

## VOLUME 21

J.M.J.

Fiat!!!

### February 23, 1927

## How the living in the Divine Will is to form a surprise visit to Jesus.

I felt my poor heart under a press, so very hard, because of the privation of my sweet Jesus. Oh! how I moaned and agonized; and doing my usual round in the Creation in order to follow the acts of His Will in It, as I arrived in the sea, I called Him and said to Him: “My Jesus, come—come back; Your little daughter is calling You in the sea. I call you together with the vastness of these waters, with their murmuring; I call You in the darting of the fish; I call You with the power of Your own Will that extends within this sea. If You do not want to listen to my voice that calls you, listen to the many innocent voices being unleashed from this sea, that are calling You. O please! don’t make me struggle any longer, for I can take no more.” But—no! with all the voices of the sea, Jesus would not come.

Therefore I had to move into the sun, and I called Him in the sun; I called Him with the immensity of its light. So, wherever I went, I called Him in the name of each created thing, and of His very Will that dominated within them. Then, as I arrived under the azure vault of the heavens, I said to Him: “Hear, oh Jesus, I am bringing You all Your works; don’t You hear the voice of all the heavens, the innumerable voices of the stars that call You? They all want to surround You, and make You a visit, as their Creator and Father. And You—do You want to send us all back?”

Now, while I was saying this, my sweet Jesus came out, and placing Himself as though in the middle of all His works, told me: “My daughter, what a beautiful surprise you gave Me today. You brought Me all My works to visit Me; I feel My Glory, My Happiness, being redoubled, in seeing Myself surrounded by all My works, that I recognize as many children of Mine. Today you have acted like a son who loves his father very much, and who knows that he greatly enjoys when he sees himself surrounded and visited by all his children.

“This son calls them all; one by one, he gathers them all together, brothers and sisters, and he goes to give his surprise to his father, who enjoys in seeing himself surrounded by all his children. Not one of them is missing; he recognizes all the members of his family. Oh! how he feels glorified by all his children—his happiness is at the summit; and as the fulfillment of his joy, he prepares a sumptuous banquet and, all together, father and children, they celebrate. But in the fullness of his happiness, he recognizes the son who has gathered his whole family to give a surprise to the father and to make him enjoy so much. This son will be loved more, because he has been the cause of such great happiness for him.

“Now, My little daughter, while you were calling Me in the sea with all its voices, I listened to you and I said: ‘Let her go around through all created things, that she may gather them all together for Me; and then I will let Myself be found. In this way, I will be able to receive the visit of all My works, that are like as many children of Mine; and so, they will make Me happy, and I will make them happy.’ Therefore, the living in My Will contains indescribable surprises. I can say that wherever It reigns, the soul becomes My Happiness, My Joy, My Glory; and I prepare for her the banquet of Its knowledges, so that, making each other happy, we extend the Kingdom of the Supreme Fiat, that It may be known, loved and glorified. Therefore, I expect often these surprises of My little daughter, who brings Me the visit of the whole family that belongs to Me.

“Moreover, since all Our Divine Qualities are as though spread in the Creation and each created thing occupies one office of Our Attributes—so, one is the child of Our Power, another of Justice, one of Light, another of Peace, another of Goodness; in sum, each created thing is the child of each one of Our Attributes—when you bring Me the whole Creation, you are the bearer of My Happiness that is spread within It, and I recognize My child of light in the sun, My child of justice in the sea, that of My empire in the wind, that of peace in the flowery earth. In sum, in all created things I recognize each birth from My Attributes, and I enjoy in recognizing My children, whom the little daughter of My Will brings to Me.

“I act just like a father who has many children, and each of them occupies an office of honor—one is prince, another is judge, one is deputy, another senator, another governor. The father feels happier in recognizing, in the birth that came out of his inmost self, each office and height of honor of his children. And since all created things were made so they would serve to make the children of the Supreme Fiat happy, in seeing you bringing Our works back to Us, We recognize in you Our purpose, and—oh! how We enjoy in seeing you go around to reunite all Our works together, in order to bring back to Us Our own Happiness spread in the whole Creation. Therefore, let your flight in My Will be continuous.”

Then, after this, having received Holy Communion, I was saying to my beloved Jesus: “My Love and my Life, Your Will has the virtue of multiplying Your Life for as many beings as exist and will exist on earth. And I, in Your Will, want to form as many Jesuses in order to give the whole of You to each soul of Purgatory, to each Blessed of Heaven, and to each being living on earth.”

Now, while I was saying this, my celestial Jesus told me: “My daughter, in one who lives in My Volition, My Will does precisely this: It multiplies the acts of the soul by Its own virtue, for as many as are the created beings. The soul receives the Divine attitude, and her act becomes act of all. The Divine operating is precisely this: one act that It does multiplies itself into many, such that all can make that act their own, as if it had been done for each being—while the act was one.

“So, the soul in whom My Will reigns places herself in the condition of God Himself—both of glory and of sorrow, depending on whether creatures receive it or reject it. The glory because her act can bring the Good and the Life of Jesus to all, is great, exuberant, infinite. The sorrow because not all creatures take that good, and because My very Life remains suspended, without bringing the benefit of My Divine Life, is sorrow that surpasses all sorrows.”

**February 26, 1927**

**Wherever the Divine Will reigns, It forms three little cords of most pure gold. How the Divine Will makes Its exposition in the whole Creation.**

My lovable Jesus makes me struggle very much for His return. Oh! how my little soul longs for Him, reduced, without Him, to be like earth without water and without sun, such that, while I burn with thirst, the darkness is so great that I do not know where to move my step in order to find Him who alone can give the water that quenches my thirst, and who makes the sun rise for me, that gives light to my steps, to find He who moves away from me. Ah! Jesus! Jesus! Come back! Don't You feel my heartbeat in Yours that calls You, and having no more vital humor, palpitates with difficulty and has no more strength to call You?

But while I was saying this and other things, my Highest Good, Jesus, moved in my interior, and showed three little cords that, tied together, all three of them, were tied in the depth of my soul. These cords were descending from Heaven, and were linked to three bells. Jesus was a little child,

and with a grace that cannot be described, and all in a haste, He took the little cords in His tiny little hands and pulled them strongly—but so much that it seemed that those bells formed a peal so loud in Heaven, that the whole of Heaven would come out to see who it was that was sounding with such haste and might as to call the attention of all Heaven.

I too remained stupefied, and my sweet Jesus told me: “My daughter, the soul in whom My Will reigns has little cords of most pure gold, that descend from the Power of the Father, from the Wisdom of Me, the Son, from the Love of the Holy Spirit. As she operates, loves, prays, suffers, I take the little cords in My hands, and I put Our Power, Wisdom and Love in motion, for the good and the glory of all the Blessed and of all creatures. The sound of these bells is so loud and harmonious as to call everyone, like a sound of invitation to celebrate. This is why all came out to enjoy the feast of your act. So, as you see, the acts of the soul in whom My Will reigns are formed in Heaven, in the womb of her Creator; they descend upon earth through the three cords of Our Power, Wisdom and Love, and ascend again to their source, to bring back the glory due to Us. And I delight very much in pulling these cords, so as to make everyone hear the sound of these mysterious bells.”

Then, after this, having heard of the exposition of the Most Holy Sacrament that was done in the church, I thought to myself: “For me there are neither expositions nor services.”

And my sweet Jesus, giving me no time to think about anything else, came out from within my interior and told me: “My daughter, for you there is no need of exposition, because one who does My Will has the greater and more continuous exposition that My Will displays in the whole Creation. Even more, since each created thing is animated by It, It forms innumerable expositions for as many things as exist. Who forms My Divine Life in the Eucharist? My Will. If the Sacramental Host were not animated by My Supreme Will, the Divine Life would not exist in it—it would be a simple white host that would not deserve the adoration of the faithful.

“Now, My daughter, My Will makes Its exposition in the sun; and just as My Will has the veils of the Host that conceal My Life, so does It have the veils of the light that conceal It in the sun. Yet, who makes a genuflection, who sends a kiss of adoration, who says a ‘*thank You*’ to My Will exposed in the sun? No one. What ingratitude! And yet, in spite of this, It does not stop; It is always stable in doing good. Within Its veils of light, It follows the steps of man, It invests his actions; whatever path he may take, Its light makes Itself found in front of him and behind him, carrying him as though in triumph within Its womb of light in order to do good to him—disposed to do good to him and to give him light, even if he did not want It.

“Oh! Will of Mine, how invincible, lovable, admirable You are—immutable in good, untiring, without ever drawing back. See the great difference between the exposition of the Eucharist and what My Will Itself makes, in a continuous act, in created things: in that of the Eucharist, man must put himself out, he has to go himself, draw near It, and dispose himself to receive the good; otherwise he receives nothing. On the other hand, in the exposition of My Will in created things, it is My Will that goes to man, that puts Itself out; and even if he is not disposed, My Will gives in abundance, and drowns him with Its Goods. Yet, there is no one who adores My Eternal Will in Its many expositions.

“It makes Its exposition in the sea; and while, in the sun, symbol of the Eucharist, It gives Its light, Its heat, It gives innumerable goods—but always in silence: It never says a word, It never gives a reproach, no matter how many horrendous evils It may see—in the sea instead, in the veils of the water, It makes Its exposition in a different way. It seems to speak while forming Its murmuring within the veils of the water; It strikes fear in its tumultuous billows and in the roaring waves; such that, if It invests ships and people, It buries them in the depth of the sea, and no one can resist it. My Will in the sea makes the exposition of Its power, and speaks in the murmuring; It speaks in the billows, It speaks in the gigantic waves, calling man to love It and to fear It. And in seeing Itself not

listened to, It makes the exposition of Divine Justice, and changing those veils into storm, It hurls Itself at man, inexorably.

“Oh! if creatures paid attention to all the expositions that My Will makes in the whole Creation, they should remain always in act of adoration—to adore My Will exposed in the flowery fields, in which It spreads Its fragrances; in the trees loaded with fruits, in which It spreads the variety of Its sweetnesses. There is not one created thing in which It does not make Its Divine and special exposition; and since creatures do not pay to It the due honors, it is your task to maintain the perpetual adoration of the expositions that the Supreme Fiat makes in the whole Creation. You, My daughter, are she who offers herself as the perpetual adorer of this Will with no adorer and no requital of love on the part of creatures.”

**March 3, 1927**

**The creature in whom the Divine Will reigns calls God to operate together with her, and gives Him the glory of that very happiness with which He invested the human acts. The offering of one’s actions to God purifies them and disinfects them.**

I was offering my little acts as homage of adoration and of love to the Supreme Volition, and I thought to myself: “But, is it really true that whatever the soul who does the Divine Will does, God Himself does? What glory can He receive—after I have offered to Him my little work and everything I may do—from coming to do it together with me?”

And my sweet Jesus, moving in my interior, told me: “My daughter, don’t you feel Me within you, as I follow your acts? Indeed, wherever My Will reigns, all things, even the most little and natural, convert into delight for Me and for the creature, because they are the effect of a Divine Will reigning in her, that cannot issue from Itself even a shadow of unhappiness. Even more, you must know that, in Creation, Our Supreme Fiat established all the human acts, investing them with delight, with joy and with happiness. So, work itself was to be of no burden for man, nor give him a shadow of tiredness, because, by possessing My Will, he possessed the strength that never tires and never fails.

“See, created things also are symbol of this. Does the sun perhaps tire of always giving its light? Certainly not. Does the sea tire of murmuring continuously, of forming its waves, of nourishing and multiplying its fish? Certainly not. Do the heavens tire of remaining always stretched out, or the earth of flowering? Certainly not. But why do they not get tired? Because in them there is the power of the Divine Fiat, that has the strength that is never exhausted. Therefore, all the human acts enter the order of all created things, and all of them receive the mark of happiness: the work, the food, the sleep, the word, the gaze, the step—everything.

“Now, as long as man remained in Our Will, he remained holy and healthy, full of vigor and of untiring strength—capable of enjoying the happiness of his acts, and of delighting He who gave him so much happiness. As soon as he withdrew from It, he fell ill and lost the happiness, the untiring strength, the capacity and the taste to enjoy the happiness of his acts, that the Divine Will had invested with so much love.

“This happens also between one who is healthy and one who is sick: the first enjoys the food, works with more energy, takes pleasure in amusing himself, in strolling around, in chatting; the one who is sick feels disgust for food, feels no strength to work, is bored by amusements, chatting bothers him—everything is bad for him; the sickness has changed his nature, his acts, into pains. Now, suppose that the sick person returned to the vigor of his health: his strengths, his taste—everything would be restored in him.

“So, going out of My Will has been the cause of his illness; returning into It and letting It reign will be the cause of the return of the order of happiness into the human acts, and of letting It take Its attitude in the acts of the creature. And as she offers her work, the food she takes, and everything she does, from within those human acts is unleashed the happiness that was placed in those acts by My Will, and it rises to her Creator to give Him the glory of His own Happiness. This is why the creature in whom My Will reigns not only calls Me to operate together with her, but gives Me the honor, the glory of that very happiness with which We invested the human acts. And even if the creature should not possess all the fullness of the Unity of the Light of My Will, as long as she offers her acts to her Creator as homage and adorations—since she is the one who is sick, not God—God receives the Glory of the happiness of her human acts.

“Imagine a sick person who did some work or took a food of his and gave it to someone who is healthy. The one who enjoys the fullness of health perceives nothing—neither the tiredness of that work, nor the hardship that the sick person experienced in doing it, nor the disgust for that food that the sick person would have felt, had he taken it. On the contrary, in the fullness of his health, he enjoys the good, the glory and the happiness that that work will bring to him, and he enjoys the food that has been offered to him. In the same way, the offering of one’s actions purifies, disinfects, the human actions, and God receives the glory due to Him, and, in return, He makes new graces descend upon she who offers her actions to Him.”

**March 5, 1927**

**How firmness in good is only of God, for once He has done an act, it never ceases. Effects of firmness. How the Humanity of Our Lord was bond of times, remedy and model. How God wants the rights of the Divine Will in safety.**

I felt myself at the summit of affliction because of the privation of my sweet Jesus, and in my interior I was saying to Him: “My Love and my Life, how can this be? You have departed from me without saying good-bye, without teaching me where to move my steps, or the way I must follow in order to find You. Even more, it seems to me that You Yourself have barricaded the ways so as not to be found; and as much as I may go around and call You, You do not listen to me, the ways are closed, and I, exhausted with tiredness, am forced to stop, and I long for Him whom I wish to find at any cost, but I do not find. Ah! Jesus, Jesus! come back—come to she who cannot live without You.”

But while I was pouring out my sorrow, He just barely moved in my interior; and I, in feeling Him move, said to Him: “My Jesus, my Life, how can You make me wait for so long, to the point that I can bear no more? If You make Yourself seen, it is just flashes, and without saying anything to me; and so it becomes darker than before, and I remain in restlessness even more, and raving with sorrow, I search for You, I call You—but I wait for You in vain.”

And Jesus, compassionating me, told me: “My daughter, do not fear, I am here with you. What I want is that you never go out of My Will, and that you continue your acts—always, without ever moving from the boundaries of the Kingdom of the Supreme Fiat. And this will give you the firmness that will make you be like your Creator, for once He has done an act, that act has continuous life, without ever ceasing. An act ever continuous is only of God, who suffers no interruption in His Acts. This is why Our Firmness is unshakeable, and extending everywhere with Our Immensity, it renders Our Acts uninterrupted; and whatever place We lean on, We find Our Firmness, that gives Us the greatest honor—it makes Us known as the Supreme Being, Creator of everything, and it renders

Our Being and Our Acts unshakeable. In fact, whatever place We want to lean on, We find Our Firmness that sustains everything.

“My daughter, firmness is of Divine nature and a Divine Quality, and it is right that We give this participation and quality of Divine nature to one who must be daughter of Our Divine Fiat and must live in Our Kingdom. So, your continuing your acts in It, without ever interrupting them, reveals that you are already in possession of the quality of Our Firmness. How many things firmness says: it says that the soul moves only for God; it says that she moves with reason and out of pure love—not with passion and out of self-interest; it says that she knows the good she does, and therefore she remains firm in it, without ever interrupting it. Firmness says, with indelible characters: ‘Here there is the finger of God.’ Therefore, be firm in your acts, and you will have Our Divine Firmness in your operating.”

Then, after this, I was continuing my acts in the Supreme Volition, and as I arrived at the point of following the acts of Jesus from the moment He was conceived in the womb of the Immaculate Queen, up to His death on the Cross, my lovable Jesus, making Himself felt again in my interior, told me: “My daughter, My Humanity came upon earth as though in the middle of times, in order to reunite the past, when the fullness of My Will reigned in man. In Creation everything was Its own, everywhere It had Its Kingdom, Its operating and Divine Life; and I enclosed within Me this fullness of My Divine Volition, and binding those in the present, first I made Myself the model in order to form the remedies that were needed, the helps and the teachings that were necessary in order to heal them; and then I bound the posterity to the fullness of that Divine Will that reigned in the first times of Creation.

“So, My coming upon earth was bond of reunion of times; it was remedy in order to form this bond, so that the Kingdom of the Divine Fiat might return into the midst of creatures; it was model made for all, so that, modeling themselves, they might be tied within the bonds formed by Me. This is why, before speaking to you about My Will, I spoke to you about My coming upon earth, of what I did and suffered, in order to give you the remedies and the model of My own Life; then I spoke to you about My Will: it was bonds that I formed in you, and in these bonds I formed the Kingdom of My Will; and, as sign of this, there are the many knowledges I have manifested to you about It, Its sorrow because It does not reign with all Its fullness in the midst of creatures, and the goods It promises to the children of Its Kingdom.”

Then, I continued to pray, and I was feeling half-asleep when, all of a sudden, I heard someone speak in a loud voice within me. I paid closer attention, and I saw my beloved Jesus with His arms raised, in the act of embracing me, saying to me with powerful voice: “My daughter, I ask nothing else of you but that you be the daughter, the mother, the sister of My Will, and that you place Its rights, Its honor, Its glory in safety within you.” And He said this with loud and powerful voice.

Then, lowering His voice and embracing me, He added: “The reason, My daughter, for which I want the rights of My Eternal Fiat in safety is that I want to enclose the Most Holy Trinity in the soul; and only My Divine Will can give Us the place and the glory worthy of Us, and, by means of It, We can operate freely and lay within you all the good of Creation, forming yet more beautiful things. In fact, with Our Will in the soul We can do everything, while, without It, We would lack the place in which to put Ourselves, and in which to lay Our works; so, not being free, We remain in Our Celestial Dwellings.

“It happens as to a king who, loving one of his subjects with excessive love, wants to descend to live in his little hovel. But he wants to be free, he wants to put royal things in the little hovel, he wants to command, he wants that subject to eat his good and delicate foods together with him. In sum, he wants to live his life of king. But the subject does not want him to put his royal things, or to

command; nor does he want to adapt himself to the foods of the king. The king does not feel free, and, for love of freedom, he goes back to his royal palace.

“Wherever My Will does not reign, I am not free; the human will causes continuous contrast with Mine; therefore, not having Our rights in safety, We cannot reign, and so We remain in Our Royal Palace.”

**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 when God issued the creation of man, I united myself with the first perfect acts that Adam did when he was created, in order to start together with him, and to continue there where he stopped loving Him and adoring Him, when he sinned, with that 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. So, in his first period of 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 on a Will so holy, that 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, as We had given him also 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 take away 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 reunite the kingdom of his father, that once was his? More so, since I, Divine Conqueror, came upon earth to make up for the losses of man, and finding anyone who would receive this Kingdom, I would give him back the strength, placing 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 maintain the life of this Kingdom. Only if man saw the whole invincible army of Creation disappear—then would he lose the hope to possess this Kingdom again. Then could one say: ‘God has withdrawn His Will from the face of the earth, that vivified it, embellished it, enriched it. There is no more hope that the Kingdom may be in our possession.’ But as long as Creation exists, it is a matter of time, in order to find those who want to receive the Kingdom.

“And besides, if there were no hope to possess this Kingdom of the Divine Fiat, it would not have been necessary that I manifest to you so many knowledges about It—either Its Will that wants to reign, or Its sorrow because It does not reign. When something cannot be realized, it is useless to

talk about it; therefore, I would have had no interest in saying so many things that regard My Divine Will. So, My mere speaking about It is sign that I want It to be possessed once again.”

**March 13, 1927**

**How the Divine Will does not leave anyone. How It possesses the regenerative virtue, and holds everything in the palm of Its hand.**

My poor existence lives under the hard press of the privation of my sweet Jesus. Hours seem centuries to me without Him, and I feel all the weight of my hard exile. Oh! God, what pain—to live without He who forms my life, my heartbeat, my breath. Jesus, what harsh tearing is Your privation for me—everything is hindrance, everything is hardship. How can the goodness of Your tender Heart bear seeing me so hampered only because of You? How can You leave me for so long? My sighs do not wound You any more? My moans, my yearnings, searching for You, for nothing else but because they want life—do they not move You to compassion? It is life that I want—nothing else; and You deny this life to me? Jesus! Jesus! Who would ever have thought that You would leave me for so long? Ah! Come back, come back, for I can take no more.

Then, while I was pouring out my pain, my dear Jesus, my sweet Life, moved in my interior, and told me: “My daughter, if to you it seems that I have left you, and you were not feeling My Life in you, My Will has not left you; on the contrary, Its life in you was in Its fullness. Indeed, It does not leave anyone—not even the damned in hell; rather, It is there fulfilling Its inexorable and irreconcilable Justice. In fact, in hell there is no reconciliation; even more, It forms their torment. It is right that one who did not want to receive It in order to be loved, made happy and glorified, receive It to be tormented and humiliated. Therefore, My Will does not leave anyone—either in Heaven, or on earth, or in hell. It holds everything within Itself, as though in the palm of Its hand. No one can escape It—neither man, nor fire, nor water, nor wind, nor sun. Everywhere It holds Its Empire and extends Its life, ruling and dominating everything.

“If It leaves nothing and invests everything, could It ever leave Its little firstborn daughter, in whom It has centralized Its love, Its life and Its Kingdom? In fact, even though My Divine Will extends everywhere and holds Its empire over everything, yet, if the creature loves It, It makes Itself all love and It gives Its love; if she wants It as life, It forms Its Divine Life in her; if she wants to let It reign, It forms Its Kingdom. It carries out Its acts according to the dispositions of creatures. It possesses the regenerative virtue; It regenerates Divine Life, Sanctity, Peace, Reconciliation, Happiness; It regenerates Light, beauty, Grace. It knows how to do everything, It gives Itself to all, It extends everywhere; Its acts are innumerable, they multiply to infinity; to each creature It gives a new act, according to their dispositions; Its variety is unreachable. Who can ever escape My Will? No one. One would have to go out of Creation, or be a being not created by Us—which can never be, because the right of creating is only of God.

“Therefore, My Will will never leave you—either in life, or in death, or after death. More so since, by regenerating you as a special birth from Itself, both of you want that It form Its Kingdom; and wherever It is present, I am there, in My full triumph. Can there ever be a will without the person who possesses this will? Certainly not. And do not be surprised if you often feel as if My Life were ending in you; you feel It ending, but it is not true. It happens as to created things, that seem to die, but then they always rise again. The sun seems to die, but it is because the earth, in rotating, loses the sun, and so it seems it dies. But the sun lives and remains always in its place; and this is so true that, as the earth keeps rotating, it finds its sun again, as though rising again to new life for it.



“On earth, everything seems to die—the plants, the beautiful flowerings, the delicious fruits—but, afterwards, everything rises again and acquires life. The human nature itself—during sleep it seems to die, but from the sleep it rises again more vigorous and restored. Among all created things, only the heavens are always fixed and never die—symbol of the stable goods of the Celestial Fatherland, that are not subject to changes. But all other things—the water, the fire, the wind... everything—they seem to die, but then they rise again, all animated by My Will, that is not subject to death, and that possesses the act of making all things rise again, as many times as It wants. Even more, while they seem to die, they have perennial life, by virtue of the regenerative power of My Will.

“The same happens in you: to you it seems that My Life dies, but it is not true, because since My Will is in you, there is the regenerative virtue that makes Me rise again, as many times as It wants. Wherever My Fiat is present, there can be neither death, nor goods that end—but perennial life, not subject to ending.”

**March 16, 1927**

**As Jesus was conceived, He formed the re-tying of His Kingdom with creatures. In the Divine Will there are universal acts, that are needed in order to impetrate It.**

I was thinking about the Supreme Fiat and the way how this Kingdom may come and be realized; and my beloved Jesus, moving in my interior, told me: “My daughter, as your Jesus was conceived, I tied again the Kingdom of My Divine Will with creatures. It was necessary for It to take absolute dominion in My Humanity, and to have Its life free in all My Acts, to be able to lay Its Kingdom as It wanted within My Humanity. So, everything I did—works, prayers, breathing, heartbeat and sufferings—were bonds and re-tyings between the Kingdom of My Fiat and 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, what the old Adam had lost. This is why it was necessary for Me to take on human nature, to be able to enclose in it what the creature had lost and, through Me, give it back again. It was justice that My Divine Will have a human nature at Its disposal, that would oppose itself in nothing, so as to be able to lay Its Kingdom, once again, in the midst of creatures; more so, since a human nature had taken away from It Its rights to reign, and so another one was needed, that 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 creatures. If it were not so, My coming upon earth would have been an incomplete work, unworthy of a God, as—no less—I would not have been able to restore the work of Creation, the order with which It came out of Our creative hands, as Our Will was to reign in everything.

“Now, so that these re-tyings that My Humanity formed between the Kingdom of My Will and creatures might have validity, life and recognition, it was necessary that I choose one creature who, being entrusted with the special office of making known this Kingdom of My Will, would bind to herself all these re-tyings that My Will had formed with My Humanity, receiving the power to transmit these re-tyings of My Kingdom to the other creatures. This is why I remain in the depth of your soul, maintaining the life of My Supreme Fiat—to bind these re-tyings and to lay Its 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, but it was necessary that I first choose one creature who would live in the Divine Fiat, in order to receive from her universal acts, because My Will is Universal—It is present everywhere, there is no creature that 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 this Kingdom, these universal goods, first He wants, by right, a creature to whom, as she lives in this Fiat, He may communicate this universal act; and as she loves, adores, glorifies, prays, she may constitute herself, together with His very Will, universal love for all, adoration and glory for each creature; and diffusing her prayer as if each one were praying, she prays in a universal way 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 only in My Will are there these acts. 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, just as It had established for the creature to love It in the beginning of Creation. It feels Its own echo in your love, that does not know how to love with 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 as though drawn by these universal acts that follow It everywhere, to come to reign again in the midst of creatures.

“This is why I have chosen you, My daughter—and from their same stock: not only to manifest to you the knowledges, the goods, the prodigies of this Fiat, but so that, by living in It, with your universal acts, you might incline My Will to come to reign again in the midst of creatures, as in the beginning of Creation. Therefore, to you it is given to unite everyone, to embrace everyone—so that, finding everyone and everything in you, just as everything is found in My Will, you may place harmony among them, they may exchange the kiss of peace, and My Kingdom will be restored in the midst of creatures. Here, then, the necessity of the knowledges, of the wonders of My Divine Fiat: to dispose the creatures, to attract them to desire, to want—to long for this Kingdom and the Goods that are in It; as well as the necessity that I first choose one creature, who, by living in My Will, with her universal acts that My Will Itself administers to her, which are Divine acts, may impetrate the Kingdom of My Fiat for creatures.

“I act like a king whose people have been rebellious against his laws. Making use of his power, the king puts some in prison, some he sends into exile, he removes from some the right of possession—in sum, he gives to everyone the penalty that they justly deserve. Now, in the long run, the king feels compassion for his people; he chooses one of his most faithful ministers, and opening up his sorrowful heart, he says to him: ‘I want to trust you. Listen: I have decided to give you the mandate to call back to me the poor exiled ones, to release the prisoners, to give back the right to possess the goods that I removed from them. If they are faithful to me, I will redouble their goods, their happiness.’

“And so he converses at length with this faithful minister, arranging everything that needs to be done; more so, since this minister was always after the king, praying him on behalf of his people, to give grace of forgiveness and reconciliation to all. Then, after having arranged everything in secret, they call the other ministers, giving them the order to let the beautiful news reach the people, in the prisons, in the exile: how the king wants to make peace with them; how he wants each one to return to his place; and all the good that the king wants to give them. And as the beautiful news spreads, they desire, they long for, they dispose themselves with their acts to receive their freedom and the kingdom they had lost. And while the news is spreading, the faithful minister is always after the king, beseeching him with incessant pleas to let the people receive the good established between the two of them.

“This is precisely what I have done; in fact, what can be done between two, one on one, in the secrecy of the sorrow and of the love of two beings who love each other and who want the same good, cannot be done with many. A secret sorrow and love of your Jesus, united with the soul whom I choose, has such power: I give, and she impetrates what is needed. The secret between Me and you has matured the many knowledges I have given you about the Kingdom of My Divine Fiat; it has made your many acts rise again in It. The secret between Me and you has allowed Me to pour out My sorrow, so long, and of so many centuries, in which, while My Will was in the midst of creatures, and was Life of each one of their acts, they did not recognize It, keeping It in a state of continuous agony.

“My daughter, a sorrow of Mine, poured out in the secrecy of the heart of one who loves Me, has the virtue of changing justice into mercy; and My bitternesses change into sweetnesses. Then, after I trusted you, arranging everything together with you, I called My Ministers, giving them the order to make known to the people the beautiful news about My Supreme Fiat—the many knowledges about It: how I call everyone, that they may come into My Kingdom, get out of the prison—of the exile of their will, take possession of the lost goods, so as to live no longer unhappy and as slaves of the human will, but happy and free in My Divine Will.

“And just as this secret has had the virtue of allowing us to tell each other, heart to heart, the many wonderful manifestations about the Eternal Fiat, as this long secret of ours comes out, it will have such impact on the people that, amazed, they themselves will pray with sighs that My Kingdom may come to put an end to all their evils.”

**March 19, 1927**

**How one who does not complete his mission on earth will complete it in Heaven. How the mission of the Fiat will be extremely long. The order of the infinite Wisdom.**

I was worried about the health of Reverend Father Di Francia. The letters I had received from him were almost alarming. I was thinking about the destiny of my writings, as he had had such great interest in taking them all with himself: where would they end up, if Our Lord took him with Him to the Celestial Fatherland? And then, his mission for the publication of the knowledges about the Fiat would be without fruit, because it can be said that he has done nothing yet. At the most, it can be called the beginning—the will that he has to do the publication; but in order to put out a work so long, who knows how long it takes!

And just as for Father it will be a mission without fruit if Jesus takes him away at the very beginning, so it will be for me, if I am fortunate enough to go to my Fatherland. What will be the fruit of my mission—of having sacrificed myself so much, of spending entire nights writing? Also the many interests of Jesus will be without fruits, because—He Himself said it—only when a good is known, then does it bring fruit. Therefore, if they are not known, they will remain as hidden fruits, without anyone receiving the good that they contain.

Now, while I was thinking about this, my sweet Jesus moved in my interior and told me: “My daughter, one who has been given a mission, and has only just started it, or has not completed the carrying out of his mission, and in the middle of it I take him to Heaven with Me, will continue his mission from up there, because he will carry in the depth of his soul the deposit of the good, of the knowledges, that he has acquired in life. And, in Heaven, he will comprehend them with more clarity; and in comprehending the great good of these knowledges about the Supreme Fiat, he will

pray, and will make all Heaven pray, that they be known upon earth; and will impetrate more clear light for those who will have to occupy themselves with them.

“More so, since each knowledge about My Will will bring him one more glory, a greater happiness; and as they become known upon earth, his glory and happiness will be redoubled, because this will be the fulfillment of his mission, the carrying out of which he had in his will; and it is right that he receive the fruit of his mission, as it is carried out on earth. This is why I would tell him to hurry, and I urged him so much not to lose time—because I wanted him not only to start, but to advance a great deal in the publication of the knowledges about the Eternal Fiat, so that he would not do everything from Heaven. On the other hand, one who has completed his mission on earth can say: ‘My mission is finished.’ But one who has not completed it must continue it from Heaven.

“As for you, then, your mission is extremely long, nor will you be able to complete it on earth. Until all the knowledges are known and the Kingdom of the Divine Will is established upon earth, your mission can never be called finished. In Heaven you will have much to do; My Will, that has kept you occupied on earth for Its Kingdom, will not let you be without working together with It in Heaven—It will keep you always in Its company. So, you will do nothing but descend and ascend from Heaven to earth, in order to help and to establish My Kingdom with decorum, honor and glory.

“And this will be for you of great delight, happiness and highest glory—to see your littleness that, united with My Will, has transported Heaven onto earth, and the earth into Heaven. Greater contentment you could not receive. More so, since you will see the Glory of your Creator completed on the part of creatures, the order re-established, the whole Creation with Its full splendor, and man, Our dear jewel, in his place of honor. What will be Our highest contentment, highest Glory and Happiness without end—as well as yours—in seeing the purpose of Creation fulfilled? To you, then, We will give the name of Redemptrix of Our Will, constituting you mother of all the children of Our Fiat. Aren’t you happy?”

After this, I was following the acts of the Divine Will, and not finding my sweet Jesus, I was thinking to myself that He no longer loved me as before, because before it seemed He could not be without me—He would do nothing but come and go; but now, He leaves me alone, without Him, even for entire days. Before, He used to take me to Heaven very often, bringing me back to earth to my highest sorrow. Now, everything is over.

But while I was thinking of this, moving in my interior, He told me: “My daughter, you offend Me by thinking that I no longer love you as before. On the contrary, this is nothing other than the order of My infinite Wisdom. You must know that My inseparable Mama also, during Her tender age, was more in Heaven than on earth, because She was to draw from Us the seas of grace, of love, of light, in order to form Her Heaven within Herself, in which the Eternal Word was to be conceived and have His Dwelling. Then, when this Heaven was formed in the Sovereign Queen, it was no longer necessary for Her to come often to the Celestial Fatherland, because She had within Herself what was there in Heaven.

“So I have done for you. What was necessary before is not necessary today. And besides, what is greater—to possess Me in the depth of your soul, under the beautiful Heaven of My Will formed in you, or to visit the Celestial Fatherland often? I believe it is greater to possess It. Therefore, everything I have done in you earlier, for many years, was nothing other than forming My Heaven in you. Once It has been formed, it is right that I enjoy It; and you too must enjoy that your Jesus has His own Heaven in your soul.”

**March 22, 1927**

## **How one who lives in the Divine Will lives in the echo of the voice of Jesus. Effects of the rising of the Sun of the Divine Will in the soul.**

Continuing in my usual state, I was following the Divine Will in the Creation; and going from one created thing to another, I called my sweet Life, dear Jesus, to come together with me to follow the acts of His Will in all created things. But, since He was not coming, I felt the nail of His privation piercing me through; and in my sorrow I said to Him: “My Jesus, I don’t know what to do in order to find You. I have You called by Your Justice in the sea, by Your Power in its roaring waves—and You do not listen to me. I have You called by Your Light in the sun, by the intensity of its heat that symbolizes Your Love—and You do not come. I have You called by Your Immensity, by all of Your works in the vastness of the vault of the heavens—and it seems it is not for You. But, tell me at least: what should I do to find You? If I do not find You, in Your own Will, in the midst of Your works which are Your expanses, where can I find my Life?”

But while I was pouring out my sorrow, He moved within me, saying to me: “How beautiful is My daughter—how beautiful it is to see your littleness as though lost within My Will, searching for Me in the midst of My works, and not finding Me.”

And I: “My Jesus, You make me die. Tell me: where do You hide?”

And Jesus: “I hide within you. And besides, if you hear the voice of someone, by hearing his voice you can say that he is already near you. Now, My Will is the echo of My voice. If you are in It and go around through all the works of My Fiat, you are already in the echo of My voice; and since you are in It, I am near you or inside of you, giving you, with My breath, the flight to go around up to where My voice reaches, and up to where My Fiat extends.”

Surprised, I said: “My Love, so, Your voice becomes very, very long and very, very wide, because there is not one point in which Your Will is not present.”

And Jesus added: “Indeed, My daughter, there is no will, nor is there voice, without the person who emits it. Just as My Will is everywhere, so there is not one point that My voice does not reach, bringing My Fiat to all things. Therefore, if you are in My Will, in the midst of Its works, you can be more than certain that your Jesus is with you.”

After this, I was thinking about the great good that the Divine Will brings to us; and while I was all immersed in It, my sweet Jesus added: “My daughter, when the sun rises, it dispels the darkness and makes the light arise. It changes the humidity of the night, with which the plants have been invested, in a way that they lie there, oppressed, torpid and melancholic; but as the sun rises, it turns that humidity into pearls, pearling everything—plants, flowers; and over all nature its silvery aura brings back gaiety and beauty, taking away the torpor of the night; and with the enchantment of its light, it seems to take all nature by the hand, in order to vivify it, embellish it, and give it life. The sea, the rivers, the springs, strike fear during nighttime, but as the sun rises, the sun’s rays dispel the fear, and investing them down to the bottom, it forms in them a golden and silvery bed, it crystallizes the waters, and forms in them the most beautiful enchantment. So, all nature rises again by means of the sun; if it were not for the sun, it could be called a work without life.

“My Will is more than sun. As It rises in the soul, It clothes her with Light; all of her acts are pearled with Divine Light, in such a way that they convert into more than most refulgent diamonds and precious ornaments. Before the Sun of My Will rises, they are like night dew, that oppresses the plants and gives them no tint of beauty; but with the rising of the sun, that dew forms the most beautiful ornament for all plants, and gives to each one of them its tint of beauty, and makes the variety and the vividness of their colors stand out.

“In the same way, as My Will rises, all the human acts become invested with light, they take their place of honor in My Will; each one of them receives its special tint of beauty and the vividness of the Divine colors, in such a way that the soul becomes transfigured and enveloped with an indescribable beauty. As the Sun of My Will rises, It puts to flight all the evils of the soul; It takes away the torpor that passions have produced; even more, before the light of the Divine Fiat, passions themselves lap up that light and aspire to convert into virtues, to pay homage to My Eternal Will. As It rises, everything is gaiety, and even the pains that, like seas at nighttime, strike fear in the poor creatures, if My Will rises, It puts to flight the night of the human will, and taking every fear away, It forms Its golden bed in those pains, and with Its light, It invests the bitter waters of the pains, and It crystallizes them into a sea of sweetness, in such a way as to form an enchanting and admirable horizon.

“What can My Will not do? It can do everything, and It can give everything; and wherever It rises, It does things worthy of Our creative hands.”

**March 26, 1927**

**One who possesses the Divine Will is the call of all the acts of It. As many acts as the soul does in the Divine Will, so many times does she rise again in the Divine Life. How one who does not do the Divine Will is the petty thief of Creation.**

I was thinking to myself: “When I go around in the Supreme Will, following Its acts in Creation and Redemption, it seems that all things speak—all of them have something to say about this admirable Volition; but when I am occupied with something else, all things remain silent—it seems that they have nothing to say.”

But while I was thinking about this, the sun penetrated into my little room, and its light pounded on my bed. I felt myself being invested by its light and heat, and, at that moment, a light came out from within my interior, and as it dived into the light of the sun, the two of them kissed.

I was surprised, and my sweet Jesus told me: “My daughter, how beautiful is My Divine Will bilocated in you and in the sun. When It dwells in the soul and makes a sweet encounter with Its own works, It makes feast; and as It plunges into Its own acts that It exercises in the created things, they kiss each other, and one light remains, while the other returns triumphantly to its place to exercise its office, wanted by My Will Itself.

“So, the soul who possesses My Will is the call of all the acts of It; and as they meet, they immediately recognize each other. This is why, when you go around in Creation and Redemption, all things speak to you—those are the acts of My Will that speak to you within them. In fact, it is right that one who possesses It know Its life, that, while it seems to be divided among many created things and distinct in many different acts, is yet one single act; and it is necessary that one who possesses It be aware of all Its acts, in order to form one single act with all the acts of My Will.”

Then, while following the acts that the Supreme Fiat had done in Redemption, I arrived at when my sweet Jesus was in the act of rising again from death, and I was saying: “My Jesus, just as my ‘*I love You*’ has followed You into Limbo, and investing all the inhabitants of that place, we have asked You, all together, to hasten the coming of the Kingdom of Your Supreme Fiat upon earth—so do I want to impress my continuous ‘*I love You*’ upon the tomb of Your Resurrection, so that, just as Your Divine Will made Your Most Holy Humanity rise again as the fulfillment of Redemption and as the new contract that would restore the Kingdom of Your Will upon earth, in the same way, with my

incessant ‘*I love You,*’ following all the acts You did in Redemption, I ask You, I pray You—I supplicate You to make souls rise again in Your Will, so that Your Kingdom may be established in the midst of creatures.”

Now, while I was saying this and other things, my beloved Jesus moved in my interior and told me: “My daughter, as many acts as the soul does in My Will, so many times does she rise again in the Divine Life; and the more acts she does in It, the more the Divine Life grows, and the more complete becomes the glory of the Resurrection. Therefore, the foundation, the substance, the light, the beauty, the glory, are formed by the acts done in My Will. The more contact the soul has had with My Will, the more It can give, embellish and expand.

“Even more, one who has always lived in My Volition, since My Will has had Its dominion over all the acts of the creature, will possess the act ever new of My Fiat. So, not only will she receive the new and continuous act of the beatitudes from God, but by virtue of My Will that she has possessed on earth, she will possess the new act of the beatitudes within herself, such that, as she releases it from herself, it will invest the whole Celestial Fatherland. And so, there will be such harmony between the new act of God and the new act of one who has possessed My Will, as to form the most beautiful enchantment for that Celestial Dwelling. The prodigies of My Will are eternal and ever new.”

After this, I was thinking to myself: “How is it that, from such a high place, when he was created by God, Adam fell so low, after sin?”

And my always lovable Jesus, moving in my interior, told me: “My daughter, in Creation, one was the Will that entered the field in creating all things, and, by right, to It alone belonged the dominion, the regime and the carrying out of Its very life in each thing and being created by It. Now, because man withdrew from Our Will, the Will that reigned on earth was no longer one—but there were 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 the place away from the Divine Will. And this was the greatest of sorrows; more so, since this human will had come out of, and had been created by, the Divine Will, so that everything might be Its own property—Its own dominion.

“Now, by withdrawing from Our Will, man rendered himself guilty of stealing the Divine rights, and by doing his will, nothing of the things created by this Fiat belonged to him any more. So, he was to find a place in which Our creative work did not extend; but this too was impossible for him—this place cannot be found. So, while he was not with Our Will, he would take from the things that belong to It in order to live; he would make use of the sun, of the water, of the fruits of the earth—of everything; and these were all thefts that he made against Us. So, by not doing Our Will, man rendered himself the petty 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 Kingdom of the Divine Fiat; and for as many creatures as would come to light and would not live in Our Kingdom, not letting themselves be dominated by Our Will, so many places would Our Will lose upon earth.

“It happened as in a family in which, instead of the father being the one who commands and dominates, all the children command and dominate, who are not even in accord among themselves—one commands one thing, another something else. What sorrow for this poor father, in seeing his dominion taken away from him by his children! And what confusion and the disorder in this family!

“Much more sorrowful, for My Supreme Fiat, was that the work of Its own creative hands took away Its dominion from It, and by doing his own will, he put himself against Mine, taking the right to reign away from It. My daughter, not doing My Will is the evil that 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.”

**March 31, 1927**

**How the soul who lives in the Divine Will is the triumph of It.  
Threats of wars. Union of all races.**

I felt all immersed and abandoned in the Divine Will, and while I continued my acts in It, my sweet Jesus, moving in my interior, told me: “My daughter, the soul who lives in My Divine Will is the triumph of It. As the soul does her acts in It, It puts out Its bilocating virtue that, hovering throughout the whole Creation, extends Its Divine Life in It. So, the soul who lives in My Will gives Me the occasion to bilocate My Life for as many acts as she does in It, and therefore, not only is she the triumph of My Will, but It receives more honor from the soul who acts in It than from the whole Creation.

“In fact, in creating each thing, God placed in some the shadow of His Light, in some the notes of His Love, in some others the image of His Power, in others the flowerings of His Beauty; so, each created thing has something that belongs to its Creator. But in the soul who lives in the Divine Fiat, God places all of Himself—He centralizes His whole Being in her; and bilocating in her, He fills the whole Creation with the acts that the soul does in His Will, in order to receive love, glory and adorations from her, for each thing that came out of Our creative hands.

“So, one who lives in It places herself in relation with all created things; and taking to heart the honor of her Creator, through the same relations that she receives, for each thing, from the smallest to the greatest thing created, she sends the requital of her relations for all that her Creator has done. Therefore, all communications are open between the soul and God; the creature enters the Divine order, and enjoys perfect harmony with the Supreme Being—and because of this, she is the true triumph of My Will.

“On the other hand, one who does not live in It, lives with the human will, and therefore all communications with the Supreme Being are closed—everything is disorder and disharmony; her relations are with her own passions, and through her passions she sends her acts. She knows nothing about the news of her Creator; more than serpent, she crawls on the earth, and lives in the disorder of human things. Therefore, the soul who lives with her human will is the dishonor of Mine and the defeat of the Divine Fiat in the work of Creation. What sorrow, My daughter, what sorrow!—the human will that wants to defeat the Will of its Creator, who loves the creature so much, and wants, in His triumph, the triumph of the creature herself.”

Then, I was lamenting to Jesus because of His privations, since now, perhaps more than ever, He is making me suffer His being away for a longer time. Yet, He tells me that He loves me—who knows, He might end up leaving me completely.

But while I was thinking of this, my sweet Jesus moved in my interior, surrounding me with light, and in that light He made me see wars and fierce revolutions—civil and against Catholics. One could see all races fighting, and all of them in the act of preparing for more wars.

And Jesus, all afflicted, told me: “My daughter, you do not know how My burning Heart wants to run with love toward creatures. But while it runs, they reject It, while they run toward Me with the most brutal offenses and with the most horrendous pretenses. So, as My Love sees itself being persecuted, My Justice enters the field and defends My Love, striking with scourges those who persecute Me, and uncovering the pretenses they make—not only with Me, but also among



themselves as nations, because, in brawling, they reveal themselves—that instead of loving one another, they hate one another fiercely.

“This century can be called the century of the most awful pretenses—and among all classes; and this is why they never come to an agreement among themselves, and while apparently it seems that they want to agree, in reality they are plotting new wars. Pretense has never brought true good, either in the civil order or in the religious order; at the most, a few shadows of a fleeting good. And so, here is how they are converting that peace, so praised with words, but not with deeds, into preparations for war. As you can already see, many different races have united to fight, some with one pretext, some with another—and more will unite together.

“But I will use the union of these races, because for the coming of the Kingdom of My Divine Will it is necessary to have the union of all races by means of another war, much more extensive than the last one, in which Italy was involved financially. Through the union of these races, the peoples will come to know one another, and after the war, the diffusion of the Kingdom of My Will will be easier. Therefore, have patience in bearing My privation—this is the void that My Justice wants to form in order to defend My persecuted Love. You, pray and offer everything, so that the Kingdom of My Fiat may come soon.”

**April 3, 1927**

**Effects of a love that loves freely, and effects of a forced love.  
How the acts done in the Divine Will are done with fullness, and  
are complete and exuberant.**

While I was all afflicted because of His privation, and almost petrified by the pain of seeing myself as though forgotten by my beloved Jesus, He came out from within my interior, and leaning His hands upon my shoulders, He placed His head on my breast and breathed strongly, saying: “All await your acts.” And while breathing, He drew all of my acts done in His Divine Will into Himself, and added: “My daughter, the acts done in My Will are My Acts, and therefore I have come to take them with My breath, as I breathed upon your breast.

“In fact, since they are My Acts, everyone awaits these acts of yours, and I will go to spread them in all Creation, in order to receive, in the whole universe, the honor of a free act of creature. As this will of creature comes into Mine and operates—freely, not by force—I receive the honor of a free will, which is the greatest honor for Me, that befits Me as God. A free will that loves Me and voluntarily annihilates itself in order to do My Will and to operate in It, is the great portent of Creation, for which all things were created, because they were to serve this will—free, not forced—to love Me. And this will, having dominion over all things, and enjoying all Creation, was to serve as the will of all created things. In fact, they do not have a will, but the creature was to serve as will for them, in order to give, in each created thing, her will and her free love to her Creator. And only in My Will can the human will diffuse in everything, to give this honor so great to its Creator.

“My daughter, a will that does not love Me freely, but by force, means distance between creature and Creator; it means slavery and servitude; it means dissimilarity. On the other hand, a free will that does Mine and loves Me, means union between the soul and God; it means sonship; it means that what belongs to God belongs to her; it means likeness of sanctity, of love, of manners; so much so, that whatever one does, the other does as well—wherever one is, the other is also. This is why I created man with a free will—to receive this great honor that befits a God.

“I would not know what to do with a will that loves Me and sacrifices itself by force; even more, I do not even recognize it, nor does it deserve any reward. So, this is why all My aims are

upon the soul who, of her own free will, lives in Mine. A forced love is of men, not of God, because men are content with appearances, and do not go deep inside, into the gold of the will, in order to have a sincere and loyal love. Just like a king, who is content with the subjection of his soldiers, as long as he has his army formed, and does not care whether the soldiers have their wills far away from him. However, if their wills are far away, he might have the army, but he will not be safe, because it can be an army that is plotting against his crown and his life. A master might have many servants, but if they do not serve him willingly, but out of necessity, out of convenience, out of fear, or to receive their wages, these servants, who eat of his bread, might be his first enemies.

“But your Jesus, who sees the depth of the will, is not satisfied with appearances; and if this will spontaneously wills and lives in My Will, then My Glory, the Creation—everything is safe, because it is not servants that possess It, but My children, who love so much the glory of their Celestial Father, as to be ready and to feel honored to give their own lives for love of Him.”

Afterwards, I felt all immersed in the Eternal Fiat, and my beloved Jesus added: “My daughter, in My Will all acts are done in the fullness of light, therefore they are acts filled with all goods. These acts are complete acts, in such a way that nothing must be missing; and they are so exuberant as to overflow for the good of all.

“See, as you, in My Will, were calling My Celestial Mama, the Angels and the Saints to love Me, I felt the love of My Mama, the love of the Angels, the love of all Heaven, being repeated in you. As you were calling the sun, the heavens, the stars, the sea and all created things around Me, to give Me the love and the glory of My works, I felt everything I did in creating the sun, the heavens, the stars, the sea, and all the love that I put out in the whole Creation, being repeated in you. So, the soul who lives in My Will is the repeater of My Acts; and bilocating them, she gives Me what I gave to her. Oh! how your Jesus delights in receiving from the littleness of the creature the honors, the love and the glory of His own Acts—full, complete and exuberant.”

**April 8, 1927**

**How all the figures and symbols of the Old Testament symbolized the children of the Divine Will. How Adam, from a high point, fell to the lowest point.**

I was following the acts that the Divine Will had done in all Creation, and I was also searching for the acts It had done in the first father Adam, as well as all those It had done in all the Saints of the Old Testament, especially those in which the Supreme Volition had made Its power, Its strength, 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 that veiled the future Messiah, enclosed also the gifts, the image, and symbolized 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 symbol of the privileges and the heroism of the children of My Will. And calling Abraham to a promised land flowing with milk and honey, making him the owner of that land, a land so fecund as to be enviable and aspired to by all other nations—everything was symbol of what I would do with the children of My Will.

“Jacob was another symbol of them; in fact, as the twelve tribes of Israel would descend from him, from their midst the future Redeemer was to be born, who was to bind again the Kingdom of the Divine Fiat to My children. Joseph was symbol of the dominion that the children of My Will would have; and just as he did not let many peoples—and also his ungrateful brothers—perish of starvation,

so will the children of the Divine Fiat have dominion and be the ones who will not let the peoples perish that will ask for the bread of My Will from them. Moses was the image of the power; Samson, symbol of the strength of the children of My Will; David symbolized the reigning of them. All the prophets symbolized the grace, the communications, the intimacies with God that, more than they did, the children of My Divine Fiat would possess.

“See, all these were but symbols—images of them; what will happen when the lives of these symbols will come out? After all these came the Celestial Lady, the Sovereign Empress, the Immaculate, the Spotless—My Mother. She was not symbol or image, but the reality—the true life, the first privileged daughter of My Will; and in the Queen of Heaven I looked at the generation of the children of My Kingdom. She was the first incomparable creature, who possessed, intact, 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 very Life, in which the Kingdom was established that these fortunate children were to possess.

“From all this you can comprehend how the primary purpose of everything that God did from the beginning of the Creation of the world, and that He does and will do, 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 will all Our goods, Our prerogatives, Our Likeness, 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 generation of the creatures, not excluding either those that It did in My Celestial Mother, or those that It did in My very Life, it is to centralize all of Its acts in you, to give them to you as gift, so as 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, from such height Adam fell so low?”

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 deformed that it is impossible for him to recover his original state of health, of beauty, of stature. He will remain as a poor cripple, blind, 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 an extremely high point. 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 My Will, he dwelled above everything—in God Himself. Do you see, then, from what point 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 deformed of his rare beauty. He remained shattered in all his goods, numb in operating, dazed in his intellect. A continuous fever debilitated him, such that, as it weakened all his virtues, he no longer felt the strength to dominate himself. The most beautiful character of man—the dominion of himself—had vanished, while passions took over, to tyrannize him, and to render him restless and melancholic. 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 more acts of her own will as she does, so many times does she increase her evils, her ruin, and she digs for herself the most profound abyss in which to fall.”

Then, I was thinking to myself: “If by withdrawing from the Divine Will only once, Adam fell so low and turned his fortune into misery, his happiness into bitternesses—what will happen with 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 an expressed Will of his Creator, that enclosed the test in order to prove his faithfulness toward He 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 fruits He had given him, for love of He who had given him everything.

“And in this little sacrifice that 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 sure of the love of His creature. His fault was greater because 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 is expressed, wanted and commanded, the sin is graver and the consequences are irreparable; and only My Divine Will Itself can make up for such great evil, as it happened with 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 operating, if there is some good in her act, it is My pure Glory, while—if My Will is not expressed—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 faithfulness, and also to secure the love that they say they have for Me. Who would not want to be sure about a property he has acquired, to the point that they write 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, that 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 an evil—more or less grave, depending on the knowledge of It that one possesses.”

**April 12, 1927**

**The Divine Will is balanced. How, in Creation, God placed all the connections between man and created things. Example of a city. The luminous cloud.**

My poor state is becoming more painful because of the privations of my sweet Jesus. What a hard martyrdom and death—without the dear and sweet hope of finding life again. The pain of having lost Him dazes me, petrifies me, and spreads a noxious dew over my poor soul, that, exposed to the rays of a burning sun, instead of vivifying me, withers me; and taking the vital humors away from me, if it does not make me die, it withers me and takes the best of life away from me, just like frosts to the plants. Oh! how much sweeter would death be for me—or rather, it would be for me the most beautiful feast, because I would find Him whom I love, who would heal all my wounds. Oh! privation of my Highest Good, Jesus, how painful and ruthless you are.

And so, in the adorable Will, I call everyone to cry over my hard destiny. I call the heavens with their immensity, to cry for Him whom I so much long for; I call the stars with their twinkling flickering to cry with me, so that with their crying, they may direct the steps of Jesus toward me, so as to no longer make me suffer. I call the sun, that it may turn its light into tears, and its heat into flaming darts, to assail Jesus and say to Him: “Hurry—don’t You see that she can endure no more, and how all of us are shedding bitter tears for she who loves You; and because her will is one with ours, we are all forced to cry together with her?”

I call all Creation to grieve and cry together with me for a pain so great, incalculable and immeasurable, as is Your privation. Who would not cry? Oh! how I would want to turn the murmuring of the sea into pitying voices, to call You; and the darting of the fish, to deafen You. I would want to turn the singing of the birds into sobs, to move You to compassion. Jesus! Jesus! how much You make me suffer. Oh! how much does Your Love cost me.

But while I was pouring out my sorrow, my sweet Life moved in my interior, and told me: “My daughter, I am here, do not fear. If You knew how much I suffer in seeing you suffer because of Me.... I feel more pain for your suffering, than for that of all other creatures together; because your pains are the pains of Our daughter—a member of Our Celestial Family, and I feel them more intensely than if they were My own. When Our Will is in the creature, everything is in common with Us, and inseparable from Us.”

On hearing this, in pain as I was, I said that that was true with words, but, as for facts, it seems to me that it is not so. “How can this be? You make me agonize so much to make You come back, and the more You go on, the longer You take to come, to the point that I myself don’t know what else to do, or to whom else to turn. You put me in the impotence of finding You; not even in Your very Will can I manage to trace You, because It is immense, and You hide within Its immensity, while I lose track of Your steps—and I lose You. So, those are nice words, but what about facts—where are they? If You suffered so much because of my pains, You would have done the facts—hastening to come to she who knows no other love, nor any other life but Yours.”

And Jesus, clasping me to Himself, all moved, told me: “Poor daughter, courage—you do not know everything about what it means to live in My Will. It possesses perfect balance, and all of Its attributes are in highest concord, nor is any of them inferior to any other. And when it is necessary to punish the peoples for their many sins, My Justice demands these voids—that you be without Me—so as to be able to balance itself by sending the scourges they deserve. Therefore, it puts you as though aside in My Will, and it follows its course.

“How many times did My moaning Humanity find Itself with these hitches of My Justice, and I had to surrender for love of the balance of My Will. Would you want, as I keep you in It, to unbalance the order of My Attributes? No, no, My daughter. Let My Justice follow its course, and your Jesus will be as before, always with you. Don’t you know that, in My Will, you must go through what My Humanity went through, as My Will was so very demanding and inexorable with Me for the sake of Redemption? The same for you. It becomes demanding and inexorable for the sake of the Kingdom of the Supreme Fiat. So, this is why My Humanity hides—because My Justice wants to follow its course and maintain its balance.”

Blessed Jesus remained silent; and then He added: “My daughter, in issuing the Creation, My Will linked all beings with bonds of union. So, they were all in connection among themselves—each one possessed its electric wire of communication between the other. Man possessed as many electric wires for as many created things as existed, because, being the king of everything, it was right and necessary for him to have the communication with all Creation, in order to possess the dominion of It.

“Now, as he withdrew from the Divine Will, he broke the first wire of communication, and remained like a city in which the primary wire that communicates electric light is broken: it remains in the dark, and even though there are electric wires, they no longer have the virtue of giving light to the whole city, because the source from which the light comes, being broken, cannot give it, nor can the electric wires receive it. So, he remained like a city in the dark; his connections, the electric wires of communication, were no longer functioning. The source of light had withdrawn from him, because he himself had broken the communication with it; and he remained like a king who is

deposed, dethroned and without dominion. In his city all lights were out; he was enveloped in the darkness of his own will.

“When My Will is possessed by the soul, she is symbolized by a city full of light, that has ways of communication with all the places of the world. Even more, her communications extend in the sea, in the sun, in the stars, in the heavens. Provisions of all kinds reach this city from all places; so, she is the richest, provided with everything; and by means of these communications she is the best known, in Heaven and on earth; all pour into her, and she is the most loved. All the opposite for one who does not possess My Will: she lives of hardships, she suffers starvation; only crumbs are conceded to her out of pity, and she is often plundered by enemies. She suffers obscurity, and lives in the most squalid misery.”

Then, after this, feeling oppressed because of the privation of my sweet Jesus, with the addition of other pains of mine, I was offering everything in the adorable Will, and to obtain the triumph of Its Kingdom. Now, while I was doing this, I looked at the sky, that was strewn with white and luminous clouds, and my sweet Jesus, moving in my interior, told me: “My daughter, look at these clouds—how beautiful they are; how they clothe the sky and form a beautiful ornament for the azure vault. But who was it that dispelled the darkness, and put to flight obscurity and black shadows from within those clouds, transforming them into white and radiant clouds? The sun. By investing them with its light, it made them lose their darkness and transformed them into clouds of light. So, they are clouds—but no longer clouds that cast darkness and obscure the earth; but rather, clouds that give light. And while before the sun invested them, they seemed to disfigure the sky with their obscurity, taking the beauty of its azure away from it, now they pay honor to it, and form a beautiful ornament.

“Now, My daughter, pains, mortifications, My privations, painful circumstances, are like clouds for the soul, that give darkness. But if the soul lets everything flow in My Will, more than sun, My Will invests them and converts them into clouds of most radiant light, in such a way as to form the most beautiful ornament for the heaven of the soul. In My Will all things lose their dark side that oppresses and seems to disfigure the poor creature, and everything serves to give her light and to adorn her with radiant beauty. And I keep repeating to all Heaven: ‘Look at her—how beautiful is the daughter of My Will, adorned with these white and radiant clouds. She nourishes herself with light, and My Will, investing her with Its light, converts her into most splendid light.’”

**April 14, 1927**

**How Our Lord came upon earth to suffer all the evils that the human will had done. How the Word of Jesus is life.**

I was thinking about the Divine Will and the evil of the human will, and my beloved Jesus, all afflicted, told me: “My daughter, everything I suffered in My Humanity was nothing other than all the evil that the human will had produced for the poor creature. It formed her prison, it took away from her the freedom of being able to move around within her God, in the heavens—wherever she wanted. It rendered her incapable of doing good; it took light away from her, and surrounded her with thick darkness.

“And I came upon earth and enclosed Myself in the prison of the womb of My dear Mama; and even though that prison was holy, it cannot be denied that it was the most narrow and dark prison that could exist in the world; so much so, that I could not even stretch out a hand, or a foot. It was not given to Me to take one step, nor was there any room even to open My eyes. The human will had

done all this to the creatures, and I, from the very beginning of My Conception, came to suffer this pain in order to knock down the prison of the human will, and give back to man what he had lost.

“I wanted to be born in a stable and suffer the most extreme poverty. The human will had formed something worse than a stable for the poor creatures, while passions had formed manure in their souls. And blowing more than wind, it had rendered them numb with intense cold, to the point of affecting their nature, not only taking terrestrial happiness away from them, but making them experience hunger and poverty—not only of the soul, but also of the body. And I wanted to suffer intense cold, extreme poverty, and the stench of the manure that was in the stable; and in seeing two animals near Me, I had the sorrow that the human will had converted Our most beautiful work, Our dear jewel, Our dear Image—the poor man—almost into a beast. There was not one pain that I suffered that did not have its origin in the human will, and I subjected Myself to everything in order to rehabilitate it once again in the Kingdom of the Supreme Fiat.

“Even in My Passion, I wanted to suffer being stripped in the scourging, denuded on the Cross, and stretched in such a horrible way that My bones could be counted, amid confusion, abandonment and unspeakable bitterness. All this was nothing other than the outpouring of the human will, that had stripped man of all goods, and with its poisonous breath, had covered him with confusion and opprobrium, to the point of transforming him in a horrible way, and of rendering him an object of mockery for his many enemies. Daughter, if you want to know all the evils that the human will has done, study My Life well, number My pains, one by one, and you will read the black characters of the noxious story of the human will. You will feel such horror in reading it, that you will be content with dying, rather than letting one single syllable of it enter into you.”

After this, Jesus kept silent, and remained all taciturn, pensive and afflicted. He looked around and far away, as if He wanted to investigate the dispositions of creatures; and not seeing them disposed, He remained in His profound silence. So, I had to go through several days of privation, as if He were no longer living in me.

Then, I began to feel Him move in my interior, like rising sun; and He said to me: “My daughter, whenever I speak, a life comes out of Me—the greatest gift. And I must see whether there is disposition on the part of creatures, so as to place this life of Mine in them; and not seeing it, I am forced to remain silent, because there is no place in which to put this great gift. This is the reason why many times I do not speak. In fact, what regards My Divine Fiat is not only for you, but will serve other creatures; at most, It forms Its capital in you, in order to transmit it for the good of others.

“So, while I keep silent, you pray that the Kingdom of My Will be known, and you suffer because you see yourself without Me, your Life. To live without life is the greatest martyrdom. These pains and these prayers mature the gift, and while they make Me open My mouth to issue the new life that regards My Divine Will, they dispose creatures to receive It. These pains are more than sun’s rays, that mature the fields, the fruits, the flowers. Therefore, everything is necessary—silence, pains, prayers—for the decorum of the manifestations of My Will.”

**April 16, 1927**

**How Our Lord made the deposit of His Sacramental Life in the Heart of the Most Holy Virgin. The great good that a life animated by the Divine Will can do. How, in Her sorrows, the Most Holy Virgin found the secret of Her strength in the Divine Will.**

I was doing the Hour in which Jesus instituted the Most Holy Eucharist; and Jesus, moving in my interior, told me: “My daughter, when I do an act, first I look to see whether there is at least one creature in whom to place the deposit of My Act, so that she may take the good I do, and keep it safe and well defended.

“Now, when I instituted the Most Holy Sacrament, I looked for this creature, and My Queen Mama offered Herself to receive this Act of Mine and the deposit of this great gift, saying to Me: ‘My Son, just as I offered You my womb and my whole being in Your Conception, to keep You safe and defended, I now offer You my maternal Heart in order to receive this great deposit, and I line up, around Your Sacramental Life, my affections, my heartbeats, my love, my thoughts—all of Myself, to keep You defended, surrounded by cortege, loved, protected. I Myself take on the commitment to repay You for the great gift You are giving. Trust Your Mama, and I will take care of the defense of Your Sacramental Life. And since You Yourself have constituted Me Queen of all Creation, I have the right to line up around You all the light of the sun as homage and adoration, the stars, the heavens, the sea, all the inhabitants of the air—I place everything around You, to give You love and glory.’

“Now, ensuring a place for Myself in which to put this great deposit of My Sacramental Life, and trusting My Mama, who had given Me all the proofs of Her faithfulness, I instituted the Most Holy Sacrament. She was the only worthy creature who could keep, defend and protect My Act. See, then, when creatures receive Me, I descend into them together with the acts of My inseparable Mama; and only because of this can I perpetuate My Sacramental Life. Therefore, whenever I want to do a great work worthy of Me, it is necessary that I first choose one creature—first, in order to have a place in which to put My gift; second, to be repaid for it.

“They do the same also in the natural order. If a farmer wants to sow a seed, he does not throw it in the middle of the street, but he goes in search of a little field. First he works it, he forms the furrow, and then he sows the seed in it; and to keep it safe, he covers it with earth, anxiously waiting for the harvest in order to be repaid for his work, and for the seed that he entrusted to the earth. Someone else wants to form a beautiful object: first he prepares the raw materials, the place in which to put it, and then he forms it. So I have done for you: I chose you, I prepared you, and then I entrusted to you the great gift of the manifestations of My Will; and just as I entrusted the destiny of My Sacramental Life to My beloved Mother, in the same way I wanted to trust you, entrusting to you the destiny of the Kingdom of My Will.”

Then, I continued to think about all that my beloved Good had done and suffered during the course of His Life; and He added: “My daughter, My Life down here was extremely short, and I spent most of it hidden. But even though it was so very short, since My Humanity was animated by a Divine Will, how many goods did I not do? The whole Church takes from My Life, drinking Her fill at the fount of My Doctrine. Each Word of Mine is a fountain placed at the mouth of each Christian; each one of My examples is more than sun that illuminates, warms, fecundates, and makes the greatest sanctities mature. If one wanted to compare all the Saints, all the good, all of their pains and



their heroism, placed before My very short Life, they would always be tiny little flames before the great sun.

“And since the Divine Will reigned in Me, all the pains, the humiliations, confusions, contrasts, accusations that the enemies gave Me during the course of My Life and of My Passion—everything served to their own humiliation and to their own greater confusion. In fact, since a Divine Will was in Me, it happened with Me as with the sun, when the clouds, extending through the lower air, seem to want to give affront to the sun by obscuring the surface of the earth, covering momentarily the vividness of the solar light. But the sun laughs at the clouds, because they cannot have perennial life in the air—their life is fleeting; a small wind is enough to make them dissolve, while the sun is always triumphant in its fullness of light that dominates and fills the whole earth.

“The same happened with Me. Everything that My enemies did to Me, and even My very death, were like many clouds that covered My Humanity. But the Sun of My Divinity they could not touch; and as soon as the wind of the power of My Divine Will moved, the clouds dissolved and, more than sun, I rose again, glorious and triumphant, leaving the enemies more humiliated than before.

“My daughter, in the soul in whom My Will reigns with all Its fullness, minutes of life are centuries—and centuries of fullness of all goods; while wherever It does not reign, centuries of life are only minutes of goods that they contain. And if the soul in whom My Will reigns should suffer humiliations, contrasts and pains, these are like clouds that the wind of the Divine Fiat unloads over those who, to their own humiliation, have dared to touch the bearer of My Eternal Volition.”

After this, I was thinking about the sorrow of my Mama, when, sorrowful and pierced in Her Heart, She departed from Jesus, leaving Him dead in the sepulcher; and I thought to myself: “How can it be possible that She had so much strength as to be able to leave Him? It is true that He was dead, but it was always the body of Jesus. How could Her maternal love not consume Her, rather than letting Her take one step alone away from that extinguished body? Yet, She left Him. What heroism, what strength!”

But while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, do you want to know how My Mama had the strength to leave Me? All the secret of Her strength was in My Will reigning in Her. She lived of a Will that was Divine—not human, and therefore She contained the immeasurable strength. Even more, you must know that when My pierced Mama left Me in the sepulcher, My Will kept Her immersed within two immense seas—one of sorrow, and another, more extensive, of joys and beatitudes; and while that of sorrow gave Her all the martyrdoms, that of joy gave Her all the contentments.

“Her beautiful soul followed Me into Limbo, and was present at the feast that all the Patriarchs, the Prophets, Her father, Her mother and our dear Saint Joseph made for Me. With My presence, Limbo became Paradise; and I could not do without letting She who had been inseparable from Me in My pains, be present at this first feast of the creatures. And Her joy was so great, that She had the strength to depart from My body, withdrawing and waiting for the fulfillment of My Resurrection as the fulfillment of Redemption. Joy sustained Her in sorrow, and sorrow sustained Her in joy.

“To one who possesses My Will, neither strength, nor power, nor joy can be lacking; rather, she has everything at her disposal. Do you not experience this within yourself when you are without Me and you feel consumed? The light of the Divine Fiat forms Its sea, it makes you happy, and it gives you life.”

**April 18, 1927**

**The Resurrection of Our Lord gave to creatures the right to rise again. Difference that exists between one who operates in the Divine Will and one who operates outside of It.**

I was following the Holy Divine Volition in the act in which He rose again from the sepulcher, glorious and triumphant; and my lovable Jesus, coming out from within my interior, told me: “My daughter, by rising again, My Humanity gave to all creatures the right to rise again—not only with their souls, to glory and to eternal beatitude, but also with their bodies. Sin had taken away from creatures these rights to rise again; My Humanity, by rising again, gave them back to them. It enclosed the seed of the resurrection of all, and by virtue of this seed, that was enclosed within Me, everyone received the good of being able to rise again from death.

“One who does the first act must have such virtue as to enclose within himself all the other acts that the other creatures must do; in such a way that, by virtue of the first act, others may imitate him and do the same act. How much good did the Resurrection of My Humanity not bring, giving to all the right to rise again? Because man had withdrawn from My Will, glory, happiness, honors—everything had failed for him. He had broken the link of connection that, connecting him with God, gave him the rights to all the goods of his Creator. And My Humanity, by rising again, connected this link of union, returning to him the rights he had lost, and giving him the virtue of rising again. All the glory, all the honor, is of My Humanity—had I not risen again, no one could rise. From the first act come the successions of acts similar to the first.

“See what the power of a first act is. My Queen Mama did the first act of conceiving Me. In order to be able to conceive Me, Eternal Word, She enclosed within Herself all the acts of creatures, in order to repay Her Creator so as to be able to say to Him: ‘I am the one who loves You, adores You, satisfies You for all.’ So, finding everyone in My Mama, even though My Conception was one, I was able to give Myself to all, as life of each creature.

“The same for you, My daughter: as you do your first acts in My Will, the other creatures receive the right to enter into It and to repeat your acts, in order to receive the same effects. How necessary it is that even just one alone do the first act. In fact, it serves to open the door, to prepare the raw materials, to form the model in order to give life to that act. Once the first is done, it is easier for others to imitate it.

“This happens also in the low world: one who is the first to form an object must work more, sacrifice himself more; he must prepare all the materials that are needed; he must make many trials. And once the first is done, not only do others acquire the right to do it, but it is easier for them to repeat it. However, all the glory is of the one who did it first, because if the first had not been done, the other acts, similar to it, could never have existence. Therefore, be attentive in forming your first acts, if you want the Kingdom of the Divine Fiat to come to reign upon earth.”

After this, I was fusing myself in the Holy Divine Volition, calling all the acts of creatures, so that all might rise again in It; and my sweet Jesus told me: “My daughter, what great difference passes between one act done in My Will, and one act, even good, done outside of It. Within the first one flows a Divine Life, and this Life fills Heaven and earth, and the act receives the value of a Divine Life. Within the second flows an act of human life, that is limited, restricted, and many times its value ends with the end of the act; and if there is any value in it, it is human value, that is subject to perishing.”

**April 22, 1927**

**How Creation is the ornaments of the Divine Being. Incapacity of comprehending It. Great delight in the creation of man.**

Continuing in my usual state, my sweet Jesus made Himself seen as a child, all afflicted; and His sadness was such that it seemed as if He felt Himself dying. I squeezed Him to my heart, I kissed Him several times—who knows what I would have done to cheer Him.

And Jesus, sighing, told me: “My daughter, look at how beautiful is the whole Creation—what charm of light, what enchantment of variety and of rare beauty; yet, these are nothing but ornaments of Our Divine Being. If Our ornaments are such, Our Being surpasses Our very ornaments in an incomprehensible way, and the creature is incapable of comprehending the whole incomprehensibility of Our Being. Just as the eye is incapable of enclosing within itself the whole vastness of the light of the sun—it sees it, it fills itself with light, as much as it can contain of it; but as for enclosing the whole of it, or measuring the length and breadth of the extension of the light, this is impossible for it—such is Our Divine Being for the human capacity.

“It is Our ornaments that man always sees and touches with his own hand: he sees the sun, he touches its light, that makes him feel its heat; he sees the immensity of the waters of the sea; he sees the azure vault of the heavens with many stars; but as for knowing what the light is made of, how much light it contains, how much water the sea contains, how many stars there are in that azure vault, and what it is made of—he will not be able to say anything about it. He sees and enjoys all this, but he is the first little ignorant one in arithmetic, weight and measure. If it is so with Our ornaments, much more so with Our Divine Being.

“However, you must know that all Creation, and each created thing, gives lessons to man. They narrate Our Divine Qualities, and each one of them gives lessons in the Quality it contains. The sun gives lessons in light, and teaches that in order to be light, one must be pure, stripped of every matter. Light always contains heat united with it—one cannot separate the light from the heat; so, if you want to be light, you must love your Creator alone, and this will bring you, like sun, the fecundity of good.

“The heavens give you lessons about My Celestial Fatherland; they call you continuously to your Creator; they give you lessons in detachment from what is earth, in the height of sanctity that you must reach, and how you must adorn yourself with all the Divine virtues, more than stars. So, each thing gives lessons, and calls man to reflect himself in them, in order to copy them and imitate them. I did not put out My ornaments only for them to be seen, but so that, by imitating them, the creature might adorn herself with them. Yet, who pays attention to listen to so many lessons? Almost no one.” And all afflicted, He kept silent.

Then, 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 give it back 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 cannot be present, nor any act that We issued from Ourselves that she cannot receive. Here is My breath to 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 Ourselves; but in creating man it was very different: it was a will that was being created, and this will was free, and in it We enclosed Our Will, as though

putting It in a bank in order to collect the interest of Our Love, of the glory and of the adoration that befitted 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 were giving 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 bank remained empty, and his enemy, banding with him, filled him with passions and miseries. Poor one—he went broke.

“Now, My 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, placing 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 realized. Surely You will not deny the 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 first 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 receive that first act of Creation—that Divine outpouring of intense love, that 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 that He had established to receive from the creature.”

But while I was thinking of this, my sweet Jesus, clasping me to Himself, told me: “My daughter, this is precisely My purpose for coming to you so often; 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, of going so often. All this is to reorder My Prime Act of 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 into you, to the point that you could not contain My omnipotent breath? I have poured in you My contained Love, to the point of filling you up 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 he 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 being with him very often. With you I am renewing the beginning of Creation; therefore, be attentive in receiving such a great good.”

**April 24, 1927**

**General uproar to reorder the Kingdom of the Fiat. Outpouring of Divine Love in the Creation, and how it still lasts. How all Creation was centralized over the soul.**

I was feeling embittered because of the privation of my sweet Jesus, and while I was longing for His return, He came out from within my interior, but so afflicted as to arouse pity; and I said to Him: “But, tell me, what’s wrong that You are so afflicted?”

And Jesus: “Ah! my daughter, grave things are to happen. In order to reorder a kingdom, a house, a general uproar happens first, and many things perish—some lose, others gain. In sum, there is chaos, a greater struggling, and many things are suffered in order to reorder, renew and give a new shape to the kingdom, or the house. There is more suffering and more work to do if one must destroy in order to rebuild, than if one only had to build.

“The same will happen in order to rebuild the Kingdom of My Will. How many innovations need to be made. It is necessary to turn everything upside down, to knock down and destroy human beings, to upset the earth, the sea, the air, the wind, the water, the fire, so that all may put themselves at work in order to renew the face of the earth, so as to bring the order of the new Kingdom of My Divine Will into the midst of creatures. Therefore, many grave things will happen, and in seeing this, if I look at the chaos, I feel afflicted; but if I look beyond, in seeing the order and My new Kingdom rebuilt, I go from a deep sadness to a joy so great that you cannot comprehend. This is the reason why you see Me now sad and now with the joy of My Celestial Fatherland.”

I felt sad because of this uproar that Jesus had talked to me about; those grave things were terrifying—I could hear tumults, revolutions and wars in several places. Oh! how my poor heart moaned.

And Jesus, to cheer me, took me in His arms, pressed me tightly to His most holy Heart, and told me: “My daughter, let us look beyond, that we may be cheered. I want to make things return as in the beginning of Creation, that was nothing other than an outpouring of love; and it still lasts, because whatever We do once, We do always—it is never interrupted. No tiredness of repeating an act ever enters into Us—whatever We do once, We like to do always. This is the Divine operating—to do an act that lasts for centuries upon centuries, and even for all eternity.

“So, Our outpouring of love, Our breath, is unleashed continuously from Our Divine womb, and it runs to breathe over the generations of creatures. So, hovering within all Creation, Our outpouring of love invests heavens and earth, sun and sea, wind and water, and it runs toward creatures. If it were not so, the heavens would shrink, the stars would be scattered, the sun would become poor in light, the water would be lacking, the earth would produce neither plants nor fruits, because, since the life of Our Love hovering within all things would be missing, these would withdraw into Our source from which they came. And if Our breath were to be missing, the generation of creatures would end, because they are nothing other than sparks that Our breath sends out in order to fecundate the growing generation.

“Now, creatures take what is material in created things, and leave the life of love that, hovering within everything, remains suspended, unable to give itself. It happens as when one goes into a flowery field, or into a garden, in which there are trees loaded with precious fruits. If one only looks at a flower and does not pick it, he will not receive the taste and the life of the fragrance of the flower. If one looks at a fruit and does not pick it from the tree in order to eat it, he will not enjoy it, nor will he receive the life of the fruit.

“So it is with all Creation: man looks at It, but he does not receive the life of love placed by God in all created things, because man does not place his will, nor does he open his heart to receive this continuous outpouring of love of his Creator. But, in spite of this, Our outpouring of love does not stop; Our regenerative breath is always in act and in motion, and We wait for the Kingdom of Our Divine Fiat so that this Love of Ours, hovering around, may descend into the midst of creatures and give Our Divine Life; and, in receiving It, the creatures will form their own outpouring of love to give it to Him from whom they receive It.

“Therefore, My daughter, the whole Creation is centralized over you. I look at you from the starry heavens and I send you this outpouring of love; I look at you from the sun, and breathing over you, I send you My Divine Life. I look at you from the sea, and in its foaming and mighty waves I send you My Love that, being constrained, I unload with might over you, like a sea. I look at you from the wind, and I pour over you My ruling, purifying, warming Love; I look at you from the mountains, and I send you the outpouring of My firm and unshakeable Love. There is not one place or created thing from which I do not look at you, to pour love over you.

“In fact, since My Will is in you, you draw Me from all sides to look at you, because My Will expands your capacity to receive My continuous outpouring of love. Wherever My Divine Will reigns, I can give everything, I can centralize everything, and a contest arises between Creator and creature—I, in giving, she, in receiving: I give, and she gives to Me; she gives to Me, and I give in yet more superabundant ways. Therefore, always in My Will do I want you, that we may be always in a contest—I with you, and you with Me.”

**April 30, 1927**

**Glory of the Unity of the Divine Will, and how acting in It is always a Divine way. Works and sacrifices that Jesus does in the soul in order to form the Kingdom of the Fiat.**

I was doing my round in the Creation, to follow the acts of the Divine Will in all created things; and my sweet Jesus, moving in my interior, told me: “My daughter, one was My Will that came out in Creation, but It spread and multiplied Itself in each created thing; and the soul who goes around in the Creation to follow Its acts and to embrace them all together, gathers the Divine Will that is spread in all things and makes It one, giving Me the glory of the Unity of It. Then, spreading It again in all created things, she gives Me the glory of My Divine Will multiplied and bilocated in so many things.

“It is something great, My daughter, that the littleness of the creature reunites, all together, this Will of Mine bilocated and multiplied in so many things, so as to say to Me: ‘One is the glory, the honor, the love I want to give You, because the one act contains everything—it is perfect, and it alone is worthy of You. One was the Will that came out from You, and as one do I want to bring It to You.’ And then, making use of her loving stratagems, she spreads It again, and she gives Me the Glory of the Supreme Fiat multiplied and bilocated in all things. And I let her do everything, and I delight in and enjoy her loving stratagems. In fact, being in My Will, she is in My house, and she can do nothing but what pertains to the Celestial Family. Her acting is always Divine way of acting, that alone can please Me and give Me perfect love and glory.”

After this, I felt oppressed; the privations of Jesus become longer. I felt all the weight of my long exile and the pain of my far away Fatherland. A profound sadness invaded my poor soul, and my beloved Jesus, moving in my interior, told me: “My daughter, both of us must have patience, and think about the work of the formation of the Kingdom of the Divine Will. No one knows what we are

doing—the sacrifices it takes, the continuous acts, the prayers that are needed to form and obtain a good so great. No one takes part in our sacrifices; no one helps us to form this Kingdom that will bring them so much good; and while they pay no attention to us, they think about enjoying their miserable life, without even disposing themselves to receive the good we are preparing. Oh! if creatures could see what passes in the secrecy of our hearts, how surprised with amazement they would be.

“The same happened when My Mama and I were on earth, while We were preparing, between the two of Us, the Kingdom of Redemption—all the remedies that were needed so that all might find salvation. No sacrifices were spared, nor works, nor life, nor prayers; and while We were intent on thinking about everyone—on giving Our Life for all, no one would think about Us; no one knew what We were doing. My Celestial Mama was the depository of the Kingdom of Redemption, and therefore She took part in all the sacrifices, in all sorrows. Only Saint Joseph knew what We were doing, but he did not share in all Our sorrows. Oh! how Our Hearts ached in seeing that, while Mother and Son were consuming Themselves with pains and with love for all, in order to form all possible and imaginable remedies for all, so as to heal them and place them in safety, they not only did not think about Us, but offended Us, despised Us, and others plotted against My Life even from My birth.

“This I am repeating with you, My daughter, in order to form the Kingdom of the Divine Fiat. The world takes from us, even though it does not know us. Only My assisting Minister knows what we are doing, but he does not take part either in our sacrifices, or in our work. We are alone. Therefore, patience in this long work—the more we work, the more we will enjoy the fruits of this Celestial Kingdom.”

**May 4, 1927**

## **How the soul who does the Divine Will is always heavens, and how the Divine Will is never exhausted.**

The privations of my sweet Jesus torment me, debilitate me, and I feel my poor soul as though exposed to the rays of a burning sun—the Divine Will—that obfuscate and almost blacken me; but even though I feel myself charring, I am forced by a Supreme Force to remain fixed in these rays of the Sun of the Divine Fiat without being able to move; without He who, watering me, would render these rays less burning, and would make a few blades of grass sprout within my bleeding heart. How ill I feel; without Jesus everything has changed in me; the Divine Will alone is left to me, my only inheritance, that cannot be taken away from me by anyone—not even by Jesus. It alone is my life, my dwelling, my all—everything else is over; everyone has left me, nor do I have anyone to whom to turn, either in Heaven or on earth.

But while I was pouring out my sorrow, my beloved Good—He who gives me death and gives me life; who renders my poor existence unhappy, and makes me happy—moved in my interior, telling me: “My daughter, the heavens are always heavens—they never change, nor do they move. And even though sometimes the clouds obfuscate them, spread out and cover the beautiful azure of the heavens, however, the clouds cannot touch them; they spread out at such a low level of the air, that there is great distance between the heavens and the clouds. So, the heavens never lose their beauty, the ornament of the stars or their azure color because of the clouds; they are untouchable by anything. If they undergo any change at all, it is the low earth, it is the human eye that, instead of seeing heavens, sees clouds and obscured air.

“Such is the soul who does My Will—she is more than heavens. My Will extends within the soul as more than azure heavens studded with stars, and It remains in Its place, firm and unshakeable, reigning and dominating everything with such majesty as to render even the littlest acts of the creature, by virtue of Its Light, as more than most refulgent stars and sun. So, the pains, the privations of Me, are like clouds formed at the low level of the human nature, that seem to obscure it.

“But the heaven of My Will remains untouchable, and Its Sun, that shines in It, shoots Its ardent rays more strongly; so much so, that you feel as though obfuscated. However, it is all superficial and at the low level of your human nature, but, in your soul, the Heaven of the Divine Fiat undergoes no mutation. Who can ever touch My Will? No one. It is immovable and unshakeable, and wherever It reigns, It forms Its dwelling of light, of peace and of immutability. Therefore, do not fear; a little breeze is enough to put to flight the clouds that invest your human nature, and to dispel the darkness that seems to occupy your soul.”

And I: “My Jesus, how You have changed; it seems that, even about Your Divine Volition, You don’t want to tell me anything anymore.”

And Jesus added: “My daughter, My Will is never exhausted, and if I do not speak to you about It, all created things will speak to you; even the stones will turn into voice to speak to you. The heavens, the sun, the sea—in sum, all Creation—have much to say about My Eternal Volition, because, since they are filled with Its life, they all have something to say about the life of My Will that created things possess. Therefore, a little attention that you pay to one thing you look at, or to one thing you touch, and you will hear new lessons about My Will.”

**May 8, 1927**

## **How the Divine Will is immense, and everything It does carries the mark of immensity.**

In the midst of the privations of my sweet Jesus, though I feel their hard martyrdom, I abandon myself in the arms of the Supreme Volition, as Its little daughter who is raised on Its knees, attached to Its breast, to live of Its life and in Its likeness.

And my beloved Jesus, moving in my interior, told me: “My daughter, My Will is immense, and everything that can come from within It carries the mark of Its immensity. One single word of It issued the immensity of the heavens with all the stars; from one word of It came out the sun with the immensity of its light; and so with many other things. Now, in order to issue this immensity of light and of heavens, first I had to create the space in which to put this immensity of light and of heavens.

“Now, whenever My Will wants to speak, first It looks to see whether there is the space in which to put the great gift of Its word, that may be another heaven, a sun, a sea even greater. This is why many times My Will remains silent—because the space in which to put the great gift of the immensity of Its word is lacking in creatures; and in order to be able to speak, first It bilocates Its Will, and then It speaks, placing Its immense gifts within Its very self. This was the reason why, in creating man, We gave him the greatest Gift, the most precious, the richest inheritance—Our Will as depository in him: to be able to tell him the surprises of Our immense gifts of the word of Our Fiat. As he rejected Our bilocated Will, We no longer found the space in which to place in him the great gift of Our Creative Word; therefore he remained poor and with all the miseries of his human will.

“See, of everything that also took place in My Humanity, the greatest miracle was to restrict all the immensity of My Divine Will in It. The miracles I made can be called nothing compared to this; more so, since it was My nature to be able to give life by making creatures rise again, give sight to the blind, speech to the mute, and all the other miraculous things I did. Indeed, it was My own



nature to be able to give as many goods as I wanted. At most, it was a miracle for those who received them, but for Me the greatest miracle was to restrict My Divinity, the immensity of My Will, Its endless light, Its unreachable beauty and sanctity, within Myself. This was the prodigy of prodigies, that only a God could do.

“Therefore, as much as I may give to a creature, I would always give her little in comparison with giving her the great Gift of My Will; new heavens, more refulgent suns, unheard-of things, surprises never before seen, can be seen in her. Heaven and earth tremble and fall on their knees before a soul who possesses the great Gift of My Will—and with reason, because they see, coming out from her, the vivifying and creative virtue and strength that preserves them in the new life created by God. Oh! Power of My Will—if they knew You, how many would aspire to Your great Gift, and would give their lives to have You.”

After this, I continued my acts in the Divine Will, and my sweet Jesus added: “My daughter, one who lives in My Will has within herself this Divine Will 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, 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 unshakeable power and the sanctity of the Supreme Will—and before this power, they feel themselves lose life.

“So, 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 only does My Will. The first one possesses It and has It at her disposal; the second is submitted to It, and receives It according to her dispositions—and 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 immense riches and one who receives, day by day, what is of absolute necessity. Therefore, one who does My Will and does not live in It, is forced to feel weakness, passions, and all the rags and miseries that 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, dominated It, and was ruler of this Divine Will, because God Himself had given him the right to master It. Therefore, he was master of the strength, of the light, of the sanctity, of 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 his dispositions, rather than possessing them as his own; and one who finds himself in the condition of receiving is always poor—he is never rich, because a rich person possesses, does not receive, and is in the condition of being able to give part of his goods to others.”

**May 12, 1927**

**Just as Our Lord, by forming Redemption, did more than if He had freed us from all chastisements, so it is for the one who must form the Kingdom of the Divine Fiat. A power prevents her from dying. How God calls souls to form the laws and to rule the world.**

I was feeling oppressed, not only because of the privation of my sweet Jesus, but because of the continuous threats of grave chastisements, of nearing wars and revolutions with infernal methods, such as to be horrifying. Oh! God, what pain—to be forced by a supreme power to see these evils, the blindness of the leaders of nations who want the destruction of the peoples, and my impotence in being able to stand before Divine Justice with my pains, to make the peoples be spared so many evils. So, I felt the weight of life, and I ardently longed for the Celestial Fatherland, since I could not arrest the course of so many evils with my pains.

And my beloved Jesus, moving in my interior, told me: “My daughter, how do you think I would have done more: if I had freed the peoples from the chastisements they deserved because of so many sins, or by having formed the Redemption? The chastisements were temporary pains; the Redemption was an eternal good that never ends. Had I freed them from chastisements, I would not have opened Heaven for them, nor given them the right to glory; on the other hand, by forming the Redemption I opened Heaven for them and I placed them on the way to the Celestial Fatherland, giving them the lost glory.

“When one must do a greater good, he must content himself with putting the minor good aside; more so, since the minor was to serve the balance of justice, and My Humanity could not, nor did It want to oppose this Divine balance. Furthermore, the chastisements were to serve as a call for creatures, as speaking voice, as sentries, in order to shake them from the sleep of sin; as a spur, in order to place them on the way; as light in order to lead them. Therefore, they were also means in order to make them receive the goods of Redemption; and I did not want to destroy these helps. And this is why, in spite of My coming upon earth, the peoples were not completely exempted from the chastisements they deserved.

“Now, My daughter, you think you would have done more had you freed the peoples from the chastisements, so necessary in these times; and in seeing that this is not granted to you, life becomes bothersome for you, and you would want to come to the Celestial Fatherland. Poor daughter, you are such a child in the knowledge of the true goods, great, incalculable and never-ending, and of the goods that are little and finite.

“Is it not greater to form the Kingdom of My Divine Will in order to make It known; to prepare the way so as to let them enter into It, the light of Its knowledges in order to lead them; to give happiness, the original state of their creation, back to creatures; to enrich them with all the goods that a Divine Will contains? Comparing the good produced if you had freed the peoples from all chastisements to the great good of the Kingdom of the Supreme Fiat, the first would be nothing compared to the second. So, you find yourself in My same condition of having to content yourself with forming the Kingdom of the Divine Will, that is greater than anything; while, as for the chastisements, you must content yourself with letting them follow their course in part. More so, since I keep you on earth for the Kingdom of My Will—this is your special mission.”

But the terror I felt within me because of the grave evils that Jesus had made me see was so great, that I would rather not be on this earth; and I thought to myself: “It seems to me that a great

adverse power moves death away from me, and forces me to cross the exile. Many times I feel as though I am about to die; and it has been but a few months<sup>1</sup> since I felt as if I were about to reach my Celestial Dwelling. But—nothing; everything went up in smoke. This adverse power drives me back, and I remain in the miserable prison of my poor humanity. Who can this power be that harms me so much? Who is it that places himself across my happiness? Who prevents my step, my flight, barring my way and driving me back with such rude and cruel manners?”

But while I was thinking of this, my sweet Jesus moved in my interior, telling me: “My daughter, do not afflict yourself too much. You hurt yourself very much, and I suffer in seeing you suffer like this. Do you want to know who this great adverse power is? It is the whole of Heaven that places Itself across your steps, your flight, preventing you from coming into the Celestial Fatherland, so longed for by you. But do you know why? Because they want to see in you, completed, the Kingdom of My Will. They themselves—all the Celestial Residents—want to be reintegrated into the honor and the glory that is missing in them, because My Will was not complete in them while they were on earth. Therefore, they want to see this Will of Mine in you, completed in you, in order to receive, through you, the complete glory of It.

‘This is why, when they see that you are about to take flight, all the power of Heaven objects to it, and vigorously opposes your steps. However, know that this power of Heaven is not your enemy, but your friend; it loves you very much and it does this for your good. Know, My daughter, that she who will form the Kingdom of My Will on earth will form the complete crown of their glory in Heaven; and do you think it is trivial that they are expecting this complete glory of the Supreme Fiat from a sister of theirs? So, say together with Me: ‘Fiat, Fiat.’”

I remained afflicted, but all immersed in the Divine Will, and My sweet Jesus added: “My daughter, when I call souls in a special and extraordinary way, I act like a king when he elects his ministers, and together with them he forms the laws, and dominates and rules the kingdom. So I do: I call these souls to participate in My regime, in My dominion; I form the laws that rule the whole world; and since I have called you in a special way to make you live in the Royal Palace of My Will, My Volition Itself brings you My most intimate secrets, and shows you the grave evils, the wars, the infernal preparations, that will destroy many cities; and your littleness, unable to bear the sight of these grave evils, justly wants to come to Heaven. However, know that many times ministers dissuade the king from forming punishing laws; and if they do not obtain everything, they always obtain something.

“The same will be for you: if you do not obtain everything, as long as you remain on earth you will obtain something. Therefore, pluck up courage, and let the flight in My Will be continuous.”

**May 18, 1927**

**The value of the acts done in the Divine Will. How one who lives in It possesses the source of goods. How God does not know how to leave things half-done. Victory on both sides.**

I was following the Divine Will, going around the whole Creation, and while I was doing my acts, my sweet Jesus made Himself seen in my interior gathering these acts on His lap, that were all of light, but one more refulgent than the other—one more beautiful than the other. And He called the

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<sup>1</sup> See Volume 20, January 9-20, 1927.

Angels and gave each one of them part of these acts, and they competed among themselves to receive them and, as though in triumph, they carried them up to Heaven.

And Jesus, all goodness, told me: “My daughter, the value of the acts done in My Will is so great, that the Angels consider themselves fortunate to receive them. They see in them the creative virtue; they hear the echo of the Divine Fiat in these acts that, while being light, are Divine voices, and while being voices, are melodies, are beauties, beatitude, sanctity, Divine science. And since My Will is virtue of Heaven, the Angels aspire to bring the acts done in It into their Celestial Dwelling. Anything that is done in My Supreme Will cannot remain on earth; at most, they can be done down below, but My Will Itself, like magnet, draws them back to Itself, into their source, and gives birth to them in the Celestial Fatherland.”

Then, I felt my poor mind as though absorbed in the Eternal Fiat, and I thought to myself: “How can so much power be possible—so many acts in one, done by operating in the Divine Will?”

And my lovable Jesus added: “My daughter, why does the sun give light to all the earth? Because it is greater than the earth; because it possesses the one and complete strength of light; it possesses the source of colors, of fecundity, and of the variety of sweetnesses. And this is why, the sun being greater than the earth, it can give light to all the earth, it can give the variety of colors to flowers, and the different sweetnesses to plants and fruits. In its greatness and magnificence, the sun does one single act, but in its single act it does so many as to keep the whole earth captured to itself, giving to each thing its own distinct act.

“Now, My Will is more than sun, and since It is the endless Will, that with one single act issues from Itself the fecundity of all the other acts together, the soul who lives in It possesses the source of Its acts—Its fecundity. And so, in the soul in whom My Will reigns and dominates, It changes neither regime nor manners, and as she operates in It, her acts come out with the multiplicity and the fecundity of Its Divine acts. All the acts of God are single acts, that embrace everything and do all acts together.

“See, in the creation of man, one was Our Act, but in this one act, sanctity, power, wisdom, love, beauty, goodness came out of Us—all together. In sum, there was nothing of Our own that came out of Us that was not infused in man. We let him share in everything, because when We operate, We do not know how to leave things half-done, but We do only complete works; and when We give, We give everything. More so, since My Will is endless light, and the virtue of light descends into the deepest depth, rises up to the highest, and extends all around—there is not one point that it does not reach; nor can matter or anything extraneous to light enter into it. It is intangible, its office is to give—and give always, without ever ceasing to give.

“So it is for the soul who lives in My Divine Volition: she becomes light together with the light of My Will, and therefore as light she descends into the deepest depth of the hearts, and brings the good of her light; she extends everywhere and all around, almost tracing everyone and everything with her light, to bring to each one its effects, the multiplicity and the variety of goods that her light contains. She would feel as though defrauded if she were unable to extend to all and everywhere; so much so, that as she rises up high, penetrates above the azure vault, and echoes My very Will reigning in the Celestial Fatherland, My same Will that reigns in the soul dives together with It<sup>2</sup>, and extending over all the Blessed, forms Its rain and drizzles new joys, happiness and new beatitudes over all.

“The living in My Will is admirable, is continuous prodigy, is the bearer of all goods, is the seed that multiplies to the infinite—its fecundity is unreachable; and therefore it is longed for by the earth and by all Heaven. It is the victory of God over the creature, and the victory of the soul over

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<sup>2</sup> The Divine Will reigning in the Celestial Fatherland.

her Creator. How beautiful it is to see the greatest One, the Supreme Being, the Eternal Majesty, sing victory together with the littleness of the creature, and by virtue of this Divine Will, engage in a contest—the Great and the little, the Strong and the weak, the Rich and the poor—and both be victorious.

“This is why I yearn so much that My Divine Will be known, and that Its Kingdom come—to let the creature win and to place her as though at My level. Without My Will reigning in the creature, this cannot happen; there would always be distance between Me and the creature; she would be the one who loses, nor would she ever be able to praise and sing victory. The work of Our hands would not have Our Likeness.”

**May 22, 1927**

**How, in Creation, the number of all things was established, even of the human acts. How Jesus enclosed everything within Himself.**

I was fusing myself together with my sweet Jesus in His Divine Will, to multiply my thoughts with His, and to line myself up over each thought of creature, so that I too might give to my Creator as many acts of homage, of glory, of love, for all the thoughts of each creature. But while doing this, I thought to myself: “How did my beloved Jesus do it—do as many acts, as many thoughts, as many steps etc., for as many as all creatures were to do?”

And Jesus, moving my interior, told me: “My daughter, just as in Creation My Divine Will established the number of all created things; everything was numbered—the stars, the plants, the species, and even the drops of water; not one thing can be lost or can increase, according to the order established by the Supreme Fiat—in the same way, My Will established all the human acts of all creatures; although, by virtue of the free will conceded to them, they could make those same acts good or evil. But as for doing more or less acts, this is not given to them—everything is established by the Divine Will.

“Now, in Redemption, the Eternal Fiat reigning in My Humanity knew all the acts that all creatures were to do—all thoughts, words, steps; nothing escaped It. Therefore, it is no wonder that I multiplied My Acts for each act of creatures, so that the glory of the Celestial Father might be complete on My part, in the name of each creature and for each one of their acts, and the good I impetrated for them might have complete fullness, in such a way that each one of their acts, thoughts, words and steps was to have My Act as help of their act; each thought of Mine as help and light of each thought of theirs, and so with all the rest done by creatures.

“Having everything enclosed within Myself, I formed within Me the new creation of all the acts of creatures, to be able to give everything back to them. Nothing escaped Me; otherwise, it would not have been a work worthy of your Jesus, if even just one thought had escaped Me. The creature would have found the void of My thought; and if she wanted to, she would not have found the help, the strength and the light for her thought.

“Now, My daughter, I want you in My Divine Will so that, together with Me, you may form this new creation of all the human acts of creatures, in order to impetrate the Kingdom of the Supreme Fiat from My Celestial Father. And so creatures will find the triple help of strength and of light in all of their acts, in order to return into the Kingdom of My Will. These universal triple helps are the works of the Sovereign Queen, those of your Jesus, and those of the little daughter of My Divine Will.”

Then, after this, I was thinking to myself, and asking: “What is this Divine Will?”

And Jesus added: “My daughter, Divine Will means giving God to God, Divine outpouring and transformation of the human nature into Divine, communication of creative virtue, embracing the infinite, rising into the Eternal One and taking eternity as though in one’s power, to say to God: ‘I have loved You from eternity. Your Will has no beginning—It is eternal like You; and in It I have loved You with a love without beginning and without end.’ What is My Will? It is everything.”

**May 24, 1927**

**Offering of one’s work in the Divine Will. One who lives in It forms many acts of Divine Lives, and possesses the bilocating virtue.**

I was doing the offering of my work, saying: “Jesus, my Love, I want Your hands in mine, in order to give to our Celestial Father that love and that glory which You, individually, gave Him with Your works while being on earth. Not only this, but I want to unite myself with You when You, Word of the Father, even from eternity operated together with Him with His very works, loving with reciprocal love and with perfect equality; and I want to glorify You with that same glory with which You glorified Yourselves among the Three Divine Persons.

“But I am not content; I want to place my hands in Yours in order to flow together with Your hands, in Your own Will, within the sun, to give You the glory of the light, of the heat, of the fecundity of the sun; in the sea, to give You the glory of its waves, of its continuous murmuring; in the air, to give You the glory of the singing of the birds; in the azure heavens, to give You the glory of their immensity. And in the twinkling of the stars, in their flickering, I make my voice flow, saying to You: ‘I love You.’ I want to flow in the flowery fields, to give You the glory and the adoration of their fragrances. There is not one point in which I do not want to be present, so that everywhere You may feel Your little daughter, adoring You, loving You and glorifying You.”

Then, while I was saying this and other things, my sweet Jesus moved in my interior and told me: “My daughter, I feel in you My Glory, My Love, My Life, My works; My Will centralizes everything in you. Not only this, but while you work, My Will takes you into the sun, and you work together with its light; so, your movements flow in the solar rays, and as the light diffuses, you diffuse glory and love for your Creator. How beautiful is My daughter—finding her in all of My works, working to give Me the love, the glory that each one of My works contains. Since My Will possesses the bilocating virtue, It also bilocates you, so as to be able to find you in the sea, in the air, in the stars—everywhere, to love you, and to be loved and glorified.”

After this, I was feeling as though absorbed in the Supreme Fiat, and I was thinking to myself about the great goods that the Supreme Will can do in our souls; and my always lovable Jesus added: “My daughter, each act that the Divine Will does united with the soul, forms a Divine Life. In fact, My Will being Divine, It cannot help forming Divine Lives in Its acts; in such a way that, wherever It reigns, as the soul operates, speaks, thinks, palpitates, etc., My Divine Volition makes Its work, Its word, Its thought and heartbeat flow within that of the creature—first forming in her Its act, Its word, and then giving the birth of Its Divine Life.

“So, in everything the soul does, she releases from herself so many Divine Lives as to fill Heaven and earth with as many images of Divine Life; she becomes the reproducer, the bilocator of the Divine Life. My Will is not less powerful in the soul in whom It reigns with the fullness of Its dominion, than It is within the womb of the Three Divine Persons.

“And therefore, possessing the bilocating virtue, It not only forms in the soul as many Divine Lives as It wants, but It forms in her Its heaven, Its sun, seas of love, flowery fields, and makes the soul say to her God: ‘Heaven You gave me, and heaven I give You; sun You gave me, and sun I give You; seas and flowery fields You gave me, and seas and flowery fields I give You. Your Will repeats in me everything You have done for me in Creation and Redemption, so that I may give You everything, just as You gave me everything.’

“Oh! power of My Will—what can It not do in the soul in whom It reigns! Therefore, wherever It reigns, It delights in placing the soul at Our level; more so, since It knows that that is Our Will—wanting the creature to be similar to Our Image. And Our Will, Our faithful executor, renders her such, and We call this creature in whom Our Supreme Fiat reigns: Our glory, Our love, Our life. Only with Our Will can the soul reach such extent; without It, there is great distance between Creator and creature.

“This is why I love so much that the Divine Volition reign in the creature—to give to Our Will extensive field of action in order to bilocate Our works, Our Life, and to raise the creature to the perfect purpose for which she was created. The creature came out of Our Volition, and it is justice that she walk in the steps of Our Will and that she return to her Creator on that same path from which she came—all beautiful and enriched by the prodigies of Our Eternal Fiat.”

**May 26, 1927**

**How God, in Creation, formed many rooms in order to dwell in them, so as to let Himself always be found by man in order to give him His Qualities. A doubt, that Jesus solves. How what seems difficult to the soul is easy for God. Laments of the soul; Jesus reassures her.**

My state of abandonment in the Divine Fiat continues; and after having followed It in Its acts in Creation, I was thinking of how to reorder again, before the Supreme Majesty, all the relations between Creator and creature, that human ingratitude had broken.

And my adored Jesus, coming out of my interior, told me: “My daughter, look at the whole Creation—the heavens, the innumerable stars, the sun, the wind, the sea, the flowery fields, the mountains and the valleys. These are all rooms that I formed; and in each room I formed My royal palace to make of it My dwelling. And this, in order to make it easier for man, so that wherever he wanted to come to find his God, I would give him the chance to find Him immediately and everywhere.

“And He placed Himself in each room in the act of waiting for him, leaving all the rooms open, so as not to give him the bother of having to knock, but so that he might enter freely—as many times as he wanted, He would be ready to receive him. The Creator of Heaven and earth did not place Himself at one point only—but everywhere, so that man might find Him always; and He placed these rooms so close to each other so as to form many shortcuts, because between Creator and creature there is to be no distance, but closeness and communion. So, all these rooms were, and are, relations, bonds and ways between God and man.

“But who was to maintain these relations in force, strengthen these bonds, order the ways, open the doors? Our Will reigning in man would take on this commitment so important, of maintaining the order of all Creation, just as We issued It. As he withdrew from the Divine Fiat, the relations were no longer in force, the bonds were loosened, the ways barred, the doors closed. He

lost his dear inheritance, he remained stripped of all goods; each step was a lace at his feet, to make him fall. By not doing Our Will, one loses everything and there is no good left to him; while by doing It, one acquires everything and there is no good that is not given back to him.

“What did the paternal Goodness of the Creator not do in Creation for love of man? He not only formed many rooms, but each different from the other, so as to let Himself be found in many different ways by him whom He loved. In the sun He would let Himself be found invested with light, all majesty, burning with love, waiting for him in order to give him His Light so as to let Himself be comprehended; to give him His Love, so that by entering into this room to find his God, man might become light and love. In the sea He would let Himself be found as the strong God, to give him strength; in the wind He would let Himself be found ruling and dominating, to give him rule and dominion. In sum, in each created thing He waited for man, to give him the participation in His Qualities.”

After this, I was thinking to myself: “Jesus loves His Will so much, and it seems that He so much yearns for It to be known, so that It may dominate and reign. But it seems difficult to me that the Divine Will may be known, because there is no one who occupies himself with It, nor is anyone interested. All the interest is of Jesus, but in creatures it does not exist. So, if these creatures neglect to give this great glory to God as well as to hold out the fullness of all goods to creatures, how can the Kingdom of the Eternal Fiat ever become known?”

Now, while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, what seems difficult to you is not difficult for God, just as in Redemption there were no difficulties for God, nor could all the human perfidy hinder the course of Our Love, and even less the fulfillment of Our decision to come to redeem mankind. When the Divinity decides to do an act, to accomplish a work, whatever the causes, the circumstances, the impediments might be, It triumphs of everything, It conquers everything, and It does what It has established.

“So, the culminating and important point for God is in establishing what He wants to do; once He has done this, He has done everything. Therefore, if in Us it is established that Our Will must be known and that Its Kingdom will come upon earth, it is as though already done. Just as Redemption was accomplished, because It was established by Us, so it will be done for Our Will; more so, since this, Its Kingdom, was issued by the Divinity in Creation—fully in order, so that It might reign and dominate; and with the fall of man this Kingdom was not destroyed, but remained intact—and It still exists; only, It remained suspended for man.

“In Redemption I smoothed everything out, and just as I did everything so that man might be redeemed, so I did everything so that this suspension be removed, and the creature might enter into the Kingdom of the Divine Fiat—first, giving place to Redemption, and then, with time, giving place to My Will. So, what is difficult is to form a kingdom, a work; but once it is done, it becomes easy to make it known. More so, since your Jesus does not lack power; I may lack wanting to do or not do a work, but power I never lack. I will dispose things, circumstances, creatures, events, in such a way as to make it easy for My Will to become known.”

Then, I felt all afflicted and I thought to myself: “How hard is my state, I feel I cannot go on. The Divine Will is inexorable, immutable, and having to deal with the Fiat is no joke. One feels all the weight of Its immutability, and one remains immutable with Its immutability, impassive to everything. It puts one in the condition of wanting whatever It wants—be they even chastisements, or the very privations of Jesus that cost me so much. Of all that It wants, It grants everything; but of what the soul wants It concedes nothing—not even one comma.”

But while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, My Will wants to be free in the soul, and therefore It does not want to concede even one point or one comma of what she wants, be it even a holy thing. It does not want to find limits in her;



It wants to extend Its dominion in everything. It wants that what My Will wants and does, the soul must want and do as well. Therefore, It makes her feel all the weight of Its immutability, so as to render her immutable, in such a way that she must not be subject to changing because she sees creatures suffer, or because she sees them without some temporary good, or because she wants to give it. This would be going out of Its immutability—this is human sanctity. The Sanctity of My Will is Divine Sanctity, and does not admit these weaknesses. If My Divine Will were subject to this, Our Justice would have to be without life in Our Supreme Being—which cannot be.

“If you knew at what point Our Justice finds Itself in these times, and if It wanted to unload Itself completely over you, you would remain crushed. And My Will does not want to crush you, but wants that creatures have their penalty in part; also to make them open their eyes from the great blindness into which they have fallen. Almost all nations live relying on debts; if they do not make debts, they cannot live. And in spite of this they celebrate, they spare themselves nothing, and are making plans of wars, incurring enormous expenses. Do you yourself not see the great blindness and madness into which they have fallen? And you, little child, would want My Justice not to strike them, and to be lavish with temporal goods. So, you would want them to become more blind and more insane. And in seeing that all your requests are not granted, you lament; and in feeling that My Will has taken Its place in all of your soul, leaving you no freedom in anything, you feel the power of the sanctity and immutability of My Divine Will.

“And besides, I have told you many times that the privations of Me are nothing other than voids that My Justice is forming in order to strike the peoples. Therefore, My daughter, do not lose heart. You do not know how much I love you, and how many treasures I have placed in you; nor can I leave you—I must guard all the gifts I have placed in you. You must know that each one of My words is a Divine gift—and how many of them have I spoken to you? And when I give, I never take the gift back; and to be sure that My gifts are safe, I remain as guardian of My gifts and of the soul who possesses them. Therefore, let Me do, and let My Will reign freely in you.”

**Deo Gratias.**