

Feast of Easter



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

***The Resurrection is the Confirmation of
the Fiat Voluntas Tua on earth as It is in
Heaven.***

**The Queen of Heaven in the Kingdom of the Divine
Will. Limbo.**

Day 28 - The Expectation.

Victory over Death: the Resurrection.

The soul to her Queen Mother:

My pierced Mama, your little child, knowing that You are alone, without your beloved Good, Jesus, wants to cling to You to keep You company in your most bitter desolation. Without Jesus, all things change into sorrow for You. The memory of His harrowing pains, the sweet sound of His voice which still resounds in your ear, the charming gaze of dear Jesus, now sweet, now sad, now swollen with tears, but which always enraptured your maternal Heart – as You don't have them with You any more, they are like sharp swords which pierce your maternal Heart through.

Desolate Mama, your dear child wants to give You relief and compassion for each pain. Even more, I would like to be Jesus, to be able to give You all the love, the comforts, the reliefs and the compassion which Jesus Himself would have given You in your state of bitter desolation. Sweet Jesus gave me to You as your child; therefore, put me in His place in your maternal Heart, and I will be all for my Mama; I will dry your tears, and I will always keep You company.

Lesson of the Desolate Queen and Mother:

Dearest child, thank you for your company; but if you want your company to be sweet and dear to Me, and bearer of relief to my pierced Heart, I want to find in you the Divine Will operating and dominating, and that you do not surrender even one breath of life to your will. Then will I exchange you with my Son Jesus, because, His Will being in you, in It I will feel Jesus in your heart. Oh, how happy I will be to find in you the first fruit of His pains and of His death! In finding my beloved Jesus in my child, my pains will change into joys, and my sorrows into conquests.

Now, listen to Me, child of my sorrows. As my dear Son breathed His last, He descended into Limbo, triumpher and bearer of

glory and happiness to that prison in which were all the Patriarchs and the Prophets, the first father Adam, dear Saint Joseph, my holy parents, and all those who had been saved by virtue of the foreseen merits of the future Redeemer. I was inseparable from my Son, and not even death could take Him away from Me. So, in the ardor of my sorrows I followed Him into Limbo, and was spectator of the feast and of the thanksgivings which that whole great crowd of people gave to my Son, who had suffered so much, and whose first step had been toward them, to beatify them and to bring them with Himself into celestial glory. So, as He died, conquests and glory began for Jesus and for all those who loved Him. This, dear child, is symbol of how, as the creature makes her will die through union with the Divine Will, conquests of divine order, glory and joy begin - even in the midst of the greatest sorrows.

Even though the eyes of my soul followed my Son and I never lost sight of Him, at the same time, during those three days in which He was buried, I felt such yearning to see Him risen, that in the ardor of my love I kept repeating: "Rise, my Glory! Rise, my Life!" My desires were ardent, my sighs, of fire - to the point of feeling consumed.

Now, in these yearnings, I saw my dear Son, accompanied by that great crowd of people, leaving Limbo and going back to the sepulcher. It was the dawn of the third day, and just as all nature had cried over Him, now it rejoiced; so much so, that the sun anticipated its course to be present at the act in which my Son was rising. But - oh marvel! - before rising again, He showed that crowd of people His Most Holy Humanity - bleeding, wounded, disfigured; the way it had been reduced for love of them and for all. All were moved, and admired the excesses of love and the great portent of Redemption.

Now, my child, oh, how I wish you to be present in the act of the Resurrection of my Son! He was all Majesty; from His Divinity, united to His soul, He unleashed enchanting seas of light and beauty, such as to fill Heaven and earth. Then, triumphantly, making use of His power, He commanded His dead Humanity to receive His soul again, and to rise, triumphantly and gloriously, to immortal life. What a solemn act! My dear Jesus triumphed over death, saying: "Death, you will be death no longer - but life!"

With this act of triumph, He placed the seal on the fact that He was Man and God; and with His Resurrection, He confirmed the Gospel, His miracles, the life of the Sacraments, and the whole life of the Church. And not only this, but He obtained triumph over the human wills, weakened and almost extinguished to true good, to let triumph

over them the life of that Divine Will which was to bring the fullness of Sanctity and of all goods to creatures. *And at the same time, by virtue of His Resurrection, He sowed into the bodies the seed of resurrection to everlasting glory. My child, the Resurrection of my Son encloses everything, says everything, confirms everything, and is the most solemn act that He did for love of creatures.*

Now, listen to Me, my child; I want to speak to you as a Mother who loves her child very much. I want to tell you what it means to do the Divine Will and to live of It; and the example is given to you by my Son and by Me. Our life was strewn with pains, with poverty, with humiliations, to the point of seeing my beloved Son die of pains; but in all this ran the Divine Will. It was the life of our pains, and We felt triumphant and conquerors, to the extent of changing even death into life; so much so, that in seeing Its great good, We voluntarily exposed ourselves to sufferings because, since the Divine Will was in Us, no one could impose himself on It, or on Us. Suffering was in our power, and We called upon it as nourishment and triumph of the Redemption, so as to be able to bring good to the entire world.

Now, dear child, if your life and your pains have the Divine Will as their center of life, be certain that sweet Jesus will use you and your pains to give help, light and grace to the whole universe. Therefore, pluck up courage; the Divine Will can do great things where It reigns. In all circumstances, reflect yourself in Me and in your sweet Jesus, and move forward.

The soul:

Holy Mama, if You help me and keep me sheltered under your mantle, acting as my celestial sentry, I am certain that I will convert all my pains into Will of God; and I will follow You, step by step, along the unending ways of the Supreme Fiat, because I know that your charming love of Mother and your power will win over my will, and You will keep it in your power and exchange it with the Divine Will. Therefore, my Mama, I entrust myself to You, and I abandon myself into your arms.

Little Sacrifice:

Today, to honor Me, your will say seven times: "Not my will, but Yours be done", offering Me my sorrows to ask Me for the grace always to do the Divine Will.

Ejaculatory Prayer:

My Mama, for the sake of the Resurrection of your Son, make me rise again in the Will of God

Book of Heaven - Volume 1

...Now, while seeing Jesus or the priest celebrating the Divine Sacrifice, Jesus would make me understand that in the Mass there is all the depth of our sacrosanct religion. Ah! yes, the Mass tells us everything and speaks to us about everything. The Mass reminds us of our redemption; It speaks to us, step by step, about the pains that Jesus suffered for us; It also manifests to us His immense love, for He was not content with dying on the Cross, but He wanted to continue His state of victim in the Most Holy Eucharist. The Mass also tells us that our bodies, decayed, reduced to ashes by death, will rise again on the day of the judgment, together with Christ, to immortal and glorious life. Jesus made me comprehend that the most consoling thing for a Christian, and the highest and most sublime mysteries of our holy religion are: ***Jesus in the Sacrament and the resurrection of our bodies to glory.*** These are profound mysteries, which we will comprehend only beyond the stars; but Jesus in the Sacrament makes us almost touch them with our own hands, in different ways. ***First, His Resurrection; second, His state of annihilation under those species, though it is certain that Jesus is there present, alive and real.*** Then, once those species are consumed, His real presence no longer exists. And as the species are consecrated again, He comes again to assume His sacramental state. ***So, Jesus in the Sacrament reminds us of the resurrection of our bodies to glory: just as Jesus, when His sacramental state ceases resides in the womb of God, His Father, the same for us – when our lives cease, our souls go and make their dwelling in Heaven, in the womb of God, while are bodies are consumed.*** So, one can say that they will no longer exist; but then, with a prodigy of the omnipotence of God, our bodies will acquire new life, and uniting with the soul, will go together to enjoy the eternal beatitude. Can there be anything more consoling for a human heart than the fact that not only the soul, but also the body will be beatified in the eternal contentments? It seems to me that on that day it will happen as when the sky is starry and the sun comes out. What happens? With its immense light, the sun absorbs the stars and makes them disappear; yet the stars exist. The sun is God, and all of the blessed souls are the stars; with His immense light, God will absorb us all within Himself, in such a way that we will exist in God and will swim in the immense sea of God. Oh! how many things Jesus in the Sacrament tells us; but who can tell them all? I would really be too long. If the Lord allows it, I will reserve saying something else on other occasion.

Volume 4 - April 7, 1901

She sees the Resurrection of Jesus. Jesus speaks about obedience.

As my adorable Jesus continues to deprive me of His presence, I feel a bitterness, and as though a knife were stuck in my heart, which gives me such pain as to make me cry and scream like a child. Ah, truly, I seem to have become like a child who, when his mother departs from him even for just a little, cries and screams so much as to turn the whole house upside down, and there is no other remedy to make him stop crying than for him to see himself in the arms of his mother again. So I am - a true little girl in virtue, for if it were possible for me I would turn Heaven and earth upside down in order to find my highest and only Good, and only when I find myself in possession of Jesus, then do I calm down. Poor little girl that I am, I still feel the swaddling clothes of infancy that clasp me; I am unable to walk by myself, I am very weak, I do not have the capacity of the adults, who let themselves be guided by reason. So here is the highest necessity I have to be with Jesus; right or wrong, I don't want to hear anything – what I want to hear is that I want Jesus. I hope that the Lord may want to forgive this poor little girl, who sometimes commits some excesses.

So, finding myself in this position, I saw my adorable Jesus for a little, in the act of His Resurrection, with His face so refulgent as to not be comparable to any other splendor. It seemed to me that the Most Holy Humanity of Our Lord, though It was living flesh, was so bright and transparent that one could see with clarity the Divinity united to the Humanity. Now, while I was seeing Him so glorious, a light that came from Him seemed to tell me: “My Humanity received so much glory by means of perfect obedience which, destroying the ancient nature completely, gave Me back the new nature, glorious and immortal. ***In the same way, by means of obedience, the soul can form within her the perfect resurrection to virtues.*** For example: if the soul is afflicted, obedience will make her rise again to joy; if restless, obedience will make her rise again to peace; if tempted, obedience will administer to her the strongest chain with which to bind the enemy, and will make her rise again victorious over the diabolical snares; if she is besieged by passions and vices, by killing them, obedience will make her rise again to virtues. ***This, to the soul, and in due time, it will also form the resurrection of the body.***”

After this, the light withdrew, Jesus disappeared, and I am left with such sorrow, seeing myself without Him again, that I feel as if I had

a burning fever that makes me fidget and rave. Ah! Lord, give me the strength to bear with You in these delays, for I feel faint.

Volume 4 - March 30, 1902

The garment of light of the risen Humanity of Jesus.

This morning, finding myself outside of myself, for a little while I saw my adorable Jesus in the act of His Resurrection - all clothed with refulgent light, so much so, that the sun remained obscured before that light. I was enchanted, and I said: 'Lord, if I am not worthy to touch your glorified Humanity, let me at least touch your garments.' And He told me: "My beloved, what are You saying? After I rose again I had no more need for material garments; rather, my garments are of sun, of most pure light which covers my Humanity, and which will shine eternally, giving unspeakable joy to all the senses of the Blessed. This has been conceded to my Humanity because there was no part of It which was not covered with opprobrium, with pains, with wounds." Having said this, He disappeared, and I could find neither His Humanity nor His garments; or rather, as I would take His sacred garments between my hands, they would escape me and I would not be able to find them.

Volume 6 - November 18, 1904

The Heaven of Jesus on earth is the souls who give a dwelling to His Divinity.

As I was in my usual state, my adorable Jesus came for just a little and told me: "My daughter, when I came upon earth my heaven was my Humanity, and just as in the heavens one can see the multitude of the stars, the sun, the moon, the planets, and vastness, all placed in good order; in the same way, my Humanity, which was my heaven - image of the heavens that exist up above, in which everything is orderly - was to make the order of the Divinity dwelling inside shine forth, that is, virtues, power, grace, wisdom, and the like. *Now, when the heaven of my Humanity ascended into Heaven after my Resurrection, my heaven upon earth was to continue to exist - and it is the souls who give a dwelling to my Divinity.* Dwelling in them, I form my heaven, and from them also do I make the order of the virtues contained inside shine forth. What honor for the creature to lend a heaven to her Creator! But - oh, how many deny it to Me! And you - would you not want to be my heaven? Tell Me you would." And I: "Lord, I want nothing but to be recognized in your Blood, in your wounds, in your Humanity, in your

virtues. In this alone I would want to be recognized, so as to be your heaven, and to be unrecognized by all.’ He seemed to approve of my proposal, and He disappeared.

Volume 6 - May 2, 1905

The three types of resurrection which suffering contains.

As I continued to be in suffering a little more than usual, on coming, my good Jesus told me: ***“My daughter, suffering contains three types of resurrection.*** First, suffering makes the soul rise again to grace. Second, as suffering advances, it gathers the virtues and the soul rises again to sanctity. Third, as suffering continues, it perfects the virtues, it embellishes them with splendor, forming a beautiful crown; and the soul, crowned, rises again to glory on earth, and to glory in Heaven.” Having said this, He disappeared.

Volume 6 - May 9, 1905

The soul who is united to Grace can do what death must do to her nature.

Continuing in my usual state, it seemed to me that my adorable Jesus was coming out from within my interior, and with sweet and affable voice He was saying: “And why, my daughter, can the soul, united to Grace, not do in advance everything that death must do to her nature? That is, making it die in advance, for love of God, to everything to which it will have to die? But only those who dwell continuously with my Grace come to have this blessed death, because by living with God it is easier for them to die to everything that is fleeting. ***And as the soul lives with God and dies to all the rest, her very nature comes to anticipate the privileges which must enrich her at the resurrection – that is, she will feel spiritualized, deified and incorruptible, in addition to all the goods in which the soul will take part, feeling herself the partaker in all the privileges of divine life.*** In addition to this, there is the distinction of glory which these souls will have in Heaven; they will be so different from the others, as Heaven is different from the earth.” Having said this, He disappeared.

Volume 8 - September 6, 1908

Jesus wanted to suffer in order to reunite everything to Himself.

Continuing in my usual state, I was thinking about the mystery of the scourging; and as Jesus came, pressing His hand on my shoulders, I heard Him say in my interior: “My daughter, I wanted my flesh to be

scattered in pieces, and my Blood to be shed from my whole Humanity, so as to reunite all of dispersed humanity. ***In fact, of all that was torn from my Humanity – flesh, blood, hair – nothing was dispersed in my Resurrection, but everything was reunited again to my Humanity.*** By this, I incorporated all creatures within Me. So, after this, if one wanders away from Me, it is out of his obstinate will that he tears himself from Me to go out and be lost.”

Volume 12 - April 15, 1919

Greater things are done after the minor ones, and are the fulfillment and crowning of those. The Resurrected Humanity of Jesus, symbol of those who will live in His Will.

I was fusing myself in the Holy Will of my always lovable Jesus, and together with my Jesus, my intelligence was wandering in the Work of Creation, adoring and thanking the Supreme Majesty for everything and for everyone. And my Jesus, all affability, told me: “My daughter, in creating the heavens, first I made the stars as minor spheres, and then I created the Sun as the major sphere, endowing It with so much light as to eclipse all the stars, as though hiding them within Itself, and constituting It king of the stars and of all nature. It is my usual way to do minor things first, as preparation for greater ones - these, being the crowning of the minor things. While being my relater, the Sun also conceals the souls who will form their sanctity in my Will; the Saints who lived in the mirror of my Humanity, as if in the shadow of my Will, will be the stars; the former souls, although coming later in time, will be the Suns.

I maintained this order also in Redemption. My birth was without glamour, rather, it was neglected; my childhood was without splendor of great things before men; my life in Nazareth was so hidden that I lived as if ignored by all; I adapted Myself to do the smallest and most common things of human life. During my public life there were a few great things, but still - who knew my Divinity? Nobody, not even all of the Apostles. I passed through the crowds like any other man, so much so, that anyone could approach Me, talk to Me, and if needed, even despise Me.” And I, interrupting Jesus, said: “Jesus, my Love, how happy those times were, and even happier those people who, just by wanting it, could come close to You, talk to You, and be with You!” And Jesus: “Ah, my daughter, only my Will brings true happiness! It alone encloses all goods within the soul, and making Itself crown around the soul, constitutes her queen of true happiness. Only these souls will be the queens of my Throne, because they are a birth from my Will. This

is so true, that those people were not happy. Many saw Me but did not know Me, because my Will did not reside within them as center of life. Therefore, even if they saw Me, they remained unhappy. Only those who received the good of receiving the seed of my Will in their hearts disposed themselves to receive the good of seeing Me resurrected.

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

Now, my Resurrection is the symbol of the souls who will form their Sanctity in my Will. The Saints of the past centuries symbolize my Humanity. Although resigned, they did not have continuous act in my Will; therefore, they did not receive the mark of the Sun of my Resurrection, but the mark of the works of my Humanity before my Resurrection. Therefore, they will be many; almost like stars, they will form a beautiful ornament to the Heaven of my Humanity. ***But the Saints of the living in my Will, who will symbolize my Resurrected Humanity, will be few.*** In fact, many throngs and crowds of people saw my Humanity, but few saw my Resurrected Humanity - only the believers, those who were most disposed, and, I could say, only those who contained the seed of my Will. In fact, if they did not have that seed, they would have lacked the necessary sight to be able to see my Resurrected and glorious Humanity, and therefore be spectators of my ascent into Heaven.

Now, if my Resurrection symbolizes the Saints of the living in my Will - and this with reason, since each act, word, step, etc. done in my Will is a Divine resurrection that the soul receives; it is a mark of glory that she receives; it is to go out of herself in order to enter the Divinity, and to love, work and think, hiding herself in the refulgent Sun of my Volition - what is the wonder, if the soul remains fully risen and identified with the very Sun of my Glory, and symbolizes my Resurrected Humanity? But few are those who dispose themselves to this, because even in sanctity, souls want something for their own good; while the Sanctity of living in my Will has nothing of its own - everything is of God. It takes too much for souls to dispose themselves

to this - to strip themselves of their own goods. Therefore, they will not be many.

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

Volume 15 - April 2, 1923

The Divine Will is seed of resurrection to grace, to sanctity and to glory. In the Divine Will there is the void of the human works in the divine. Knowledge is the eyes of the soul.

As I was in my usual state, my always lovable Jesus made Himself seen all lovable and majestic, as though enwrapped within a net of light: light He sent forth from His eyes, light He unleashed from His mouth, and at each word, at each heartbeat, at each movement and step of His. In sum, His Humanity was an abyss of light. And Jesus, looking at me, bound me with this light, telling me: ***“My daughter, how much light, how much glory did my Humanity have in my Resurrection, because during the course of my Life on this earth I did nothing but enclose the Supreme Will in each one of my acts, breaths, gazes - in everything. And as I kept enclosing It, the Divine Volition prepared for Me glory and light in my Resurrection.*** And since I contain the immense sea of the light of my Will within Me, it is no wonder if, as I look, as I speak, as I move, so much light comes out of Me as to be able to give light to all. ***Therefore, I want to chain you and overwhelm you in this light in order to sow in you as many seeds of resurrection for as many acts as you keep doing in my Will.*** My Will alone makes soul and body rise again to glory. ***My Will is seed of resurrection to grace, seed of resurrection to the highest and perfect sanctity, seed of resurrection to glory. So, as the soul emits her acts in my Will, she keeps binding new divine light, because my Will is light by nature, and one who lives in It has the virtue of transforming thoughts, words, works, and everything she does, into light.”***

Volume 16 - December 26, 1923

For one who lives in the Divine Will it is always Christmas, and the mysteries of the Life of Jesus are a continuous act. There are no rags of misery for her. The continuous dying of Jesus, and like Him, of Luisa, in the Divine Will.

I went through most bitter days because of the privation of Jesus. I felt like a most vile rag which Jesus had put aside because it was disgusting to Him, so dirty as it was. In my interior, I heard say: "In my

Will there are no rags, but everything is Life – and Divine Life. A rag is torn, becomes dirty, because it does not contain life; instead, in my Will, which contains life and gives life to all, there is no danger that the soul may be torn to pieces, or even less get dirty."

Not paying attention to this, I thought to myself: 'What beautiful Christmas holidays Jesus is making me spend! It shows how much He loves me!'

And He, moving in my interior, added: "My daughter, for one who does my Will, it is always Christmas. As the soul enters my Will, I am conceived in her act; as she performs her act, I develop my Life; as she completes it, I rise again, and the soul remains conceived in Me, develops her life in Mine, and rises again in my own acts. See, then, how Christmas holidays are for those who, once a year, prepare and place themselves in my Grace, and so they feel something new about my Birth within them. Bur for one who does my Will it is always Christmas: I am born again in each one of her acts. So, would you want Me to be born in you once a year? *No, no - for one who does my Will, my birth, my Life, my Death and my Resurrection must be a continuous act, which is never interrupted; otherwise, what would be the difference, the immeasurable distance, from the other sanctities?"*

Volume 19 - March 2, 1926

Silence on that which regards the Divine Will, forms the tomb of the Truth, while the word forms its resurrection. (The word had its origin in the Supreme "FIAT", in order to have the Creative Power to communicate all that It manifests. The words of these writings are not created words, but the "FIAT" Itself, which wants to form the Creation of the Divine Will in the souls).

I felt oppressed and with such reluctance to opening my soul in order to manifest what my blessed Jesus tells me, that I would rather have remained silent forever, so that nothing might be known, ever again. And I lamented to my sweet Jesus, saying to Him: 'Oh, if You told me to say nothing to no one, ever again, of what passes between me and You - from what an enormous weight You would free me! How happy I would be! Don't You see my great repugnance, and the effort I have to make?'

But while I was saying this, my always adorable Jesus, moving in my interior, told me: "My daughter, would you rather bury the Light, the Grace, the Truth, and therefore prepare the tomb for your Jesus? *Silence on anything which is truth, forms the burial of Truth, while the*

word forms the resurrection of Truth - it makes Light, Grace and Good rise again; more so, since the word on the Truth comes from the Supreme "FIAT."

The word had its divine field when, in creation, with the word "FIAT", I delivered the whole Creation. I could have created It also remaining silent, but I wanted to use the word "FIAT", so that the word too might have divine origin; and since it would contain the Creative Power, whoever would use it in order to manifest what belongs to Me, might have the power to communicate those truths to whomever would have the fortune to listen to them.

For you, then, there is a stronger reason. In fact, since a great part of everything I tell you are things which regard my Supreme Will, it is not only the original word, but the very "FIAT" which, entering the field again, as in Creation, wants to make known the immense goods which my Will contains. And It communicates so much power to everything I manifest about It, as to be enough to form the new Creation of my Will within souls. Is this the love you have for Me, that, with your silence, you want to form the tomb for my Truth?"

I remained frightened and more afflicted than before; and I prayed Jesus to give me the grace to do His Most Holy Will. And my beloved Jesus, as though wanting to cheer me, came out from within my interior, and squeezing me tightly to His Most Holy Heart, infused new strength in me.

At that moment, the Heavens opened, and I heard everyone say, in chorus: "*Glory be to the Father and to the Son and to the Holy Spirit*". I don't know how, but it was my turn to answer: '*As it was in the beginning, is now, and ever shall be, world without end. Amen*'... But who can say what was happening? In the word "FATHER", one could see the Creative Power, flowing everywhere, preserving everything, giving life to everything. His breath alone was enough to maintain everything He had created, whole, beautiful and ever new. In the word "SON", one could see all the works of the Word, renewed, ordered, and all in act of filling Heaven and earth, to give themselves for the good of creatures. In the word "HOLY SPIRIT", one could see all things being invested with a speaking, operative and vivifying Love... But who can say everything? I felt my poor mind immersed in the eternal beatitudes, and my adorable Jesus, wanting to call me back into myself, told me: "My daughter, do you know why it was your turn to say the second part of the 'Glory be'? Since my Will is in you, it befitted you to bring the earth up to Heaven, in order to give, in the name of all,

together with the Celestial Court, that Glory which will never end - 'world without end'. The eternal things which never end can be found only in my Will, and one who possesses It, is in communication with Heaven. This soul takes part in everything they do in the celestial regions, and she finds herself as though in act, together with the celestial Blessed."

Volume 19 - April 4, 1926

What Our Lord does within the soul, surpasses that which He did in Creation. (The unique and uninterrupted Act of the Divine Will within the soul. The Resurrection of Jesus was necessary for Redemption; in the same way, the Resurrection of the soul in God, renders all of her works complete).

...After this, I was thinking about the Resurrection of Our Lord; and coming back again, He added: "My daughter, my Resurrection completed, sealed and returned to Me all honors; It called to life all of my works, which I did in the course of my Life on earth, and formed the seed of the resurrection of the souls, and even of the bodies, on the Universal Judgment. Therefore, without my Resurrection, my Redemption would have been incomplete, and my most beautiful works would have been buried.

The same for the soul: if she does not rise again completely in my Will, all of her works remain incomplete. And if coldness for divine things creeps into her, if passions oppress her and vices tyrannize her, these will form the tomb in which to bury her, because, since the Life of my Will is missing, the one who makes the Divine Fire rise again will be missing; the one who, with one blow, kills all passions and makes all virtues rise again, will be missing. *My Will is more than sun, which eclipses everything, fecundates everything, converts everything into light, and forms the complete resurrection of the soul in God."*

Volume 20 - October 22, 1926

The great good that the Kingdom of the Divine Fiat will bring. How It will be the preserver from all evils. Just as the Virgin, while doing no miracle, made the great miracle of giving a God to the creatures, so it will be for the one who must make the Kingdom known: she will make the great miracle of giving a Divine Will.

I was thinking to myself about the Holy Divine Will, and I said: 'But, what will be the great good of this Kingdom of the Supreme Fiat?' Jesus, interrupting my thought, as though in a hurry, moved in my

interior, telling me: “My daughter, what will be the great good?! What will be the great good?! The Kingdom of my Fiat will enclose all goods, all miracles and the most sensational prodigies; even more, It will surpass them all together. And if ‘miracle’ means to give sight to a blind person, to straighten up a cripple, to heal one who is sick, to raise one who is dead, etc., the Kingdom of my Will will have the preserving nourishment, and for whomever enters into It, there will be no danger that he may become blind, crippled or sick. ***Death will no longer have power in the soul; and if it will have it over the body, it will not be death, but transit. Without the nourishment of sin and the degraded human will which produced the corruption of the bodies, and with the preserving nourishment of my Will, the bodies will not be subject to decompose and be corrupted so horribly as to strike fear even into the strongest ones, as it happens now; but they will remain composed in their sepulchers, waiting for the day of the resurrection of all.***

Volume 21 - March 26, 1927

One who possesses the Divine Will is a call for all the acts of It. As many acts as the soul does in the Divine Will, so many times does she rise again to Divine Life. How one who does not do the Divine Will is the little thief of creation.

...Then, while following the acts which the Supreme Fiat had done in Redemption, I reached that point at which my sweet Jesus was in the act of rising from the dead, and I was saying: ***‘My Jesus, just as my “I love You” has followed You into Limbo, and investing all the inhabitants of that place, we have asked You, all together, to hasten the coming of the Kingdom of your Supreme Fiat upon earth - so do I want to impress my “I love You” upon the tomb of your Resurrection, so that, just as your Divine Will made your Most Holy Humanity rise again as fulfillment of Redemption and as the new contract with which You would restore the Kingdom of your Will on earth – so my incessant “I love You”, following all the acts You did in the Resurrection, may ask You, pray You - supplicate You to make souls rise again in your Will, that your Kingdom may be established in the midst of creatures.’***

Now, while I was saying these and other things, my beloved Jesus moved in my interior and said: ***“My daughter, as many acts as the soul does in my Will, so many times does she rise again to Divine Life; and the more acts she does in It, the more the Divine Life grows, and the more complete becomes the glory of the Resurrection. Therefore, the foundation, the substance, the light, the beauty, the glory,***

are formed by the acts done in my Will. The more contact my Will has had with the soul, the more It can give, embellish and expand. Even more, one who has always lived in my Will, since my Will has had Its dominion over all the acts of the creature, will possess the act, ever new, of my Fiat. Therefore, not only will she receive the new and continuous act of the beatitudes from God, but by virtue of my Will which she has possessed on earth, she herself will possess the new act of the beatitudes within herself; and releasing it from herself, it will invest the whole Celestial Fatherland. And so, there will be such harmony between the new act of God and the new act of one who has possessed my Will, as to form the most beautiful enchantment for the celestial residence. The prodigies of my Will are eternal and ever new.”

Volume 21 - April 16, 1927

How our Lord made the deposit of His Sacramental Life in the Heart of the Most Holy Virgin. The great good which a life animated by the Divine Will can do. How in Her sufferings the Most Holy Virgin found the secret of strength in the Divine Will.

...But while I was thinking of this, my sweet Jesus moved in my interior and told me: “My daughter, do you want to know how my Mama had the strength to leave Me? All the secret of Her strength was in my Will reigning in Her. She lived of a Will which was Divine - not human, and therefore She contained an immeasurable strength. Even more, you must know that when my pierced Mama left Me in the sepulcher, my Will kept Her immersed within two immense seas – one of sorrow, and another, more extensive, of joys and beatitudes; and while that of sorrow gave Her all the martyrdoms, that of joys gave Her all the contentments. Her beautiful soul alone followed Me into Limbo, and was present at the feast that all the Patriarchs, the Prophets, Her father, Her mother and our dear Saint Joseph made for Me. Through my presence, Limbo became Paradise; and I could not do without letting the One who had been inseparable from Me in my pains, participate in this first feast of the creatures. ***Her joy was so great, that She had the strength to depart from my body, withdrawing and waiting for the fulfillment of my Resurrection, as the fulfillment of Redemption. Joy sustained Her in sorrow, and sorrow sustained Her in joy.***

To one who possesses my Will, neither strength, nor power, nor joy may be lacking; rather, she has everything at her disposal. Do you not experience this within yourself? When you are deprived of Me and

you feel consumed, the light of the Divine Fiat forms Its sea of happiness and gives you life.”

Volume 21 - April 18, 1927

The Redemption of our Lord gave the creatures the right to rise again. Difference between one who operates in the Divine Will, and one who operates outside of It.

I was following the Holy Divine Volition in the act in which Jesus rose again from the sepulcher, glorious and triumphant; and my adorable Jesus, coming out from within my interior, told me: “My daughter, by resurrecting, my Humanity gave all creatures the right to rise again – not only with their souls, to glory and to eternal beatitude, but also with their bodies. Sin had removed from the creatures these rights to rise again; my Humanity, by rising again, gave them back to them. ***It contained the seed of the resurrection of all, and by virtue of this seed enclosed within Me, everyone received the good of being able to rise again from death. One who does the first act must have such virtue as to enclose within himself all the other acts that the other creatures must do; in such a way that, by virtue of the first act, the others may imitate him and do the same act. How much good did the Resurrection of my Humanity not bring, giving to all the right to rise again.***

For man, because he had withdrawn from my Will, glory, happiness, honors – everything had failed. He had broken the link of connection which, connecting him with God, gave him the rights to all the goods of his Creator. And my Humanity, by rising again, connected this link of union, returning to him the lost rights, and giving him the virtue of rising again. All the glory, all the honor, is of my Humanity – had I not risen again, no one could have risen. From my act came the successions of acts similar to the first.

Volume 23 - 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.

...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.”

Volume 24 - April 12, 1928

Analogy between Eden and Calvary. A kingdom cannot be formed with one act alone. Necessity of the Death and Resurrection of Our Lord.

I was doing my round in the Divine Fiat, and I accompanied my sweet Jesus in the pains of His Passion, following Him to Calvary. My poor mind paused to think about the harrowing pains of Jesus on the Cross; and He, moving in my interior, told me: “My daughter, Calvary is the new Eden in which mankind was given back that which it lost by withdrawing from my Will. Analogy between Calvary and Eden: in Eden man lost grace, on Calvary he acquires it; in Eden, Heaven was closed to him, he lost his happiness and rendered himself the slave of the infernal enemy; here in the new Eden, Heaven was opened once again to him, he reacquires the lost peace and happiness, the devil is chained, while man is freed from his slavery. In Eden, the Sun of the Divine Fiat darkened and it became always nighttime for man – symbol of the Sun

which withdrew from the face of the earth during the three hours of my terrible agony on the Cross. Unable to sustain the torment of His Creator - caused by the human will which, with great perfidy, had reduced my Humanity to that state – horrified, the Sun withdrew, and as I breathed my last, it reappeared once again and continued its course of light. In the same way, the Sun of my Fiat, my pains, my death, called back the Sun of my Will to reign in the midst of creatures.

Therefore, Calvary formed the dawn which called the Sun of my eternal Will to shine once again in the midst of creatures. Dawn means certainty that the Sun will come out; in the same way, the dawn which I formed on Calvary assures, even though some two thousand years have passed, that it will call the Sun of my Will to reign once again in the midst of creatures. In Eden, my Love was defeated by them; here instead, It triumphs and conquers the creature. ***In the first Eden man receives the condemnation to death of soul and body; while in the second Eden he is released from his condemnation, and the resurrection of the body is reconfirmed through the resurrection of my Humanity.*** There are many relations between Eden and Calvary – that which man lost there, he reacquires here. In the kingdom of my pains everything is given back, and the honor and the glory of the poor creature is reconfirmed by means of my pains and of my death.

By withdrawing from my Will, man formed the kingdom of his evils, of his weaknesses, passions and miseries; and I wanted to come upon earth, I wanted to suffer greatly, I permitted that my Humanity be lacerated, Its flesh torn to pieces, all full of wounds. And I wanted even to die in order to form, by means of my many pains and of my death, the kingdom opposite to the many evils that the creature had formed for herself. A kingdom cannot be formed with one act alone, but with many upon many acts; and the more the acts, the greater and more glorious the kingdom becomes. Therefore, my death was necessary to my Love; with my death I was to give the kiss of life to creatures, and from my many wounds I was to let all goods out, in order to form the kingdom of goods for creatures. So, my wounds are springs which gush with goods, and my death is spring from which life for all gushes forth.

And just as my death was necessary, so was my Resurrection necessary to my Love, because by doing his will, man lost the life of my Will, and I wanted to rise again to form not only the resurrection of the body, but the resurrection of the life of my Will in it. Had I not risen again, the creature could not have risen once again in my Fiat; she would have lacked the virtue - the bond of her resurrection in Mine,

and my Love would have felt incomplete. It would have felt It could do something more but It was not doing it, and so I would have remained with the harsh martyrdom of a love that is not complete. If then ungrateful man does not make use of all I have done, the evil is all his own, but my Love possesses and enjoys Its full triumph.”

Volume 25 - October 10, 1928

Forty years and more of exile; virtue and strength of a prolonged sacrifice. Gathering of the materials, to then order them. Happiness of Jesus in blessing His little prisoner daughter. Kisses in the Divine Will. Decision from priests to prepare the writings for printing. Surprising graces that Jesus will give to priests.

My life is carried out before my Jesus in the Sacrament, and - oh! how many thoughts crowd my mind. I was thinking to myself: ‘After forty years, and months, that I had not seen the Tabernacle, that I had not been given to be before His adorable sacramental presence – forty years, not only of prison, but of exile – finally, and after so long an exile, I have come back as though to my fatherland, though a prisoner, but no longer exiled, near my Jesus in the Sacrament; and not once a day, as I used to do before Jesus made me a prisoner, but always – always. My poor heart, if I have it at all in my chest, feels consumed at so much love of Jesus.’ But while I was thinking of this and other things, my Highest Good, Jesus, moving in my interior, told me: “My daughter, do you think that my keeping you imprisoned for forty years and more has been by chance, without a great design of mine? No! no! The number forty has always been significant and preparatory to great works. For forty years the Jews walked in the desert without being able to reach the promised land, their fatherland; but after forty years of sacrifices they had the good of taking possession of it. But, how many miracles, how many graces, to the point of nourishing them with the celestial manna during that time. A prolonged sacrifice has the virtue and strength to obtain great things from God. I Myself, during my life down here, wanted to remain in the desert for forty days, away from all, even from my Mama, to then go out in public to announce the Gospel which was to form the life of my Church – that is, the Kingdom of Redemption. ***For forty days I wanted to remain as risen, to confirm my Resurrection and to place the seal upon all the goods of Redemption.*** So I wanted for you, my daughter: in order to manifest the Kingdom of my Divine Will, I wanted forty years of sacrifices. But, how many graces have I not given you! How many manifestations! I can say that in this great length

of time I placed in you all the capital of the Kingdom of my Will, and everything that is necessary in order to make creatures comprehend it. So, your long imprisonment has been the continual weapon, always in the act of fighting with your very Creator, to have you manifest my Kingdom.

Volume 25 - December 13, 1928

How all created things possess a dose of happiness. How the privation of Jesus makes life rise again.

....Then, I was thinking to myself: ‘Jesus delights so much when I delight in the many happinesses which He spread in the Creation; and why, then, does He grieve me so much, and He renders me so unhappy, to the point of feeling as if I had no life without Him? And in feeling myself without life, all happinesses lose life over my poor soul!’ And Jesus added: “My daughter, if you knew what the utility of my privations is.... You feel yourself lifeless without Me, you feel you are dead; yet, over that pain and that death my new life is formed; and this new life brings you the new manifestations of the life of my Divine Will. In fact, since your pain is a divine pain, which has the virtue of making you feel death, but without dying, it has the virtue of making my very life rise again, with the enchantment of my truths. The pain of my privation prepares the place for my new life, and disposes your soul to listen to and to comprehend the important truths on my Divine Fiat. If I did not deprive you of Me so very often, you would not have had the new surprises of your Jesus, His many teachings. Have you yourself not seen how, after you have been without Me and you thought that everything was over for you, my life would rise again in you and, all love and festive, I would set about giving you my lessons? So, when I deprive you of Me, I remain hidden in you and I prepare the work to give you, and my new life to rise again. I too suffered the pain of death, to make all creatures rise again in the pain of my death. Death, suffered in the divine order and in order to fulfill the Divine Will, produces Divine Life, so that all creatures might receive this Divine Life. ***And, after having suffered so many deaths, I wanted to really die - how many goods did my resurrection not produce? It can be said that with my resurrection all the goods of my Redemption rose again, and, with it, all goods rose again for creatures, as well as their very life. Therefore, be attentive, and let Me do.***”

Volume 25 - March 31, 1929

Absolute rights of the Divine Will. How the human will changed the human destiny and the divine. How, if man had not sinned, Jesus was to come upon earth glorious and with the scepter of command. Man was to be the bearer of his Creator.

... Listen my little newborn of my Divine Will: if man had not sinned, if he had not withdrawn from my Divine Will, I would have come upon earth – but do you know how? Full of majesty, as when I rose again from death. Even though I had my Humanity similar to that of man, united to the Eternal Word, how different was my resurrected Humanity – glorified, clothed with light, not subject to either suffering or dying: I was the true Divine Triumpher. ***On the other hand, before dying, though voluntarily, my Humanity was subject to all pains; even more, I was the Man of Sorrows. And since man had his eyes still dazzled by the human will, and therefore he was still infirm, few were the ones who saw Me resurrected, and this served to confirm my Resurrection.*** Then I ascended into Heaven, to give man the time to take the remedies and the medicines, so that he might recover and dispose himself to know my Divine Will, in order to live, not of his will, but of Mine, and so I will be able to show Myself full of majesty and of glory in the midst of the children of my Kingdom. ***Therefore, the Resurrection is the confirmation of the Fiat Voluntas Tua on earth as It is in Heaven. After such a long sorrow, suffered by my Divine Will for many centuries, of not having Its Kingdom upon earth and Its absolute dominion, it was right that my Humanity place Its divine rights in safety, and realize Its original purpose and Mine, of forming Its Kingdom in the midst of creatures.***

Volume 26 - July 27, 1929

How the Kingdom of the Divine Will and that of Redemption have always proceeded together. How Jesus formed the materials and the buildings, and nothing else is needed but the peoples.

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

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

Volume 26 - August 25, 1929

How Jesus created the seed of the Divine Fiat in forming the ‘Our Father’. The virtue that the light possesses.

...But while I was thinking about this and other things, my sweet Jesus moved in my interior, and told me: ***“My daughter, you must know that my coming upon earth and everything I did in Redemption, my very Death and Resurrection, was nothing other than preparatory act for the Kingdom of my Divine Will; and when I formed the ‘Our Father’, I formed the seed of the Kingdom of my Divine Fiat in the midst of creatures.*** And if, when I speak, I create and I make the greatest, most beautiful and marvelous works come out of nothing, much more so when, with the empire of my speaking prayer, I have the virtue of creating what I want. Therefore, the seed of the Kingdom of my Will was created by Me in the act of my praying, as I formed and recited the ‘Our Father’. And if I taught it to the Apostles, it was so that the Church, by reciting it, might water and fecundate this seed, and they might dispose themselves to model their lives according to the dispositions of my Divine Fiat.

Volume 28 - February 22, 1930

Who lives in the Divine Will is surrounded by the Divine immutability. The death of good; the sacrifice of life to make it [the good] rise again.

.... “Do you see, therefore, how many goods man made die in himself by withdrawing from My Divine Will? Where there has been the death of good, the sacrifice of life is required to make that destroyed good rise again. This is why, justly and wisely, when I have wanted to renew the world and give a good to creatures, I have requested the sacrifice of life, as I asked the sacrifice of Abraham that he would sacrifice his only son to me, as indeed he was going to do; but, prevented by Me, he stopped. And in that sacrifice that cost Abraham more than his own life, the new generation rose again, where the Divine Liberator and Redeemer could descend, He who had to make rise again the good [that was] dead in the creature. With the passing of time, to Jacob I permitted the sacrifice and the great sorrow of the death of his beloved son Joseph. And although he [Joseph] did not die, yet for him [Jacob] it was as if in reality he [Joseph] were dead. It was a new call that rose again in that sacrifice; the Celestial Liberator who called to make the lost good rise again. ***Besides this, I Myself, by coming on earth, wanted to die; but with the sacrifice of My death, I summoned the resurrection of the so many lives and of the good that the creature had made die. And I wanted to rise again in order to confirm the life of the good, and the resurrection of the human family. What a great crime it is to make the good die; so much so, that the sacrifice of other lives are required in order to make it rise again. Now with all [this], My Resurrection and the sacrifice of My death, My Divine Will is not reigning; all the good has not risen again in the creature, it is repressed and cannot develop the sanctity that it wants.*** The good suffers intermittently; now it rises, now it dies, and My Fiat remains with the continuous sorrow of not being able to make rise all the good that It wants in the creature. That is why I remained in the little Sacramental Host. I departed for Heaven, but I remained on earth in the midst of creatures in order to be born, live, and die, although mystically, in order to make rise in them all the good that man had rejected by withdrawing from My Divine Will. And I asked the sacrifice of your life, united to My sacrifice, in order to make Its Kingdom rise again in the midst of the human generations. And from every Tabernacle, I am as on the lookout in order to fulfill the work of Redemption and the Fiat Voluntas Tua,¹ as in Heaven so on earth;

¹ Fiat Voluntas Tua, “Your Will be done.”

contenting Myself with sacrificing Myself and with dying in every Host, in order to make the Sun of My Divine Fiat, the New Era, and Its full triumph, rise again. When departing from earth I said: 'I am going to Heaven, and I remain on earth in the Sacrament.' I will content Myself in waiting centuries; I know that it will cost Me a lot, unheard of outrages will not be lacking to Me, perhaps more than in My very Passion, but I will arm Myself with Divine patience, and from the little Host I will complete the work. I will make My Will reign in hearts, and I will continue to be in their midst in order to enjoy the fruits of the so many sacrifices that I have endured. Therefore, be united together with Me to sacrifice for a cause so holy, and for the just triumph that My Will reign and dominate."

Volume 28 - October 18, 1930

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

My poor mind continues its course inside of the Divine Will. It is always my fulcrum, my beginning, the means and ends of my acts; Its life runs in me as sweet murmur of the seas that stay in me, and I, in exchange of homage and of love, give It the murmur of my acts that the same Divine Fiat makes me do. And my always amiable Jesus continued to say to me:

"My daughter, every act done in My Divine Will forms a Divine resurrection in the soul. Life is not formed by one single act, but by many acts united together. Thus, however many more acts that they do, so many more times [will] they rise again in My Will in a way as to be able to form a complete life all of Divine Will. As the human life, in order to be able to form its life, is formed by many distinct members, and if there were only one single member one could not call it life, and if it were to lack some member one could call it defective life, so the repeated acts done in My Will serve as if they formed the various members of the Divine Will in the creature. And while these acts serve to come out together in order to form life, they serve to feed that same life. And as My Divine Will has no end, in the same way, however many more acts they do in It, so much more does Its Divine Life grow in the creature. And while It rises and grows, the human will receives the death of these same [human] acts done in My Divine Will. It [the human will] does not find food to feed itself, and it feels itself dying at every act done in My

Divine Will. But what sorrow! As many times as a creature does his will in his acts, so many times does he make Mine die in his act. Oh, how horrifying it is to see a finite will put outside of its act an infinite Will that wants to give it some light, some beauty, [and] some sanctity.”

Volume 34 - April 21, 1936

Divine display for who lives in his Will; how he renders her participant of his works. How he always holds to give and to work together with the creature.

... “Now you see therefore the great difference of whom lives in our Will, the other creatures find themselves in our works, in the conception of the Holy Virgin, in the incarnation of the Word, in my sufferingsError! Bookmark not defined., in my death and even in my Resurrection, but they find themselves (so) in virtue of our Power and immensity, I would almost say by necessity, not by love, nor because they know our goods, or love to make their sojourn in them in order to enjoy themselves of them, in fact it is because from our Divine Being no one can escape, while one who lives in our Volition it is the creature that searches our works, knows them, loves them, appreciates them, and comes to take her place inside of them, and she loves and works together with us, hence she accordingly participates, she acquires new knowledges and new love, while the other ones remain and don’t know them, they don’t love us, they don’t have a word to say to us, one could say they are as encumbering our immensity, and many in order to offend us.

“Therefore it is our ardent sigh that the soul lives in our Volition, we always hold to give and to do always with her, and she holds to do together with us, we don’t give each other the time, one act calls the other, and we quite know each other, our Will first makes her know us, makes her love us and then forms the perennial union of the creature in our Will.”

Volume 34 - May 31, 1936

How the Divine Will contains all the acts of the life of Jesus as in act to always repeat them for love of creatures. The life of Jesus symbolizes the call of the kingdom, of the Divine Will upon the earth.

... “From the desert I passed to public life, in which few were those people that believed me that I was the Messiah, the scholar types almost no one, and I wanted to use my power, seeding miracles in order to form my people so that if they might not believe my words, they might

believe the power of my miracles, they were my divine and loving industries that I at whatever cost wanted to make myself known that I was their Savior, because if they didn't know me they could not receive the good of the Redemption, hence it was necessary to make myself known in order to make that my coming upon the earth might not be useless for them. *Oh! how my public life symbolizes the triumph of the kingdom of my Fiat in the midst of creatures, that with surprising truths I will make him known, and in order to have the intent I will make miracles and prodigies, with the power of my Volition I will recall to life the corpses to grace, I will repeat the miracle of the resurrection of Lazarus, that in spite that they had rotted in evil, rendered (a) malodorous corpse like Lazarus, my Fiat will recall them to life, he will stop the stink of sin, he will make them re-arise in good, in short I will use all my divine industries, in order to make my Volition dominate in the midst of the people. You see therefore in every word of mine that I said, and in every miracle that I did I called my Will to reign in the midst of them, and I called the people to live in Him.*

“From public life I passed to the Passion, symbol of the Passion of my Will, that for so many centuries had suffered so many rebellious wills of creatures, that with not wanting to submit themselves to Him, they had closed Heaven, broken the communications with their Creator, and they were rendered unhappy slaves of the infernal enemy. My lacerated Humanity **Error! Bookmark not defined.**, searched for death, crucified, it represented the unhappy humanity without my Volition before the Divine Justice, and in every suffering it called my Fiat to give the kiss of peace with creatures, in order to render them happy, and I called them in Him, in order to make cease the sorrowful Passion of my Will.

“Finally the death, that matured my resurrection, which called everyone to re-arise in my Divine Fiat, and oh how it symbolizes the live Resurrection (of) the kingdom of my Will. My Humanity, injured, deformed, unrecognizable, re-arose healthy, with an enchanting beauty, glorious and triumphant **Error! Bookmark not defined.** It prepared the triumph, the glory to my Will, calling all in Him, and impetrating that everyone might re-arise in my Volition, from corpses (to) alive, from ugly (to) beautiful, from unhappy **Error! Bookmark not defined.** (to) happy. My risen Humanity assures the kingdom to my Will upon the earth, it was my unique act full of triumph and of victory and this was worthwhile for me, because I didn't want to depart for Heaven if first I might not have given all the helps **Error! Bookmark not defined.** to

creatures, in order to have her reenter in the kingdom of my Volition and all the glory, the honor, the triumph to my Supreme Fiat in order to make him dominate and reign. Therefore unite yourself with me and make that there be no act that you do, and suffering that you suffer, that you don't call my Will to take his Regal and dominant place, and as victor you will conquer everyone in order to make (him) known, loved and wanted by everyone."

Volume 35 - February 20, 1938

How Jesus, in His Incarnation, formed from Himself one Jesus for each creature to exist, so that each one of them might have one Jesus at her disposal.

....Coming upon earth, I wanted to make Myself into one Jesus for each creature which had existed, were existing, and were going to exist. Therefore, everyone had to have his own Jesus - completely his own - at his disposal. ***So, each one had to have my Conception to remain conceived in Me - my birth to be reborn, my tears to be washed, my infantile age to be restored and to begin his new Life, my steps to guide his own, my works to make rise his works in mine, my pains as balm and strength for his pains, and as repayment of any debt incurred with the Divine Justice; my Death to find again his Life; my Resurrection to rise again completely in my Will, for the Glory he had to give to his Creator.... And all this, with highest love, with reason, with justice and with highest wisdom.***

Volume 36 - April 20, 1938

How Jesus on the cross still cries to every heart "I thirst". How the true Resurrection consists in rising in the Divine Will. How nothing is denied to one who lives in It.

....***After this, I continued my round in all that Our Lord did on earth and I stopped in the act of Resurrection. What triumph, what glory. Heaven poured Itself on earth to be spectator of such a great glory. My beloved Jesus said: "My daughter, in my Resurrection, the right was given to creatures to rise again in me to new life. It was the confirmation, the seal of my whole life, my works and my words. If I came on earth it was to give to each and every one my Resurrection, as their own - to give them life and make them rise again in my own Resurrection. But do you want to know where is the real resurrection of the creature? Not in the end of her days, but while she is still living on earth. One who lives in my Will rises again to light and says: 'my***

night is over.' She rises again in the love of her Creator, so that there is no more cold or snow for her, but the smile of the Heavenly Spring; she rises again to sanctity, which puts in rushed flight all weaknesses, miseries and passions; she rises again to all that is Heaven, and if she looks at the earth, Heaven and Sun, she does it to find the works of her Creator - to take the opportunity to narrate to Him His glory and His long love story.

Therefore, one who lives in my Will can say, as the Angel said to the holy women on the way to the sepulcher, 'He is risen. He is not here any more.' One who lives in my Will can also say, 'my will is not with me any longer - it is risen again in the Fiat.' And if the circumstances of life, opportunities and sufferings surround the creature, as if they were looking for her will, she can answer: 'my will is risen again, it is not in my power anymore. I possess, in exchange, the Divine Will, and I want to cover with Its light all things around me - circumstances and sufferings, to make them like many divine conquests.' The soul who lives in our Will finds life in the acts of her Jesus, and as always, in this Life, she finds our operating, conquering, triumphant Will. She gives us so much glory that Heaven cannot contain it. Therefore, live always in our Will - never leave it, if you want to be our triumph and our glory."

Fiat!

Biographical notes

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

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

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

Nicola Piccarreta was a worker on a farm belonging to the Mastroilli family, located at the middle of Via delle Murge in a

neighborhood called *Torre Disperata*, 27 kilometers from Corato. Those who know these places, set among the sunny, bare and stony hills, can appreciate the solemnity of the silence that envelops them. Luisa spent many years of her childhood and adolescence on this farm. In front of the old house, the impressive, centuries-old mulberry tree still stands, with the great hollow in its trunk where Luisa used to hide when she was little in order to pray, far from prying eyes. It was in this lonely, sunny spot place that Luisa's divine adventure began which was to lead her down the paths of suffering and holiness. Indeed, it was in this very place that she came to suffer unspeakably from the attacks of the devil who at times even tormented her physically. Luisa, to be rid of this suffering, turned ceaselessly to prayer, addressing in particular the Virgin Most Holy, who comforted her by her presence.

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

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

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

which, in addition to her spiritual and moral sufferings, reached the point of heroism.

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

The archbishop at that time, Giuseppe Bianchi Dottula (December 22, 1848-September 22, 1892), came to know of what was happening in Corato; having heard the opinion of several priests, he

wished to exercise his authority and assume responsibility for this case. After mature reflection he thought it right to delegate to Luisa a special confessor, Fr. Michele De Benedictis, a splendid figure of a priest, to whom she opened every nook and cranny of her soul. Fr. Michele, a prudent priest with holy ways, imposed limits on her suffering and instructed her to do nothing without his permission. Indeed, it was Fr. Michele who ordered her to eat at least once a day, even if she immediately threw up everything she had swallowed. Luisa was to live on the Divine Will alone. It was under this priest that she received permission to stay in bed all the time as a victim of expiation. This was in 1888. Luisa remained nailed to her bed of pain, sitting there for another 59 years, until her death. It should be noted that until that time, although she had accepted her state as a victim, she had only occasionally stayed in bed, since obedience had never permitted her to stay in bed all the time. However, from New Year 1889 she was to remain there permanently.

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

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

At the beginning of the century, our people were lucky enough to have Blessed Annibale Maria Di Francia present in Puglia. He wanted to open in Trani male and female branches of his newly founded congregation. When he heard about Luisa Piccarreta, he paid her a visit

and from that time these two souls were inseparably linked by their common aims. Other famous priests also visited Luisa, such as, for example, Fr. Gennaro Braccali, the Jesuit, Fr. Eustachio Montemurro, who died in the odor of sanctity, and Fr. Ferdinando Cento, Apostolic Nuncio and Cardinal of Holy Mother Church. Blessed Annibale became her extraordinary confessor and edited her writings, which were little by little properly examined and approved by the ecclesiastical authorities. In about 1926, Blessed Annibale ordered Luisa to write a book of memoirs of her childhood and adolescence. He published various writings of Luisa's, including the book *L'orologio della Passione*, which acquired widespread fame and was reprinted four times. On October 7, 1928, when the house of the sisters of the Congregation of Divine Zeal in Corato was ready, Luisa was taken to the convent in accordance with the wishes of Blessed Annibale. Blessed Annibale had already died in the odor of sanctity in Messina.

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

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

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

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

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

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

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

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

Hardly had the news of Luisa's death spread, like a river in full spate, all the people streamed into her house and police intervention was necessary to control the crowds that flocked there day and night to visit

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

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

On November 20, 1994, on the Feast of Christ the King, in the main church, Archbishop Carmelo Cassati, in the presence of a large crowd including foreign representatives, officially opened the Cause of Beatification of the Servant of God, Luisa Piccarreta.

Important dates

1865 - Luisa Piccarreta was born on April 23, the Sunday after Easter, in Corato, Bari, to Nicola Vito and Rosa Tarantino, who had five daughters: Maria, Rachele, Filomena, Luisa and Angela. A few hours

after Luisa's birth, her father wrapped her in a blanket and took her to the main church for baptism. Her mother had not suffered the pangs of labor: her birth was painless.

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

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

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

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

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

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

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

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

2005 - Archbishop Giovanni Battista Picchierri, current Archbishop of Trani. It is he who requested that the Cause of Beatification of the Servant of God Luisa Piccarreta be continued.

ARCHDIOCESE

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Trani, June 4, 2005

COMUNIQUE

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

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

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

The Vicar General
(His Grace Mons. Savino Giannotti)

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

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