and as beginning and foundation of a Divine Kingdom which he acquired. In the Divine Will, whatever is done in It is indelible; God Himself cannot delete a single act done by the creature in the Supreme Fiat. Now, since **Adam** was the first man to be created, it came as a consequence that, he being as though the root, the trunk of all the human generations, they would inherit, almost like branches, what the root and the trunk of the tree of man possessed. And just as all creatures, as though by nature, inherit the seed of original sin, so do they inherit his first acts done in Our Will, which constitute the beginning and the right of the Kingdom of Our Divine Will for creatures.*

*To confirm this, came the humanity of the Immaculate Virgin, to operate and to follow the acts of **Adam**, in order to fulfill, whole and entire, the Kingdom of the Divine Will, to be the first heiress of a Kingdom so holy, and to give to Her dear children the rights for them to possess It. And to complete all this, came my Humanity which, by nature, possessed the Divine Will that **Adam** and the Sovereign Queen possessed by grace, in order to confirm with the seal of Its acts this Kingdom of the Divine Will. So, this Kingdom exists in reality, because living humanities have formed their acts in It, as the necessary materials in order to form this Kingdom, to give to other humanities the right to possess It. And in order to further confirm It, I taught the ‘Our Father’, so that, with prayer, they might dispose themselves and acquire the rights to receive It, and God might feel as though the duty to give It. By teaching the ‘Our Father’, I Myself placed in their hands the right to receive It, and I committed Myself to giving a Kingdom so holy; and every time the creature recites the ‘Our Father’, she acquires a sort of right to enter into this Kingdom – first, because it is the prayer taught by Me, which contains the value of my prayer; second, because the love of Our Divinity toward the creatures is so great, that We pay attention to everything, We notice everything, even the littlest acts, the holy desires, the little prayers, to requite them with great graces. We can say that they are pretexts, occasions that We keep looking for, to say to her: ‘You have done this, and We give you this. You have done the small, and We give you the great.’ Therefore, the Kingdom exists, and if I have spoken to you so much about my Divine Will, those have been nothing other than the preparations of many centuries of my Church – the prayers, the sacrifices and the continuous recitation of the ‘Our Father’ – that have inclined Our goodness to choose a creature in order to manifest to her the many knowledges of Our Will, Its great prodigies. In this way I bound my Will to the creatures, giving them new pledges of Its Kingdom. And as you listened and tried to model yourself after my teachings that I gave you, so I formed new bonds, to bind the creatures in my Will.*

Volume 29 - July 27, 1931

The great evil of one who does not do the Divine Will. Most interesting example of Adam.

My abandonment continues in the Holy Divine Volition, and I comprehended the great good that my little soul felt in living at the mercy of a Will so holy. It has such jealousy, It loves her so much, It takes charge of everything, even of the littlest things of this creature; so much so, that It seems to say: “Nobody touch her, and woe to those who would dare to.” So I was thinking: ‘It loves me so much; and I – have I ever had the great misfortune of opposing a Will so lovable and adorable? I strongly doubt, especially in this last period of my existence, in what I have gone through, that there haven’t been some fractures between me and the Divine Will.’ And while my poor mind was gloomed by the sad doubt, my sweet Jesus, unable to bear seeing me anguished, all goodness, told me: “My good daughter, courage, banish from your mind any doubt and anguish, because these debilitate you and cause you to break the flight toward that Will that loves you so much. It is true that there have been reflections, fears, lacks of full abandonment, in such a way that you felt the weight of your will, as if it wanted to come out into the field to do its course; and it rendered you like a fussy little girl, who fears everything, is afraid of everything – and so much, that very often she cries; and I held you tightly in my arms to sustain you, and more than ever I watched over your will, to keep it safe.

Therefore, daughter, true fractures between my Divine Will and yours there have not been; and if – may this never be – it had been so, Heaven forbid, my daughter, you would have incurred into the same misfortune of **Adam**. By how many preparations was his existence not preceded – Our Love gave Itself no respite, to put out the most: heavens and sun, flourishing garden, and many other things – all preparatory acts, as the outpouring of Our works for love of this man. And in creating him, Our Divine Life poured out into him, making Itself permanent life of him, in such a way that he felt Us inside as perennial life, and he felt Us outside in Our works, created for love of him. Our Love was so great, that It made Itself revealer of Our Divine Being in the interior of man, because It had established Our permanent Life in him, and revealer on the outside, in such a way that each created thing was a revelation of Our Love that It made to him. More so since, in Creation, both Our Life and all created things were given to man in a permanent way, not at intervals. A good that is today-yes and tomorrow-no is a broken love, and the nature of Our Love does not adapt itself to an interrupted love; Our Love is eternal and never says ‘enough’. So, as **Adam** broke off with Our Divine Will, he gambled away all Creation, and also Our Life in him. The offense of withdrawing from Our Divine Will is so great, that We put aside all Our preparations, the great good that We have put out, and We withdraw from man; and with Us the whole Creation remains offended. So, as **Adam** formed the fracture with Our Will, the heavens, the stars, the sun, were offended; the air that he breathed, the sea, the earth that he trod – all felt offended, because my Divine Will is like heartbeat and blood circulation of all created things, therefore all felt the sorrow of the fracture with the human will, feeling themselves being touched in the heartbeat from which they received life and preservation. Now, if - may this never be – there had been a fracture of will between yours and Mine, I would have put aside my many preparations, made in your soul, my many graces that were poured, and I would have withdrawn, placing Myself aside. If you continue to feel Me, it is a sign that my Will is there firm in you, and yours is at its place.

If you knew what it means not to do my Divine Will! The creature dares to prevent and to make die that motion that never ceases, and to give death to the holy acts which my Divine Will has established to perform in the creature. It wants to give Divine Life, and while It is about to give It, if the human will does not receive It and is opposed, it makes itself knife to kill and suffocate this Divine Life in its soul. Not doing my Will seems to be nothing, while it is all the evil of the creature; it is the greatest offense to Our Supreme Majesty. Therefore, be attentive, and let your abandonment in It be continuous.”

Volume 34 - April 8, 1937

All that which one does in the Divine Volition constitutes a right for everyone and everyone can do that good. These rights were given by Adam, by the Queen of Heaven, by Our Lord, whom prepared for us the regal attire.

... “Now my daughter, my Divine Will with his immensity involves everyone and everything, there is no being that doesn’t swim in Him, therefore all that which one does becomes (the) right of everyone, and everyone can repeat that act, at the most some don’t want to repeat it and possess it, and don’t want to recognize that she lives in Him, and (that) her life is animated by the Divine Fiat, these are as blind ones, that while the Sun darts them with its light, they don’t see it and lie as if it were night for them, they are as paralyzed, that while they can have the use of the members to do good, they are content to remain immobilized, they are as mute that they don’t know how to speak, but however voluntarily blind, paralyzed and mute, but all the rest, as my Will is life and is in communication with everyone, thus all that which one can do in Him is life and good and right of everyone, and everyone can repeat that act in order to form the working Divine life in them. The first rights to make the kingdom of my Volition possessed by the human generations, was given by **Adam**, because He (in) the first epoch of his life, his acts were done in the Divine Volition, and although he sinned and voluntarily lost the working life of my Will in Him and He in us, but his acts remained, because that which one does in our Volition doesn’t go out(side), because they are our winnings, our victories over the human volition, hence they are ours, and we never put outside that which is ours. Whence who enters in Him, finds the first love of **Adam**, his first acts, that gives her the right to possess our Fiat and to repeat the same acts that He did, his acts are still speaking, his love is still fused in ours, and incessantly loves us with our same love.

“Therefore the work in the Divine Volition makes itself eternal with us and is not subject to finish and puts itself at (the) disposition of everyone, in a way that only one who is ungrateful doesn’t take it and doesn’t

want to make use of the life, in order to receive life. These rights of possessing my Will as life, was given by the Queen of Heaven, because she is also of the human stock, but in a larger way and with more sacrifices, because it cost her the life of her own Son and God, in order to give the possession of the kingdom of our Fiat to the human generations, and it having cost her so much it is (the thing) that she longs and prays for the most that her children enter into this kingdom so holy.

“There was then my descent from Heaven in earth, that taking human flesh, every act of mine, suffering, prayer, tear, sigh, work and step, constituted a right to make the kingdom of the Fiat possessed by the human generations. I can say my Humanity is yours and of everyone and who wants to enter in this kingdom will find in It the door, the rights and the regal attire in order to enter, my Humanity is the attire that must cover and dress with decency all those that will possess it. My love is so much that I call other creatures that with portentous graces and with the sacrifice of their life, I make them live in my Volition, whom constitute new rights, disbursing their life, in order to give the possession of my kingdom to the human family. Therefore always race your will in mine, so that your acts completed can emit the flight to the Celestial Country.”

Volume 33 - December 10, 1933

The first word that Adam pronounced, that was the first lesson that God gave him. The Divine Will working in man.

I am always the little tiny ignorant one of the Supreme Being, and when the Divine Will plunges me in his seas, I see that hardly the vowels, if yet, I know of his adorable Majesty, my littleness is so much, that hardly some drop I know how to swallow of so much that the Creator possesses.

*Whence turning in the works of the Divine Fiat I detained myself in Eden, in which was made present to me the Creation of man and I thought to myself: what could be the first word that **Adam** said when he was created by God, and my Highest Good Jesus, visiting me with his brief little visit, all goodness, as if He himself wanted to tell me it said to me:*

*“My daughter, I also feel the desire to tell you what was the first word pronounced from the lips of the first creature created by Us. You should know that no sooner than **Adam** felt life, motion, reason, he saw his God before himself and understood that He had formed him, he felt in himself, in all his yet fresh being the impressions, the touch of his created and thankful hands, in an impetus of love he pronounced his first word: ‘I love you my God, my Father, author of this my life’, but it was not only the word, but the breath, the heartbeat, the drops of his blood, that raced in his veins, the motion, all his being, united together they said as in chorus: ‘I love you, I love you, I love you.’ So that the first lesson that he learned from his Creator, the first word that he learned to say, the first thought that had life in his mind, the first beat that formed in his heart, it was I love you, I love you, he felt himself loved, and he loved. I could say that his I love you never ended, it was so long that then it was interrupted when he had the misfortune to fall into sin. Whence our Divinity felt wounded in hearing on the lips of man I love you, I love you, it was the same word that we had created in the organ of his voice, that said to us I love you, it was our love created by us in the creature, that said to us I love you, how not to be wounded? How not to repay him with a larger love, stronger(,) worthy of our magnificence, as we heard said I love you, thus We repeated to them I love you, but in our I love you, we made it flow in all, his being, the working life of our Divine Will. So that we enclosed in man, as within one of our Temples, our Will, so that he was enclosed in the human circle, while he remained in us, so that he might work great things and He might be the thought, the word, the heartbeat, the step and the work of man, our I love you could not give a thing more holy, more beautiful, more powerful, that alone could form the life of the Creator in the creature, than our Will working in Him, and oh how pleasant it proved to us to see that our Will held his post of actress, and the human volition dazzled by his light, enjoyed his Paradise, and giving him full liberty, let him do that which he wanted, giving him supremacy in everything, and the post of honor that is appropriate to a Volition so holy.*

*“You see therefore the beginning of the life of **Adam** was an act full of love toward God with all his being, what sublime lesson, as the beginning of love should race in all the work of the creature. The first lesson that he received from our Supreme Being, in the exchange of his I love you, was that while he loved tenderly responding to him I love you, he gave him the first lesson on our Divine Will and while he instructed him he communicated the life to him of Him and the infused science of what our Divine Fiat means and every time that turn he said to us I love you, our love prepared for him other more beautiful lessons on our Volition. He*

remained enraptured and we delighted ourselves in conversing with him and we made flow over him rivers of love and perennial joys, so that the human life became enclosed by Us in love and in our Will. "Therefore my daughter, there is no greater sorrow for Us, than to see our love as broken in the creature and our Will impeded, smothered, without his working life and as subject to the human volition. Hence be attentive and in all things have for beginning love and my Divine Will."

Volume 34 - April 8, 1937

All that which one does in the Divine Volition constitutes a right for everyone and everyone can do that good. These rights were given by Adam, by the Queen of Heaven, by Our Lord, whom prepared for us the regal attire.

... "Now my daughter, my Divine Will with his immensity involves everyone *and everything, there is no being that doesn't swim in Him, therefore all that which one does becomes (the) right of everyone, and everyone can repeat that act, at the most some don't want to repeat it and possess it, and don't want to recognize that she lives in Him, and (that) her life is animated by the Divine Fiat, these are as blind ones, that while the Sun darts them with its light, they don't see it and lie as if it were night for them, they are as paralyzed, that while they can have the use of the members to do good, they are content to remain immobilized, they are as mute that they don't know how to speak, but however voluntarily blind, paralyzed and mute, but all the rest, as my Will is life and is in communication with everyone, thus all that which one can do in Him is life and good and right of everyone, and everyone can repeat that act in order to form the working Divine life in them. The first rights to make the kingdom of my Volition possessed by the human generations, was given by Adam, because He (in) the first epoch of his life, his acts were done in the Divine Volition, and although he sinned and voluntarily lost the working life of my Will in Him and He in us, but his acts remained, because that which one does in our Volition doesn't go out(side), because they are our winnings, our victories over the human volition, hence they are ours, and we never put outside that which is ours. Whence who enters in Him, finds the first love of Adam, his first acts, that gives her the right to possess our Fiat and to repeat the same acts that He did, his acts are still speaking, his love is still fused in ours, and incessantly loves us with our same love.*

"Therefore the work in the Divine Volition makes itself eternal with us and is not subject to finish and puts itself at (the) disposition of everyone, in a way that only one who is ungrateful doesn't take it and doesn't want to make use of the life, in order to receive life. These rights of possessing my Will as life, was given by the Queen of Heaven, because she is also of the human stock, but in a larger way and with more sacrifices, because it cost her the life of her own Son and God, in order to give the possession of the kingdom of our Fiat to the human generations, and it having cost her so much it is (the thing) that she longs and prays for the most that her children enter into this kingdom so holy.

"There was then my descent from Heaven in earth, that taking human flesh, every act of mine, suffering, prayer, tear, sigh, work and step, constituted a right to make the kingdom of the Fiat possessed by the human generations. I can say my Humanity is yours and of everyone and who wants to enter in this kingdom will find in It the door, the rights and the regal attire in order to enter, my Humanity is the attire that must cover and dress with decency all those that will possess it. My love is so much that I call other creatures that with portentous graces and with the sacrifice of their life, I make them live in my Volition, whom constitute new rights, disbursing their life, in order to give the possession of my kingdom to the human family. Therefore always race your will in mine, so that your acts completed can emit the flight to the Celestial Country."

Volume 36 - November 20, 1938

The soul in-waiting for the Divine Will. The Divine Will forms the adaptable material for the works of God. The little Divine Field.

I feel the Divine Will inside and outside of me, surprising me whenever I'm about to do my little actions, or to say my little 'I love you' - to invest them with Its light and make them Its own. It has such an astonishing inimitable attention that it's almost incredible. If the creature is not attentive in giving It her little acts, oh!, how much It suffers. Oh! how much I too would like to be all attentive - to imitate It by letting nothing escape

me, so that we can surprise each other. But as I was thinking this, my sweet Jesus, visiting my little soul, all love told me: "My blessed daughter, the soul that wants to live in my Will lives in waiting for It; she waits for It when she loves, because she wants to love together with It. If she operates she awaits my Will, because It wants to be Actor and Audience. My Will is in continuous and anxious expectation of everything the creature does, in order to inhabit her - to be the Actor, to make her acts Its own.

Furthermore, you must know that as the creature enters my Will, she finds the sanctity of God investing her, Its beauty embellishing her, Its love transforming her in God. Its Purity makes her so limpid that she no longer recognizes herself; Its light makes her Godlike. Oh! how the power of my Will can change the human destiny. This is why It becomes spectator of the creature, wanting to do Its work, which has been prepared from all eternity and which has to be done for that creature. My Will does not want to be repressed in Its incessant motion, and It reaches the point of locking the creature within Its Eternal motion, to be able to receive and to give, and not to suffer in waiting for one to live in Its Will. It cannot bear not having the creature living closely together with It. If It does not feel the creature within Its divine motion and sanctity, Its love remains as if arrested and suffocated. Therefore, we keep our little divine Field within one who lives in our Will. Here we can do our job, while our Will provides us with the adaptable material to make the most beautiful works. In fact, when we want to work in the little field of the soul, we expect to find the material of our sanctity, since we would never put our holy hands in the human mud.

In order to do our most beautiful works, we want to find our purity, which attracts us; our beauty which enraptures us; our love, which imposes itself on us to make us work. Only our Will can provide these divine materials for our job. Everything is adaptable for us, so we can make such works as to astonish Heaven and earth. On the other hand, we are forced to do nothing where our Will is not present. We do not find our adaptable materials, and if there is any good, it is only an apparent good, stained by self-esteem, self-glorification and distorted intentions. We are averse to working in that creature, because we would put in danger our most beautiful works. We make certain first, and then we operate. You must know that the more acts the creature does in our Will, the more she enters into God; the more we extend that little field within our Divine womb, the more beautiful the works we can do, and the more we can give of ourselves.

Therefore, the creature is always under the increasing action of our Divine life. Our love for her is so great that we carry her in our arms, continuously repeating 'we make you in our image and resemblance.' We nurture her with our divine breath, with our sanctity, power and goodness; we look at her, finding our reflection, our wisdom, our enchanting beauty. How could we ever stay without this creature if we are tied together by our divine attributes - if she possesses us and continuously gives us in return what we gave her, in order to love and repay us? Beyond this, by living in our Will she received from us the virtue of producing life - not works. In fact, by giving her our sanctity, love, and everything else, we give her the generative virtue; she continuously generates life of sanctity, life of love, life of light, beauty, power and wisdom, offering it to us. She surrounds us and never stops returning to us - turning into life, all that we gave her. Oh! What a conception, what a feast and glory for us, in seeing so many lives returned to us, which love and glorify our sanctity; and seeing this done in our light, wisdom and beauty. Other creatures can give us, at the most, works of sanctity and of love, but not of life. Only one who lives in our Will can form many lives with her acts, because she has received from us the generative virtue - to be able to generate as many lives as she wants, and say: 'life You gave me, life I give back to You.'

See, then, the great difference: life can speak and is not subject to end. It can generate. Works cannot speak, cannot generate, and they are subject to dispersion. Therefore, nobody can reach the one who lives in our Will, and the love she has for us. No matter how many great works they might do, they will always be like little drops of water before an ocean - the little light in front of the Sun. One single 'I love you' of a creature living in my Will is enough to leave behind all the love of all the creatures put together. This 'I love you', although small, runs, embraces and rises over all; it comes into our arms and hugs us; it gives us a thousand caresses, telling us many beautiful things about our love; it takes refuge in our womb, and we hear it always repeating: 'I love you, I love you, I love you; life of my life - you generated me and I will love you forever.' In anything these creatures should want to do, they do nothing less than form life. If they perform good and holy acts, by possessing the life of our Will, they generate the life of our beauty and the life of our sanctity; coming into our arms, they tell us the story of our beauty and sanctity, and oh!, how many beautiful things they tell us -

with how much grace they narrate the extension of our goodness, and the height and greatness of our sanctity. They never stop repeating how good and holy we are, and throwing themselves into our divine womb, they penetrate into the most intimate hiding places to get to know, even more, how good and holy we are - so they keep singing to us again and again how good and holy we are. Oh!, how beautiful it is to hear the narration of our Divine history from a human will united with our own, whispering to her Who her Creator is.

In sum, if she wants to glorify us, she generates the life of our glory; if she admires our power, wisdom and beauty, she feels within herself the life of our Divine qualities; she narrates to us how powerful, wise and beautiful we are. She says: 'life of my life, now that I've known you, I feel the need to talk about You and to narrate your Divine story.' These lives are the greatest glory for us, our long and inseparable generation, always in motion, always speaking about our Supreme Being. No life waits for another: as one comes, another follows behind, and then another again - they never end. Our happiness is full - the purpose of creation fulfilled, which is having the company of the creature who know us. And while we delight in her and she is with us, we make her more and more like us. How could we not love the company of the one who belongs to us? And, even more, we love the company of the creature, because we are Life of her life.

*This is why our pain was great when **Adam**, the first one of our Sons, descended from within our Will, to do his own will. Poor **Adam**. He lost the generative virtue to generate divine lives with his acts; at the most, he could make works, but not lives. When he was united with our Will, he possessed that divine virtue, so he could form with his acts as many lives as he wanted. It happened to him as to the sterile mother who cannot give life, or as to a person who possesses the most pure and bright golden thread and wants to do a work with it, but then throws away that golden thread: he pushes my Will as life away from himself - he has to use the thread of his own will, which is like an iron thread. Poor creature. He could no longer do golden works; works invested by the bright sun of my Will. He had to remain doing only works of iron, and if necessary, even works filthy with passions. The destiny of **Adam** was so reversed that he almost couldn't recognize himself. He went down into the abyss of miseries; the strength and the light were not in his power any more. Before he sinned, our image and resemblance were growing in all his acts. That was a task we assumed in the act of creating him, and we did want to maintain our task, keeping in force our creative word through his very acts. We wanted also to keep him always together with us, and in continuous communication with us. So, our pain was great, and if we, being all-seeing, had not seen how our Will was to reign again as life in the future centuries - like a little balm to our intense suffering - we would have reduced the whole of Creation to nothing, not knowing what to do with it when our Will no longer reigned. Creation was supposed to serve only the creatures, and we created all things for Ourselves and for the creatures. Therefore, pray that my Will may return as life. You, yourself, be Its victim."*

Fiat!!!

Biographical notes

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

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

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

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

divine adventure began which was to lead her down the paths of suffering and holiness. Indeed, it was in this very place that she came to suffer unspeakably from the attacks of the devil who at times even tormented her physically. Luisa, to be rid of this suffering, turned ceaselessly to prayer, addressing in particular the Virgin Most Holy, who comforted her by her presence.

Divine Providence led the little girl down paths so mysterious that she knew no joys other than God and his grace. One day, in fact, the Lord said to her: "*I have gone round and round the world again and again, and I looked one by one at all my creatures to find the smallest one of all. Among so many I found you. Your littleness pleased me and I chose you; I entrusted you to my angels so that they would care for you, not to make you great, but to preserve your littleness, and now I want to begin the great work of fulfilling my will. Nor will you feel any greater through this, indeed it is my will to make you even smaller, and you will continue to be the little daughter of the Divine Will*" (cf. Volume XII, March 23, 1921).

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

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

The family mistook these phenomena for sickness and sought medical help. But all the doctors consulted were perplexed at such an unusual clinical case. Luisa was subject to a state of corpse-like rigidity – although she showed signs of life – and no treatment could relieve her of this unspeakable torment. When all the resources of science had been exhausted, her family turned to their last hope: priests. An Augustinian priest, Fr. Cosma Loiodice, at home because of the Siccardian* laws, was summoned to her bedside: to the wonder of all present, the sign of the Cross which this priest made over the poor body, sufficed to restore her normal faculties instantly to the sick girl. After Fr. Loiodice had left for his friary, certain secular priests were called in who restored Luisa to normality with the sign of the Cross. She was convinced that all priests were holy, but one day the Lord told her: "*Not because they are all holy – indeed, if they only were! – but simply because they are the continuation of my priesthood in the world you must always submit to their priestly authority; never oppose them, whether they are good or bad*" (cf. Volume I). Throughout her life, Luisa was to be submissive to priestly authority. This was to be one of the greatest sources of her suffering. Her daily need for the priestly authority in order to return to her usual tasks was her deepest mortification. In the beginning, she suffered the most humiliating misunderstandings on the part of the priests themselves who considered her a lunatic filled with exalted ideas, who simply wanted to attract attention. Once they left her in that state for more than twenty days. Luisa, having accepted the role of victim, came to experience a most peculiar condition: every morning she found herself rigid, immobile, huddled up in bed, and no one was able to stretch her out, to raise her arms or move her head or legs. As we know, it required the presence of a priest who, by blessing her with the sign of the Cross, dispelled that corpse-like rigidity and enabled her to return to her usual tasks (lace-making). She was a unique case in that her confessors were never spiritual directors, a task that Our Lord wanted to keep for himself. Jesus made her hear his voice directly, training her, correcting her, reprimanding her if necessary and gradually leading her to the loftiest peaks of perfection. Luisa was wisely instructed and prepared during many years to receive the gift of the Divine Will.

The archbishop at that time, Giuseppe Bianchi Dottula (December 22, 1848-September 22, 1892), came to know of what was happening in Corato; having heard the opinion of several priests, he wished to exercise his authority and assume responsibility for this case. After mature reflection he thought it right to delegate to Luisa a special confessor, Fr. Michele De Benedictis, a splendid figure of a priest, to whom she opened every nook and cranny of her soul. Fr. Michele, a prudent priest with holy ways, imposed limits on her suffering and

instructed her to do nothing without his permission. Indeed, it was Fr. Michele who ordered her to eat at least once a day, even if she immediately threw up everything she had swallowed. Luisa was to live on the Divine Will alone. It was under this priest that she received permission to stay in bed all the time as a victim of expiation. This was in 1888. Luisa remained nailed to her bed of pain, sitting there for another 59 years, until her death. It should be noted that until that time, although she had accepted her state as a victim, she had only occasionally stayed in bed, since obedience had never permitted her to stay in bed all the time. However, from New Year 1889 she was to remain there permanently.

In 1898 the new prelate, Archbishop Tommaso de Stefano (March 24, 1898 - 13 May 1906) delegated as her new confessor Fr. Gennaro Di Gennaro, who carried out this task for twenty-four years. The new confessor, glimpsing the marvels that the Lord was working in this soul, categorically ordered Luisa to put down in writing all that God's grace was working within her. None of the excuses made by the Servant of God to avoid obeying her confessor in this were to any avail. Not even her scant literary education could excuse her from obedience to her confessor. Fr. Gennaro Di Gennaro remained cold and implacable, although he knew that the poor woman had only been to elementary school. Thus on February 28, 1899, she began to write her diary, of which there are thirty-six large volumes! The last chapter was written on December 28, 1939, the day on which she was ordered to stop writing.

Her confessor, who died on September 10, 1922, was succeeded by the canon, Fr. Francesco De Benedictis, who only assisted her for four years, because he died on January 30, 1926. Archbishop Giuseppe Leo (January 17, 1920-January 20, 1939) delegated a young priest, Fr. Benedetto Calvi, as her ordinary confessor. He stayed with Luisa until she died, sharing all those sufferings and misunderstandings that beset the Servant of God in the last years of her life.

At the beginning of the century, our people were lucky enough to have Blessed Annibale Maria Di Francia present in Puglia. He wanted to open in Trani male and female branches of his newly founded congregation. When he heard about Luisa Piccarreta, he paid her a visit and from that time these two souls were inseparably linked by their common aims. Other famous priests also visited Luisa, such as, for example, Fr. Gennaro Braccali, the Jesuit, Fr. Eustachio Montemurro, who died in the odor of sanctity, and Fr. Ferdinando Cento, Apostolic Nuncio and Cardinal of Holy Mother Church. Blessed Annibale became her extraordinary confessor and edited her writings, which were little by little properly examined and approved by the ecclesiastical authorities. In about 1926, Blessed Annibale ordered Luisa to write a book of memoirs of her childhood and adolescence. He published various writings of Luisa's, including the book *L'orologio della Passione*, which acquired widespread fame and was reprinted four times. On October 7, 1928, when the house of the sisters of the Congregation of Divine Zeal in Corato was ready, Luisa was taken to the convent in accordance with the wishes of Blessed Annibale. Blessed Annibale had already died in the odor of sanctity in Messina.

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

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

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

Luisa's life was very modest; she possessed little or nothing. She lived in a rented house, cared for lovingly by her sister Angela and a few devout women. The little she had was not even enough to pay the rent. To support herself she worked diligently at making lace, earning from this the pittance she needed to keep her sister, since she herself needed neither clothes nor shoes. Her sustenance consisted of a few grams of food, which were prepared for her by her assistant, Rosaria Bucci. Luisa ordered nothing, desired nothing, and instantly vomited the food she swallowed. She did not look like a person near death's door, but nor did she appear perfectly healthy. Yet she was never idle, she spent her energy either in her daily suffering or her work, and her life, for those who knew her well, was considered a continuous miracle.

Her detachment from any payments that did not come from her daily work was marvelous! She firmly refused money and the various presents offered to her on any pretext. She never accepted money for the publication of her books. Thus one day she told Blessed Annibale that she wanted to give him the money from her author's royalties: "*I have no right to it, because what is written there is not mine*" (cf. Preface of the *L'orologio della Passione*, Messina, 1926). She scornfully refused and returned the money that pious people sometimes sent her.

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

Her day began at about 5.00 a.m., when the priest came to the house to bless it and to celebrate Holy Mass. Either her confessor officiated, or some delegate of his: a privileged granted by Leo XIII and confirmed by St. Pius X in 1907. After Holy Mass, Luisa would remain in prayer and thanksgiving for about two hours. At about 8.00 a.m. she would begin her work which she continued until midday; after her frugal lunch she would stay alone in her room in meditation. In the afternoon – after several hours of work – she would recite the holy Rosary. In the evening, towards 8.00 p.m., Luisa would begin to write her diary; at about midnight she would fall asleep. In the morning she would be found immobile, rigid, huddled up on her bed, her head turned to the right, and the intervention of priestly authority would be necessary to recall her to her daily tasks and allow her to sit up in bed.

Luisa died at the age of eighty-one years, ten months and nine days, on March 4, 1947, after a fortnight of illness, the only one diagnosed in her life, a bad attack of pneumonia. She died at the end of the night, at the same hour when every day the priest's blessing had freed her from her state of rigidity. Archbishop Francesco Petronelli (May 25, 1939-June 16, 1947) archbishop at the time. Luisa remained sitting up in bed. It was impossible to lay her out and – an extraordinary phenomenon – her body never suffered *rigor mortis* and remained in the position in which it had always been.

Hardly had the news of Luisa's death spread, like a river in full spate, all the people streamed into her house and police intervention was necessary to control the crowds that flocked there day and night to visit Luisa, a woman very dear to them. A voice rang out: "*Luisa the Saint has died*". To contain all the people who were going to see her, with the permission of the civil authorities and health officials, her body was exposed for four days with no sign of corruption. Luisa did not seem dead, she was sitting up in bed, dressed in white; it was as though she were asleep, because as has already been said, her body did not suffer *rigor mortis*. Indeed, without any effort her head could be moved in all directions, her arms raised, her hands and all her fingers bent. It was even possible to lift her eyelids and see her shining eyes that had not grown dim. Everyone believed that she was still alive, immersed in a deep sleep. A council of doctors, summoned for this purpose, declared, after attentively examining the corpse, that Luisa was truly dead and that her death should be accepted as real and not merely apparent, as everyone had imagined.

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

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

Important dates

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

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

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

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

1885-1947 - A chosen soul, a seraphic bride of Christ, humble and devout, whom God had endowed with extraordinary gifts, an innocent victim, a lightening conductor of Divine Justice, bedridden for sixty-two years without interruption, she was a herald of the Kingdom of the Divine Will.

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

March 7 - For four days her mortal remains were exposed for the veneration of an immense throng of the faithful who went to her house to have a last look at Luisa the Saint, so dear to their hearts. The funeral was a realm triumph; Luisa passed like a queen, borne aloft on shoulders among the lines of people. All the clergy, secular and religious, accompanied Luisa's body. The funeral liturgy took place in the main church with the participation of the entire chapter. In the afternoon, Luisa was buried in the family Chapel of the Calvi family.

Jul 3, 1963 - Her mortal remains were definitively laid to rest in Santa Maria Greca.

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

ARCHDIOCESE

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Trani, June 4, 2005

COMUNIQUE

The "Divine Will" has guided the Archdiocese, in this last decade, for the completion of the works regarding the process of the Cause of Beatification of the Servant of God Luisa Piccarreta. The Diocesan Postulation announces having completed this journey. It communicates that on the days of the 27th, 28th, and 29th of October 2005 it will celebrate the 2nd International Congress with the conclusion of the diocesan process.

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

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

The Vicar General

(His Grace Mons. Savino Giannotti)

* Pious Association Luisa Piccarreta Little Children of the Divine Will

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***Come Holy Spirit, Come Supreme Will,
down to reign in Your Kingdom on earth
and in our hearts!***

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