

VOLUME 23

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Fiat!!!

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The pains are like iron beaten by the hammer, which emits sparks. Differences between the cross of the Humanity of Our Lord and that of the Divine Will, and how the Divine Will has Its incessant act.

My Jesus, life of my poor heart, come to sustain my weakness. I am still a little child, and I feel the extreme need for You to keep me in your arms, to guide my hand while I write, to feed me the words, to give me your thoughts, your light, your love and your very Will. And if You do not do it, I will remain here like a fussy little girl, doing nothing. If You love so much to make your Most Holy Will known, You will be the first in the sacrifice; I will be in the secondary order. Therefore, my /Love, transform me into Yourself, take away from me the torpor I feel, for I can bear no more, and I will continue to fulfill your Holy Will, even at the cost of my life.

So, continuing in my abandonment in the Divine Will, I felt myself in the nightmare of the pains; and my beloved Jesus, clasping me to Himself to give me strength, told me: “My daughter, the pains are like iron beaten by the hammer, which makes it sparkle with light and become red-hot, to the point of being transformed into fire; and under the blows it receives, it loses its hardness, it softens, in such way that one can give it the shape one wants. Such is the soul under the blows of pain: she loses hardness, she sparkles with light, she is transformed into my love and becomes fire; and I, Divine Artificer, finding her soft, give her the shape I want. Oh! how I delight in making her beautiful; I am a jealous Artificer, and I want the boast that no one can and knows how to make my statues, my vases - both in their form and in their beauty, and even more in their fineness and in the light that, sparkling, converts them all into truth. So, for each blow I give her, I prepare a truth to be manifested, because each blow is a spark that the soul emits from herself; and I do not lose them as does the smith in beating the iron, but I use them to invest those sparks of light with surprising truth, such as to serve the soul as the most beautiful clothing, and to administer to her the nourishment of divine life.”

After this, I followed my sweet Jesus, but He was so afflicted and in suffering as to arouse pity; and I: “Tell me, my Love, what’s wrong? Why do You suffer so much?” And Jesus added: “My daughter, I suffer because of the great sorrow of my Will. My Humanity suffered, It had Its cross, but Its life on earth was short; on the other hand, the life of my Will in the midst of creatures is long – it has been already six thousand years, and will last even longer; and do you know who Its continuous cross is? The human will. Each act of it opposed to my Will, and each act of my Will which it does not receive, is a cross that it forms for my eternal Volition. Therefore, Its crosses are innumerable. If you look at all Creation, you will find It all full of crosses formed by the human will. Look at the sun: my Divine Will brings its light to creatures, and they take its light but do not recognize who it is that brings this light; and my Will receives so many crosses in the sun for as many as are those who do not recognize It, who, while enjoy the light, use that very light to offend that Divine Will which illumines them. Oh! how hard and painful it is to do good and not to be recognized. The wind is full of crosses: each of its blows is a good that it brings to creatures, and they take and enjoy that good, but do not recognize who the One is that, in the wind, caresses them, refreshes them, purifies the air for them. And so It feels Itself being thrust with nails of ingratitude and crosses at each blow of the wind. The water, the sea, the earth, are full of crosses formed by the human will. Who does not avail himself of water, of the sea, of the earth? Everyone does; and yet, my Will, which preserves everything and is primary life of all created things, is not recognized, and is present in them only to receive crosses from the human ingratitude. Therefore, the crosses of my Will are numberless and more painful than those of my Humanity; more so, since my Humanity does not lack some good souls who have comprehended Its sorrow, Its torments, the pains that they made Me suffer, and even my death, compassionating Me and repairing for what I suffered in my mortal life. On the other hand, those of my Divine Fiat are crosses which are not known, and therefore without compassion and without reparation. This is why the sorrow that my Divine Will feels in all Creation is so great as to cause now the earth, now the sea, now the wind to burst with sorrow; and, in Its sorrow, It unloads scourges of destruction. This is the extreme sorrow of my Will which, unable to endure any more, strikes those who do not recognize It.

This is why I call you so very often to go around in all Creation, to make known to you what my Will does in It, the sorrow and the crosses It receives from creatures, so that you may recognize It in each created thing, love It, adore It, thank It, and be the first repairer and consoler of a Will so Holy. In fact, only one who lives in It can penetrate into Its acts and recognize Its sorrows, and with Its very power, become the defender and the consoler of my Will which, for many centuries, has been living isolated and crucified in the midst of the human family.”

Now, while Jesus was saying this, I looked at the Creation, and I saw It as all full of crosses which could not be counted, so many they were; and as the Divine Will would issue Its acts from Itself to give them to creatures, the human will would issue its cross to crucify those divine acts. What sorrow! What pain! And my beloved Jesus added: “My daughter, my eternal Fiat has had an incessant act toward creatures from the moment It created the whole Creation, but because my reigning Will was missing in creatures, these acts were not received by them, and therefore remained

suspended in the whole Creation within my very Divine Will. Now, when I came upon earth, my first interest was to take into Myself Its incessant act, which had remained suspended within It because it had not been able to take its place in the creature; and my Humanity, united to the Word, first was to give place to this incessant act, giving satisfaction to it – and this was my unknown passion, the longest and most painful – and then I occupied Myself with the Redemption. The first act in the creature is the will; all other acts, whether bad or good, are in the secondary order. Therefore, I had to have, as first, the concern of placing in safety within Myself all the acts of my Divine Will, descending down below to the human acts, to reunite the two wills together, so that, in seeing Its acts being placed in safety, my Will might reconcile with creatures. Now, today I invite you to take into yourself these acts rejected by creatures, because my Will continues Its incessant act, and remains with the sorrow of seeing it suspended within Itself, for It finds neither anyone who receives them, nor anyone who wants them, nor anyone who knows them. Therefore, be attentive in working and suffering together with Me for the triumph of the Kingdom of my Divine Will.”

September 21, 1927

How the soul who lives in the Divine Will places the acts of It in exercise. How the truth is perennial life and continuous miracle.

I was going around throughout the whole Creation, asking for the Kingdom of the Supreme Fiat in each created thing; and my adored Jesus, moving in my interior, told me: “My daughter, since all created things are fixed in God, as you ask for the Kingdom of my Divine Will in each of them, the created things move in God and ask for my Kingdom. Each of them forms its supplicating wave, the incessant motion to ask for what you want; and since created things are nothing other than acts come out of my Divine Will, and each act was given an office, as you ask for my Kingdom in each created thing, you place all the offices of the acts of my Supreme Volition in exercise around the Divine Being, and you make Our goodness, Our power, justice and mercy, Our love and wisdom, ask for the Kingdom of Our Will. In fact, each created thing contains a quality of Ours, and We feel waves of beauty, of power, of justice, of mercy, of love, of wisdom, coming to Us, one after the other, which, with divine ways, supplicate, pray, plead for the Kingdom of the Divine Fiat in the midst of creatures. And in seeing Ourselves being prayed so much by the very acts of Our Divine Will, We ask: ‘Who is she who moves a Will so great with all Its innumerable acts, to ask of Us that We give Our Kingdom to creatures?’” And Our acts answer Us: ‘It is the little daughter of the Eternal Volition – it is the daughter of all of us, who, with so much love, moves Our acts to ask for what we all want.’ And in the excess of Our love, We say: ‘Ah! it is the little daughter of Our Will! Let her do it – to her it is given to penetrate everywhere; let her pass freely, because she will not do anything, nor ask for anything, but what We Ourselves want.’”

After this, I was thinking about all that my adored Jesus had told me on His Divine Will, and it was as if I wanted additional and more sure proofs that it was Jesus who was speaking to me. And Jesus, coming out from my interior, told me: “My daughter, there is no proof which is more certain and sure, and which can do greater good both to you and to others, than my having manifested to you so many truths. Truth is more than miracle; it brings permanent divine life within itself, and wherever it reaches and in whomever listens to it, it bilocates the truth together with its life, to give itself to whomever wants it. Therefore, my truths are perennial light, not subject to being extinguished, as well as life that never dies. What good can a truth of mine not produce? It can form saints, it can convert souls, it can dispel darkness, and has the virtue of renewing the whole world. Therefore, I perform a greater miracle when I manifest one of my truths than when I give further proofs that it is I who go to the soul, or did other miraculous things, because these are the shadow of my power - passing light; and because it is passing, it does not bring the miraculous virtue to all, but is limited to the individual who has received the miracle, and many times not even the one who has received the miracle makes himself a saint.

On the other hand, the truth contains life and, as life, brings its virtue to whomever wants it. Be certain, my daughter, that if in coming upon earth I had not spoken so many truths in the Gospel, even if I had done miracles, the Redemption would have been hampered, without development, because they would have found nothing, neither teachings nor light of truth, in order to learn the remedies, to find the way that leads to Heaven. So it would be with you: had I not spoken to you so many truths, especially on my adorable Will, which has been the greatest miracle I have done in these times, what good would your mission bring – the mission so great, entrusted to you, of making known the Kingdom of my Supreme Fiat? On the other hand, because I have told you so many truths about It, my Divine Will can be known in the world; the order, the peace, the light, the lost happiness can be restored. All these truths will bring man onto the lap of his Creator, that they may exchange the first kiss of Creation, and man may be given back the image of the One who created him. If you knew the great good that all these truths I have spoken to you will bring to creatures, your heart would split with joy. Nor can you fear that the infernal enemy might dare to manifest to you a single truth about my Divine Will. In fact, before Its light, he trembles and flees, and each truth on my Will is one more hell for him; and because he wanted neither to love It nor to do It, It changed for him into torments that will have no end. Before the mere word ‘Will of God’, he feels himself burnt so much, that he flies into a rage, and he hates that Holy Will that torments him more than hell.

Therefore, you can be sure that Will of God and infernal enemy never get along, nor can they be together or close; Its light eclipses him and hurls him into the chasms of hell. Therefore, what I recommend to you is that you let not even one truth or a simple word on my Divine Will be lost, because everything must serve to perform the chain of perennial miracles, so as to make known Its Kingdom and give back the lost happiness to creatures.”

September 25, 1927

One who lives in the Divine Will finds no more ways to go out of It, and one who lives in It contains all the seeds of glory that Creation possesses. How Jesus calls her with Himself to the work of His Kingdom.

I was feeling myself in the nightmare of the privation of my sweet Jesus, and I thought to myself: ‘I don’t know how my beloved Jesus can leave me. Does He not think that I may become more *cattiva* [bad] without the One who is my life, and who alone can infuse in me the life of doing good? He has no more care for anything – whether watching over me, or pushing me, or correcting me.’ But while I was thinking of this, my adored Jesus came out from within my interior and told me: “My daughter, it is because I am sure that you cannot go out from within the great sea of my Divine Will, since I have placed you in It, and you, with your full adhesion, wanted to enter. Therefore, there are no ways through which you can go out of it, because the boundaries of this sea cannot be found – as much as you move within it, you will find neither its shore nor its end. So, I am sure that my little daughter cannot go out from within the sea of my Will, and this is why I wander far within the same sea, and you lose sight of Me. But since the sea we are in is one, everything you do has the way to reach Me; and as your acts reach Me, I am sure that you are in my sea, and this is why I have no care. On the other hand, before, I was not sure about you, and this is why I had such great care for watching over you, for pushing you, and I would never leave you, because I did not see you in the depth of the sea of my Divine Will, from which there is no fear that one may go out. In fact, this is the beauty of living in my Divine Volition: all dangers and fears are banished; on the other hand, one who lives resigned or does the Divine Will is always in danger and in fear, and can find many ways that lead him away from the immense sea of the Supreme Fiat.”

So I abandoned all of myself in that sea, and I felt happy of being unable to go out of it; and my sweet Jesus added: “My daughter, in Creation my omnipotent Fiat created many things, placing a good for creatures in each one of them, so as to receive the requital of glory on their part, for as many things as It issued into the light of the day. But do you know in whom was this glory deposited which your Creator awaited? It is in you, my daughter, because by living in my Will and possessing It, you possess all the seeds of each glory that each created thing possesses; and therefore, as you go around in the Creation, you feel within yourself the good that each created thing contains, and you do your office of releasing from yourself that glory which your Creator awaits with so much love. What harmony, what order, what love, what enchantment of beauty passes between the soul who lives in my Will and all things created by Me. They are so bound together as to seem inseparable. The soul who lives in my Divine Volition lives in full daylight, and her acts, her thoughts, her words, are nothing other than the reflections of It. The Sun of my Will is reflected in her, more than in a crystal, and so she thinks; It is reflected, and she speaks; It is reflected, and she operates; It is reflected, and she loves. There is nothing greater or more beautiful than a soul who lives of the reflections of this Sun. These reflections keep her in communion with the acts of her Creator and in possession of His very goods.

Furthermore, you must know that just as my Humanity enclosed all the goods of Redemption and issued them for the good of the redeemed ones, It also wanted to enclose within Itself all the acts and goods of the children of the Kingdom of my Divine Fiat. Therefore, as the soul does her acts in It, I expand her capacity and I place my acts; and so, as she gradually enters my Kingdom and keeps emitting her acts, I keep expanding her capacity in order to deposit in her all the acts that my Humanity possesses, so as to complete in her the Kingdom of my Will.

Therefore, I call you to work together with Me in this, my Kingdom. I work by preparing the earth; it is necessary to purify it, it is too sullied, there are certain points which do not deserve to exist any more, so many are their evils, therefore it is necessary that both its inhabitants and the sullied earth itself disappear. The Kingdom of my Divine Will is the holiest, the purest, the most beautiful and orderly Kingdom that must come upon earth, therefore it is necessary that the earth be prepared and purified; and so, while I work on purifying it and, if needed, on destroying places and people unworthy of a Kingdom so holy, you will work by moving Heaven and earth with your acts done in my Volition. Your echo will be incessant, which you will make resound in all Creation, asking for the Kingdom of my Fiat with your continuous acts and, if needed, your pains, and even your life. Therefore, mind nothing else but the work we are supposed to do.”

But in spite of this speaking of Jesus, I felt a fear that He might leave me or wander so far away within this sea of His blessed Will, that who knows when He would return to His little one, tortured for love of Him. And Jesus, moving in my interior, told me: “Poor little daughter of mine, it really shows how you are a little child, who bothers and cares with nothing else but to be in the arms of her mama; and if – may it never be – her mama leaves her for a little while, she cries, she is inconsolable, and is all eyes to look for her mama and fling herself into her arms. So you are, my poor little one. However, you must know that it might be that the mama leaves her child, but I will never leave my tiny little child. It is

my interest not to leave you – I have my Will in you, there are my acts, my properties. Therefore, having of my own in you, it is my own interest not to leave you; rather, my very things call Me to you, and I come to enjoy my own things – my Divine Will reigning in you. Only if I told you: ‘Give Me what is mine – give Me my Will’, then could you fear that I might leave you; but your Jesus will never tell you this. Therefore, be at peace.”

September 28, 1927

How there can be no imperfections in the Divine Will, and one must enter into It completely naked. One who does not do the Divine Will destroys the Divine Life within himself, and this is a crime which deserves no pity. How the Divine Will alone is rest. Scourges.

I was feeling all abandoned in the Supreme Fiat, but in the midst of the perfection of a Will so holy I felt imperfect, *cattiva* [bad]; and I thought to myself: ‘How can it be that my beloved Jesus tells me that He makes me live inside His Divine Volition, and yet I feel so *cattiva*?’ And my adored Jesus, moving in my interior, told me: “My daughter, in my Divine Will there can be neither imperfections nor *cattiverie* [badnesses]. My Will has the purifying virtue, and destroyer of all evils; Its light purifies, Its fire destroys even the root of evil; Its sanctity sanctifies the soul and embellishes her in a way that she must serve to make It happy and to let It take all Its delights with one who lives in It. Nor does It admit to live in my Divine Volition creatures who may bring imperfections and bitternesses within them; those would be things against Its nature, and therefore It could never admit them to live within Itself. Rather, what you say are impressions of uglinesses, of imperfections, of badnesses; and my Will uses them as footstool or as earth which It keeps under Its feet, and without even looking at them, It thinks about enjoying Its little daughter and placing on her lap Its acts, Its joys, Its riches to make her happy, so as to be able to enjoy from her happiness. My Will gives what It has, and does not admit within Itself things, even the slightest, which do not belong to It. Therefore, one who wants to live in It must enter into It completely naked, because the first thing that my Volition does is to clothe the soul with light, embellish her with divine raiments, and impress on her forehead the kiss of perennial peace, of happiness and of firmness. What is human has nothing to do within It - it has neither life nor a place, and the soul herself feels such disgust for what does not belong to my Volition, that she would lay down her life rather than take part in what does not belong to the sanctity of my Divine Will.”

Then, I continued my abandonment in the Divine Fiat, and my sweet Jesus added: “My daughter, my Divine Will was given from the very beginning of Creation as life of the creatures, and It took on the commitment to maintain this life in them whole, beautiful, in its full vigor, administering, in each act of creature, a divine act of Its own – an act of the height of Its sanctity, of Its light, of Its power and beauty. It would place Itself in waiting – waiting for their act in order to give Its own, in such a way as to make in it a portent of divine life worthy of Its power and wisdom. In order to comprehend this, it is enough to say that my Divine Volition was to form as many Lives of Itself in each creature, and therefore It would place the whole of Its ability and the infinite qualities It possessed in the exercise of working. How beautiful these divine lives in the creatures would have been. In looking at them, We were to find in them Our reflection, Our image, the echo of Our happiness. What joy, what feast Creation would have been for Us and for the creatures!

Now, you must know that one who does not do my Divine Will and does not live in It, wants to destroy his own divine life within himself, which he was to possess. To destroy one’s own life – what crime! Who would not condemn one who wanted to destroy his own corporal life, or one who did not want to take food, reducing himself to being emaciated, infirm, incapable of anything? Now, one who does not do my Will destroys his life which the divine goodness wants to give him; and one who does my Will, but not always, and does not live in It, because he lacks continuous and sufficient food, is the poor ill one, without strength, emaciated, incapable of doing true good; and if it seems that he does something, it is without life, strained, because my Will alone can give it life. What crime, my daughter, what crime, which deserves no pity.”

My lovable Jesus showed Himself very tired and as though restless, so great was His sorrow for so many lives destroyed in the creatures. I felt pain because of it, and I said to Jesus: ‘My Love, tell Me, what troubles you? You suffer very much, the destruction of these divine lives of your adorable Will is your greatest sorrow; therefore I pray You – let Its Kingdom come, so that this, your sorrow, may turn into joy, and so Creation will no longer give You restlessness and sorrow, but rest and happiness.’ And seeing that with my speaking I could not get to calming Him, I called to my help all the acts of His Will done in Creation, and emitting my own, I surrounded Jesus with the acts of His Will. An immense light formed around Jesus, and that light eclipsed all the evils of creatures, and He could take rest. Then He added: “My daughter, my Will alone can give Me rest. If You want to calm Me when you see Me restless, lend yourself to the carrying out of the life of my Will in you, and as you make all Its acts your own, I will find in you Its light, Its sanctity, Its infinite joys giving Me rest, and I will take a little break from chastising the creatures who, because of these divine lives which they destroy within themselves, so much deserve that I destroy all natural goods and even their very lives. Don’t you see how the sea goes out of its shore and advances to snatch these lives into its bosom and bury them in it? The wind, the earth, almost all the elements advance to make a snatch at creatures and destroy them. These are the acts of my Will

spread in Creation for love of them, which, having not been received with love, convert into justice.” I remained frightened in seeing this, and I prayed my highest Good, Jesus, to placate Himself and to let the Kingdom of the Divine Fiat come soon.

October 2, 1927

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

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

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

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

Oh! power of my Divine Fiat operating in the creature who, letting herself be invested by Its light, does not refuse Its dominion and Its Kingdom. And if Adam deserved compassion, it was because the first period of his life was in the Kingdom of the Divine Will. If the Sovereign Celestial Lady, though She was alone, was able to obtain the coming of the Word upon earth, it was because She gave free field to the Kingdom of the Divine Fiat within Herself. If my very Humanity was able to form the Kingdom of Redemption, it was only because It possessed the whole entirety and immensity of the Kingdom of the Eternal Volition; because wherever It extends, It embraces everything, It can do anything, and there is no power against It that can constrain It. So, one alone who possesses the Kingdom of my Will is worth more than everything and everyone, and can earn and impetrate what all others together can neither earn nor obtain; because all others together, however good, but without the life of my Will in them, are always the little flames, the little plants, the little flowers which, at the most, serve to adorn the earth; they are subject to being extinguished and to wither, and the divine goodness can neither place great entrustments upon them, nor concede such portents as to do good to the entire world.

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

My poor mind continued to wander in the Divine Volition, and it marveled at the sublimeness, fullness and totality of the acts done in It; and my beloved Jesus, moving in my interior, added: “My daughter, let your marvel cease; the living in my Divine Fiat is to operate in It, it is the transfusion of the Creator into the creature, and there is an infinite distance between the divine operating and the operating of the creature alone. She lends herself to her God as matter, to let Him operate great things, just as the matter of light lent itself to the Divine Fiat in Creation, to let It form the sun, the heavens, the stars, the sea – all matters in which the Supreme Fiat resounded, and It manufactured the whole Creation. A prodigy of It is the sun, the heavens, the sea, the earth, which were vivified and animated by the Fiat – perennial and enchanting display of what my Will knows how to do, and can do. It happens with the soul as with the accidents of the host which, though being matter, lends itself to let itself be animated by my sacramental life, as long as those same words spoken by Me in instituting the Most Holy Sacrament are pronounced by the priest. Those were words animated by my Fiat, which contained the creative power, and this is why the matter of the host undergoes the transubstantiation of the divine life. One can pronounce as many words as one wants over the host, but if they are not those few words established by the Fiat, my life remains in Heaven and the host remains the wretched matter that it is. So it happens with the soul: she can do, say, suffer whatever she wants, but if my Divine Fiat does not run inside of them, those are always finite and wretched things. On the other hand, for one who lives in It, her words, her works, her pains, are like veils that hide the Creator, and the One who created heaven and earth makes use of these veils and makes of them works worthy of Himself, placing in them His sanctity, His creative power, His infinite love. Therefore, no one else, though he might do great things, can compare to that creature in whom my Divine Will lives, reigns and dominates.

Among creatures also it happens that, according to the material they have in their hands with which to form their works, so does the value which they possess and acquire vary. Suppose that someone has properties of iron: how much he has to work, sweat and toil to render that iron soft, to give it the shape of the container he wants to make; and the earning he makes is so small that he can barely make a living. On the other hand, someone else has properties of gold, of precious stones: this one works – oh! how much less; but he earns millions. So, it is not the work that brings great earning, exuberant riches, but the value of the material that one possesses. Someone works little and earns much because the material he possesses contains great value; someone else works much, but because the material he possesses is wretched and of very little value, is always the poor ragged one, and his stomach half-empty. So it happens to one who possesses my Divine Will: he possesses the life, the creative virtue, and his littlest acts contain a divine and immeasurable value; therefore no one can equal his riches. On the other hand, one who does not possess my Will as his own life, is without life, and he works with the material of his own will, and therefore he is always the poor ragged one before God, and he is empty of that food which forms in him the *Fiat Voluntas Tua* on earth as it is in Heaven.”

October 6, 1927

How one who works in the Divine Will works in the divine properties. How she forms the sun. How God wants to find the soul in all created things.

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

Then I continued my acts in His adorable Volition, and as I was going around throughout the whole Creation, my Highest Good, Jesus, added: “My daughter, just as my Divine Will is spread in all Creation, so do I want to find you, united with It, in all created things, as though spread within each of them. You will be the heart of the earth, that I may find your life palpitating within it, attesting to Me, with its continuous heartbeat, the love of all its inhabitants. You will be the mouth of the sea, letting me hear your voice in its gigantic waves and in its continuous murmuring, praising Me, adoring Me, thanking Me; and giving Me smacking kisses, affectionate and pure, in the darting of the fish, for yourself and for those who cross the sea. You will be the arms of the sun, so that, as you extend and expand within its light, everywhere I may feel your arms embracing Me and clasping Me tightly to tell Me that it is Me alone that you seek, it is Me alone that you want and love. You will be the feet of the wind, to run after Me and let Me hear the sweet treading of your steps, which never stop running, even if you do not find Me. I am not content if I do not find my little daughter in all the things created by Me for love of her. I ask all Creation: ‘Is the little daughter of my Will there? For I want to enjoy her and be with her.’ And if I do not find you, I lose my enjoyment and my sweet amusement.”

After this, I followed my beloved Jesus in the acts He did in Redemption. I tried to follow Him word by word, work by work, step by step. I wished nothing would escape me, so that I might press Him and ask Him, in the name of all His acts, tears, prayers and pains, for the Kingdom of His Divine Will in the midst of creatures. And my adored Jesus told me: “My daughter, when I was on earth, my Divine Will which reigned in Me by nature and that same Divine Will which was present and reigned in all created things, kissed each other at each encounter, and longing for their encounter, they would make feast; and all created things would compete in order to meet with Me and give Me the homages that befitted Me. As the earth would hear my steps, it would become green again and flower under my feet to give Me homage. As I passed by, it wanted to release from its bosom all the beauties it possessed, the enchantment of the most beautiful flowerings; so much so, that many times I had to command it not to make these demonstrations; and the earth, to give Me honor, would obey, just as, to give Me honor, it would flower. The sun always tried to meet with Me to give Me the homages of its light, unleashing all the varieties of beauties and colors from its solar bosom before my eyes, to give Me the honors I deserved. Everything and everyone tried to encounter Me in order to make their feast for Me: the wind, the water, and even the little bird, to give Me the honors of its trilling, warbling and singing; all created things recognized Me and competed among themselves to see which one could honor Me and make feast for Me the most. One who possesses my Divine Will has the eyesight to be able to recognize what belongs to my Will Itself. Man alone did not recognize Me, because he did not possess the eyesight and the fine sense of smell of my Will. I had to tell him in order to make Myself recognized; but with all my telling, many did not even believe Me, because one who does not possess my Divine Will is blind and deaf and without the sense of smell to be able to recognize what belongs to It. Not to possess It is the greatest unhappiness of the creature; he is the poor cretin, blind, deaf and mute, who, not possessing the light of my Divine Fiat, uses the very created things by taking the excrements which they release, while leaving inside of them the true good which they contain. What sorrow, to see creatures without the nobility of the life of my Divine Will.”

October 10, 1927

How the Divine Will is multiple in Its acts, though It is one. How It remains conceived in one who lives in It. How the earth is not exile for one who lives in the Divine Will, but it is exile for one who does not do the Will of God.

My poor mind continues to follow the acts of Jesus, done for love of us; and going back to His conception, I offered all my acts done in His Divine Volition, together with all my being, for the honor of His conception. In the

meantime, a light came out of me which went to place itself in the womb of the Immaculate Queen in the act in which She conceived; and my always lovable Jesus told me: “My daughter, my Divine Will is multiple in Its acts, but It disperses none of them. The unity It possesses and Its incessant act maintain the unity in Its acts as if they were one alone, while they are innumerable, and It preserves in Its acts the act of doing it incessantly, always – always, without ever ceasing doing it, to preserve it always new, fresh, beautiful, and ready to give it to whomever might want it. But while It gives it, It does not detach it from my Will, because my Will is light, and light has the virtue of giving itself, of diffusing, of expanding; one can take of it as much as one wants, but it does not separate – it is indivisible by the virtue and the nature which the light possesses. See, the sun also possesses this virtue. Suppose you had your room closed with shutters: there is no light in it; but if you open the doors, the light fills your room. Has it perhaps detached from the sun? No, no, but it has extended and expanded without detaching a single drop from its source. However, even though the light did not separate, you have possessed the good of the light as if it were your own. My Divine Will is more than sun; It gives Itself to all, but It disperses not one comma of Its acts.

Now, my Fiat keeps my conception always in act, and you have seen how the light of Its acts done in you extended even into the womb of the Celestial Sovereign Lady, to have your Highest Good, Jesus, conceived upon it. It is the unity of Its acts that, centralizing them all at one point, forms its portents and my very life; and so I remain conceived in the acts of my Divine Volition, in those of my Divine Mama, and in your acts done in It. Even more, I tell you that I was conceived continuously in all the acts of those who will possess the Kingdom of my Will; because one who possesses It receives all the fullness of the goods of my life. In fact, with only their acts done in It, they concur in my conception and in the carrying out of my whole life, therefore it is right that they receive all the goods It contains. On the other hand, one who does not possess my Will, takes just the crumbs of the goods I brought upon earth with so much love, and this is why one can see creatures emaciated in good, light-hearted, inconstant, all eyes and all heart for passing things – because, since the source of the light of my eternal Will is missing in them, they do not nourish themselves with my life. What is the wonder, then, if they bear paleness on their faces, if they feel themselves dying to true good? And if they do anything at all, everything is strain and without light, and they grow so deformed as to arouse pity.”

After this, I felt oppressed and I felt all the weight of my long and hard exile; and I lamented to my adorable Jesus because on top of the hard martyrdom of His privations He adds my separation from my celestial fatherland. And I said to Him: ‘How can You not have compassion for me? How can this be? You leave me alone without You, prey only to your lovable Will? How can You leave me on this earth of exile for so long?’ But while I was pouring out my sorrow, Jesus, my Life, my All, moved in my interior and told me: “My daughter, the earth is exile for one who does not do my Will and does not live in It; but for one who lives in It, it cannot be called exile, but one step of distance, such that, when one least expects it, once that step is made, she will find herself in the celestial fatherland, not like one who comes from the exile, who knows nothing about it, but like one who already knew that it belonged to her, and who knew the beauty, the sumptuousness, the happiness of the eternal city. My Will could not tolerate keeping one who lives in It in the condition of an exiled one; in order to do this, It should change Its nature, and the regime which exists between one who lives in It in Heaven and one who lives in It on earth - which It cannot do, nor does It want to. Is it perhaps called exile when one goes out of his home to move just one step away from it? Certainly not. Or, can it be called exile if one goes to a town within his own homeland?

My daughter, exile means circumference of space without being able to go out, stripping of goods, hard labor with no way of getting out of it. My Divine Will does not know how to do these things, and, you can see, you can touch with your own hand how your soul has no circumference of place or space, but brings herself everywhere – into the sun, into the heavens, and a few times you have even made your little escapes up there into the celestial regions. And how many times have you not immersed yourself into the very endless light of your Creator? Where are not free to go? Into the sea, within the air – everywhere; even more, my Will Itself delights in it, It pushes you, It gives you the flight to go around everywhere. It would feel unhappy to see one who lives in It without freedom and as though hampered. Instead of stripping, my Divine Fiat fills the soul up to the brim with Its goods; It gives her dominion over herself, It converts passions into virtues, weaknesses into divine strength. It gives innumerable joys and happinesses, It gives by grace that which It is by nature – firmness, perennial unshakeability. The exile is for one who is tyrannized by passions, without dominion over himself, without being able to move around within his God; and if he thinks of some good, it is mixed with and surrounded by darkness. So, the virtues of the poor exiled one are strained, inconstant; he is a slave to his own miseries, and this renders him unhappy. All the opposite for one who lives in my Divine Will. Nor would I have tolerated keeping you alive for so long knowing that you were in exile; your Jesus loves you too much - how could He have borne keeping you exiled? And if I tolerate, it is because I know that, as little daughter of my Will, my Will keeps you not in the conditions of exile, but in Its own properties, in Its light - free and dominating, with the only purpose of forming Its Kingdom within yourself and of impetrating It for the human family. And you should be happy about this, knowing that all the desires, the yearnings, the sighs of your Jesus are for the Kingdom of my Will upon earth; my complete glory I expect from the *Fiat Voluntas Tua* on earth as It is in Heaven.”

October 16, 1927

How the Divine Will, like water, makes Its inundations. Who the ones are who let themselves be inundated. What unity means. How the Queen of Heaven laid the foundations of the Kingdom of the Divine Will.

After I had gone through various days of privation of my sweet Jesus, I was feeling embittered deep into the marrow of my bones. I could take no more, and, tired and exhausted, I wanted to refresh myself in order to gain strength. So I abandoned myself first in the Supreme Volition, and then over myself, so as to at least be able to sleep. But while I was doing this, my mind was no longer inside of me, but outside of me; I felt two arms clasping me and taking me up high – very high, under the vault of the heavens, but I could not see who it was. I feared, and a voice told me: “Do not fear, but look up high.” I looked, and I saw Heaven open and my longed for Jesus descend toward me. We both flung into each other’s arms – I, clasping Him, and He, clasping me; and in my sorrow I said to Him: ‘Jesus, my Love, how You make me struggle – You make me reach the extremes; it shows how the ardor of your love for me is no longer that which You had for me before.’

Now, while I was saying this, Jesus took an attitude of sadness, as if He did not want to hear my laments, and at the same time, from the height we were at, I saw a pouring water descend, and many places were inundated. Seas and rivers united themselves to these waters and inundated towns and people, burying them into their bosom. What terror! And Jesus, all afflicted, told me: “My daughter, just as you see these waters which descend from heaven in torrents and, inundating, form with their strength the sepulchers in which to bury entire cities, so does my Divine Will, more than water, make Its inundations - not in certain times or places, but always and over the whole earth, pouring Its strong and high inundations over each creature. But who lets himself be inundated by Its inundations of light, of grace, of love, of sanctity and of happiness which It possesses? No one. What ingratitude, to receive Its goods in torrents and not to take them; to pass over them, maybe just getting wet, but not to let oneself be inundated and drowned by the goods of my Divine Will. What sorrow! And I look at the whole earth to see who takes the inundations of my Will, and I find only the little daughter of my Will, receiving these inundations, drowning in It, and letting herself be transported wherever It wants, remaining in Its bosom, prey to Its gigantic waves. There is no sight more beautiful, no scene more touching, than to see the littleness of the creature prey to these waves. She can be seen now prey to waves of light and though buried inside of them, now drowned by love, now invested and embellished by sanctity. What a delight to see her; and this is why I descend from Heaven – to enjoy these enrapturing scenes of your littleness carried by Its arms in the inundations of my Eternal Volition. And you say that my love for you has declined? You are wrong. Know that your Jesus is faithful in love, and as He sees you under the waves of His Will, He loves you more and more.” Having said this, He disappeared, and I remained all abandoned in the waves of the Divine Fiat.

Then, coming back, my lovable Jesus added: “My daughter, my Will possesses the unity, and one who lives in It lives in this unity. And do you know what unity means? It means one – a one which can embrace everything and everyone, and can give everything, because it encloses everything. My Divine Will possesses the unity of love and of all loves united together; It possesses the unity of sanctity and encloses all sanctities; It possesses the unity of beauty and encloses within Itself everything beautiful that is possible and imaginable. In sum, It encloses the unity of light, of power, of goodness, of wisdom. True and perfect unity, while being one, must possess everything, and this everything must be all of an equal strength, all immense and infinite, eternal, without beginning and without end. Therefore, one who lives in It lives within the immense and gigantic waves It possesses, in such a way that the soul feels the empire of the one strength of light, of sanctity, of love, etc. So, in this one strength, everything is light for her, everything changes into sanctity, into love, into power, and all things bring her the knowledge of the wisdom of this unity. Therefore, to live in It is the greatest miracle and the perfect carrying out of the Divine Life in the creature. The word unity means everything, and the soul takes everything by living in It.”

After this, I continued my round in the acts of the Divine Fiat, and as I arrived at the seas of the Celestial Mama, which She had formed in the unity of It, I thought to myself: ‘My Sovereign Mama did not have the interest of impetrating the Kingdom of the Divine Will, because, if She had had it, in this unity in which She lived, just as She obtained the Kingdom of Redemption She would have obtained that of the Divine Will.’ And my sweet Jesus, moving in my interior, told me: “My daughter, to all appearances it may seem that the whole interest of our Queen Mama was for the Kingdom of Redemption; but it is not true – that was the external part, but the interior was all for the Kingdom of my Divine Will. In fact, She, who knew all the value of It and the complete glory for Her Creator and the maximum and complete good for creatures, could not do without asking for the Kingdom of the eternal Fiat. On the contrary, by obtaining the Redemption, She laid the foundations of the Kingdom of my Will. It can be said that She prepared the materials for It. It is necessary to do minor things in order to obtain greater ones, and this is why I had to give the first field to Redemption, almost to build the factory of the Kingdom of the Divine Fiat. If a kingdom is not formed, how can a king say that he has his kingdom and that he dominates? More so, since the Sovereign Queen of Heaven is the only and sole one in the glory in the Celestial Fatherland, because, as the only and sole one, She formed Her whole life in my Will,

and a mother loves and wants for her children to possess her same glory. And She, in Heaven, cannot communicate all Her glory and greatness and sovereignty which She possesses, because she does not find anyone who has lived Her same continuous life in the Divine Will. Therefore, She longs for the children of Its Kingdom, so as to have all Her glory be reflected in them, and be able to say: ‘I have my children who equal Me in my glory. Now I am happier, because my glory is the same glory as my children’s.’ The happiness of a mother is more that of her children than her own; more so for the Celestial Mother who, in my Will, more than mother, conceived all the redeemed ones and formed the very life of the children of my Divine Will.”

October 20, 1927

How created powers can neither embrace nor exhaust the uncreated Power; not even the Virgin or the very Humanity of Our Lord. How the Divine Will possesses the incessant and ever new act, and has the virtue of doing ever new things. Example. How It awaits Its Kingdom in order to communicate this new act as the fulfillment of Its glory.

I continue what is written above. So, I thought to myself: ‘My beloved Jesus says that only when His Divine Will is known on earth, and Its Kingdom is formed, and the children of this Kingdom take their place in the Celestial Fatherland, a place reserved only for them – then will His glory on the part of Creation and the glory of all the Blessed be complete.’ And I thought: ‘In Heaven there is the Sovereign Queen who had all the fullness of the life of the Divine Will, such that no one, I believe, will be able to reach Her. Why, then, is the glory of God on the part of Creation not complete?’ And many other doubts and thoughts came to me, which it is not necessary to put on paper. I will only say what Jesus told me:

“My daughter, you are too little, and you measure with your littleness the endless greatness and my unreachable wisdom. As holy as the creature might be, as was my beloved Mother, even though She possesses all the fullness and totality of all the goods of Her Creator, and the Kingdom of my Divine Will had Its full dominion in Her – in spite of this, She could not exhaust all the immensity of the goods of the Divine Being. She filled Herself to the brim, She overflowed outside to the extent of forming seas around Herself; but to restrict within Herself, to embrace all that the Supreme Being contains – this was impossible for Her. Not even my Humanity could enclose, by Itself alone, all the immensity of the creative light; I was completely filled with it, inside and out, but – oh! how much of it remained outside of Me, as the circle of my Humanity did not have an equivalent magnitude in which to enclose a light so endless. The reason for this is that created powers, of whatever kind they might be, cannot exhaust the uncreated power, nor embrace it and restrict it within themselves. The height of the Queen of Heaven - and even my very Humanity – found Herself with Her Creator in the same conditions as you may find yourself in if you expose yourself to the rays of the sun: you may find yourself under the empire of its light, be invested by it, feel all the intensity of its heat; but being able to restrict within and upon yourself all of its light and heat – this will be impossible for you. However, in spite of this, you cannot say that the life of the light of the sun and of its heat is not in you and outside of you.

Now, you must know that Our Divine Being, Our creative Will, possesses Its incessant and ever new motion – new in the joys, in the happiness, new in the beauty, new in the crafting which Our wisdom puts out in the formation of souls; new in the sanctity It impresses, new in the love It infuses. Therefore, because It possesses this continuous new act, It has the virtue of doing ever new things; and if the Queen Mama was made all beautiful, pure and holy, this does not exclude that We can do more new and beautiful things, worthy of Our works. More so since, in Creation, as Our Divine Fiat came out into the field in creating all things, It also put out into the field all the new acts with which It was to form the creatures, the rarities of beauty It was to communicate, and the sanctity It was to impress in those who would live in Our Divine Will. And since Our Will did not have life in the creatures, nor did It have Its Kingdom – It only had It in the Sovereign Queen of Heaven, and so It made the first prodigy and miracle which astonished Heaven and earth – It awaits the other creatures who are to possess Its life and form more of Its Kingdoms in which to reign, so that We may form, with Our new act, more rarities of sanctity, of beauty and of grace.

Oh! how my Divine Will anxiously awaits this, Its field of action - to issue these new acts. My Will is like an artisan who knows how to make hundreds and thousands of statues, one different from the other; he knows how to impress in them such finesse and rarity of beauty, of postures, of shapes, though none of them can be said to be like any of the others. It does not know how to do repetitions, but always new and beautiful statues; however, it is not given to him to put out all of his art. What sorrow would his inactivity be for such an artisan? Such is my Divine Will, and this is why It awaits Its Kingdom in the midst of creatures – so as to form rarities of divine beauty in them, never before seen, sanctities unheard-of, novelties never before touched. It is not enough for Its power which can do anything, for Its immensity which embraces everything, for Its love which is never exhausted, to have formed, with Its divine arts, the great Lady, the Queen of Heaven and earth; but It wants Her retinue, in which my Fiat wants to live and reign alone, in order to form more works worthy of Itself.

How, then, can Our glory on the part of Creation, and the glory and happiness of the human family be complete, if Our work is not fulfilled in Creation? The most beautiful statues, the most important works, are still to be made; the

purpose for which Creation was created is not realized nor fulfilled; and it is enough for a work to be lacking one point, one tiny little flower, one leaf, one shade, that it cannot have all its value, nor can the one who formed that work earn complete glory. More so, since in the work of Our Creation it is not just one point that is lacking, but the most important things, Our varied divine images of beauties, of sanctity, of perfect likeness to Ourselves. And just as Our Will began the work of Creation with such great sumptuousness of beauties, of order, of harmony, of magnificence, both in forming the machine of the whole universe and in creating man, so is it right, for the decorum, glory and honor of Our work, that It be fulfilled with yet greater sumptuousness and diversity of rare beauties – all worthy of the incessant and new act which my Divine Will possesses.

Those who will live in Its Kingdom will be under the power of a new act, of an irresistible and continuous force, such that they will feel invested with a new act of sanctity, of dazzling beauty, of most refulgent light; and while they possess this act, a new one will arrive, and then one more, without ever ceasing. Amazed, they themselves will say: ‘How holy, beautiful, rich, strong, happy is our Fiat trice holy, which is never exhausted. It always has sanctity to give us, beauties with which to embellish us ever more, new strengths to make us stronger, and new happinesses, such that the first is not similar to the second, nor to the third, nor to any of the others It will give us.’ These fortunate creatures will be the true triumph of the Divine Fiat, the most beautiful ornament of all Creation, the most refulgent suns, which will cover with their light the void of those who have not lived in Its Kingdom.

Now, my inseparable Mama who possesses this new and continuous act as Her own life, which was communicated to Her by my Divine Will because She lived life in It, is the first most refulgent Sun, which my Volition formed in Her, and She occupies the first place of Queen and gladdens the whole Celestial Court, making Her light, Her joys, Her beauty be reflected in all the Blessed. But She knows that She did not exhaust all the new and incessant acts that my Divine Will has established to give to creatures, because It is inexhaustible and – oh! how many more It has; and She awaits that more suns be formed from this, Its new act of new beauties and of rare beauty. And, as true Mother, She wants to be surrounded by all these suns, that they may reflect themselves in one another and delight one another, and the whole Celestial Court may receive not only Her own reflections, but those of all these suns, as the fulfillment, for all, of the glory of the work of the Creation of Her Creator. As Queen, She awaits with great love the properties of my Will in the creatures, which are as though Her own, for She was the first to form the Kingdom of my Divine Will within Herself.

Suppose that, instead of one sun, more suns were formed in the vault of the heavens – new in beauty and in light: would the vault of the heavens not appear as more beautiful and more adorned? It certainly would. And would these suns not reflect themselves as light in one another? And would all the inhabitants of the earth not receive the reflections, the goods, of all these suns? So it will be in Heaven. More so, since those who have possessed the Kingdom of the Supreme Fiat on earth, will have endless goods in common, because one is the Will that has dominated them. This is why, even though in Heaven there is the Sovereign Empress who possesses the fullness of the Life of my Divine Volition, Our glory on the part of Creation is not complete: first, because Our Will is not known among creatures, and therefore It is neither loved nor longed-for; second, because, not being known, It cannot give what It has established to give, and therefore It cannot form the many rarities of works which It knows how to do, and can do; while, once a work is complete, one sings victory and glory.”

October 23, 1927

The little girl. How the Divine Will is Kingdom of life. Necessity of the knowledges about It. How Heaven and earth are there reverently, listening to the knowledges of the Divine Fiat. Love and tenderness of God in creating man.

I felt my poor mind sunken inside the Divine Fiat, and while continuing my acts in It, I saw a little girl before me, all timid and pale, as if she was afraid of walking within the immensity of the light of the Divine Volition. And my adored Jesus came out from within my interior, and filling His holy hands with light, He placed that light in the mouth of the little girl, wanting to drown her with light. Then He took more light and placed it in the eyes, in the ears, in the heart, in the hands and feet of that tiny little one, and she remained invested by the light, she blushed all over and remained as though hampered and overwhelmed within that light. Jesus amused Himself in drowning her with light, and delighted in seeing her hampered within it; and turning to me, He told me: “My little daughter, this little girl is the image of your soul – timid in receiving the light and the knowledges of my Divine Will. But I will drown you with so much light that you may lose what remains of the timidity of the human will; because in my Mine there aren’t these weaknesses, but courage and strength, divine, insurmountable and invincible. In order to form the Kingdom of my Fiat in the soul, I lay all the knowledges about It within her as the foundation, and then I take possession, laying my very Life within her in order to have my true Kingdom.

See how great is the difference between the kingdom of the kings of the earth and my Kingdom. Kings do not place their own lives at the disposal of each individual, nor do they enclose it in them; nor do they enclose the life of the peoples within themselves, and therefore their reigning is subject to ending, because it is not life that runs between one and the other, but laws and imposition, and where there is no life, there is no love nor true reigning. On the other hand,

the Kingdom of my Divine Will is Kingdom of life – the life of the Creator enclosed in the creature, and that of the creature transfused and identified with the Creator. Therefore, the Kingdom of my Divine Will is of unreachable height and nobility; the soul is constituted queen – and do you know what she is made queen of? Queen of sanctity, queen of love, queen of beauty, of light, of goodness, of grace – in sum, queen of the divine life and of all its qualities. What a noble Kingdom and full of life is this Kingdom of my Will. Now, see then, the great necessity of the knowledges about It: they are not only the fundamental part, but the nourishment, the regime, the order, the laws, the beautiful music, the joys, the happiness of my Kingdom. Each knowledge possesses a distinct happiness; they are like many divine keys which will form the beautiful harmony in It. This is why I am abounding so much in telling you so many knowledges about my Divine Fiat, and I require of you greatest attention in manifesting them – because they are the base, and are like a formidable army, which will keep the defense and will act as sentries so that my Kingdom may be the most beautiful, the holiest one, and the perfect echo of my Celestial Fatherland.”

Then Jesus kept silent; and then He added: “My daughter, when my Divine Will wants to issue one of Its knowledges or one new act, Heaven and earth honor It and listen to It reverently. All Creation feels a new divine act flowing within them, which, like vital humor, embellishes them and renders them twice as happy. They feel as though honored by their very Creator, who, with His Omnipotent Fiat, communicates to them new knowledges about It; and they await the attitude of that knowledge in the creature, to see the new act of the Divine Volition repeated in the creature, to have the confirmation of that good, as well as the joy and the happiness which the new knowledge brings. My Will, then, takes the attitude of feast, because It issues from Itself a divine life which, while being directed to one creature, spreads and communicates itself to all creatures.”

After this, I was continuing my round in the Divine Will, bringing myself into Eden, so as to be present when the Divine Majesty, having formed the beautiful statue of man, was giving life to it, breathing over it with Its omnipotent breath, so that I might glorify my Creator in an act so solemn, and love Him, adore Him and thank Him for a love so excessive and overflowing toward man. And my divine Jesus, moving in my interior, told me: “My daughter, this act of forming and infusing life in man with Our omnipotent breath was so tender, touching, and of such great joy for Us, that the whole of Our Divine Being overflowed so much with love as to enrapture Our divine qualities with an enrapturing strength, so as to infuse them in man. In breathing over him, We poured everything into him; and in blowing into him We placed Our Supreme Being in communication with him, in such a way as to render him inseparable from Us. This act of Ours never ceased, because if in the creation of the whole universe it was Our Will that constituted Itself life of everything - in man We gave not only Our Fiat, but together with Our breath We gave Our very life to him. And this breath of Ours has not yet ceased, so as to continue the generation of other creatures, to render them inseparable from Us. When We do a work, Our love is so great that, after it is done once, the attitude remains of doing it always. Therefore, the ingratitude of man is great, because he denies, despises, offends this life of Ours within himself. And just as when one emits one’s breath in order to breathe, the breath is emitted and then withdrawn so as to be able to breathe again; in the same way, in breathing over him, We give Ourselves to him, and in drawing Our breath back, We draw man back into Ourselves. But not feeling Him come into Us because his will is not with Us, We feel all the weight of human ingratitude. And this is why We call you, to give you Our incessant act - so that, as We draw it back in order to issue it again, We may feel you come into Ourselves, to receive the fulfillment of Our Will in the solemn act of issuing Our regenerative breath, to generate the creatures.”

October 30, 1927

How the divine love gushed out in Creation. Liberality and magnificence of God in creating the machine of the universe, especially in creating His beloved jewel, with no one’s merit. Decision of the Divine Will of wanting to come to reign in the midst of creatures. Its balsamic air, Its enchanting and enrapturing beauty. What the knowledges about It will do.

I was feeling all abandoned in the Divine Fiat, and I felt my poor mind as though soaked with the light of Its sanctity, beauty and indescribable happiness. To possess the fount of all goods, to enjoy the expanse of the infinite seas of all joys, to possess all the attractions of inexhaustible beauties, of divine beauties, to the point of enamoring God Himself, and to live in the Divine Volition by letting It reign in one’s soul, is all the same. Will of God, how lovable, adorable, desirable You are – more than my very life. Your reigning is reign of light, which has the power of emptying me of what does not belong to its light; it is reign of sanctity, which transforms me, not in the sanctity of the Saints, but in the sanctity of my Creator; it is reign of happiness and of joy, which puts to flight, away from me, all bitternesses, troubles and bothers. But how can the creatures ever dispose themselves, and merit receiving a Kingdom so great?

Now, while I was thinking about this and my mind was swimming in the expanse of the sea of the Divine Fiat, my lovable Jesus came out from within my interior, and pressing me to Himself, all tenderness, told me: “My little daughter, you must know that Our love gushed out in Creation, and overflowing outside of Ourselves - without anyone having merited such a great good, not even with a single word – Our highest goodness and liberality with no limits created the

whole machine of the universe with such great magnificence, order and harmony, for love of the one who did not yet exist. After this, Our love gushed out more strongly, and We created the one for whom all things had been created. And since, in operating, We operate always with unreachable magnanimity, and while We are not depleted, We give everything, so that nothing of magnanimity, of greatness and of all goods may be lacking to Our work - in creating man, with no merit at all on his part, as dowry, foundation and substance of all goods, joys and happinesses, we gave him Our Will as his Kingdom, so that he might lack nothing, having a Divine Will at his disposal and, with It, Our Supreme Being.

What honor would Ours have been if the work of Creation had been poor, meager in light, without the multiplicity of so many created things, without order and without harmony, and Our dear jewel, Our dear son, which is man, without the fullness of the goods of the One who had created him? It would not have been honor for the One who possesses everything and can do everything, to do an incomplete work. More so since, in gushing out so very strongly, as more than mighty waves, Our love wanted to give - to show off as much as it could, to the point of filling Our beloved jewel with all possible imaginable goods, and forming seas around him, placed in him by His Creator, which would overflow from him himself. And if man lost this, it is he who rejected, of his own will, the Kingdom of my Will, his dowry and the substance of his happiness.

Now, as in Creation, my love is gushing out strongly, and **it is decided** that the Kingdom of my Will wants Its life in the midst of creatures. Therefore, showing off with all magnificence, without looking at their merits, with insuperable magnanimity it wants to give its Kingdom again. Only, it wants creatures to know this, and to know Its goods, so that, by knowing them, they might long for and want the Kingdom of sanctity, of light and of happiness. And just as one will rejected It, so may another one call It, long for It, press It to come to reign in the midst of creatures. Here is, then, the necessity of the knowledges about It: if a good is not known, it is neither wanted nor loved. Therefore, the knowledges will be the messengers, the heralds, which will announce my Kingdom. My knowledges about my Fiat will take the attitude now of suns, now of thunders, now of bolts of light, now of mighty winds, which will call the attention of the learned and of the ignorant, of the good and also of the evil, falling into their hearts like lightnings, and knocking them down with irresistible strength, to make them rise again in the good of the knowledges acquired. They will form the true renewal of the world; they will assume all attitudes in order to attract and win the creatures, taking the attitude now of peacemakers, who want the kiss of the creatures to give them their own, so as to forget about all the past and remember only to love each other and make each other happy; now of warriors, sure of their victory, to render sure the conquest they want to make of those who come to know them; now of incessant prayers, which will cease to supplicate only when creatures, conquered by the knowledges of my Divine Will, will say: ‘You have won – we are now prey to your Kingdom’; now of king, dominating and inspiring love, such that they will lower their foreheads to let themselves be dominated. What will my Will not do?

It will place the whole of Its power in attitude in order to come to reign in the midst of creatures. My Will possesses an enrapturing beauty which, if it makes itself seen with clarity even just once, enraptures, embellishes, casting its waves of beauties over the soul, in such a way that they will not easily be able to forget a beauty so rare, and will remain as though in the maze of Its beauty, unable to get out. It possesses an enchanting power, and the soul remains fixed within Its sweet enchantment. It possesses a balsamic air, such that, as it is breathed, they will feel, enter into themselves, the air of peace, of sanctity, of divine harmony, of happiness, of the light that purifies everything, of the love that burns everything, of the power that conquers everything, in such a way that this air will bring the celestial balm to all the evils produced by the bad, morbid and deadly air of the human will. See, also in the human life, air acts in a surprising way. If the air is pure, good, healthy, fragrant, the respiration is free, the blood circulation is regular, and creatures grow strong, nourished, rosy and healthy. But if the air is bad, stinking and infected, the respiration is hampered, the blood circulation is irregular; and not receiving the life of the pure air, creatures are weak, pale, gaunt and sickly. The air is the life of creatures - they cannot live without it; but there is a great difference between good and bad air. So it is with the air of the soul. The air of my Will maintains life pure, healthy, holy, beautiful and strong, as it came out from the womb of its Creator. The deadly air of the human will deforms the poor creature, it makes her descend from her origin, and she grows as sick, weak, such as to arouse pity.” Then, with a more tender emphasis, He added: “Oh! my Will, how lovable, admirable, powerful You are! Your beauty enamors the Heavens and maintains the enchantment that enraptures the whole Celestial Court, in such a way that they are happy not to be able to remove their gazes from You. O please! with your enchanting beauty that enraptures everything, enrapture the earth; and with your sweet enchantment, enchant all creatures, so that one may be the will of all, one the sanctity, one the life, one your Kingdom, one your Fiat on earth as It is in Heaven.”

November 2, 1927

Difference between one who lives and operates in the Divine Will, and one who does good in the night of the human will.

My flight in the Divine Will is continuous, and my poor intelligence is as though fixed in It; and in Its light I could comprehend the great difference between the operating in the Supreme Will and the human operating, good in itself, but without the life of the Divine Fiat in the action of the creature. So I said to myself: ‘How can all this difference be possible?’ And my beloved Jesus, moving within my interior, told me: “My daughter, the human will formed the night for the human family in their souls; and if they do good works, even important ones, since good in itself is light, they unleash from themselves many little lights. It might be the light of a match, the light of a little lamp, or of an electric bulb; according to the good present inside the human action and to the multiplicity of the actions, so are the lights formed – some small, some a little larger. But even though, by virtue of their little lights, they receive the good of not remaining in the dark, as well as those who surround them, they do not have the virtue of making the night turn into day. So, they might be even like cities or houses which possess the good of many electric lights, which are also subject to becoming extinguished; but being able to change the night into day – this will be impossible for them, because it is not in the nature of the light formed by human industriousness, whether in the soul or in the body, to be able to form the full day. Only the sun possesses this virtue of dispelling the darkness of the night and of forming its full day which, blazing with light and heat, gladdens the earth with all its inhabitants, and wherever it shines, it produces its vital effects for all nature.

Now, only the living in my Will and operating in It is continuous daytime; and as the soul operates, be her action small or great, she acts under the reflection of the eternal and immense Sun of my Fiat; and as It is reflected in the action of the creature, by virtue of It, the sun is formed in the human action, and the creature remains in possession of these suns which make her enjoy continuous full day. And since these suns have been formed by virtue of the reflections of the Sun of my Divine Volition, which possesses the source of light, the human action, converted into sun, is nourished by the source of light, and therefore they are not subject to either becoming extinguished or decreasing in light. See, then, what great difference exists between one who operates and lives in my Will and one who does good outside of It. It is the difference that passes between one who can form the sun, and many suns, and one who can form light; and one sun is enough to eclipse all the lights, and all lights together do not have the virtue, nor the intensity of light, to be able to surpass one sun. In order to comprehend this with more clarity, you can see it in the order of the universe – that all lights, of whatever kind, formed by the human industriousness, are incapable of forming the day. On the other hand, the sun created by my creative hands, even though it is one, forms the day, because it possesses the source of light, placed in it by its Creator; and therefore it is not subject to decreasing in light – symbol of those who live in my Divine Will: in all of their acts flows an act of divine life, a creative strength, which has the virtue of forming suns; nor does it lower itself or want to form little lights, but suns, which are never extinguished. From this you can comprehend how the good produced by the human will, though it cannot form the day, is always a good for man; and creatures receive the utility of light in the night of the human will. It serves them so as not to die in the thick darkness of sin. Those lights, though small, direct their steps, allow them to see the dangers, and draw my paternal goodness toward them, seeing that they make use of the night of their human will to form at least little lights, so as to direct their steps along the path of salvation.

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

November 6, 1927

One who lives in the Divine Will does not descend from her origin, and to her is due the state of queen; while one who lives outside of It lives in the state of servant. Difference between what the Kingdom of Redemption brings to one and to the other. How those who live in the Divine Will will be the first before God. How the cross matured the Kingdom of Redemption. How a divine life runs within each truth.

I was following the Divine Volition, accompanying all the acts which my sweet Jesus had done while being on earth. He made them present to me, and I invested them with my ‘I love You’, and asked Him, with His very acts, for the Kingdom of the Divine Fiat; and I prayed Him to apply to my soul everything He had done in the Kingdom of Redemption, to give me the grace to live always in His Divine Volition. And my sweet Jesus, moving in my interior, told me: “My daughter, one who lives in my Divine Will does not descend from her origin; and since everything was created for those who would live in It, all the goods of Creation are hers, which are more extensive than the goods of Redemption. In fact, to one who maintains herself in the state of origin by living in the Supreme Fiat, is due the state of queen, and, as queen, it befits her to possess. More so, since she is a queen who lives in the royal palace of Our Will, and therefore it befits her to possess kingdoms, suns, heavens, seas, and that the King Himself live life together with her, making His

queen happy, as she makes her King happy. This is why the goods of Creation were to be more extensive; otherwise, how could hers be the state of queen, if she did not have dominion, and kingdoms to dominate? On the other hand, by not living in Our Divine Will, the soul descends from her origin, she disennoble herself and places herself in the state of servant, therefore no kingdoms or empires befit her. More so since, in Redemption, I came upon earth in order to resurrect man from the state of death, to heal him, to give him all possible remedies, to make him return to the first state of his origin, knowing that if he returned into Our Will, from which he came, he would already be prepared to be maintained in the royal state of dominant. Even more, you must know that for those who live or will live in It, the acts which I did in Redemption will serve not as remedies, but as happiness, as joy, and as the most beautiful ornament in the royal palace of my Will. In fact, everything I did was nothing but a birth from It; Its merciful womb delivered for Me, onto the lap of my Humanity, all the acts I did in coming upon earth; therefore, it is right that, as things which belong to It, they serve as ornament for Itself. So, in everything I did while being on earth, if I prayed, if I spoke, if I suffered, if I blessed the children, I kept tracing my children - the children of my Divine Will, to give to them the first act, the things which belonged to them, the happiness which they contained; and then I gave them as remedy, for their salvation, to the unfortunate children of sin, servants of the human will. Therefore, all of my acts ran, as first act, to those who would live in the Supreme Volition, as to their center of life. So, one who lives in It can say: 'Everything is mine'. And I say: 'Everything is yours'."

After this, I was thinking to myself: 'If the Divine Fiat has Its first act, in such a way that no one else can say, "I am first act of It", how can those who will come later to live in It find themselves as first act before God, if the first are already there?' And my divine Jesus added: "My daughter, those who live or will live in my Volition will all be like first act before God, because my Will has one single act, an incessant act, which starts always from the first act; and by virtue of this single and incessant act, It elevates all the acts done in It to Its first act, in such a way that all those who will live in my Volition will find themselves in Its one act - and all as first before the adorable Majesty. Therefore, in my Will there will be neither before nor after, but all will be fused together in one single act. What honor, what glory for the creature, to be able to have her place in this single act of the Will of her Creator, from which, as from a fount, all goods and all possible imaginable happinesses gush forth."

Then, continuing to follow the acts of my beloved Jesus, I stopped when He received the cross, and embracing it with all the tenderness of His love, He place it on His shoulders to carry it to Calvary. And Jesus added: "My daughter, the cross matured the Kingdom of Redemption, it completed It, and placed itself as the custodian of all the redeemed ones, in such a way that if one lets herself be kept by the cross, she receives within herself the effects which a mature fruit contains, which contains taste, sweetness and vital humor, and makes her feel all the good of Redemption, in such a way that she matures together with the fruit of the cross, and disposes herself to return into the Kingdom of my Will. In fact, who has disposed you to live in It? Has it perhaps not been the cross of so many years that matured you like a beautiful fruit, took away from you all the bitter tastes which the earth contains, all the attachments of creatures, and converted them for you into divine sweetnesses, placing itself as guard, so that nothing might enter into you which would not be holy, which would not give of Heaven? The cross, making all the vital humors flow within you, has done nothing other than form your Jesus in you; and your Jesus, finding you mature, formed the Kingdom of His Divine Will in the depth of your soul. And taking the attitude of teacher, with all love, I spoke to you about It, and still do; I have taught you Its ways, the life you must conduct in It, the prodigies, the power and the beauty of my Kingdom.

You must know that every time your Jesus decides to manifest a truth, my love for it is so great, that I bilocate my very Life in each truth I manifest, so that each truth might have the power to form a divine life in creatures. See, then, what it means to manifest to you one truth less or one truth more - it is to put out a divine life at risk, to put it in danger; because if it is not known, loved and appreciated, it is a divine life which does not receive its fruit, and which does not receive the honors that befit it. This is why I love so much the truths I manifest - because it is my life that runs within them, and I greatly love that they become known. How different is my operating from that of creatures. If they speak, teach, operate, they do not leave their life in the word and in the work, therefore they do not grieve too much if their words and works do not obtain their fruits. On the other hand, I grieve very, very much, because it is life that I make run in what I manifest."

November 10, 1927

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

I was feeling all abandoned in the eternal Fiat - all alone, and only for Jesus, as if no one else existed for me. So I thought to myself: 'I am alone, I feel nothing flow within me but the great sea of the Divine Will - everything else does not exist for me. Jesus Himself flies away and hides within Its endless light; and if He makes Himself seen for a little while, the rays of the Sun of the Divine Volition rain down upon Him, and my sight, too weak, remains eclipsed; and I

lose Him, waiting for my Jesus, my Life, to free Himself of that light or to render it less bright, so that I may find Him again. And I lament about the light that eclipses my sight and hides from me the One who is the life of my poor soul. Oh! if this light of the blessed Fiat were less dazzling, I would enjoy my sweet Jesus, because many times I feel His divine touch, His refreshing breath; other times, His lips that give me His kiss. But in spite of this I do not see Him; and the cause of all this is the blessed light that forms the eclipse. Oh! Holy Will of God, how strong and powerful You are – to the point of hiding my beloved Jesus from me.’

Then, while I was thinking of this and other things, my highest Good, Jesus, came out from within that light so dazzling, so I was able to see Him; and He told me: “My daughter, you are alone with Me, and I am alone with you; and because you are alone with Me, I centralize all of Myself in you. In fact, since you are alone with Me, I can fill you completely with Myself; there is not one point of you in which I do not take my place; you are transformed into Myself and, as though naturally, the extraordinary grace enters into you. When the soul is alone with Me, I am free to do whatever I want; I enjoy her, Myself alone, and my love makes Me do such great things with her that I reach the point of folly, and I perform so many of those loving stratagems, that if they could be seen or heard by all creatures, they would say: ‘Only Jesus knows how to love and can love in a way so astounding, so ingenious and so great.’ With one who lives alone with Me, I act as the sun would, if it could centralize all of its light over one plant. This plant would receive into itself the whole of the life of the sun, and would enjoy all of its effects, while the other plants receive only one effect each, which is sufficient for the nature of each plant. But the first one, because it receives the whole of the life of the sun, receives with it all the effects which the light contains. So I do. I centralize the whole of my life in her, and there is nothing of Me which I do not let her enjoy. On the other hand, one who is not alone with Me, because I cannot centralize my life, is without light; she feels within herself the weight of darkness; her being is divided into so many parts for as many as are the things that she cares about. So, if she loves the earth, she feels divided with the earth; if she loves creatures, pleasures, riches, she feels as though divided into shreds, in such a way that some tear her from one side, some from the other. Her poor heart lives amid anxieties, fears and bitter disillusiones. All the opposite for one who lives alone with Me.”

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

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

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

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

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

November 13, 1927

How the Word was in the center of His Humanity, and how He operated. How there is a great difference between the reigning of the Divine Will and the sanctity of the Saints, even though there were miracles.

I was following my round in the Divine Volition, and as I arrived at the acts It did in the Humanity of Our Lord, my sweet Jesus, moving in my interior, told me: “My daughter, the Divine Word in my Humanity was present as center of life within It; We were inseparable – the Word and my Humanity. But since my Humanity had Its limits while the Word was without limits, immense and infinite, I could not restrict the whole endless light of the Word within It. This light overflowed outside, in such a way that, overflowing from the center of my Humanity, its rays came out from my hands, from my feet, from my mouth, from my Heart, from my eyes – from every part of my Humanity, in such a way that all my operating flowed within this light and, more than solar rays, it invested everything and traced all the acts of creatures in order to give its acts, so that their acts, invested by its light, might take the form of its acts and, fused together, might acquire the value, the beauty of its acts. But what was not the sorrow of my Humanity in seeing Its acts being rejected by creatures within the very light of the Eternal Word, preventing the transformation He wanted to make in creatures? Each of His rejected acts was a sorrow, and each act of the creatures converted into bitterness and offense for my Humanity. How hard it is wanting to do good, doing it, and finding no one who receives this good. This sorrow still lasts, because everything that my Humanity did in the light of the Eternal Word exists and will always exist, and is always in the act of doing what was done once; and it lies as though in ambush, waiting for the creature to receive the transmission of its acts, so that one may be the act, one the value, one the Will, one the love on both sides. And only by the reigning of my Fiat can the operating I did in Redemption have its total fulfillment, because with the light of my Fiat, creatures will remove the blindfold and will let all the good that the Eternal Word came to do within my Humanity for love of creatures flow within themselves.” And while He was saying this, I saw my sweet Jesus with so much light coming out from within Him as to invest everything and everyone.

Then, I continued my round in the Divine Fiat, and while accompanying with my ‘*I love You*’ all the prodigies It had done in the Saints, Patriarchs and Prophets of the Old Testament, as well as those after His coming upon earth, to ask for His Divine Kingdom in the midst of creatures by virtue of all these, Its acts, I thought to myself: ‘If this Holy Volition has done so many prodigies in all these Saints, is this not, then, Its reigning, at least in these Saints so prodigious?’ But while I was thinking of this, my beloved Jesus, moving in my interior, told me: “My daughter, there is no good which has not come out of my Divine Will, but there is a great difference between Its reigning in the creatures and the releasing of an act from within Itself, communicating it to creatures. As for example, with Abraham, It released an act of heroism, and I had the man heroic in the sacrifice; with Moses an act of power, and he was the prodigious man; with Samson an act of strength, and he was the strong man; to the Prophets It revealed what regarded the future Redeemer, and they were men prophets; and so with all the others who distinguished themselves as prodigious and of uncommon virtue. According to the act that my Divine Will released, and if they gave their adhesion and correspondence, so did they receive the good of Its act. However, this is not reigning, my daughter; nor does this form the Kingdom of my Will. In order to form It, it takes not just one act, but the continuous act which It possesses. This is what It wants to give to creatures in order to form Its Kingdom: Its continuous act of power, of happiness, of light, of sanctity, of unreachable beauty. What my Fiat is by nature, It wants to render creatures by virtue of Its continuous act, which contains all possible imaginable goods. Would you say that a king reigns only because he has made a law, or has given a good to his people? Certainly not. True reigning is to form the life of the peoples with all the laws, giving a decorous regime, befitting, upright and just for their lives, giving them all the necessary means so that nothing may be lacking for their good. In order to reign, the king should have his life in the midst of the peoples, and make his will and his goods one with them, in such a way that the king should form the life of the people, and the people the life of the king; otherwise, it is not true reigning. This is the reigning of my Will – to render Itself inseparable from the children of Its Kingdom, to give them everything It possesses to the point of overflowing, so as to have children happy and holy of Its very happiness and holiness.

Now, from this it can be seen how in spite of the so many prodigies which Saints, Prophets and Patriarchs have done, they have not formed my Kingdom in the midst of creatures, nor have they made known Its value, or the great good which my Will possesses, or what It can do and wants to give, and the purpose of Its Kingdom – because Its continuous act, Its permanent life, was missing in them. And therefore, not knowing It in depth, they occupied themselves with other things concerning my glory and their good, and they put my Will aside, waiting for a more favorable time, when the paternal goodness would please to first make known, and then to give, a good so great and a Kingdom so holy, which they would not even dream of. Therefore, be attentive, and continue your flight in the Divine Fiat.”

November 18, 1927

How, when God manifests a new truth to the creature, it is a new feast for God and for her. As the soul decides to do her act in the Divine Volition, she calls the Divine Fiat to be reflected in her act with Its light, which has the virtue of emptying it of everything that is not light.

I was feeling afflicted because of the usual privations of my sweet Jesus, but all abandoned in His lovable Will. Then I thought to myself: ‘In these days my highest Good, Jesus, has not told me anything – everything has been profound silence; He just barely let me feel a few motions of Himself within my interior, but without a word of His.’ But while I was thinking this, He moved in my interior, telling me: ‘My daughter, when God does not manifest more truths, the Divine Will is as though suspended, It does not add more goods for the creatures, therefore, for God and for the creature, there is not the feast which the truth brings with itself.’ On hearing this, I said: ‘For You it is always feast, because You have all the truths with Yourself, but for the poor creature the feast is interrupted, because she does not possess the fount of all truths, therefore when her Creator does not communicate more truths to her, the new feasts remain interrupted for her. At the most, she enjoys the feasts already communicated by You, but the surprises of the new feasts are not in her power, which is not so for You.’ And Jesus added: “My daughter, indeed for Us it is always feast, nor can anyone shade, even slightly, the ocean of Our new joys and endless happinesses which Our Divine Being contains within Itself; but there is a feast which is formed in the act when Our Divine Being, overflowing with love toward the creature, manifests Its truths. To see the creature twice as happy, and so many more times for as many more truths as We manifest to her, is a new feast for Us. To put out Our truths which come out of the founts of Our joys, to prepare for the creature the banquet of Our happiness which the truth contains, to see her celebrate together with Us, sitting at Our own table to nourish herself from Our own food, is a new feast for Us. Feasts, joys, are formed in the communications; isolated good does not bring feast – the joy does not smile, the happiness does not banquet alone, it does not put itself into liveliness. And besides, with whom can it celebrate, smile, banquet, if it finds no one for whom to make this feast, with whom to smile and to inebriate each other?

Therefore, union forms the feast; rendering another creature content forms one’s own contentment. This is why, though We have Our new feasts which are never lacking to Us, We lack the new feast which We do not give to the creature. If you knew Our joy and happiness in seeing your littleness sit at Our table, nourish itself from the truths of Our Supreme Volition, smile in Its light’s face, take Our joys in order to make within yourself the deposit of Our riches, embellish yourself with Our beauty, and, as though inebriated by so much happiness, hear you repeat: ‘I want the Kingdom of your Fiat’.... You would want to put Heaven and earth upside down to ask Me for my Fiat so as to obtain your intent; and to do what? To render the whole human family happy of your same happiness. It seems that your feast is not full if you do not render others happy of your very happiness, which you contain by virtue of my Will. If you could make everyone know everything that you know about It, and make everyone enjoy the happiness It possesses, would it not be one more feast for you, and would you not feel twice as happy, of the happiness of others communicated by you?” And I: ‘Surely, my Love, how much happier and more content I would be if I could overwhelm everyone into your Holy Will.’ And Jesus: “Well then, so I am - to Our happiness, to Our feast that is never exhausted and keeps Us always in feast, would add the happiness of the creature. Therefore, when I see you yearn for my truths in order to know them, I feel drawn to manifest them, and I say: ‘I want to enjoy my new feast with my little daughter, I want to smile together with her and inebriate her with my own happiness.’ So, during these days of silence, you have lacked Our new feast, and We yours.”

He kept silent, and then He added: “My daughter, as you decide to pour yourself into my Divine Fiat and form in It your thoughts, words and works, you make a call to my Will; and my Will, feeling called, answers the call by reflecting Its light in your act, and with Its light It has the virtue of emptying that act of anything human that might be in it, filling it with all that is divine. So, my Divine Volition feels called by your thoughts, by your words, by your hands, by your feet and by your heart; and It reflects Its light in each of them, It empties them of everything and forms in them Its life of light. And since light possesses all colors, my Divine Will places one of Its divine colors on the thoughts, another on the words, another on the hands, and so with all the rest of your acts; and as you multiply them, so does It multiply Its divine colors invested by Its light, and – oh! how beautiful it is to see you invested by so many varieties of divine colors and shades for as many thoughts, acts and steps as you do. All these divine colors and light give you such beauty that it is an

enchantment to see you, and the whole of Heaven would want to enjoy from such beauties with which my Fiat has invested your soul. Therefore, let your call to my Divine Will be continuous.”

November 23, 1927

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

My abandonment in the Divine Fiat alone is my life, my support, my all. My sweet Jesus hides more and more, and I remain only with this Will so holy, immense, so powerful, which, at each of Its motions, spouts and emits from Itself a sea of light, which forms its luminous and endless waves. My littleness gets lost, though it comprehends that there is much to do in order to follow Its innumerable acts within so vast a sea; and wandering within the Divine Fiat, I thought to myself: ‘Oh! if I had my sweet Jesus with me, who knows all the secrets of His Will, I would not get lost, and I would follow Its endless acts better. I really feel that He no longer loves me as before, even though He tells me that it is not true; but I see facts, and in the face of facts, words have no value. Ah! Jesus! Jesus! I did not expect this change of yours, which makes me feel a continuous death. More so, since You know that your leaving me without You for a long time costs me more than my very life.’ But while I was thinking of this and other things, my beloved Jesus moved in my interior and told me: “My daughter, my little daughter, why do you fear? Why do you doubt about my love? And besides, if you get lost, it is always in my Will that you remain – never outside of It; nor could I tolerate that you went out of Its boundaries by a single step. No, no, the little daughter of my Will will always be in Its arms. And besides, how can I not love you if in you I see my Fiat having primacy, in all of your acts?”

I do not see It in danger as in the other creatures, suffocated in all their acts. In fact, since they do not give It primacy, It is always in danger in their midst: some steal Its goods from It, some offend Its light, some deny It, some trample upon It. Since they do not give It primacy, It is like a king whose subjects, not giving him the honors due to him, beat him, and want to put him out of his own kingdom. What sorrow! But in my little daughter my Divine Will is safe; It is not in danger in her gazes, because in all created things she looks at the veils which hide my Will, and she tears the veils and finds It reigning in all Creation; she kisses It, she adores It, she loves It, and follows Its very acts, placing herself as Its cortege. It is not in danger in your words, in your works, in anything, for you give It the first act in your acts. By giving It the first act, one gives It divine honors, one esteems It as the king of everything, and the soul receives the goods of her Creator as things that belong to her. So, for her my Will is not in a dangerous state, but safe; It does not feel the light, the air, the water, the earth being stolen from Itself, because everything is hers. On the other hand, those who do not let It reign, rob It from all sides, and my Will finds Itself in continuous danger.”

After this, having followed my round in the Divine Fiat, I was gathering all created things, in which all the acts of the Divine Fiat are present, dominating; and I, gathering everything together – the heavens, the sun, the sea and all Creation – brought everything together before the Supreme Majesty, to surround It with all of Its works, and have the acts of Its very Will ask for the Kingdom of the Divine Fiat upon earth. But while I was doing this, my lovable Jesus moved in my interior, and told me: “My daughter, hear how all of Heaven echoes your petition, and the Angels, the Saints, the Sovereign Queen repeat among themselves: ‘Fiat! Fiat! Voluntas Tua, on earth as It is in Heaven’. Because it is petition of Heaven – it is the Kingdom which interests everyone - they all feel the duty to ask for what you want; they feel within themselves the same strength of the power of my same Divine Will by which all of them are animated. And they repeat: ‘May the Will of Heaven be one with the earth.’ Oh! how beautiful it is - how harmoniously it resounds when an echo from the earth invests all of Heaven and forms one single echo, one single Will, one single petition. And all the Blessed say among themselves, taken by admiration: ‘Who is she who is carrying the whole cortege of the divine works before the Divinity, and with the power of the Divine Fiat which she possesses, she overwhelms us all, and makes us ask for a Kingdom so holy? No one has had this power, no one until now has asked for the Kingdom of the Fiat with such power and empire. At the most, some have asked for the glory of God, some for the salvation of souls, some for the reparation of many offenses – all things which refer to the external works of God. But asking for the Kingdom of the Divine Will is about His internal works, the most intimate acts of God, and the destruction of sin. It is not just salvation, but divine sanctity in the creatures; it is liberation from all evils, spiritual and corporal; it is transporting the earth to Heaven so as to make Heaven descend upon earth.’ Therefore, asking for the Kingdom of my Divine Will is the greatest, the most perfect, the holiest thing; and this is why, reverently, all answer your echo, and in the Celestial Fatherland resounds the beautiful harmony: ‘Fiat Voluntas Tua on earth as It is in Heaven’.”

November 27, 1927

One who lets herself be dominated by the Divine Will, by virtue of It, receives the divine fecundity within herself, and can generate in others the good which she contains. That which is necessary in order to obtain the Kingdom of the Divine Will: first, to move God; second, to possess the Divine Will as one’s life.

My abandonment in the Divine Volition is continuous; and even though many times It hides my beloved Jesus from me, my Life, my All, and eclipses Him, It never hides, Its light is permanent in me, and it seems to me that even if It wanted to hide, It could not, because, Its light being everywhere, It does not find the point in which to hide - to restrict Itself, because It is immense by Its own nature, It invests everything, It has primacy over everything, with such empire, that I feel It in each fiber of my heart. It flows within my breathing – in everything; and I think to myself that the Divine Volition loves me more than Jesus Himself, because very often He leaves me, while His adorable Will never leaves me; even more, by Its own nature It finds Itself in condition of not being able to leave me, and with Its empire of light It dominates me, and, triumphant, expects Its primacy in all my acts. Oh! Divine Will, how admirable You are – your light lets nothing escape it; and caressing and playing with my littleness, You make Yourself the conqueror of my little atom, and You delight in dissolving it within the immensity of your endless light.

But while I was feeling all immersed in Its light, my beloved Jesus moved in my interior, and told me: “My daughter, one who lets herself be dominated by my Divine Will, by virtue of It, receives the divine fecundity, and with this fecundity she can generate in others what she possesses. With this divine fecundity the soul forms the most beautiful and long generation, which will bring her the glory, the cortege, of having many births generated in her very acts. She will see, coming out from within herself, the generation of the children of light, of happiness, of divine sanctity. Oh! how beautiful, holy and pure is the fecundity of the seed of my Divine Volition. It is light, and generates light; it is holy, and generates holiness; it is strong, and generates strength; it possesses all goods, and generates peace, joy and happiness. If you knew what good will the fecund seed of this Volition, so holy, bring to you, and then to all, as it knows how to generate, and can generate, in every instant, all the goods it possesses! This is how the height of the Sovereign Queen was able to generate the Eternal Word with no one’s work. In fact, by not giving life to Her human will, She only gave life to the Divine Will, and by this She acquired the fullness of the seed of the divine fecundity, and was able to generate the One whom Heaven and earth could not contain. And not only could She generate Him within Herself, in Her maternal womb, but She could generate Him in all creatures. How noble and long is the generation of the children of the Celestial Queen; She generated everyone in that Divine Fiat which can do anything and encloses everything. So, my Divine Will raises the creature and renders Her sharer in the fecundity of the Celestial Paternity. What power, how many sublime mysteries does It not possess!”

Then I continued my acts in the Divine Fiat, and I offered everything in order to obtain Its Kingdom upon earth. I wanted to invest the whole Creation, animate all created things with my voice, so that all of them might say, together with me: “*Fiat Voluntas Tua* on earth as It is in Heaven. Hurry, hurry – let your Kingdom come.” But while doing this, I thought to myself: ‘How can this Kingdom so holy come upon earth? In creatures there is no change; no one occupies himself with It; sin and passions abound. How, then, can this Kingdom ever come upon earth?’ And Jesus, moving in my interior, told me: “My daughter, that which is most necessary in order to obtain a good so great, which is the Kingdom of my Divine Fiat, is to move God to decide to give my Divine Will reigning in the midst of creatures. **When God moves and decides, He overcomes and conquers everything, even evils themselves.** The other necessary thing is that the creature who seeks It and prays God to give such a great good, must possess within herself the life of the Kingdom which she asks for for the other creatures. One who possesses It knows the importance of It, and will not spare sacrifices in order to impetrate for others the good which she possesses. She knows the secrets, the ways she must follow; she will make herself importunate in order to conquer God Himself. She will be like sun, which keeps all the fullness of its light restricted within itself, and, unable to contain it within itself, feels the need to spread it outside, to give light to all and do good to all, so as to render them happy of its own happiness. One who possesses a good, possesses the virtue of asking for it and of giving it.

The same happened in Redemption. Sin was flooding the earth; the very people called the people of God, was the smallest people, and if it seemed that it occupied itself with it, it was in a superficial way. In fact, they did not possess within themselves the life of that Redeemer whom they were asking for. It can be said that they occupied themselves just like, today, the Church, consecrated people and religious, occupy themselves by reciting the Our Father. But the fullness of the Life of my Will which they ask for in the Our Father is not in them, therefore their petition ends up in words, but not in facts. But when the Queen of Heaven came, who possessed the fullness of the Divine Life, everything She asked for for the good of the peoples moved God, conquered Him, made Him decide; and in spite of the evils which were present, the Eternal Word came upon earth by means of She who already possessed Him, as He formed the whole of Her life. With the fullness of this Divine Life, She was able to move God, and so came the good of Redemption. That which all others together were not able to obtain, She obtained – the Sovereign Queen, who had conquered, first within herself, Her Creator and the fullness of all the goods which She was asking for for others; and, being the conqueror, She had the virtue of being able to impetrate and give the good which She possessed.

There is great difference, my daughter, between one who asks and possesses, and one who asks and does not possess the Divine Life. The first one asks by right; the second does it as alms, and one who asks as alms is given money, lira, at the most, but not entire kingdoms. On the other hand, one who asks by right, possesses, she is already the owner,

the queen, and one who is queen can be given the kingdom; and because she is queen, she has her divine empire before God to be able to impetrate the kingdom for creatures. So it will happen for the Kingdom of my Will. Therefore, I so much recommend to you: be attentive, let It form the fullness of Its Life in you; in this way, you will be able to move God, and when God moves, no one can resist Him.”

December 1, 1927

Strength of the Celestial Mama in the privations of Jesus. Strength that the little daughter of His Will must have. Power of the acts done in the Divine Will; how they are the outpouring of God.

I was feeling totally without my Highest Good, Jesus, and as much as I asked for Him, I could not manage to find Him. So I felt tortured and embittered in an unspeakable way. My words don't have the terms to manifest my sorrow, therefore I move on. Then, after long days of martyrdom and of abandonment in that Divine Fiat, my beloved Jesus moved in my interior and told me: “My daughter, I want from you the same strength of mind of the Celestial Sovereign Lady, who reached the point of loving the Divine Will more than the very Humanity of Her Son Jesus. How many times the Divine Will commanded Us to separate from each other, and I had to go far away from Her, and She had to remain without Me, without following Me. And She stayed with such strength and peace as to place His very Son after the Divine Fiat; so much so, that the Divine Fiat, enraptured by such strength, bilocated the Sun of my Divine Will, and while remaining with my Mama, centralized in Her, It remained centralized in Me. The Sun bilocated Itself, but the light remained as one - extending, but without ever separating from both centers of the bilocated Sun.

The Sovereign Queen had received everything from my Will – fullness of grace, sanctity, sovereignty over everything, and even the fecundity to be able to give life to Her Son. My Will had given Her everything and had denied Her nothing; so, when my Will wanted Me to go far away, with heroic strength, She would give back to the Divine Will what She had received. The Heavens were stupefied in seeing the strength, the heroism of She who - yet they knew - loved Me more than Her very life. So I would like to see the little daughter of my Divine Will: strong, peaceful and, with heroism, giving your Jesus back to the Divine Will when It wants you to remain without Him. I would rather not see you disheartened, melancholic, but with the strength of the Celestial Mama; and just as for the Sovereign Queen of Heaven the separation was only external and apparent, but internally the Divine Volition kept Us fused together and inseparable, so it will be with you: my Volition will keep you fused within Me, and we will do the same acts together, without ever separating.”

After this, I continued my acts in the Divine Fiat, and feeling that I was not doing them well, I prayed my Celestial Mama to come to my help, that I might be able to follow that Supreme Volition which She had loved so much, and from which She recognized having received all Her glory and the height at which She finds Herself. But while I was thinking of this, my lovable Jesus, moving in my interior, told me: “My daughter, all the acts of my Queen Mother, done in my Will, are all in waiting, for they want the retinue of the acts of the creature done in It. So, in everything you do in my Volition, it is these acts that come to your help; even more, they line up around you to administer to you - some the light, some the grace, some the sanctity, and some the very act that you do, so as to have the retinue of these noble, holy and divine acts. These acts are the outpouring of God; and as He feeds them to the creature, she is filled so much that, unable to contain them, she pours them out again and gives her divine acts to her Creator. Therefore, they form the greatest glory which the creature can give to the One who created her. There is no good which does not descend through these acts done in the Divine Volition; they place everything in motion – Heavens, earth, and God Himself. They are the divine motion of the creature; and it was by virtue of these acts that the Celestial Sovereign Lady made the Word move to descend upon earth. Therefore, She awaits the retinue of Her acts, so as to move God to make Our Supreme Will come to rein upon earth. They are the triumph of God over the creature, and the divine weapons with which the creature conquers God. Therefore, continue your acts in my Will, and you will have divine helps in your power, as well as those of the Sovereign Queen.”

December 6, 1927

State of the soul. How sorrow and bitternesses do not enter the Divine Will because they are human births. The divine way. How the Divine Will has Its life in the midst of creatures, and how they hamper it. How each act done in It is a divine signature that circulates. Example.

I continue in my abandonment in the Divine Fiat, and since I was totally without my Highest Good, Jesus, I felt such bitterness and sorrow that I am unable to express it; but at the same time I felt imperturbable peace and the happiness of the light of the Supreme Volition. So I thought to myself: ‘What change in my poor soul. Before, if blessed Jesus deprived me of Himself for a little while, even just for hours, I was restless, I raved, I cried, I felt myself the unhappiest of creatures. Now all the opposite: I am without Him, not for hours, but for days, and even though I feel an intense sorrow, penetrating deep into the marrow of my bones, yet it is without restlessness, without delirium, without being able to cry, as if I had no more tears – all peaceful, intrepid and happy. Holy God, what change! – at the thought of being happy

without Jesus I feel myself dying! But my happiness is not touched; I feel that happiness leaves sorrow free, and sorrow leaves happiness free; each of them follows its course, its way, and has its place, but they do not mix together. Ah! Jesus! Jesus! How can You not help me? Don't You have pity on me? How can You not run, not fly to me, the little daughter of your Will, whom You said You loved so much?"

But while I was pouring out my sorrow, He just barely moved in my interior, and told me: "Daughter of my Will, why do you want to trouble your peace, your happiness? Know that where my Will reigns, It is like a noble Divine Queen; It possesses immense joys and happinesses without end. Sorrow, tears, bitternesses, are born in time – all births of the human will; they are not born in eternity, nor are they births from It – they are limited and finite, therefore they do not have the power to enter, even slightly, into the sea of the happinesses of my Divine Volition. This is the divine way, and in this state did the Queen of Heaven and my very Humanity find Themselves: all Our sorrows, and they were so many and of all kinds, could not decrease nor penetrate into the summit of Our endless joys and happinesses. So, before, your restlessness, your tears and disturbances when you would not see Me for a little while, were the remains of your human will. But Mine does not admit these weaknesses; and since, by nature, It does not possess them, wherever It reigns It dominates sorrow as queen; It makes it circulate, but It does not permit that it enter into Its happiness with which It has filled Its creature by reigning in her. Sorrow would not find the place in which to put itself within the endless sea of the happiness of my adorable Will. Do you perhaps not want It to reign in you, that you become worried about the change you feel within your soul? My Divine Will has Its life, and when the soul opens the doors of her will to let It enter and dominate, It enters into the soul and carries out Its life in her - fully divine; and, queen as It is, It forms in her Its life of light, of peace, of sanctity, of happiness. And the creature feels all of Its goods as her own properties; and if she feels sorrow, she feels it in a divine way, which brings no harm to all that my Divine Will has communicated to her. On the other hand, with one who does not open the doors to It, to let It enter and dominate, Its life remains suspended in the creature, hampered and without being carried out.

It happens to my Divine Fiat as it could happen to a creature who wants to bring all goods to another creature, and this one, with horrendous ingratitude, binds her feet and her hands in order not to let her get close. She closes her mouth so as not to let her speak; she blindfolds her so as not to be looked at. Reduced to such a state, how can she do to her the good she would want to do, if the other one binds her feet in order not to let her get close, her hands so as not to receive the good which she is bringing to her, her mouth so as not to let her tell what she is bringing, her eyes so as not to be drawn by her gazes to open the door to her. What sorrow would this not be for the bearer of so much good? In this state is my Will put by creatures when they do not open the doors of their will to let It carry out Its life. What sorrow, my daughter, what sorrow!"

After this, I continued thinking about the Divine Will, bearer of so much good; and my sweet Jesus added: "My daughter, my love for one who lets my Divine Fiat reign and dominate is so great, that for each act she does in It, the Divinity surrenders a divine right to the soul – that is, a right of sanctity, of light, of grace, of happiness; and with these rights It binds the soul and renders her the possessor of divine goods. So, each additional act done in my Divine Volition is a signature that is executed by your Creator, as if He were writing for you the deed to render you the owner of his happiness, of His light, His sanctity and grace. It happens as when a rich man loves a poor lady, who never goes out of his house; and if she goes out, it is only to visit the properties of her lord, to bring to her lord the fruits of his farms, so as to render him happy with his very goods. The rich man looks at the poor lady, he becomes fond of her; he sees her happy in his house, but in order to be sure of her happiness, he writes a public deed of donation of his goods to the poor one who has wounded his heart, who remains always in his house, and uses his very goods to make her beloved lord happy. So it is for one who lives in Our Divine Will. She lives in Our house, she uses Our goods to glorify Us and make Us happy; the disparity between her and Us would cause Us pain, it would weigh upon Our paternal Heart; but since no pains or unhappinesses can enter Our Divine Volition, We act with magnanimity: at each act of hers We place Our signature, writing the deed of donation of Our goods to make her happy and rich of Our very happiness. This is why I repeat to you often: 'Be attentive, my daughter, let nothing escape you' – because each of your acts in Our Will is signatures that circulate - and divine signatures, with which it is assured that the Divine Will is yours, and that you belong to It. Divine bonds never fail – they are eternal bonds."

December 8, 1927

One who lives in the Divine Will is regenerated by It, and is endowed with Its goods. The virgin, little light, became Sun by virtue of the Divine Will.

I was doing my round in the whole Creation, to follow all the acts that the Divine Fiat exercises in It; but while I was doing this, I thought to myself: 'I feel I cannot do without going around in the whole Creation, as if I could not be without making my tiny little visits to the heavens, to the stars, to the sun, to the sea and all created things, as if an electric wire were pulling me into their midst, to sing the praises of the magnificence of so many works, and to praise and love that Divine Will which created them and which holds them tightly as though on the palm of Its divine hand, to preserve

them beautiful and fresh, just as It issued them into the light of the day; and to ask for that very life and dominion which the Divine Fiat has within them, into the midst of creatures. Why, then, can I not do without?' But while I was thinking of this, my beloved Jesus moved in my interior, and told me: "My daughter, you must know that you were born not once, but twice; the first time like the other creatures, the second time you were regenerated in my Will; and since you are a birth from It, all that belongs to It is yours. And just as a father and a mother endow their daughter with their own goods, so did my Divine Volition, as It regenerated you, endow you with Its divine properties. So, who does not love, who does not try to be amidst his properties? Who does not visit them often and form his dwelling in them in order to enjoy them, love them, and never stop singing the glory of the one who endowed him with so many vast properties, which contain so many different beauties? You would be too ungrateful; to be daughter of my Divine Will and not to have your dwelling within the properties of the One who generated you, would be not to love the One who gave you birth with so much love, and not to recognize the riches of the One who generated you. So, this is the reason for the necessity you feel to go around in the whole Creation – because it is your own thing, and the One who generated you calls you with His electric wire of light and of love to enjoy and to love that which is His and yours; and He enjoys hearing you repeat your repeated refrains: 'May the Kingdom of your Fiat come upon earth'."

After this, continuing my round in all the things created by God, I paused when He created the Sovereign Queen - all beautiful, pure and spotless, the new and greatest portent of all Creation. And my highest Good, Jesus, added: "My daughter, the Immaculate Mary was the little light of the human stock, because the human earth was Her origin; however, She was always daughter of the light, because no stain entered into this light. But do you know where all Her greatness is; who gave Her sovereignty; who formed seas of light, of sanctity, of grace, of love, of beauty, of power, inside and outside of Her? My daughter, what is human does not know how to do great things, nor give great things; so, the Celestial Queen would have remained the little light, had She not put Her will as though aside, which was the little light, and had She not let Herself be invested by my Divine Will, dissolving Her little light in It, which is not little light, but endless Sun which, investing Her completely, formed seas of light around Her, of grace, of sanctity, and embellished Her so much as to render Her all beautiful, with all the shades of the divine beauties, such as to enamor the One who had created Her.

Her immaculate conception, though beautiful and pure, was always little light; it would have had neither the power nor sufficient light to be able to form seas of light and of sanctity, if Our Divine Will had not invested the little light in order to convert it into Sun, and if the little light, which was the will of the Celestial Sovereign Lady, had not contented itself with becoming dissolved in the Sun of the Divine Fiat to let itself be dominated by It. This was the great portent – the Kingdom of my Divine Will in Her; with It, everything She did became light. She nourished Herself with light; nothing came out of Her which was not light, because She had the Sun of my Divine Will in Her power, which was such that She could draw from It as much light as She wanted to draw. And since the property of the light is to diffuse itself, to dominate, to fecundate, to illuminate, to warm, this is why the height of the Sovereign Queen, with the Sun of my Divine Will which She possessed, diffused Herself in God and, dominating Him, She bent Him to descend upon earth, She became fecund of the Eternal Word, She illuminated and warmed mankind. It can be said that She did everything by virtue of the Kingdom of my Will which She possessed. All of Her other prerogatives can be called ornaments of this Mother Queen; but the substance of all Her goods, of Her height, beauty, greatness and sovereignty was that She possessed the Kingdom of my Will. So, it is the lesser that is said about Her, but not a word is spoken of the greater. This means that they know little or nothing about my Will, therefore they are almost all mute for It."

December 14, 1927

Just as the human will formed the bad seed, the Divine Will reigning in the creature will form the good and holy seed. How God, in giving a good to the creature, first encloses the whole value of that good in one alone, and then gives it to the other creatures.

Continuing in my abandonment in the Divine Will, and feeling myself all surrounded by the endless sea of Its light, I was praying my beloved Jesus to hasten – to quickly make His Will known, so that, by knowing It, all might long for Its Kingdom to let themselves be dominated by It. And my lovable Jesus told me: "My daughter, the human will formed the bad seed and the wood worm in the human generations. Now, the Sun of the light of my Divine Will must very much break down this bad seed, and invest it and destroy it by dint of light, of heat and of knowledges. So, each knowledge I manifest to you on my Divine Fiat is a blow that I give to the human will, in such a way that all the knowledges about It will form as many blows to make it die; and Its light and heat will pulverize it, will burn the bad seed away, and will form the good and holy seed of my Will in the human generations. And as I keep manifesting the knowledges about It, I sow Its seed into your soul, I prepare the soil and the development of the seed; and the light and heat of my Divine Volition lay the wings of light of my Will over the seed - more than a mother who hides Its baby within Its womb - in order to fecundate it, multiply it and let it grow within Its womb of light. And just as one creature, by doing his human will, produced the bad seed and formed the ruin of the human family, so will another creature, by making the human volition die, produce the seed of the Divine Fiat. By giving It life and dominion within herself, she will restore

what creatures lost and will form their salvation, sanctity and happiness. If one creature was able to form so many evils by doing his will, why can another creature not form all goods by doing my Will and giving It freedom to form Its Life and to form Its Kingdom in her?"

Then I continued thinking about the Divine Fiat, and I said to myself: "But how can this Kingdom of the Divine Will come into the midst of creatures if sin abounds and no one gives a thought to wanting this Kingdom? On the contrary, it seems that they think about wars, about revolutions, about putting the world upside down; and it seems that they are consumed with rage because they cannot achieve completely their perverted designs, lying in ambush, waiting for the occasion. Does all this not drive the grace of a good so great away?" And my beloved Jesus, moving in my interior, told me: "My daughter, I have you, who are worth more than anything; and putting everything aside, I will look at your value – that is, the value of my Divine Will in you – and I will dispose my Kingdom in the midst of creatures. A person is worth according to the value which is entrusted to him. If my Will contains an infinite value, which surpasses the whole value of all creatures together, one who possesses It, before the Divine Majesty, has the value that surpasses everything. So, for now I have you, and this is enough for Me in order to dispose the Kingdom of my Will. Therefore, all the evils of this time – and they are too many – do not equal the great value of my Divine Will operating in one creature alone; and my Will will use these evils to make a heap out of them and, with Its power, to banish them from the face of the earth.

The same happened in Redemption. Evils had not been banished from the earth – on the contrary, they abounded more than ever; but since the Sovereign Queen came upon earth – the creature who possessed a Divine Will within Herself, who enclosed the whole value of the good of Redemption – looking not at others, nor at their evils, I looked at the value of this celestial creature, which was sufficient to impetrate my descent upon earth; and in view of Her alone, who possessed Our prerogatives and the value of a divine and infinite Will, I gave and formed the Kingdom of Redemption in the midst of creatures. So, in disposing the good of Redemption, I wanted to find the whole value of It within my Mama; I wanted to place in safety, inside Her maternal Heart, all the goods which my coming upon earth into the midst of creature was to enclose; and then I conceded the good which the Sovereign Queen of Heaven was asking of Me. I acted like a prince when he must leave for a destination of more conquests: he chooses the most faithful one, he entrusts his secrets to him, he places in his hands the whole value of the expenditures needed for the conquests wanted; and trusting this one alone, who knows he possesses the whole value of the conquests desired, he takes leave triumphantly, knowing that the victory is certain. So I do. When I want to give a good to creatures, first I trust one of them alone, I place in her the whole value of that good; and then, as though assured, I give the good which she asks of Me for the other creatures. Therefore, think of enclosing within yourself the whole value that the Kingdom of my Will must contain, and I will think of disposing all the rest that is needed for a good so great."

December 18, 1927

How the Virgin possessed the Kingdom of the Divine Fiat. How the lights dived, and She was able to conceive. How Jesus, from within the veil of His Humanity, like rising sun, kept tracing all creatures. How each divine manifestation is a commitment that God makes to creatures.

I was thinking about the great love of when my Highest Good, Jesus, incarnated Himself in the womb of the height of the Sovereign Lady; and of how a creature, though holy and with no stain at all, could contain a God. And my always lovable Jesus, moving in my interior, told me: "My daughter, my Celestial Mama possessed my Will; She was so filled with It as to overflow with light – but so much, that Her waves of light rose up into the bosom of Our Divinity; and making Herself the conqueror by the power of Our Divine Volition which She possessed, She conquered the Celestial Father, and captured the light of the Word into Her light, and made Him descend even into Her womb, within the same light which She had formed by virtue of my Divine Will. I could never have descended from Heaven had I not found Our own light within Her, Our own Will reigning in Her. Had it not been so, it would have been like descending, from the very first moment, into a foreign house. But I was to descend into my house; I was to find the place into which to lower my light, my Heaven, my countless joys; and the Celestial Sovereign Lady, by possessing my Divine Will, prepared for Me this dwelling, this Heaven, in nothing dissimilar from the Celestial Fatherland. Is perhaps not my Will that which forms the Paradise of all the Blessed?"

So, as the light of my Fiat drew Me into Her womb and the light of the Word descended, the lights dived together, and the pure Virgin, Queen and Mother, with few drops of blood which She made flow from Her burning Heart, formed the veil of my Humanity around the light of the Word, and enclosed it within It. But my light was immense, and while my Divine Mama enclosed its sphere within the veil of my Humanity which She formed for Me, She could not contain the rays. They overflowed outside and, more than sun, which, at its rising, from the height of its sphere spreads its rays over the earth, to trace the plants, the flowers, the sea and all creatures, to give the effects which its light contains to all; and, as though triumphant, from the height of its sphere it looks at the good it does and at the life it infuses in each thing it invests – so I did: more than rising sun, from within the veil of my Humanity, the rays that overflowed outside kept tracing all creatures, to give my Life and the good I had come to bring upon earth, to each one of them. These rays from within my

sphere pounded on each creature; they beat down strongly, to tell them: ‘Open for Me – take the life I have come to bring you.’ This sun of mine never sets, and still continues to follow its course spreading its rays, pounding and pounding, on the hearts, on the wills, on the minds of creatures, over and over again, in order to give my Life. But how many close the doors to Me and reach the point of making fun of my light? But my love is so great, that in spite of this I do not draw back, I continue my continuous rising to give life to creatures.”

After this, I was continuing my round in the Divine Volition, and my beloved Jesus added: “My daughter, each prophecy I gave to my prophets about my coming upon earth was like a commitment I made to creatures of my coming into their midst. And the prophets, by manifesting them, disposed the peoples to desire and to want a good so great; and these, in receiving these prophecies, received the deposit of the commitment. And as I kept manifesting the time and the place of my birth, I kept increasing the pledge of the commitment. So I am doing with the Kingdom of my Will. Each manifestation I make concerning my Divine Fiat, is a commitment that I make; each knowledge about It is one more pledge that I add; and if I make my commitments it is a sign that, just as the Kingdom of Redemption came, so will the Kingdom of my Will come. My words are Lives that I issue from Myself, and life must have its dwelling and produce its effects. Do you think that one more manifestation, or one less, is something trivial? It is one more commitment that a God makes, and Our commitments cannot go lost; and the more commitments We make, the closer the time is to carry out Our commitments and to place them all in safety. This is why I require of you highest attention, and that you let nothing escape you; otherwise you would let a divine commitment escape you, and this would carry some consequences.”

December 22, 1927

Sacrifices of writing. How one who operates only for God encloses a divine life in his act. How one who is chosen for a mission encloses all the goods which others must receive. How all redeemed ones turn around the Celestial Mama. The Creation, mirror of man.

After having spent almost an entire night writing, I was feeling exhausted of strength, and I thought to myself: ‘How many sacrifices – how this blessed writing costs me. But what will be the utility, the good, the glory I give to my Creator? If with these sacrifices I will be able to make known the Kingdom of the Divine Fiat, so much the better; but if I do not obtain this, my sacrifices of writing will be useless and empty and without effects.’ Now, while I was thinking about this, my lovable Jesus came out from within my interior, and clasping me to Himself to give me strength, He told me: “Beloved daughter of my Divine Volition, courage in going forward – nothing is useless of what is done for Me. In fact, when the soul does even just one act for Me, she comes to enclose the whole of Me within her act; and by enclosing Me, her act acquires the value of a divine life, which is more than sun. And the sun, by its own nature, excels over all other things in giving light, heat and effects of innumerable goods to all the earth; so, everything that is done for Me, by its own nature, must bring the effects of the great good which the divine life contains.

Moreover, you must know that all the knowledges and manifestations which I give you about my Will, and which you write on paper, do not depart from you, but remain centralized in you like rays inside their sphere. And this sphere is my very Divine Will reigning in you, which delights with great love in adding ever new rays which It makes with Its knowledges in this sphere, so that creatures may find enough light to know It, and enrapturing attractions to love It. All the rays to form the Kingdom of the Divine Will will be enclosed in this sphere; and all the rays, starting from within one single sphere, will have one single purpose: to form my Kingdom. However, each ray will have a distinct office; one ray will enclose the sanctity of my Divine Fiat and will bring sanctity; another, happiness and joy, and will invest those who want to live in It with happiness and joy; another ray will enclose peace and will consolidate all in the peace; another, strength; another, light and heat; and the children of my Kingdom will be strong, will have light to do good and to flee from evil, and ardent love to love what they possess. And so with all the other rays which will start from within this sphere.

Now, all the children of my Will will be invested by these rays, they will move around them; even more, each ray will feed their souls, and they will suckle from them the Life of my Fiat. So, what will be your happiness in seeing all the good, the happiness, the sanctity, the peace and everything else, descend into the midst of the children of my Kingdom from inside your sphere, by virtue of these rays? And then, the complete glory that these creatures will give to their Creator for having known the Kingdom of my Will, ascend again within those very rays? There is no good which will not descend through you, by virtue of the sphere of my Will placed in you, nor glory which will not ascend again along the same way. When I choose a creature for a mission that must bring universal good into the midst of the human family, first I fix and enclose all the goods in the chosen one, who must contain all the superabundant good which others must receive, who, perhaps, will not even take everything that the chosen creature encloses. This happened in the Immaculate Queen, who was chosen to be the Mother of the Eternal Word, and therefore the Mother of all redeemed ones. Everything that they were to do, and all the good they were to receive, was enclosed and fixed inside the Sovereign Queen of Heaven, as though inside a sun’s sphere, in such a way that all the redeemed ones move around the Sun of the Celestial Mama; in such a way that She, more than most tender mother, does nothing but feed Her rays to Her children, to nourish them with

Her light, with Her sanctity, with Her maternal love. But how many of the rays that She spreads have not been taken by creatures, because, ungrateful, they do not all draw around this Celestial Mother?

So, one who is chosen must possess more than what all others together should possess. Just as all find light in the sun, in such a way that all creatures do not take the whole expanse of its light and the intensity of its heat, so it happened with my Mama: the goods which She contains are such and so many that, more than sun, She spreads the beneficial effects of Her vital and vivifying rays. And so it will be for the one who has been chosen for the Kingdom of my Will. See then, how the sacrifice of writing will be repaid to you: first, the good of the ray of that knowledge is fixed in you; and then, you will see that good descend through you into the midst of creatures, and, in return, the glory of the good which they will do, ascend again within that same light. How happy you will be in Heaven, and will thank Me for the sacrifices I had you make! My daughter, when a work is great, universal, and encloses many goods which all can enjoy, greater sacrifices are needed, and the one who is chosen to be the first must be disposed to give and sacrifice her life as many times for as many goods as she encloses, in order to give, together with those goods, her very life for the good of her other brothers. Did I not do the same in Redemption? Don't you perhaps want to imitate Me?"

After this, I continued my round in the Creation in order to follow the acts of the Divine Will present in It; and my beloved Jesus added: "My daughter, before man was created, first I wanted to create the whole Creation, which was to serve as mirror for man; and as he would reflect himself in It, It was to serve him so that he might copy within himself the works of his Creator. The copy of all Creation which he was to make within himself was to be such and so great, that all the reflections of It were to be seen in man, like a mirror, and all the reflections of him in the Creation. So, they were to reflect themselves in each other. God loved man more than the whole Creation, and this is why first He wanted to form for him the mirror of His works, so that, reflecting himself in it, he was to copy the order, the harmony, the light, the firmness of the works of the One who had created Him. But, ungrateful, man does not look at this mirror in order to copy it, and this is why he is disordered, his works are without harmony, clashing, like one who wants to play without learning music – instead of giving pleasure to those who listen to him, he causes bother and discontentment. The good he does is without light and heat, and therefore without life, and inconstant at each blowing of the wind. This is why I call one who must live in my Divine Will to reflect herself in the Creation, so that, moving around within It, she may find the stairs in order to ascend in the order of my Will."

December 25, 1927

How Baby Jesus, newly born, fixes His gaze on His Mama and on the one who was to possess His Will. How, in Creation, God placed His Will as raw material.

I was feeling all abandoned in the Supreme Volition, but all tormented by the total privation of my sweet Jesus. Oh! how I felt my poor soul being torn to pieces. What tearings without mercy and without pity, because the One who alone can heal tearings so cruel is far away, and seems not to care about the one who, for love of Him, is so cruelly tormented. But while I was swimming in my sorrow, I was thinking of when my sweet Jesus was about to come out of the womb of His beloved Mama to fling Himself into Her arms. Oh! how I too would have wanted to squeeze Him in my arms, to form sweet chains for Him, so that He might no longer depart from me. But while I was thinking of this, I felt my poor mind outside of myself, and I saw my Celestial Mama, all veiled with light, and, in Her arms, little Baby Jesus, fused in the same light. But it lasted only a few instants, and then everything disappeared, and I remained more afflicted than before. However, later He came back, and clasping His little hands around my neck, He told me: "My daughter, as soon as I came out of the womb of my Mama, I fixed my gazes – one on my dear Mama; nor could I do without looking at Her, because in Her was the enrapturing force of the Divine Will and the sweet enchantment of the beauty and most refulgent light of my Fiat which, eclipsing my pupil, made Me remain fixed in She who possessed my very life by virtue of It. Seeing my life bilocated in Her enraptured Me, and I could not remove my gaze from the Celestial Queen, because my very divine force compelled Me to fix on Her. The other gaze I fixed on the one who was to do and possess my Will. They were two links connected together – the Redemption and the Kingdom of my Divine Will – inseparable from each other. The Redemption was to prepare, suffer, do; the Kingdom of the Fiat was to fulfill and possess - both of them of highest importance. Therefore, my gazes were fixed on the chosen ones to whom both one and the other were entrusted, because there was my very Will in them that enraptured my pupil. Why do you fear, then, if you have the gaze of your Jesus always looking at you, defending you, protecting you? If you knew what it means to be looked upon by Me, you would no longer fear anything."

Then, afterwards, I continued to think about the Divine Will; and my always lovable Jesus added: "My daughter, when Our Divinity formed the Creation, It placed the Divine Will as raw material in all things, and so all things had their shape, solidity, order and beauty. And everything the soul does with this raw material of my Will, since a vital act flows within it, receives from It the shape of the beautiful works, all ordered and solid, with the imprint of the life of the Divine Fiat within each work. On the other hand, one who does not do my Will and does not put It as raw material in his works, might do perhaps many things, but all disordered, without shape, without beauty, all scattered, such that he himself would

not know how to make head or tail of them. It would happen as if someone wanted to make bread without water; he might perhaps have much flour, but since the water is missing, the life to form the bread would be missing. Someone else might have many stones in order to build, but does not have the lime that unites and cements the stones together; so, he would have a disorder of stones, but never a house. Such are the works without the raw material of my Will; they only occupy space, they cause bother, annoyance; and if they do any good at all, it is superficial – if they are touched, they are found to be fragile and empty of any good.”

December 30, 1927

How Jesus makes Himself seen while sowing little lights in the field of the soul. Reason for the silence of Jesus. Immense value of the manifestations on the Divine Will. Divine and human characters.

I was all abandoned in the Divine Volition according to my usual way, following Its acts; but while I was doing this, I thought to myself: ‘My beloved Jesus has reduced Himself almost to silence; He speaks so very little, even about His lovable Will, as if He did not want to say anything any more. Who knows whether He will put a limit, and will cease to speak also about what regards His Fiat?’ At that moment, He made Himself seen in my interior as a little child, clothed with light, in the middle of a field, while taking some light from His lap and sowing it in that field with many little drops of light - all silent and intent on the work. And seeing that I was surprised, He told me: “My daughter, all that you think now, you have thought from the time you were writing the sixteenth volume – that I would cease to speak about my Divine Will. But I was doing nothing but sowing the field of your soul with many drops of light which, germinating and fecundated in your field, from little lights have turned into suns. These suns are the many surprising manifestations which, from that time until now, I have made known to you about my Will. Oh! how beautiful was the field of your soul, invested by these suns, one more beautiful than the other. It transformed completely into a divine field; all Heaven was enamored by this field, and in looking at it, It felt Its happiness being doubled.

Now, one who has sowed has the right to harvest; and since it is a divine field, I am the owner of it - not only to harvest, but to sow it again. So, I am doing nothing other than sowing it again. Don’t you see how I am all intent on the work of sowing seeds of light into this field, so that, as they germinate, the new suns of the knowledges on my Will may come out? And work brings silence, and my silence is warmth, maturation and fecundity, in order to transform the little seeds of light into more refulgent suns. I work in you always, either in one way or in another; the work of my Divine Will is long, and therefore I am always occupied and I keep you occupied. So, let Me do and follow Me.”

Then I felt all the weight of the silence of Jesus; I felt exhausted of strengths and I felt faint; and I thought to myself: ‘Why do these knowledges on the Divine Fiat require so much work of Jesus and so many sacrifices?’ And Jesus, coming back, clasped me tightly in His arms to strengthen me, and added: “My daughter, if I wanted to work for a whole eternity in order to manifest a single knowledge on my Divine Will, it would not be enough. In fact, the value of a single one of them is such and so great, that if you wanted to make a comparison to see what contains more value – whether the starry heavens, or the sun, the sea, the earth... – one single knowledge of mine has more value than the whole Creation together. In fact, my knowledge is of immense value, infinite and without limit; and as it comes out of Us, wherever it reaches, it generates and multiplies to infinity the good and the light it contains. It is the true regenerator of the divine life. On the other hand, the Creation does not contain an immense virtue, and It is limited. This is why I spare neither work nor sacrifices – because I know all the value it contains; and the place in which I deposit it becomes for Me my divine field, my throne, my altar; and my jealousy of love is so great, that I never leave her free, and I work always, to keep her all intent on Me. What to say, then, if instead of one single manifestation on my Will, they are so many as to stud her, as more than a heaven, with many suns of my Will? Think about it yourself, my daughter, and appreciate a good so great, a seed so fecund in the field of your soul.”

Then I continued my acts in the Divine Volition, and since it was the rising of the day, I was saying to my lovable Jesus: ‘Your Will envelops everything, and – oh! how I wish that, just as the sun rises and invests all the earth with light, so may the Sun of your Will rise in the intellects, in the words, in the hearts, works and steps of all creatures, so that each of them may feel the Sun of your Fiat rise within herself; and letting themselves be invested by Its light, all may let It dominate and reign in their souls.’ At that moment, my sweet Jesus moved in my interior and told me: “My daughter, in the soul there are two characters: the human and the divine. The divine descends from the unity, and in order to receive the divine character, the soul must live in the unity of my Will. In this unity, as she forms her acts, they rise in the unity of her Creator – in that single act of God which is such that, while one act alone is formed in God Himself, the light of this single act descends down below, invests everyone and everything, and embracing everything, gives to each one the act that is needed by multiplying to infinity the multiplicity of all possible imaginable acts. Therefore, as the creature does her acts in this unity, they acquire the divine characters – that while it is one single act, they enclose all acts together. Oh! how beautiful it is to do everything with one single act. Only God has this virtue so powerful, that with one single act He does everything, embraces everything, gives the operating to everything.

What great difference between the divine and the human character. The human does many acts, many works, but the creature remains always encircled within her acts; it seems that they have no light to extend and diffuse to all; they have no feet to walk – wherever they are done, there do they remain. So, as much as a creature might do, her acts are numbered, restricted, and therefore the character of the human operating is so dissimilar from the operating of the divine unity and from one who operates in it, that it is easily erased and remains without seed of fecundity. This is why I want the soul to live in the unity of my Will – to make her acquire the divine characters, which are indelible and eternal, and, like light, they diffuse, they expand, they multiply, they give themselves to all; even more, they have supremacy over the acts of all. If you knew how much pleasure the Divinity takes in seeing your littleness rise in the unity of the one divine act that never ceases, to unite your acts within Our single act – you, to give Us your own, and We, to give you Our own and to impress in you the character of Our single act.... You put Us in feast, and We feel the happiness, the joy of having created the Creation. So, in order to be more attentive, you must be convinced that your living in Our Will is the feast that the creature can bring to her Creator; and the more acts you do in It, the more times you renew Our joys and Our happinesses on your part; and bringing Us the whole Creation on your lap, you give Us the glory and the requital of love for Its having being created by Us.”

January 6, 1928

How the Divine Will is immense, and in issuing the creatures to the light, It keeps them within Itself like many little dwellings. The ingratitude of those who do not let It reign. Harmony between God and man; how he was to receive always from God, in order to give to Him always.

I was feeling all abandoned in the Divine Volition; Its light invested me everywhere; and while I was doing my round in Its acts, my adorable Jesus moved in my interior and told me: “My daughter, my Will is immense, and as It issued the creatures to the light of the day, they remained in my Will like many little dwellings formed in It, in which, by right, my Volition was to have the regime and the carrying out of Its life within each of these little dwellings. But while, out of Its goodness and generosity, It gave the space and everything that was needed in order to form these little dwellings within Itself, the creatures, with horrendous ingratitude, do not want to surrender the right to let my Divine Volition dwell within them; and with so many dwellings It allowed to be formed within Itself, for as many as there are creatures, It has the sorrow of remaining without dwellings, because they do let It enter to dwell within them.

It happens to my Will as would happen if someone wanted to form many dwellings in the sea, or in the light of the sun, and while the sea or the light of the sun give him the space to form these dwellings within them, they did not want to let either the water or the light of the sun have primacy in these dwellings, nor give them the field to dwell and to hold their first place of regime. If the sea and the light had reason, they would feel such sorrow, that the sea would invest these dwellings with its waves, and, knocking them down, it would undo them and bury them in its bosom; and the light of the sun would burn them to ashes with its heat, so as to get rid of these unworthy and ungrateful dwellings which had denied its entrance. Yet, neither the sea nor the sun has given them life, but only space. On the other hand, my Will has given life and space within Itself to these dwellings of creatures, because there is not one point in which It is not present, nor life which does not come from It. Therefore, the sorrow of my Will because of those who do not let It dominate within themselves is immense and incalculable. Feeling these lives palpitating within Itself, forming their very heartbeat, and remaining outside like a stranger as if they did not belong to It, is affront and monstrosity from those who do not let It reign; and it is so great, that they would deserve life imprisonment and destruction. My daughter, not doing my Will seems something trivial to creatures, but it is an evil so great, and an ingratitude so awful, that there is no evil similar to it.”

After this, I was continuing my round in the Divine Fiat; and as I arrived at the point in which God created man, I thought to myself: ‘Why did He rejoice so much in creating him, which He did not do with all the other things He created?’ And my beloved Jesus, moving in my interior, told me: “My daughter, in creating the whole Creation with such order and harmony, We gave of Our own and were to receive nothing from It. But, in creating man, while giving of Our own, We gave him the capacity to give Us Our very gifts as goods belonging to himself, in such a way that We were to give always; so much so, that a contest was to arise between him and Us – We, in giving, and he, in receiving; he, in giving to Us, and We, in lavishing Our gifts yet more abundantly upon him. This giving and receiving, receiving and giving, opened the feasts, the games, the joys, the conversation between Creator and creature. So, in seeing the littleness of the creature celebrate with Our supreme height, amusing itself, rejoicing, conversing with Us, We felt such joy, such emphasis of love in creating man, that all other created things seemed nothing to Us compared to the creation of man. And if all of them seemed beautiful to Us and worthy of Our works, and Our love ran in all created things, it was because they were to serve Us to abound in gifts toward man, and from him We awaited the requital of love of all created things.

Therefore, all Our joy and glory was centralized in man, and, in creating him, We placed between him and Us harmony of intelligence, harmony of light, harmony of words, harmony of works and of steps, and, in the heart, harmony of love. So, something like many electric wires of harmony passed from Us into him, through which We descended into

him, and he ascended to Us. This is why We rejoiced so much in creating man, and the sorrow he gave Us in withdrawing from Our Will was so great - because he broke all these harmonies, changed Our feast into sorrow for Us and for himself, destroyed Our highest designs, deformed Our image which We had created in him. In fact, Our Divine Will alone had the virtue of maintaining Our work beautiful, with all the harmonies wanted by Us; once Our Will is removed, man is the most vile and disagreeable being of all Creation. Therefore, my daughter, if you want all your senses to harmonize with Us, never go out of my Will; if you want to receive always from your Creator and open the feasts with Us, let It alone be your life, your all.”

January 13, 1928

How God centralized everything in man in creating him, and how, in the history of Creation, He now comes back to storm It, and centralizes the first act of Creation in one creature from their stock, to form the Kingdom of His Will.

I continue my abandonment in the Divine Volition, with the almost continuous torment of the privation of my sweet Jesus. Oh! God, what terrible pain. Oh! how I miss my past, His sweet smile, His affectionate kisses, the gentleness of His voice, His enchanting and enrapturing beauty, His chaste embraces, His tender heartbeats which, with so much love, He let palpitate within mine, divinizing me and transforming His life into myself. Each act of Jesus, each word and each gaze, were as many more paradises that He formed in His little daughter. And now, as I remember them, they are wounds, sharp darts, burning arrows of intense sorrow, of martyrdom and of continuous death. But my sorrow is not all here; maybe grieving would have been a relief, because my grief would have told me in clear notes that my love toward the One whom I loved and who had loved me so much, formed my torment. But not even this is conceded to me, because as the wounds are about to bleed, the darts to shoot, the arrows to burn me, the light of the Holy Divine Volition flows in them, and eclipsing all the intensity of my hard martyrdom, It makes peace, happiness, beneficial dew, flow over my poor soul. So, I can not even have the good of grieving over a loss so great. Oh! if I could grieve as before, I believe that my highest good, Jesus, would not take so long to come back. But this is not in my power; I am at the mercy of the Divine Fiat, which leaves not one void in me, and wants to lord even over my sorrow of the privation of Jesus.

Now, while I was swimming in the two seas – the sorrow of being without Jesus, and the sea of the light of the Divine Volition – such that it seemed that one was fused in the other, I continued my round in It, and I paused at the creation of man. And my sweet Jesus, just barely moving in my interior, told me: “My daughter, in creating man, Our Divinity centralized everything in him. As if We had done nothing in all the rest of Creation, We put everything aside and occupied Ourselves only with him. Our love reached the excess; We looked and looked at him, over and over again, to see whether he was beautiful, whether Our beauty would shine forth in him. Our Divine Being poured like pouring rain over him. And do you know what It poured? Sanctity, light, wisdom, grace, love, beauty, strength; and while We unloaded Ourselves over him, Our gazes were fixed upon man, to see whether all Our qualities were centralized in him, in such a way that he was to lack nothing in order for Us to love him and be loved in return; so much so, that his beauty enraptured Us, his love invested Us, all of Our qualities, placed in him, echoed in Our Divine Being, bound Us and brought Us to him.

What a solemn time, what an unforgettable point, what ardor of love was the creation of man. All of Our divine qualities overflowed outside and celebrated his creation; and as the fulfillment of Our feast, joy and happiness, shaken by Our own love, We looked at the machine of the whole universe and We gave him everything as gift, constituting him king of all created things, so as to be able to say, to Ourselves and to him: ‘Dominating Kings are We - king and dominating is the work of Our hands, the dear son delivered in the outpouring of Our love.’ It would have been unseemly and not decorous for Us to make of Our son a servant dissimilar to Us in likeness and in dominion. Would it perhaps not be unseemly and unworthy of a king to make of his son a vile servant, putting him out of his royal palace, in a poor hovel? This king would deserve the blame of all and would be held, not as father and king, but as a tyrant. Much more so, since Our newborn came out from within the depths of Our divine love, and therefore We wanted the decorum and the imprint of royalty in Our work.

Now, this love of Ours was broken by man; and by withdrawing from Our Divine Will, he himself removed from himself the imprint of royalty and the insignia of king. However, on Our part nothing changed, and We persisted in Our Will of making of the work of Our hands the son king, not servant. And therefore, in the whole history of Creation, We now come back to storm It, and to the fulfillment of Our Will, and We call one from their stock; and putting everyone aside, as if no one else existed, We renew the solemnity of the creation of the first man. The ardor of Our love forms huge waves and makes Us see everything as love; and placing this creature in the midst of these waves, even though Our all-seeingness sees everything, We put everything aside, and with this one We renew the great prodigy of the first act of Creation.

We did so with the Sovereign Queen; and since She did not break Our love and preserved the life of Our Will within Herself, She has the title and the right of Queen. Oh! how Our love rejoices and makes feast in seeing in Her the first Queen of the work of Our creative hands. But Our love is not content with having only one Queen, nor was this Our

Will in Creation; and therefore, pouring itself out very strongly and releasing its contained waves, our love calls this creature, and centralizes in her the whole work of Creation; it pours upon her like pouring rain, it overflows with its divine qualities, in order to have the second daughter Queen, to make her form the foundations of the Kingdom of Our Will, so as to be able to have the retinue of Our children – all kings and queens.

This is why I am putting everything aside to operate in you the first act of Creation. My love forms the enchantment for Me - that while I look upon others, it makes Me keep my gaze fixed on you, and it makes Me pour everything that is needed in order for Me to form the Kingdom of my Will in you. I act like a father who, having provided for his other children to get settled, and having to do so for another one, does not think either about the previous ones or about those whom he is to fix later; but putting everyone else aside, he thinks only of the one whom he is about to settle. And if this son is good, and she whom he chose is worthy of him, the father does not mind how much he spends, he endows him with greater riches, he prepares a sumptuous house for him; in sum, he puts out all his paternal love. So I do when it comes to realizing the purpose of Creation, which is the Kingdom of my Will in the midst of creatures. For she whom I call to be the first I hold nothing back, I centralize everything in her, knowing that everything will be inherited by those who will follow her.”

January 18, 1928

How the Virgin is isolated in Her glory, and how She awaits the cortege of the other queens, so as to have Her retinue. How the works of God hold hands among themselves. How the manifestations on the Divine Will will be the Gospel of His Kingdom. The issue about the writings. Necessity of the first priests of the Kingdom of the Fiat.

I was continuing the acts in the Divine Will, and I said to myself: ‘Oh! how I would like to enclose myself in the prime act of God, in order to do everything with one single act, so as to be able to give to my Creator all the love, all the glory, His very beatitudes and infinite joys, to be able to love Him and glorify Him as He glorifies and loves Himself. What would I not give Him if I were present in that prime act of the Divine Fiat? I would lack nothing to make my Creator happy with His own happiness.’ And seeing myself impotent, I was praying my Sovereign Mama to come to my help and to enclose me with Her maternal hands in that prime act in which She had had Her perennial dwelling, because, since She lived in the Divine Will, the prime act of God was hers, and therefore She could give Him whatever She wanted.’

But while I was thinking about this, I said to myself: ‘How much nonsense I am speaking.’ But my lovable Jesus, moving in my interior, told me: “My daughter, the Queen of Heaven, in Her glory and greatness, is as though isolated. In fact, She alone having lived in the prime act of God – that is, in the fullness and totality of the Divine Volition – She is the isolated Queen; She does not have the cortege of other queens who surround Her and match Her in the glory and greatness which She possesses. She finds Herself in the conditions of a queen who is surrounded by damsels, by pageboys, by faithful friends who give Her honor and keep Her company; however, no other queen, equal to Her, gives Her the great honor of surrounding Her and of keeping Her company. What would be a greater honor for a queen of the earth: to be surrounded by other queens equal to Her, or by people inferior in condition, in glory, in greatness and in beauty? There is such distance in honor and in glory between one who is surrounded by queens and one who is surrounded only by other people, that no parallel can be compared to it.

Now, the Celestial Mama wants, desires - awaits the Kingdom of the Divine Will upon earth, in which there will be the souls who, by living in It, will form their life in the prime act of God, and will acquire the royalty and the right of queens. All will see, impressed in them, an indelible character that they are the daughters of the Divine King, and, as daughters, to them is due the title and the right of queens. These souls will have their dwelling in the divine royal palace, therefore they will acquire nobility of manners, of works, of steps, of words; they will possess such science, that no one will be able to equal them; they will be invested with such light, that the light itself will announce to all that here is a queen who has lived in the royal palace of my Will. And so, the Sovereign Queen will no longer be alone in Her royal throne; She will have the other queens who will surround Her; Her beauty will be reflected in them; Her glory and greatness will find the ones in whom it can pour itself. Oh! how honored and glorified She will feel. Therefore, She desires those who want to live in the Divine Fiat, in order to Herself form the queens in the prime act of It, so as to be able to have, in the Celestial Fatherland, the retinue of the other queens who will surround Her and will give Her the honors due to Her.”

After this, I was thinking: ‘What will be the utility of these writings on the Divine Will?’ And my highest and only Good, Jesus, moving in my interior, told me: “My daughter, all of my works hold hands, and this is the sign that they are my works – that one does not oppose the other; on the contrary, they are so bound among themselves, that they sustain one another. This is so true that, having to form my chosen people, from which and within which the future Messiah was to be born, from that same people I formed the priesthood, which instructed the people and prepared them for the great good of Redemption. I gave them laws, manifestations and inspirations, upon which the Sacred Scriptures were formed, called the Bible; and all were intent on the study of It. Then, with my coming upon earth, I did not destroy

Sacred Scriptures; on the contrary, I supported them; and my Gospel, which I announced, opposed them in nothing; on the contrary, they sustained each other in a admirable way. And in forming the new nascent Church, I formed the new priesthood, which does not detach itself either from Sacred Scriptures or from the Gospel. All are intent upon them in order to instruct the peoples; and it can be said that anyone who did not want to draw from this salutary fount does not belong to Me, because these are the basis of my Church and the very life with which the peoples are formed.

Now, that which I manifest on my Divine Will, and which you write, can be called *'the Gospel of the Kingdom of the Divine Will'*. In nothing does It oppose either Sacred Scriptures or the Gospel which I announced while being on earth; on the contrary, It can be called the support of one and of the other. And this is why I allow and I call priests to come – to read the Gospel, all of Heaven, of the Kingdom of my Divine Fiat, so as to say, as I said to the Apostles: 'Preach It throughout the whole world.' In fact, in my works I make use of the priesthood; and just as I had the priesthood before my coming in order to prepare the people, and the priesthood of my Church in order to confirm my coming and everything I did and said, so will I have the priesthood of the Kingdom of my Will. Here is the utility of the many things I have manifested to you, the many surprising truths, the promises of the so many goods which I must give to the children of the *Fiat Voluntas Tua*: they will be the Gospel, the basis, the inexhaustible fount from which all will draw the celestial life, the terrestrial happiness and the restoration of their creation. Oh! how happy they will feel – those who, with yearning, will drink in large gulps from these fountains of my knowledges; because they contain the virtue of bringing the life of Heaven, and of banishing any unhappiness."

Then, in hearing this, I was thinking to myself about the big issue concerning the writings on the Divine Will, which are in Messina, brought there by the blessed memory of venerable father Di Francia: how myself and my other superiors absolutely want them here, while the superiors in Messina, rigorously recommended by the venerable father before dying, want to keep them over there, for their publication when God pleases. So, we do nothing but [send] letters of fire, back and forth – them, to keep them, and us, to get them back. And I was feeling all worried, bored and tired, and was saying to myself: 'How could good Jesus allow all this? Who knows whether He too feels disappointed?' And He, moving in my interior, told me: "My daughter, you are worried, but I am not disappointed at all; on the contrary I enjoy in seeing the interest that priests take in these writings which will form the Kingdom of my Will. This means that they appreciate the great good of them, and each one would want to keep such a great treasure with himself, to be the first to communicate it to others. And while the issue of who is going to win lasts, one approaches the other in order to consult one another on what to do. And I enjoy that more of my ministers get to know that there is this treasure so great, of making known the Kingdom of my Divine Will; and I use this to form the first priests of my coming Kingdom of my Fiat. My daughter, it is a great necessity to form the first priests; they will serve Me like the Apostles served Me to form my Church; and the ones who will occupy themselves with these writings in order to publish them, putting them out to print them - to make them known, will be the new evangelists of the Kingdom of my Supreme Will. And just as the ones who are most mentioned in my Gospel are the four evangelists who wrote It, to their highest honor and my glory, so it will be for those who will occupy themselves with writing the knowledges on my Will in order to publish them. Like new evangelists, there will be greater mention of them in the Kingdom of my Will, to their highest honor and my great glory in seeing the order of the creature, the life of Heaven on earth - the only purpose of Creation - return into my bosom. Therefore, in these circumstances I expand the circle, and, like a fisherman, I catch those who must serve Me for a Kingdom so holy. Therefore, let Me do, and do not be worried."

January 22, 1928

Insistences in asking for the Kingdom of the Divine Fiat: the sign that It wants to reign. The martyrdom of the privation of Jesus. The human will, profaner of the creature.

I was doing my round in the Divine Fiat, and I wanted to overwhelm everything – Heaven and earth – so that all might have one single will, one single voice, one single heartbeat. I wanted to animate everyone with my voice, so that all might say together with me: "We want the Kingdom of your Will." And in order to obtain this, I wanted to be sea, to make the waters speak; sun, to give my voice to the light; heavens, to animate the stars and make everyone say: "Your Kingdom come – your Fiat be known." I wanted to penetrate into the celestial regions to make all Angels and Saints, and the very Celestial Mama, say: "Adorable Trinity, hurry, delay no more; we pray You, we press You, that your Kingdom descend upon earth, make Itself known, and reign on it as It does in Heaven." Now, while I was doing this and other things, such that I would be too long in saying them on paper, I thought to myself: 'And why so many insistences and cares of mine, such that it seems I can do nothing if I do not ask for His Fiat dominating upon earth?' And blessed Jesus, moving in my interior, told me: "My daughter, if you knew who it is that pushes you, that makes you insist so much, that would want to move everything in you to call the life – the Kingdom of my Will upon earth, you would be amazed." And I: 'Tell me, my Love, who is it?' And He, all tenderness, added: "Do you want to know? It is my Will Itself that pushes you to this, because It wants to make Itself known, It wants to reign, but It wants the insistence of Its little daughter who, pressing It in every way and moving everything, would call It with everyone, with the most powerful means, to come

upon earth. Your insistences are the sign and the image of Its yearnings and of Its infinite cares and insistences for It wants to give Itself to creatures; and just as you want to move everything, so would It want to move everything – the sea, the sun, the heavens, the wind, the earth – so that all might move the creatures to recognize It, to receive It, to love It. And as soon as It sees Itself desired, It will tear the veils of all created things, and, like Queen and Mother longing for Her children, It will come out of their bosoms, in which It was hidden, and revealing Itself, It will embrace Its children and will reign in their midst, giving them goods, peace, sanctity and happiness.”

After this, long days of privation of my sweet Jesus have passed. I was feeling tortured, exhausted of strength; so much so, that as I had tried to write what He had told me in the previous days, I felt myself in the impossibility of doing it. And He, seeing that I could not, and the great efforts I was making in order to write, came out from the depth of my interior, like one who is waking up from a long sleep, and with a compassionate tone, told me: “Poor daughter, courage, do not lose heart. It is true that the martyrdom of my privation is terrible, and if, hiddenly, I did not sustain you, you could not endure it alive. More so, since the One who martyrs you is my Divine Will, which is immense and eternal, and therefore your littleness feels all the weight of Its immensity, and feels itself being crushed under It. But, know my daughter, that this is Its great love for you, Its little daughter, and therefore Its light wants to restore, not only your soul, but also your body. It wants to as though pulverize it; and animating the atoms of your dust with Its light, with Its heat, It wants to remove any germ or humor of human will, so that both your soul and your body, everything, may be sacred in you. It wants to tolerate nothing, not even one atom of your being, which would not be animated and consecrated by my Will.

Therefore, your hard martyrdom is nothing other than the consummation of what does not belong to It. Don't you know that the human will is the profaner of the creature? When it has its little ways, the slightest holes through which to enter into her, it profanes the holiest things, the most innocent ones. And my Will, which made of man Its sacred and living temple, in which to place Its throne, Its dwelling, Its regime, Its glory, feels that if the creature gives the little entries to the human volition, It feels Its temple, Its throne, Its dwelling, Its regime and Its very glory being profaned. Therefore, my Will wants to touch everything about you – even my very presence, to see whether Its dominion is absolute over you and you content yourself that It alone dominate you and have primacy in you. Everything in you must be Divine Will, so that It may be able to say: ‘I am sure, she has denied Me nothing – not even the sacrifice of the presence of her Jesus, whom she loved more than herself. Therefore, my Kingdom is safe.’” On hearing this, I felt strengthened by His presence, and at the same time embittered by His words; and in my sorrow I said to Him: ‘My Love, so, You are not to come any more to the little and poor exiled one? And how shall I go on, how shall I be able to live without You?’ And Jesus: “No, no; and besides, where should I come from if I am inside of you? Remain in peace, and when you least expect it, I will reveal Myself, because I do not depart from you, but I remain with you.”

January 27, 1928

How the Kingdom of the Divine Fiat is enclosed in the Redemption. How God, in operating, chooses one in whom to deposit His work.

I was continuing my round in the Supreme Volition, and as I arrived at the acts which my beloved Jesus did in Redemption, I tried to follow, step by step, everything He had done with so much love and sorrow; and I thought to myself: ‘Another time Jesus told me that He loved me so much that He made me the owner of His works, of His words, of His Heart, of His steps, of His pains. There was no act He had done which He did not give me as gift; and only Jesus could and wanted to do this, because He loved as God, while creatures, if they give, give external goods, the riches of the earth, but none of them her own life. This means that that's a love of creature, a finite love.’ So I thought to myself: ‘If this is so, my lovable Jesus should call me wherever He is about to do His acts, so as to deliver them to me.’ And He, moving in my interior, told me: “My daughter, you must know that in the Redemption was enclosed the Kingdom of my Divine Will, and there was no act that I did which did not enclose both one and the other; with this difference alone: that what pertained to the Redemption I manifested outside, I made known and I gave as gift, because it was to serve as preparation for the Kingdom of my Divine Will; while what pertained to the Kingdom of my Fiat I withheld within Myself, as though suspended in my Divine Will Itself.

Now, you must know that when Our Divinity decides to issue an act outside of Itself, to do a work, a good, first We choose the creature in whom to deposit Our work, because We do not want that what We do remain in the empty space and without effect, and that no creature should be the depository of Our goods. Therefore, We call at least one of them, so that, if the other creatures, ungrateful, do not want to receive Our goods, Our works are deposited in this one at least; and when We are sure of this, then do We operate. So, in the Redemption, the depository of all my acts was my inseparable Mama. It can be said that, as I was about to breathe, to cry, to pray, to suffer, and everything else I did, first I called Her to receive my breaths, my tears, my suffering, etc., in order to deposit them in Her, and then I breathed, cried and prayed. It would be unbearable to Me, and a sorrow which would surpass any other sorrow, if I did not have my Mama in whom I could deposit my acts. Now, since all the acts of the Kingdom of my Divine Will are enclosed in those

of Redemption, even from that time I called you; and as I deposited in the Sovereign Queen of Heaven everything that regarded the Redemption, so did I deposit in you what regarded the Kingdom of the Supreme Fiat.

This is why I want you to follow Me, step by step; and if, a little child, I cry, I want you near Me in order to give you the gift of my tears, with which I impetrated for you the great gift of my Divine Kingdom. If I speak, I want you near Me to give you the gift of the word of my Will; if I walk, to give you the gift of Its steps; if I work, to endow you with Its works; if I pray, to give you the gift of my prayer, in order to impetrate Its Kingdom for the human family; if I make miracles, to give you the gift of the great miracle of my Will. And so, if I give sight to the blind, I remove from you the blindness of your human will to give you the sight of my Will; if I give hearing to the deaf, I give you the gift of acquiring the hearing of my Will; if I give speech to the mute, I loosen you from your muteness in my Will; if I straighten up the lame, I straighten you up in my Will; if I calm the storm with my empire, I command the storm of your human will to no longer dare to agitate the pacific sea of Mine. In sum, there is nothing I do and suffer which I do not give you as gift, in order to deposit in you the Kingdom of my Will, so loved by Me, and formed within Myself.

It would have been for Me the greatest of my sorrows, while forming with so much love the Kingdom of my Divine Will within Me, in my Humanity – the primary purpose for my coming upon earth – and forming this Kingdom of Mine in order to restore It in creatures, if I were not to be sure, as I was for the Redemption, that at least one creature would receive the restoration of the Kingdom of the Divine Fiat. And so I looked at the centuries as one single point, and I found you, the chosen one, and even from that time I directed and deposited my acts in you, in order to dispose my Kingdom. And just as for the Kingdom of Redemption I spared nothing – neither toils, nor pains, nor prayers, nor graces, and not even death – so as to be able to give to all sufficient and abundant graces and means so that all might be saved and sanctified, even though I placed and secured everything in the Celestial Queen – the same for the Kingdom of my Will: even though I secure everything in you, I am giving so much, I am sparing nothing – neither teachings, nor light, nor graces, nor attractions, nor promises – in such a way that, if all want to receive the great good of my Will to let It reign within themselves, all will find superabundant means and helps in order to live a good so great. Therefore, your coming on earth in time was awaited by Me with such love, with such yearning, that you cannot even imagine; because I wanted to deposit the many suspended acts done by my Humanity in order to form the Kingdom of the Supreme Fiat. If you knew what a suspended act done by your Jesus means – oh! how you would hasten to receive all the deposit of my acts so as to give life to these suspended acts, because they contain as many divine lives; and you would hasten to make them known to the other creatures.”

January 29, 1928

Immense value of the writings on the Divine Will. How they are characters transmitted by the Celestial Fatherland. How they will lay siege to the human will. Desire of the Heart of Jesus. His acts, an army asking for the Kingdom of the Fiat.

I was reading in the 20th volume what regarded the Divine Will, and I felt such impression, as if I would see a divine life, alive and palpitating, flowing in the written words. I could feel the strength of the light, the life of the warmth of Heaven, the virtue, as though operating, of the Divine Fiat in what I was reading, and I thanked my Jesus from the heart, who, with so much love, had deigned to make me write. But while I was doing this, my beloved Jesus, as though unable to contain, Himself, the throbs of His Heart, came out from within my interior, and throwing His arms around my neck, He pressed me tightly to His Heart to let me feel His ardent heartbeats, and told me: “My daughter, you thank Me for I have made you write what regards my Will - doctrine all of Heaven, and which has the virtue of communicating the Life of It, palpitating and all celestial, to those who will read these writings. My Will is palpitating in the midst of creatures, but It lives suffocated by the human will. These writings will make Its heartbeat felt so strongly, that It will suffocate the human will and will take Its first place of life which is due to It, because my Will is the heartbeat and the life of all Creation. Therefore, the value of these writings is immense; they contain the value of a Divine Will. If they were written in gold, they would not surpass the great value which they contain in themselves. These writings are suns impressed with characters of most refulgent light in the walls of the Celestial Fatherland, and they form the most beautiful ornament of those walls of the eternal city, in which all the Blessed remain enraptured and amazed in reading the characters of the Supreme Will. Therefore, greater grace I could not give in these times, than transmitting, through you, the characters of the Celestial Fatherland to creatures, which will bring the life of Heaven into their midst.

So, just as you thank Me, I thank you, for being willing to receive my lessons and to make the sacrifice of writing under my dictation. It was my Will that, while you were writing, made flow the living virtue of Its ardent, eternal and vivifying heartbeat, which It impressed in your characters. This is why, in rereading them, you feel the renewing of it, all celestial, which is impressed in them. Oh! how hard it will be for those who will read these writings, not to feel the palpitating Life of my Will, and not to be stirred, by the virtue of Its vivifying heartbeat, from the lethargy they are in. These writings on my Supreme Fiat, by the strength of Its light, will eclipse the human will; they will be balm to the human wounds, they will be opium to all that is earth; passions will feel themselves die, and from their death will rise

again the life of Heaven in the midst of creatures. They will be the true celestial army which, while laying siege to the human will and to all the evils produced by it, will make peace, the lost happiness, the Life of my Will, rise again in the midst of creatures. The siege which they will lay will cause no harm to anyone, because my Will is to lay siege to the human will so that it may no longer tyrannize the poor creatures, but may leave them free in the Kingdom of my Will. This is why I have insisted, and I insist so much in making you write, I have kept you on the cross, I have sacrificed you - it was necessary; it was about the most important thing, it was the echo of Heaven, the life of up there which I want to form upon earth. And this is the reason for my continuous refrain: 'Be attentive, omit nothing, and may your flight in my Will be continuous.'

After this, I was continuing my round in the Divine Fiat, and I accompanied the sighs, the tears, the steps of Jesus, and all the rest done and suffered by Him, saying to Him: 'My Love, Jesus, I place the army of all your acts around You; and investing your words, your heartbeats, your steps, your pains and all your acts with my *'I love you'*, I ask You for the Kingdom of your Will. Hear, O Jesus - if You do not listen to me by means of the army of your acts, which pray You, which press You, what else could I do to move You to grant me a Kingdom so holy?' But while I was saying this, I thought to myself: 'Did my sweet Jesus have His desires while He was on this earth, or did He not have them at all?' And He, moving in my interior, told me: "My daughter, as God, no desire existed in Me, because desire arises in one who does not possess everything; but in one who possesses everything and lacks nothing, desire has no reason to exist. However, as man, I had my desires, because my Heart associated Itself with creatures in everything; and making the desires of all my own, I desired for all, with all ardor, to give the Kingdom of my Divine Fiat to all creatures. So, if I sighed, I sighed for the Kingdom of my Will; if I prayed, cried and desired, it was only for my Kingdom, which I wanted in the midst of creatures, because, since It was the holiest thing, my Humanity could not do without wanting and desiring the *most holiest thing*¹, so as to sanctify the desires of all, and give them what was holy and of greatest and most perfect good for them. Therefore, everything you do is nothing other than my echo which, resounding in you, makes you ask, in each one of my acts, for the Kingdom of my Will. This is why I make present to you each act of mine, each pain I suffer, each tear I shed, each step I take - because I love that, investing them, you repeat after each one of my acts: 'Jesus, I love You, and because I love You, give me the Kingdom of your Divine Will.' I want you to call Me in everything I do, to make resound for Me the sweet memory of my acts saying: '*Fiat Voluntas Tua* on earth as It is in Heaven'; in such a way that, in seeing your littleness - the little daughter of my Will echoing all my acts and placing them around Me like an army, I may hasten to grant the Kingdom of my Will."

January 31, 1928

Round in the Divine Will. Assault at the Divine Majesty. Attractions of littleness; the secret of it. How the human will is nauseating. Example.

I was gathering, all together, all the acts of the Divine Will done in Creation, the seas of the Celestial Queen, those of my beloved Jesus - in sum, all the acts that the Divine Fiat has issued outside of Itself. So, I was recapitulating everything, in order to bring them before the height of the Supreme Majesty, so as to make, through this, the final assault at It, and force It to give me Its Kingdom on earth. But while I was doing this, I thought to myself: 'I am little, I am just an atom - how can I bring the vastness of the heavens, the multiplicity of the stars, the immensity of the light of the sun, and then all the seas of my Mama and those of Jesus, which are endless? So, does my little atom not remain lost in the midst of so many works, so great? I believe that all Heaven will smile in seeing my littleness wanting to make this assault, as the latest device of its round in the Divine Will. In fact, since I am little, I get not only lost, but also knocked down by even just one work of the Divine Volition, therefore my assault will be without effect, and perhaps it will serve to make the whole Celestial Court smile behind my poor back.'

But while I was thinking this, my sweet Jesus came out from within my interior, and, all tenderness, told me: "My little daughter, your littleness has such attraction as to draw the attention of all Heaven, to see what your littleness wants to do and can do. To see a grown-up person do great things does not earn attention, nor does it bring joy; but if one sees a little girl doing the same great thing, she causes such amazement and surprise, that all would want to see the great work of the tiny little one - which does not happen if the same work were done by a grown-up person. If you knew how the divine gaze and that of the whole of Heaven fixes on you, in seeing you gather, all together, as though in a hurry, all the works of the Divine Will in order to launch an assault at your Creator, carrying His very weapons to wage the holy war on Him, to make Him surrender His Kingdom. It can be said that your hurrying, your gathering everything, is the true smile of Heaven, it is the new feast that your littleness brings to the Celestial Fatherland, and all await the assault of the tiny little one.

But do you want to know where lies the secret of your strength in your littleness - that while you remain lost, now in the light of the sun, now in the midst of the stars, now inside my seas and those of the Celestial Mama, your atom does not stop, it frees itself and enters the field again to make its recapitulation of all the works of the Divine Fiat? All the

¹ From the Italian: "...la cosa più santissima...".

secret is enclosed in It, as It moves you, invests you, winds you, in order to make you go around and to make you enclose all of Its acts, so that, It Itself, through your littleness, may have the assault made at Itself, so as to be drawn to come to reign upon earth. What can the atom animated by my Will not do? It can do anything, because it becomes an act in the midst of all of Its acts of Divine Will, and this is enough to be able to make of all Its acts one single act, and say: ‘Everything is mine, and everything must serve me in order to snatch the Kingdom of the Divine Fiat upon earth.’

After this, I was thinking of how much evil the human will has done to the poor creatures, and therefore I abhor it, I do not want to know it ever again, and not even look at it, because it is too nauseating. But while I was thinking of this, my beloved Jesus moved in my interior and told me: “My daughter, the human will on its own is nauseating, but united with Mine is the most beautiful thing I created. More so, since the Divinity could never issue anything created by Us which would be nauseating. United with Ours, the human will would have the continuous motion of good, of light, of sanctity, of beauty; and through Our continuous motion, which never ceases, it would have been the greatest prodigy of Creation. Our motion would purify it from any shadow of stain. It would happen as to the sea: because it murmurs continuously and has its perennial motion, its waters are pure and crystal clear. Oh! if the waters of the sea were still, the waters would lose the purity and would become so nauseating, that no one would look at the sea; the waters would be so dirty and filled with filth, that the ships would not be able to cross the sea, and no one would make the fish of waters so putrid, his food. So, the sea would be a burden for the earth, and would cause the contagion of all maladies to the human generations. On the other hand, by its mere murmuring and having its continuous motion, how much good does it not do to creatures? And while it hides who knows how much dirt inside its bosom, by its murmuring it has the power to keep it buried at the bottom, and it masters the purity of its waters, pure and emptied of any dirt. Such is the human will – more than sea: if the divine motion murmurs in it, it is beautiful and pure, all evils remain buried and without life; but if my Will does not murmur in it and does not have its first motion, all evils arise again, and from the most beautiful it becomes the ugliest, such as to arouse pity.

Another image is the human nature. United with the soul, it is beautiful; it sees, it hears, it walks, it operates, it speaks, it does not stink; separated from the soul, it becomes putrid, it stinks in a horrible way, it is disgusting to look at; it can be said that it can no longer be recognized. Who caused such remarkable change from a body that is alive to a dead body? The lack of the murmuring of the soul, of its continuous motion which had primacy in the human nature. As such was my Will placed for the human will – as soul, from which it was to receive life, its continuous murmuring. So, as long as it stays united with Mine, it is a prodigy of life, of beauty; separated from Mine, it loses legs, hands, word, sight, warmth, life, and, as a consequence, it becomes so horrid, more than a cadaver, as to deserve to be buried inside the deepest abyss, because its stench is unbearable. So, one who does not stay united with my Will, loses the life of his soul, therefore he can do nothing good, and everything he does is without life.”

February 2, 1928

How she must make up for those who have not operated in the unity of the Divine Fiat. How, for one who does not possess It, It is a foreign language. The reason why no one has spoken about It until now. How one who does not live in the unity receives the effects from the Divine Will, not the life of It. Example of the sun with the earth.

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

Now, just as my Will withdrew from man because he was the one who withdrew first, so can It give Itself again to one who, withdrawing from the human volition, enters again into Its Kingdom as the new conqueror of that unity of my Divine Fiat. More so, since between you and the Divinity there has been a mutual accord – my Will, in giving you the great gift of Its unity, calling you to the first act of Creation; and you, not only in receiving it, but in giving to It the gift of your will. So, there has been an exchange on both sides – and not with simple words, but with facts; so much so, that my Will is making you aware of what regards the great gift It gave you, that you may know what you possess, may enjoy its goods, and, appreciating it, may impetrate it for the human family; and you, having given the gift of your will, do not want to recognize it ever again, and feel terror even just in remembering it. Now, it is right that you fulfill your duty and make up for that unity lost by man from the time when Mine did Its withdrawal, withdrawing into the celestial regions. Is my Will perhaps not free to give Itself again, as long as It finds again one who no longer wants to live of her human will? And besides, you must know that if my Will were not present in you, you could not have comprehended Its celestial

language; it would have been like a foreign dialect for you, like a light without heat, like a food without substance, and it would have been difficult for you to write it on paper in order to transmit it to your brothers.

All this is a sign that my Will, lording over you in everything, makes Itself thought in your mind, word on your lips, heartbeat in your heart, the teacher who knows that his pupil comprehends his lessons and loves to listen to him. Therefore, it was necessary to give you the gift of my Divine Will, so as to give you the grace necessary in order to make you know and transcribe all the most beautiful prerogatives of the Kingdom of my Divine Fiat. And this is also the reason why no one until now has spoken at length about my Will, to make others comprehend the immense seas of good which It contains, and which It wants to give and can give to creatures. At the most, they have come out with a few words, and with words almost half-broken, as if they had nothing to say about my Fiat, so long and extensive, which contains and embraces all eternity. Since they did not possess It as gift and as their own thing, the language to speak of the importance of It and of Its infinite qualities was as though foreign to all. Since they did not know It in depth, how could they speak of a Divine Will which contains so much, that all centuries are not enough to speak about It? Therefore, be attentive, my daughter, and while you cross Its sea, take always something new, so as to make It known to the human generations.”

After this, I was thinking about the unity of the Divine Fiat, and was saying to myself: ‘How could all those who have done good, so many great works, do them, if they did not possess Its unity?’ And Jesus, always benign, added: “My daughter, all the good done until now by creatures has been done by virtue of the effects of my Divine Will, because there is no good without It; but as for living totally and fully in Its unity – none until now, only my Queen Mama; and this is why She drew the great prodigy of the Incarnation of the Word. Had there been someone, the earth would have returned to the state of Eden; and then, the one who would possess the unity of my Will could neither have contained It, nor endured without speaking about It. It would have been as if the sun wanted to enclose itself inside a vase of crystal, without spreading its rays. Would it not, instead, crack the glass with its heat so as to be free to spread its rays? To possess the unity of my Fiat and not to speak about It, and not to spread Its rays, the beauty of Its knowledges, would have been impossible for her; her heart would crack if she did not give it vent to manifest, in part, the fullness of Its light and of Its goods. So, good has been done by virtue of the effects of It.

The same happens with the sun which, by virtue of the effects which its light contains, makes the plants germinate, and makes the earth produce so much good. It seems that the earth and the effects of the sun work together to produce plants, fruits and flowers for the creatures. But the earth does not rise into the sphere of the sun; if it did so, the sun would have so much strength as to remove the dark side of the earth, and all of its atoms of dust it would convert into light - and the earth would become sun. But since the earth does not rise, nor does the sphere of the sun descend down below, the earth remains earth, and the sun does not transform it into itself. It seems that they look at each other from afar, they help each other, and they work together by means of the effects of the light, which the sun spreads over the earth from the height of its sphere. But even though the earth receives many admirable effects, produces the most beautiful flowerings, there passes a great distance between the earth and the sun, they do not resemble each other, nor does the life of one become the life of the other. And so the earth is unable to speak about the sun, nor tell all the effects it contains, or how much heat and light it possesses. In such condition is the creature who does not possess the unity of my Will. She does not rise into Its extremely high sphere to become sun, nor does my divine Sun descend to form her life; but, in wanting to do good, she moves around Its light, and my Will communicates the effects to make the good that she wants to germinate, because my Fiat does not deny Itself to anyone; on the contrary, with Its light, It wakens the human nature, to make it turn green again and make it produce fruits of good works.”

February 5, 1928

Promise, in Eden, of the future Redeemer. Solemn promise, in the ‘Our Father’, of the Kingdom of the Divine Will. How God feels the joy of Creation being repeated.

My poor mind feels as though fixed in the Supreme Fiat, and I feel like a little girl who, since she likes the beautiful lessons of her beloved teacher, always hangs around her, asking her a thousand questions, to have the pleasure of hearing her speak and of learning new more beautiful lessons. And while the teacher speaks, she remains there, with her mouth open, listening to her, so many are the beautiful surprises that she gives her with her lessons. Such am I – a tiny little one, hanging around the light of the Divine Will, more than teacher; wanting to draw Its life from the beautiful lessons It gives to my little soul. And because I am little, It delights in making me content, giving me such surprises of divine lessons, never thought of by me.

So, while I was thinking about the Kingdom of the Divine Will, and Its reigning upon earth seemed as though difficult to me, my beloved Jesus, coming out from within my interior, told me: “My daughter, as Adam sinned, God made him the promise of the future Redeemer. Centuries passed, but the promise did not fail, and the generations had the good of Redemption. Now, as I came from Heaven and formed the Kingdom of Redemption, before departing for Heaven, I made another promise, more solemn, of the Kingdom of my Will; and this was in the ‘Our Father’. And so as to give it more value, and to obtain It more quickly, I made this formal promise in the solemnity of my prayer, praying the

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

Then, I was doing my round in the Eternal Fiat according to my usual way; and going around throughout the whole Creation, I was bringing all works before the Divinity, to give to It the most beautiful homage and the great glory of all Their works. But while I was doing this, I thought to myself: 'But what is the glory I give to my Creator by bringing Him all His works?' And Jesus, moving in my interior, told me: "My daughter, by doing so, you bring to Us the joy of Our accomplished works. In fact, before We created the Creation, they were inside of Us, as though in deposit in Our Will, and We did not have the glory, the joy of seeing Our works outside of Ourselves, formed and accomplished outside of Us. So, Our works were formed when the Creation was created; and if one goes around in their midst, looks at them, and wanting to gather them all together around Us, says to Us: 'How beautiful are your works - perfect and holy; their harmony, their perfect order tell who You are, and narrate your glory', We feel the joy, the glory being repeated, as if We were again extending the heavens, forming the sun and all Our works. So, the Creation remains always in act and as though speaking by means of the little daughter of Our Will. This can happen to you also: if you had decided in your will to make many beautiful works, you do not enjoy; but your joy begins when you see the works accomplished; and if someone, loving you, often brought them around you to say to you: 'See how beautiful are your works', would you not feel glorious, and the joy of when you accomplished them being repeated? Such am I – the repetitions form my most beautiful surprises."

February 9, 1928

The Sovereign Queen of Heaven, reflector of Jesus. Pleasures of Jesus when one asks for His Fiat. How Jesus gathered all goods and consumed all evils; how He ignited the stake within Himself.

Continuing to follow the acts of Jesus done in His Divine Will when He was on earth, I was following Mother and Son when they fled to Egypt, and I thought to myself: 'How beautiful it must have been to see the dear little Baby in the arms of His Divine Mama. Though He was so little, enclosing the eternal Fiat within Himself, He enclosed Heaven and earth; everything came out from Him, as the Creator, and everything hung upon Him. And the Sovereign Queen, transfused in the little Jesus by virtue of the same Fiat which animated them, formed the reflector of Jesus, His echo, His very life. How many hidden beauties they possessed; how many varieties of heavens, more beautiful than that which can be seen above our horizon; how many more refulgent suns they contained. And yet, no one could see anything; nothing appeared other than three poor fugitives. Jesus, my Love, I want to follow, step by step, the steps of my Celestial Mama; and as She walks, I want to animate the blades of grass, the atoms of the earth, and make You feel my 'I love You' under Her soles. I want to animate all the light of the sun, and, as it shines on your face, I want it to bring You my 'I love You'; all the waves of the wind, its caresses – let all say to You: 'I love You'. I am the one who, in your Fiat, brings You the warmth of the sun to warm You, the waves of the wind to caress You, its whistling to speak to You and say: 'Dear little One, let everyone know your Divine Will; let It come out from within your little Humanity, that It may take Its dominion and form Its Kingdom in the midst of creatures.'

But while my mind was wandering after Jesus – and I would be too long if I wanted to say everything – my highest and only Good, Jesus, moved in my interior, and all goodness told me: "My daughter, my Mama and I were like two twins born of the same labor, because We had but one Will that gave Us life. The Divine Fiat placed all Our acts in common, in such a way that the Son was reflected in Her, and the Mama was reflected in the Son. So, the Kingdom of the Divine Will had Its full force, Its perfect dominion within Us; and as We were fleeing to Egypt, We carried the Divine

Volition as though strolling throughout those regions, and We felt Its great sorrow for It was not reigning in creatures; and, looking at the centuries, We felt the great joy of Its Kingdom which It was to form in their midst. And, oh! how pleasing to Us did your repeated refrains in the wind, in the sun, in the water, under Our steps, reach Us upon the wings of Our Fiat: *'I love You, I love You - let your Kingdom come.'* It was Our echo that We could hear in you, as We wanted nothing but the Divine Will to reign and be the conqueror of all. Therefore, even from that time We loved Our tiny little one, who asked for and wanted but what We Ourselves wanted."

Then, I continued to think about everything that my sweet Jesus had done while being on earth, and He added: "My daughter, when I came upon earth I looked at all centuries, past, present and future, in order to gather within my Humanity everything good and upright that could be done by all generations, so as to place on it the seal and the confirmation of good. I destroyed nothing of what was good; on the contrary, I wanted to enclose it within Myself to give it Divine Life, and, adding the good which was missing, and which I did, to complete all the goods of human creatures. Upon the wings of the centuries I went to human creatures, to give my complete work to each one of them. In the same way, I also gathered all evils in order to consume them, and by dint of sorrows and pains which I wanted to suffer, I ignited the stake within my own Humanity, on which to burn all evils, wanting to feel each pain, so as to make all goods opposite the evils arise again, to make the human generations be born again to new life. And just as I did everything, suffered everything and consumed everything in order to form all possible imaginable remedies for all the redeemed ones, so as to then dispose them to receive the great good of my Will reigning in their midst – so you, in order to prepare the Kingdom of my Will, must enclose all that is holy and good, and by dint of pains you must consume all evils, to make the life of my Divine Will be born again in the midst of creatures. You must be my echo, in whom I must form the deposit from which the Kingdom of my Fiat must arise. Follow Me step by step, and you will feel the life, the heartbeat, the happiness of this Kingdom which I contain within Me, and which wants to come out in order to reign in the midst of creatures. And my love for It is so great, that if I allowed the infernal enemy to penetrate into Eden, I will not allow him to set foot in the Eden of the Kingdom of the Fiat. And this is why I permitted that he draw near Me in the desert – to debilitate him and put an end to his steps, and to close the way for him, that he might not dare to enter. Don't you yourself feel how your presence terrorizes the enemy and he takes flight so as not to see you? It is the strength of my victory that hurls him down, and, feeling confused, he flees. Everything is prepared; there is nothing left but to make it known."

February 12, 1928

Laments of the soul. How Jesus enclosed within Himself all the acts rejected by creatures, and formed His Kingdom. How one who possesses the Divine Fiat possesses the bilocating power and can give to God, as her own, what belongs to God.

My poor mind keeps moving around within the endless boundaries of the Supreme Fiat, and my poor heart is in the nightmare of the harrowing pain of the privation of my beloved Jesus. Hours are centuries, nights are interminable without Him; and since it is a divine pain that swoops down on my little soul, its immensity drowns me, crushes me, and I feel all the weight of an eternal pain. Oh! Holy God, how can You do this – You take away from me that very life which You want me to possess? How can this be – You put me in the impossibility to live, and live dying, because the fount of your life is not in me? Ah! Jesus, come back, do not abandon me to myself, I cannot live without life. Jesus! Jesus! how much it costs me to have known You; how many tearings You have made to my human life, to give me Yours. And now I live suspended – my own life, I can find no more, because with your stratagems You have stolen it from me; Yours, I just barely feel, but as though torn by the strong eclipse of the light of your Will. So, everything is over for Me, and I am forced to resign myself, and to feel your Life through the rays of light, through the reflections which your adorable Will brings me. I can endure no more. Jesus, come back to the one whom You so much loved, and You told You loved, and have now had the strength to abandon. Come back once and for all, and decide not to leave me any more.

But while I was pouring out my sorrow, He moved in my interior, and mitigating the light that eclipsed Him, He stretched His arms toward me, clasping me tightly, and told me: "My daughter, poor little one of mine, courage, it is my Will that wants Its first place in you. But I must not decide not to leave you – my decision was taken when you decided not to leave Me any more. Then there was a stealing of each other's lives – I yours, and you Mine; with this difference: that, before, you would see Me without the eclipse of the light of my Fiat, as It was as though enclosed inside of Me; and now, wanting to take life in you, It has overflowed outside of Me, and bilocating Itself, It has enclosed my Humanity inside Its light, and therefore you feel my Life through the reflections of the light. So, why do you fear that I might leave you?"

Now, you must know that my Humanity redid within Itself all the acts rejected by creatures, which my Will, in giving Itself to them, wanted them to do. I redid them all, and I deposited them within Myself in order to form Its Kingdom, waiting for the propitious time to release them from Myself and deposit them in creatures as the foundation of this Kingdom. Had I not done this, the Kingdom of my Will could not take place in the midst of creatures, because I

alone, as man and God, could make up for man and receive into Myself the whole operating of a Divine Will, which creatures were to receive and do, and communicate it through Myself to them. In fact, in Eden, the two wills, the human and the Divine, remained as though scowling at each other, because the human opposed the Divine; all other offenses were the consequence. Therefore, first I had to redo within Myself all the acts opposed to the Divine Fiat, and let It lay Its Kingdom in Me. If I did not reconcile these two wills scowling at each other, how could I form the Redemption? Therefore, in everything I did on earth, the first act was to reestablish the harmony, the order between the two wills, in order to form my Kingdom; the Redemption was the consequence of this. And so, it was necessary to remove the consequences of the evil which the human will had produced, and therefore I gave most efficacious remedies, so as to then manifest the great good of the Kingdom of my Will. So, the reflections of Its light do nothing but bring you the acts which my Humanity contains, so that everything might be Divine Will in you. Therefore, be attentive in following It, and do not fear.

After this, I was continuing my round in the Creation, to give to my Creator all the homages of the divine qualities which each created thing contains; because, since everything came out of the Divine Fiat, consequently It maintains their life; even more, It is the primary act of each created thing. But while I was doing this, I thought to myself: 'The created things are not mine; how can I say, by right: "I offer You the homages of the light of the sun, the glory of the starry heavens..."', and so forth? But while I was thinking of this, my always lovable Jesus, moving in my interior, told me: "My daughter, one who possesses my Will and lives in It, can say, by right: 'The sun is mine; the heavens, the sea – everything is mine, and, as mine, I bring everything around the Divine Majesty, to give Him the glory which each created thing contains.' In fact, is all Creation perhaps not the work of my omnipotent Fiat? Does Its palpitating life, Its vital warmth, Its incessant motion that moves everything, orders and harmonizes everything, not flow within It, as if the whole Creation were one single act? So, for one who possesses my Divine Will as life, heavens, sun, seas and everything, are not things extraneous to her, but everything is her own, just as everything belongs to my Fiat. In fact, she is nothing other than a birth from It which, by possessing It, has all rights over all the births from It, which is the whole Creation. Therefore, by right and in truth, she can say to her Creator: 'I offer You all the homages of the light of the sun with all its effects, symbol of the eternal light; the glory of the immensity of the heavens...' , and so with all the rest. To possess my Will is divine life that the soul carries out within herself; so, everything that comes out of her contains power, immensity, light, love. We feel in her Our bilocating power which, bilocating Us, places all Our divine qualities in attitude, and she offers them to Us as her own, as divine homages worthy of that Divine Fiat which knows how to, and can bilocate Itself in order to call back the creature to the first act of Creation, which is: 'Let Us make man in Our image and likeness'."

February 20, 1928

How one who must enclose a good in order to give it to creatures, must enclose the whole of that good within himself. This happened to the Virgin and to Our Lord. What unity means.

The privations of Jesus become longer, and I live only at the mercy of the Divine Fiat, which has constituted Itself life of my little soul. It seems to me that my beloved Jesus, entrusting me to It, hides behind the veils of Its light, only to spy and stand at attention to see whether I always follow His adorable Will. Oh! God, what pain, to be within an immensity of light and being unable to find the way and move my steps to find the One whom I love, who formed me, and who has told me so many truths, which I feel within me like many divine lives palpitating that make me comprehend who the One is whom I want and do not find. Ah! Jesus! Jesus! come back. How can You do this? You make me feel your heartbeat in my heart, and You hide?' But while I was pouring myself out, I thought to myself: 'Maybe Jesus does not find, either in me or in others, the dispositions to receive the life of more of His truths, and so as not to let these lives remain suspended, He keeps silent and He hides.'

But while I was thinking this, my highest Good, Jesus, moved within my interior, in the act of moving His steps to come out of me, and He told me: "Poor little daughter of mine, you have become lost in the light and cannot find the One whom you search for with so much love. The light forms huge waves before you, and forms the barriers to finding Me. But don't you know that I Myself am the light, I Myself am the life, the heartbeat that you feel? How could my Will ever have Its life in you, if your Jesus were not in you, giving the field to carry out the operating of my Will in your soul? Therefore, calm yourself. Now, you must know that one who must be the bearer of a good must centralize within himself all the fullness of that good, otherwise the good would not find the way to go out. Now, since I must centralize in you the Kingdom of my Will, nothing of It must be missing, because Its light disposes you to receive all the truths necessary to form Its Kingdom; and if the other creatures are not disposed to receive all the lives of the truths of the Fiat, at the most I will not give you the capacity to manifest them, as happens many times, but to you, as the depository, nothing must be lacking.

The same happened in the Queen of Heaven. Since She was to be the depository of the Incarnate Word, who was to give Me to the human generations, I centralized in Her all the goods of the redeemed ones, and all that was needed in order to be able to receive the life of a God. Therefore, the height of my Mama possesses the sovereignty over all

creatures and over each act and good which they can do, in such a way that, if they think in a saintly way, She is the channel of holy thoughts, and therefore has sovereignty over them. If they speak, if they operate, if they walk in a saintly way, the origin of all this descends from the Virgin, and therefore She has the right and sovereignty over words, steps and works. There is no good that is done which does not descend from Her, because since She was the primary cause of the incarnation of the Word, it was right that She be the channel of all goods and have the rights of sovereignty over everything. The same happened also with Me. Since I was to be the Redeemer of all, I was to contain within Myself all the goods of Redemption. I am the channel, the fount, the sea, from which come all the goods of the redeemed ones, and I possess by nature the right of sovereign over all the acts and goods that creatures do. Our reigning is not like the reigning of creatures, who dominate and reign over the external acts of them - and not even all of the external acts, but know nothing about the internal ones, nor do they have the right of sovereignty, because the life, the thought, the word of their subjects does not come from them. On the other hand, from Me comes the life of all the internal and external operating of creatures. Therefore, creatures should be acts, such that the act of my Celestial Mother and mine hangs over each act that they do, and, as sovereigns, they form it, direct it and give it life.”

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

February 25, 1928

How the Divine Will is present in the midst of creatures as center of life. How the heartbeat is the king of one’s nature, and the thought is the king of one’s soul.

My flight in the Divine Fiat is continuous. It seems to me that Jesus, His communications – everything is over; more so, since they are not in my power; if good Jesus does not deign to tell me anything else, I remain always the little ignorant one, because without Him I cannot go forward, nor am I capable to either conceive or say even one $a-c^2$ more. So, I must content myself and become used to living one on one with the Divine Volition. In fact, It never leaves me; even more, I feel It is incapable of leaving me, because I find It in me, outside of me, in each one of my acts, with the immensity of Its light, lending Itself to give life to my act. There is not one point in which I do not find It; even more, there is no point nor space, either in Heaven or on earth, in which Its life, Its light, does not have primacy, in the act of giving itself to creatures. So, I find myself with the Divine Will that cannot leave me, and I cannot separate from It either. We are inseparable; It does not make the little escapes that Jesus makes from me; on the contrary, if I do not take It as prime act of my acts, It remains sorrowful and It laments, for Its act, Its light, Its life, has not had primacy in my act. Oh! Divine Will, how adorable, lovable and insuperable You are. The more I go on, the more I comprehend You and love You.

But while my poor mind wandered in the Fiat, my sweet Jesus, moving in my interior, told me: “My daughter, my Will is present in the midst of creatures as center of life. Similarly, the human heart can be called king of one’s nature; in fact, if the heart palpitates, the mind thinks, the mouth speaks, the hands operate, the feet walk; if the heart does not palpitate, all of a sudden everything ends, because the king of the poor nature is missing, and therefore the one who rules and gives life to the thought, to the word, and to everything that the creature can do, is missing. Similarly, the thought is king of the soul, the dwelling, the throne in which the soul carries out her activity, her life, her regime. Now, if the human nature wanted to suffocate the beating of the heart, to do without its king in speaking, thinking and the like, what would happen? It itself would give death to all of its acts; so, it would be the suicide of itself. And if the soul wanted to suffocate the thought, she would not find the way in order to carry out her activity, and therefore it would be like a king without kingdom and without people.

Now, what the heart is for the human life, and the thought for the soul, my Divine Will is in each creature. It is like center of life, and from Its incessant and eternal heartbeat, It palpitates and the creature thinks, palpitates and speaks,

² Read: “...even one vowel or one consonant...”.

walks and operates. But creatures not only do not think about It, but suffocate It; they suffocate Its light, Its sanctity, Its peace, the upright operating, the just and holy speaking; and some of them suffocate It so much as to render themselves the suicides of their souls. And my Will, in the low world, is like a king without kingdom and without people; and creatures live as if they had no king, no divine life, no regime, because the king of their heartbeat, for their nature, and the king of their thought, for their souls, is missing. And since, because of Its immensity, It envelops everything and everyone, It is forced to live as though suffocated within Itself, because there is no one who receives Its life, Its attitude, Its regime. But It wants to form Its Kingdom on earth, It wants to have Its chosen and faithful people; and therefore, even though It is present in the midst of creatures and lives unknown and suffocated, It does not stop, It does not depart for Its celestial regions, but persists in remaining in their midst to make Itself known. It would want to make everyone know the good It wants to do, Its celestial laws, Its insuperable love, Its heartbeat that palpitates light, sanctity, love, gifts, peace, happiness; and such does It want the children of Its Kingdom. And this is the reason for Its life in you, for Its knowledges – to make known what Divine Will means. And I enjoy and remain hidden in my very Will, to give It all the field and the carrying out of Its life in you.”

February 28, 1928

Just as God has the hierarchy of Angels in Heaven with nine distinct choirs, so will He have the hierarchy of the children of His Kingdom with nine more choirs. Condition of the late confessors, and how the memory of father Di Francia will not be extinguished in this work.

I was thinking about the Holy Divine Volition, and a thousand thoughts crowded my poor mind. They seemed like many stronger lights that were arising, which then unified themselves within the same light of the eternal Sun of that Fiat which knows no setting. But who can say what I was thinking? I was thinking about the many knowledges spoken to me by Jesus on the Divine Will, and how each of them brings a Divine Life into the soul, with the imprint of a rarity of beauty, of happiness - but distinct from one another, which It places in common with one who has the good of knowing It and of loving It. So, I thought to myself: ‘One knowledge more or one less – there will be great difference between one soul and another.’ So, I felt sorrow in remembering my late confessors, who had had so much interest in making me write what blessed Jesus would tell me on the Divine Will. I felt sorrow for venerable father Di Francia, who had made so many sacrifices in coming from far away, meeting expenses for the publication; and just when things were moving forward, Jesus brought him to Heaven with Himself. So, since these did not possess all that regards the Fiat, they will not possess all the lives and rarities of beauty and happiness which these knowledges contain.

But while my mind was wandering amidst many thoughts, such that if I wanted to tell them all I would be too long, my sweet Jesus stretched out His arms within my interior, and spreading light, He told me: “My daughter, just as I have the hierarchy of Angels, with nine distinct choirs, so will I have the hierarchy of the children of the Kingdom of my Divine Fiat. It will have Its nine choirs, and they will distinguish themselves from one another according to the varieties of beauties which they have acquired by knowing, some more, some less, the knowledges that pertain to my Fiat. Therefore, each additional knowledge about my Divine Volition is one new creation which It forms in creatures, of happiness and of unreachable beauty, because it is a divine life that runs within it, bringing within itself all the shades of the beauties of the One who manifests them, and all the keys and sounds of the joys and happinesses of Our Divine Being.

So, if Our paternal Goodness exposes Its life, Its beauty and happiness, to the point of creating it in the midst of creatures, and they do not interest themselves in knowing it in order to take it by means of Our knowledges already given to them, it is not right that they receive either the beauty, or the sounds of Our joys as their own endowments. They will take what they have known. Therefore, there will be various choirs in the hierarchy of the Kingdom of my Divine Will. If you knew what difference will pass between those who bring my knowledges from the earth and those who will acquire them in Heaven... The first will have them as their own endowments and one will see in them the nature of the divine beauty, and will hear the same sounds of the joys and happinesses which their Creator makes one hear and forms. On the other hand, in the second, these will be neither their own nature nor their own endowments, but they will receive them as the effect of the communication of others, almost as the earth receives the effects of the sun, but does not possess the nature of the sun. Therefore, those who will possess all the knowledges will form the highest choir, and according to their knowledge, so will the different choirs be formed. However, all those who have acquired these knowledges, whether in full or in part, will have the noble title of children of my Kingdom, because, for one who has the good of knowing them in order to make them one’s own life, these knowledges on my Fiat have the virtue of ennobling the creature, and of making the vital humors of the divine life flow within the soul, and of raising her to her first origin; and they are like the brush of the *‘Let Us make man in Our image and likeness’*, and they portray the image of the Creator in the creature.

As for some knowing more and some less, then, the nobility of these will not be destroyed. It will happen, for example, as to a noble family, which has many children, some of whom give themselves to studying, and others to fine arts. Those elevate themselves more, have high and decorous positions, are known, loved and esteemed more, since, because of the sciences which they possess, they do more good in the midst of the people, which the other brothers do not

do. But in spite of this, the fact that, by their sacrifices, these elevate themselves so much, does not destroy the other brothers' being noble, because all of them carry within themselves the noble blood of their father, and therefore they dress in a noble fashion, they have noble manners in operating and in speaking – in everything. Such will be the children of my Fiat – all noble; they will lose the roughness of the human volition, the miserable rags of passions; the darkness of doubts, of fears, will be put to flight by the light of my knowledges, and will cast all into a sea of peace.

Therefore, your confessors who have passed into the next life will be like the prelude of the children of my Will. In fact, the first one sacrificed himself very much and worked to help the tiny little field of your soul; and even though, at that time, I spoke to you little about my Fiat, because first I had to dispose you, he will be like the first herald, like the dawn that announces the day of the Kingdom of my Will. The second and the third confessors of yours, who so much participated, and knew in great part the knowledges of my Will, and made so much sacrifice - especially the third one, who so much loved that they become known, and sacrificed himself so much in writing - will be like the rising sun which, placing itself on its course, forms the day full of light. Those who follow will be like the full midday of the great day of my Will; according to the interest they have had, and will have, they will be placed, some at the first hour of the day of my Volition, some at the second, some at the third, and some at the full midday.

And do you think that the memory of father Di Francia, his many sacrifices and desires to make my Will known, to the point of initiating the publication, will be extinguished in this great work of my Divine Fiat, only because I brought him with Me to Heaven? No, no; on the contrary, he will have the first place, because by coming from far away, he went as though in search of the most precious thing that can exist in Heaven and on earth, of the act that glorifies Me the most, or rather, will give Me complete glory on the part of creatures, and they will receive complete goods. He prepared the ground so that my Divine Will might be known; so much so, that he spared nothing, neither expenses, nor sacrifices; and even though the publication did not have its completion, by even just initiating it he prepared the ways so that one day the work of my Will in the midst of creatures can be known and have life. Who will ever be able to destroy the fact that father Di Francia has been the first initiator in making known the Kingdom of my Will? – and only because his life was extinguished, the publication did not have its completion? So, when this great work becomes known, his name, his memory, will be full of glory and of splendor, and he will have his prime act in a work so great, both in Heaven and on earth. In fact, why is there a battle going on, and almost everyone yearns for victory – to win in withholding the writings on my Divine Fiat? Because he had brought the writings with himself in order to publish them. Had it not been so, who would have talked about it? No one. And if he had not made others comprehend the importance, the great good of these writings, no one would have interested himself. Therefore, my daughter, my goodness is so great that I reward justly and superabundantly the good that the creature does, especially in this work of my Will, which I so much care for. What will I not give to those who occupy and sacrifice themselves in order to place in safety the rights of my eternal Fiat? I will exceed so much in giving, as to make Heaven and earth astonished.”

On hearing this, I thought to myself: ‘If these knowledges contain so much good, if blessed Jesus continues after my death with more knowledges on His Fiat to other souls, will a work so great not be attributed to that work?’ And Jesus, moving as though hurriedly in my interior, added: “No, no, my daughter. Just as of father Di Francia it will be said that he has been the first propagator, and your confessors have been cooperators, so it will be said that the little daughter of my Will has been the first and the depository of a good so great, to whom it was entrusted and who was chosen with a special mission. Suppose that someone has made an important invention; it might be that others propagate it, diffuse it more, imitate it, expand it; but no one will be able to say: ‘I am the inventor of this work.’ It will always be said: ‘The inventor was such-and-such.’ The same will be with you. It will be said that the origin of the Kingdom of my Fiat, the depository, was the little daughter of my Will.”

March 3, 1928

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

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

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

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

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

After this, He kept silent, and I felt as though sunken in the Divine Volition. Its wonders, what the soul can do by possessing Its Will, enraptured me; and I, tiny little one, swam in the sea of light of the Fiat, and as I moved, so would waves of light rise, invested with shades of varied beauty, which would then go to unload themselves into the womb of my Creator. And the Paternal Goodness, seeing Himself invested by the waves of His little one, moved His waves toward me. Oh! Supreme Will, how admirable You are! Lovable, desirable, more than life itself. You love me so much as to put me in a contest with my Creator, wanting me to be even with the One who created me. But while my mind was wandering in the Fiat, my sweet Jesus added: “My daughter, one who possesses the unity of my Volition is free to act and to do as much good as she wants, because she has the source of good within herself, she has it at her disposal, she feels within herself the continuous touches of her Creator, the waves of His paternal love, and would feel too ungrateful if she did not form her waves. More so, since she feels her own little sea flow within her soul, from the immense sea of the One who created her. On the other hand, one who does not possess Its unity, does not possess the source, therefore, if she wants to do some good, she needs the divine liberality in each good act she wants to do; almost act by act, she has to ask for the grace to be able to do the good she wants to do. On the contrary, for one who possesses my unity, good converts into her own nature, and if she just wants to operate, she finds the source of good within herself, and she operates.”

March 8, 1928

How God created man to keep him on His knees and to make him act as the repeater of His acts. How Jesus showed Himself placing all the volumes written on His Will, all ordered, in His Heart. Love of Jesus for the writings, and the good which they will do. How one who decides to live in the Fiat is bound with chains of light.

I continued to remain all abandoned in the Holy Divine Volition, following Its innumerable acts as much as I could, since their multiplicity is such that many times I can neither follow them nor count them all, and I have to content myself with watching them, but not embracing them. Its activity surpasses the human attitude in an incredible way, and therefore it is not given to my littleness to do everything, but to do as much as I can, and never to go out from within the works of the Divine Fiat. So, while my mind wandered within the works of the Divine Volition, my sweet Jesus, moving in my interior, told me: “My daughter, Our paternal goodness created man to keep him on Our paternal knees, for Us to enjoy him continuously, and for him to enjoy himself perennially with his Creator. And so that his enjoyments and Ours might be stable, We kept him on Our paternal knees; and since Our Will was to be his also, It brought the echo of all Our acts into man’s inmost being, whom We loved as Our child. And Our child, in hearing Our echo, acted as the repeater of the acts of His Creator. What contentments did not form between him and Us, as this creating echo of Ours resounded in Our child’s inmost heart, forming in him the order of Our acts, the harmony of Our joys and happinesses, the image of Our sanctity. What happy times for him and for Us.

But do you know who snatched this child so loved by Us from Our paternal knees? The human will. It took him so far away from Us, that he lost Our creating echo, and no longer knew anything of what his Creator was doing; and We lost the happiness of seeing Our child happy and amusing himself on Our paternal knees, because the echo of his will took over in him, which embittered him, tyrannized him with passions, the most degrading ones, such as to render him so unhappy as to arouse pity. This is precisely what it means to live in Our Will – to live on Our paternal knees, under Our care, at Our expenses, in the opulence of Our riches, joys and happinesses. If you knew the contentment We feel in seeing the creature living on Our knees, all attentive on hearing the echo of Our word, the echo of Our works, the echo of Our steps, the echo of Our love, to act as the repeater of them, you would be more attentive, so that nothing might escape you of Our echo, to give Us the contentment of seeing your littleness acting as the repeater of the acts of your Creator.”

On hearing this, I said to Him: ‘My Love, if one must live in your Will by living on your paternal knees, one should not do anything - neither operate, nor walk; otherwise, how can one remain on your knees?’ And Jesus: “No, no, one can do anything; Our immensity is such that she will find Our paternal knees everywhere, ever ready for her acts, willing to hold her everywhere, clasped to Our divine knees; more so, since what she does is nothing other than the echo of what We do.”

After this, I was feeling worried about these writings on the Divine Will, and my sweet Jesus made Himself seen in my interior, holding all the volumes written on It, taking them in His hands, one by one, looking at them with such loving tenderness, as if His Heart were about to burst. And as He took them, He placed them, all ordered, in His most holy Heart. I was amazed in seeing with how much love He loved these writings, and with how much jealousy He enclosed them in His Heart in order to keep them. And Jesus, in seeing my amazement, told me: “My daughter, if you knew how much I love these writings.... They cost Me more than the very Creation and Redemption. How much love and work I have put into these writings - they cost Me very, very much; in them there is all the value of my Will. They are the manifestation of my Kingdom and the confirmation that I want the Kingdom of my Divine Will in the midst of creatures. The good which they do will be great; they will be like suns which will rise in the midst of the thick darkness of the human will; like lives which will put to flight death for the poor creatures. They will be the triumph of all my works, the most tender, the most convincing narration of how I loved and do love man. Therefore, I love them with such jealousy, that I will keep them in my divine Heart, nor will I permit even a single word to be lost. What have I not put into these writings? Everything – superabundant grace, light that illuminates, warms, fecundates; love that wounds, truths that conquer, attractions that enrapture, lives that will bring about the resurrection of the Kingdom of my Will. Therefore, you too, appreciate them, and hold them in that esteem which they deserve, and delight in the good which they will do.”

After this, I continued in my abandonment in the Fiat. I felt all invested by Its endless light, and my adorable Jesus added: “My daughter, as the soul decides to live in my Divine Will, without giving life to her own any more, in order to be sure and to give her security, I bind her with chains of light. And I do this so as not to take away her free will, a gift given to the creature in Creation. That which I give once, I never take back, unless the creature herself rejects my gifts. And so I bind her with light, in a way that, if she wants to, she can go out whenever she wants, but in order to go out she has to make an incredible effort, because these chains of light will invest all of her acts, and in each act of hers she will feel and see the beauty, the grace, the richness which this light communicates to her acts. It will form the enchantment and the true eclipse for the human will, in such a way that she will feel happy and honored to be bound with chains so noble, which bring her so much good, and she will yearn for what is human to have life no more in her acts, and will long with ardor for the Divine Volition to take its place. So, she will feel free and bound - but not forced; rather, spontaneous, of her own will, attracted by the great good that comes to her, in such a way as to see her acts surrounded by many circles of light which, forming chains, transform her into the light itself. And in each of her acts, the soul will emit many voices, harmonious and beautiful, like silvery sounds which, wounding the hearing of all Heaven, will make known that my Divine Will is operating in the creature.”

March 11, 1928

Difference between Jesus and the Virgin. How the whole hidden life of Jesus in Nazareth was the recall of the Kingdom of the Divine Will upon earth. How the human will is the fount of good or of evil.

I was thinking about what was the difference that passed between the Holy Virgin and my lovable Jesus, since in both of them the Divine Volition had Its life, Its full dominion, Its Kingdom; and my sweet Jesus, moving in my interior, told me: “My daughter, between Myself and the Celestial Queen, one was the Will that animated Us, one the life; however, between She and I passed this difference: between a house which is such that the sun enters into it from all sides - in a way that the light invests it, dominates it, and there is not one part of this house in which the light does not act as queen, and therefore it is prey to the light, receives always light, and grows under the influence of the light - and another house which possesses the sphere of the sun within itself, therefore it does not receive the source of the light from outside, but possesses it inside. Is there not difference between one and the other? Now, this is the difference that passes between Me and my Mama. She is the house invested by the light, She gave Herself prey to it, and the Sun of my Will

kept giving to Her, always; It nourished Her with light, and She grew within the endless rays of the eternal Sun of my Fiat. On the other hand, my Humanity possessed within Itself the sphere of the Divine Sun, Its source which always arises without ever decreasing; and the Sovereign Queen drew from Me the light which gave Her life and the glory of Queen of light, because one who possesses a good can be called queen of that good.”

After this, I was following my Divine Fiat, doing my round in It; and as I arrived at the home of Nazareth in which my lovable Jesus had conducted His hidden life, in order to follow His acts, I was saying to Him: ‘My Love, there is no act You do in which my *‘I love you’* does not follow You, to ask You, by means of your acts, for the Kingdom of your Will. My *‘I love you’* follows You everywhere – in the steps You take, in the words You speak, in the wood You hammer; and while You hammer the wood, You hammer the human will, that it may be undone, and your Divine Will may rise again in the midst of creatures. My *‘I love you’* flows in the water You drink, in the food You take, in the air You breath, in the rivers of love that pass between You and your Mama and Saint Joseph, in the prayers You do, in your ardent heartbeat, in the sleep You take. Oh! how I wish to be near You, to whisper to your ear: “I love You, I love You.... O Please! let your Kingdom come”.’

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

Therefore, first I took care of the Kingdom of my Will in this hidden life, for as long as thirty years; and then, with my short public life, just three years, I took care of Redemption. And while in forming the Kingdom of my Divine Fiat, I had the Celestial Mama always near Me, in my public life I did without Her presence, at least corporally, because for the Kingdom of my Fiat I constituted Myself King, and the Virgin, Queen, in order to be, I first, and then She, the foundation of the Kingdom which had been destroyed by the human will. See, then, how the Kingdom of my Divine Will, by necessity, by reason, and as a result, was formed with my coming upon earth in the first order; nor could I have formed the Redemption had I not satisfied my Celestial Father for the first offensive act which the creature had done against Him. Therefore, the Kingdom of my Will is formed, there is nothing left but to make It known; and this is why I do nothing but follow with you, and hold out to you, my acts which I did in order to form It, accompanying your acts so that the foundation of mine may flow in them. I am on guard so that your will may have no life, and so that Mine may be free. In sum, I am acting as with a second Mother of Mine, recalling all the acts done together with the Virgin, in order to deposit them in you. Therefore, be attentive to follow my Will in everything.”

May everything be for the glory of God and for the fulfillment of His Most Holy Will.

D e o G r a t i a s