QUESTIONS AND ANSWERS

on the

DIVINE WILL

In the Light of Catholic Faith and Doctrine

Based on the writings of Luisa Piccarreta: the *Book of Heaven*, *The Virgin Mary in the Kingdom of the Divine Will*, and *The Twenty-Four Hours of the Passion*.

†

Revised edition — September 8, 2026

amen-fiat.fr

This English edition is a translation, produced with AI assistance under editorial and theological oversight, of the French reference text of this work. In case of discrepancy, the French text governs.

Dedication

To Sarah, my wife, and to Benoît and Faustine, my children, whom I thank for their patience and forbearance regarding all the time devoted to making the Divine Will known and loved.

Acknowledgments

Our profound gratitude goes to the benefactors of Amen Fiat, without whom this project could not have come into being.

Note to the Reader

This work has been undertaken with the greatest care, but, like every human work, it remains fallible and capable of improvement. Anyone who should identify in it an omission or an inconsistency with respect to the writings of Luisa Piccarreta is invited to report it through the contact form on the amen-fiat.fr website.

Editions and Translations

This English edition is a translation of the original French text of this work, published as *Questions et réponses sur la Divine Volonté*. The work also exists in Italian as *Domande e risposte sulla Divina Volontà* and in Spanish as *Preguntas y respuestas sobre la Divina Voluntad*. Quotations from Luisa Piccarreta are reproduced and checked against their original Italian text.

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Editorial Note

On the Title of This Edition

This work appeared on 15 August 2026 under the title *Amen Fiat Catechism of the Divine Will*. It is now published under a new title: *Questions and Answers on the Divine Will*. Its doctrinal content remains unchanged: none of the two hundred and fourteen answers has been modified in substance as part of this change of title.

The word *catechism* had been chosen to describe the form of the work: a structured presentation in questions and answers. It was not intended to confer any particular ecclesial status on the work. The Foreword stated this explicitly, presenting it as "the fruit of a reading, not of an authority."

In current ecclesial usage, however, the word *catechism*, when it appears on the cover of a book, may suggest an approval or an authority that this book has never claimed. This ambiguity was brought to our attention, and we considered it a real one. It therefore seemed preferable to remove it.

The new title says more simply what the book is intended to be: two hundred and fourteen questions on the Divine Will, with answers grounded in an attentive reading of the writings of Luisa Piccarreta and illuminated by Catholic faith and doctrine.

So that no ambiguity should remain concerning the ecclesial status of this work, the word has been removed from the title and from every formulation by which the work referred to itself. Apart from this editorial note, the term remains only where reference is made to the *Catechism of the Catholic Church*.

The copies already circulated under the former title and those published under the new one are therefore the same work as regards their content. What changes is the name under which this work presents and designates itself, for greater clarity concerning its nature and status.

8 September 2026

Textual and Edition Note

The original Italian text remains the controlling source for every quotation from Luisa Piccarreta. For the wording of quotations in English, this work used the following electronic working editions supplied during the translation:

- **Luisa Piccarreta, *The Kingdom of the Divine Will in the Midst of the Creatures: Book of Heaven—The Call to the Creatures to the Order, to the Place and to the Purpose for Which They Were Created by God*, vols. 1–36.** English electronic compilation described in its front matter as a *New Limited Edition*, translated directly from Luisa's manuscripts; the introductory material is signed by Salvador Thomassiny F. and reproduces an "It may be printed" granted by the Archdiocese of Guadalajara on November 23, 2010. The file expressly presents itself as provisional pending an official translation by the Church.

- **Luisa Piccarreta, *The Virgin Mary in the Kingdom of the Divine Will*.** English electronic edition, 87 pages, prepared in 2005 (the PDF metadata identifies Maurice Degrechie); the supplied file contains the thirty-one daily lessons and appended materials connected with the expanded 1937 edition prepared under the care of Father Benedetto Calvi. No formal publisher or edition number is stated in the file.

- **Luisa Piccarreta, *The Twenty-Four Hours of the Passion of Our Lord Jesus Christ*.** English electronic edition "for private use only," 102 pages, translated from *L'Orologio della Passione di Nostro Signore Gesù Cristo*; supplied revision file dated May 4, 2013 (PDF produced February 14, 2014). No formal publisher or edition number is stated in the file.

These references identify the working English files used for quotation control; they do not constitute an official typical or critical edition. Whenever the corresponding English passage could not be located with sufficient reliability, the quotation was translated directly from the Italian and the decision was recorded in the translation log. In every case of divergence, the Italian text governs.

Philippe Martin has done the faithful a great service with this wonderful work on the Divine Will, which beautifully explains Jesus' revelations to the Servant of God Luisa Piccarreta. Luisa's writings contain the very deepest mysticism that has ever been found in a private revelation. Naturally, therefore, those fortunate enough to delve into them will doubtless have questions as they read. Philippe's book provides easy to navigate, fully Catholic, and reliable answers to these questions. An extremely valuable, must-have resource to keep alongside the Book of Heaven!

Daniel O'Connor

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Preface

"*Tolle, lege*" (Take and read)

The greatest Gift of all time is now available to all humanity. Nothing less than the full and complete life of God, who wishes to communicate Himself to creatures. The night is far gone, and the day is at hand. The darkness formed by the human will over many centuries is now undergoing the repeated, sudden, and unrelenting assaults of eternal truths. These truths spring from Scripture and are made explicit in the *Book of Heaven* with a clarity never equaled. Henceforth the soul can take possession of God, make the Creator its dwelling, and operate in a divine manner. These truths, which are transformed into divine lives, effect the soul's transformation and conform it to Christ, so that it may participate in His divine nature.

The broad avenues now lie open, and whoever wishes to fulfill his vocation to holiness and enter into God's plan now has at his disposal these truths whose author is He who is the Truth. Just as Scripture was inspired, Jesus tells Luisa Piccarreta that He is the true author of the *Book of Heaven*. Luisa's soul forms the paper, the ink is her love, and the pen her will.

It is therefore urgent that these truths be read and taught not only with enthusiasm and fervor, but also with a right understanding of the Lord's words, far from any approximation or distortion. They must be made explicit in the light of Scripture and the doctrine of the Church, all the more because these truths are divine lives meant to effect the transformation of the soul and lead it to its progressive participation in the divine nature.

This first and substantial work on the Divine Will, which the Lord inspired Philippe Martin to write, meets all these criteria and undoubtedly constitutes a major tool for understanding the *Book of Heaven* and God's plan in the third Fiat. This work is provisional, but the truths it treats are eternal. In 214 questions, all the major subjects of the *Book of Heaven* are addressed, from protology to eschatology, with a constant concern for absolute fidelity to the words of the Lord. In this respect, the original Italian text is always called upon in support of the answers.

The reader of the *Book of Heaven*, or one who is discovering it, is continually led to enter into the depths of God's design for lost humanity, which is preparing to live anew its nuptials with its Creator in the gift of life in the Divine Will. Philippe guides the questions and answers in such a way as to awaken in the soul, as the reading progresses, the ardent desire to enter into communion with divine life. This desire is continually kindled by contact with the truths treated and with the teachings of Our Lord on God's original design for man, disobedience and the Fall, the Redemption accomplished through Mary's Fiat, Luisa's mission, the gift of the Divine Will to humanity, daily life in the Divine Will, prayer, reparations, the sacraments, the Church, spiritual combat, and the Last Things.

The questions and answers of this work clearly show that the doctrine of the Divine Will is not detached from its foundations, but is rooted in public Revelation, already closed, and in the truths taught by the Church.

May the Lord lead every reader of this work to drink from the living springs of the Word of God and the *Book of Heaven*. May he, in finding answers to his questions, grow ever more in the full knowledge of God, unto total and perfect transformation in Him. May He continue to guide and inspire Philippe in this wonderful work that he carries out for the coming of the Kingdom. One piece of advice only: "take and read!"

May Your Kingdom come, Lord, and may Your Will be done on earth as it is in heaven.

Amen Fiat.

Fr. Gabriel Marie Tchonang
Doctor of Theology
Moderator of the Association Française Luisa Piccarreta

Foreword

Purpose

This work exists because a gift has been made to the Church and to the world, and this gift asks to be known, loved, and lived. For more than sixty years of a life lived almost entirely in hiding, Luisa Piccarreta (1865–1947) received from Jesus a teaching on the Divine Will whose breadth, depth, and boldness have no true equivalent in the entire history of Christian mysticism. This is the conviction that has sustained this work from beginning to end. The thirty-six volumes of the *Book of Heaven*, together with *The Virgin Mary in the Kingdom of the Divine Will* and *The Twenty-Four Hours of the Passion*, bear a newness that has been the object of attentive ecclesial discernment. The ambiguities identified in 2019 by the Dicastery for the Doctrine of the Faith—which the Dicastery indicated were not in themselves doctrinal errors—were clarified with the assistance of a theologian commissioned by the Postulation, enabling the Dicastery to conclude in 2024 that "in the writings and thought of the Servant of God there are no statements that are blatantly in contrast with the doctrine of the Church." In June 2024 it issued its *nihil obstat* for the resumption of the canonical process; this conclusion, formally communicated to the Postulation on July 8, was made public on August 10. At the same time, the Postulator stated that continuation of the cause must necessarily be accompanied by the establishment of an official typical and critical edition, with an introduction and notes, which will become the reference edition.

While confidently awaiting this latter edition, the present work does not claim to offer a definitive and exhaustive interpretation of writings whose richness is properly and truly divine. Two hundred and fourteen questions, however patiently verified, cannot confine or contain what never ceases to spring forth from these pages, which open onto endless horizons. Such a claim would, moreover, be contrary to the very spirit of these writings. This work was born, like the Amen Fiat project as a whole, solely from the desire to make this gift known and loved—and to do so in the strictest fidelity to the Catholic faith, without ever weakening what these pages say with the greatest boldness. For this boldness is not an excess that ought prudently to be restrained: it is the mark of a truth seen so exactly and received so totally that it needs no added restraint in order to be expressed. These flashes of light, far from leading astray the faith they serve, illuminate it. They belong within what the *Catechism of the Catholic Church* itself calls the progressive explication of a public Revelation already completed in Christ, but "not been made completely explicit," whose full significance Christian faith must gradually grasp "over the course of the centuries" (CCC 66)—the proper role of an authentic private revelation being to help believers "live more fully by it" at a particular period in history (CCC 67). It is in this light that Jesus' words to Luisa are to be read, when he explains why he waited so many centuries before making fully known his Will operating in the creature: the times, he says, had finally come for this third and final renewal of the world, in which the very acts of his Divinity, until then so little known to humanity, would be manifested (V.3).

How to Read This Work

Each question most often follows the same course: a short answer, which states the essential point at once; a development, which unfolds it; one or more quotations from the primary sources, given in English and in their Italian text, so that nothing may be lost of what was actually said; a Catholic articulation, which situates this teaching within Scripture and the

received doctrine of the Church; and a formula to remember, for the memory and for the heart. A few questions, which are more synthetic in scope or rest on reasoning rather than on a specific text, contain no primary-source quotation.

This book seeks to be less a closed answer than a doorway. It is addressed above all to readers already engaged upon this path and wishing to deepen their understanding—not to beginners who would first need to be persuaded at the threshold. Nevertheless, such readers will find in it material to satisfy their curiosity, answer their doubts, and kindle their desire to take the step. Each question provides a foothold from which to continue reading Luisa herself, not a means of dispensing with her writings: the quotations given here never replace the complete text of the *Book of Heaven*; they lead back to it. Appendix F, "The 214 Questions and Answers," which presents each short answer in condensed form, may serve as a rapid first approach or as an overall aid to memory; the practical guide "Living in the Divine Will," placed before the appendices, extends this doctrinal journey into daily life for anyone wondering where to begin concretely; and Appendix E, devoted to the most difficult passages of the *Book of Heaven*, should be consulted whenever an expression appears to collide directly with the common faith—it is intended to help the reader understand rather than evade the difficulty.

Once a few conventions are known, the reading becomes more fluid. References in parentheses, such as (VI.5) or (XI.6–7), always designate the part by its Roman numeral and the question by its number—here, the fifth question of Part Six. The same format therefore applies whether a reference points within the same part or to another one, without ever depending on the immediate context. Each quotation from Luisa is given twice: first in its English version, then, in italics, in the original Italian text—so that nothing of what was actually said may be lost behind the translation, and so that everything may be verified. When a quotation is abridged, an ellipsis in brackets […] indicates the omission; it never conceals a passage that would contradict or qualify what is quoted.

The most frequent abbreviations are those of the *Catechism of the Catholic Church* (CCC) and the Denzinger collection of magisterial definitions (Dz). Finally, the Glossary (Appendix A), the Keys to Interpretation (Appendix B), and the Thematic Index (Appendix C) make it possible to retrieve, term by term, tension by tension, or theme by theme, everything this work says on a given subject—the first in order to understand a word encountered along the way, the second in order to situate the major tensions running through the work, and the third in order to gather together everything concerning a question that extends across several parts.

The Spirit in Which It Was Written

Throughout this work, we chose to proceed patiently, one question after another, verifying every assertion against the Italian text before writing it, and submitting in advance to whatever the Catholic Church may one day say about it, with an authority that this work could never claim for itself. The same choice governed the manner of writing: to receive this newness with trust and fidelity; to censor nothing and impose no prior restriction in order to force the material into a preconceived mold; while at the same time providing the safeguards necessary to remain within the faith of the Church and avoid adopting deviant readings and interpretations. We were able to do this without difficulty, for nothing in these writings has ever prevented this work from affirming serenely and with complete certainty the authenticity of what Luisa Piccarreta received, and the exceptional greatness—unprecedented in the history of Christian spirituality—of the private revelation entrusted to her.

The constant concern of this work has therefore been to advance nothing that had not been verified in the Italian corpus itself, rather than in one translation or another or in a sec-

ondary gloss, and to receive what the source text dares to say as corresponding to its own truth, not as an excess to be corrected. It is a long-term work, revised, corrected, and expanded anew—and one that will continue to be so, because by its nature it remains provisional: the fruit of a reading, not of an authority, destined in advance to yield to the typical edition that the Church, God willing, will one day provide.

Means and Sources

This book rests first and foremost on the writings of Luisa Piccarreta themselves: the thirty-six volumes of the *Book of Heaven*, in their Italian transcription, verified volume by volume and date by date; *The Virgin Mary in the Kingdom of the Divine Will*; and *The Twenty-Four Hours of the Passion*. Every quotation has been checked against the original Italian text before being retained. For its English wording, the electronic working editions identified in the Textual and Edition Note were followed verbatim wherever the corresponding passage could be located with sufficient reliability; otherwise, a direct working translation was made from the Italian and documented in the translation log. The reader will therefore find, each time, the English text followed by the Italian text, so that none of this work of verification remains hidden.

This work would not have been possible without the assistance of several artificial-intelligence models which, under the author's constant theological and editorial direction, helped to structure, synthesize, document, and draft a substantial part of this book. This collaboration never dispensed with verification of any kind: every quotation, every reference to the *Catechism of the Catholic Church* or to Scripture, and every doctrinal assertion was checked against the sources themselves before being retained.

The Journey: An Introduction and Fourteen Parts

This work consists of a General Introduction and fourteen parts, all composed of thematic questions. They do not juxtapose a multitude of viewpoints on the same object; they follow the thread of a single history—that of a Kingdom given, lost, reconquered, and then promised a return whose meaning each part defines with ever greater precision.

General Introduction. The Divine Will is God's very Will, one and eternal, by which He creates, redeems, and sanctifies—and the gift by which a soul may allow It to become, here below, the continuous principle of all its acts, a miracle of every instant rather than an isolated event. This work unfolds in three Fiats, three divine "yeses": that of Creation, pronounced by God alone; that of Redemption, pronounced with Mary's cooperation; and a third, that of Sanctification, which God still awaits to see fulfilled through the free cooperation of souls—each one first germinating in a single creature before spreading to others: Adam, Mary, and now Luisa.

To speak in this way of the "Divine Will" never introduces a fourth reality alongside the Father, the Son, and the Spirit: it is to speak of the Trinity Itself in the unity of Its Will, the very Will by which It created man capable of entering into communication with It. This Kingdom, which God says He wants to establish on earth, neither abolishes nor replaces the Kingdom already established by Christ in His Church: it names the still-awaited deepening of that Kingdom. To do the Will of God is to obey It act by act, as every Christian is called to do; to live in the Divine Will goes further, allowing that same Will to become the stable and continuous principle from which all the soul's acts proceed—a dwelling, no longer merely a succession of acts of obedience.

If the writings of Luisa Piccarreta occupy such a place, it is because in them Jesus entrusts a mission that He Himself presents as new, whose newness is marked by the very silence

of the received spiritual tradition concerning it; He Himself claims authorship of them, presses these volumes to His Heart while calling them "part of Myself," and shows Luisa beforehand a table surrounded by souls who, upon drawing near to it, emerge transformed into light. He Himself dictates their title—not to Luisa, but to the priest charged with their publication—in three parts that converge upon a single call: to recall the creature to the order, the place, and the purpose for which he was created, outside of which he remains a wandering intruder in his own home. These writings can be received only as Luisa herself wrote them: under the strict obedience of a confessor, never on her own initiative, with her judgment submitted entirely to that of the Church.

To live in the Divine Will in this way never dispenses anyone from the sacraments; it in no way lessens the demands of the moral life, but fulfills them from within; it never suppresses the Cross, but transfigures it without setting it aside; and it never replaces the hope of Heaven with an earthly kingdom sufficient unto itself. This third Fiat, moreover, is nothing other than the fulfillment of the prayer taught to the whole Church for two thousand years: "Thy will be done, on earth as it is in heaven"—nothing is asked here that the whole Church does not already ask each day.

Only one attitude opens access to this light, the very attitude for which Mary was chosen: littleness, which acknowledges its own nothingness before the greatness of God—for thinking of oneself makes the soul smaller, whereas thinking of Him alone enlarges it to His measure.

Part One — The Original Design. God created man out of pure love and for one purpose alone: that His Will might live in man and man might live in It—not as a servant charged with producing works, but as a son called to receive God's very Life and return it to Him in glory and love. In the Garden of Eden, God formed His statue and breathed into it with His almighty breath, giving man, together with existence, His own Life, to the point of making him, in a sense always analogical yet real, "a little god." This breath never ceases to give itself, like breathing that is exhaled and then drawn in again; but when man's will no longer turns toward God, this breath no longer finds within it the path of return.

The creation of man was, for God, an act without equal: an ecstasy in which His own love enraptured Him, even before His Fiat set to work. He enclosed His Will within man as deposited capital, expecting from it only the modest interest of love; and the first word pronounced by man, thus filled with gifts—"I love You"—gave Him a joy greater than all the goods He had just bestowed upon him. Man's resemblance to God's image was not complete from the outset: it was to be formed as man, like a child who eventually comes to resemble the master whose gestures he repeats, acted in a divine manner within the acts of His Will.

God infused into Adam's soul three "suns," formed by the power of the Father, the wisdom of the Son, and the love of the Spirit—intellect, memory, and will, truly distinct from one another, yet united in the one life and unity of action of the soul, like the capitals of three kingdoms upon which all the rest depended. Adam was created king of all Creation; he knew all its domains and freely placed his acts within them, each one a sun. Through the grace of bilocation, his soul made itself present in all created things, so that his voice, his love, and his adoration resounded in their fullness within them. Before sin, his life was one of mutual happiness: his will was God's, God's Will was his, and God Himself rejoiced to see His own acts reproduced in him. The acts Adam performed within this unity were never erased by his fall: having entered into the very order of God, they remain inviolable and obtain for him in Heaven a glory that no saint, except Mary alone, can equal.

To possess this Kingdom never means receiving the Will of God as an external law: it means

having It as one's own life and inheritance, and exercising over God's works a true right of sonship. For this purpose, a void greater than the visible universe itself was hollowed out in Adam's soul—a void destined from the beginning to become the dwelling of God Himself. If the heavens, the sun, and the sea have remained from the beginning within the order of the Fiat that created them, it is because, unlike man, they possess no will of their own to oppose to It. All Creation was given to man as his dwelling and his mirror, in which he was to copy within himself the order, harmony, light, and steadfastness of his Creator. He was also to be its voice: mute by nature, created things awaited him to make them speak, adore, and love in the name of all—a priesthood in which the later rounds have their most ancient root.

This purpose has never varied throughout history, in anything God has done or will do: that the Divine Will might live in man, because in creating him God desired above all someone to whom He could speak. Yet, unlike the rest of Creation, God placed in man no determined act, but an act always increasing, never saying to him "enough," to the point of placing His own Will at man's disposal so that he might sustain all its growth—a gift that Mary carried to its highest measure and that knows no end either in this life or beyond. For God did not desire mere obedience from man: He created him for a filial life, in which each act done in His Will completes His own Life within him, until the Creator finds His own sun again in His creature.

Part Two — The Fall. Adam had the Will of God as the center of his life and of all his acts, and from It he drew a wholly divine strength, dominion, and attractiveness, to the point that God Himself received "wounds of love" from his most ordinary actions. Yet Adam did not first sin by disobeying: first he forgot that he was loved, and this forgetfulness of the heart opened the door to the seduction of the senses, and then to the transgression of a commandment that God had expressly given to test his fidelity—love ceased first; sin came only afterward.

From the moment of the Fall, the very acts Adam continued to perform, outwardly identical to those he had performed before, were emptied from within, like food without seasoning or fruit without ripeness—a sign that what had just occurred was not one offense among others, but a unique and unprecedented rupture, whose mark the very nature of all future human acts would henceforth bear. Man lost his nobility, his strength, and his resemblance to his Creator—the only one among all creatures to have lost something of his origin, while the sun and the sea remained as they had been made. The image of God nevertheless remained engraved within him, indelible; only the living resemblance withdrew together with the Will that had been its principle. This loss affected all humanity because Adam was created as the head of the whole human family: by withdrawing from the Fiat, he drew into his misfortune all those who were to be born from him, according to the same logic of representation that would one day enable Christ, the new Adam, to redo for all what one man had undone.

After his fault, Adam could still weep and do the Will of God; he could never again possess It as before. God alone—the One offended—could restore the broken graft between creature and Creator, for no human tear, however sincere, could repair a wound inflicted upon the infinity of the Divine Majesty; and, the text says, four thousand years had to pass before the Eternal Word Himself stooped down to the offender in order to restore it. Here lies the full distance between receiving the effects of the Divine Will—graces, lights, and particular helps—and possessing Its unity, having It Itself as the single and permanent source of all one's acts: just as the earth receives the effects of the sun without ever rising into its sphere. Yet this Will never withdrew entirely from fallen man: throughout salvation history, It offered Itself to him as a remedy against the passions, health for the soul, and nourishment

by which to grow in holiness, according to what each person was disposed to receive—real holiness, but always a help received, never established possession.

Since then, every personal sin repeats on its own scale that same original gesture—an act of the human will that opposes the Divine Will, or that, even in the holiest works, seeks only itself. The same fall may also be understood as the wounding of a love that was free in its principle: having created man free, unlike the heavens and the sun in which no freedom is at work, God desired from him a love that was truly his own, not a necessary homage. Yet this same freedom, alone capable of making such love possible, also makes possible its refusal, forgetfulness, or contempt—a wound that no work devoid of freedom could ever have inflicted upon Him.

Part Three — Redemption. The Word would have become flesh even if Adam had not sinned—such is the particular light received by Luisa, in keeping with the Scotist thesis of the primacy of Christ: sin did not give rise to this design; it merely changed the manner of its fulfillment, from the coming of a glorious King escorted by His angels to that of a poor and suffering Servant. From the very instant of His Conception, His Humanity, endowed with the perfect use of reason, already knew and embraced all the sorrow of the fallen condition it had come to assume: the visible Passion of Calvary would only manifest in time an interior Passion fully borne from that first instant. True God and true man, He possesses two truly distinct wills, the human freely submitted to the Divine without ever being absorbed by It—a mystery defined against the Monothelite heresy, and the exact model of what the Divine Will would later ask of every soul.

In order to give the Kingdom lost by Adam, Jesus first had to reconquer and possess It entirely Himself, at the cost of a wholly interior labor deeper than any visible suffering: no one can restore a good that he does not first possess in its fullness. The chalice He asked to be taken from Him in Gethsemane was no longer the chalice of His own coming sufferings, but that of every human will separated from God, enclosed within each creature; and His threefold prayer, "not my will, but Yours be done," was the very act by which He first implored this Kingdom, then caused it to descend, and finally established it as ruler upon the earth. Throughout His life, in His Humanity immersed in the Eternal Will, He adored, thanked, repaired, glorified, and prayed for each creature in particular, going in search of every possible act as a shepherd goes in search of every sheep. He thus performed Himself the acts that men had never performed and redid those that had been badly done—a work already wholly perfect and complete in itself. And because this Kingdom dwelt entirely within His Humanity, each of His most ordinary acts—a breath, a glance, a heartbeat, even the smallest drop of His Blood—already bore the imprint of the Fiat and thus rendered to the Father the glory that no fallen creature could any longer offer Him.

Once this Kingdom had been reconquered, He could not give it immediately: like a mother who carries a child but cannot hasten its birth, He had to wait until the goods of Redemption, serving as both dowry and antidote, had first borne their fruit, so that the soul, upon entering this greater Kingdom, would no longer risk a second fall like Adam's. That same Blood, once the soul has thus been healed, then serves as its passport for crossing this second threshold. His Resurrection restores to man the right to rise in his body; His Ascension is not a departure but a transformed presence—He leaves and He remains; and the Spirit given at Pentecost opens within the history of the Church the space in which this Kingdom may one day unfold. Mary herself, present at that hour, already refuses to be satisfied with having her children in Heaven alone: she wants them with her on earth as well. Yet two interwoven Fiats, that of Creation and that of Redemption, do not yet exhaust God's design: He awaits a third, which must rise from the earth through an act both human and divine, without which the entire work would remain incomplete.

And one enters this Kingdom, Jesus says, only through the door of His Humanity, that "heaven" in which His Divinity dwelt during His earthly life and in which It continues to dwell in the souls who receive Him today—no mystical elevation, however lofty, permitting anyone to reach Him by going around it.

Part Four — Mary. In the whole history of the world, Jesus in His Most Holy Humanity and Mary, the only pure creature of Adam's lineage, are the only two who lived from the Divine Will without ever giving life to a will of their own separated from the Fiat. Whereas Adam, even in his innocence, lived this life only for a time—truly, but without having been confirmed in it by a test—before losing it in the Fall, Mary alone possesses a life and works entirely fulfilled in It, without flaw, from the first instant of her Conception and without end, since she remains Its Queen forever. This Immaculate Conception was itself the prodigy by which the Divine Fiat passed within her, in a single instant, through the six stages that all Creation had taken six days to accomplish, so that she took possession of the Kingdom of the Divine Will from the first instant of her existence. Endowed with a true and free human will, she never allowed it to act independently of God or in opposition to Him, but exercised it at every instant in perfect adherence to the Divine Will. It is in this sense that she says she bound it at the foot of the Divine Throne as a perpetual offering—a sacrifice continued at every instant of her life, which she herself calls "the sacrifice of sacrifices."

This fidelity was tested from the outset: at the first instant of her Conception—when, for her alone, conception and the first use of reason coincided—God asked her for her own will as a pledge, not for a time, but for her entire life. Because she thus triumphed fully in this test, she received from the Trinity the possession of all the divine qualities to the extent that a creature can receive them, and was established as Queen and Secretary of Heaven, charged with placing the destiny of the human race in safety. At the Annunciation, her fiat and God's Fiat fused into one single act: the Incarnation was therefore never the work of God alone upon a passive creature, but gave life, from her own humanity already fully established in this Kingdom, to the little Humanity of the Word.

The same love that chose her for this motherhood then charges her with forming the children of the Kingdom: far from ending with Jesus, this motherhood extends to every soul that accepts allowing the Divine Will to reign within it as It reigned in Mary. This motherhood never remains a doctrine to be admired from afar: day after day, she teaches the soul to place its will in her hands, so that she may purify it, embellish it, and bind it to her own, until the soul can say with her: "My will is ended, it will have life no more; my life will be the Divine Will." The very book in which she gives this lesson bears its form in its structure: a school of thirty-one days, in which each lesson concludes with a practice and a prayer, teaching by its very rhythm what its content affirms—that one enters the Kingdom neither in a single leap nor through one illumination alone, but by repeated steps.

Part Five — The Time of the Gift. Jesus keeps within Himself, as though in a prolonged waiting, all the interior acts that His Humanity performed in the Divine Will during His earthly life: like a mother carrying a child, He waits—not out of indifference but out of love—for the right moment for this great birth. That moment could not come in the first centuries, because the creature first had to know and make its own the exterior acts of Jesus—His public life, His Passion, everything the Gospel has proclaimed for twenty centuries—before receiving the far more interior revelation of what His Will operated in secret within His Humanity, just as a teacher first teaches the letters before having the pupil write complete sentences. The same rhythm appears on the scale of history as a whole, which God guides through great periods of two thousand years, each sealed by a renewal of the world—the Flood, then the Incarnation—and in which a third renewal, more interior still, is announced today, not as a date to be calculated, but as the signature of a providence that leaves nothing

to chance.

Luisa Piccarreta was entrusted with the mission, unprecedented in the history of the Church, of living this Will fully and receiving the fullness of Its knowledge, so as then to open It to other souls. For this, there had to be a creature of ordinary human condition, marked like every human being by original sin, not an immaculate exception; otherwise, no one could have believed that this Gift was accessible within one's own condition. Restored by grace to the nature that existed before the Fall, without ceasing to belong to this common condition, Luisa thus opens the way to anyone willing to follow her—a mission Jesus confirms with a sober argument: if others had lived it before her, the Church would have preserved some trace of it. He calls her His "firstborn daughter," yet always also His "little one," for the greatness of the Gift is matched only by the littleness of the one who receives it.

The truths He reveals to her are never mere information: like sunlight upon a plant that turns toward it, they bear within themselves the very life they proclaim and gradually transform the one who receives them into the likeness of their source; each performs a distinct office—teacher, father, mother—so that giving the Gift without them would be like giving it to the blind. Received in this way, together with the grace and practice of the virtues that accompany them, they reenact within the soul the very work of Creation: each knowledge unfolds a new heaven within it, each grace a new sea, and even the exercise of the virtues through the body, an ever-new garden. For the sanctity of the virtues, made up of repeated acts according to the occasion that presents itself, differs profoundly from the sanctity of this life, which acts "in a divine manner" without ever knowing interruption; yet the former is never rejected by the latter, but gathered together and brought to completion so as to serve as its stepping-stone, the Divine Will purifying—by first bringing down the human will—what the practice of the virtues alone, rarely free from mixed motives, could not purify by itself.

The Church herself received these writings by a path that was neither smooth and untroubled nor a definitive condemnation: favorably received during Luisa's lifetime, three works drawn from them were placed on the Index in 1938 and the handwritten notebooks themselves were handed over to the Roman authorities, to which she immediately responded with total and unreserved submission; the cause was opened in 1994, and in 2024 the Dicastery for the Doctrine of the Faith concluded that "in the writings and thought of the Servant of God there are no statements that are blatantly in contrast with the doctrine of the Church," before issuing its *nihil obstat* for the resumption of the canonical process. This Gift is in no way a private spirituality reserved for a circle of initiates: it fulfills the very design of Creation and the most central petition of the Our Father, so that any proud, sectarian reading, or any reading separated from the Church, would by that very closure betray the spirit of the text it claims to follow. It is therefore received like every authentic private revelation: with trust, but without ever placing it on the same level as public Revelation, already completed in Christ—a help for living that same faith more fully, never a supplement without which the faith would be incomplete. Jesus also calls priests, on several occasions, to become its heralds, as the prophets were for His first coming and the Apostles for His Redemption: it is to the very priesthood of His Church that He entrusts this mission of proclamation.

Nor is this Gift reserved for souls who receive extraordinary mystical phenomena: Luisa's own path—visions, dictations, bodily phenomena—belongs to her mission alone, whereas God seeks only souls who want to live in His Will. Finally, Jesus associates this mission with Mary's without ever detracting from her incomparable prerogatives: the two, He says, reflect upon earth—without replacing or equaling them—the very life of the three Divine

Persons: Mary's motherhood reflects the Fatherhood, the Humanity of Jesus the Word, and Luisa's mission the Holy Spirit who manifests the hidden secrets of God—missions that, in either case, are never repeated. A vision received a few years later sets forth its structure: before the Throne of the Trinity, Jesus joins Luisa's hand to Mary's, as two origins within history, one for the Redemption already accomplished, the other for this third Fiat still to come.

As the firstborn of this Fiat, she contains within herself, by the same right of primogeniture that Scripture recognizes in the firstborn of a family, the goods that each of the children of the Kingdom will receive after her, and she becomes the second link that attaches to the Humanity of Christ all those who, after her, will come to live in It in their turn. Moreover, she entered into this possession only through several stages recognized by the Church herself—a mystical marriage at the age of twenty-three, renewed in Heaven two years later before the entire Trinity; then a mystical marriage of the Cross; then an exchange of hearts by which Jesus removed hers and gave her His own love in return. She thus receives the infused knowledge promised to anyone who lives fully in the Fiat, which Adam possessed before the Fall and lost with it: not knowledge acquired through study, but a gaze "like a divine eye," which knows without effort the truths of God and even the virtue of the smallest blade of grass—a gift as inseparable from the Divine Will as heat is from light.

Part Six — Receiving and Living the Gift. The Gift of the Divine Will is a continual and reciprocal exchange: with every act the soul performs, Jesus first offers it the gift of His own Will and awaits in return the gift of its own, in a marriage continually renewed rather than a capital received once and for all. Yet this Will remains uncreated: what the soul receives is never Its very essence, but a real participation continually communicated to its life, without any confusion ever arising between the creature and its Creator. To receive this Gift is therefore to consent to an exchange that is never concluded once and for all: the slightest absence of this exchange, even in a single act, leaves a void that ordinary weaknesses immediately come to fill.

Two dispositions open the soul to it: the true recognition of its own nothingness, which allows the All to fill it without any barrier, and the desire that keeps it stretched toward this good. No path, no door, no key is required in order to enter, since this Will already flows everywhere like water beneath the soul's feet; only the "little stone" of its own will blocks the passage, and it need only remove it to find itself at once wholly within the Divine Will. As soon as the soul decides upon this irrevocable gift of itself, Jesus binds it with "chains of light" that never suppress its human will, but henceforth prevent it from acting first. For God never, under any circumstances, withdraws the free will He gave once and for all: His Will "eclipses" the human will as the daytime sun makes the stars invisible without destroying them—they remain in their place and reappear as soon as its light declines.

A prevenient act, made in the morning, places beforehand within this Will all the acts of the day to come and already makes up in advance for the moments when attention may fail through human weakness; an actual act, renewed at each moment, then dispels the shadows that negligence may cast upon it—the two complement one another without ever taking one another's place. Moreover, this Will acts according to four progressive degrees: wanted, when It makes Its wish known without ever forcing it; commanded, when It adds the precept that is binding upon every Christian; operative, when It descends Itself into the soul's act in order to operate it as Its own; and finally fulfilled, the holiest act It can produce. This operative Will then comes to possess distinctly each of the soul's faculties—the mind, the voice, the hands, the feet, the heart—without ever imposing Itself by force, always called rather than intruding; and this same Will that operates in the creature is none other than the Will that operates from all eternity among the Divine Persons Themselves.

When Adam withdrew from the Fiat, God did not withdraw His authority or His commandments, which by sheer goodness remained within everyone's reach, but rather the operative life of His Will itself. For without the Divine Will, Jesus specifies, there can be neither true salvation nor true sanctity; and it is this operative life that every truth now revealed to Luisa gradually causes to return and reign over the human family. This same pulsation is found even in the body itself: Jesus calls Himself "heartbeat without heart" and "breath without body," a union so intimate that neither subsists without the other—the same breath that gave life to Adam and animated his three powers, lost in the Fall not in its existence but in the awareness of it, and which God now restores by breathing again, more strongly, until He heals whatever He finds wounded. To "fuse oneself" in this Will, an act the soul may renew at any moment, never means the disappearance of the human will within the Divine Will as though they became one and the same will: it is the total gift, freely renewed, by which the creature ceases to act first so as to allow the Will of God to act wholly within it. Everything Jesus did, said, prayed, and suffered during His earthly life thus remains, in His own words, "suspended" in His Will, like a fruit whose full yield creatures have not yet gathered; the soul that lives in this Will ceases to leave these goods suspended by entering into each of these acts itself, so as to make them live again within it.

Beyond this personal treasure, the Supreme Will also destined to each creature, from the beginning, its own acts, which likewise remained suspended because they were not received; they await a soul willing to gather them in the name of all. Thus it is never any lack in Christ's already perfect work that calls the soul to continue His reparation, but a desire for company: the repetition of its acts "breaks the isolation" of His Will and gives Him someone to whom He may recount His sorrows and joys once more. As leaven causes all the dough to ferment without changing its outward nature, this same Will, present like a seed within an otherwise entirely ordinary act, casts a divine fermentation into it that transforms it interiorly, without its ceasing outwardly to be what it was. Yet a single act, however beautiful, never forms sanctity by itself: it is the continuity of acts that binds God more closely to the creature, for true love, Jesus says, "never says enough"; and the inevitable departures of the human will must never become a cause of scrupulosity, since return is always possible and is always welcomed without delay or reproach.

Part Seven — Properties, Fruits, and Fecundity of Life in the Fiat. Jesus distinguishes four degrees in this life, in the image of four persons exposed in different ways to the light and heat of the same sun, from the soul that receives only a diffused glimmer to the one that is wholly consumed within it—degrees that never measure a restricted gift, but the portion each person consents to receive from a light offered without restriction. The soul that thus exposes itself fully receives an unexpected first fruit: it, which was the temple in which God came to dwell and increasingly unfold the effects of His Life, now sees God become, in turn, its own Temple, sheltering it from a danger to which the first temple remained exposed—the two movements coexisting without contradiction in one and the same circle of reciprocal indwelling. A second fruit reenacts, within a world wounded by sin, that same rest which Adam first offered God on the seventh day of Creation, before the Fall immediately took it away from Him: lending Him in turn its intelligence, its speech, its works, and its love, the soul becomes His Heaven and His rest.

This life adds nothing to the divine filiation received at Baptism and shared by every Christian: it is its full flowering, not a higher order superimposed upon it. No virtue, commandment, or duty of state is dispensed with by it: rather, it becomes the interior principle that crowns and unifies them, causing even the heroic exercise of human virtue to pass into a properly divine manner of acting. The soul that receives it becomes, Jesus says, a "living host" in which His own "Real Life" is repeated—a register distinct from the mystical life common to hearts that already possess His grace without being united to Him in all their

acts.

Like Adam before the Fall, it receives the power to make itself present to every created thing, at every time and in every place, reaching creatures past, present, and future alike. Once this Gift has been fully granted, the soul remains free, in principle, to withdraw from it, as Adam did; but so many acts already accomplished in the Fiat then surround it with bonds so strong that such a departure, without ever becoming impossible in principle, becomes almost impossible in fact.

From this same source proceed, without division, both the miracles and the very sanctity of the most resplendent saints, who are never anything more than Its channels. A final fecundity crowns all the others: the Divine Will has never ceased to generate, as the sun generates light and the flower generates another flower; and whoever allows himself to be dominated by It receives within himself this same virtue, capable in turn of generating in others the good he possesses—a fecundity of which Mary remains the unsurpassed summit and model.

Part Eight — Acts in the Divine Will. An act done in the Fiat is never distinguished by its exterior gesture, which remains perfectly ordinary, but by the intention that forms its invisible life: within it, the soul calls the Divine Will as the body receives its life from the soul, without ever being confused with it. Its value, already infinite from the first instant, nevertheless never ceases to grow in the eyes of the soul that discovers it little by little—like a gem whose price remains the same, but whose revealed richness grows with the knowledge of the person examining it. What separates such an act from a merely good human act, even a virtuous one, consists in a single interior gesture: the will empties itself of itself in order to leave the whole place to God's action.

Three acts are then distinguished within one: the creative power that gives the first motion before the soul even acts; the soul's operative love, which continues it while feeding upon that same power; and the love of complacency and recognition, which alone completes it by returning to God, with a greater love, what had begun in Him. A second threefold act, distinct from the first, further unites the soul to God in three ways: it concurs with Him in what He operates in every creature, attends everything He does, and receives the infinity of His goods as a deposit that belongs to it by right.

An act performed in this way never dies away like a work abandoned once it is finished: it forms a real Divine Life within the soul, not through any power of the creature, which is incapable of multiplying God, but because the same one Will that reigns in God also reigns, without dividing Itself, in the soul that receives It—like a king who, without losing anything of his royalty, chooses to dwell in a poor home. This Life inherits from Its one source alone a firmness and an incessant motion that know neither rest nor interruption; and the Divine Will Itself is never a sum of acts set side by side in time, but one single act in which Creation, Redemption, and Sanctification are fused together, without first or last—so that whoever lives fully within It is fused within It on the same terms as Adam or Mary, whatever the century in which that person comes. The light of this same Will, having rendered the Humanity of Jesus "continually crucified" far beyond His visible Passion, now bears these same pains within the heart of the soul united to Him: it is not Jesus who makes the soul suffer, but He who, within it, continues to bear what He bore first. Voluntarily entering, with full knowledge, into a Will already spread everywhere is likewise the heart of prayer thus understood: far from remaining enclosed within the instant in which it is offered, it then diffuses itself throughout all Creation and descends even to the souls in Purgatory.

The round, for its part, is a divine right and the creature's first duty, by which the soul, fused

in the Fiat and speaking in the name of all, returns to God the love He has never ceased to pour out upon His works; three theaters receive it in turn: Creation, where the soul retraces each of God's works one by one in order to become their narrator; Redemption, where it truly enters into the mysteries of the life and death of Jesus rather than contemplating them from afar; and finally Sanctification, where it makes its own the gifts given to Mary and the Gift manifested through Luisa. "Divine Will means giving God to God," Jesus answers the one who questions Him about It: to return His Creation intact to God through the round is already this; but the soul's own love, purified in the Fiat, becomes a "divine birth" that rises back into God and gives Him to Himself. This same movement extends to the glory of all created acts, for which the soul becomes the spokesperson before a Creator who delights in hearing His own work narrated to Him; and it can also repair for all by drawing from the already infinite treasury of Jesus' acts distinct fruits according to the one who receives them—accidental glory for the blessed, relief for the soul in Purgatory, light and a call for the sinner.

Living in the Fiat in this way also commits the soul toward the whole Mystical Body of the Church, where it becomes for Jesus what the skin is for the body: the very place through which the life circulates that causes weak members to grow and wounded members to heal, in an exchange that rises even to Heaven already glorified. Its very breath sets in motion the works of God that still remain motionless in the Fiat, and calls down upon itself, and then upon all, the rain of His goods. Finally, nothing is too small or too material to bear the imprint of this same Fiat: the most ordinary work, word, suffering, and joy become in their turn Its faithful echo.

Part Nine — The Sacraments, the Church, and Obedience. Baptism wipes away original sin and gives the new life of the children of God, while leaving passions and weaknesses in place; living in the Divine Will never reenacts this sacrament or replaces it, but is the fullness toward which baptismal grace itself tends when the soul allows it, without resistance, to bear all the fruit it already contained. Confirmation likewise renders the soul invincible before its enemies and enlists it in the militia of its Creator; living in the Fiat never replaces this strength received once for all, but corresponds to it without resistance, at last returning to the Holy Spirit the kiss of love He awaits in return. For just as a life needs nourishment in order to grow, the divine life that God gradually forms in the soul needs to be continually nourished by sanctifying grace, received and faithfully cultivated through the sacraments and the virtues; without it, this life already deposited as a seed could neither grow nor bear fruit.

The acts of the soul that thus lives in the Divine Will multiply and prolong the Sacramental Life of Jesus, just as each host already multiplies it; yet Jesus alone, the eternal High Priest, consecrates these acts—never the soul itself, and never anything that replaces the consecration which only legitimately ordained priests can confer. Just as the sacramental host is formed of the accidents of bread consecrated by the word of the priest, the soul can offer its body and its human will as the accidents of a living host, which loves in return where the sacramental host, silent in the tabernacle, cannot do so by its nature. At every Mass, Jesus renews before the Father the same act as on the evening of the Last Supper, incarnating Himself anew in each host in order to be the life of each person; and to live the Mass in the Fiat is to hold one's whole life within this same intention, until the whole Life of Jesus is truly repeated within it.

Confession remains the place where the will that has departed from the Fiat through sin is truly absolved—never a mere moral readjustment, but the renewed occasion to lay down one's will once again, provided one never approaches it through a habit empty of genuine

sorrow. The Anointing of the Sick, the "final display of Our love," brings without resistance to completion what a life of acts done in the Fiat will have prepared; marriage, raised to the rank of a sacrament, makes visible within a concrete family the very concord of the Trinity; and Holy Orders, "the Sacrament which encloses all other Sacraments together," makes the priest the guardian whose fidelity conditions, in a very real sense, the entire sacramental life of the Church.

Obedience to the Church—for Luisa, obedience to her confessors and to the Holy Office, to which she submitted without hesitation in 1938—is never an external constraint upon this life: it is the very bond through which this life remains faithful and secure. The priest remains the one without whom bread and wine never become the Body and Blood of Christ; Jesus reserves for souls who live in His Will only a privilege of an entirely distinct order, which never competes with this priestly power or renders it superfluous. Finally, the Mass contains within itself "the whole depth of our sacrosanct religion"; therefore, to unite one's prayer to that of the Church is never to add a parallel devotion, but to lend one's own attention to what the Church already bears silently in each of her celebrations. Nor is obedience toward the legitimate superiors of the earth ever hierarchically secondary to the obedience owed to God: they are two virtues of obedience of equal value, neither of which ever exists without the other.

Part Ten — The Passion, Reparation, and the Twenty-Four Hours. Jesus chose to suffer in His Humanity precisely in order to remake corrupted and hopeless human nature: in this life, the Passion remains the permanent act by which that nature became capable of one day receiving this Kingdom. It contains, in reality, three distinct Passions corresponding to the three effects of sin: the Passion of love, to repair for the lack of love that lies at its root; the Passion of sin, to restore to the Father the glory that every fault takes from Him; and the Passion suffered at the hands of the Jews, to remake the strength that man had lost. Another text, more radical still, distinguishes two Passions of entirely different natures according to their author: the fixed Passion inflicted upon Him by the hands of men, and the incomparable Passion that His own Divinity caused Him to suffer throughout His entire life, multiplied at each offense rather than counted only once—to such an extent that, He says, the visible Passion of His final days was merely a shadow of it. Moreover, this Passion began neither at His arrest nor at Gethsemane, but at the very instant of His Conception, when, in Jesus' own words, His Passion was "conceived together with Me"—nine months of immobility already lived in His Mother's womb as a crucifixion—and it continued without interruption until His final breath.

Jesus does not repair as one repays an external debt: He wills to form Himself anew in every creature, making, through His own Life offered as surety, a passport that gives anyone disposed to do His Will a right of entry into His Kingdom. The *Twenty-Four Hours of the Passion*, which He Himself asked Luisa to write and which Saint Annibale Maria di Francia began to disseminate in 1915, lead the soul hour by hour not only through the exterior events already known from the Gospel, but through the most intimate movements of His Heart at each of those moments. They teach a fourfold movement that the soul can renew at every hour: contemplate what Jesus suffers, truly have compassion for Him, repair the offense that caused it, and enter into His own intention—not four separate exercises, but one movement of the heart.

For Jesus has already repaired everything for everyone in the divine order, yet He is not satisfied with this alone: He desires the soul itself to enter His Will, to come and "kiss My acts," and, in a divine manner, to take the place of so many acts that others failed to perform or performed only humanly—not in order to add anything to a reparation already perfect, but so that this office may continue to bear fruit. To recite these Hours remains a pious but

exterior exercise; to do them "with" the Will of Jesus is to allow the soul to "hide" within His Volition and act with His own power, until, hour by hour, it makes His Blood, His Wounds, His thoughts, and His desires its own—not presenting them to Him from outside, but taking them into itself, to the point that Jesus declares that He does with the soul whatever it does and receives from it a real relief. In His Passion, Jesus thus sees and gathers all the acts that creatures should have performed and did not perform; He calls the soul to come, within that same Will in which He suffers, and remake in a divine manner what is still lacking.

To repair with Him is, first of all, neither a burden nor merely a protection: it is a joy that He says He Himself experiences first, to the point of feeling weakened by the love of the soul that repairs and held back, as though chained, in His justice toward creatures—and this same reparation becomes, very concretely, a shelter from the Divine Justice continually called down by the sin of the world. The *Book of Heaven* calls "true victims" not those who suffer through necessity, illness, or accident, but those who freely ask to suffer what God wills and in the manner He wills, in the image of a Passion that was wholly voluntary; this state always presupposes the soul's consent and its complete submission to ecclesial obedience, never an end sought for its own sake. Far from being a conclusion, the Passion thus remains a living expectation within Jesus Himself, who "counts the breaths, the heartbeats and the minutes" in the hope of finally seeing reign upon earth the Kingdom for which this same passport, already signed, prepares the way without yet bringing it to full historical fulfillment.

By uniting itself to His sorrow, the soul allows Jesus to make it His bride, whom He Himself adorns with the "gems" He draws from freely accepted suffering—the Cross, His dearest treasure, thus becoming the dowry of each of His spouses. This Cross is beauty and inexhaustible wealth; more than His works, His preaching, or His miracles, it was the Cross that revealed Jesus as God, raised upon it as upon His own throne. Jesus goes so far as to say that the Cross was incarnated in Him at the same instant as His own Incarnation, conceived together with Him as His Passion itself, and that it has since, in the same manner, formed the incarnation of God in the womb of every soul that receives it. He also calls it a sacrament, because it gathers within itself all the effects proper to each of the seven sacraments. Beyond even this cross of wood, common to all the saints, Jesus finally offers the advanced soul a Cross of His own Will, which "has no length and no width—it is interminable": it is not made of wood but of light, burning more than any fire, and within it He wills to suffer with the soul in every creature, in order to "be life of all."

Part Eleven — The Kingdom of the Divine Will: Hope, Fruits, and Fulfillment. Even in this life, the soul that lives in the Divine Will already receives a crown of real and perceptible effects—joy, peace, strength, goodness, love, sanctity, and beauty—sealed with an immutability like that of the heavens and the stars: these are the effective firstfruits, not merely deferred promises, of the Kingdom still awaited in its fullness. Whereas the Kingdom of Redemption heals after evil has already struck, that of the Divine Will acts through a continuous "preservative miracle" that wards it off before it occurs, thereby restoring in principle the very order Adam possessed before the Fall—a nature protected from within rather than healed afterward, in which death itself, without losing all power over the body, ceases to be a terror and becomes a passage. Every soul in the state of grace already receives the indwelling of the three Divine Persons; when it no longer opposes them in any way, this same Trinity, Jesus says, takes "the reins" of its intelligence, its heart, and its whole being, within a register that He Himself calls "real Life." If Creation is related to the Father and Redemption to the Son, the *Fiat Voluntas Tua* is related to the Holy Spirit, the Sanctifier, without the Three Persons ever ceasing to be united in their operation: to live in this Will introduces no new economy after Christ; it is the same Spirit given to the whole Church who unfolds His own proper work there. The sanctity found there, which the *Book*

of Heaven repeatedly calls "new"—new goodness, new sanctity, new love continually reborn in the soul—nevertheless creates no elite separated from the rest of the baptized: it is the universal call to holiness professed by the Church, brought to its most intense and radical form.

The Kingdom hoped for here is neither the visible return of Christ to reign within history before the Judgment, nor a new public revelation, nor a surpassing of the Church or the sacraments, nor the end of all suffering or death before the eschaton: it is the intra-historical triumph of the grace already given, the Church brought to her full vigor, and the finally visible fulfillment of the most central petition of the Our Father. No date for it can be calculated: Jesus assures only that His word will never pass away, no matter how many centuries themselves may pass, and entrusts to Luisa the great rhythm of two thousand years as a signature of His providence, never as a timetable to be checked. The coming of this Kingdom, He further reveals, depends upon a number of acts fixed by God and to be freely accomplished by souls, every soul that comes to know and to will this Will becoming a "tiny little house of Nazareth" in which He grows.

The chastisements repeatedly announced in this same Book are never an outburst of anger, but the final recourse of a love which, unable to conquer through grace and gentleness, seeks to conquer through salutary fear, always in the service of reconstruction. For the Divine Will acts according to two clearly distinct modes: in the willed mode, when It directly fulfills Its own designs; and in the permissive mode, when creatures, through their free will, constrain It to allow their own choices to bear their just consequences—never two rival wills in God, but one and the same love respecting to the end the freedom It has itself bestowed. To live fully in this Will even associates the soul with all the attributes of God, including His justice—not so that it may judge or strike on its own initiative, but so that it may understand from within that this justice is itself holiness and love, without which the perfection of God would remain incomplete.

Heaven remains for every Christian the ultimate end and the proper object of theological hope, which nothing in history can equal; yet the soul that lives fully in the Fiat already receives such a real foretaste of it that faith and hope, Jesus says, come "almost" to disappear before a love already possessed. To be a child of this Will is then to follow faithfully, as a daughter follows her father, the multiplicity of Its acts and to make known to others what one has oneself received—for to ask for this Kingdom in the Our Father, "Thy kingdom come. Thy will be done, On earth as it is in heaven," is not to make two distinct petitions, but a single one upon which Jesus makes the entire remainder of this prayer depend. To live in this expectation does not dissolve into indifference: it means calling for the Kingdom without ceasing, as Luisa does in every act of her round—and this call is already the work of God unfolding within the soul that forms it, even when, in the eyes of the world, it resembles pure silence.

This promised Kingdom does not, however, restore a state in which the sacraments would cease to be necessary: the fullness and continuity of communion that Adam possessed before the Fall are received, within the economy opened by Christ, through the sacraments He instituted, never alongside them or before them—"continued baptism" and "communion of each instant" designating an intensity of correspondence, not a parallel source of grace. Finally, all of Scripture already converged toward this same design: Jesus reveals to Luisa that the greatest figures of the Old Testament, while prefiguring the Messiah to come, also symbolized the children of His Kingdom—Adam as their true image, Abraham as the symbol of their privileges, Joseph of their dominion, Moses of their power, and David of their reign—until Mary came, no longer a symbol but the reality, followed by the very Life of Jesus, in whom this reign was established.

Part Twelve — The Divine Will and the Fullness of Christian Life. God created man with three powers—intellect, memory, and will—so that he might preserve a bond of communication with the three Persons of the Trinity: in the will shines the Father, as first act; in the intellect, the Son, who communicates His wisdom there; and in the memory, the Holy Spirit, so that it might remain within continual currents of love. These same powers are also ordered toward the three Fiats through which God acts: the intellect corresponds to Creation, enraptured by all it understands of God; the memory corresponds to Redemption, seized by the Bridegroom's total gift of Himself; and the will corresponds to Sanctification, which God Himself takes as the support of His own. Sin disordered these three powers, breaking the bonds they were meant to preserve with the Trinity; Jesus redeemed them one by one through the three nails of His Cross—intellect, memory, and will nailed together so as to draw back to Himself the souls that desire to love Him. He could have destroyed man's free will in order to spare him all this evil; He never did so, because without it man would have had no merit of his own in doing good and would have remained like a foreign son in another's house, without right or inheritance.

The Ten Commandments remain, for every Christian life, the law that no one may claim to have surpassed—Jesus Himself, though the Author of the law, willed to submit to it in all things; living in the Divine Will therefore never dispenses from observing them, but makes them the place where duty ceases to be experienced as constraint and becomes the very form of holiness. The Beatitudes, which describe the same paradoxical happiness promised to the poor, the afflicted, and those who hunger for righteousness, find in this life no contradiction, but their most favorable ground. The three theological virtues—faith, hope, and charity—are, in Jesus' own words, "shadowed" one within another in the image of the Trinity of the Divine Persons, so united that none can subsist without the other two. The cardinal virtues, for their part, are sometimes received all at once rather than acquired step by step—Mary recounts that, in surrendering her will to God, she received all the virtues "as if they belonged to her by nature"—the immediate fruit of this Will that comes to reign, moral effort keeping there its full weight. Finally, the gifts of the Holy Spirit find there their full docility, the Spirit coming, Mary promises, to "burn away" everything human within the soul so as to confirm it entirely in the Fiat. Jesus says that He came to abolish certain ancient laws and to fulfill others, in order to establish a new law, the "law of grace and love," in which all sacrifices find in Him alone their one sufficient fulfillment; living in the Divine Will does not reenact this same abolition, but allows this law of grace to become within the soul a holiness lived all the way to its most complete crowning. This life presupposes and demands, rather than replaces, an upright and well-formed conscience, attentive to every act it seeks to unite to the Fiat.

Marriage, family, work, illness, old age, and social life then become its ordinary path as soon as their humblest gestures—conjugal fidelity, daily labor, the suffering of a declining body—cease to be performed for oneself alone and are offered as acts done in this Will rather than in the human will alone. Virginity and celibacy consecrated for the Kingdom, which Mary herself lived with Joseph through a mutual vow, form another path, neither lesser nor greater, in which this same Will finds, she says, Its greatest fecundity—without any of these states ever adding a new way alongside those the Church already knows. Hope clothes the soul with an almost invincible strength and gives it final perseverance: to persevere therefore never means no longer falling, but never ceasing to rise again and begin anew, act after act. Beyond even this struggle, the soul fully established in the Fiat enters into a communion of goods already shared with its Creator, in which love, holiness, and light truly become common between Him and the soul.

The kingship man received over Creation was never an arbitrary domination, but a charge received from God: the soul that lives in His Will enjoys created goods by a true right,

whereas the soul that does not live in It, whatever goods it possesses, never has more than a borrowed right to them, received as alms and not in full ownership. Finally, charity possesses a real order without ever becoming less universal: it goes first, Jesus reveals, to the souls in Purgatory, those closest to His Heart because confirmed in His grace and no longer opposing Him through their will, and then to those who, upon this same earth, already live close to His Will—without ever dispensing anyone from the most concrete charity toward the neighbor who visibly suffers, the only true sign, Jesus says, by which a love that comes from God and returns to Him can be recognized.

Part Thirteen — Spiritual Combat in the Divine Will. The Adversary is not a principle of evil equal to God: he is an angel, a purely spiritual creature created good, who became evil through a free and irrevocable choice to reject God and His reign. More than anything else, he fears a courageous soul supported by God, and he opposes the manifestation of the Fiat with fury because this Kingdom would accomplish precisely what his original rebellion sought to prevent—that the creature should form one single will with its Creator. God permits temptation not in order to lose the soul, but to establish it more firmly in the virtues it believes it is about to lose; once the soul is fully established in the Fiat, however, temptation changes in nature, for the devil flees rather than assails it, finding there neither power nor even the desire to enter.

The first act of discernment consists in asking, as Luisa did, for light to know whether an experience comes from God; once established in the Fiat, the soul recognizes its own state by two signs that do not deceive—a peace without shadow, disturbed by nothing even amid adversity, and a constancy that nothing causes to vary. The devil willingly manipulates the imagination, at times passing off as mere fantasy what truly comes from God, and at other times filling it with terrors that have nothing divine about them; the criterion therefore never lies in the intensity or strangeness of the image received, but in its lasting fruit—a peace that neither dream, fantasy, nor the devil himself can produce or sustain over time. Jesus says that He cannot even enter hearts that "stink of pride," swollen with themselves to the point of leaving no place in which He can put Himself; the remedy He immediately teaches is the littleness of a swaddled child, incapable of taking a single step by itself and awaiting everything from its mother. Prophetic curiosity is a similar trap, diverting attention from what is truly asked—to live, beginning today, in the Fiat—toward speculation about the future which the demons themselves know how to exploit in order to lead the soul astray.

From the beginning of her mystical life, Luisa herself encountered severe and contradictory ecclesiastical judgments—some calling her a deceiver, others demanding that she be corrected by force, and still others declaring her possessed—without ever allowing this human harshness to become a reason for mistrusting the authority of the Church herself: the opinion, however severe, of an individual churchman never commits that authority as such, especially when it contradicts the judgment of those whose legitimate office it is to decide. Discouragement, which Jesus compares to an "infectious humor" that penetrates to the root of the soul, never presents itself as an avowed enemy, but as a friend that seems to agonize with it—this deceptive resemblance is what makes the evil so difficult to identify. Finally, two realities must be distinguished which the *Book of Heaven* never confuses: privation, the sensible absence of Jesus' presence which Luisa constantly lives as a school of constancy and purification, and aridity properly so called, which Jesus explicitly declares excluded from a life fully established in His Will, since that life is wholly light and peace.

This same Adversary, constrained by this Will, is the one whose definitive defeat Scripture announces: every victory won by a soul over temptation, illusion, or discouragement therefore participates, in the humblest and most everyday order, in that same battle already won

in principle by the Cross. “Humility without confidence is false virtue,” the *Book of Heaven* teaches from its earliest pages: the combatant’s peace never comes from the absence of struggle, but from the certainty that the One for whom he fights has already conquered.

Part Fourteen — The Divine Will and the Last Things. An extravagant fear of death is foolishness, Jesus says, since every soul already possesses, as a passport for entering Heaven, the merits of Christ given freely to all; for the soul that lives in the Fiat, the desire to die in order to be united with God even becomes the most pleasing homage it can offer Him. At the very instant of death, Jesus presents Himself to every soul with extreme tenderness in order to draw from it, in one final movement, an act of sorrow, love, and adherence to His Will—for without at least such an act, He says, the gates of Heaven would not open. This “final surprise of love” explains why so many souls are saved, and Mary herself intervenes in it by virtue of her authority as Mother.

Purgatory remains the state of final purification for souls who die in grace but are still imperfectly purified; yet the soul that has always and continuously lived in the Fiat, Jesus says, has no path there at all, because this same Will anticipates upon earth the whole work of purification, and its way goes directly to Heaven. The case differs for the soul that, without having been faithful to It in everything and always, has nevertheless recognized and followed this Will to a great extent: its acts done in the Fiat form “paths” by which the prayer of the living can hasten—without eliminating—a purification already shortened. Hell is never a punishment arbitrarily added by a vindictive God: Jesus teaches that His presence never changes, but that at judgment God manifests in truth the creature’s choice, now made definitive. Hell is the definitive separation from communion with God, freely chosen through the obstinate refusal of His love; the state of the soul then determines whether this same presence is received as life or endured as rejection—the evil soul, unable to endure the holiness it has refused, experiences as rejection that which, for the good soul, is the source of every joy.

Heaven, the perfect and definitive communion with the Most Holy Trinity, remains the ultimate and absolute end toward which all Christian hope tends: no earthly reign of the Divine Will, however real and desired, could either replace it or come before it. Our very bodies, dissolved and reduced to ashes by the death common to all, will rise on the day of Judgment to immortal and glorious life—a mystery Jesus presents as one of the most consoling in the whole Christian religion. For the soul that has lived fully in the Fiat, this very corruption is already effaced in advance, as Part Eleven has shown, and every act done in the Fiat is already, even upon earth, “a divine resurrection” received by the soul beforehand. The Last Judgment differs from the particular judgment by its universal and public scope, and has no temporal continuity with the earthly Kingdom already hoped for: to confuse the two would be to fall back into the error of millenarianism. Jesus says that His Humanity already enjoyed the beatific vision during His earthly life, without ever losing it even at the height of His Passion; likewise, for the soul that lives in the Fiat, every act done in this Will unfolds even here below as a “new heaven” of holiness and light—a real prefiguration of the new creation to come.

The souls delivered from Purgatory through Luisa’s sufferings would descend again to surround her and thank her with their songs: this concrete exchange between earth and Heaven illustrates the communion of saints better than any abstract definition. Every act done in this Will receives from God a confirmation that renders it imperishable and ever new; therefore, nothing lived in the Fiat over the course of an entire life will ever be lost. As soon as they are formed, these same acts take immediate flight toward Heaven by what Jesus Himself calls the “royal way,” where the Blessed welcome them in the place of honor around the supreme throne; acts that are merely good, but not done in this Will, instead

follow winding roads through Purgatory before reaching Heaven in a secondary place.

Just as God has in Heaven the hierarchy of the angels in nine distinct choirs, so He will have the hierarchy of the children of His Kingdom, distinguished not by merits foreign to one another, but by the measure of the knowledges of the Divine Will that each has made his own—and those who have received and lived them upon earth will possess them in a manner that those who receive them only in Heaven will never be able to equal. Finally, the Blessed enjoy in Heaven all the beatitude contained in this Will, but their merits are now fixed: they can no longer, Jesus says, multiply this Divine Life, whereas the soul still living in the Fiat upon earth alone retains this power—so that every act it performs truly reaches the Blessed themselves, whose joy increases through the very good they can no longer produce by themselves. ### What This Long Journey Reveals

Fourteen parts, one single design: from the First to the Fourteenth, the object has never changed, only the angle from which it is viewed. God has never willed anything for man other than what He willed from the beginning—a filial life in which His own Will becomes the life of His creature—and everything the Fall disfigured, Redemption, Mary, and the Gift entrusted to Luisa Piccarreta have, each in its own time, restored, reconquered, and then made manifest. This design knows neither regret nor improvisation: one single Fiat carries it from Creation to the promised Sanctification, and what the reader has seen unfold in fourteen stages is, at bottom, only the patient unfolding of one single Will of love.

At the center of this design stands Christ, and He alone. Nothing announced in these pages is received outside His Most Holy Humanity: it is in Him that the Kingdom lost by Adam was first re-formed, in Him that every act of creatures finds its passport, and no elevation, however high, dispenses anyone from passing through the door that He Himself is. Mary stands beside Him, not as a secondary figure added afterward, but as the first to have lived, without failure and to the very end, what this Kingdom promises to every soul. From this same motherhood she receives the more extensive motherhood she now exercises over the children of the Kingdom, teaching them, as she herself was the first to learn, to place their will in the hands of God.

Within this same design, Luisa Piccarreta receives a mission of an entirely different order: not to add anything to what Christ and Mary have already fully accomplished, but to be the first to receive its full knowledge and to open it to the souls of her time—souls for whom she remains, by a right of primogeniture and by the spiritual motherhood that the Gospel recognizes in anyone who does the Will of the Father, the origin of the goods that will come to them. Her writings, which local episcopal authorities were once able to judge as containing errors, have since been examined by the competent authority of the universal Church: in 2024, the Dicastery for the Doctrine of the Faith concluded that “in the writings and thought of the Servant of God there are no statements that are blatantly in contrast with the doctrine of the Church,” and issued its *nihil obstat* for the resumption of the canonical process. They are therefore received as every authentic private revelation is received—called, in the words of the *Catechism of the Catholic Church*, to help the faithful live more fully, at a given moment in history, the faith already fully given in Christ.

One same principle, recalled in ever new forms since Part Five, must close this journey as it has accompanied it: living in the Divine Will never dispenses anyone from the commandments, the sacraments, or the obedience owed to the Church and her legitimate pastors. This Gift replaces nothing that Christ has already instituted; for the one who receives it, it is their full completion.

These pages will therefore have achieved their purpose only if they lead, not to a doctrine better known, but to a life more fully given—in the most filial fidelity to the Catholic Church,

under the gaze of Mary, at the school of Luisa, and through the one door of Jesus. The short practical guide that follows, “Living in the Divine Will,” continues this same path within daily life for anyone who wishes to know where to begin today. And if the reader were to retain only one promise from this entire journey, let it be this: nothing that has been lived in the Fiat, even in the most hidden of days, is ever lost.

— Philippe Martin

The Three Appeals

This text brings together three appeals: that of the Divine King Himself; that of the Queen of Heaven—taken from The Virgin Mary in the Kingdom of the Divine Will, *whose first edition appeared in 1932; and, finally, that of Luisa, "the little daughter of the Divine Will," which she herself dates from Corato, 1924. Since these three appeals have themselves been published as a preface to several editions of the volumes of the* Book of Heaven, *they seemed worthy of the same place at the threshold of this book.*

Appeal of the Divine King in the Kingdom of His Will

My dear and beloved children,

I come into your midst with My Heart all drowned in flames of Love. I come as a Father to be among My children because I love you so very much. My Love is so great that I come to remain with you so that we may live together with one single Will, with one single Love. As I come to you, I bring with Me My pains, My Blood, My works, and even My very death. Look at Me: each drop of My Blood, each of My pains, all My works and steps compete with one another because they all want to give you My Divine Will; even My death wants to give you the resurrection of life in It. In My Humanity I have prepared everything for you and obtained everything: graces, helps, light, and strength, so that you may receive so great a Gift. On My part I have done everything; now I await your part.

Who would be so ungrateful as not to receive Me and the Gift I bring? Know that My Love is so great that I will set aside your past life, your very faults, all your evils; I will bury them in the sea of My Love so that they may all be burned away, and together we will begin the new life, all of My Will. Who would have the heart to refuse Me and send Me away, without accepting My visit so full of a Father's love? If you welcome Me, I will remain with you as a Father in the midst of His children; but we must live in the most perfect accord and have one Will alone.

Oh, how I long for this! How I moan, how I become almost delirious, even to the point of weeping, because I want My dear children to remain with Me and live of My own Will. It has been nearly six thousand years of long sighs and bitter tears from My holy Humanity, which calls for and wants Its children around It so as to make them happy and holy. I go so far as to call them while weeping; who knows whether they will be moved to compassion by My tears, by My Love, which goes so far as to suffocate Me and make Me agonize? And amid sobs and agonies I continue to repeat: "My children, My children, where are you? Why do you not come to your Father? Why do you go far from Me, wandering, poor, filled with every misery? Your evils are wounds to My Heart. I am already weary of waiting for you; and since you do not come, unable any longer to contain the Love that burns Me, I Myself come in search of you, and I bring you the great Gift of My Will. Ah, I beg you, I implore you, I supplicate you: listen to Me; allow yourselves to be moved to compassion by My tears, by My ardent sighs!"

And I come not only as a Father, but as a Teacher in the midst of His disciples, and I want to be listened to. I will teach you astonishing things, lessons of Heaven that will bring you a Light that never goes out and a Love that always burns. My lessons will give you divine strength, intrepid courage, an ever-growing holiness; they will point out the way at each step and will lead you to the Heavenly Fatherland.

I come as a King in the midst of His peoples, but not to demand taxes and tributes—no, no. I come because I want your will, your miseries, your weaknesses, all your evils. My sovereignty is precisely this: I want everything that makes you unhappy, restless and tormented, so as to hide it and burn it all with My Love; and, as the beneficent, peaceful and magnanimous King that I am, to give you in exchange My Will, My most tender Love, My riches and My happiness, My peace and My most pure joy.

If you give Me your will, everything is done: you will make Me happy, and you will be happy. I long for nothing else than to see Mine reign in your midst. Heaven and earth will smile upon you; My Heavenly Mama will be Mother and Queen to you. Already knowing the great good that the Kingdom of My Will will bring you, in order to satisfy My ardent desires and make My tears cease, and because She loves you as Her true children, She goes among peoples and nations to dispose and prepare them to receive the dominion of the Kingdom of My Will. It was She who prepared the peoples for Me so that I might descend from Heaven to earth; and to Her, to Her maternal Love, I entrust the task of disposing souls and peoples to receive so great a Gift.

Therefore, listen to Me; and I beg you, My children, read attentively these pages that I place before your eyes, and you will feel the need to live of My Will. I will remain near you when you read; I will touch your mind and your heart so that you may understand and may decide that you want the Gift of My Divine Fiat.

Maternal Appeal of the Queen of Heaven

Dearest child, I feel the irresistible need to descend from Heaven to make you my maternal visits. If you assure Me of your filial love and faithfulness, I will remain always with you in your soul, to be your teacher, model, example and most tender Mother.

I come to invite you to enter into the Kingdom of your Mama—that is, the Kingdom of the Divine Will; and I knock at the door of your heart, that you may open it to Me.

You know? With my own hands I bring you this book as gift; I offer it to you with maternal care, so that, in your turn, in reading it, you may learn to live of Heaven and no longer of earth.

This book is of gold, my child. It will form your spiritual fortune, your happiness, also terrestrial. In it you will find the fount of all goods: if you are weak, you will acquire strength; if you are tempted, you will achieve victory; if you have fallen into sin, you will find the pitying and powerful hand that will lift you up again. If you feel afflicted, you will find comfort; if cold, the sure means to get warm; if hungry, you will enjoy the delicious food of the Divine Will. With it you will lack nothing; you will no longer be alone, because your Mama will keep you sweet company, and with Her every maternal care She will take on the commitment of making you happy. I, the Celestial Empress, will take care of all your needs, provided that you consent to live united with Me.

If you knew my yearnings, my ardent sighs, and also the tears I shed for my children! If you knew how I burn with the desire that you listen to my lessons, all of Heaven, and learn to live of Divine Will!

In this book you will see wonders; you will find a Mama who loves you so much as to sacrifice Her own beloved Son for you, in order to allow you to live of that same Life of which She lived upon earth.

O please! Do not give Me this sorrow—do not reject Me. Accept this Gift of Heaven that I am bringing you; welcome my visit, my lessons. Know that I will go throughout the whole world; I will go to each individual, to all families, to religious communities, to every nation,

to all peoples, and, if needed, I will go around for entire centuries, until, as Queen, I have formed my people, and, as Mother, my children, who would know the Divine Will and let It reign everywhere. Here is the purpose of this book explained to you. Those who will welcome it with love will be the first fortunate children who will belong to the Kingdom of the Divine Fiat; and I, with gold characters, will write their names in my maternal Heart.

See, my child, that same infinite Love of God which, in Redemption, wanted to use Me in order to make the Eternal Word descend upon earth, is now calling Me into the field once again, entrusting to Me the difficult task, the sublime mandate of forming on earth the children of the Kingdom of His Divine Will. Therefore, with maternal care I set to work, and I prepare for you the way which will lead you to this happy Kingdom.

For this purpose I will give you sublime and celestial lessons and, finally, I will teach you special and new prayers, through which you will commit the heavens, the sun, the Creation, my very Life and that of my Son, and all the acts of the Saints, so that, in your name, they may impetrate the adorable Kingdom of the Divine Will. These prayers are the most powerful, because they bind the very divine operating. By means of them, God will feel disarmed and conquered by the creature. Confident of this help, you will hasten the coming of His most happy Kingdom, and, with Me, you will obtain that the Divine Will be done on earth as It is in Heaven, according to the desire of the Divine Master.

Courage, my child—make Me content, and I will bless you.

Appeal of Luisa for the Kingdom of the Divine Will on Earth

My sweet Jesus, I am here in Your arms to ask Your help. Ah, You know the anguish of my soul, how my heart bleeds, my great repugnance in making known all that which You have told me about Your Most Holy Volition. Obedience imposes herself! You want it; and though I should be crushed, I am constrained by a Supreme Force to accomplish the sacrifice. But remember, O my Jesus, that You Yourself have called me the little newborn of Your Most Holy Will. A newborn hardly knows how to stammer; therefore, what shall I do? I shall scarcely stammer about Your Volition; You will do all the rest, will You not, O my Jesus?

Rather, grant that I may disappear completely, and let it be Your Volition which, with divine and indelible characters, dips the pen in that Eternal Sun and writes, in letters of gold, the concepts, the effects, the value and the power of the Supreme Will; and how the soul that lives in It, living as in its center, is ennobled, is divinized, lays down its natural remains, returns to its beginning and, triumphant over all its miseries, regains its original state: beautiful, pure and all ordered toward its Creator, just as it came forth from His Creative Hands.

You write upon this paper the long history of Your Will, Your sorrow at seeing Yourself driven back by creatures into the Celestial Regions. And, like a sun on high, although rejected, You dart Your rays over all the human generations. You want to descend to come and reign in their midst; and therefore You send the rays of Your sighs, of Your moans, of Your tears, of Your intense and eternal sorrow at seeing Yourself exiled and the union of Your Will, as it were, broken from the will of human creatures. And so You wait for them to call You into their midst, to receive You as triumphant King, and to make You reign on earth as in Heaven.

Descend, O Supreme Volition! I am the first to call You. Come to reign upon the earth! You who created man so that he might do Your Volition alone—which he, ungrateful, broke by rebelling against You—come to bind this human will anew to Yourself, so that Heaven and earth and all things may be reordered in You.

Oh, how I would give my life so that Your Volition might be known! I would take flight within Its interminable boundaries, to bring to every creature Its eternal kiss, Its knowledge, Its goods, Its value, and Your inexpressible moans because You want to come and reign upon earth, so that, by knowing You, they may receive You with love and, with festivity, make You reign.

O Holy Volition, with Your luminous rays shoot forth the arrows of Your knowledges! Make known to all that You come to us to make us happy—not with a human happiness, but a divine one—to give us the dominion over ourselves that we lost, and that Light which enables us to know the true Good so as to possess it and the true evil so as to flee it, and which renders us stable and strong with a divine strength and stability.

Open the current between the Divine Will and the human will, and paint with the brush of Your Creative Hand upon our souls all those divine features that we lost by withdrawing from It. Your Volition will paint in us that freshness which never grows old, that beauty which never fades, that Light which is never overshadowed, that Grace which always grows, that Love which always burns and is never extinguished. O Holy Volition, make Your way; You Yourself clear the way to make Yourself known. Manifest to all who You are and the great Good You want to give to all, so that, attracted and enraptured by so great a Good, all may become the prey of Your Will; and thus You will be able to reign freely on earth as in Heaven.

Therefore I pray You to write Yourself all the knowledges You have manifested to me concerning It; and may every word, every saying, every effect and knowledge of It become, for those who read, darts and arrows which, wounding them, may make them fall at Your feet and receive You with open arms, so as to make You reign in their hearts.

To the many prodigies of Your Volition, work this one as well: that, as they come to know You, they may not let You pass by—no; but may they open the doors to You, receive You and make You reign. The little newborn of Your Will asks this of You. If You have wanted from me, and with such insistence, the sacrifice of manifesting the secrets You have communicated to me concerning Your Volition, I want another sacrifice from You: that, as It becomes known, It may work this prodigy—that It take Its place of triumph and reign in the hearts that know It. This alone do I ask of You, O my Jesus; I ask You for nothing else. I want nothing but the return for my sacrifice: that Your Volition be known and reign with Its full dominion.

You know, my Love, how great my sacrifice has been, my interior struggles, even to the point of feeling myself die; but for Your Love, and in order to obey Your representative on earth, I have submitted myself to everything. Therefore I want the prodigy to be great: that, as souls come to know Your sayings concerning Your Volition, they may be enraptured, chained and attracted more than by a powerful magnet, and may make that Divine Fiat reign which You, with so much Love, want to reign upon the earth.

And, if it pleases You, my Life, before these writings come to the light of day and pass through the hands of Your brothers and sisters and mine, ah, bring Your little newborn of Your Will into the Celestial Fatherland. Ah, do not give me this sorrow: that I should be a spectator of our secrets becoming known by other creatures. If You have given me the first sorrow, spare me the second; but always: “not my will, but Yours be done.”

And now a word to all of you who will read these writings: I pray you, I supplicate you to receive with love that which Jesus wants to give you—that is, His Will. But in order to give you His, He wants yours; otherwise It will not be able to reign. If you only knew with how much Love my Jesus wants to give you the greatest Gift that exists both in Heaven and on earth, which is His Will!

Oh, how many bitter tears He sheds because He sees that, by living with your own volition, you drag yourselves upon the ground, sickly and impoverished. You are incapable of maintaining a good resolution. And do you know why? Because His Volition does not reign in you.

Oh, how Jesus cries and sighs over your lot! And, sobbing, He begs you to make His Volition reign in you. He wants to change your fortune: from sick to healthy, from poor to rich, from weak to strong, from changeable to unchangeable, from slaves to kings. It is not great penances that He wants, nor long prayers, nor anything else, but that His Volition reign in you and that your will no longer have life.

Ah, listen to Him! I am ready to give my life for each one of you, to suffer any pain whatsoever, provided that you open the doors of your soul so that the Volition of my Jesus may reign and triumph over the human generations.

And now I invite everyone: come with me into Eden, where our origin had its beginning, where the Supreme Being created man and, making him king, gave him a kingdom to dominate. This kingdom was the whole universe; but his scepter, his crown and his command came from the depth of his soul, in which the Divine Fiat resided as dominant King and constituted the true royalty in man. His garments were royal, more radiant than the sun; his acts were noble, his beauty enrapturing. God loved him so much; He played with him; He called him "My little king and son." Everything was happiness, order and harmony.

This man, our first father, betrayed himself, betrayed his kingdom; and by doing his own will he embittered his Creator, who had so exalted and loved him; and he lost his kingdom, the Kingdom of the Divine Will, in which everything had been given to him. The doors of the Kingdom were closed to him, and God withdrew to Himself the kingdom given to man.

Now I must tell you a secret: God, in withdrawing to Himself the Kingdom of the Divine Will, did not say, "I will no longer give It to man"; rather, He kept It in reserve, awaiting the future generations, in order to assail them with astonishing graces, with dazzling Light capable of eclipsing the human will that made us lose so holy a Kingdom, and with such attractions of admirable and prodigious knowledges of the Divine Will as to make us feel the necessity and the desire to set aside our will, which makes us unhappy, and to cast ourselves into the Divine Will as our permanent Kingdom.

The Kingdom is therefore ours: courage! The Supreme Fiat awaits us, calls us and presses us to take possession of It. Who would have the heart, who would be so perfidious as not to listen to Its call and not accept so much happiness? We need only leave the miserable rags of our will, the mourning garment of the slavery into which it has cast us, so as to clothe ourselves as queens and adorn ourselves with divine ornaments.

Therefore I appeal to all; I do not believe that you will not want to listen to me. Do you know this? I am a tiny little child, the smallest of all creatures; and, bilocating myself in the Divine Volition together with Jesus, I will come as a little one upon your lap, and with moans and tears I will knock at your hearts to ask you, as a little beggar, for your rags, your mourning garments, your unhappy will, so as to give it to Jesus, that He may burn everything; and, giving you His Will anew, may return to you His Kingdom, His happiness, and the whiteness of His royal garments. If you only knew what the Will of God means! It encloses Heaven and earth.

If we are with It, everything is ours, everything depends upon us; but if we are not with It, everything is against us; and if we possess anything, we are true robbers of our Creator, and we sustain ourselves by fraud and robbery.

Therefore, if you want to know It, read these pages. In them you will find the balm for the

wounds that the human will has cruelly inflicted upon us, the new air all divine, the new Life all celestial. You will feel Heaven within your soul; you will see new horizons, new suns; and often you will find Jesus with His Face bathed in tears because He wants to give you His Will. He cries because He wants to see you happy; and, seeing you unhappy, He sobs, sighs and prays for the happiness of His children; and, asking you for your will so as to snatch your unhappiness from you, He offers you His own as confirmation of the Gift of His Kingdom.

Therefore I appeal to all, and I make this appeal together with Jesus, with His own tears, with His ardent sighs, with His Heart that burns and wants to give His Fiat. From the Fiat we came forth; It gave us life. It is just—it is our obligation and our duty—to return into It, into our dear and interminable inheritance.

And first of all, I appeal to the Supreme Hierarch, to the Roman Pontiff, to His Holiness, to the representative of the Holy Church and therefore the representative of the Kingdom of the Divine Will. At his sacred feet, this tiny little one places this Kingdom, so that he may rule It, make It known and, with his paternal and authoritative voice, call his children to live in so holy a Kingdom. May the Sun of the Supreme Fiat invest him and form the first Sun of the Divine Volition in Its Representative on earth; and, forming Its primordial Life in him who is the head of all, may It spread Its interminable rays throughout the whole world and, eclipsing all with Its Light, form one flock and one Shepherd.

The second appeal I make to all priests. Prostrate at the feet of each one, I pray and implore them to take an interest in knowing the Divine Will. Take your first movement, your first act from It; rather, enclose yourselves within the Fiat, and you will feel how sweet and dear Its Life is. Draw all your working from It; you will feel within yourselves a divine strength, a voice that speaks continually and will tell you admirable things that you have never heard. You will feel a Light that will eclipse all your evils and, eclipsing the peoples, will give you dominion over them. How many labors you perform without fruit because the Life of the Divine Will is lacking! You have broken bread for the peoples without the leaven of the Fiat; and therefore, in eating it, they have found it hard, almost indigestible; and, not feeling the Life within themselves, they do not submit to your teachings. Therefore, eat this bread of the Divine Fiat yourselves! Thus you will have sufficient bread to give to the peoples; thus you will form with all one single Life and one single Will.

The third appeal I make to all, to the whole world, for you are all my brothers, my sisters and my children. Do you know why I call everyone? Because I want to give to all the Life of the Divine Will. It is more than the air that we can all breathe; it is like the sun from which we can all receive the good of the light; it is like the heartbeat that wants to beat in all. And I, as a little child, want and yearn for you all to take the Life of the Fiat. Oh, if you knew how many goods you would receive, you would give your life to make It reign in all of you!

This tiny little one wants to tell you another secret that Jesus has confided to her, and I tell it to you so that you may give me your will and, in exchange, receive that of God, which will make you happy in soul and body.

Do you want to know why the earth does not produce? Why, in various places of the world, the earth often opens in earthquakes and buries cities and people within its bosom? Why the wind and the water form storms and devastate everything, and so many other evils that you all know? Because created things possess a Divine Will that dominates them, and therefore they are powerful and sovereign, more noble than we are. We, on the contrary, are dominated by a human will and degraded; and therefore we are weak and powerless. If, for our happiness, we set aside the human will and take the Life of the Divine Volition, we too

will be strong and sovereign; we will be brothers and sisters of all created things, which not only will no longer trouble us, but will give us dominion over them, and we will be happy in time and in eternity.

Are you not content? Therefore hurry; listen to this poor little one who loves you so much; and then I will be content when I can say that all my brothers and sisters are kings and queens, because all possess the Life of the Divine Will.

Therefore, take courage, all of you; respond to my appeal! And I yearn all the more that you all respond in chorus to this appeal, because it is not I alone who call you and pray you; but, united with me, my sweet Jesus calls you with a tender and moving Voice, and many times, even weeping, He says to you: "Take My Will as your life; come into Its Kingdom."

Furthermore, know that the first to pray to the Heavenly Father that His Kingdom might come and that His Will might be done on earth as It is in Heaven was Our Lord in the Our Father; and in transmitting His prayer to us, He appealed and prayed to all to ask that "Your Will be done" on earth as It is in Heaven. And every time you recite the Our Father, the Love of Jesus is such—because He wants to give you His Kingdom, His Fiat—that He runs to say together with you: "My Father, it is I who ask You for It for My children; hurry!" Thus the first to pray is Jesus Himself; and then you too ask for It in the Our Father. Do you not, then, want so great a Good?

Now I say to you one last word: know that the yearnings, the sighs and the anxieties of this little child to see you all in the Kingdom of the Divine Will, to see you all happy, to make Jesus smile, are such—on seeing the yearnings, the transports and the tears of Jesus, who wants to give you His Kingdom, His Fiat—that if she does not succeed through her prayers and her tears, she wants to succeed by caprices, both with Jesus and with you.

Therefore, everyone, listen to this tiny little one; do not make her sigh any longer! Tell me, please: "So be it, so be it; we all want the Kingdom of the Divine Will."

Corato (Bari), 1924
Luisa, the little daughter of the Divine Will

General Introduction — Why a Work of Questions and Answers on the Divine Will?

Question 1 — What Is the Divine Will?

Short answer. The Divine Will is God's very Will, one and eternal, by which he creates, redeems, and sanctifies. Following Luisa Piccarreta, this work uses the expression not only for that Will in itself, but also for the gift by which a soul can allow it to become, here below, the continuous principle of all its acts—a miracle of every instant rather than an isolated event.

Development. The expression is not new: Scripture and Tradition have always spoken of the Will of God. What is distinctive here is that, in the light of Luisa Piccarreta's writings, it contemplates the possibility of a continuous connection—not merely obeying particular commandments as they are received, but allowing this same Will to circulate within the soul as the permanent principle of its thoughts, words, and acts. Jesus says this to Luisa in terms that rule out from the outset any idea of a spectacular prodigy: the true miracle is not raising a dead person, but maintaining, from instant to instant, this living connection between a created will and the Uncreated Will.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 13, November 12, 1921:

> "What miracles, what miracles! Isn't perhaps doing my Will the greatest miracle? My Will is eternal, and is eternal miracle that never ends. For the human will to have a continuous connection with the Divine Will—this is miracle of each instant. Raising the dead, giving sight to the blind, and the like, are not eternal things—they are subject to perishing; therefore they can be called shadows of miracles, fleeting miracles, compared to the great and permanent miracle of living in my Will."
>
> *« Che miracoli, che miracoli! Non è forse il più gran miracolo il fare la mia Volontà? La mia Volontà è eterna ed è miracolo eternale che non finisce mai, è miracolo di ogni istante che la volontà umana abbia un connesso continuo con la Volontà Divina. Il risorgere i morti, dar vista ai ciechi ed altro, non sono cose eterne, sono soggette a perire, perciò si possono chiamare ombre di miracoli, miracoli fuggitivi paragonati al miracolo grande e permanente di vivere nella mia Volontà. »*

Catholic articulation. Scripture teaches that God "accomplishes all things according to the counsel of his will" (Eph 1:11), and that the daily food of the Son himself is "to do the will of him who sent me, and to accomplish his work" (Jn 4:34)—food of every instant, not an isolated act. The *Catechism of the Catholic Church* recalls that God "has made known to us the mystery of his will" (CCC 1, citing Eph 1:9), as a benevolent design embracing the whole history of salvation.

Formula to remember. The Divine Will is God's one and eternal Will; to live in It is to allow this Will to become, moment by moment, the continuous principle of all our acts.

Question 2 — What Are the Three Fiats of God?

Short answer. According to the revelations received by Luisa, God's work unfolds in three great Fiats, three divine "yeses": the Fiat of Creation, pronounced by God alone; the Fiat of Redemption, pronounced with Mary's cooperation; and a third Fiat, that of Sanctification, which God still awaits seeing fully accomplished on earth through the free cooperation of souls. These three Fiats form the very framework of this work.

Development. Jesus explains to Luisa that these three Fiats are not placed side by side by chance: the first required the intervention of no creature; the second required Mary's intervention, she having been chosen as its "fulfillment"; and the third, finally, must rise from the earth itself through an act that is both human and divine. The work of God will remain incomplete until this third Fiat, too, is fully accomplished. This expectation structures the entire movement of the work, from Creation (Parts I–II), through Redemption (Parts III–V), to Sanctification, whose accomplishment is still unfolding (Parts VI and following).

That same day, when Luisa doubts that she can bear alone a charge commensurate with Creation and Redemption, Jesus lays down the principle that, he says, governs all his works: they begin between him and one single creature before being diffused. Adam and then Eve were the sole witnesses of the creative Fiat; years had to pass before crowds and multitudes of peoples became witnesses of it in turn. Mary alone knew the redeeming Fiat within her womb; only gradually, Jesus says, was it diffused, and it will continue to be diffused. The third Fiat will germinate in the same manner in Luisa alone—known at first only to the priest directing her, and then to a few souls—before following, in Jesus' own words, the same course as Creation and Redemption. A few weeks later, he specifies what this course means: his *Fiat Voluntas Tua* will find its fulfillment not in Luisa alone, but in the souls themselves who will enter to live in it after her.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, January 24, 1921:

> "My daughter, the first Fiat was pronounced in Creation without the intervention of any creature. The second Fiat was pronounced in Redemption, and I wanted the intervention of the creature, and I chose my Mama as fulfillment of the second Fiat. Now, in fulfillment, I want to pronounce the third Fiat, and I want to pronounce It through you; I have chosen you for the fulfillment of the third Fiat. This third Fiat will bring to completion the glory and the honor of the Fiat of Creation, and will be confirmation and development of the fruits of the Fiat of Redemption."
>
> *« Figlia mia, il primo Fiat fu detto nella Creazione senza intervento di alcuna creatura. Il secondo Fiat fu detto nella Redenzione e volli l'intervento della creatura e scelsi la mia Mamma come compimento del secondo Fiat. Ora, a compimento, voglio dire il terzo Fiat e lo voglio dire per mezzo tuo, ho scelto te per compimento del terzo Fiat. Questo terzo Fiat farà completare la gloria, l'onore del Fiat della Creazione e sarà conferma, sviluppo dei frutti del Fiat della Redenzione. »*

On the same day, in the immediate continuation of this exchange (the same entry), when Luisa doubts that she can bear alone a charge commensurate with Creation and Redemption, Jesus answers:

> "My daughter, calm yourself—I choose whomever I please. Know, however, that I begin all of my works between Myself and one single creature; and then they are diffused. In fact, who was the first spectator of the Fiat of my Creation? Adam, and then Eve. It surely wasn't a multitude of people; only after years and years did crowds and multitudes of people become spectators of It. And in the second Fiat my Mama was the only spectator; not even Saint Joseph knew anything, and my Mama found Herself

more than in your condition: the greatness of the creative force of my work which She felt within Herself was such that, confounded, She did not feel the strength to breathe a word to anyone. And if Saint Joseph then knew it, it was because I manifested it to him. So, this Fiat germinated like seed inside Her virginal womb; the ear of grain was formed in order to multiply It, and then It came out to daylight. But who were the spectators? Very few; and in the room of Nazareth the only spectators were my dear Mama and Saint Joseph. Then, when my Most Holy Humanity grew up, I went out and I made Myself known—but not to all. Then, It diffused more, and It will still diffuse. So it will be for the third Fiat. It will germinate in you; the ear of grain will form; only the priest will have knowledge of It. Then, a few souls—and then It will diffuse. It will diffuse, and will do the same course as Creation and Redemption."

« Figlia mia, calmati, Io scelgo chi mi piace; sappi però che incomincio tutte le mie opere tra Me ed una sola creatura e poi vengono diffuse. Difatti, chi fu il primo spettatore del Fiat della mia Creazione? Adamo e poi Eva. Non fu certo una moltitudine di gente; dopo anni ed anni sono stati spettatori turbe e moltitudini di popoli. E nel secondo Fiat fu la mia Mamma la sola spettatrice; neppure San Giuseppe seppe nulla e la mia Mamma si trovava più che nelle tue condizioni, era tanta la grandezza della forza creatrice dell'opera mia che sentiva in Sé, che confusa, non sentiva la forza di farne parola a nessuno; e se poi San Giuseppe lo seppe, fui Io che lo manifestai. Onde nel suo seno verginale, come seme germogliò questo Fiat, se ne formò la spiga per moltiplicarlo e poi uscì alla luce del giorno; ma chi furono gli spettatori? Pochissimi; e nella stanza di Nazareth i soli spettatori erano la mia cara Mamma e San Giuseppe. Quando poi la mia Umanità crebbe, uscii e mi feci conoscere, ma non a tutti, poi si diffuse di più e si diffonderà ancora. Così sarà del terzo Fiat, germoglierà in te, si formerà la spiga; solo il sacerdote ne avrà conoscenza, poi poche anime e poi si diffonderà, si diffonderà e farà la stessa via della Creazione e Redenzione. »

A few weeks later, Jesus to Luisa, *Book of Heaven*, vol. 12, March 2, 1921:

"My daughter, the third Fiat—my 'Fiat Voluntas Tua on earth as It is in Heaven'—will be like the rainbow that appeared in the sky after the Flood, which, like iris of peace, assured man that the Flood had ceased. So it will be with the third Fiat. As It becomes known, and loving and disinterested souls come to live life in my Fiat, they will be like rainbows which, as irises of peace, will reconcile Heaven and earth, and will dispel the flood of so many sins that inundate the earth. These irises of peace will have the third Fiat as life; so, my 'Fiat Voluntas Tua' will have completion in them. And just as the second Fiat called Me upon earth to live among men, so will the third Fiat call my Will into souls, and in them It will reign 'on earth as It is in Heaven'."

« Figlia mia, il terzo Fiat, il mio Fiat Voluntas Tua come in Cielo così in terra, sarà come l'arcobaleno che si vide nel cielo dopo il diluvio, che come iride di pace assicurava agli uomini che il diluvio era cessato. Così sarà del terzo Fiat, come si conoscerà, anime amanti e disinteressate entreranno a far vita nel mio Fiat, saranno come arcobaleni, che come iridi di pace rappacificheranno il Cielo e la terra e fugheranno il diluvio di tante colpe che inondano la terra. Questi iridi di pace avranno per vita il terzo Fiat, sicché il mio Fiat Voluntas Tua avrà compimento in loro; e come il secondo Fiat mi chiamò sulla terra a vivere in mezzo agli uomini, così il terzo Fiat chiamerà la mia Volontà nelle anime e vi regnarà come in Cielo così in terra. »

Catholic articulation. It is not incidental that Luisa calls each of these three moments a "Fiat": in the very vocabulary of the Vulgate, the word evokes three suggestive scriptural echoes—*Fiat lux* at Creation (Gen 1:3), *Fiat mihi secundum verbum tuum*, pronounced by Mary at the Annunciation (Lk 1:38), and *Fiat voluntas tua*, which Jesus himself teaches us

to ask in the Our Father (Mt 6:10). The *Catechism* sees in the Paschal mystery the "new creation" (CCC 349), called to its full accomplishment; this third Fiat introduces no fourth economy, but names the hope that the Kingdom already inaugurated by Christ may yet come "on earth as it is in heaven" (CCC 2816–2821, developed in the General Introduction, Q10).

Formula to remember. Three Fiats, one design: God alone pronounces that of Creation; Mary concurs in that of Redemption; the multitude of souls is called to that of Sanctification.

Question 3 — How Are We to Understand That the Divine Will Is the One Will of the Three Divine Persons?

Short answer. The Father, the Son, and the Holy Spirit have one and the same Will, since they have one and the same divine nature. To speak of the "Divine Will," therefore, never introduces a fourth reality alongside the Trinity: it is to speak of the Trinity itself in the unity of its willing—that one Will by which it created man capable of entering into communication with it.

Development. This point must be established at the very outset, in order to prevent any reading that would isolate the "Divine Will" as though it were some kind of distinct entity. Luisa herself receives the opposite teaching: the three powers given to the human soul—intellect, memory, and will—were given to it precisely so that it might maintain bonds of communication with the three Persons of the Trinity. This text, which will be developed more fully in XII.1 in connection with Christian anthropology, is sufficient here to establish the principle: the Divine Will is not a power alongside the Father, the Son, and the Holy Spirit, but the one Will by which the three Persons act indivisibly.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 19, August 12, 1926:

> "My daughter, man was created by God with three powers: memory, intellect and will; and this, so that he might have the links of communications with the Divine Persons of the Sacrosanct Trinity. These were like paths along which to ascend to God, like doors through which to enter, like rooms in which to form the continuous dwelling—the creature for God, God for the creature…"
>
> *« Figlia mia, l'uomo fu creato da Dio con tre potenze: memoria, intelletto e volontà e questo perché potesse tenere i vincoli di comunicazione con le Divine Persone della Trinità Sacrosanta; queste erano come vie per salire a Dio, come porte per entrare, come stanze per formare il continuo soggiorno, la creatura a Dio, Dio alla creatura… »*

Catholic articulation. The *Catechism* teaches that the three consubstantial divine Persons have "one and the same operation" (CCC 258): what the Father does, the Son and the Holy Spirit do together, indivisibly. Jesus himself prays that his disciples may be "one" after the image of the unity that joins him to the Father (Jn 17:21–22), and Saint Paul recalls that "there are varieties of gifts, but the same Spirit; and there are varieties of service, but the same Lord" (1 Cor 12:4–5)—a text that preserves, within the diversity of missions, the radical unity of the divine willing.

Formula to remember. The Divine Will is not a fourth Person alongside the Father, the Son, and the Holy Spirit: it is the one Will by which the Three act indivisibly.

Question 4 — Why Speak of a Kingdom of the Divine Will?

Short answer. God himself says that he wants "to establish the Kingdom of his Divine Will upon earth," so that the one purpose for which he created man may be fully realized. This Kingdom, therefore, is not one image among others: it is the very name God gives to the accomplishment of his creative design, as Part One will develop.

Development. To speak of a "Kingdom" here is not a decorative metaphor: it is the word Jesus himself uses to express what he awaits seeing come about upon earth, with an insistence and an ardor of love of which Luisa becomes the echo. This Kingdom neither abolishes nor replaces the Kingdom already established by Christ in his Church: it names the hoped-for deepening of that Kingdom, in which the Will of God circulates without obstacle in human acts, "as it was willed from the first instant of Creation" (see Part One).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 26, May 16, 1929:

> "My daughter, if you knew the ardor of my love that I feel, because I want to establish the Kingdom of my Divine Will upon earth, so as to realize the only purpose for which man was created. In fact, in everything that has been done by the Divine Persons, from the time when the world was created, and in what We will do, Our principle will always be that one, nor will We ever cease it…"
>
> *« Figlia mia, se tu sapessi la foga del mio amore che sento, perché voglio stabilire il regno della mia Divina Volontà sulla terra, per realizzare l'unico scopo per il quale fu creato l'uomo. Perciò in tutto ciò che è stato fatto dalle Divine Persone, dacché fu creato il mondo e in quello che faremo, il nostro principio sarà sempre quello, né lo abbandoneremo giammai… »*

Catholic articulation. Jesus teaches us to pray, "Thy kingdom come" (Mt 6:10), and announces that this Kingdom, already present in his own Person (Lk 17:21), remains at the same time the object of hope and continual petition. The *Catechism* specifies that this petition refers "primarily to the final coming of the reign of God through Christ's return," without excluding the growth of the Kingdom in the present time of our lives (CCC 2818). It is this second dimension, never separated from the first, that Part One and then Part Eleven will develop fully.

Formula to remember. The Kingdom of the Divine Will is the fulfillment of the Creator's design: the Will of God reigning in man and on earth, at the heart of the Kingdom of Christ and His Church.

Question 5 — What Is the Difference Between Doing the Will of God and Living in the Divine Will?

Short answer. To do the Will of God is to obey it act by act, as every Christian has always been called to do. To live in the Divine Will goes further: it is to allow this Will to become, in a stable and continuous manner, the very principle from which all the acts of the soul proceed—no longer repeated obedience, but a dwelling.

Development. Luisa herself wonders about this difference while reflecting on the Our Father: why does Jesus teach us to pray that "Thy will be done," if he then asks for something much greater—a life in that same Will? Jesus' answer carefully distinguishes two levels, without ever setting one against the other: "Thy will be done" is the prayer of all Christians, in every age—no one can call himself a Christian without at least disposing his own will to do God's. To live in this Will is a further step: it cannot be claimed as a right by anyone, nor

is it imposed as an ordinary condition of salvation—but neither is it merely one devotional option among others, since, according to what the *Book of Heaven* reveals, it corresponds to the very purpose for which God created man. It is toward this purpose that the same prayer has always tended, without yet obtaining it fully.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 20, October 15, 1926:

> "My daughter, 'your Will be done' which I taught in the 'Our Father' meant that all were to pray that they might at least do the Will of God. And this is for all Christians and for all times; nor can anyone call himself a Christian if he does not dispose himself to do the Will of his Celestial Father."
>
> *« Figlia mia, sia fatta la tua Volontà che io insegnai a pregare nel Pater Noster significa, che tutti dovevano pregare che almeno facessero la Volontà di Dio e questo è di tutti i cristiani e di tutti i tempi, né un uomo si può dire cristiano se non si dispone a fare la Volontà del suo Padre Celeste. »*

Catholic articulation. The *Catechism* already distinguishes this twofold reach of the petition of the Our Father: it calls us to unite our will to that of the Son in order to fulfill the Father's Will (CCC 2825), while remaining open to an ever more perfect growth. Saint Paul calls Christians not to be conformed to this world, but to be transformed "that you may prove what is the will of God" (Rom 12:2)—a path of progressive configuration whose hoped-for fullness is living in the Divine Will, as Part Six will explain.

Formula to remember. Doing the Will of God is repeated obedience; living in the Divine Will is a dwelling.

Question 6 — Why Are the Writings of Luisa Piccarreta Central to This Work?

Short answer. Because in them Jesus entrusts Luisa with a mission that he himself presents as new: if other souls before her had already lived fully in the Divine Will, the Church would have preserved traces, norms, and teachings concerning it. This silence within the received spiritual tradition is itself the sign of the newness of the gift entrusted to Luisa. But Jesus goes beyond the newness of the mission alone: he himself claims authorship of the writing, blesses the resulting volumes with an unambiguous formula, and shows Luisa in advance what the Church will one day do with them.

Development. Luisa's writings are not one private devotion among others: they are the place in which Jesus chooses to make known to souls what his own Humanity and Mary had already accomplished in silence. Part Five will develop this mission fully, together with its newness and its proper limits; here it is enough to establish why this source occupies, within the economy of this work, a place held by no other private revelation.

Jesus himself claims authorship of what is written. Three years after the preceding quotation, he tells Luisa that he himself had never written anything while on earth—except once, with his finger, in the dust (cf. Jn 8:6)—but that this time he had willed to write through her: "it is I who write, not you. You do nothing but pay attention to what I want to write." A few days later, when Luisa feels incapable of continuing, he develops the same image to its most concrete consequence: he cannot manifest what he wants to make known without the very matter that she lends him—"the paper of your soul, the ink of your love, the pen of your will." Nothing that the reader finds under Luisa's pen should therefore be read as the mere account of a soul speaking about God: according to the words she herself reports, it is God who holds the pen, while she lends him her attention.

This claim never remains an empty word. On at least two occasions, Jesus gathers the volumes already written, presses them to his Heart, and pronounces over them a blessing whose wording leaves no ambiguity as to what he intends to give them: "These writings are part of Myself." A second scene, two years later, repeats the same gesture regarding the very title the printed work was to bear, with the same blessing "from my Heart."

Finally, a vision granted to Luisa shows in advance the meaning of what Part Five (Q11) will confirm concerning the reception of these writings by the Church: in the midst of the Church she sees a table on which all the writings about the Divine Will have been placed, surrounded by many venerable persons who, upon approaching it, "became transformed into light and divinized." Jesus himself interprets this vision in advance: these writings will be for his Church "like a new sun," so that, "as the Church will be renewed, they will transform the face of the earth."

Quotations from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 16, February 20, 1924:

> "My daughter, why do you not want to recognize the gift, the grace, your mission of having been called in an entirely special and new way to live in my Will? If there had been other souls in my Church before you, since living in my Will is the most important thing, the one that interests Me most and is so dear to my Heart, there would have been traces, rules and teachings in my Church of those who had the fortune of living in my Will…"
>
> *« Figlia mia, perché non vuoi riconoscere il dono, la grazia, la tua missione d'essere stata chiamata in modo tutto speciale e nuovo a vivere nel mio Volere? Se altre anime ci fossero state nella mia Chiesa prima di te, essendo il vivere nel mio Volere la cosa più importante, quella che più m'interessa e che tanto mi sta a cuore, ci sarebbero state le tracce, le norme, gli insegnamenti nella mia Chiesa di chi avesse avuto la sorte di far vita nella mia Volontà… »*

Jesus to Luisa, *Book of Heaven*, vol. 20, January 28, 1927:

> "My daughter, do you want to know why I did not write? Because I was to write through you. It is I who animate your intelligence, who feed you the words, who give motion to your hand with mine, to make you hold the pen and write the words on paper. So, it is I who write, not you. You do nothing but pay attention to what I want to write…"
>
> *« Figlia mia, vuoi sapere perché Io non scrissi? Perché dovevo scrivere per mezzo tuo, sono Io che animo la tua intelligenza, che ti imbocco le parole, che do moto con la mia mano alla tua per farti tenere la penna e farti vergare le parole sulla carta, sicché sono io che scrivo, non tu; tu non fai altro che prestare attenzione a quello che voglio scrivere… »*

Jesus to Luisa, *Book of Heaven*, vol. 20, February 9, 1927:

> "It would be as if I said to you: 'Write without ink, without pen and without paper—would that not be absurd and unreasonable? Now, since my manifestations must serve creatures, who are formed of soul and body, I too need matter in order to write, and you must lend it to Me. So, you serve Me as ink, pen and paper, and with this matter you form my characters within you […]. The paper is your soul; the ink, your love; the pen, your will."
>
> *« Sarebbe come se dicessi a te: "scrivi senza inchiostro, senza penna e senza carta, non sarebbe assurdo ed irragionevole? Onde dovendo servire le mie manifestazioni per le creature formate di anime e di corpo, anch'io ho bisogno della materia per scrivere e me la devi prestare tu. Sicché tu mi servi d'inchiostro, di penna e di carta e con questa*

materia formi in te i miei caratteri […]. La carta dell'anima tua, l'inchiostro del tuo amore, la penna della tua volontà. »

Luisa recounts, then Jesus blesses the writings, *Book of Heaven*, vol. 17, September 17, 1924: > "… my sweet Jesus took all the books written on His Divine Will, gathered them together, then pressed them to His Heart and, with unspeakable tenderness, added: 'I bless these writings from the Heart. I bless each word; I bless the effects and the value they contain. These writings are part of Myself.'" > > *« … il mio dolce Gesù ha preso tutti i libri scritti sul suo Divin Volere, li ha messi insieme, poi li ha stretti al cuore e con una tenerezza indicibile ha soggiunto: "Benedico di cuore questi scritti, benedico ogni parola, benedico gli effetti ed il valore che essi contengono; questi scritti sono una parte di Me stesso." »*

Luisa recounts, then Jesus blesses the title, *Book of Heaven*, vol. 19, August 29, 1926: > "… then He pressed the book to His breast and said: 'I bless the title—I bless it from my Heart, and I bless all the words that regard my Will.'" > > *« … poi ha stretto al suo petto il libro e ha detto: "Benedico il titolo, lo benedico di cuore e benedico tutte le parole che riguardano la mia Volontà." »*

Jesus to Luisa, *Book of Heaven*, vol. 16, February 10, 1924:

> "Instead, in my all-seeingness, I see that these writings will be for my Church like a new sun that will rise in Her midst […], so that, as the Church is renewed, the face of the earth will be transformed. […] Now, while He was saying this, He showed me, in the midst of the Church, a table on which all the writings about the Divine Will were placed; many venerable people surrounded that table and came away transformed into light and divinized […]. And Jesus added: 'When the Church receives this celestial food, you will see from Heaven the great good that, strengthening Her, will make Her rise again in Her full triumph.'"
>
> *« Invece, nella mia onniveggenza vedo che questi scritti saranno per la mia Chiesa come un nuovo sole che sorgerà in mezzo ad essa […], per cui rinnovandosi la Chiesa, si trasformerà la faccia della terra. […] Ora, mentre diceva ciò mi ha fatto vedere nel mezzo della Chiesa un tavolo e tutti gli scritti sulla Divina Volontà messi sopra; molte persone venerande circondavano quel tavolo e ne uscivano trasformate in luce e divinizzate […]. E Gesù soggiunse: "Quando la Chiesa riceverà questo alimento Celeste, Tu vedrai dal Cielo il gran bene, che, fortificandola, la farà risorgere nel suo pieno trionfo." »*

Catholic articulation. Scripture exhorts us not to despise prophecy, while commanding us to "test everything" and "hold fast what is good" (1 Thess 5:20–21)—which is precisely the approach this work applies to Luisa's writings. Saint Peter recalls that prophecy does not originate in human initiative (2 Pet 1:20–21), a principle that applies, with all the necessary distinctions, when discerning whether an authentic mystical grace comes from God rather than from a person's own imagination. Saint Paul uses a closely related image to describe the action of the Spirit in the hearts of believers: "you are a letter from Christ," written "not with ink but with the Spirit of the living God," and not on stone but on human hearts (2 Cor 3:3). This verse obviously does not concern Luisa's writings in particular; it merely sheds light, by analogy, on the structure of what she reports: a divine action authentically expressed through human matter without ever becoming captive to it.

Formula to remember. The silence of the spiritual tradition attests the newness of the gift entrusted to Luisa; Jesus presents Himself as the author of these writings, with Luisa lending Him her soul, her love, and her will as paper, ink, and pen.

Question 7 — What Complete Title Does Jesus Give to Luisa's Notebooks on the Divine Will, Now Collected in Thirty-Six Volumes, and What Does It Mean?

Short answer. On August 27, 1926, two days before blessing this title from his Heart (General Introduction, Q6), Jesus had dictated it himself—not to Luisa, but, in a vision granted to her, to the priest charged with printing the writings about his Will: "The Kingdom of my Divine Will in the midst of creatures. Book of Heaven. The call of the creature to the order, the place and the purpose for which he was created by God." Jesus himself explains this final clause: he wants the creature to understand that the place assigned to him by God is in his Will, and that until he enters it, he remains without place, order, or purpose—an intruder within his own Creation.

Development. Question 6 has already quoted the blessing Jesus gives "from my Heart" to this title on August 29, 1926. Two days earlier, on August 27, he had himself dictated it to the man who was to print the writings—Luisa sees him in vision, and it is to him, not to her, that Jesus speaks. Nothing in the text names him, but everything points to Saint Annibale Maria di Francia, the only priest then responsible for printing Luisa's writings: the scene occurs in volume 19, at the very time when Saint Annibale, appointed ecclesiastical examiner, was directing the review and editorial preparation of the first volumes; three months later Luisa explicitly names him as the one having her writings printed (vol. 20, November 27, 1926).

The intended title unfolds in three parts, each clarifying the one before it: first, the name of the work itself, *The Kingdom of My Divine Will in the Midst of Creatures*; then a second, shorter title, *Book of Heaven*, which would become the customary name of the entire set of thirty-six volumes; and finally a subtitle explaining its purpose: *The Call of the Creature to the Order, the Place and the Purpose for Which He Was Created by God*.

Jesus himself comments on this last part, which supplies the key to the whole: the title must correspond to the great work of his Will, and the creature must understand that the place assigned to him by God is found in that very Will. Until he enters it, he remains without place, order, or purpose—an intruder within Creation, without any right to what belongs to him; he therefore goes wandering, without peace or inheritance. This same theme of the creature's proper place, which Part One will develop in relation to Adam (I.6), receives here its most direct and general formulation: the entire Book does not merely contain a doctrine to be known; in its very title, it bears the call to return to the place for which one was created.

Jesus does not stop with this explanation: he shows Luisa the whole Creation remaining in its place, in perfect order and harmony, before contrasting this sight with that of man, the sole "dishonor" of his creative work. By withdrawing from his Will, he says, man walks "upside down, with his head down on the earth and his feet up in the air"—an image of complete reversal, in which the one whose office is to rule finds himself crawling. The call to order named in the title is therefore no abstract metaphor: it is the exact description of an overturned creature, summoned to stand upright again in the one Will capable of sustaining him.

The vision of the table already reported in General Introduction, Q6—in which the writings, once received by the Church, transformed into light those who approached them—gives this title its full reach. A book that calls the creature back to his order, place, and purpose is never merely a treatise: Jesus sees in it the very instrument by which he will renew his Church.

Quotation from Luisa. Luisa, *Book of Heaven*, vol. 19, August 27, 1926—Luisa sees in

vision the priest charged with printing the writings on the Divine Will, and Jesus, standing near him, says to him:

"My son, the title you will give to the book you will print about my Will is this: 'The Kingdom of my Divine Will in the midst of creatures. Book of Heaven. The call of the creature to the order, the place and the purpose for which he was created by God'. See, I want the title also to correspond to the great work of my Will. I want the creature to comprehend that his place, assigned to him by God, is in my Will, and until he enters into It, he will be without place, without order, without purpose; he will be an intruder in the Creation, with no right at all, and therefore he will go wandering without peace, without inheritance…"

« Figlio mio, il titolo che darai al libro che stamperai sulla mia Volontà sarà questo: "Il Regno della mia Divina Volontà in mezzo alle creature. Libro di Cielo. Il richiamo delle creature nell'ordine, al suo posto e nello scopo per cui fu creata da Dio." Vedi, anche il titolo voglio che corrisponda alla grande opera della mia Volontà, voglio che la creatura comprenda che il posto assegnatole da Dio, è nella mia Volontà e fino a tanto che non entra in Essa sarà senza posto, senza ordine, senza scopo, sarà un'intrusa nella Creazione, senza diritto di sorte e perciò andrà raminga, senza pace, senza eredità… »

Jesus continues, moved to compassion:

"'Enter into your place, come into the order, come to take your inheritance—to live in your house. Why do you want to live in a foreign house? Why do you want to occupy a land that is not yours? And because it is not yours, you live unhappy, and you are the servant and the laughing-stock of all created things. All things created by Me, because they remain in their place, are in order and in perfect harmony, with all the fullness of their goods, assigned to them by God. You alone want to be unhappy—but of a voluntary unhappiness. Therefore come to your place—it is there that I call you and await you.' Therefore, he or she who will offer to make my Will known, will be my spokesperson, and I will entrust to them the secrets of Its Kingdom."

« "Entra nel tuo posto, vieni nell'ordine, vieni a prendere la tua eredità, a vivere in casa tua, perché vuoi vivere in casa estranea? Perché vuoi occupare un terreno che non è tuo? Siccome non è tuo vivi infelice e sei il servo e lo zimbello di tutte le cose create. Tutte le cose create da Me, siccome stanno al loro posto, stanno nell'ordine ed in perfetta armonia con tutta la pienezza dei loro beni, assegnati da Dio, tu solo vuoi essere infelice, ma infelicità volontaria, perciò vieni al posto tuo, là ti chiamo e ti aspetto." Perciò colui o colei che si presterà a far conoscere la mia Volontà sarà il mio portavoce ed Io gli affiderò i segreti del Regno di Essa. »

Jesus then shows her the whole Creation remaining in its place, in perfect order and harmony, and resumes:

"My daughter, how beautiful are Our works—they are Our honor and Our perennial glory. All of them remain at their place, and each created thing fulfills its office perfectly. Man alone is Our dishonor in Our creative work, because by withdrawing from Our Will, he walks upside down, with his head down on the earth and his feet up in the air. What disorder! What disorder! […] So, doing his own will is the true and perfect tumble of man, and the disorder of the human family."

« Figlia mia, come sono belle le opere nostre, sono il nostro onore e la nostra gloria perenne, tutte stanno al posto loro e ciascuna cosa creata compie perfettamente il suo ufficio, solo l'uomo è il nostro disonore nella nostra opera creatrice, perché col sottrarsi alla nostra Volontà cammina con la testa giù in terra e coi piedi all'aria, che disordine!

Che disordine! […] Sicché il fare la propria volontà è il vero e perfetto capitombolo dell'uomo ed il disordine dell'umana famiglia. »

Luisa concludes: "I looked, and I saw the heads down and the feet up in the air. Jesus disappeared, and I remained looking at this ugly scene of the human generations; and from the heart I prayed that His Will may be known."

Catholic articulation. The image of the creature wandering "without place, without peace, without inheritance" closely echoes the parable of the prodigal son: after leaving the father's house and squandering his inheritance, he finds peace only by returning to his father and taking up again the place of son he had abandoned (Lk 15:11–32). The *Catechism* teaches that God has placed in the human heart a desire for himself that no created thing can satisfy (CCC 27, 30)—a desire Saint Augustine summarizes in his celebrated words: "our heart is restless until it rests in you" (*Confessions*, I, 1). The title willed by Jesus for this Book therefore says nothing foreign to the common faith: in the vocabulary proper to the Fiat, it gives a name to faith's most ancient call.

Formula to remember. The title of the *Book of Heaven* sums up its mission: to call the creature back to order, to his place, and to God's design; outside His Will, he wanders as an intruder in his own home.

Question 8 — How Should These Writings Be Received in the Faith of the Church?

Short answer. By receiving them exactly as Luisa herself wrote them: not on her own initiative, but under the strict obedience of a confessor, with the entire submission of her judgment to ecclesiastical authority. Part Five will retrace the complete history of their reception by the Church; the attitude to be adopted toward them is already governed by Luisa's own attitude toward her confessor.

Development. Even an authentic private revelation never belongs to the deposit of faith: it remains subject to the judgment of the Church and can never impose itself by its own authority upon the consciences of the faithful. Luisa herself provides the example of this proper posture: she reports writing even the most astonishing revelations only because compelled by obedience, not by her own choice, and with the torment of one who fears misunderstanding what is being entrusted to her—an attitude that must remain ours before every writing of this kind.

Quotation from Luisa. *Book of Heaven*, vol. 12, January 24, 1921:

"I was feeling annihilated in thinking about this blessed Fiat; but my lovable Jesus wanted to increase my confusion […] and, what is worse, I am forced to write them by obedience, to my greater torment."

« Io mi sentivo annientata nel pensare a questo benedetto Fiat, ma il mio amabile Gesù ha voluto aumentare la mia confusione […] e quel che è peggio, sono costretta dall'ubbidienza a scriverle per mio maggiore tormento. »

Catholic articulation. The *Catechism* states that private revelations "do not belong […] to the deposit of faith," but may help believers "live more fully by it in a certain period of history," under the discernment of ecclesial authority (CCC 67). Saint Paul asks that everything be tested before what is good is retained (1 Thess 5:21)—a principle that applies here without reserve, and which Part Five will apply to the complete historical dossier of Luisa's cause.

Formula to remember. Luisa never wrote except under obedience; we can receive what she wrote only in communion with the Church and within her faith.

Question 9 — Does the Divine Will Dispense with the Sacraments, Morality, the Cross, or the Hope of Heaven?

Short answer. No—never, on any of these four points. Living in the Divine Will does not dispense with the sacraments (Part Nine); it does not lessen in any way the demands of the moral life, but is, on the contrary, their most interior fulfillment (Part Twelve); it never removes the Cross, but transfigures it without setting it aside (Parts Three and Ten); and it never replaces the hope of Heaven with an earthly kingdom that would suffice in itself (Part Fourteen). This principle of non-substitution governs the reading of this entire book.

Development. This principle is stated before the details of the Parts, because the language of the *Book of Heaven* is one of superabundance: it speaks of the Divine Will as a gift "greater" than this or that sacrament or state already received. Luisa herself describes her interior journey as a visit, one by one, to each of the sacraments instituted by Jesus—never as a surpassing of them, but as a descent more deeply into their very depths. The same principle will apply, *mutatis mutandis*, to morality, the Cross, and the hope of Heaven: the Divine Will replaces nothing that the Catholic faith already holds to be necessary; it is the hoped-for interior fullness of all these things.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925:

> "My daughter, with your flight in my Will, reach all the Sacraments instituted by Me; descend into the depths of them, to give Me your little requital of love. […] The Sacraments were instituted in order to continue my Life on earth in the midst of my children…"
>
> *« Figlia mia, con il tuo volo nella mia Volontà giungi in tutti i sacramenti da Me istituiti, scendi nel fondo di essi per darmi il tuo piccolo ricambio d'amore. […] I sacramenti furono istituiti per continuare la mia Vita sulla terra in mezzo ai figli miei… »*

Catholic articulation. Jesus himself says that he has "come not to abolish" but "to fulfil" (Mt 5:17)—words that exactly summarize the function of the Divine Will with regard to everything the Catholic faith already holds to be required. The *Catechism* recalls that authentic private revelations neither add to the deposit of faith nor dispense anyone from it (CCC 67, already cited in the General Introduction, Q8): they help believers to live it more fully, never to free themselves from it.

Formula to remember. Jesus came not to abolish, but to fulfil (Mt 5:17): the Divine Will never dispenses with the sacraments, morality, the Cross, or Heaven—it is their hoped-for interior fullness.

Question 10 — What Is the Connection Between the Kingdom of the Divine Will and the Lord's Prayer?

Short answer. Jesus himself tells Luisa that the third Fiat he awaits is nothing other than the fulfillment of the prayer he has taught the whole Church for centuries: "Thy will be done on earth, as it is in heaven." What the Church has thus asked each day for two thousand years, Jesus announces to Luisa that he wills to grant: the Kingdom of the Divine Will is the very fulfillment of that prayer.

Development. It is in the very context of the revelation of the three Fiats (General Introduction, Q2) that Jesus establishes this connection: he desires that his prayer, taught for so many centuries and to so many generations, "have its fulfillment and completion." He compares this third Fiat that is to come to the rainbow that followed the flood: a sign of peace promised to the whole earth, not a message reserved for a few. This connection with the Lord's Prayer states exactly what is at stake: nothing else is hoped for here than what the entire Church already asks, at every Mass and in every recitation of this prayer—but hoped for in earnest, and awaited as a granting. Jesus himself will later comment on this prayer petition by petition, down to the daily bread, forgiveness, and deliverance from evil (XI.14); here it is enough to establish the principle governing that entire commentary to come.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, January 17, 1921:

> "Now I want to tell you why I asked for your 'Fiat'—your 'yes' in my Will. I want my prayer that was taught—the 'Fiat Voluntas Tua sicut in Coelo et in terra'—this prayer of so many centuries, of so many generations, to have its fulfillment and completion."
>
> *« Ora voglio dirti perché ho chiesto il tuo Fiat, il tuo sì nel mio Volere. Voglio che la mia preghiera insegnata, il "Fiat Voluntas Tua sicut in coelo et in terra", questa preghiera di tanti secoli, di tante generazioni, abbia il suo esaudimento e compimento. »*

Catholic articulation. The *Catechism* teaches that this petition of the Lord's Prayer makes known to us the Father's "gracious purpose" established beforehand in Christ (CCC 2823, citing Eph 1:9–11), and leads us to ask the Father to unite our will to that of his Son so that his saving plan may be fulfilled, in the hope that his will may be done on earth as it is in Heaven (CCC 2825)—an expectation the liturgy itself makes its own in every Eucharist. Part Eleven will establish, and Part Fourteen will confirm, that this hoped-for fulfillment announces neither a visible kingdom outside the Church nor any prophetic chronology: it announces only the still-awaited fullness of a prayer two thousand years old.

Formula to remember. The Kingdom of the Divine Will is the still-awaited fulfillment of Jesus' prayer: "Your Will be done on earth as It is in Heaven."

Question 11 — What Interior Attitude Is Needed to Enter into This Light?

Short answer. Littleness: recognizing one's own nothingness before the greatness of God, after the example of Mary, chosen in her humility and littleness, wholly receptive to the grace she received. Jesus himself says that, for his greatest works, he chooses the poorest and most destitute souls—not in order to humiliate them, but because littleness alone leaves all the room to his greatness.

Development. This work is addressed to souls already committed to this spirituality, not to beginners who would first need to be persuaded; yet the attitude required truly to enter into it remains, at every stage of the spiritual life, the very attitude Luisa had to learn when she received her mission. To think about oneself, Jesus says, makes the soul smaller and would almost restrict God to the measure of its own smallness; no longer to think of anyone but him, on the contrary, makes the soul expand within his immensity. It was this same littleness that enabled Luisa, despite her felt incapacity, to receive what was entrusted to her.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, August 17, 1912:

> "My daughter, the thought of oneself makes the soul smaller, and from her smallness she measures my greatness, almost wanting to constrain Me. On the other hand, one who does not think of herself, by thinking of Me expands within my immensity and renders Me the honor due to Me."
>
> *« Figlia mia, il pensiero di se stesso impicciolisce l'anima e dalla sua piccolezza misura la mia grandezza e quasi vorrebbe restringermi, invece chi non pensa a se stesso, pensando a Me, s'ingrandisce nella mia immensità e rende l'onore a Me dovuto. »*

Catholic articulation. Jesus teaches that no one enters the Kingdom of Heaven unless he turns and becomes like a child, and that whoever "humbles himself like this child" is greatest in that Kingdom (Mt 18:3–4). In the Magnificat, Mary sings that God "has regarded the low estate of his handmaiden" (Lk 1:48), precisely in order to accomplish great things in her. The *Catechism* recalls that "humility is the foundation of prayer" (CCC 2559)—the disposition without which no soul can receive what this work is about to set forth.

Formula to remember. Thinking about oneself makes the soul smaller; thinking of God alone expands it within his immensity—it is this littleness alone that leaves all the room to his greatness.

Part One — The Original Design: Man Created to Live in the Divine Will

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Question 1 — Why Did God Create Man?

Short answer. God created man out of pure love, and for one purpose alone: that his Will might live in man, and that man might live in It. All Creation has but one purpose—that all should fulfill the Divine Will—and man was called to this not as a servant charged with producing works, but as a son destined to receive the very Life of God and to return it to him in glory and love.

Development. When one asks why God created man, the spontaneous answer often lists tasks: to have dominion over the earth, to do good, to accomplish great things. The *Book of Heaven* shifts the focus. What God seeks in his creature is not first of all works, however beautiful they may be: it is his own Will living in the creature. An immense work done outside the Divine Will is, in God's eyes, a nothing; the smallest act that is Its fruit bears within itself the Life of God. The purpose of Creation is therefore not a human achievement, but communion: God wanted to form his Life in man, act after act, by means of acts repeated in his Will (vol. 12, April 3, 1920).

This is why everything in Creation was arranged for man. Before creating him, God prepared for him the heavens, the sun, the sea, and the flower-strewn earth, as a father prepares the dwelling of the child he is awaiting (vol. 27, November 20, 1929). The universe is not an indifferent setting: it is the son's home, and the son is awaited there for a filial life—to know the love from which he comes, to respond to it freely, and to render to God, in the name of all things, the glory and love that mute Creation cannot express to him.

This design reveals the Heart of God. He does not create out of need, nor in order to enrich himself with our works: he creates in order to give himself. The Divine Will is not first of all a command to be carried out, but a Life to be received and shared. From the beginning, man was made to live in this Will as in his native element—this is his place, his rank, and his purpose, and this is what the following Parts will call the Kingdom of the Divine Will possessed by Adam.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 13, November 26, 1921:

> "The only purpose of Creation was that all would fulfill my Will—not that man would do great things; rather, I look at those as a trifle and with contempt if they are not fruits of my Will…"
>
> *« Unico scopo della Creazione fu che tutti compissero il mio Volere e non che l'uomo operasse cose grandi, anzi le guardo come un nonnulla e con disprezzo se non sono frutti della mia Volontà… »*

Catholic articulation. Scripture opens Revelation upon this same mystery: God creates man "in our image, after our likeness" (Gen 1:26), blesses him, and entrusts Creation to him (Gen 1:28–31; 2:8–15). Its motive is love: "For you love all things that exist, and have loathing for none of the things which you have made" (Wis 11:24); and its finality is summed up in Saint Paul's words: "all things were created through him and for him" (Col 1:16). The

Catechism of the Catholic Church teaches the same: "The world was made for the glory of God" (CCC 293, citing the First Vatican Council)—a glory that does not enrich God, but manifests and communicates his goodness (CCC 293); and man is created to know, love, and serve God, and thereby to attain beatitude, which is participation in the divine Life itself (CCC 1721–1722). The light given to Luisa contradicts none of this: it unveils its depth. If the glory of God is the purpose of Creation, and if that glory consists in the communication of his Life, then the purpose of Creation is fulfilled precisely where the Will of God becomes the life of man. "That all would fulfill my Will" does not add a foreign purpose to the revealed design: it is its most interior name.

Formula to remember. God did not create man primarily so that he might do great things, but so that God's Will might be the life of man, and man the glory of his Will.

Question 2 — What Does the Breath by Which God Gave Life to Man Reveal?

Short answer. In the Garden of Eden, God formed the beautiful statue of man and gave him life by breathing over him with his omnipotent breath: a breath that did not merely animate him, but poured into him God's own divine qualities and his own Life, making him, in a real though always analogical sense, a "little god"—to the point of rendering him inseparable from his Creator. This breath, Jesus tells Luisa, never ceased: it continues to give itself to every creature, like breathing that is exhaled and then drawn in again. But when the will of man no longer turns toward God, this breath no longer finds in him the way of return.

Development. One day Luisa follows the course of the Divine Will as far as Eden and finds herself present at the very moment when the Divine Majesty, having formed the beautiful statue of man, gives him life by breathing over him with his omnipotent breath. In its very movement, the scene echoes the second creation account in Genesis—the dust that is formed, the breath that makes it live—but, in commenting upon it to Luisa, Jesus unveils its interior significance: this act was "so tender, touching, and of such great joy" that the whole Divine Being overflowed with love, to the point of enrapturing his own qualities in order to infuse them into man. The breath therefore does not merely animate a body: it communicates a presence; it places the Supreme Being himself "in communication" with his creature, in such a way as to render the creature inseparable from him.

A text received several years earlier specifies, in the same sense, exactly what this gift contained. Jesus no longer speaks merely of a breath, but of a Life: unlike all the rest of Creation, which came forth through a simple Fiat, man received, because God was "taken by excess of love," the breath through which God wanted to infuse his own Life into him. What the rest of the universe receives through a creative word, man alone receives through a breath that makes him participate, in a real sense, in the very Life of his Creator.

A third text, received only a few weeks earlier, carries this intimacy to its boldest expression. Jesus calls the creation of man the "masterpiece of the creative power," in whom the Eternal One poured out his love not in sprays but in waves and rivers, placing himself, "taken by excess of love," as the center of man, and then desiring a worthy dwelling for this center. Creating man in his image and likeness, he drew a breath from the depths of his love and, with this omnipotent breath, infused life into him, endowing man with all his qualities insofar as a creature can receive them—"making him a little god." The text repeats the expression shortly afterward, as though to confirm its scope: if the human soul knew itself as it truly is, it could say of itself: "it is a little god, and a little world which contains everything within

itself." This boldness of language adds nothing to the gift already described—it merely expresses, with the freedom proper to love, its real measure: to receive the very Life of God through this breath is to be made, in a sense that is always analogical yet real, like the One who gives it.

A text entitled "Incessant Breath of God" further specifies the manner in which this breath acts. It does not merely give existence once and for all: "sip by sip," it causes this same divine Life to grow in the soul, like a most skillful painter whose uninterrupted brush forms the most beautiful shades and paints in the creature a true facsimile of the Supreme Being—without which, Jesus says, the creation of the sun, the heavens, and the whole universe would have been an absolute nothing for his power. This image adds to that of the "little god" already encountered a dimension that the latter did not yet express: this is not merely a likeness received once, but a continuing work in which the breath constantly adds another touch to the work it began.

A later text takes up the same principle in a direct and personal address that reveals both its tenderness and its scope. Having followed in spirit the very act in which God created man and breathed over him in order to give him life, Luisa asks Jesus to breathe over her as well with that same first breath of Creation; and Jesus replies that this is precisely the Creator's constant desire: that the creature ascend continually into his womb in order to receive the "continued breath," the very current that generates all goods, joys, and happinesses—but this breath can be received only by one who lives in the Divine Will, because "Our Fiat has such virtue as to render the creature inseparable from Us, and what We do and are by nature, she can do by grace." Here the image of the breath joins directly the boldness already encountered in the expression "little god"—but this text also reveals its tenderness: God does not merely want to communicate his Life from afar; he desires closeness for its own sake, because "games cannot be played from a distance, but in closeness." And to the one who finally returns after so many centuries of wandering, he promises the very welcome of the father in the parable: "come to rest and enjoy what is yours, because in Our Volition everything was given to you."

This breath, Jesus adds, never ceases: "This breath was never to be broken." He himself develops the image of breathing in order to explain what nevertheless occurs through human ingratitude: just as one exhales and then draws the breath back in, God gives himself to man by breathing over him, and then awaits the return of man into himself. The tragedy of sin, therefore, is not that God withdraws his breath—he never withdraws it—but that man's diverted will no longer allows itself to be found within this movement of return. This same breath will be manifested in Adam's life before the Fall: his breathing and his simplest movements will bear "something of God," to the point of wounding Heaven with love through each of his most ordinary acts (II.1). Another text, received a few years later, confirms this double movement in a still more concentrated form: in creating the first man, Jesus says, a first breath infused the soul into him, and a second "infused Myself in the depth of man," in order to sustain, dominate, and keep him safe—a divine endowment whose Trinitarian detail XII.1 will later specify, indicating which Divine Person concurred in each power of the soul—as though the union sealed by this breath did not stop at natural life, but reached all the way to the indwelling of God himself in the creature's inmost depths.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, October 23, 1927:

> "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 […]. 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 […]. 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."

« Dopo di ciò, stavo seguendo il mio giro nel Voler Divino per portarmi nell'Eden ed essere presente quando la Maestà Divina, avendo formato la bella statua dell'uomo, gli stava dando la vita alitandolo col suo fiato onnipotente […]. Figlia mia, questo atto di formare e d'infondere la vita nell'uomo col nostro alito onnipotente, fu sì tenero, commovente e di gioia sì grande per noi, che tutto il nostro Essere Divino traboccò tanto in amore che, con forza rapitrice, rapì le nostre qualità divine per infonderle nell'uomo, nell'alitarlo versammo tutto in lui, e nel fiatarlo mettemmo il nostro Essere Supremo in comunicazione con lui, in modo da renderlo inseparabile da noi. Questo nostro alito non cessò mai […]. E siccome quando si respira si emette fiato e poi si inspira per poter di nuovo fiatare, nell'emettere il fiato diamo noi a lui e nel ritirare il fiato ritiriamo l'uomo in noi e non sentendolo venire in noi perché la sua volontà non è con noi, sentiamo tutto il peso dell'ingratitudine umana. »

Jesus to Luisa, *Book of Heaven*, vol. 12, March 22, 1919:

"It was not so in creating man. It is true that his origin is my Fiat, but this was not enough for Me. Taken by excess of love, I breathed on him, wanting to infuse in him my very Life; I endowed him with reason, I made him free, and I constituted him king of all Creation…"

« Non fu così nel creare l'uomo. E' vero che la sua origine è il mio Fiat, ma non mi bastò, preso da eccesso d'amore lo alitai, volendo infondergli la mia stessa Vita, lo dotai di ragione, lo feci libero e lo costituii re di tutto il creato… »

Jesus to Luisa, *Book of Heaven*, vol. 12, February 24, 1919:

"My daughter, you have said nothing about the creation of man—the masterpiece of the creative power, in whom, not in sprays, but in waves, in rivers, the Eternal One poured His love, His beauty, His mastery; and taken by excess of love, He placed Himself as the center of man. But He wanted a worthy dwelling; so, what does this Uncreated Majesty do? He creates man in His image and likeness. He draws a breath from the depth of His love, and with His omnipotent breath He infuses life in him, endowing man with all His qualities, proportioned to a creature, making him a little god. So, everything you see in Creation was absolutely nothing compared to the creation of man […] so much so, that it can be said that it is a little god, and a little world which contains everything within itself."

« Figlia mia, niente hai detto sulla creazione dell'uomo, capolavoro della potenza creatrice, dove l'Eterno, non a spruzzi, ma a onde, a fiumi ha versato il suo amore, la sua bellezza, la sua maestria e, preso da eccesso d'amore, ha messo Se stesso come centro dell'uomo; ma Lui ne voleva una degna abitazione, che fece dunque questa Maestà increata? Creò l'uomo a sua immagine e somiglianza, dal fondo del suo amore vi trasse un respiro e, col suo alito onnipotente, vi infuse la vita, dotando l'uomo di tutte le sue qualità, proporzionate a creatura, facendolo un piccolo Dio, sicché tutto ciò che vedi nel creato era un bel nulla a confronto della creazione dell'uomo […] tanto, che si può dire:

"E' un piccolo Dio ed un piccolo mondo che tutto in sé contiene." »

Jesus to Luisa, *Book of Heaven*, vol. 29, October 12, 1931:

"My good daughter, only my Will maintains and preserves as intact, with a continuous act, the beginning of the creation of the creature. Our Supreme Being gave the beginning and animated her life with the power of Our divine breath. This breath was never to be broken; more so, since when We give and do an act, We never withdraw it […]. Our breath, as We give it, forms, sip by sip, the growth of this Life of Ours in the creature. Our breath, as it gives itself, forms Our fulfilled act of sanctity, of beauty, of love, of goodness, and so forth […] our Will disposes the creature to receive all the divine qualities and colors; and Our breath, never interrupted, as most skillful brush, paints with admirable and inimitable mastery the most beautiful shades, and forms the facsimiles of Our Supreme Being. If it were not for these facsimiles, the work of Creation would have been nothing great, nor a great work of the Power of Our creative hands; to create the sun, the heavens, the stars and the whole universe would have been an absolute nothing for Our Power."

« Mia buona figlia, solo il mio Volere mantiene e conserva intatto, con un atto continuo, il principio della Creazione della creatura. Il nostro Ente Supremo dette il principio ed animò la sua vita con la potenza del nostro alito divino; quest'alito non doveva essere mai spezzato, molto più che quando noi diamo e facciamo un atto, non lo ritiriamo giammai […]. Come diamo il nostro alito, così esso forma a sorsi a sorsi la crescita di questa vita nostra nella creatura. Il nostro alito, come si dà, così forma il nostro atto compiuto di santità, di bellezza, d'amore, di bontà e così di seguito […] il nostro Volere dispone la creatura a ricevere tutte le qualità e colori divini ed il nostro alito mai interrotto, come pennello peritissimo, dipinge con maestria ammirabile ed inimitabile le più belle sfumature e forma i facsimili del nostro Essere Supremo; se non fosse per questi facsimili non sarebbe stata un gran che l'opera della Creazione, né grande opera della potenza delle nostre mani creatrici; creare il Sole, il Cielo, le stelle e tutto l'universo sarebbe stato un bel nulla per la nostra potenza. »

Jesus to Luisa, *Book of Heaven*, vol. 26, April 28, 1929:

"My daughter, it is Our Will that the creature ascend again into Our womb, in Our creative arms, that We may give her again Our continued breath, and, in this breath, give her the current that generates all goods, joys and happinesses. But in order for Us to be able to give this breath, man must live in Our Will, because only in It can he receive it, and We, give it. Our Fiat has such virtue as to render the creature inseparable from Us, and what We do and are by nature, she can do by grace. In creating man, We did not put him at a distance from Us; rather, in order to have him together with Us, We gave him Our very Divine Will, which would give him the first act, to operate together with his Creator. This was the reason why Our Love, Our Light, Our joys, Our Power and Beauty gushed out all together, and overflowing outside of Our Divine Being, they spread the table before the one whom, with so much love, We had formed with Our creative hands, and generated with Our very breath. We wanted to enjoy Our work, see him happy of Our own happiness, embellished with Our beauty, rich with Our richness; more so, since it was Our Will for Us to remain close to the creature, to operate together and to amuse Ourselves together with her; and games cannot be played from a distance, but in closeness. This is why, by necessity of creation and in order to maintain intact Our work and the purpose for which We had created it, the only means was to endow man with Divine Will, which would preserve him just as he came out of Our creative hands; he would enjoy all Our goods, and We were to enjoy because he was happy. Therefore, so that man may return to his place of honor and

enter once again to operate together with his Creator, and they may amuse themselves together, there are no means other than his reentering into Our Fiat, that It may bring him to Us triumphantly, into Our arms which are waiting for him to clasp him tightly within Our divine womb, and say to him: 'Finally, after six thousand years you have come back. You have gone wandering, you have experienced all evils, because there is no good without Our Fiat. You have experienced enough, and have touched with your own hand what it means to go out of It; so, never go out of It again, and come to rest and enjoy what is yours, because in Our Volition everything was given to you.' Therefore, my daughter, be attentive; We will give you everything if you live always in Our Fiat. Our breath will take delight in breathing over you always, to make Our joys, Our Light, Our Sanctity overflow upon you, and communicate to you the attitude of Our works, that We may keep the little daughter, regenerated by Our Divine Will, always together with Us."

« Figlia mia, è nostra Volontà che la creatura risalga nel nostro seno, tra le nostre braccia creatrici perché possiamo ridarle il nostro alito continuato ed, in questo alito, la corrente che genera tutti i beni, le gioie e le felicità. Ma per poter dare questo alito l'uomo deve vivere nel nostro Volere, perché solo in Esso lo può ricevere e Noi possiamo darlo. Il nostro Fiat ha tale virtù, da rendere inseparabile la creatura da Noi e ciò che Noi siamo e facciamo per natura, lei lo può fare per grazia. Noi col creare l'uomo, non lo mettemmo a distanza da Noi e, per averlo insieme con Noi, gli demmo la nostra stessa Volontà Divina, la quale gli avrebbe dato il primo atto per operare insieme col suo Creatore. Fu questa la causa per cui il nostro amore, la nostra luce, le nostre gioie, la potenza e bellezza nostra, rigurgitarono tutte insieme e, straripando fuori del nostro Essere Divino, imbandirono la mensa a colui che avevamo con tanto amore formato con le nostre mani creatrici e generato col nostro stesso alito. Volevamo goderci l'opera nostra, vederlo felice della nostra stessa felicità, abbellito della nostra stessa bellezza, ricco della nostra ricchezza. Molto più che era Volontà nostra stare vicino alla creatura, operare insieme e trastullarci insieme con essa. I giochi non si possono fare da lontano, ma da vicino. Ecco perciò che per necessità di creazione e per mantenere integra l'opera nostra e lo scopo con cui l'avevamo creata, l'unico mezzo era dotare l'uomo di Volontà Divina, la quale lo avrebbe conservato come uscì dalle nostre mani creatrici e lui avrebbe goduto tutti i beni nostri e noi avremmo goduto perché lui era felice. Perciò per fare che l'uomo ritorni al suo posto d'onore e che rientri di nuovo ad operare insieme col suo Creatore ed a vicenda si trastullino insieme, non ci sono altri mezzi che rientrare di nuovo nel nostro Fiat, affinché ce lo porti trionfante nelle nostre braccia che lo stanno aspettando per stringerlo forte nel nostro seno Divino e dirgli: "Finalmente, dopo seimila anni sei tornato, sei andato errante, hai provato tutti i mali, perché non c'è bene senza del nostro Fiat, hai provato abbastanza e toccato con mano ciò che significa uscire da Esso, perciò non uscirne più, vieni a riposarti ed a godere ciò che è tuo, perché nel nostro Volere tutto ti fu dato". Quindi figlia mia, sii attenta, tutto ti daremo se vivi sempre nel nostro Fiat, il nostro alito prenderà piacere a "fiatarti" sempre, per strariparti le nostre gioie, la nostra luce, la nostra santità e comunicarti l'attitudine delle nostre opere, affinché sempre insieme possiamo tenere la piccola figlia rigenerata dalla nostra Divina Volontà. »

Jesus to Luisa, *Book of Heaven*, vol. 14, September 9, 1922:

"… my daughter, in creating the first man I gave start to the creation of mankind; and after I formed his body, with my omnipotent breath I infused in him the soul. And with another breath of mine, I could say, I infused Myself in the depth of man in order to sustain him, dominate him and keep him safe…"

« … nel creare il primo uomo davo il principio alla Creazione del genere umano e dopo che formai il corpo, col mio alito onnipotente gli infusi l'anima e con un altro mio alito, potrei dire, infusi Me stesso nel fondo dell'uomo per reggerlo, dominarlo e custodirlo… »

Catholic articulation. One might fear that to speak of a breath infusing "Our very Life," and even making man "a little god," erases the distance between Creator and creature, as though God were giving himself a human nature rather than creating it. Yet the biblical text bears this same boldness from the beginning: "then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being" (Gen 2:7)—a breath that the Church has never reduced to mere biological animation, teaching instead that "every spiritual soul is created immediately by God" (CCC 366). The expression "little god" itself finds direct support in Scripture: "I say, 'You are gods, sons of the Most High, all of you' " (Ps 82:6), words Jesus himself invokes in order to defend, without blasphemy, his being called the Son of God: "Is it not written in your law, 'I said, you are gods'? If he called them gods to whom the word of God came (and Scripture cannot be broken)" (Jn 10:34–35); and Saint Peter teaches that believers are called to become "partakers of the divine nature" (2 Pet 1:4). The Church herself takes up this tradition with comparable boldness: "For the Son of God became man so that we might become God," the *Catechism* recalls, citing Saint Athanasius (CCC 460). What the *Book of Heaven* adds to this account—that this breath communicated, together with existence, the state of original holiness and justice—accords with what the *Catechism* teaches concerning our first parents: Revelation makes known to us "the state of original holiness and justice of man and woman before sin" (CCC 384), a state of grace that sin would cause them to lose, without ever confusing the two natures. To receive the very Life of God through this breath is never to become God by nature, but to become "partakers of the divine nature" (2 Pet 1:4), a formula the *Catechism* takes up in teaching that "Grace is a participation in the life of God. It introduces us into the intimacy of Trinitarian life" (CCC 1997). The creative breath of the *Book of Heaven* is therefore one with what Scripture and the *Catechism* already name: a real gift of divine Life, never a confusion of natures.

Formula to remember. The breath that animated man was not merely an addition of life: it was the very Life of God entrusted to his creature—and never withdrawn.

Question 3 — How Was the Creation of Man, from the Beginning, an Exchange of Love?

Short answer. Creating Heaven and earth awakened nothing new in the Heart of God, Jesus tells Luisa; creating man did—because in him a free will was being formed, capable of returning the love it received. God created man in a true ecstasy of love, enraptured before his own work to the point of desiring to be loved by it in return; and when man, filled with this gift, pronounced his first word, "I love You," God's joy was immense, as though he were already receiving the interest on all the goods he had just given him. What God awaited was neither a tribute nor a work, but a love returning to him—for one love, Jesus says, always calls for another.

Development. One text dwells at length upon this precise moment and clearly distinguishes it from the rest of the creative work. Creating Heaven and earth, Jesus tells Luisa, awakened nothing new in God; creating man was entirely different, because a free will was being formed. God enclosed his own Will within it, depositing it as capital in a bank, and expecting from it only a small interest of love, glory, and adoration. And when man, filled with this gift, released from his breast his first word, "I love You," God's joy was beyond

measure: it was as though he were already receiving the interest on all the goods he had just placed within him.

This same banking image also names, by contrast, the tragedy of the Fall: man did not merely refuse the divine capital he bore within himself; he refused even the small interest owed to his Creator, leaving empty the account in which God had deposited his own Will. A little later in the same text, Jesus adds a feature that reveals the full intimacy that was lost: at the beginning of man's creation there was no distance between God and his creature; everything was familiarity—he loved man as a son and felt so drawn to him that he could not refrain from returning to be with him again and again.

Two texts received in the same year name still more precisely what took place in God at that instant: an ecstasy. In the very act of creating man, Jesus says, God found himself "in a sort of profound ecstasy": his own Love enraptured his Divine Being and seized him before his Fiat set itself to work—and it was in this ecstasy that all the graces, gifts, virtues, beauties, and sanctities with which creatures were to be endowed were issued from him. A second text takes up the same word and almost defines it: God was "enraptured before Our own work"—the beauty with which he had invested man, the sanctity with which he had filled him, and each quality he had given becoming in turn an ecstasy of love that enraptured him into loving his creature. "Ecstasy," Jesus explains, "means a complete pouring out of oneself toward the beloved"; and in the creation of man this pouring out was never one-sided: "A reciprocal pouring out of oneself takes place, one into the other."

This same text adds two features that each extend, in its own way, what I.2 has already established concerning the breath. First, this outpouring never detached the gifts given from the One who gave them: God placed them "outside of Us, yes, but inseparable from Us," so that together with each gift the creature might receive the continuous nourishment needed to keep it alive—the same never-interrupted breath already encountered, now applied not only to life itself, but to each particular grace. Second, Jesus goes so far as to say that this love causes God, in a certain manner, to "take the littleness of the creature, which is also Ours, and which came out of Us"—not, of course, in the proper sense of the Incarnation, which belongs to the Word alone and will be treated in Part Three, but as the measure of the commitment God freely assumes toward what he has made.

Another text presents this same scene in an even more filial light: received as a son and not as a servant, man "acted as master" in his Father's house—for "in true love there is no 'mine' and 'yours,' but everything is in common." It is this filial mastership, not a usurped power, that the Fall would change into servitude.

Yet this status as son rather than servant is only a consequence: it remains to understand why, from the beginning, God desired a love returning to him rather than a mere homage. A later text gives the reason by an argument from fittingness: to love without being able to be loved in return would have had, Jesus says, "no reason, either divine or human." Since God had loved man from eternity, even before man existed, it was fitting that man should be able to return that love; but because man, drawn from nothingness, had nothing of his own, Divine Wisdom itself had to create within its creature the capacity to return the love received.

The same discourse names precisely what every creature receives, from birth, of this capacity willed by God: a mere "particle of the infinite Love"—a real deposit, but one that can remain covered "like the fire when it is under the ashes" if the human will does not allow it to be rekindled. What the breath gave as life (I.2), this exchange therefore gives also as love: a true spark, capable of growing, in the one who allows it, into an outpouring as real as the one that first kindled it.

Part Two will show how, one day, this response came to be lacking (II.1–II.2).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 21, April 22, 1927:

> "My daughter, for one who lives in my Will there is not one act of Ours at which she cannot be present, nor any act that We issued from Ourselves which she cannot receive. Here is my breath to you, and the outpouring of Our love. How great was Our delight in this first act of the creation of man. We had created Heaven and earth, but We felt nothing new within Ourselves; but in creating man it was very different: it was a will that was being created, and this will was free, and in it We enclosed Our Will, as though putting It in a bank in order to collect the interest of Our love, of the glory and of the adoration which befitted Us. Oh! how love overflowed within Us; how it trembled with joy in pouring into this free will—to hear it say: 'I love You'. And when man, filled with Our own, released from his breast the first word—'I love You'—immense was Our delight, because it was as if he were giving Us the interest for all the goods We had placed in him. This free will, created by Us, was the depository of the capital of a Divine Will, and We would content Ourselves with a small interest, without ever demanding the capital back. Therefore, great was the sorrow for the fall of man, because he rejected Our capital, so as not to give Us Our small interest. His bank remained empty."
>
> *« Figlia mia, per chi vive nella mia Volontà non c'è atto nostro che non possa essere presente, né atto nostro che abbiamo messo fuori da Noi che non possa ricevere, ecco a te il mio alito ed il nostro sbocco d'amore. Come fu grande il nostro compiacimento in questo primo atto della creazione dell'uomo. Avevamo creato cielo e terra, ma nulla di nuovo sentimmo in Noi, ma nel creare l'uomo fu ben diverso, era una volontà che veniva creata e questa volontà era libera, in essa racchiudemmo la Nostra, mettendola come al banco per riscuotere l'interesse del nostro amore, della gloria, dell'adorazione nostra che a Noi conveniva. Oh! come rigurgitava in Noi l'amore, come fremeva di gioia nello sboccare in questa libera volontà per sentirsi dire ti amo e quando l'uomo, riempito del nostro, sprigionò dal suo petto la prima parola, "ti amo", grandissimo fu il nostro compiacimento perché fu come se ci desse l'interesse di tutti i beni che avevamo messo in lui. Questa volontà libera, creata da Noi, era la depositaria del capitale d'una Volontà Divina e ci contentavamo d'un tenue interesse, senza più pretendere il capitale. Perciò fu grande il dolore per la caduta dell'uomo, perché ci respinse il capitale per non darci il tenue interesse, il suo banco restò vuoto. »*

Jesus to Luisa, on the same date:

> "In the beginning of the creation of man there was no distance between Me and him—everything was familiarity. As soon as he would call Me, I would be with him; I loved him as my son and, as my son, I felt so drawn to him that I could not do without going and being with him very often."
>
> *« Nel principio della creazione dell'uomo non c'era distanza tra Me e lui, tutto era familiarità, non appena mi chiamava Io ero da lui, lo amavo da figlio e come a figlio Io mi sentivo tanto tirato verso di lui, che non potevo fare a meno di andare a trattenermi spesso spesso con lui. »*

Jesus to Luisa, *Book of Heaven*, vol. 30, January 30, 1932:

> "… the creature does not possess a great quantity of Divine Love—she just has a particle of the infinite Love from when she was created; and if it has not been nourished, it is like the fire when it is under the ashes […] my Divine Volition continues to blow and It adds more Divine Love; the soul feels herself being emptied, warmed; she ex-

periences the coolings of love, and from within the particle of the infinite Love that she possesses, she loves Us, and she gives Us, as her own, Our Divine Love. […] you must know that Our Supreme Being, in the act of creating the creature, found Itself in a sort of profound ecstasy; Our Love enraptured Our Divine Being—Our Love enraptured Us, and Our Fiat placed Itself in act of operating with Its creative virtue. And it was in this ecstasy of love that We issued from Ourselves all the graces, the gifts, the virtues, the beauties, the sanctities, and so forth, with which all creatures were to be endowed and enriched. […] But, listen, good daughter, to another excess of Our ardent Love: in putting out of Ourselves the endowments, the graces, the gifts, We did not detach them from Us—outside of Us, yes, but inseparable from Us, so that the creature, in taking Our gifts, with Our inseparability, might receive the continuous nourishment in order to nourish Our gifts, Our sanctity, Our beauty, Our graces. […] Therefore, to give a gift to the creature serves to bind Us with her, not only to nourish it, but We give her, as pledge, Our work, the inseparability, and Our very Life. In fact, if We want Our likeness, We must give Our Life, to be able to produce Our likeness in her; and this We do gladly—even more, Our Love repeats for Us Our ecstasy, and makes Us give everything, so as to have Us take the littleness of the creature, which is also Ours, and which came out of Us."

« … la creatura non possiede una grande quantità d'amore divino, ha appena la particella dell'amore infinito di quando fu creata e se questa non è stata alimentata, sta come il fuoco sotto la cenere […] il mio Voler Divino continua a soffiare ed aggiunge altro amore divino, l'anima si sente svuotare, riscaldare, prova i refrigeri amorosi e da dentro la particella dell'amore infinito che possiede ci ama e ci dà, come suo, il nostro amore divino. […] tu devi sapere che il nostro Essere Supremo si trovò nell'atto di creare la creatura in una specie d'estasi profonda, il nostro amore rapì il nostro Essere Divino, il nostro amore ci rapì ed il nostro Fiat si mise in atto d'operare con la sua virtù creatrice e fu in questa estasi amorosa, che furono messi fuori di Noi, tutte le grazie, i doni, le virtù, le bellezze, le santità e così di seguito, con cui dovevano essere dotate ed arricchite tutte le creature. […] Ma senti, figlia buona, un altro eccesso del nostro ardente amore: nel mettere fuori di Noi le doti, le grazie, i doni, non le distaccammo da Noi; fuori di Noi, sì, ma inseparabili da Noi, affinché la creatura, prendendo i nostri doni, con la nostra inseparabilità ricevesse l'alimento continuo per alimentare i nostri doni, la nostra santità, la nostra bellezza, le nostre grazie. […] Quindi, dare un dono alla creatura serve ad impegnarci con lei, non solo alimentando, ma dando per pegno il nostro lavoro, la inseparabilità e la nostra stessa vita, perché se vogliamo la nostra somiglianza dobbiamo dare la nostra vita, per poter produrre la somiglianza nostra in essa e questo lo facciamo volentieri, anzi il nostro amore ci ripete la nostra estasi e ci fa dar tutto, per farci prendere la piccolezza della creatura, che è pur nostra e che da Noi uscì. »

Jesus to Luisa, *Book of Heaven*, vol. 31, October 9, 1932:

"My daughter, what a sweet memory the creation of man—he was created in an ecstasy of love of Ours. Our love was so great, that We remained enraptured before Our own work that We were issuing to the light. The beauty with which We had invested him enraptured Us; the sanctity with which We had filled him enraptured Us; the shape, the harmony with which We had formed him enraptured Us. His prerogatives, each of his qualities were an ecstasy of love that We felt and that enraptured Us to love him. […] Ecstasy means a complete pouring out of oneself toward the beloved; and one who lives in Our Will has the power to make Us undergo Our ecstasy of love, that We may pour Ourselves out into her; and We, with Our power, place the creature in ecstasy for Us, so that nothing may be left of her, and she may pour herself out completely

into Our Supreme Being. A reciprocal pouring out of oneself takes place, one into the other…"

« Figlia mia, che dolce ricordo la creazione dell'uomo! Lui fu creato in una nostra estasi d'amore; fu tanto il nostro amore, che restammo rapiti innanzi alla nostra stessa opera che mettemmo alla luce; ci rapiva la beltà con cui lo avevamo investito, ci rapiva la santità con cui lo avevamo riempito, ci rapiva la forma, l'armonia con cui lo avevamo formato, le sue prerogative, ciascuna sua qualità era un'estasi d'amore che sentivamo e ci rapiva ad amarlo. […] Estasi significa riversamento totale verso chi si ama e chi viene nella nostra Volontà, ha forza di farci subire la nostra estasi d'amore affinché ci riversiamo in lei e Noi mettiamo con la nostra potenza la creatura in estasi per Noi, affinché nulla le resti e tutta si riversi nel nostro Essere Supremo. Succede un riversarsi a vicenda, l'uno nell'altro… »

Jesus to Luisa, *Book of Heaven*, vol. 28, February 26, 1930:

"My daughter, what a sweet memory is the creation of man. He was happy, and We too felt the fruit of the happiness of Our work; We felt such pleasure in loving him and in being loved back. […] and, as Our son, We kept him in Our house, amidst Our endless goods, and, as a consequence, as Our son, he acted as master. It would have been against the nature of Our Love not letting the one whom We so much loved, and who so much loved Us, act as master. In true love there is no 'mine' and 'yours', but everything is in common."

« Figlia mia, che dolce ricordo è la creazione dell'uomo! Lui era felice e noi pure, sentivamo il frutto della felicità dell'opera nostra, sentivamo tal gusto nell'amarlo e nell'essere riamati. […] e come figlio lo tenevamo in casa nostra, nei nostri beni interminabili e per conseguenza, come figlio, faceva da padrone. Sarebbe stato contro la natura del nostro amore, non far fare da padrone a chi tanto amavamo e ci amava; nel vero amore non c'è il tuo e mio, ma tutto è in comune. »

Jesus to Luisa, *Book of Heaven*, vol. 29, March 9, 1931:

"My daughter, Our Love toward the creature was *ab æterno*. Inside of Us We loved her always, but outside of Us Our first Love was externized in Creation. […] But, you know, my daughter, one love calls for another: having externized Itself in the creation of the universe, and having experienced how refreshing, how sweet is the outpouring of love, and how, only by externizing it, it pours itself out and one feels how sweet it is to love—so, Our Love, having begun to externize Itself, would give Itself no more peace if It would not create the one because of whom It had started to externize Its love. […] if We would not create in him the Life of Love in order to be loved back, there was no reason, either divine or human, to externize so much love toward man. […] We wanted man, not a servant, but a son; not poor, but rich; not outside of Our goods, but inside of Our inheritance."

« Figlia mia, il nostro amore per la creatura fu ab aeterno dentro di noi, l'amammo sempre, ma fuori di noi il nostro primo amore fu esternato nella Creazione. […] Ma sai, figlia mia, un amore chiama l'altro; essendosi esternato nella Creazione dell'universo ed avendo provato com'è refrigerante, com'è dolce lo sfogo dell'amore e che solo coll'esternarlo ci si sfoga e si sente com'è dolce amare, il nostro amore dunque avendo incominciato ad esternarsi non si dette più pace finchè non creò colui, per causa del quale aveva dato principio ad esternare il suo amore. […] se non avessimo creato in lui la vita d'amore per essere riamati, non ci sarebbe stata nessuna ragione, né divina né umana di esternare tanto amore verso dell'uomo. […] Volevamo l'uomo non servo ma figlio, non povero ma ricco, non fuori dei nostri beni ma dentro la nostra

eredità. »

Catholic articulation. One might wonder how God, perfect and without need, could desire love in return, as though something were lacking to him. Yet Scripture reverses the question: man is never the one who takes the initiative in loving. "In this is love, not that we loved God but that he loved us" (1 Jn 4:10), and "we love, because he first loved us" (1 Jn 4:19). The *Catechism* likewise teaches that, of all visible creatures, only man is "able to know and love his creator," and that he is "the only creature on earth that God has willed for its own sake": "he alone is called to share, by knowledge and love, in God's own life. It was for this end that he was created" (CCC 356). To receive a love that calls for a free response, rather than merely a tribute that is owed, is thus, according to the common doctrine of the Church, man's proper dignity among all creatures—what the *Book of Heaven* recounts, in its own manner, through the image of the capital and the interest, through Adam's first word, and through this ecstasy that it dares to attribute to God himself.

Formula to remember. God expected neither tribute nor work, but an "I love You"; freely given, this first word was worth more to Him than all the goods bestowed.

Question 4 — What Does It Mean to Be Created in the Image and Likeness of God?

Short answer. Man is the image of God because he is a person, endowed with intellect, will, and love. But likeness is not a property acquired once and for all: it is realized and brought to fullness in the Divine Will. By making It his own, the creature comes to act in a divine manner, and through the repetition of these divine acts, becomes the perfect image of his Creator.

Development. The first chapter of Genesis raises a formidable question: how can a creature drawn from nothingness, limited and fragile, resemble the Infinite? No created quality, however lofty, is sufficient to bridge this distance. The *Book of Heaven* gives God's own answer: man resembles God not primarily through his faculties, but through what he does with those faculties when the Divine Will flows within them. Likeness is not a finished statue: it is a life being formed.

Jesus uses a simple image: the child who, by repeating the acts he sees in his teacher, eventually becomes like the teacher (vol. 11, August 24, 1915). Man in the Divine Will is this child: each act done in the Divine Volition is another feature being drawn, until the portrait becomes faithful. This is why God so greatly desires that the creature make his Will her own: this is not an external demand, but the very condition for the creature to fulfill "the purpose for which he was created."

This point protects against a twofold misunderstanding. On the one hand, the image of God is not destroyed by human weakness: it is given with the very being of the person. On the other hand, likeness is never a conquest achieved by man alone: it is participation, the work of the Divine Will operating in the acts of the creature who allows herself to be acted upon. Man does not become God by nature; he becomes like God because God lives and operates within him.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, August 24, 1915:

> "How can those words spoken by Me in creating man, 'Let Us make man in Our Image and Likeness', be explained? How could the creature, so incapable, ever resemble Me and be my image? Only in my Will could he arrive at this, because by making It his own, he comes to operate in a divine manner; and through the repetition of these divine

acts, he comes to resemble Me—to become my perfect image. […] So, the only thing that makes the creature be like Me is my Will…"

« Come si possono spiegare quelle parole dette da Me nel creare l'uomo: "Facciamo l'uomo a nostra immagine e somiglianza?" Come mai la creatura tanto inabile, poteva rassomigliarmi ed essere mia immagine? Solo nella mia Volontà poteva giungere a ciò, poiché facendola sua, viene ad operare alla divina e con la ripetizione di questi atti divini, viene ad assomigliarsi a Me, a rendersi mia perfetta immagine. […] Sicché la sola cosa che fa rassomigliare la creatura a Me, è la mia Volontà… »

Catholic articulation. "God created man in his own image, in the image of God he created him" (Gen 1:27). The *Catechism* teaches that man, alone among visible creatures, is capable "of self-knowledge, of self-possession and of freely giving himself" (CCC 357), and that this dignity as image grounds his vocation to share in divine Life (CCC 356–361). The patristic tradition already distinguished the image, given with nature, from the likeness, called to grow by grace; Saint Paul describes this becoming: "we all […] are being changed into his likeness from one degree of glory to another" (2 Cor 3:18), and his exhortation even corresponds to the image of the child used by Jesus: "Therefore be imitators of God, as beloved children" (Eph 5:1). The word received by Luisa stands exactly within this line and makes it more precise: the place where likeness grows is the Will of God made one's own. And since the mystery of man becomes fully clear only in the Word made flesh (CCC 359), it is in Christ—whose human will was perfectly united with the Divine Will—that this path of likeness finds its completed model.

Formula to remember. The image of God is given with life; likeness is formed act after act, in the Will of God made one's own.

Question 5 — What Do the "Three Suns" Formed by God in Adam's Soul Mean?

Short answer. Jesus reveals to Luisa that, in creating Adam, God infused into his soul "three suns," formed respectively by the power of the Father, the wisdom of the Son, and the love of the Holy Spirit: these are the three powers of the soul—intellect, memory, and will—really distinct from one another, yet united in the one life and unity of action of the soul, in the image of the Trinity itself.

Development. I.4 established that Adam was created in the image and likeness of God; it is now necessary to specify how this image was concretely inscribed within his soul. Jesus explains to Luisa that the creative breath did not merely infuse life: it formed in the depths of Adam's soul three "suns" that remained in continual communication with the Three Divine Persons, opening for man "the way through which to ascend to Us," and for God "the way through which to descend into him."

These three suns are explicitly named: intellect, memory, and will—the three classical powers of the human soul, which theology since Saint Augustine has recognized as the most intimate vestige of the Trinity in man. The text insists upon their unity within distinction: "While being distinct among themselves, they hold hands and arrive at forming one single power, symbol of Our adorable Trinity, which is such that, while We are distinct as Persons, We form one single power, one single intellect, and one single Will." A second text received in the same month adds a complementary image: these three powers are like the "capitals" of three kingdoms within the soul, while everything else—words, eyes, works, steps—forms their cities and territories; if the Divine Will succeeds in taking possession of the three capitals, the whole kingdom of the soul is acquired by It.

The text never says that the human soul is itself Trinitarian by nature, nor that these three powers constitute a direct participation in the intimate Life of God: it is an image, a "symbol," as the text itself specifies—the ternary structure of the soul reflects, without ever equaling, the Trinity that formed it.

Nor does the same text stop at this origin: it also says what these three suns have become and what they will become again. Formed so that all human acts might be "directed, animated and receive life" from them, they remain today within the soul—nothing, Jesus says, has been broken or interrupted between God and man—but the human will has formed "thick clouds" within it, weakening their effects without interrupting them. Like land deprived of the full light of the sun, the soul that does not allow itself to be directed by these three suns bears insipid, rotten, and unbeautiful fruits. The promise that concludes this text already announces everything that Part Twelve will develop on the moral plane: when the Divine Will comes to reign, "the first thing that my Will will knock down will be the human volition," dispersing these clouds so that man may finally allow himself to be directed by the three suns he bears in the depth of his soul (XII.1).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 24, June 7, 1928:

> "My daughter, how many prodigies of Ours concurred in creating man. With Our breath, the soul was infused in him, in which Our paternal goodness infused three suns, forming in it the perennial and refulgent day—not subject to any night. These three suns were formed by the power of the Father, by the wisdom of the Son, by the love of the Holy Spirit. While being formed in the soul, these three suns remained in communication with the Three Divine Persons, in such a way that man possessed the way through which to ascend to Us, and We possessed the way through which to descend into him. These three suns are the three powers: intellect, memory and will. While being distinct among themselves, they hold hands and arrive at forming one single power, symbol of Our adorable Trinity, which is such that, while We are distinct as Persons, We form one single power, one single intellect, and one single Will. […] Look: there is only one sun for the entire earth, but for the human soul Our love was not content with one alone. And finding Ourselves in the ardor of Our love for giving and giving, We formed three suns, by which all the human acts were to be directed, animated and receive life. What order, what harmony We placed in Our beloved and dear son. Now, my daughter, these three suns exist in man, but they find themselves in the same condition of the sun that shines in the heavens when it is surrounded by thick clouds and cannot fill the earth with the vividness of its light. And even though the communications are neither interrupted nor broken by the clouds, the earth, however, receives its effects with difficulty, and does not enjoy all the good that the sun could do to it. So, not receiving all the life of the sun, it is as though ill, its fruits are insipid and unripe, and many plants are without fruits. Therefore, the earth is melancholic, without feast, because the clouds have prevented it from receiving all the fullness of the light of the sun, so as to be crowned with glory and with honor. Such is the condition of man: all things are in place, between Us and him nothing is broken or interrupted, but the human will has formed thick clouds, and therefore one sees man without the glory, the order and harmony of his creation; and so his works are without fruits, rotten and without beauty; his steps are unsteady. It can be said that he is the poor ill one, because he does not let himself be directed by the three suns which he possesses in his soul. Therefore, in coming to reign, the first thing that my Will will knock down will be the human volition; and, blowing, It will dispel the clouds, and man will let himself be directed by the three suns that he has in the depth of his soul, which possess Our communication. And immediately He will rise to Our origin, and everything will be feast and glory for Us and for him."

« Figlia mia, quanti nostri prodigi concorsero nel creare l'uomo, col nostro alito gli fu infusa l'anima, nella quale la nostra Paterna bontà infuse tre soli e formò in essa il perenne e fulgido giorno, non soggetto ad alcuna notte. Questi tre soli furono formati dalla Potenza del Padre, dalla Sapienza del Figlio, dall'Amore dello Spirito Santo. Questi tre soli, mentre venivano formati nell'anima, restarono in comunicazione con le tre Divine persone, in modo che l'uomo aveva la via per salire a noi e noi avevamo la via per scendere in lui. Questi tre soli sono le tre potenze: intelletto, memoria e volontà, che mentre son distinte tra loro, si danno la mano e giungono a formare anche una sola. Simbolo della nostra Trinità adorabile, che mentre siamo distinte nelle persone formiamo una sola potenza, un intelletto solo ed un'unica Volontà. […] Guarda un solo Sole per tutta la terra, ma per l'anima umana il nostro amore non fu contento di uno e siccome ci trovavamo nella foga del nostro amore di dare e di ridare formammo tre Soli, dai quali dovevano essere diretti, animati e ricevere la vita tutti gli atti umani; che ordine, che armonia mettemmo nel nostro amato e caro figlio! Ora figlia mia, questi tre Soli esistono nell'uomo, ma si trovano nelle condizioni in cui si trova il Sole che splende nel Cielo, quando è circondato da dense nubi e non può riempire la terra con la vivezza della sua luce e sebbene le comunicazioni non siano né interrotte, né spezzate, in virtù delle nubi però la terra riceve gli effetti stentati e non gode tutto il bene che le potrebbe fare il Sole. Sicché siccome non riceve tutta la vita del Sole è come malata, i suoi frutti sono scipiti e non maturi, molte piante senza frutti, quindi la terra è malinconica, senza festa, perché le nubi hanno impedito che ricevesse tutta la pienezza della luce del Sole, per coronarsi di gloria e di onore. Così si trova l'uomo, tutte le cose stanno a posto, tra noi e lui niente è spezzato, né interrotto, ma l'umano volere ha formato dense nubi e perciò si vede l'uomo senza la gloria, l'ordine e l'armonia della sua Creazione e quindi le sue opere sono senza frutti, guaste e senza bellezza, i suoi passi sono vacillanti, si può dire che è il povero malato perché non si fa dirigere dai tre Soli che possiede nell'anima sua. Onde venendo a regnare la mia Volontà, la prima cosa che abbatterà sarà l'umano volere e, soffiando, metterà in fuga le nubi e l'uomo si farà dirigere dai tre Soli che ha nel fondo dell'anima che posseggono la nostra comunicazione e subito salirà alla nostra origine e tutto sarà festa e gloria per noi e per lui. »

Jesus to Luisa, *Book of Heaven*, vol. 24, June 29, 1928, on the three powers as the "capitals" of the soul:

"My daughter, the creature has three kingdoms in her soul, which are her three powers. These can be called the capitals of these three kingdoms, while all the rest of the creature—words, eyes, works, steps—are cities, villages, rivers, seas and territories that form these kingdoms. […] Now, in a war, if the capital is conquered, the war ends, because all the other cities remain conquered together with the capital. Now, if my Will arrives at taking over the three capitals of these kingdoms, raising Its throne in them, all the other cities will be conquered and dominated by the Supreme Fiat."

« Figlia mia, la creatura ha nell'anima sua tre regni: sono le tre potenze, che si possono chiamare le capitali di questi tre regni, tutto il resto della creatura, parole, occhi, opere, passi, sono città, villaggi, fiumi, mari e territori che formano questi regni […]. Ora in una guerra se si vince la capitale, la guerra finisce, perché tutte le altre città restano vinte insieme con la capitale. Ora se la mia Volontà giungerà a prendere le tre capitali di questi regni, erigendo il suo trono in esse, tutte le altre città saranno vinte e dominate dal Fiat Supremo. »

Catholic articulation. Saint Augustine sees in the three powers of the soul—memory, intellect, and will—a vestige of the Trinity in man (*De Trinitate*, IX–X), a teaching echoed by the *Catechism* when it recalls that man, created in the image of God, possesses the

capacity "of self-knowledge, of self-possession and of freely giving himself" (CCC 357). This vestige always remains an analogy, never an identity: the soul is not God, but within its very structure it bears the most intimate mark of the Trinity that made it.

Formula to remember. Three suns—intellect, memory, and will—illuminate a single soul: distinct yet united, they bear within it the signature of the Trinity who created it.

Question 6 — What Was Adam's Place in Creation?

Short answer. Adam was created king of all Creation. His kingship was not an external domination, but the supremacy of a son placed at the summit of his Father's works: he knew all his dominions, he had the right to place his acts within them, and he was to form their crown.

Development. The whole of Creation was made with order and harmony, and this order culminates in man. Adam is not one inhabitant among others: he is the king to whom everything is entrusted. The *Book of Heaven* describes this kingship with the concreteness of a filial right of ownership: just as the owner of a property has the right to walk through it, to plant flowers and trees there, and to do whatever he wishes within it, so Adam, with the power of the Divine Fiat, acted freely in all created things (vol. 23, November 10, 1927). Each of his actions was "a sun, one more beautiful than the other"; each created thing was to receive his action and be invested by its light.

This kingship has a depth that extends beyond Adam himself. Jesus reveals that the first model of Creation was the Supreme Being, upon whom man was to model all his acts; the second model was Adam, upon whom all his descendants were to model themselves, inheriting not only his example but the possession of his very acts. Adam's place is therefore that of a royal father: what he does in the Fiat, he does for all and transmits to all. His greatness is never solitary—it is headship in the literal sense: he is the head of a family called in its entirety to live in the Divine Will.

One can therefore measure what God expected from this kingship: not feats of prowess, but a royal life in the Fiat, filling Creation with his acts as with so many suns, for the reciprocal joy of Father and son.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, November 10, 1927:

> "… Adam was created by Us as king of all Creation, and, as king, he held supremacy over all things […]. 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."
>
> *« … Adamo fu creato da noi re di tutta la Creazione e come re, aveva la supremazia su tutte le cose […]. Lui doveva formare la corona a tutta la Creazione, non sarebbe stato vero re se non avesse conosciuto tutti i suoi domini e non avesse avuto il diritto di mettere gli atti suoi in tutte le cose da noi create. »*

Catholic articulation. "Yet you have made him little less than God, and crowned him with glory and honor. You have given him dominion over the works of your hands; you have put all things under his feet" (Ps 8:5–6). Genesis entrusts man with dominion over the earth: "Be fruitful and multiply, and fill the earth and subdue it" (Gen 1:28), and with keeping the garden (Gen 2:15); the Book of Wisdom prays: "By your wisdom [you] have formed man, to have dominion over the creatures you have made" (Wis 9:2); the *Catechism* specifies that this dominion was not to be an arbitrary power, but a continuation of God's

lordship, exercised in the holiness and justice of the beginning (CCC 373, 377). The *Book of Heaven* gives this doctrine its interior driving force: Adam's kingship was not merely a mandate received; it was the direct effect of the Divine Will reigning in him—man rules Creation only to the extent that the Fiat rules in man.

Formula to remember. Adam was created king of Creation because the Fiat reigned in him: kingship over things is born from the kingship of God within the soul.

Question 7 — What Was the Grace of Adam's "Bilocation," and How Did His Soul Embrace All Creation?

Short answer. The *Book of Heaven* reveals that, before sin, Adam possessed a grace of "bilocation": through the power of the Divine Fiat, his soul rendered itself present in all created things, so that each of his acts of love, adoration, and speech resounded throughout the entire universe, making him, in truth and not merely metaphorically, the king of all Creation.

Development. The preceding Question showed that Adam was established king of all created things; it is now necessary to specify how this kingship was concretely exercised. Jesus explains to Luisa that a king worthy of the name must know each of his dominions and have the right to place his own acts within them: this is why Adam, through the power of the Divine Fiat, "bilocated in all created things," so that his voice, his love, and his adoration resounded throughout the whole of Creation, and the Divinity itself felt within it the presence of its first son.

This grace was not an isolated privilege, but the direct consequence of the perfect union of Adam's will with the Divine Will itself: because God's eternal operation embraces and unifies all created things, the soul that lives fully within It receives, by participation, this same capacity to embrace. This is why Adam's sin was described by Jesus, in a nearby text, as a true "war" against the Eternal Fiat: by withdrawing from the Divine Will, Adam lost not only his own good, but also the strength and the "army"—an image Jesus applies to the whole of Creation placed at his service—that made his kingship effective.

This same Fiat that bilocated Adam within Creation is found, in a still higher form, in Redemption: Jesus reveals that his own victorious Humanity places once again at the disposal of anyone who wishes to live in the Fiat this same "army" of the whole of Creation—already announcing what Part Three will develop fully concerning his work of restoration. Mary herself, as Part Four will show, received a similar but still more intense grace of bilocation, which extended from her Conception to the souls of all the living and manifested itself with particular force during the Passion of her Son.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, November 10, 1927:

> "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 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."

« Figlia, con che ordine ed armonia fu creato l'uomo; Adamo fu creato da noi re di tutta la Creazione e come re, aveva la supremazia su tutte le cose e se non avesse respinto il nostro Fiat, possedendo l'unità di Esso, in tutta la sua vita avrebbe riempito degli atti suoi tutte le cose create; come re e padrone aveva il diritto che ciascuna cosa creata subisse la sua azione, fosse investita dalla sua luce, perché ogni sua azione era un sole, uno più bello dell'altro […]. Tale era Adamo, con la potenza del nostro Fiat Divino faceva ciò che voleva, si bilocava in tutte le cose create, e se parlava, se amava, se adorava ed operava, la sua voce risuonava in tutta la Creazione ed era investita dell'amore, dell'adorazione ed opera di Lui. Quindi la Divinità sentiva l'amore, l'adorazione, l'opera del suo primo figlio in tutte le opere sue. »

Jesus to Luisa, *Book of Heaven*, vol. 21, March 10, 1927, on the loss of this kingship as a "war" against the Fiat:

"… my daughter, you must know that, before sinning, Adam did his acts in the Divine Fiat. […] So, in his first period of creation, Adam possessed this Kingdom of the Supreme Fiat, and since he was the head of all human generations, all creatures received the right to this possession. By withdrawing from Our Will, Adam lost the possession of this Kingdom, because by doing his own will, he placed himself as though in a state of war against the Eternal Fiat […]…"

« … tu devi sapere che Adamo prima di peccare faceva i suoi atti nel Fiat Divino […]. Adamo nella sua prima epoca della Creazione possedeva questo regno del Fiat Supremo e siccome lui era il capo di tutta l'umana generazione, tutte le creature ricevevano il diritto di questo possesso. Adamo col sottrarsi alla nostra Volontà perdette il possesso di questo regno, perché col fare la sua si mise come in stato di guerra coll'eterno Fiat […]… »

Catholic articulation. The *Catechism* teaches that God established man as steward of Creation, called to "subdue" it and make it fruitful in God's name (CCC 373, 2402; cf. Gen 1:28)—a stewardship that, according to this text, was exercised before the Fall through the active presence of Adam's soul throughout the created work, and not by a merely external delegation. Saint Paul teaches that "the creation waits with eager longing for the revealing of the sons of God" (Rom 8:19): a groaning that implies, by contrast, the lost kingship this text describes in all its breadth.

Formula to remember. Adam did not govern Creation from afar, like an absent king: his soul rendered itself present within it in every act of love, and the whole of Creation bore its echo.

Question 8 — What Was Adam's Life Before Sin?

Short answer. Adam's life at the beginning was a time of reciprocal happiness between God and his creature: his will was God's, and God's was his. Endowed with every good, he freely drew holiness, wisdom, power, and happiness from his Creator: he was his prototype, his portrait, his happy son.

Development. The *Book of Heaven* does not describe Adam's state through speculation, but with the sobriety of testimony: "So, in the beginning of his existence, Adam had a period in which he fulfilled marvelously the purpose for which he was created; he experienced what it means to live of the Will of his Creator" (vol. 15, April 25, 1923). Three features emerge from this text.

First, the unity of wills: "his will was Ours, and Ours was his." This was not painstaking obedience, but a shared life: everything was harmony between man and God, without distance, effort, or suspicion. Second, divine liberality: Adam "would take from Us whatever he wanted." God's goods were neither measured out nor earned; they were the open inheritance of a son in his Father's house. Finally—and this is perhaps the most moving feature—the joy of God himself: "We also were happy in seeing Our own acts being reproduced in Our image." Adam's life before sin was not only man's happiness: it was also God's happiness.

However brief that period may have been, it matters for this entire work: it proves that life in the Divine Will is neither a utopia nor an abstraction, but a state truly lived on earth, in the beginning, by the first man. What God once gave, his design is to give again—and, as the next Question will show, what was then accomplished was never again to be lost.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 15, April 25, 1923:

> "… as We endowed him with all goods, and his will was Ours, and Ours was his, everything was harmony between him and Us; whatever he wanted he would take from Us: sanctity, wisdom, power, happiness, etc. He was Our prototype, Our portrait, Our happy son. So, in the beginning of his existence, Adam had a period in which he fulfilled marvelously the purpose for which he was created; he experienced what it means to live of the Will of his Creator, and We also were happy in seeing Our own acts being reproduced in Our image."
>
> *« … lo dotammo di tutti i beni e la sua volontà era la nostra e la nostra era la sua, tutto era armonia tra lui e Noi, prendeva da Noi ciò che voleva: Santità, sapienza, potenza, felicità, eccetera, era il nostro prototipo, il nostro ritratto, il nostro figlio felice, sicché Adamo nel principio della sua esistenza ebbe un'epoca che compiva a meraviglia lo scopo per cui fu creato, provò che significa vivere del Volere del suo Creatore, eravamo felici a vicenda nel veder riprodurre nella nostra immagine i nostri stessi atti. »*

Catholic articulation. "God made man upright" (Eccl 7:29): Scripture preserves the memory of this first rectitude, and Genesis portrays it in the familiarity of the garden where God draws near to man (Gen 2:8; 3:8). The Church teaches that our first parents were "constituted in an original 'state of holiness and justice'" (CCC 375), a participation in divine life, and that from this grace flowed the entire harmony of the first state: man was not to suffer or die, he was inwardly unified and in friendship with God (CCC 374–379). Classical theology speaks here of preternatural gifts. The *Book of Heaven* does not contradict this doctrine: it names its source. What the *Catechism* describes as the effects of original justice, Jesus shows as springing from one single root—the Divine Will living in Adam and making him its happy son. The two registers, that of doctrine and that of private revelation, must be distinguished while their convergence is contemplated: the former describes the state; the latter unveils its heart.

Formula to remember. Before sin, Adam's will was God's, and God's was his: the happiness of the beginning was this reciprocal happiness.

Question 9 — What Became, in Heaven, of the Acts Adam Performed in the Divine Will Before His Fall?

Short answer. They were never erased. An act done in the Divine Will, Jesus tells Luisa, is as untouchable as the Will Itself: neither the frailty of the one who performed it, nor even his later fall, can undo it. This is why Adam possesses in Heaven a glory unique

among the saints, second only to that of the Virgin Mary—and why those same acts, having remained intact, passed as an inheritance to all his descendants, as a pledge and a right to the Kingdom, the exact inverse of the inheritance of original sin.

Development. This question may be surprising: how can the first sinner enjoy an unsurpassed glory? The *Book of Heaven* answers without ambiguity. Before his fault, Adam experienced a true period of life lived entirely in the unity of the Fiat (see I.8); and this period, precisely because it was lived *in* the Divine Will and not in the human will alone, lies entirely beyond the reach of what followed. Jesus states it plainly: whatever is done in the Divine Will "remains untouchable—no one can touch it, because these acts enter the divine and infinite order"; and "even though Adam slipped and fell, his acts done up to that moment remained intact and beautiful, as he had done them" (vol. 24, September 10, 1928).

Here is a principle that goes beyond Adam's case alone and applies to the whole remainder of this work: an act truly done in the Fiat is no longer, properly speaking, the fragile property of the creature who performed it—it enters God's own "divine and infinite" order and therefore shares in its unchangeableness. Neither sin, forgetfulness, nor even death can reach it. Jesus can therefore add that Adam enjoys in Heaven a glory and beauty that no other saint can equal: he has become like a mirror in which all the Blessed contemplate, even now, what the creation of man was in its original magnificence.

The text itself provides a qualification that protects this assertion from every excess: Adam had only *a period* of life in the Fiat, not "complete life and works" in the Divine Will, as did the Virgin Mary alone (the proper subject of Part Four). Adam's glory therefore remains unique and unequalled among the saints, but second to hers. This qualification prevents Adam from being made into an absolute: his glory, real and unsurpassed among men, is itself surpassed by that of the one creature who never interrupted her union with the Fiat.

A final clarification distinguishes two registers that must not be confused. What this text affirms is the untouchableness of the acts Adam actually performed before his fall—these remain acquired forever. But the broader mission entrusted to him—to fill the whole void of his soul with his holy works (cf. I.11)—remained unfinished: Adam took only its "first steps." Luisa herself becomes aware of this: she wishes to "make up for that unity which [her] father Adam lost" and for the acts that "his descendants have not done in the unity of It." Jesus replies that Adam was the true "deserter" of the Kingdom of his Will, thereby losing all his rights and the possession of his own goods; but this Will can be regained by anyone who, withdrawing from the human volition, enters Its Kingdom again "as the new conqueror of that unity of my Divine Fiat."

What Adam lost through this desertion, a later text specifies (vol. 29, June 30, 1931), was his own personal share in that Kingdom—not the value of what he had already done in the Fiat, which, as we have seen, remains forever intact. Now, since Adam was the root and trunk of the whole human family, his descendants inherited, like branches, what that root possessed: just as every creature inherits by nature the seed of original sin, so too does each inherit the first acts Adam performed in the Divine Will, which constitute "the beginning and the right of the Kingdom" offered to all—the exact inverse of the other inheritance. The same text introduces a distinction that the rest of the work will encounter again in other forms, between possession by nature and possession by grace: after Adam came the humanity of Mary, "to be the first heiress" of this Kingdom and to give her children the right to possess It; finally came the Humanity of Jesus, to seal the whole with the seal of his own acts—he who possesses this same Divine Will "by nature," whereas Adam and Mary possessed It "by grace." The text adds one final and humbler means of acquiring a right to this Kingdom: the very recitation of the *Our Father*, taught by Jesus partly for this purpose.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 24, September 10, 1928:

"… indeed, Adam possesses a glory in Heaven which is given to no one else, as holy as he may be, except for the Celestial Mama, because no one else possesses even one act in the unity of my Divine Will. […] whatever is done in Our Divine Will remains untouchable—no one can touch it, because these acts enter the divine and infinite order. And even though Adam slipped and fell, his acts done up to that moment remained intact and beautiful, as he had done them."

« … veramente Adamo possiede nel Cielo una gloria, che a nessun altro, per quanto santo, vien data, all'infuori della Mamma Celeste, perché nessun altro possiede un atto solo nell'unità della mia Volontà Divina. […] ciò che si fa nella nostra Divina Volontà resta intangibile, nessuno lo può toccare, perché entra nell'ordine Divino ed infinito. E anche se scivolò e cadde, i suoi atti fino allora restarono integri e belli come li aveva fatti. »

Luisa to Jesus, then Jesus to Luisa, *Book of Heaven*, vol. 23, February 2, 1928:

"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." […] "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."

« Mio Gesù, faccio mia l'unità del tuo Volere per supplire a quell'unità che perdette il mio Padre Adamo, quando si sottrasse ad Esso e per supplire a tutti quegli atti che, tutti i suoi discendenti non hanno fatto nell'unità di Esso. […] Figlia mia, quando Adamo peccò, ci fu la ritirata dell'unità della mia Volontà da ambo le parti, l'uomo si ritirò da Essa ed Essa si ritirò da lui, e col ritirarsi la mia, l'uomo perdette la mia unità, tutti i suoi pregi ed i diritti che Dio gli aveva dato nel crearlo, perché lui fu il vero disertore dal regno della mia Volontà ed il disertore perde tutti i diritti ed il possesso dei suoi stessi beni. Ora come la mia Volontà si ritirò dall'uomo, perché fu lui a ritirarsi per primo, così può di nuovo darsi a chi, ritirandosi dall'umano volere, rientra nel suo regno come nuova conquistatrice di quell'unità del mio Fiat Divino. »

Jesus to Luisa, *Book of Heaven*, vol. 29, June 30, 1931:

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

the trunk of the tree of man possessed. And just as all creatures, as though by nature, inherit the seed of original sin, so do they inherit his first acts done in Our Will, which constitute the beginning and the right of the Kingdom of Our Divine Will for creatures. To confirm this, came the humanity of the Immaculate Virgin, to operate and to follow the acts of Adam, in order to fulfill, whole and entire, the Kingdom of the Divine Will, to be the first heiress of a Kingdom so holy, and to give to Her dear children the rights for them to possess It. And to complete all this, came my Humanity which, by nature, possessed the Divine Will that Adam and the Sovereign Queen possessed by grace, in order to confirm with the seal of Its acts this Kingdom of the Divine Will. So, this Kingdom exists in reality, because living humanities have formed their acts in It, as the necessary materials in order to form this Kingdom, to give to other humanities the right to possess It."

« Tu devi sapere che la grazia più grande che facemmo all'uomo nella sua Creazione, fu che poteva entrare nella nostra Volontà Divina per poter emettere i suoi atti umani e siccome l'umana volontà era piccola e la Divina grande, quindi aveva virtù di assorbire il piccolo nel grande e di cambiare l'umano nel Divin Volere. Onde Adamo nel principio della sua creazione entrò nell'ordine della nostra Volontà Divina e fece molti dei suoi atti e, se col sottrarsi al nostro Volere uscì da Esso, i suoi atti umani operati nel nostro Volere restarono come pegno e diritto dell'uomo e come principio e fondamento d'un regno divino che lui acquistava; ciò che si fa nella Divina Volontà, è incancellabile, Dio stesso non può cancellare un atto solo fatto dalla creatura nel Fiat Supremo. Ora uscendo Adamo il primo uomo creato, era conseguenza, essendo lui la radice, il tronco di tutte le umane generazioni, che esse ereditassero, quasi come rami, ciò che possedeva la radice ed il tronco dell'albero dell'uomo e come tutte le creature come in natura ereditarono il germe del peccato originale, così ereditarono i primi atti suoi fatti nel nostro Volere, che costituiscono il principio ed il diritto del regno del nostro Voler Divino per le creature. A confermare ciò venne l'umanità della Vergine Immacolata ad operare ed a seguire gli atti di Adamo, per compiere tutto intero il regno della Divina Volontà, per essere la prima Ereditiera d'un regno sì santo e per dare ai suoi cari figli i diritti di farlo possedere; ed a completare tutto ciò, venne la mia Umanità, che possedeva in natura la mia Divina Volontà, ciò che Adamo e la Sovrana Regina possedevano per grazia, per confermare, col suggello dei suoi atti, questo regno della Divina Volontà. Sicché questo regno esiste in realtà, perché Umanità viventi hanno formato i loro atti in Essa, come materiali necessari per formare questo regno, per dare il diritto alle altre umanità di possederlo. »

Catholic articulation. Scripture attests to this same permanence of what comes from God: "I know that whatever God does endures for ever; nothing can be added to it, nor anything taken from it" (Eccl 3:14), and Saint Paul assures us that God never revokes his gifts: "the gifts and the call of God are irrevocable" (Rom 11:29). The doctrine of merit offers an analogy, provided it is stated with precision: good works accomplished in charity remain meritorious in God's acceptance; a later mortal sin, by depriving the soul of grace, nevertheless prevents their fruit until charity is restored through repentance. The *Catechism* recalls that "the merits of our good works are gifts of the divine goodness" (CCC 2009). The *Book of Heaven* takes this doctrine to its most radical limit in the case of an act done in the Divine Will Itself: no longer merely a merit preserved, but an act rendered properly untouchable because it has entered, in some way, into God's own eternity. As for the inheritance transmitted by Adam to all his descendants, Scripture already gives its exact inverse regarding the fault, in the same terms of universal transmission: "Then as one man's trespass led to condemnation for all men, so one man's act of righteousness leads to acquittal and life for all men" (Rom 5:18)—a verse that the text of June 30, 1931, specifies in detail, even as to

its mechanism.

Saint Irenaeus of Lyons teaches that Christ "recapitulates" in himself the whole of human history, taking up again what Adam had left unfinished (*Against Heresies*, III, 18, 1). The doctrine of recapitulation finds a direct echo here: what the first Adam left in suspense, a soul configured to Christ can, by grace, contribute to bringing to fulfillment.

Formula to remember. An act done in the Fiat remains forever intact: neither the fall, nor sin, nor time can undo what has entered God's eternal order.

Question 10 — What Does It Mean to Possess the Kingdom of the Divine Will?

Short answer. To possess the Kingdom of the Divine Will is to have the Will of God not as an external law, but as one's own life, inheritance, and good: to remain voluntarily in the primary act of one's creation, to find all goods within it, and to exercise within the Fiat a true son's right over the works of God.

Development. The word "possess" may be surprising: how could a creature possess the Will of the Infinite One? Yet the *Book of Heaven* uses it without hesitation, because it describes a real gift and not an image. Adam, as king and master, operated in the Fiat as in his own good: "with the power of Our Divine Fiat he did whatever he wanted; he bilocated in all created things" (vol. 23, November 10, 1927). To possess the Kingdom is precisely this: the Divine Will placed at the son's disposal, and the son living in It as in his own home.

To disclose its nature, Jesus gives a luminous point of comparison: the Angels. If they remained beautiful and pure, it is because "they have always remained in that primary act in which they were created" (vol. 17, October 30, 1924). This single act of the Divine Will "contains within Itself all possible and imaginable goods," and all their happiness consists in maintaining themselves voluntarily within it: "They find everything in the circuit of my Will." To possess the Kingdom, therefore, is not to accumulate graces: it is never to depart from one's origin—to remain in the act by which God brought us into existence, and to find everything there.

Thus possession is distinguished from its effects. To receive graces, lights, and helps from the Divine Will is to live from Its effects; to possess the Kingdom is to possess the very source. This distinction, which is fundamental, will be taken up again when the work meditates upon the loss and return of the Kingdom. Here it is enough to contemplate the gift of the beginning in its positive light: an inheritance, a dwelling, a life.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 17, October 30, 1924:

> "My daughter, do you want to know why they are Angels, why they have preserved themselves beautiful and pure, just as they came forth from my hands? Because they have always remained in that first act in which they were created; therefore, remaining in that first act of their existence, they remain in that single act of my Will which, knowing no succession of acts, neither changes, nor grows, nor decreases, and contains within Itself all possible and imaginable goods. And the Angels, preserving themselves in that single act of my Will which brought them to light, remain immutable, beautiful and pure; they have lost nothing of their first existence, and all their happiness consists in remaining voluntarily in that single act of my Will; they find everything within the circuit of my Will…"

« Figlia mia, vuoi tu sapere perché sono angeli, perché si sono conservati belli e puri come

uscirono dalle mie mani? Perché sono sempre rimasti in quell'atto primo in cui furono creati; quindi, stando in quell'atto primo della loro esistenza, stanno in quell'atto solo della mia Volontà, che non conoscendo successione di atti, non si muta, né cresce, né decresce e contiene in sé tutti i beni possibili ed immaginabili e gli angeli, conservandosi in quell'atto solo della mia Volontà, che li mise alla luce, si mantengono immutabili, belli e puri, nulla hanno perduto della loro primaria esistenza e tutta la loro felicità è il mantenersi volontariamente in quell'atto solo della mia Volontà; tutto trovano nel circuito del mio Volere… »

Catholic articulation. "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Lk 12:32). The Kingdom is not first a reward to be conquered, but a gift and an inheritance: "Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Mt 25:34)—prepared from the foundation of the world, that is, inscribed within the very design of Creation. The *Our Father* teaches us to ask for it as a Kingdom that comes (CCC 2816–2821), and Saint Paul dares to use the language of filial possession: "all are yours; and you are Christ's; and Christ is God's" (1 Cor 3:22–23). The doctrine of grace sheds light upon the word "possession": sanctifying grace is truly given to the soul, dwells within her, and makes her "partakers of the divine nature" (2 Pet 1:4; CCC 1996–1999)—a real possession, never an appropriation by nature, always a gratuitous gift preserved in freedom. The *Book of Heaven* moves within this same logic of gift: the Kingdom is possessed as a received inheritance, preserved through fidelity, and lost if freedom withdraws from it. This is why voluntarily remaining in the primary act is its secret.

Formula to remember. To possess the Kingdom is to remain voluntarily in the primary act of one's creation and to find all goods there: not graces received one by one, but the very source.

Question 11 — What Does the "Void" of the Soul That Adam Was to Fill with His Acts Mean?

Short answer. Jesus reveals to Luisa that, just as God created a "visible void"—the universe—in which to unfold his works, he also created within the human soul an "invisible void," more vast still, destined to become the dwelling of God himself: the more the soul performs acts in the Divine Will, the more she allows this void to be filled with the divine presence that alone can fill it.

Development. I.10 showed what it means to possess the Kingdom of the Divine Will; it is now necessary to specify the intimate mechanism of this possession. Jesus explains to Luisa that the void of the human soul exceeds in greatness even the void of the created universe: the first was to serve as a dwelling for the soul of man, while the second—the void of the soul—was to serve as a dwelling for God himself. This is why, Jesus specifies, he did not pronounce his Fiat over man in seven days, as he did over the universe, but for as many days as the life of each man lasts, and for as long as the soul, setting her own will aside, allows the Divine Will to operate freely within her.

A nearby text expresses the same doctrine through a parallel image: just as God gave man a visible universe in which to unfold his works, he also gave him an invisible void, more beautiful still, in which to form his holy works—his sun, his heavens, his stars—echoing his Creator. But when man descended from the Divine Will in order to live in his own, he lost that echo and the model required to continue filling this void. Since then, only the first steps of innocent Adam have remained inscribed within it, while all the rest awaits

fulfillment by anyone who, even now, chooses to live in that same Fiat.

This void, therefore, is never a nothingness or an absence to be filled by human effort alone. The text states this explicitly: "But do you know what this void is? It is Our Will." The void of the soul does not await human works, however generous they may be, but the Divine Will Itself, to which the soul leaves all the room.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 25, December 21, 1928:

> "My daughter, in creating man I gave a visible universe in which he was to move freely and see the works of his Creator, done with so much order and harmony, done for love of him, and, in this void, to also do his own works. And just as I gave a visible void, so I gave an invisible void, even more beautiful, for his soul, in which man was to form his holy works, his sun, his heavens, his stars; and echoing his Creator, he was to fill this void with all his works. But since man descended from my Divine Will to live in his own, he lost the echo of his Creator and the model with which to be able to copy Our works. Therefore, it can be said that in this void there is nothing other than the first steps of man—all the rest is empty. Yet, it must be filled […]. But do you know what this void is? It is Our Will."
>
> *« Figlia mia, nel creare l'uomo diedi un universo visibile dove poter spaziare, vedere le opere del suo Creatore fatte con tanto ordine ed armonia per amor suo ed in questo vuoto fare anche le opere sue e come gli diedi un vuoto visibile, così gli diedi un vuoto invisibile, più bello ancora per l'anima sua, dove l'uomo doveva formare le sue opere sante, il suo Sole, il suo Cielo, la sue stelle e, facendo eco al suo Creatore, doveva riempire questo vuoto di tutte le opere sue. Ma siccome l'uomo scese dalla mia Divina Volontà per vivere con la sua, perdette l'eco del suo Creatore ed il modello per poter copiare le nostre opere. Quindi si può dire che non ci sono altro in questo vuoto che i primi passi dell'uomo, tutto il resto è vuoto che però dev'essere riempito […]. Ma sai tu qual è questo vuoto? La nostra Volontà. »*

Catholic articulation. Saint Augustine confesses that the human heart remains restless until it rests in God (*Confessions*, I, 1)—an insight that this text of the *Book of Heaven* deepens by presenting this "rest" not merely as a desire, but as a space positively created by God to become his own dwelling. The *Catechism* teaches that "the desire for God is written in the human heart" and that God "never ceases to draw man to himself" (CCC 27): the void of the soul is, in Luisa's own vocabulary, the most literal expression of this truth.

Formula to remember. God did not merely make a world for man: he made, within man, a void proportioned to himself—which nothing but God can ever fill.

Question 12 — Why Does Creation Remain in the Fiat?

Short answer. Creation remains in the Fiat because the Fiat is its life, its order, and its firmness. Proceeding from the Will of God, creatures without intelligence have no will of their own to oppose to It: they remain in the act that created them, and this is why the heavens, the sun, and the sea have preserved their order, harmony, and constancy from the beginning.

Development. There is a contrast that everyone can observe: the works of man age, fall into disorder, and collapse; the works of God remain. The sun rises each morning with the same fidelity, the sea keeps within its shores, and the heavens continue their course. The *Book of Heaven* gives the reason: "I am order, and therefore all of my works are ordered" (vol. 27, November 20, 1929). Creation is ordered because it has never departed from the

Fiat that created it. This Fiat is not a word spoken and then withdrawn: it is a Will that continues to sustain what It has made, and God's works "carry the imprint of the Eternal One" (vol. 13, November 26, 1921).

This same text from volume 27 reveals a detail full of meaning: God, who is order, did not create man first. Where would he have placed him? Without the sun to illuminate him, without the pavilion of the heavens to serve as his room, without plants to nourish him? The Fiat created and reordered everything, "and after It formed the most beautiful dwelling, It created man." Creation's permanence in the Fiat is therefore not a mere mechanism: it is fidelity at the service of love. If everything remains, it is so that the son's home may remain.

Here, for the soul, is a silent school. Creation remains in the Fiat without merit, by nature; man, on the other hand, is called to remain in It through love and choice. What the sun does without knowing it—to remain in the act of its Creator—the son is invited to do knowingly and willingly: therein lies all his dignity, and all the tragedy that remains possible for him.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 27, November 20, 1929:

> "Now, daughter of my Volition, you must know that I am order, and therefore all of my works are ordered. Look at how ordered is Creation. The purpose of Creation was man, yet I did not create man as first; had I done it I would not have been orderly. Where to put this man? Where to place him? Without the sun that would illuminate him, without the pavilion of the heavens that would function as room for him, without plants that would nourish him, everything was disorder, and my Fiat reordered and created everything; and after It formed the most beautiful dwelling, It created man."
>
> *« Ora figlia del mio Volere, tu devi sapere che Io sono ordine e perciò tutte le opere mie sono ordinate. Guarda come la Creazione è ordinata. Lo scopo della Creazione era l'uomo, eppure non creai l'uomo prima; se l'avessi fatto non sarei stato ordinato, dove mettere quest'uomo? Dove poggiarlo? Senza Sole che lo illuminasse, senza il padiglione del Cielo che gli facesse da stanza, senza piante che lo alimentassero, tutto era disordine ed il mio Fiat riordinò e creò tutto e dopo che formò la più bella abitazione, creò l'uomo. »*

Catholic articulation. "For he spoke, and it came to be; he commanded, and it stood forth" (Ps 33:9); "He established them for ever and ever; he fixed their bounds which cannot be passed" (Ps 148:6). The Letter to the Hebrews contemplates the Son "upholding the universe by his word of power" (Heb 1:3): the creative Word does not withdraw from his work. The Church likewise teaches that God does not merely create: he preserves and sustains his creatures in being at every moment, enables them to act, and brings them to their final end (CCC 301). Each creature possesses its own particular goodness and obeys its laws, and from this order arises the beauty of the universe (CCC 339, 341). The psalmist sings it: "For ever, O Lord, your word is firmly fixed in the heavens […]. By your appointment they stand this day; for all things are your servants" (cf. Ps 119:89–91). The *Book of Heaven* gives this doctrine of conservation its proper name: the Fiat—a Word that never ceases to create what It has created.

Formula to remember. Creation remains in the Fiat by nature; man is called to remain in It through love: what the sun does without knowing it, the son must do willingly.

Question 13 — What Relationship Was Man to Have with Creation?

Short answer. Creation was given to man as his dwelling and as his mirror. He was to look at himself within it in order to copy within himself the order, harmony, light, and

firmness of the works of his Creator—and Creation, in turn, was to be reflected in him, each reflecting the other.

Development. Man's relationship with Creation, in the original design, is neither exploitation nor distant contemplation. Jesus describes it through one image: the mirror. Before creating man, God desired first to create the whole of Creation, "which was to serve as mirror for man" (vol. 23, December 22, 1927). By looking at himself within it, man was to copy within himself the works of his Creator; and the copy was to be so faithful that all the reflections of Creation would have been seen in man, and all the reflections of man in Creation.

This pedagogy of the mirror first reveals God's preference: "God loved man more than the whole Creation, and this is why first He wanted to form for him the mirror of His works." The whole universe is a preparatory gift, a lesson offered before the pupil even exists. It also reveals man's vocation: to learn from Creation what God expects of him. The order of the stars, the harmony of the seasons, the light of the sun, the firmness of the heavens—all these are features man was to reproduce in his own works, so that his life might be as ordered, harmonious, luminous, and firm as the world around him.

The dwelling and the mirror complete one another: Creation houses man and instructs him. To inhabit the world as a son therefore means two things at once—to receive with gratitude everything the Father has prepared within it, and to look into it each day so as to allow oneself to be reordered according to its image. Creation is not a mere environment: it is a school of the Fiat, "the stairs in order to ascend in the order of my Will."

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, December 22, 1927:

> "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."
>
> *« Figlia mia, prima che fosse creato l'uomo, volli creare prima tutta la Creazione, che doveva servire come specchio dell'uomo, specchiandosi nella quale, doveva poter come copiare in se stesso le opere del suo Creatore, doveva essere tale e tanta la copia che doveva fare in sé di tutta la Creazione, che si dovevano vedere nell'uomo, come specchio, tutti i riflessi di essa e nella Creazione tutti i riflessi di Lui, sicché l'una doveva specchiarsi nell'altro. Iddio amò l'uomo più che tutta la Creazione, perciò volle prima formargli lo specchio delle opere sue, dove rimirandosi, avrebbe copiato l'ordine, l'armonia, la luce, la fermezza delle opere di Colui che lo aveva creato. »*

Catholic articulation. God placed man in the garden "to till it and keep it" (Gen 2:15): Creation is entrusted to him, not abandoned to him. The *Catechism* teaches that the universe was created for man, but that man himself was created to serve and love God and to offer all Creation back to him (CCC 358); it also emphasizes the beauty of the universe, whose order and harmony reflect the infinite beauty of the Creator and should inspire man's respect (CCC 341). The image of the mirror joins the most ancient tradition of the world as a first book: "For from the greatness and beauty of created things comes a corresponding perception of their Creator" (Wis 13:5), and God's "invisible nature […] has been clearly perceived in the things that have been made" (cf. Rom 1:20). The revelation given to Luisa adds

reciprocity: man does not merely read the book—he is called to become its most beautiful page.

Formula to remember. Creation is man's dwelling and mirror: he was to look within it in order to copy in himself the order, harmony, light, and firmness of his Creator.

Question 14 — What Glory Was Man to Render to God in the Name of All?

Short answer. Man was to be the voice of Creation. All creatures glorify God through their being, but they are mute; man, on the other hand, was to speak, love, adore, and operate in the name of all, so that his voice might resound throughout the whole of Creation and God might receive, from his first son, the love and adoration of all his works.

Development. There is an expectation within Creation: the sun gives warmth but does not say "I love You"; the sea murmurs but does not adore; the heavens declare the glory of God, but without speech (cf. Ps 19:1–3). All this silent praise was seeking a voice, and that voice was to be man. The *Book of Heaven* describes him in his original state: when Adam spoke, loved, adored, and operated, "his voice resounded throughout the whole Creation," which was invested by his love and adoration; and thus "the Divinity felt the love, the adoration, the work of His first son in all of His works" (vol. 23, November 10, 1927).

Here lies the deepest meaning of Adam's kingship: a priesthood. The king of Creation is also its priest—the one who takes into his hands the mute praise of things and carries it, now become word and love, to the throne of God. Each of his acts done in the Fiat spread throughout all created things and caused them to speak; through him, the whole universe became a conscious canticle. And God, for his part, found within a single creature the glory of all: this is the exchange established by the original design.

This vocation has never been revoked. It sheds light on why, in life in the Divine Will, the soul is called to lend her voice to the sun, the wind, the sea, and the little bird, in order to say to God in the name of all: I love You, I adore You, may your Kingdom come. What this work will later develop under the name of rounds in Creation has its root here, in the first morning of the world: man, the voice of all things before his Creator.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, November 10, 1927:

> "… 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."
>
> *« … se parlava, se amava, se adorava ed operava, la sua voce risuonava in tutta la Creazione ed era investita dell'amore, dell'adorazione ed opera di Lui. Quindi la Divinità sentiva l'amore, l'adorazione, l'opera del suo primo figlio in tutte le opere sue. »*

Catholic articulation. "The heavens are telling the glory of God" (Ps 19:1)—but it is man who puts this account into words: the canticle of the three young men summons the creatures one by one, sun and moon, rain and dew, to bless the Lord through the mouth of man: "Bless the Lord, all works of the Lord" (Dan 3:57). The Letter to the Hebrews names this vocation: "Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name" (Heb 13:15). The *Catechism* teaches that man was created to serve and love God and to offer all Creation back to him (CCC 358), and Christian tradition has often contemplated man as the priest of Creation, charged with making its offering—an offering the liturgy renews each day when the Church blesses God

for bread and wine, fruit of the earth and of human labor. The revelation received by Luisa shows this priesthood in action in Adam: not an added function, but the natural effect of a life lived in the Fiat, in which each act of the son becomes the voice of all the works of the Father.

Formula to remember. Man was created to be the voice of Creation: through him, the mute praise of things was to become love and adoration before God.

Question 15 — Why Is Life in the Divine Will the Primary Purpose of Creation?

Short answer. Because God has said so and has never withdrawn his word: the sole purpose for which man was created is that the Divine Will might live in him and reign upon earth. Everything God has done since the creation of the world, and everything he will do, retains this one principle: that man return to the inheritance of the Kingdom of the Fiat.

Development. One might think that life in the Divine Will is a reserved summit, an optional perfection added to God's design. The *Book of Heaven* affirms the opposite: it is the primary purpose, the one that precedes and governs all the rest. And this purpose is not a cold idea in eternity: Jesus speaks of it with what he himself calls the ardor of his love—the ardor of a God who desires to establish the Kingdom of his Will upon earth "so as to realize the only purpose for which man was created" (vol. 26, May 16, 1929).

The same revelation unveils the constancy of this design: "in everything that has been done by the Divine Persons, from the time when the world was created, and in what We will do, Our principle will always be that one, nor will We ever cease it." Here is the key to reading the whole history of salvation, and the framework of this book: Creation establishes it, Redemption redeems it, and Sanctification will bring it to fulfillment. God's three Fiats are not three successive projects, but one single purpose pursued with invincible fidelity.

This same text formulates it thus: "I created man to have someone with whom to speak." The primary purpose is therefore not an abstract decree: it is a desire for communion. God desires a creature who can hear him and answer him—and only the Divine Will living in that creature renders this dialogue possible. If life in the Fiat is the primary purpose of Creation, it is because friendship with God is its first dream.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 26, May 16, 1929:

> "My daughter, if you knew the ardor of my love that I feel, because I want to establish the Kingdom of my Divine Will upon earth, so as to realize the only purpose for which man was created. In fact, in everything that has been done by the Divine Persons, from the time when the world was created, and in what We will do, Our principle will always be that one, nor will We ever cease it: that man return into the inheritance of the Kingdom of Our Fiat, which he rejected from Us."
>
> *« Figlia mia, se tu sapessi la foga del mio amore che sento, perché voglio stabilire il regno della mia Divina Volontà sulla terra, per realizzare l'unico scopo per il quale fu creato l'uomo. Perciò in tutto ciò che è stato fatto dalle Divine Persone, dacché fu creato il mondo e in quello che faremo, il nostro principio sarà sempre quello, né lo abbandoneremo giammai, che l'uomo ritorni nell'eredità che ci respinse del regno del nostro Fiat. »*

Catholic articulation. Saint Irenaeus expressed it in a formula taken up by the *Catechism*: "The glory of God consists in the realization of this manifestation and communication of his goodness, for which the world was created" (CCC 294). If the purpose of Creation is the glory of God, and if this glory shines in man fully alive with the Life of God, then the primary purpose of Creation is indeed a life—the divine Life communicated to man, which the *Book of Heaven* calls living in the Divine Will. The desire for communion at the heart of this purpose runs through the whole of Scripture: Wisdom was "delighting in the sons of men" (Prov 8:31), and the eternal plan is "to unite all things in him" (cf. Eph 1:9–10). This is the purpose Jesus placed at the heart of the prayer he left us: "Thy will be done, on earth as it is in heaven" (Mt 6:10)—a petition that calls both for Christ's final return and for the growth of the Kingdom in the today of our lives (CCC 2818, 2822–2827). Every *Our Father* asks anew for the purpose of Creation.

Formula to remember. The sole purpose of Creation has never changed and will never be abandoned: that the Divine Will may live in man, and man in the Divine Will.

Question 16 — Why Did God Place No Determined Act in Man at His Creation, but an Act Ever Growing?

Short answer. Jesus reveals to Luisa that God did not treat man like the rest of Creation, endowed once and for all with a determined act; he linked to man's freedom an act ever growing, refusing ever to say "enough" to him. A father worthy of the name never fixes a limit to the food given to his son: that would be the domination of a master, not the love of a father. This is why God even placed his own Will at man's disposal, so that he might sustain, at Its own expense, this growth without end.

Development. The whole of Creation, as we have seen, remains in the Fiat by nature (I.12): from the beginning, the sun, the stars, and every created thing received from God a determined act, fixed once and for all in what each was to be and do. Man alone escapes this fixity. One text of the *Book of Heaven* sums it up in a single sentence, almost as a definition: "as Creation has a determined act, the creature has an act ever growing."

Jesus himself gives the reason through a domestic image of great simplicity: a father who said to his son, "Up to such and such day you will sit at my table; and then—enough," would not be a loving father, but a master exercising dominion. That the son himself might choose to place a limit upon what he receives can happen—human freedom remains entire, and God "bound Our growing act to his free will" rather than imposing it upon him (see XII.3, on free will); but that the Father himself should set a limit to the nourishment he gives, this, Jesus says, he will never do. This is why, so that this growing act might find in man "all possible and imaginable helps," God went so far as to place his own Divine Will at man's disposal, so that It might sustain, at Its own expense, all the superabundance of the goods of his Creator.

This growth without end finds its highest realization in Mary. A text received on the feast of the Immaculate Conception explicitly applies to her this same contrast: "The creation of the universe […] was kept by Us under the empire of Our creating and preserving act, without Our adding anything. But in this Virgin We maintain the creating, the preserving and the growing act." Her continual growth, in every act and every prayer, never reached a limit—"with her growing act, she never says enough to her sanctity." What she thus received from the first instant of her conception, without any shadow ever interrupting its course, every man also receives in seed at the moment of his own creation: the same gift, offered with the same liberality, to anyone who never departs from the Divine Will.

Nor does this growth without end stop at death. A later text reveals that the Divine Life thus formed in the soul knows no limit even then: "More beauties will invest her, without ever ceasing […]. Therefore, she loves Us always with new love, a love which always grows and never stops. […] They are Our Lives, my daughter. Our Life never dies—It is eternal, with Us." What God refuses to limit during mortal life, therefore, he does not limit beyond it.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 29, July 2, 1931:

> "Now, my daughter, it was not so in creating man; in him was placed, not a determined act, but an act ever growing. Our Love did not want to say an 'enough' to man; it would have been like hampering Our Love, arresting Our ardor. No, no—Our 'enough' did not pronounce itself in the creation of man; it did not put a limit, but an act ever growing, so that Our display of love would not have a limit, but could make pomp of luxury, of grace, of sanctity, of beauty, of goodness, and more—as much as he pleased. We bound Our growing act to his free will, so that it might have no hindrance to displaying as much luxury as it could. And so that this growing act of Ours might have in man all possible and imaginable helps, We gave him also Our Will at his disposal, so that It could maintain for him, at Its own expense, all the luxury he wanted, and the superabundance of the goods of his Creator. Our Love did not have the heart to say 'enough' to man: 'Our son, up to here you can reach.' No, no—it would have been as if a father wanted to say to his son: 'Up to such and such day you will sit at my table; and then—enough.' This would not be love of paternity, but of mastership. That a son may put a limit in receiving the alimony of his father—this could be; but that a father would say to him: 'You will remain on an empty stomach'—this he will never do. Such is Our goodness; We will never say 'enough' to the creature; Our growing act will serve her as continuous nourishments to always grow and preserve herself. And if, ungrateful, she does not make use of Our growing act, great gift given by her Creator, We will have the sorrow of seeing Our dear child on an empty stomach, poor, and Our act hampered and without life; and Our ardor of love will change into ardor of sorrow. So, if you want Our growing act to have life in you, never go out of Our Divine Will, which will be jealous of making you always, always grow."
>
> *« Ora figlia mia, non fu così nel creare l'uomo; in lui non fu messo un atto determinato, ma un atto sempre crescente, il nostro amore non volle dire un basta all'uomo, sarebbe stato come inceppare il nostro amore, arrestare la nostra foga, no, no, il nostro basta non si pronunziò nella creazione dell'uomo, non mise un termine, ma un atto sempre crescente, affinché il nostro sfoggio d'amore non avesse un termine, ma potesse far sfarzo di lusso, di grazia, di santità, di bellezza, di bontà ed altro, per quanto gli piacesse; legammo il nostro atto crescente alla sua libera volontà, affinché non avesse alcun inceppo di fare quanto più lusso potesse. E per fare che questo nostro atto crescente avesse nell'uomo tutti gli aiuti possibili ed immaginabili, demmo anche la nostra Volontà Divina a sua disposizione, affinché potesse mantenere a sue spese tutto il lusso che voleva e la sovrabbondanza dei beni del suo Creatore. Il nostro amore non si fidò di dire basta all'uomo: figlio nostro, fin qui puoi giungere; no, no, sarebbe stato come se un padre volesse dire a suo figlio fino al tale giorno siederai alla mia mensa e poi basta, questo non sarebbe amore di paternità ma di padronanza; che il figlio possa mettere un termine nel ricevere gli alimenti del padre suo, può darsi, ma che il Padre gli dica che starà digiuno, non lo farà giammai. Tale è la nostra bontà, non diremo mai basta alla creatura, il nostro atto crescente le servirà di alimento continuo per crescere sempre e conservarsi e, se ingrata, non si servirà del nostro atto crescente, dono grande dato dal suo Creatore, avremo il dolore di vedere il nostro caro figlio digiuno, povero ed il nostro atto inceppato e senza vita e scambierà la nostra foga d'amore in foga di dolore. Onde*

se vuoi che il nostro atto crescente abbia vita in te, non uscire mai dalla nostra Divina Volontà, la quale sarà gelosa di farti crescere sempre, sempre. »

Jesus to Luisa, *Book of Heaven*, vol. 34, December 8, 1935, feast of the Immaculate Conception:

"My blessed daughter, you must know that there is no beauty, nor value, nor prodigies, that can be compared to the Immaculate Conception of this Celestial Creature. My Omnipotent Fiat made of Her a new Creation […]. The creation of the universe was done by Us in an admirable way, and it was kept by Us under the empire of Our creating and preserving act, without Our adding anything. But in this Virgin We maintain the creating, the preserving and the growing act. This is the prodigy of prodigies—the Life of Our Will being reborn in Her, and Its continuous growing in each act that She did […]. With Her growing act in Our Volition She captivated Us […]. This is the great prodigy of one who possesses Our Will as life: to feel herself as sharing in Its very divine rights; and with this she feels that her love never ends, and she has so much of it as to be able to love for all and give love to all; with her growing act, she never says enough to her sanctity."

« Figlia mia benedetta, tu devi sapere che non vi è bellezza, né valore, né prodigi che possano paragonarsi all'immacolato concepimento di questa Celeste Creatura, il mio Fiat onnipotente fece di Essa una nuova Creazione […]. La Creazione dell'universo fu creata da noi in modo mirabile ed è mantenuta da noi sotto l'impero del nostro atto creante e conservante, senza che aggiungiamo altro, invece in questa Vergine manteniamo l'atto creante, conservante e crescente, questo è il prodigio dei prodigi, la vita del nostro Volere rinata in Essa, il suo crescere continuo in ogni atto che faceva […]. Essa col suo atto crescente del nostro Volere ci rapiva […]. Questo è il gran prodigio di chi possiede la nostra Volontà come vita: sentirsi in sé partecipare agli stessi diritti divini, con questo sente che il suo amore non finisce mai e ne ha tanto che può amare per tutti e dare amore a tutti, col suo atto crescente non dice mai basta alla sua santità. »

Jesus to Luisa, *Book of Heaven*, vol. 35, March 12, 1938:

"My daughter, the life of one who lives in our Will is formed within our Divine Being—she is conceived, born, and reborn continuously. Just as our Divine Being is always in the act of generating, in the same way she is always in the act of being born again; and as she is born again, she is reborn to new Love, new Sanctity and new Beauty. As she is reborn, she grows and takes always from Ourselves. […] But, does she, perhaps, remain there? Ah, no. More beauties will invest her, without ever ceasing—so many as to enrapture our gaze, preventing Us from moving it […] our Love does not remain behind; It makes her be born again every instant in our Love, which is always new. Therefore, she loves Us always with new love, a love which always grows and never stops. […] They are Our Lives, my daughter. Our Life never dies—It is eternal, with Us…"

« Figlia mia, la vita di chi vive nella nostra Volontà, viene formata nel nostro Essere Divino; concepisce, nasce, rinasce continuamente. Come il nostro Essere Divino sta sempre in atto di generare, così essa sta sempre in atto di rinascere e come rinasce, così rinasce a nuovo amore, a nuova santità, a nuova bellezza e, mentre rinasce, cresce e prende sempre da Noi […]. Ma rimane forse là? Ah no, altre bellezze la investiranno, non cesseranno mai, ma saranno tante, da rapire il nostro sguardo, da non poterlo spostare […] il nostro Amore non resta dietro, la fa rinascere in ogni istante nel nostro Amore che è sempre nuovo, sicché ci ama sempre di nuovo amore che sempre cresce e non si arresta mai […]. Sono Vite nostre, figlia mia, la Vita nostra non muore, è eterna

con Noi… »

Catholic articulation. Saint Paul refuses to consider himself as having already arrived: "Not that I have already obtained this or am already perfect; but I press on […], forgetting what lies behind and straining forward to what lies ahead" (Phil 3:12–13)—a race without a finish line fixed beforehand in this life. He likewise prays for the Ephesians that they may be "filled with all the fulness of God" (Eph 3:19), a fullness that by nature knows no measure. Catholic spiritual tradition similarly teaches that charity, as long as this life endures, never reaches a ceiling that would prevent further growth: it can always grow still more, until the final breath. The One seated upon the throne himself proclaims, in John's vision, the most general principle of this dynamic: "Behold, I make all things new" (Rev 21:5)—a newness that never stops before the consummation of all things. What the *Book of Heaven* calls the "growing act" belongs within this same movement: the reign of a God who never ceases making all things new could only inscribe, in the very heart of man created in his image, this same impulse without end.

Formula to remember. God has never fixed a ceiling to what he desires to give man: his "enough" will never be pronounced—the question is whether man, for his part, will choose to pronounce it in his place.

Question 17 — Did God Create Man for Mere Obedience or for a Filial Life in His Will?

Short answer. For a filial life. God did not desire an executor who carries out orders, but a son in whom he could form his own Life. As man does the Will of God, God completes his Life within him, act after act, until the Creator finds within his creature his own sun—and takes him, transformed together with him, into the delights of Heaven.

Development. Obedience is a great virtue, and it remains necessary to every Christian life. But if God's design is reduced to obedience, it is disfigured: a master may be satisfied with orders carried out; a father desires his child to live of his life. The *Book of Heaven* reveals that "all my Will in creating man was that he would do my Will in everything"—not for the pleasure of being obeyed, but so that God might "complete my Life in him" (vol. 12, April 3, 1920). Each act done in the Will of God is a morsel of Divine Life; repeated acts nourish it and cause it to grow, until the Life of God is complete in the soul.

The image Jesus gives is that of two suns: when the sun of the Divine Life has been formed in the soul, God comes to her, finds her similar to himself, and the two suns are transformed "like two Suns into one." Mere obedience will never say all this: the purpose is not the external conformity of acts, but the transformation of the creature into a living image of her Creator—by grace and participation, never by nature, the creature remaining creature and God remaining God, yet in a union so real that God recognizes his own Life within her.

This filial life is in no way passive. It is formed precisely through acts—repeated, free, continuous acts. The Divine Will does not replace the will of man: It animates it, and man cooperates with It with his whole will. The son is not less active than the servant; he is infinitely more so, because he acts from within the Life of his Father. Thus the first Part of this work ends where it began: God created man in order to give himself to him—and God's gift is his very Life, formed within a son.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, April 3, 1920:

> "My daughter, all my Will in creating man was that he would do my Will in everything. And as he would gradually continue to do this Will of Mine, I would come to complete

my Life in him, in such a way that, after repeated acts done in my Will, forming my Life in him, I would come to him; and finding him similar to Me, the Sun of my Life, finding the Sun of my Life that he had formed in his soul, would absorb him into Me; and as they would be transformed together, like two Suns into one, I would bring him into the delights of Heaven."

« Figlia mia, tutta la mia Volontà nel creare l'uomo, fu che in tutto facesse la mia Volontà e come andava di mano in mano facendo questa mia Volontà, così venivo a completare la Vita mia in lui, in modo che, dopo ripetuti atti fatti nella mia Volontà, formando la mia Vita in lui, Io venivo da lui e, trovandolo simile a Me, trovando il sole della mia Vita che si era formato nell'anima, il sole della mia vita lo avrebbe assorbito in Me e, trasformandosi insieme, come due soli in uno, lo avrei portato nelle delizie del Cielo. »

Catholic articulation. "So through God you are no longer a slave but a son, and if a son then an heir" (Gal 4:7). Jesus himself transforms the relationship: "No longer do I call you servants […], but I have called you friends" (Jn 15:15), and Saint Paul gives the criterion: "For all who are led by the Spirit of God are sons of God" (Rom 8:14). Saint John marvels at it: "See what love the Father has given us, that we should be called children of God; and so we are" (1 Jn 3:1). The *Catechism* opens its very first paragraph with this design: God, "in a plan of sheer goodness freely created man to make him share in his own blessed life" (CCC 1); and it teaches that we are called to become "partakers of the divine nature" (2 Pet 1:4; CCC 1721)—a real participation that divinizes without ever confusing the creature with the Creator. The revelation given to Luisa shows the intimate mechanism of this adoption: the Life of God formed in the soul through acts done in his Will. Obedience is assumed and surpassed: it becomes the heartbeat of a son.

Formula to remember. God did not desire servants who execute, but sons in whom he could form his Life: each act done in his Will nourishes within us the very Life of God.

Part Two — The Fall: The Loss of the Kingdom of the Divine Will

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Question 1 — What Did Adam Possess in the Divine Will Before the Fall?

Short answer. Adam had the Will of God as the center of his life and of all his acts. From It he possessed a strength, a dominion, and an attractiveness that were wholly divine: his very breath and his simplest gestures bore something of God, to the point that Heaven felt itself "wounded with love" by each of his acts.

Development. Part One contemplated Adam as king and as a happy son. It is now necessary to specify technically what this kingship and happiness consisted in, because this very precision will enable us, in the next Question, to measure the extent of what was lost. The *Book of Heaven* states it plainly: before withdrawing from the Fiat, Adam "contained my Will as center of his life and of all his acts" (vol. 18, January 28, 1926). It was not, therefore, a grace added to an otherwise autonomous life: it was the organizing center of everything he was and did.

From this center flowed everything else: a strength, a dominion (*un dominio*), an attractiveness that was "all divine." The text goes so far as to say that God himself felt "wounded with love" by Adam's most ordinary acts—breathing, speaking, doing the most innocent and natural things. Nothing, therefore, was profane in Adam's life before the Fall: because the Divine Will was its principle, every gesture, even the most everyday one, retained a celestial fragrance and gave God real joy.

This text enables us to name exactly what is at stake in the Fall: it is not merely the loss of one virtue or grace among others, but the loss of this center itself—and therefore of everything that, by depending upon it, gave nobility and divine savor to human life. Understanding what was possessed is the condition for understanding, without minimizing or exaggerating it, what was lost.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, January 28, 1926:

> "My daughter, first of all, before he withdrew from my Will, Adam was my son; he contained my Will as center of his life and of all his acts, therefore he possessed a strength, a dominion, an attractiveness which was all divine. His breath, his heartbeat, his acts, gave of divine; all of his being gave off a celestial fragrance, which drew Us All toward him. So, We felt wounded from all sides by this son; if he breathed, if he spoke, if he did even the most innocent, indifferent and natural things, those were wounds of love for Us…"
>
> *« Figlia mia, primo di tutto, Adamo, prima che si sottraesse alla mia Volontà, era mio figlio, conteneva per centro della sua vita e di tutti i suoi atti la mia Volontà, quindi possedeva una forza, un dominio, un'attrattiva tutta divina; onde il suo respiro, il palpito suo, i suoi atti, che ci attiravano tutti a lui davano di divino, tutto il suo essere emanava un profumo celeste. Sicché ci sentivamo feriti da tutte le parti da questo figlio, se respirava, se parlava, se operava le cose più innocenti, indifferenti e naturali, erano ferite d'amore per Noi… »*

Catholic articulation. Scripture situates Adam in an intimacy without distance from God: "they heard the sound of the Lord God walking in the garden" (Gen 3:8)—a verse that presupposes a previous familiarity, broken precisely by the fault that follows. The *Catechism* teaches that our first parents were "constituted in an original 'state of holiness and justice'" (CCC 375), a gratuitous gift that was not merely individual but concerned "human nature" as a whole (CCC 404). In Romans 5:12–19, Saint Paul presents Adam as the figure and source of a state common to all humanity—which the *Book of Heaven* expresses by saying that Adam had the Will of God "as center of his life and of all his acts." The original holiness of the *Catechism* and the "Will as center" of the *Book of Heaven* are not two competing doctrines: the latter names the lived source whose effects the former describes.

Formula to remember. Adam did not possess gifts alone: the Will of God was the center of his life, and from that center everything received its nobility.

Question 2 — How Did Adam Come to Withdraw from the Fiat?

Short answer. Even before disobeying, Adam ceased to love: he forgot that God loved him, and he forgot to love God in return—"This was the first seed of his fall." From this forgetfulness came the seduction of the senses before the forbidden fruit, and then the very act of disobedience to a command that God had expressly declared in order to test his fidelity. Love ceased first; sin came only afterward.

Development. The realities at stake must be named here with the precision of the account itself, rather than reduced to a general formula that could just as well describe any present-day sin. The *Book of Heaven* does not stop at describing Adam's external act: it reveals its most intimate root in a word of Jesus to Luisa: "Do you want to know why Adam sinned? Because he forgot that I loved him, and he forgot to love Me. This was the first seed of his fall. Had he thought that I loved him very much and that he was obliged to love Me, he would never have decided to disobey Me. So, love ceased first, and then sin began" (vol. 16, September 6, 1923). This text shifts our gaze: original sin is not first of all a matter of a fruit or of a transgressed commandment—it is first an oblivion of the heart, a weakening of the memory of the love received, which precedes and makes possible everything else.

From this initial forgetfulness follows the mechanism that the corpus describes elsewhere in detail: "Why did Adam sin? Because he removed his gaze from the divine attraction, and as Eve presented to him the fruit to let him eat of it, he looked at the fruit, and his sight took pleasure in looking at it, his hearing took delight in hearing the words of Eve […]; and his palate took pleasure in eating it" (vol. 15, June 6, 1923). Three senses yield, one after another, before the will itself consents—but this diversion of the senses is already possible only because the interior gaze had first turned away from the love of God. Forgetfulness of the heart opens the door that the senses could not have crossed on their own.

Finally, the external act itself receives its full gravity: what God required was not just any precept, but "an expressed Will of his Creator," which "enclosed the test in order to prove his faithfulness" (vol. 21, April 8, 1927)—to deprive himself of one fruit alone among so many others freely given, solely out of love for the Giver. A sin against so clearly expressed a command is graver than an ordinary fault, the text specifies, and Adam yielded not to a legitimate authority but to the deceit of "a vile serpent—his major enemy."

Read together, these three texts compose the complete sequence of original sin: forgetfulness of love as its root, the seduction of the senses as its mechanism, and disobedience to an express command as its final and aggravated act. This is not the description of just any

fault: it is, in the vocabulary proper to the *Book of Heaven*, the account of the unique and foundational fault inherited by the whole of humanity—and it teaches, by contrast, that perseverance in the Fiat always begins with the faithful remembrance of the love received.

This loss did not affect fidelity to the commandment alone: together with the forgotten love, it also swept away the very operative life of the Divine Will within Adam's faculties—a loss whose exact nature and the ways by which God gradually restores it to humanity will be specified in Part Six (VI.11).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 16, September 6, 1923:

> "… in fact, do you want to know why Adam sinned? Because he forgot that I loved him, and he forgot to love Me. This was the first seed of his fall. Had he thought that I loved him very much and that he was obliged to love Me, he would never have decided to disobey Me. So, love ceased first, and then sin began; and as he ceased to love his God, true love toward himself also ceased. His members and powers rebelled against him; he lost dominion, order, and became fearful…"

> *« … vuoi tu sapere perché Adamo peccò? Perché dimenticò che Io lo amavo e dimenticò d'amarmi, fu questo il primo germe della sua colpa, se avesse pensato che Io lo amavo assai e che lui era obbligato ad amarmi, mai si sarebbe deciso a disubbidirmi, sicché prima cessò l'amore, poi cominciò il peccato; e come cessò d'amare il suo Dio, cessò il vero amore verso se stesso; le sue stesse membra e potenze si ribellarono a lui stesso; perdette il dominio, l'ordine e diventò pauroso… »*

Catholic articulation. Scripture likewise locates the root of the fault before the gesture: "they heard the sound of the Lord God […] and the man and his wife hid themselves" (Gen 3:8)—the fear that immediately follows sin, already named by the *Book of Heaven* ("he […] became fearful"), signals the rupture of loving trust more than a merely legal transgression. Saint John gives the exact counter-model to this forgetfulness: "We love, because he first loved us" (1 Jn 4:19)—precisely the movement of loving remembrance whose loss in Adam was the first seed of the Fall. The biblical account then names the transgressed commandment (Gen 2:17) and the seduction of the serpent, "more subtle than any other wild creature" (Gen 3:1), through the promise "you will be like God" (Gen 3:5)—the threefold movement of the senses described by Luisa corresponding almost term for term to Genesis 3:6: "good for food," "a delight to the eyes," and "to be desired to make one wise." The *Catechism* teaches that God "created man in his image and established him in his friendship"—a friendship the spiritual creature "can live […] only in free submission to God," expressed precisely by the prohibition against eating from the tree of the knowledge of good and evil, the symbolic limit man must freely "recognize and respect with trust" (CCC 396); and "in that sin man preferred himself to God" (CCC 398)—a preference for self that already presupposes, further upstream, forgetfulness of the love by which he is loved.

Formula to remember. Love ceased first, and then sin began: Adam did not first disobey—he first forgot that he was loved.

Question 3 — Why Is Original Sin the Loss of the Kingdom of the Divine Will?

Short answer. Because an act done without the fullness of the Divine Will, even if outwardly identical to an act performed before the Fall, is emptied from within: it becomes like food without seasoning, an unripe fruit, or a flower without fragrance. Original sin

therefore did not merely offend God once: at its root, it changed the very nature of all the acts that would follow.

Development. In the entry of January 28, 1926, Luisa herself wonders at an apparent mystery: how could Adam, after sin, continue to perform the same acts as before—and yet these acts, outwardly identical, no longer have the same value? Jesus' answer goes to the heart of what it means to lose a Kingdom rather than lose a merit or an isolated grace: "But do you know what the acts of the creature are without the fullness of Our Will? They are like those foods without condiments […]; they are like those unripe fruits, which contain neither sweetness nor taste; they are like those flowers without fragrance."

This image is decisive for the whole chapter: it shows that the loss of the Kingdom is not an external loss, as one might lose a good possessed beside oneself. It is a loss of substance within the act itself. The gesture remains, the hand still moves, the word is still spoken—but that which gave this gesture its divine savor, that by which God recognized himself within it and delighted in it, has disappeared. "All this can serve a strict necessity of man, and maybe a shadow, a shade of the glory of God, but not the happiness and the complete well-being of the creature, and the fullness of the glory of God."

This is why the loss is indeed that of a "Kingdom," rather than merely one fault: a kingdom is not lost only at the instant when it falls—it continues to be absent, day after day, from everything that should have been governed by it. Every act of fallen man, however good it may appear, now bears the mark of this absence.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, January 28, 1926:

> "But do you know what the acts of the creature are without the fullness of Our Will? They are like those foods without condiments and without substance, which, instead of being enjoyable, disgust the human palate; and so do they disgust the divine palate. They are like those unripe fruits, which contain neither sweetness nor taste; they are like those flowers without fragrance; …"
>
> *« Ma sai tu che cosa sono gli atti della creatura senza la pienezza della nostra Volontà? Sono come quei cibi senza condimenti e senza sostanza, che invece di essere gustosi disgustano il palato umano, così disgustano il palato divino, sono come quei frutti non maturi, che non contengono né dolcezza né sapore; sono come quei fiori senza profumo; … »*

Catholic articulation. The *Catechism* specifies that original sin "is called 'sin' only in an analogical sense": it is "contracted" and not "committed"—"a state and not an act" (CCC 404), a distinction that corresponds exactly to the image of the unripe fruits: what is at issue is not merely one isolated act, but a state affecting all the acts that proceed from it. Saint Paul expresses it in a dense formula: "by one man's disobedience many were made sinners" (Rom 5:19)—not through imitation, but through a solidarity of nature. Tradition has also spoken of original sin as a wound inflicted upon human nature, not as a simple accumulation of personal faults (CCC 405): this is what the *Book of Heaven* conveys, with great fidelity of insight, in the concrete and flavorful register of food and fruit.

Formula to remember. Original sin did not merely deprive man of a good: it emptied from within all the acts that would follow, like a fruit that never reaches maturity.

Question 4 — What Did Man Lose with This Kingdom?

Short answer. Man lost his nobility, his strength, and his resemblance to his Creator. The image of God remains engraved within him, indelible; but the living resemblance—that divine Life which made each of Adam's acts delightful to God—withdrew together with the Will that had been its principle.

Development. The same entry that supplied the image of fruit without ripeness (II.3) concludes with an unequivocal observation: of all Creation, man alone lost something of his origin. "All created things are just as they were created—none of them has lost anything of its origin; only man lost the life, the foundation, and therefore he lost his nobility, the strength, and the likeness to his Creator" (vol. 18, January 28, 1926). The sun still shines as it did on the first day, the sea preserves its movement—but man alone among creatures bears within himself the mark of a rupture with his own source.

Here it is important to distinguish carefully between two things that Catholic tradition has always taken care not to confuse: the image of God, engraved within human nature itself, has not disappeared—man remains a person, capable of knowing and loving, capable of being called by God. What was lost was the living resemblance: that divine Life which, before the Fall, flowed within each of his acts and rendered them beautiful, delightful, and worthy of God (see I.4). The *Book of Heaven* says exactly this when it names what withdrew: "the strength, and the likeness to his Creator"—not the very being of man, who remains God's creature and the object of his love, but the divine radiance that animated his life from within.

This distinction protects against a twofold error: neither minimizing the loss, as though nothing essential had changed, nor dramatizing it to the point of making fallen man a creature without dignity or value. He remains noble by nature; he lost the added nobility that made him, before the fault, the living portrait of his Creator.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, January 28, 1926:

> "… and, in fact, all created things are just as they were created—none of them has lost anything of its origin; only man lost the life, the foundation, and therefore he lost his nobility, the strength, and the likeness to his Creator."
>
> *« … tutte le cose create, quali furono create tali sono, nessuna ha perduto nulla della loro origine, solo l'uomo perdette la vita, la base e perciò perdette la sua nobiltà, la forza, la somiglianza col suo Creatore. »*

Catholic articulation. The *Catechism* distinguishes precisely what the Fall affected: man has not lost his fundamental freedom, but he suffers ignorance, suffering, the dominion of death, and an inclination to sin in his natural powers (CCC 405, 407); elsewhere, it recalls that the image of God remains within every man, while sin "disfigured" the divine likeness (CCC 705). Genesis already contains this distinction in germ: God continues to seek man after the fault—"Where are you?" (Gen 3:9)—a sign that the bond has not been absolutely severed, but gravely wounded. Saint Paul confesses the same inward experience of this lack: "I do not do the good I want, but the evil I do not want is what I do" (Rom 7:19)—an echo, in every human conscience, of the "foundation" lost according to the *Book of Heaven*.

Formula to remember. The image of God in man did not disappear; what the Fall caused him to lose was the living resemblance—the divine Life within his acts.

Question 5 — Why Does This Loss Concern All Humanity?

Short answer. Because Adam was created as the head of the entire human family. By withdrawing from the Fiat, he did not act for himself alone: through that same gesture, he drew into unhappiness all those who were to be born from him, like a leader whose fall affects his whole people.

Development. The text already cited in I.8 (vol. 15, April 25, 1923) to describe Adam's original happiness contains, in what follows, the key to the present question. Jesus explains to Luisa why she herself is called to "continue on from where Adam left," and he grounds this call in a reality of representation: "this first creature, because he was created by Us as the head of the whole human family, by withdrawing from Our Will brought unhappiness to all; in the same way […] We constitute you the head of all." The word used—*capo*, head or leader—is the same one already encountered in I.6 to express Adam's kingship over Creation: it designates a real representative function, not a merely honorary rank.

This logic of representation is not peculiar to the *Book of Heaven*: it lies at the heart of the entire biblical anthropology of salvation, and it operates in both directions. If one man, by withdrawing from the Fiat, could draw all his descendants outside the Kingdom, it is because he was not acting alone, but as the head of a family still entirely contained within him. This is the same logic, reversed, that will enable one Man—Christ, the new Adam—to redo for all what one man had undone (the subject of Part Three), and one creature—Luisa, here called "head" in her turn within the order of the manifestation of the Gift—to resume the interrupted path.

Understanding this solidarity prevents two frequent misunderstandings: it is not an arbitrary injustice on God's part toward innocent people, but the consequence of a real bond, willed by God himself from the beginning, between the first man and his descendants—a bond which, precisely because it operates in the loss, will also operate, and still more powerfully, in the restoration.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 15, April 25, 1923:

> "… and just as this first creature, because he was created by Us as the head of the whole human family, by withdrawing from Our Will brought unhappiness to all, in the same way, as you come to continue on from where he left, We constitute you the head of all, and therefore the bearer of that happiness and goods which had been assigned to all, had they lived in Our Volition."
>
> *« … come questa prima creatura essendo creata da Noi come capo di tutta l'umana famiglia, col sottrarsi al nostro Volere portò l'infelicità a tutti, così tu, col venire a seguire da dove lui si fermò, ti costituiamo capo di tutti, quindi portatrice di quella felicità e dei beni che erano stati assegnati a tutti se fossero vissuti nel nostro Volere. »*

Catholic articulation. Saint Paul sets forth this solidarity systematically: "sin came into the world through one man and death through sin, and so death spread to all men because all men sinned" (Rom 5:12), before reversing the image in favor of Christ: "as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (Rom 5:19). The *Catechism* specifies that original sin is transmitted "by propagation, not by imitation" to the whole of human nature (CCC 419), and that it affects humanity within a "unity of the human race" that makes all men implicated in Adam's sin (CCC 404). What the *Book of Heaven* calls "the head of the whole human family" corresponds exactly to this doctrine—with the pedagogical advantage of making visible, in the same movement, why the restoration will follow the same representative logic.

Formula to remember. Adam did not sin alone and for himself alone: created as the head

of the whole human family, his fall became that of all his descendants.

Question 6 — After the Fall, Could Man Still Live in the Divine Will as Adam Had?

Short answer. No. After sin, Adam could still weep over his fault and *do* the Will of God—but he could never again *possess* It as before, because God himself, the One offended, was needed to remake the broken graft between the creature and the Creator.

Development. This question touches one of the finest and most important distinctions in the whole work, and the *Book of Heaven* formulates it in an entry in which Jesus reveals to Luisa that he shed, from his own eyes, even the tears that Adam was unable to shed fruitfully: "That which Adam could not receive with his tears, even though they too passed through my eyes, you can receive. In fact, before sinning, Adam possessed my Will […]. After sin, he lost the possession of my Will, and even though he wept over his fault and he sinned no more, he was able to do my Will, but not to possess It" (vol. 18, December 20, 1925).

This text answers the question directly, and almost clinically: repentant Adam had not returned to the state of innocent Adam. He could once again *do* what God wanted—that is, perform acts in conformity with the Divine Will—but he could no longer *possess* that Will as his own good, as the living center of all his acts (see II.1). The reason is given immediately: "the Divine Offended One was missing," which means that the wound inflicted upon God could not be repaired by the tears of a man, however sincere they might be—God himself had to come and remake the graft.

This distinction suddenly illuminates the entire history that stretches from the Fall to Redemption: in this text, four thousand years separate Adam's sin from the coming of the Word, who alone could "form the new divine graft between the creature and the Creator." Throughout that time, man could do good, obey, and repent—but possession itself remained beyond reach, awaiting a gift that God alone could restore.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, December 20, 1925:

> "That which Adam could not receive with his tears, even though they too passed through my eyes, you can receive. In fact, before sinning, Adam possessed my Will, and with the possession of my Will he grew in the likeness of his Creator […] after sin, he lost the possession of my Will, and even though he wept over his fault and he sinned no more, he was able to do my Will, but not to possess It, because the Divine Offended One was missing, who was to form the new divine graft between the creature and the Creator…"
>
> *« Ciò che non potette ricevere Adamo con le sue lacrime, anche se passarono dai miei occhi, lo puoi ricevere tu, perché Adamo prima che peccasse, possedeva la mia Volontà e col possesso della mia Volontà cresceva nella somiglianza del suo Creatore […] dopo il peccato perdette il possesso del mio Volere e anche se pianse la sua colpa e non peccò più, potette fare la mia Volontà, ma non possederla, perché mancava il Divino Offeso che avrebbe dovuto formare il nuovo innesto divino tra la creatura ed il Creatore… »*

Catholic articulation. The *Catechism* acknowledges a real capacity to do good even after the fault—reason remains, and the will has not been totally and intrinsically corrupted—but it also recalls that fallen human nature remains "wounded in the natural powers proper to it" and "deprived of original holiness and justice" (CCC 405, 407): that is, deprived precisely of the *possession* designated by the *Book of Heaven*. The expectation running through

the whole Old Testament—"Shower, O heavens, from above […]; let the earth open, that salvation may sprout forth" (Isa 45:8)—expresses this same awareness that a gift had to come from above, one that no human fidelity, however great, could produce by itself.

Formula to remember. After the Fall, man could still do the Will of God; he could no longer possess It—that possession awaited God himself, the One offended.

Question 7 — What Is the Difference Between Living from the Effects of the Divine Will and Possessing Its Unity?

Short answer. To live from the effects is to receive graces, lights, and particular helps from the Will of God; to possess Its unity is to have It Itself as the one permanent source of all one's acts. The distance between the two, Jesus tells Luisa, is the distance between innocent Adam and Adam after sin.

Development. The preceding Question introduced the distinction between *doing* and *possessing* the Will of God; the present Question draws from it the structural consequence for the whole spiritual life after the Fall. The same entry of December 20, 1925, concludes, in Jesus' words, with a very concrete measure of this distance: "Only one who lives in my Will rises to the state of Adam innocent, before falling into sin. In fact, there is great distance between those who do my Will and those who possess It—the same distance which passes between Adam innocent and Adam after sin."

This formula gives the work a precise criterion, already announced in I.10 concerning the Kingdom possessed by the Angels: *to live from the effects* means to receive, at intervals, particular gifts from the Divine Will—a grace to overcome a trial, a light to understand a truth, a strength to fulfill a duty. This is already very much, and it is the ordinary portion of every faithful soul. But *to possess the unity* of the Divine Will is something else: it is no longer to receive separate gifts from a source external to oneself, but to have that source Itself established as the permanent center of all one's acts—exactly what Adam possessed before the Fall (II.1), and what Luisa is called to recover first.

Jesus gives the same distinction an image of great clarity, that of the sun and the earth: the effects of its light cause the most beautiful flowers to germinate upon the earth, yet the earth never rises into the sphere of the sun, nor does the sun descend upon the earth. They look at each other from afar and help one another, but their two natures are never confused and the life of the one never becomes the life of the other. So it is with the soul who benefits from the effects of the Divine Will without possessing Its unity: she receives admirable fruits from It, but her sun always remains distant.

Jesus to Luisa, *Book of Heaven*, vol. 23, February 2, 1928—on the effects and the unity of the Divine Will:

> "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 no one until now has lived totally and fully in Its Unity, except my Queen Mama […]. The same happens when the sun, by virtue of the effects contained in its light, makes the plants germinate and causes the earth to produce so much good; it seems that the earth and the effects of the sun work together […], but the earth does not rise into the sphere of the sun […] the earth remains earth, and the sun does not transform it into itself […] but a great distance remains between the earth and the sun: they do not resemble one another, nor does the life of one become the life of the other…"

« Figlia mia, tutto il bene fatto finora dalle creature è stato fatto in virtù degli effetti della mia Volontà Divina, perché non c'è bene senza di Essa, ma nessuno finora è vissuto totalmente e pienamente nella sua Unità, solo la mia Mamma Regina […]. Succede ciò anche quando, il Sole, in virtù degli effetti che contiene la sua luce, fa germogliare le piante e fa produrre tanto bene alla terra, pare che la terra e gli effetti del Sole lavorino insieme […], ma la terra non si eleva nella sfera del Sole […] la terra rimane terra, ed il Sole non la trasforma in Esso […] ma passa gran distanza tra la terra ed il Sole, non si rassomigliano tra loro, né la vita dell'uno diventa vita dell'altra… »

This distinction protects against an easy misunderstanding: it in no way diminishes the holiness of those who, throughout salvation history, lived in a holy manner from the effects of grace without possessing this specific Gift—the following Question will return to this. It simply names two real and different modes of life with God, the second of which remained, until the manifestation of the Gift to Luisa, beyond the reach of sinful humanity.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, December 20, 1925:

"… only one who lives in my Will rises to the state of Adam innocent, before falling into sin. In fact, there is great distance between those who do my Will and those who possess It—the same distance which passes between Adam innocent and Adam after sin."

« … solo chi vive nella mia Volontà si eleva allo stato di Adamo innocente, prima di cadere nel peccato, perché c'è gran distanza tra chi fa la mia Volontà e tra quelli che la posseggono, passa la distanza tra Adamo innocente e Adamo dopo il peccato. »

Catholic articulation. The theology of grace already distinguishes, in classical terminology, actual graces—God's particular helps for a determined act—from sanctifying grace, which establishes a stable indwelling of God within the soul (CCC 1999–2000, 2003). The *Book of Heaven* moves within this same register while adding the precision proper to its own light: beyond ordinary sanctifying grace itself, there exists a mode of God's presence—the Divine Will possessed as the unique source of one's acts—that resumes and brings to fullness what sanctifying grace already gives in seed. Saint Paul gives the closest image: "it is no longer I who live, but Christ who lives in me" (Gal 2:20)—no longer gifts received from outside, but a life that has become inwardly shared.

Formula to remember. To receive the effects is to receive gifts from the Will of God; to possess Its unity is to have It Itself as one's life.

Question 8 — How Could the Just and the Saints Do the Will of God Without Possessing the Gift as Adam Did?

Short answer. Because the Divine Will, even without being possessed as the one center of life, never withdrew completely from man after the Fall: It offered Itself to him as a remedy—medicine against the passions, health for the soul, and food for growth in sanctity—according to what each person was disposed to receive from It.

Development. It would be unjust and false to suggest that the just and the saints prior to the manifestation of the Gift had no real share in the Will of God. The *Book of Heaven* itself excludes this misunderstanding in the continuation of the text already cited for Questions 3 and 4: "my Will did not leave man completely […]. It offered Itself as medicine so that he might not perish completely […]; if she wants It as health, It offers Itself to preserve her healthy […]; if she wants It as food, It gives Itself as food to make her […] grow more in sanctity" (vol. 18, January 28, 1926).

This text carefully distinguishes three ways in which the Divine Will continued to act throughout salvation history, without yet reaching the full possession reserved for a time still to come: as a remedy against evil, as preservation in the good already received, and as nourishment for growth in sanctity. This is precisely the order in which, each according to his measure, the patriarchs, the prophets, and all the just of the Old Covenant lived, followed by the saints of the Church before the manifestation of the Gift to Luisa—a real sanctity, a true union, and an authentic growth, but always in the mode of assistance received rather than established possession.

The text closes with a note that must govern the whole tone of this Question: "If she wants It as life and as fullness of sanctity—oh! then my Will makes feast, because It sees man returning into the womb of his origin." The sanctity of the just of every age is therefore never diminished by this distinction: on the contrary, it is magnified as the preparation, desired by God himself, for the still greater return toward which the whole of salvation history tends.

A text received a few years later gives this same reality a juridical image, perhaps even more expressive than the medical register: that of the **legitime**—the portion of an inheritance reserved by law to a child. Man, Jesus says, was created to live familiarly with God, in his house, as a son with his Father; but by withdrawing from this paternal house through his own will, he lost the Father's smile and his pure joys. Yet since he could not do entirely without the concourse of the Divine Will—the first act of every life, without which nothing subsists—God, acting as Father, gave him the legal share of his Divine Will: no longer the Life that carried him wholly within Itself in order to render him happy and holy, but a mere concourse to keep him alive, reduced to the things of strict necessity and proportioned to his own conduct. To live from this legal share alone, Jesus specifies, is never to live in the Father's house: it is to remain far away, exposed even to wasting the little one has received through unworthy acts.

This same text finally explains why so little, throughout the whole of spiritual history, had been written about what the Divine Will was for innocent Adam before his fault: those who wrote knew only this legitime, the relationship this Will maintains with a creature who offends It without dwelling in Its house. No one had lived in this Volition as in one's own home so as to know Its secrets—something only a soul called to live there "as Our daughter, close to Us, inside my Will—not far away" could receive and transmit.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, January 28, 1926:

> "But in spite of this, my Will did not leave man completely; and, being no longer able to be the source of life and the foundation that sustained him, because he himself had withdrawn from It, It offered Itself as medicine so that he might not perish completely. Thus my Will is medicine, health, preservation, food, life, the fullness of the highest sanctity. According to how the creature wants It, It offers Itself: if she wants It as medicine, It offers Itself to take away from her the fever of passions, the weaknesses of impatience, the vertigo of pride […]; if she wants It as health, It offers Itself to preserve her healthy, to free her from any spiritual illness; if she wants It as food, It gives Itself as food to make her strengths develop and to make her grow more in sanctity…"
>
> *« Ma nonostante ciò la mia Volontà non lasciò del tutto l'uomo e non potendo essere più fonte di vita e base che lo sosteneva, perché lui stesso si era sottratto ad Essa, si offrì come medicina per fare che non perisse del tutto. Sicché la mia Volontà è medicina, è sanità, è conservazione, è cibo, è vita, è pienezza della più alta santità. A seconda che la creatura la voglia Essa si offre: se la vuole come medicina, Essa si offre per toglierle la febbre delle passioni, le debolezze delle impazienze, le vertigini della superbia […];*

se la vuole come sanità, Essa si offre a conservarla sana, per liberarla da qualunque male spirituale; se la vuole come cibo, Essa si dona come cibo per farle sviluppare le forze e crescere di più nella santità… »

Jesus to Luisa, *Book of Heaven*, vol. 27, February 11, 1930:

"My little daughter of My Will, the creature cannot live, either soul or body, without My Divine Will; and since It is her first act of life, she finds herself in the condition either of receiving Its act of continuous life from It, or of not being able to have existence. And since man was created for him to live in the opulence of the goods of this Divine Will, his beloved inheritance, he was therefore created for him to live of Us and in Our house, like a son who lives with his father. Otherwise, how could he be Our amusement, Our joy and happiness, if he were not to live close to Us, together with Us in Our Divine Will? A son who is far away cannot form the joy of his father, his smile, his amusement, his intimate conversation. From afar, they cannot play together or smile with happiness; on the contrary, the mere distance breaks the love and brings the bitterness of not being able to enjoy the beloved. See, then, man was created to live in intimacy with Us, in Our house, in Our own Will, for Us to secure Our joys and perennial happiness as well as his. But man, Our son, though he was happy in the house of his Father, rebelled and went out of his Paternal house, and by doing his will he lost the smile of his Father, His pure joys; and since he could not live without the concourse of Our Divine Will, We acted as Father and gave him the legal share of Our Divine Will—no longer as life, that carried him on Its lap to render him happy and holy, but as concurring, to preserve him alive—not to make him happy as before, but to give him the things of strict necessity and according to how he would behave. Without My Divine Will there cannot be life. And this is why so little is known about My Divine Fiat, because it is Its mere legal share that creatures know, and many times this legal share is not even recognized completely, because one who lives of the legal share does not live in the house of his Father; he is far away from Him, and many times he finds himself in the condition of spoiling with unworthy acts the very legal share he received. Therefore, do not be surprised if little is known about My Divine Will, if one does not live in It, if one is not in continuous contact to receive Its life that makes one happy, that sanctifies and, one being close to It, opens Its secrets and makes Itself known—who It is, what It can give to the creature, and how It yearns to keep her on Its lap to form in her Its Divine Life. More so since, by doing his will, man placed himself in the condition of a servant, not of an heir, and a servant has no right to the inheritance of his master, but to the miserable compensation for him to live life with hardship. Therefore, My daughter, it can be said that with you I have opened the doors, to let you enter to live in Our house, in Our Divine Will. And keeping you with Us, We have manifested to you so much about Our Divine Volition—not as the legal share, but as Our fortunate heiress. After this, He added: My daughter, more so, since in that little that was written of My Divine Will in the whole history of the world, having known only the legal share, they have written of It what they have known of My Fiat after sin, what relationships It has with creatures, even though they offend It and do not live in Our house. But as for the relations that passed between My Fiat and Adam innocent, before sinning, they have written nothing. And how could they write if no one has lived in My Divine Will as in one's own house? How could they know Its secrets and the great prodigy that the operating life of a Divine Will can do in the creature? Therefore, they could and can say of My Divine Fiat that It disposes everything, that It commands, that It concurs; but as for saying of My Divine Will how It operates within Itself, in Its house, the power of Its immensity that in one instant does everything, envelops everything, in the creature as It does within Itself—this is science that the

creature has ignored until now; it could not be written if not by manifestation of My Divine Fiat, and to one whom It called to live in Our house as Our daughter, close to Us, inside My Will—not far away…"

« Mia piccola figlia del mio Volere, la creatura, sia l'anima che il corpo, non può vivere senza la mia Divina Volontà e siccome è il suo primo atto di vita, perciò si trova nelle condizioni o di ricevere il suo atto di vita continua da Essa o di non potere avere esistenza. E siccome l'uomo fu creato perché vivesse nell'opulenza dei beni di questa Divina Volontà, sua prediletta eredità, perciò lui fu creato perché vivesse di noi ed in casa nostra, come un figlio che vive con suo Padre. Altrimenti, come poteva essere il nostro trastullo, la nostra gioia e felicità, se non doveva vivere vicino, insieme nella nostra Divina Volontà? Un figlio lontano non può formare la gioia di suo padre, il suo sorriso, il suo scherzo, la sua familiare conversazione; da lontano non si può giocare insieme, né sorridere di felicità, anzi la sola lontananza spezza l'amore e porta l'amarezza di non poter godere colui che si ama. Vedi dunque l'uomo fu creato per vivere alla familiare con noi, in casa nostra, nella nostra stessa Volontà, per assicurarci le nostre e le sue gioie e felicità perenne. Ma l'uomo, il figlio nostro, mentre era felice in casa di suo Padre, si ribellò ed uscì dalla sua casa paterna e, col fare la sua volontà, perdette il sorriso di suo Padre, le sue pure gioie e siccome non poteva vivere senza il concorso della nostra Divina Volontà, agimmo da Padre e gli demmo la legittima della nostra Divina Volontà, non più come vita che lo portava nel suo grembo, per renderlo felice e santo, ma come concorrente per conservarlo in vita, non per felicitarlo come prima, ma per dargli le cose di stretta necessità ed a seconda di come si fosse comportato. Senza la mia Volontà Divina non ci può essere vita. Ecco perciò del mio Fiat Divino si conosce poco, perché le creature conoscono la sola sua legittima e molte volte questa legittima non viene neppure del tutto riconosciuta, perché chi vive di legittima non vive in casa di suo Padre, sta da Lui lontano e molte volte si trova nelle condizioni di sciupare con atti indegni la stessa legittima ricevuta. Quindi non ti meravigliare se poco si conosce della mia Divina Volontà, se non si vive in Essa, se non si sta in continuo contatto di ricevere la sua vita che felicita, che santifica e apre i suoi segreti a chi le sta vicino e si fa riconoscere, che può darle e sospira di tenere nel suo grembo la creatura, per formare in lei la sua vita Divina. Molto più che l'uomo, col fare la sua volontà, si mise in condizione di servo, non di ereditiere ed il servo non ha diritto alla eredità del suo padrone, ma alla misera mercede per vivere stentatamente la vita. Perciò figlia mia, si può dire, con te ho aperto le porte per farti entrare a vivere in casa nostra, nella nostra Divina Volontà e, tenendoti con noi, ti abbiamo tanto manifestato del nostro Voler Divino non come legittima ma come nostra fortunata ereditiera." Dopo ciò ha soggiunto: "Figlia mia, molto più che quel poco che si è scritto in tutta la storia del mondo della mia Volontà, avendo conosciuto la sola legittima, hanno scritto di Essa ciò che hanno conosciuto del mio Fiat dopo la colpa, in quali rapporti sta con le creature, anche se l'offendono e non vivono in casa nostra. Invece, nulla hanno scritto dei rapporti che passavano tra il mio Fiat e l'Adamo innocente prima di peccare, e come potevano scrivere se nessuno ha vissuto nella mia Divina Volontà come in casa sua? Come potevano conoscere i suoi segreti ed il grande prodigio che può fare la vita operante d'un Voler Divino nella creatura? Perciò potevano e possono dire del mio Fiat Divino che dispone tutto, che comanda, che concorre; ma dire del mio Voler Divino come opera in se stesso, in casa sua, la potenza della sua immensità che in un istante fa tutto, coinvolge tutto come in se stesso così nella creatura, questa è scienza che finora la creatura ha ignorato; non poteva essere scritta se non dietro manifestazione del mio Fiat Divino a colei che chiamava a vivere in casa nostra come figlia nostra, vicino, dentro il mio Volere, non lontano… »

Catholic articulation. The Letter to the Hebrews celebrates precisely this earlier sanctity: "And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us" (Heb 11:39–40)—a text that fully recognizes the sanctity of the just of the Old Covenant while placing it within an expectation not yet fulfilled, exactly as the *Book of Heaven* does. The *Catechism*, for its part, teaches that grace acts through a progressive pedagogy throughout salvation history, preparing over long ages what was to be accomplished in Christ (CCC 1965, 55–64). The vocabulary of medicine, health, and food also joins a long patristic tradition that speaks of Christ as the physician of souls (cf. Mk 2:17)—the *Book of Heaven* extends it to the Divine Will Itself, never substituting It for Christ, but showing how he is Its one channel. Finally, the image of the legal share almost literally echoes the parable of the father and his two sons: the father says to the son who remained faithful, yet never asked for more than a restricted portion, "Son, you are always with me, and all that is mine is yours" (Lk 15:31)—the promise of a full communion of goods that awaits only continued dwelling with the Father, rather than the mere reserved share of one who remains far away.

Formula to remember. The Divine Will never abandons fallen man: It remains his remedy, his health, his nourishment, and his share of the inheritance, awaiting the time when It may become his life again in the Father's house.

Question 9 — Why Could Man Not Recover the Lost Eden by Himself?

Short answer. Because the Divine Offended One himself was missing. No human tears, however sincere, could repair a wound inflicted upon God: only the Eternal Word, by descending to earth, could remake the broken graft between the creature and the Creator—and he waited four thousand years to do so.

Development. This Question takes up and deepens what was already glimpsed in II.6: Adam could weep over his fault without ever being able, through his tears alone, to recover the lost possession. The text of December 20, 1925, gives the precise reason: "the Divine Offended One was missing, who was to form the new divine graft between the creature and the Creator. This graft was made by Me, Eternal Word, after four thousand years, when Adam had already passed on to the thresholds of Eternity."

This reason deserves attentive meditation, because it touches the deepest logic of every reparation. An offense is repaired according to the measure of the one who has been injured, not according to the measure of the one who committed it. Adam could regret, weep, and amend his life—and the text even specifies that he sinned no more after his fault—but he could not, on his own initiative as a creature, repair a wound inflicted upon the infinity of the Divine Majesty. Only the Offended One himself, by stooping down to the offender, could remake the bond. This is exactly what God, the Eternal Word, came to accomplish in the Incarnation, four thousand years, the text says, after the Fall—a number whose exact chronological value need not be discussed here, but which expresses the vastness of the waiting and the radical gratuity of the Gift that finally came to fill it.

This truth protects the spiritual life from a permanent temptation: the belief that sufficiently intense effort or sufficiently rigorous penance could, by itself, restore what had been lost. The *Book of Heaven* says here, in the very language of the doctrine of grace, that no such thing is possible: the lost Eden is not regained through asceticism, but received as a gift that only the offended God could offer.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, December 20, 1925:

> "… the Divine Offended One was missing, who was to form the new divine graft between the creature and the Creator, in order to let him cross again the thresholds of the possessions of the Eternal Volition. This graft was made by Me, Eternal Word, after four thousand years, when Adam had already passed on to the thresholds of Eternity."
>
> *« … mancava il Divino Offeso che avrebbe dovuto formare il nuovo innesto divino tra la creatura ed il Creatore, per fare varcare di nuovo le soglie dei possedimenti dell'Eterno Volere. Questo innesto venne fatto da Me, Verbo Eterno, dopo quattro mila anni e Adamo era già passato alle soglie dell'eternità. »*

Catholic articulation. The whole doctrine of original sin in the *Catechism* rests upon this same logic: man cannot free himself from captivity to sin by his own power (CCC 407, 389), and this is why the Son of God had to assume human nature in order to repair what man could not repair (CCC 457–458). Romans 8:19–22 expresses this waiting on the scale of the whole of Creation: "the creation itself will be set free from its bondage to decay […]. We know that the whole creation has been groaning in travail together until now"—a groaning that passes precisely through the time between the Fall and the coming of the Redeemer. The *Catechism* also speaks of the patient pedagogy through which God prepared humanity, throughout the Old Covenant, to receive a salvation it could not give itself (CCC 55–64)—a pedagogy that the symbolic "four thousand years" of the *Book of Heaven* names in its own manner.

Formula to remember. The lost Eden cannot be reconquered through human effort: only the offended God could remake, from his side, the bond that man had broken.

Question 10 — How Does Awareness of Personal Sin Fit within This Deeper Loss?

Short answer. Every personal sin repeats, on a smaller scale, Adam's own gesture: an act of the human will opposed to the Divine, or a will that seeks itself even within the holiest works. Awareness of personal sin must therefore be understood in the light of this broader loss; otherwise, it is reduced to a tally of isolated faults.

Development. The Fall is not primarily a moral treatise on personal sin: it is the great account of the historical loss of a Kingdom. But this does not dispense us from recognizing that every personal sin belongs to the same logic, as a repetition of the original gesture—on a smaller scale, without the aggravating circumstance of the expressly stated command that applied to Adam alone (see II.2), but according to the same underlying mechanism. The *Book of Heaven* gives its most general definition: "My daughter, do you know what forms sin? An act of the human will opposite to the Divine" (vol. 5, October 18, 1903)—a definition that applies, in its proper measure, both to Adam's foundational fault and to the smallest daily resistance to the Will of God.

A second text specifies this mechanism within the most intimate register of the spiritual life, where sin becomes most subtle: "Oh, how many souls falsify true devotion and profane the holiest works with their own will, always seeking themselves" (vol. 6, July 31, 1904). This text is precious because it shows that personal sin is not limited to obvious faults: it can slip into prayer, service, and the most apparently generous acts of devotion whenever one's own will—not the Will of God—remains their hidden driving force, under the very appearance of holiness.

Awareness of personal sin thus acquires, in the light of this chapter, a new depth: it is

not merely an examination of isolated acts to be corrected one by one, but the recognition that every resistance to the Will of God, however small, prolongs within me the gesture by which Adam lost the Kingdom—and that, consequently, every act of union with this same Will already participates, however modestly, in the opposite path that the whole of salvation history is now to follow.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 6, July 31, 1904:

> "Oh, how many souls falsify true devotion and profane the holiest works with their own will, always seeking themselves. Even in holy things, if one seeks her own way and taste and the satisfaction of herself, if she finds herself, she escapes from God and does not find Him."
>
> *« Oh! quante anime falsificano la vera devozione e profanano le opere più sante con la propria volontà, cercando sempre se stesse. E se anche nelle cose sante si cerca il modo ed il gusto proprio e la soddisfazione di se stessa, se trova se stessa, sfugge Dio e non lo trova. »*

Catholic articulation. The *Catechism* carefully distinguishes original sin, contracted and not committed, from personal sin, which each person truly commits (CCC 404, 1873)—a distinction this chapter has maintained throughout by reserving the subject of personal sin for this final Question. But it also recognizes the bond between them: original sin left man "inclined to sin" (CCC 407, the *fomes peccati*), so that every personal fault finds ground already prepared by this common wound. Saint James describes precisely this interior mechanism: "each person is tempted when he is lured and enticed by his own desire" (Jas 1:14)—an exact echo of this "always seeking themselves" denounced by the *Book of Heaven* even within holy works. Finally, the *Our Father* unites both dimensions within a single prayer: "forgive us our trespasses" concerns personal sin, while "Thy will be done" concerns the whole Kingdom to be restored (CCC 2838–2845, 2822)—a sign that the Church herself never completely separates the two scales.

Formula to remember. Every personal sin repeats Adam's gesture on a smaller scale: a will that seeks itself instead of giving itself.

Question 11 — Why Does God's Gratuitous Love, Given without Measure, Suffer from Human Indifference or Contempt?

Short answer. Because, in creating man, God desired a love of true reciprocity rather than mechanical homage: unlike the heavens, the sun, and the stars, to which he left no freedom, he created man free precisely so that man might return to him a love truly his own. This same freedom, which alone makes love worthy of the name, also makes its refusal possible—and this is why human indifference or contempt can truly wound a love that, without freedom, would remain beyond every wound.

Development. A text from December 6, 1919, establishes the reason. Jesus explains that, in creating the heavens, the stars, and the sun, he left them no freedom: the heavens cannot add or remove one star, nor can the sun lose or add one drop of its light—their perfection is fixed, incapable both of failing and of meriting. "But in creating man, I left him free": God wanted man to cooperate freely in his own beauty, each act of virtue adding a new star to his interior heaven—"I love you so much that I did not make you a slave, but free." This freedom, the highest expression of his love, is also what makes its abuse possible.

A second text, from September 4, 1932, explains why God awaits a requital rather than merely passive reception. The whole of Creation, Jesus says, was made "in order to give

love, and to receive the requital of the love of the creatures"; without this requital, his works "would not have been communicative, fruitful, nourishing works, and full of life […] they would have been like painted works," which attract the eye without doing good to anyone. The requital of love is therefore not an optional addition: it is what distinguishes a living gift from a work merely produced. By desiring this requital rather than dispensing with it, God accepted beforehand that it could be lacking; and it is this very absence—not a lesser perfection of the work, but the real absence of a freely owed response—that the *Book of Heaven* presents as authentic suffering.

On February 4, 1922, Jesus gives this vulnerability a concrete image: he compares his action toward man to that of a king who, wishing to make his kingdom happy, places a million in circulation so that each may take his share—but almost everyone takes only a few cents. Going out among his people, the king finds them in rags, sick, starving, and homeless, and he weeps: "Had they taken my money, I would see no one giving me dishonor, covered with rags, but rather, well dressed; nor would I see them infirm, but healthy […]." Far from withdrawing the gift in disappointment, he leaves it in circulation, awaiting souls that will finally agree to receive it.

On August 29 and then September 1 of the same year, Jesus takes up this same distress through two successive images. His works and sufferings are like the spokes of a wheel whose center is his Humanity; if the human family does not draw near to receive them, these spokes "remain suspended"—and "human ingratitude not only does not receive, but despises and tramples" the goods they contain. Three days later, Luisa sees Jesus "all panting and oppressed": the flames of his love, driven back by human ingratitude at the very moment they sought to pour themselves out, suffocate him. "Ah! the pains of my love surpass all of my pains together," he tells her.

A final text, from November 20, 1922, directly names what is at stake in this wound. Jesus recalls that, in creating man, he had established continuous "currents of love" between himself and each faculty of the creature. Sin broke these currents; Redemption reunited them; yet man continues to break them through his ingratitude. Within this same current, Jesus says, there is now "betrayed love, denied love, rejected love, unknown love, trampled love."

This Question completes II.9, which showed why man could not, by himself, repair the offense inflicted upon God. Here the obstacle is no longer theological but moral: once the Gift has again been made accessible through Redemption, it encounters no impossibility of nature—only the indifference or contempt of a freedom that prefers to remain in its misery rather than stretch out its hand, the very freedom without which its love could never truly have been given.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, December 6, 1919:

> "My daughter, I love the creature so much that, in creating the heavens, the stars, the sun and all nature, I left no freedom to them. So, the heavens can add not one star, nor remove one; nor can the sun lose or add a single drop of light. But in creating man, I left him free […] i love you so much that I did not make you a slave, but free.' But alas! how much abuse of this power that I gave you. You have the courage to convert it into your ruin and into offense to your Creator."
>
> *« Figlia mia, amo tanto la creatura, che nel creare il cielo, le stelle, il sole e tutta la natura, non lasciai loro alcuna libertà, sicché il cielo non può aggiungere una stella di più né una di meno, né il sole può sperdere o aggiungere una goccia di luce di più; invece, nel creare l'uomo lo lasciai libero […] ti amo tanto che non ti ho fatto schiavo, ma libero." Ma ahi! quanto abuso di questo potere che ti ho dato, hai il coraggio di*

convertirlo a tua rovina e ad offesa del tuo Creatore. »

The same Jesus, vol. 31, September 4, 1932:

"… creation was made by Our Supreme Being in order to give love, and to receive the requital of the love of the creatures. […] otherwise, Our works would not have been communicative, fruitful, nourishing works, full of life to make man happy; they would have been like painted works which, at the most, attract the sight, but would have done good to no one."

« … la Creazione fu fatta dal nostro Ente Supremo per dare amore e per ricevere il ricambio dell'amore delle creature. […] altrimenti le nostre opere non sarebbero state opere comunicative, fruttifere, alimentatrici e piene di vita per felicitare l'uomo, sarebbero state come opere dipinte, che tutt'al più allettano la vista, ma non avrebbero fatto bene a nessuno. »

The same Jesus, vol. 14, February 4, 1922:

"In creating man, I acted like a king who, wanting to render his kingdom happy, takes a million and puts it in circulation […]. Ah! had they taken my money, I would see no one giving me dishonor, covered with rags, but rather, well dressed; nor would I see them infirm, but healthy. […] But the goodness of this king is so great, that in spite of such great ingratitude, he does not withdraw this million…"

« Io, nel creare l'uomo feci come un re, che volendo rendere felice il suo regno, prende un milione e lo mette in giro, affinché chi ne vuole ne prenda, ma per quanto gira, appena qualcuno prende qualche centesimo […]. Ah! se avessero preso i miei soldi non avrei visto nessuno farmi disonore, coperti di stracci, ma ben vestiti; né infermi, ma sani […]. Ma è tanta la bontà di questo re, che ad onta di tanta ingratitudine non ritira questo milione… »

The same Jesus, vol. 14, August 29 and September 1, 1922:

"Imagine a wheel: the center of the wheel is my Humanity; the spokes, everything It did and suffered […]. Oh! how much I suffer in seeing my so many goods suspended, which human ingratitude not only does not receive, but despises and tramples." […] "My flames devour Me. […] Ah! the pains of my love surpass all of my pains together."

« Immaginati una ruota, il centro della ruota è la mia Umanità […]. Oh! quanto soffro nel vedere i tanti miei beni sospesi, che l'umana ingratitudine non solo non riceve, ma disprezza e calpesta. » […] « le mie fiamme mi divorano […] ahi! le pene del mio amore superano tutte le mie pene insieme. »

The same Jesus, vol. 14, November 20, 1922:

"… the pains of love are the most excruciating. […] there is betrayed love, denied love, rejected love, unknown love, trampled love…"

« … le pene dell'amore sono le più strazianti. […] c'è l'amore tradito, l'amore negato, l'amore respinto, l'amore sconosciuto, l'amore calpestato… »

Catholic articulation. One might object that a God who suffers, who weeps, and who feels "suffocated" by rejected love seems to contradict the doctrine of divine impassibility—as though the creature could truly wound her Creator. Yet the *Catechism* teaches that God created man as a rational being, conferring upon him the dignity of a person "who can initiate and control his own actions" (CCC 1730): this same freedom, the condition of every true love, makes refusal possible. The approved revelations of the Sacred Heart express a similar complaint: despite all the love poured out upon men, Jesus receives from most of

them only ingratitude and coldness—a complaint since taken up in the liturgical feast of the Sacred Heart. The parable of the guests invited to the wedding feast illustrates the same contrast on the scale of the Kingdom: a gratuitous banquet prepared by a generous master, met with indifference by those who had been invited first (Mt 22:1–14; Lk 14:16–24). This language attributes no imperfection or real change to God: it translates, into the words of human experience, the true price of the freedom he has given.

Formula to remember. God created man free, not a slave, so as to receive from him a love truly his own—and the same freedom that makes love possible also makes its wound possible.

Part Three — Redemption: Jesus Remakes Man and Prepares the Return of the Kingdom

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Question 1 — Why Would the Word Have Become Flesh Even If Man Had Not Sinned?

Short answer. According to the particular light of the *Book of Heaven*, the Word would have become flesh even if man had not sinned: from all eternity, the primary purpose of Creation was already that the Divine Will should reign visibly in a creature crowned as head of the human family. Adam's sin did not make the Incarnation necessary where it would not otherwise have occurred—it merely changed its mode: instead of coming as a glorious King escorted by his Angels, the Word came under the humblest appearances, poor and suffering, in order to heal the man whom he would otherwise have found already happy and holy.

Development. A misunderstanding to which any rapid presentation of Redemption is easily exposed must be set aside here: making sin the cause that *triggers* the Incarnation, as though, without the Fall, the Word would never have come to dwell among men. The *Book of Heaven* formally opposes this reading and, on this point, joins the theological tradition known as the thesis of the absolute primacy of Christ, defended notably by Blessed John Duns Scotus.

Jesus tells Luisa this without ambiguity: if Adam had not sinned, the Eternal Word would nevertheless have come upon earth, glorious and triumphant, visibly escorted by his angelic army, crowned as King at the head of the human family—so that humanity might have the singular honor of being able to say: we have a King who is Man and God. Moreover, the text specifies, Jesus would not have come "to find man infirm": without the Fall, no illness of soul or body would have existed, and he would have come to find man already happy, holy, and filled with the fullness of the goods received at his creation.

But man wanted to do his own will and "changed Our destiny"—not the fact that the Word was to descend, which remained decreed from all eternity and which no creature could alter, but the manner and appearance of this coming. The Word descended all the same, under the humblest guises, poor and suffering, laden with the miseries of the man he came to heal rather than crown. The Resurrection, the text adds, is precisely the delayed confirmation of this original glorious mode: the risen Humanity, clothed with light and no longer subject to suffering or death, shows what the Incarnation would have been from the first day if sin had not changed its garment.

This distinction between the *fact* of the Incarnation, absolutely willed and independent of sin, and its *mode*, conditioned by the Fall, enables us to hold together, without contradiction, this text and a second, complementary one: once the Fall had occurred, it became necessary, *in the order of execution*, to heal man before causing the Divine Will to reign within him—but this order of execution must not be confused with the ultimate reason for the Word's coming, which remains the same with or without sin: that the Divine Will might reign visibly in a creature who is head of the whole human family.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 25, March 31, 1929:

"If Adam had not sinned, the Eternal Word, who is the very Will of the Celestial Father, was to come upon earth glorious, triumphant and dominator, accompanied visibly by His angelic army, which all were to see; and with the splendor of His glory, He was to charm everyone and draw everyone to Himself with His beauty; crowned as king and with the scepter of command, so as to be king and head of the human family, in such a way as to give creatures the great honor of being able to say: 'We have a King who is Man and God.' More so, since your Jesus was not coming from Heaven to find man infirm, because, had he not withdrawn from my Divine Will, no illnesses, either of soul or of body, were to exist; in fact, it was the human will that almost drowned the poor creature with pains. The Divine Fiat was untouchable by any pain, and so was man to be. Therefore, I was to come to find man happy, holy, and with the fullness of the goods with which I had created him. But, because he wanted to do his will, he changed Our destiny, and since it was decreed that I was to descend upon earth—and when the Divinity decrees, no one can move It—I only changed the manner and the appearance, but I did descend, though under most humble guises: poor, with no apparatus of glory, suffering and crying, and loaded with all the miseries and pains of man."

« Se Adamo non avesse peccato l'Eterno Verbo, per Volontà del Padre Celeste, sarebbe venuto lo stesso sulla terra glorioso, trionfante e dominatore, accompagnato visibilmente dal suo esercito Angelico che tutti avrebbero visto e, con lo splendore della sua gloria, avrebbe affascinato tutti e attirato tutti a sé con la sua bellezza, coronato da re e con lo scettro del comando, per essere re, a capo dell'umana famiglia in modo da darle il grande onore di poter dire: abbiamo un re: uomo e Dio. Molto più che il tuo Gesù non sarebbe sceso dal Cielo per trovare l'uomo malato, perché se non si fosse sottratto alla mia Volontà Divina, non sarebbero esistite malattie né di anima, né di corpo, perché fu l'umana volontà che quasi affogò con le pene la povera creatura. Il Fiat era intangibile di ogni pena e tale doveva essere l'uomo. Quindi io sarei venuto a trovare l'uomo felice, santo e con la pienezza dei beni con cui l'avevo creato. Invece siccome volle fare la sua volontà, cambiò la nostra sorte e siccome era decretato che io dovessi scendere sulla terra e quando la Divinità decreta, non c'è chi la sposti, cambiai solo modo ed aspetto, ma vi scesi, sotto spoglie umilissime, povero, senza alcun apparato di gloria, sofferente, piangente e carico di tutte le miserie e pene dell'uomo. »

Jesus to Luisa, *Book of Heaven*, vol. 15, April 28, 1923, showing the order of execution once the Fall had occurred:

"It is true that I came upon earth to redeem man, but my primary purpose was that the Divine Will would triumph over the human will by according these two wills together and making them one, taking the human will into that Will from which it had gone out. This was the main offense that my Celestial Father received from man, and I was to compensate Him for it; otherwise I would not have given Him full satisfaction. But in order to obtain the first purpose, first I had to issue the second—that is, to save him, to extend my hand to him, since he had fallen, and to wash him of the mud in which he was lying; …"

« E' vero che venni sulla terra per redimere l'uomo, ma il mio scopo principale fu che la Volontà Divina trionfasse sulla volontà umana coll'accordare insieme queste due volontà e farne una sola, col portarla in quella Volontà donde era uscita, era questa la principale offesa che il mio Celeste Padre ricevette dall'uomo ed Io dovevo risarcirlo, altrimenti non gli avrei dato piena soddisfazione. Ma per ottenere il primo scopo, dovetti prima mettere fuori il secondo, cioè salvarlo, dargli la mano perché caduto, lavarlo dal fango in cui giaceva; … »

Catholic articulation. The question of the motive of the Incarnation—would the Word

have become flesh if man had not sinned?—is a *disputed question* in Catholic theology, never settled by the Magisterium in one direction or the other. Saint Thomas Aquinas holds, as a probable rather than certain opinion, that sin was the occasion for the Incarnation (*Summa Theologiae*, III, q. 1, a. 3); Blessed John Duns Scotus, by contrast, defends the absolute primacy of Christ, predestined first in the divine plan independently of the foreseen sin. This second thesis rests upon major scriptural texts: Christ is called "the first-born of all creation," in whom "all things were created" and who "is before all things" (Col 1:15–17); and God "chose us in him before the foundation of the world" (Eph 1:4)—verses that place Christ at the very origin of the creative design, not as a remedy added afterward. Here the *Book of Heaven* unambiguously adopts the Scotist line, which may legitimately be reported as a light proper to Luisa Piccarreta without claiming to settle a debate that the Church herself leaves open among theologians.

Formula to remember. Sin did not give rise to the design of the Incarnation: it merely changed its garment—from royal purple to the shroud of the suffering Servant.

Question 2 — Why Does Jesus Suffer from the First Instant of His Incarnation?

Short answer. From the very instant of his Conception in Mary's womb, the most holy Humanity of Jesus, endowed with the perfect use of reason, knew and embraced all the sorrow of the fallen condition it had come to assume: the visible Passion of Calvary merely manifests in time an interior Passion already borne in its fullness from the first instant of the Incarnation.

Development. This Question returns to what III.1 established: the Word became flesh out of love, under a humble and suffering mode because of the Fall. It must now be specified that, from its very first instant, this coming was nothing other than a gift already suffering—and not only from Gethsemane onward (see III.5 below) or from Calvary.

In two distinct and converging texts, Jesus confides to Luisa the first pain of his earthly life. The first explains that the very first pain he felt, which lasted throughout his life, was the "pain of death": his Divinity, fully happy and inaccessible to every suffering, found itself united to a Humanity subjected, for love of creatures, to death and pains—a pain felt so vividly that, without the support of his own Divinity, he would truly have died from it. "The Incarnation," he says, "was nothing less than placing Myself at the mercy of the creature." The second text, received on Christmas Eve two years later, specifies the concrete content of this suffering: total immobility in the narrowness of the maternal womb, darkness without the slightest glimmer of light, and the impossibility of wailing or sobbing to relieve his pain. Jesus explicitly links this suffering to the exchange already central to this work (Part Six): his Humanity had undertaken to "die" as many times as creatures had made the Divine Will die within themselves by giving life to their own will—so that, from his Conception, he was already working to extend the reign of the Fiat within his Humanity, at the cost of never giving life to his own human will.

A third testimony, this time from Mary herself, confirms and illuminates these two texts: the darkness of the maternal womb was formed by the human will and the sins of men; Jesus chose this "sweet prison" precisely in order to drive out from man the darkness in which man had imprisoned himself.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 17, December 24, 1924:

"… do you know what the first pain was, which I suffered in the first act of my Concep-

tion, and which lasted for my whole life? The pain of death. My Divinity descended from Heaven as fully happy, untouchable by any pain and by any death. When I saw my little Humanity being subject to death and to pains for love of creatures, I felt the pain of death so vividly that I really would have died of sheer pain if the power of my Divinity had not sustained Me with a prodigy […] so, the Incarnation was nothing less than placing Myself at the mercy of the creature."

« … sai tu quale fu la prima pena che soffrii nel primo atto del mio Concepimento e che mi durò tutta la vita? La pena della morte. La mia Divinità scendeva dal Cielo pienamente felice, intangibile da qualunque pena e da qualsiasi morte. Quando vidi la mia piccola Umanità, soggetta per amor delle creature alla morte ed alle pene, sentii così al vivo la pena della morte, che per pura pena sarei morto davvero se la potenza della mia Divinità non mi avesse sorretto con un prodigio […] sicché l'incarnazione non fu altro che un darmi in balia della creatura. »

Jesus to Luisa, *Book of Heaven*, vol. 20, December 24, 1926:

"My daughter, my state in the maternal womb was so very painful. My little Humanity had perfect use of reason and of infinite wisdom; therefore, from the very first instant of my conception, I comprehended all my sorrowful state, the darkness of the maternal prison […]. My little Humanity had taken on the commitment to die so many times in order to satisfy Divine Justice, for as many times as creatures had made the Divine Will die within them, committing the great affront of giving life to the human will and making a Divine Will die in them."

« Figlia mia, il mio stato nel seno Materno fu dolorosissimo, la mia piccola Umanità aveva l'uso perfetto di ragione e di sapienza infinita, quindi fin dal primo istante del mio concepimento, comprendevo tutto il mio stato doloroso, l'oscurità del carcere materno […]. La mia Umanità aveva preso l'impegno di morire tante volte, per soddisfare la Divina Giustizia, per quante volte la creatura aveva fatto morire la Volontà Divina in loro, facendo il grande affronto di dar vita all'umana volontà e facendo morire in loro una Volontà Divina. »

A fourth text gives this same Conception an image of striking physical littleness that takes nothing away from its interior immensity: Jesus reveals that his tiny Humanity, at the first instant of his Conception, could be compared to the size of a hazelnut—and that within this minute Humanity, the immensity of his Will already contained, as though under a microscope, all the souls of the past, present, and future.

Jesus to Luisa, *Book of Heaven*, vol. 16, July 18, 1923:

"… there is nothing—neither love, nor greatness, nor power—that can compare to my Conception […]. As soon as the divine power formed this tiny little Humanity, so little as to be comparable to the size of a hazelnut, but with all Its members proportioned and formed, and the Word remained conceived in It, the immensity of my Will, enclosing all creatures, past, present and future, conceived all lives of creatures in It; and as mine grew, so did they grow within Me. So, while in appearance I seemed to be alone, when observed under the microscope of my Will, all creatures could be seen, conceived in Me; …"

« … non c'è cosa, né amore, né grandezza, né potenza, che possa paragonarsi al mio concepimento […]. Non appena la potenza divina formò questa piccolissima Umanità, tanto piccola che poteva paragonarsi alla grossezza d'una nocciola, ma con le membra tutte proporzionate e formate ed il Verbo restò concepito in Essa, l'immensità della mia Volontà, racchiudendo tutte le creature passate, presenti e future, concepì in Essa tutte

le vite delle creature e come cresceva la mia, così crescevano loro in Me, sicché mentre apparentemente sembravo solo, visto col microscopio della mia Volontà si vedevano concepite tutte le creature; … »

Catholic articulation. The *Catechism* teaches that "Christ's whole life is a mystery of recapitulation," so that "all that Christ lived" he enables us to live in him and he lives it in us (CCC 518, 521)—a recapitulation that, these texts show, begins at the Conception and not only at Gethsemane or Calvary. Saint Paul already sings of this radical abasement: Christ, "though he was in the form of God," "emptied himself, taking the form of a servant" (Phil 2:6–7)—a kenosis that the *Book of Heaven* locates, with unprecedented precision, from the very first instant of the hypostatic union.

Formula to remember. The Passion of Jesus does not begin in the Garden of Olives: it begins with the first heartbeat of his conceived Humanity, already wholly given over.

Question 3 — What Do the Two Wills of Christ Teach Us?

Short answer. Jesus Christ, true God and true man, possesses a divine will and a human will that are truly distinct—his human will is neither suppressed nor absorbed by his divine will, but is freely and perfectly subject to it. This mystery, defined by the Church against the Monothelite heresy, is the exact and unsurpassable model of what the Divine Will asks of every creature: not the annihilation of the human will, but its filial union with the Will of God.

Development. This Question establishes a doctrinal safeguard that the whole remainder of the work must respect. The risk is real: by continually speaking of "making one single Will" between man and God, one might slip into the idea that the creature's own will must disappear, dissolve, or cease to exist as a distinct will. Yet this is precisely not what the Church teaches concerning Christ himself—and it is in him, before anyone else, that this mystery must be contemplated.

In the seventh century, the Monothelite heresy taught that Christ had only one will, the divine, his human nature being as though absorbed by it. The Third Council of Constantinople (680–681) condemned this error and defined that Christ possesses two natural wills, divine and human, each operating according to what is proper to it, without confusion or separation, the human will being subject to the divine will—not through constraint, but through free and perfect accord.

This definition casts decisive light upon everything the *Book of Heaven* teaches concerning "living in the Divine Will." When Jesus tells Luisa, as will be seen in the following Questions, that he made "one single thing" of his will and the Will of the Father, he is not describing a fusion that would suppress his human will: he is describing the most perfect union conceivable between two truly distinct wills, one remaining fully itself while offering itself entirely to the other. This is the very model of what the Divine Will proposes to every soul: not to cease willing, but to will with God what God wills, without one's own will being annihilated—on the contrary, it is by uniting itself that it attains its full nobility, as Part One showed concerning Adam.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 14, March 18, 1922:

"When the human will unites with the Divine Will, the two wills embrace and rest together."

« Quando la volontà umana si unisce alla Volontà Divina, le due volontà si abbracciano e riposano insieme. »

Catholic articulation. The *Catechism* summarizes the doctrine issuing from Constantinople III as follows: the Church "confessed that Christ possesses two wills and two natural operations, divine and human." These "are not opposed to each other, but co-operate," so that "the Word made flesh willed humanly in obedience to his Father all that he had decided divinely" (CCC 475). The Gospel gives its most striking image at Gethsemane itself: "Father, if you are willing, remove this cup from me; nevertheless not my will, but yours, be done" (Lk 22:42)—a real human will that expresses its own repugnance and yet freely submits. Jesus says elsewhere: "I have come down from heaven, not to do my own will, but the will of him who sent me" (Jn 6:38)—a verse that presupposes two distinct wills, without which the sentence itself would have no meaning.

Formula to remember. In Christ, the union of wills does not erase the human will: fully itself, it gives itself entirely to the Will of the Father and thus finds its perfection.

Question 4 — Why Did Jesus Have to Possess the Kingdom of the Divine Will within Himself?

Short answer. Jesus had to possess fully within his Humanity the Kingdom of the Divine Will—that is, to live, in his human nature, the perfect and total union with the Will of the Father—because no one can restore to another a good that he does not himself possess in its fullness. The Kingdom lost by Adam first had to be re-formed, intact, within the Humanity of Christ before it could be restored to the creature.

Development. The preceding Question established that the wills of Jesus and the Father form one single freely united willing. It is now necessary to specify where and how this perfect union was concretely realized: not only in the eternity of the Word, but within the very time of Jesus' Humanity, as a Kingdom truly possessed, inhabited, and lived.

The *Book of Heaven* is precise here: it is not merely that Jesus "did" the Will of the Father through a series of obedient acts; rather, the very Kingdom of this Supreme Will was *formed* within his Humanity, at the center of his Heart. Since man, in the person of Adam, had lost this Kingdom without any hope of reacquiring it by his own strength, the Humanity of Jesus had to reacquire it through intimate and unheard-of pains—not by an external decree, but through a possession truly lived, at the price of a suffering of which the Passion would be only the extreme manifestation.

This precision is decisive for understanding the whole economy of Redemption according to the *Book of Heaven*: Christ does not merely bring the forgiveness of sins; he brings back, within his own Humanity, the lost Kingdom, so that from this Kingdom, which he possesses in its fullness, he may then give it to the creature. One can give only what one possesses; and it is because the Kingdom of the Divine Will was first formed, possessed, and lived within the Humanity of Jesus that this Kingdom can now be offered to anyone who unites himself with him.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 19, July 14, 1926:

> "My daughter, the perfect glory and the complete honor were given to my Will by my Humanity. It was precisely in my interior, in the center of this Heart, that I formed the Kingdom of the Supreme Will. And since man had lost It and there was no hope that he might be able to acquire It, my Humanity reacquired It through intimate and unheard-of pains, giving It all the honors due to It and the glory that the creature took

away from It, so as to give It back to the creature. So, the Kingdom of my Will was formed inside my Humanity; …"

« Figlia mia, la mia Umanità diede la perfetta gloria e l'onore completo alla mia Volontà, fu proprio nel mio interno, nel centro di questo cuore, che formai il Regno del Voler Supremo; e siccome l'uomo lo aveva perduto, né c'era speranza di poterlo acquistare, la mia Umanità lo riacquistò con pene intime ed inaudite, dandogli tutti gli onori dovuti e la gloria toltagli dalla creatura, per ridarlo di nuovo alla creatura. Sicché il Regno della mia Volontà fu formato nella mia Umanità, … »

Catholic articulation. Saint Paul teaches that in Christ "all the fulness of God was pleased to dwell" (Col 1:19)—a fullness truly possessed within the Humanity of Christ, not merely disposed in God from all eternity. Saint John adds: "And from his fulness have we all received" (Jn 1:16)—we receive only from a fullness that truly exists and that may therefore, with the *Book of Heaven*, be called a Kingdom possessed before being given. The *Catechism* teaches that "Christ's whole life is a mystery of recapitulation" (CCC 518): his entire life, including his most hidden interior life, belongs to the work of salvation. According to the *Book of Heaven*, this includes the intimate and suffering possession of the Kingdom of the Fiat within his Humanity.

Formula to remember. Jesus could give the Kingdom of the Divine Will only by first possessing it himself in its fullness, at the center of his own Heart.

Question 5 — What Does the Chalice of Gethsemane Mean in the Light of the Fiat?

Short answer. The chalice that Jesus asks the Father to take away in the Garden is not primarily the chalice of the sufferings of his Passion: it is the chalice of the human will of all creatures without the Divine Will—a chalice of bitterness and vice so repugnant that the Humanity of Jesus, united with the Divinity, felt extreme horror and terror before it. By repeating three times, "not my will, but yours," Jesus obtained for the earth the future establishment of the reign of the Fiat.

Development. The Gospel account of the agony is well known; what the *Book of Heaven* reveals here specifies its meaning decisively, setting aside an overly immediate interpretation. One might think that, at Gethsemane, Jesus primarily feared the physical sufferings and death awaiting him. The text dictated to Luisa states the contrary with striking clarity: it was not because of the chalice of his Passion that he implored the Father.

What Jesus saw and felt within this chalice was the human will of all generations, severed from the Divine Will—that self-will which Part Two showed to be the root of every sin (II.2, II.10)—condensed, as though enclosed within a single vessel, together with all the bitterness and fullness of vices it had produced throughout the centuries. Before this mass of evil, his human will, although perfectly united with the Divine, experienced so intense a repugnance that, the text says, he felt himself dying on the spot, had the Divinity itself not sustained him.

It was then that Jesus repeated three times: "Not my will, but yours be done." The *Book of Heaven* gives this threefold repetition a precise, almost liturgical scope: by the first word, Jesus implored the coming of the reign of the Divine Will upon earth; by the second, he made it descend; by the third, he established it as ruler and dominator. This is therefore not merely a prayer of resignation before the suffering to come: in the strongest sense, it is the foundational act by which Jesus obtains for future humanity the possible return of the

Fiat Voluntas Tua upon earth as in Heaven—the very petition that this entire book takes as its guiding thread.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 16, January 4, 1924:

> "My daughter, do you think it was because of the chalice of my Passion that I said to the Father: 'Father, if it be possible, let this chalice pass from Me'? Not at all; it was the chalice of the human will which contained such bitterness and fullness of vices, that my human will, united to the Divine, felt such repugnance, terror and fright, as to cry out: 'Father, if it be possible, let this chalice pass from Me.' How ugly is the human will without the Divine Will which, almost as within a chalice, enclosed Itself in each creature. There is no evil in the generations, of which it is not the origin, the seed, the fount. And in seeing Myself covered with all these evils produced by the human will, before the sanctity of my Will I felt Myself dying—and indeed I would have died if the Divinity had not sustained Me. But do you know why I added, and as many as three times: 'Non mea voluntas, sed Tua fiat' ['Not my will, but Yours be done']? I felt upon Myself all the wills of creatures united together, all of their evils, and in the name of all I cried out to the Father: 'May the human will be done on earth no more—but the Divine. May the human will be banished, and may Yours reign.' So, even from that time—and I wanted to do this at the very beginning of my Passion, because the calling upon earth of the Fiat Voluntas Tua on earth as It is in Heaven was the thing that interested Me the most and the most important one—I Myself said in the name of all: 'Non mea voluntas, sed Tua fiat.' From that time I constituted the era of the Fiat Voluntas Tua upon earth. And by saying it as many as three times, in the first one I impetrated It, in the second I made It descend, in the third I constituted It ruler and dominator."
>
> *« Figlia mia, credi tu che per il calice della mia Passione dicevo al Padre: "Padre, se è possibile passi da Me questo calice?" No, non affatto, era il calice della volontà umana che conteneva tale amarezza e pienezza di vizi, che la mia volontà umana, unita alla Divina, provò tale ribrezzo, terrore e spavento, che gridai: "Padre, se è possibile passi da Me questo calice." Com'è brutta la volontà umana senza la Volontà Divina, che, quasi come dentro un calice, si rinchiuse in ciascuna creatura. Non c'è male nelle generazioni, di cui essa non sia l'origine, il seme, la fonte ed Io, vedendomi coperto di tutti questi mali che ha prodotto l'umana volontà, innanzi alla santità della mia mi sentivo morire e sarei morto difatti se la Divinità non mi avesse sostenuto. Ma sai tu perché soggiunsi e per ben tre volte: "Non mea voluntas, sed Tua Fiat?" Io sentivo sopra di Me tutte le volontà delle creature unite insieme, tutti i loro mali e a nome di tutti gridai al Padre: "Non più la volontà umana sia fatta sulla terra, ma la Divina; la volontà umana sia bandita e la Tua vi regni." Sicché fin d'allora, sin dal principio della mia Passione volli chiamare sulla terra il Fiat Voluntas tua come in Cielo così in terra perché era la cosa più importante e che più m'interessava. Io perciò, a nome di tutti, dicevo: "Non mea voluntas, sed Tua Fiat." Fin d'allora Io costituivo l'epoca del Fiat Voluntas tua sulla terra; e col dirlo per ben tre volte, nella prima la impetravo, nella seconda la facevo scendere, nella terza la costituivo regnante e dominatrice. »*

Catholic articulation. The three Synoptic Gospels report the prayer of Gethsemane in closely related terms: "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as you will" (Mt 26:39). The *Catechism* teaches that, by accepting in his human will that the Father's will be done, Jesus accepts his death as redemptive (CCC 612)—an obedience whose full scope appears in the light of what the *Book of Heaven* reveals here: Christ confronts not merely his own ordeal, but the human will of all men, gathered within him. Saint James describes precisely what this chalice bears: "each per-

son is tempted when he is lured and enticed by his own desire" (Jas 1:14)—the universal concupiscence accumulated throughout the centuries, which Jesus says he felt "upon" himself in the Garden.

Formula to remember. The chalice of Gethsemane contained first of all every human will separated from God; by drinking it, Jesus obtained for the earth the return of the reign of the Fiat.

Question 6 — How Did Jesus Redo the Acts of All Creatures?

Short answer. Throughout his earthly life, Jesus redid, within his Humanity united with the Divinity, everything that every creature of all times was bound to do toward God: he adored, thanked, repaired, glorified, and prayed for each one individually, tracing within the Eternal Will every possible act of creatures in order to make it his own.

Development. The preceding Questions showed that Jesus possessed within his Humanity the Kingdom of the Divine Will, reacquired at the price of intimate pains. It is now necessary to specify how this possession was concretely expressed, act by act, throughout the course of his life—for it is not merely an abstract truth, but a reality lived by Jesus minute after minute.

The first text shows this clearly: Luisa, drawn for an instant into the very interior of Jesus' Humanity, understands that throughout his life he redid, for all in general and for each one individually, everything each creature was bound to do toward God—adoring God for each one, thanking, repairing, glorifying, praising, suffering, and praying for each one. Everything each person must do, the text says, has already been done beforehand in the Heart of Jesus Christ. This is therefore not a general and indistinct merit, like a kind of global compensation: it is an act redone for every creature individually, with all the precision of a love that knows every person by name.

A second text specifies the mechanism: Jesus was able to accomplish this work within his Humanity immersed in the Eternal Will. His Humanity, identified with his Divinity, swam within this Eternal Volition and kept tracing all the acts of creatures in order to make them his own, thus giving the Father, on behalf of creatures, a divine glory, and bringing to each of their acts the value, the love, and the kiss of the Eternal Volition. This image of tracing or searching out—Jesus going in search of every act—shows that this work is neither automatic nor mechanical: it is an active movement of love, seeking the acts of each creature one by one, like a shepherd searching for each sheep.

Quotation from Luisa. Luisa, *Book of Heaven*, vol. 4, August 2, 1902:

> "… now, since the Divinity operated in the Humanity of Jesus Christ, I comprehended with clarity that, during the whole course of His life, blessed Jesus redid for all in general and for each one individually everything that each one is obliged to do toward God, in such a way that He adored God for each one in particular, He thanked, repaired, glorified for each one, He praised, suffered and prayed for each one. And I comprehended that everything that each one must do has already been done before in the Heart of Jesus Christ."
>
> *« … ora, poiché nell'Umanità di Gesù Cristo operava la Divinità, comprendevo con chiarezza che Gesù benedetto in tutto il corso della vita rifaceva per tutti in generale e per ciascuno distintamente tutto ciò che ognuno è obbligato a fare verso Dio, in modo che adorava Iddio per ciascuno in particolare, ringraziava, riparava, glorificava per*

ciascuno, lodava, soffriva, pregava per ciascuno, onde comprendevo che tutto ciò che ciascuno deve fare, è stato già fatto prima nel cuore di Gesù Cristo. »

Jesus to Luisa, *Book of Heaven*, vol. 12, January 29, 1919:

"Now, the first link which connected the true living in my Will was my Humanity. My Humanity, identified with my Divinity, swam in the Eternal Volition, and kept tracing all the acts of creatures in order to make them Its own, and give to the Father a divine glory on the part of creatures, and bring to all the acts of creatures the value, the love, the kiss of the Eternal Volition."

« Ora, il primo anello che congiunse il vero vivere nel mio Volere fu la mia Umanità, la mia Umanità immedesimata con la mia Divinità nuotava nel Voler Eterno ed andava rintracciando tutti gli atti delle creature per farli suoi e dare al Padre da parte delle creature una gloria divina e portare a tutti gli atti delle creature il valore, l'amore, il bacio del Voler Eterno. »

Catholic articulation. The *Catechism* teaches that "Christ's whole life is a mystery of recapitulation," so that "all that Christ lived" enables us to live it in him and him to live it in us (CCC 518, 521). This corresponds exactly to the affirmation of the *Book of Heaven*: the acts of every creature were already, in a real sense, lived within the Heart of Jesus. Saint Paul describes this same universal movement of recapitulation: God's purpose is "to unite all things in him" (Eph 1:10). Christ is therefore not merely an external example to imitate: he is the One in whom every human act already finds, before it is performed, its model and measure.

Formula to remember. Jesus remade in the Father's love every act of every creature; to act in the Fiat is to unite our act to the one He did first.

Question 7 — Why Did Jesus Repair the Acts Not Done, Done Badly, or Done Humanly?

Short answer. Within the Eternal Volition in which his Humanity was immersed, Jesus saw all the acts that creatures ought to have performed but did not perform, as well as good acts themselves performed only in a human manner; he himself did the acts left undone and redid those that had been done badly—a work already wholly perfect and complete in itself, objectively lacking nothing.

Development. The preceding Question showed that Jesus redid, act by act, what every creature was bound to accomplish. It is now necessary to specify a more painful dimension of this work: Jesus did not merely anticipate the good acts that human beings would perform—he also filled beforehand the void of all those that would never be performed, and raised up the poverty of those that, although performed, would remain merely human, without the imprint of the divine order.

But why this act-by-act reparation, rather than one general and sufficient compensation made once for all? A first text gives its root, from the beginning of Luisa's interior ministry: Jesus wished to suffer in his Humanity, he says, allowing his flesh to fall in shreds beneath the scourges and almost undoing his Humanity, in order "to redo the humanity of creatures" and make it rise again full of life, honor, and glory to eternal life (vol. 7, January 13, 1907). This first "redoing" is already, in itself, entirely sufficient and complete—nothing is lacking to it, and this work never needs to be completed in order to be perfect. It remains to understand why Jesus nevertheless calls the soul to continue it: Part Six will answer that question (VI.16).

A few days later, in the same vein, a text received on February 4, 1919, takes up this work under a domestic image. Jesus invites Luisa to come and see "how much there is to substitute for so many acts of mine, still suspended, not yet substituted for by creatures": his Will, he says, must be within her like the first wheel of a clock, whose movement sets all the others in motion—so the movement of the soul proceeding from this center comes, in turn, to substitute for many acts of creatures and to lay them, on their behalf, before his throne. This text in no way denies what has just been established: the work of Jesus remains already perfect and complete; but it is prolonged, without needing such prolongation, through the movement of a soul who becomes, according to her measure, its living channel.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, January 29, 1919:

> "In this sphere of the Eternal Volition, I could see all the acts of creatures that could possibly be done and were not done, and the very good acts done badly; and I did those which were not done, and redid those done badly."
>
> *« In questo ambiente del Voler Eterno Io vedevo tutti gli atti delle creature possibili a farsi e non fatti, gli stessi atti buoni malamente fatti ed Io facevo i non fatti e rifacevo i malamente fatti. »*

Jesus to Luisa, *Book of Heaven*, vol. 12, February 4, 1919:

> "Beloved daughter, birth from my Life, come into my Will—come and see how much there is to substitute for so many acts of mine, still suspended, not yet substituted for by creatures. My Will must be in you as the first wheel of the clock: if it moves, all the other wheels move, and the clock signals the hours and the minutes. So, all the accord is in the motion of this first wheel; and if this first wheel has no motion, the clock is stopped. In the same way, the first wheel in you must be my Will, which must give motion to your thoughts, to your heart, to your desires—to everything. And since my Will is the central wheel of my Being, of Creation and of everything, your motion, coming out from this center, will come to substitute for many acts of creatures; and multiplying in the motions of all as central motion, it will come to lay before my throne, on their behalf, the acts of creatures, substituting for everything. Therefore, be attentive, your mission is great—it is fully divine."
>
> *« Figlia diletta, parto della mia Vita, vieni nella mia Volontà, viene a vedere quanto c'è da sostituire a tanti atti miei sospesi ancora e non sostituiti da parte delle creature. La mia Volontà dev'essere in te come la prima ruota dell'orologio, se essa cammina tutte le altre ruote camminano e l'orologio segna le ore, i minuti, sicché tutto l'accordo sta nel moto della prima ruota e se la prima ruota non ha moto, resta fermato. Così la prima ruota in te dev'essere la mia Volontà, che deve dare il moto ai tuoi pensieri, al tuo cuore, ai tuoi desideri, a tutto e siccome la mia Volontà è ruota di centro del mio Essere, della Creazione e di tutto, il tuo moto, uscendo da questo centro, verrà a sostituire tanti atti delle creature, che moltiplicandosi nei moti di tutti come moto di centro, verrà a deporre al mio Trono da parte delle creature gli atti loro, sostituendosi a tutto, perciò sii attenta, la tua missione è grande, è tutta divina. »*

Catholic articulation. The *Catechism* teaches that through his obedience unto death, Jesus "accomplished the substitution of the suffering Servant, who 'makes himself an offering for sin,' when 'he bore the sin of many,' and who 'shall make many to be accounted righteous,' for 'he shall bear their iniquities'" (CCC 615; cf. Isa 53:10–12)—a redemptive substitution covering precisely what man did not know how, or did not will, to do. Saint Paul expresses it as the reversal of Adam's disobedience: "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (Rom 5:19). The Letter to the Hebrews, citing Psalm 40, places upon the lips of Christ entering the world:

"Sacrifices and offerings you have not desired […]. Then I said, 'Behold, I have come […] to do your will, O God'" (Heb 10:5–7)—this offered will supplying for everything the ancient sacrifices could not accomplish. Saint Paul even offers beforehand the vocabulary of what this text calls acts to be substituted: believers are "created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph 2:10)—works already prepared, awaiting only to be taken up by whoever disposes himself to do so.

Formula to remember. What I failed to do or did badly, Jesus has already remade in His Will; today He calls me to unite myself to this perfect work of Redemption.

Question 8 — How Does Jesus Render to the Father the Glory That Man Could No Longer Give Him?

Short answer. Because the Kingdom of the Divine Will was formed within his Humanity, every act of Jesus—every thought, every gaze, every breath, every heartbeat, every drop of his Blood—bore the imprint of the Fiat and thus rendered perfect glory to the Father, the very glory that the creature, by withdrawing from the Fiat, had ceased to offer him.

Development. III.4 showed that the Kingdom of the Divine Will was formed and reconquered within the Humanity of Jesus. It is now necessary to specify the concrete effect of this possession: what glory did it produce, and how did this glory repair what man, since the Fall, could no longer render to God?

Part Two showed that Adam's loss of the Kingdom was not merely an external deprivation: it emptied from within all the human acts that would follow, rendering them like fruits without ripeness (II.3). The corresponding evil, on God's side, is therefore a real lack of glory: the acts of fallen man, even when good, can no longer render to God the full and complete glory that an act united with the Fiat naturally renders. It is this precise lack that the Humanity of Jesus comes to fill—and to fill superabundantly.

The text of the *Book of Heaven* insists upon totality: because the Kingdom of the Will was formed within his Humanity, everything formed within it and coming forth from it bore the imprint of the Fiat—each of his thoughts, each of his gazes, his breath, his heartbeat, every drop of his Blood, absolutely everything bore the seal of the Fiat of his Supreme Kingdom. This gave him, the text says, so much glory that Heaven and earth remained as though obscured before him, so greatly is his Divine Will superior to every created thing. This glory is therefore not merely that of the great actions of his public life or of the Passion: it is the glory of every most ordinary instant of his hidden life, because every instant was lived in the Fiat.

Thus Jesus renders to the Father exactly what man had ceased to give him: not an external supplement added afterward, but the restoration, act by act and breath by breath, of the glory that union with the Fiat necessarily produces—the very glory with which Adam, before the Fall, filled Heaven through his simplest acts (II.1), and which sin had silenced.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 19, July 14, 1926:

> "…therefore everything that was formed in my Humanity and came out of It carried the mark of the Fiat. Each one of my thoughts, gazes, breaths, heartbeats, each drop of my Blood, everything—everything carried the seal of the Fiat of my Supreme Kingdom. This gave Me so much glory and embellished Me so much, that Heaven and earth remained below and as though obscured before Me, because my Divine Will is superior to everything, and puts everything under Itself as Its footstool."

« …perciò tutto ciò che veniva formato in Essa e veniva fuori, portava l'impronta del Fiat, ogni mio pensiero, sguardo, respiro, palpito, ogni goccia del mio sangue, tutto, tutto portava il suggello del Fiat del mio Regno supremo, questo mi dava tanta gloria e mi abbelliva tanto, che Cielo e terra restavano al di sotto e come oscurati innanzi a Me, perché la mia Volontà Divina è superiore a tutto e mette tutto al disotto di Essa come suo sgabello. »

Catholic articulation. Jesus himself sums up his entire mission in his priestly prayer: "I glorified you on earth, having accomplished the work which you gave me to do" (Jn 17:4)—a glory already rendered, not merely promised, even before the Cross. The *Catechism* teaches that "In Christ, and through his human will, the will of the Father has been perfectly fulfilled once for all" (CCC 2824), grounding every Christian petition that the Father's will be done upon this unique fulfillment. Saint Paul describes the outcome of this self-emptying that glorifies: God highly exalted him so that "at the name of Jesus every knee should bow […] and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil 2:9–11)—the glory rendered to the Father by the Son overflowing, within the divine design, upon every creature who is associated with him.

Formula to remember. It was enough for the Fiat to reign within one Heart for every breath of that Heart to become glory rendered to the Father—and that Heart was the Heart of Jesus.

Question 9 — Why Did Redemption Not Immediately Manifest the Gift of Life in the Divine Will?

Short answer. Jesus reconquered and formed the Kingdom of his Will within his Humanity already at the time of Redemption, but he could not immediately give it to creatures who had not yet received and caused to bear fruit all the goods of Redemption itself, destined to serve them as preparation, dowry, and antidote before entering the Kingdom of the Divine Will: to give so great a good at once, without this preparation, would have exposed man to the risk of falling again, like Adam, in a second fall.

Development. The preceding Questions have shown that Jesus already possessed within his Humanity the full Kingdom of the Divine Will. A question therefore necessarily arises: why was this Kingdom, already formed and already won at the price of his Blood, not immediately manifested and given to the whole of redeemed humanity, instead of awaiting—as Part Five teaches—the mission proper to Luisa almost nineteen centuries later?

The *Book of Heaven* answers through an image: throughout the centuries of waiting, Jesus compares himself to a pregnant mother who suffers because she cannot bring forth the child she bears. "More than pregnant mother have I been for so many centuries—how much I have suffered!" he tells Luisa, explaining that this suffering came from seeing the interests of his glory in danger, those of Creation as well as those of Redemption, while he kept this Kingdom as though secret and hidden within his Heart.

The reason for this waiting is given precisely: not seeing within creatures the true dispositions for receiving this birth, and while they had not yet taken all the goods contained within the Kingdom of Redemption, Jesus could not venture to give them the Kingdom of his Will, which contains still greater goods. More than this, the goods of Redemption themselves would serve as provision, as antidote, so that, upon entering the Kingdom of the Divine Will, souls might not repeat a second fall like Adam's. Here the divine pedagogy appears in all its coherence: so great a gift requires prepared soil; and that soil is precisely

ordinary Christian life, lived in the grace and sacraments of Redemption, which must first bear its fruit before the still more extensive Kingdom can be revealed without danger.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 19, July 14, 1926:

> "More than pregnant mother have I been for so many centuries—how much I have suffered! How I have agonized in seeing the interests of my glory in danger—both of Creation and of Redemption. More so, since I kept this Kingdom as though in secret and hidden in my Heart, without even the outlet of manifesting It; and this made Me agonize even more, because not seeing in the creatures the true dispositions, that I might give this birth from Myself, and since they had not taken all the goods contained in the Kingdom of Redemption, I could not venture to give them the Kingdom of my Will, which contains greater goods. More so, since the goods of Redemption will serve as provision, as antidote, so that on entering the Kingdom of my Will, they might not repeat a second fall, like that of Adam."
>
> *« Più che madre pregna sono stato per tanti secoli, quanto ho sofferto! Come ho spasimato nel vedere in pericolo gli interessi della mia gloria, tanto della Creazione quanto della Redenzione, molto più che tenevo questo Regno come in segreto e celato nel mio cuore, senza avere neppure lo sfogo di manifestarlo e questo mi faceva spasimare di più, perché non vedendo nelle creature le vere disposizioni per poter dare questo mio parto e non avendo loro preso tutti i beni che ci sono nel Regno della Redenzione, non potevo azzardarmi a dare loro il Regno della mia Volontà che contiene beni più grandi, molto più che i beni della Redenzione serviranno come corredo, come antidoto, per fare che entrando nel Regno della mia Volontà non potessero ripetere una seconda caduta, come fece Adamo »*

Catholic articulation. Jesus himself announces to his disciples this same pedagogy of progressive manifestation: "I have yet many things to say to you, but you cannot bear them now" (Jn 16:12)—words that permit, without requiring, the possibility of later deepening of Revelation, always in continuity and never in rupture with what was transmitted once for all to the Apostles (CCC 66–67). The *Catechism* also teaches that God led the whole history of salvation through a "divine pedagogy," communicating himself gradually and preparing his people by stages to receive in fullness what he wished to give them (CCC 53, 122). Saint Paul likewise places the coming of the Son "when the time had fully come" (Gal 4:4)—a fullness, not an arbitrary moment: what the *Book of Heaven* applies, by a prudent analogy and never as a claimed dogma, to the still later gift of life in the Divine Will.

Formula to remember. Jesus did not delay his Kingdom through indifference, but through the love of a mother who waits until the child she bears finds a world prepared to receive it.

Question 10 — How Does the Passion Prepare the Kingdom of the Fiat?

Short answer. The Kingdom of Redemption, obtained through the Passion and death of Jesus, heals and prepares man, sick and wounded by sin; this same outpoured Blood then serves as the passport for entering the greater Kingdom of the Divine Will, into which only souls already healed and restored to full spiritual health may enter.

Development. The preceding Question explained why the Kingdom of the Divine Will could not be given immediately: the fruits of Redemption first had to be received and brought to maturity. It is now necessary to specify positively the relationship between the

two Kingdoms, so as to avoid opposing them as two competing gifts, or treating the second as a surpassing that would render the first obsolete.

The *Book of Heaven* chooses an image drawn from the common experience of sickness and healing: the Kingdom of Redemption is the one in which the blind, the lame, and the sick can be healed—for, the text specifies, the blind do not enter the Kingdom of the Divine Will, but only those who are upright and glowing with health. Redemption is therefore not a second-rate Kingdom destined to disappear before the first: it is the necessary hospital, the place of healing without which no one could bear the full light of the Kingdom that follows.

And it is this same Paschal mystery, the text says, that then becomes the passport enabling one to pass from one Kingdom to the other: the Kingdom of Redemption supplies all the possible means of healing, together with the very passport of the Passion and death of Jesus for entering the Kingdom of his Will. The Passion is therefore not only the entrance into the ordinary life of grace: for every soul advancing further toward life in the Fiat, it remains the very title of passage, the document that no later stage renders useless or out of date. This organic bond between the two Kingdoms protects against a grave error: the Gift of life in the Divine Will never dispenses anyone from the Cross, the sacraments, or the ordinary life of grace; it presupposes them, crowns them, and carries them to fulfillment, as Part Ten will develop fully with regard to reparation and the *Twenty-Four Hours*.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 19, July 1, 1926:

> "…after they have known the Kingdom of Redemption in which the blind, the lame and the sick can be healed—because the blind cannot enter the Kingdom of my Will, for in It all are straight and glowing with health—finding all possible means in the Kingdom of Redemption and the very passport of my Passion and death in order to pass into the Kingdom of my Will…"
>
> *« …dopo che hanno conosciuto il Regno della Redenzione, dove possono guarire i ciechi, gli zoppi, i malati, poiché nel Regno della mia Volontà non entrano i ciechi, ma tutti i dritti e di florida salute, trovando tutti i mezzi possibili nel Regno della Redenzione e lo stesso passaporto della mia passione e morte per passare nel Regno della mia Volontà… »*

Catholic articulation. The *Catechism* teaches that Christ's sacrifice is "the source of eternal salvation" and that his "most holy Passion on the wood of the cross merited justification for us" (CCC 617)—this justification being precisely the remedy and antidote announced in the preceding Question. Dying, Jesus proclaims: "It is finished" (Jn 19:30)—the definitive completion of Redemption, which is not yet the complete manifestation of the promised Kingdom, but is its permanently acquired condition. Saint Paul describes this same movement of total reconciliation through the Cross: "making peace by the blood of his cross," God willed through Christ "to reconcile to himself all things" (Col 1:20)—a universal reconciliation that prepares, without yet exhausting, the full reign of the Will of God "on earth as it is in heaven."

Formula to remember. The Kingdom of Redemption heals; the Kingdom of the Will makes God reign—and the same Blood opens both doors.

Question 11 — How Do the Resurrection, the Ascension, and Pentecost Continue the Work of Redemption?

Short answer. The Resurrection of Jesus, the "first act" that restores to every creature the right to rise again in both soul and body, opens forty days during which he himself teaches

and confirms the future reign of his Will; his Ascension, far from being a simple departure, opens a new presence—he leaves and he remains—and Pentecost, by pouring out the same Spirit upon the whole Church, completes the opening within history of the space in which this reign may one day unfold in its fullness.

Development. The preceding Question showed that the Blood shed in the Passion serves as the passport for entering the Kingdom of the Divine Will. It remains to consider what the *Book of Heaven* teaches concerning the events that conclude the visible passage of Jesus upon earth—his Resurrection, the forty days that follow it, and his Ascension—and concerning Pentecost, which prolongs them, in order to see how each continues, within time, to prepare the return of this same Kingdom.

The *Book of Heaven* first teaches that the Resurrection of Jesus does not merely restore glory to his own soul: it restores to the whole human race a right that sin had taken away—the right to rise again not only in soul but also in body. Jesus explains this restoration through a principle that Part Eight will develop fully (VIII.7): that of the first act, which contains in germ all similar acts that are to follow—without this first act, he says, no other could have taken place.

The forty days that follow are therefore not a mere interval before the Ascension. Jesus teaches that they repeat the same hidden meaning as the other symbolic periods of forty in his life—the forty days at Bethlehem and the forty days in the desert: after his Resurrection, he remained forty days upon earth, he says, "to confirm the Kingdom of the Divine Fiat and Its forty centuries of Kingdom which It was to possess" (*Book of Heaven*, vol. 22, September 8, 1927)—thus joining, through a distinct text, the same teaching concerning the rhythm of the centuries already established elsewhere in the corpus (XI.6).

Then comes the Ascension itself, recounted by the *Book of Heaven* in a detailed text of May 20, 1936. Jesus explains there that he was leaving and remaining at the same time: gone from their sight, he remained through the pains he had already offered, through the Most Holy Sacrament in which he would continually give himself, and through the bond with the human family that he felt becoming still closer as he left them from sight without ever leaving them from his Heart. One final detail in this text deserves attention: Mary herself, present among the disciples at that hour, receives from Jesus a mission that does not end with her entrance into Heaven—not content to have her children in glory, she wants them also upon earth, within this still-future reign.

Concerning Pentecost itself, the corpus is more discreet; it is enough here to retain what the whole Church professes: on that day the Spirit was given once for all, through whom the expectation of this reign was to continue across the centuries of Christian history—the proper role of this Spirit in the third Fiat will be specified later (XI.4).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 34, May 20, 1936:

> "My blessed daughter, there is not one trait of my life that does not symbolize the Kingdom of my Divine Will. On this day of my Ascension, I felt victorious and triumphant; my pains were now ended, or rather, I was leaving my pains, already suffered, in the midst of my children, leaving them on earth as help, as strength and support, and as the refuge for them in which to hide in their pains, in order to draw from my pains the heroism in their sacrifices. I can say that I was leaving my pains, my examples and my very Life as seed which, maturing and growing, was to make the Kingdom of my Divine Will arise. So, I left and I stayed: I stayed by virtue of my pains, I stayed in their hearts in order to be loved; after my Most Holy Humanity would ascend into Heaven, I felt, more closely, the bond of the human family, therefore I would not have adapted Myself to not receiving the love of my children and brothers, whom I was leav-

ing on earth; I stayed in the Most Holy Sacrament in order to give Myself continuously to them […]. Now, in the midst of the disciples there was my Mama, who was present at my departure to Heaven; and this is the most beautiful symbol. Therefore, She is the Queen of my Church; She attends to Her, protects Her, defends Her […] she is not content with having only Her children in Heaven, in the Kingdom of the Divine Will, but She wants them also on earth; She feels that the task given to Her by God—as Mother and Queen—She has not yet fulfilled, that Her mission is not ended until the Divine Will reigns on earth in the midst of creatures."

« Figlia mia benedetta, non vi è tratto della mia vita che non simboleggi il regno della mia Divina Volontà, in questo giorno della mia Ascensione Io mi sentivo vittorioso e trionfante, le mie pene erano già finite, anzi lasciavo le mie pene già sofferte, in mezzo ai miei figli che lasciavo sulla terra, per aiuto, per forza e per sostegno e come rifugio in cui potersi nascondere nelle loro pene, per attingere dalle mie l'eroismo nei loro sacrifici, posso dire che lasciavo le mie pene, i miei esempi e la mia stessa Vita, come semenza che, maturandosi e crescendo, avrebbe fatto sorgere il regno della mia Divina Volontà. Sicché partivo e restavo, restavo in virtù delle mie pene, restavo nei loro cuori per essere amato. Dopo che la mia Santissima Umanità salì al Cielo, sentii più stretto il vincolo dell'umana famiglia, quindi non mi sarei adattato a non ricevere l'amore dei miei figli e fratelli che lasciavo sulla terra, restai nel Santissimo Sacramento per darmi continuamente a loro […]. Ora in mezzo ai discepoli c'era la mia Mamma, che assisteva alla mia partita per il Cielo, questo è il più bel simbolo. Sicché Essa è la Regina della mia Chiesa, l'assiste, la protegge, la difende […] non è contenta di avere i suoi figli in Cielo nel regno della Divina Volontà, ma li vuole anche sulla terra, sente che il compito datole da Dio come Madre e Regina non l'ha compiuto, la sua missione non è finita, fino a tanto che non regna la Divina Volontà sulla terra in mezzo alle creature. »

Luisa gives a prayerful echo to this same hour in what the French edition identifies as the Twenty-Fourth Hour of her *Pious Pilgrimage*—no longer the teaching of Jesus, but the soul's own voice responding to him. This same text will be cited again in VIII.11 concerning the round in Redemption:

"While You, with Your triumphant entrance into Paradise, open the gates that had been closed for so many centuries to poor humanity, I place my 'I love You' upon those eternal gates and I ask You, for the sake of that same blessing which You gave to all the disciples who were present at the feast of Your Ascension, to bless all human wills, so that they may know and appreciate the gift of life lived in Your Will. For the sake of the great love with which You opened for us the gates of Heaven, I ask You, O my glorious Jesus, to make Your Divine Will descend from those very gates, so that It may reign upon earth as It reigns in Heaven. My Love, You are already seated at the right hand of the Father: immersed in my poor little nothingness, I adore You, bless You, thank You, and with my 'I love You' I continually form long chains joining earth to Heaven. O please, leave the gates of the Celestial Dwelling always open, so that I may come incessantly to Your feet, rise into Your arms, and repeat to You without ceasing my song of love: 'Send us the Kingdom of Your Holy Will, and may Your Divine Will be done on earth as It is fulfilled in Heaven!' Amen!"

« Mentre Tu, con la tua entrata trionfante in Paradiso apri i battenti chiusi da tanti secoli alla povera umanità, io metto il mio Ti amo su quelle porte eternali e Ti prego, per quella stessa benedizione che desti a tutti i discepoli che assistettero alla festa della tua Ascensione, di benedire tutte le umane volontà, affinché esse conoscano e apprezzino il dono della vita vissuta nel tuo Volere. Per il grande amore con cui ci apristi le porte del Cielo, Ti prego, o mio glorioso Gesù, di far discendere da quelle stesse porte la

tua Divina Volontà affinché Essa regni sulla terra così come regna in Cielo. Amor mio, già sei assiso alla destra del Padre: inabissata nel mio povero piccolo nulla io Ti adoro, Ti benedico, Ti ringrazio e formo continuamente col mio Ti amo lunghe catene che congiungano la terra al Cielo. Deh, lascia sempre aperte le porte della Celeste Dimora, affinché io possa incessantemente venire ai tuoi piedi, salire fra le tue braccia, per ripeterti senza posa il mio canto d'amore: "Mandaci il Regno del tuo Santo Volere e la tua Volontà Divina si faccia sulla terra così come si compie in Cielo!" Così sia! »

Reference quotation. Jesus to Luisa, *Book of Heaven*, vol. 21, April 18, 1927:

"My daughter, by rising again, my Humanity gave to all creatures the right to rise again—not only with their souls, to glory and to eternal beatitude, but also with their bodies. […] One who does the first act must have such virtue as to enclose within himself all the other acts that the other creatures must do; in such a way that, by virtue of the first act, others may imitate him and do the same act."

« Figlia mia, la mia Umanità col risorgere diede il diritto a tutte le creature di far risorgere non solo le loro anime alla gloria ed alla beatitudine eterna, ma anche i loro corpi […]. Chi fa il primo atto deve tenere tale virtù da racchiudere in sé tutti gli altri atti che devono fare le altre creature, in modo che in virtù del primo atto, gli altri possono imitare e fare lo stesso atto. »

Catholic articulation. One might be surprised that a text which has just affirmed, in III.10, that the Passion has already won both passport and healing should appear here to suspend the completion of the work upon Mary's still-unfulfilled mission and upon a reign yet to come. Yet there is no tension between the two: what the *Book of Heaven* calls unfinished is never Redemption itself—perfect and sufficient, as Jesus proclaims upon the Cross, "It is finished" (Jn 19:30, already cited in Q10)—but its full manifestation within history, the visible reign of a grace already acquired. The *Catechism* likewise distinguishes two moments in the glory of the risen Christ: during the forty days, his glory remains veiled "under the appearance of ordinary humanity," while he continues to teach his own about the Kingdom (CCC 659; cf. Acts 1:3)—a Kingdom already won in principle but not yet fully unfolded, exactly as the *Book of Heaven* teaches here. Saint Paul likewise holds these two truths together without opposing them: the risen Christ, "the first fruits of those who have fallen asleep," is already "the principle and source of our future resurrection" (CCC 655; 1 Cor 15:20–22)—a foundation definitively laid, whose final fruit nevertheless remains an object of hope rather than fully completed possession. As for Pentecost, it introduces no fourth economy here: on that day the Spirit was given once for all, through whom this same expectation was to continue throughout the history of the Church.

Formula to remember. Through His Resurrection, Jesus restores to man the right to live again; through His Ascension, He opens the expectation of the Kingdom; through Pentecost, He gives the Church the Spirit who prepares its fulfillment.

Question 12 — Why Is the Return of the Kingdom the Crown of Redemption?

Short answer. The Fiat that created the universe and the Fiat that accomplished Redemption are already braided together as one single divine act; but this braiding remains incomplete until a third Fiat comes to crown the first two, uniting itself with them through a freely offered human act. The return of the Kingdom therefore adds nothing foreign to Creation and Redemption: it is their organic completion, without which the divine work would remain incomplete, according to the very words of Jesus.

Development. After the work of Jesus that has just been set forth, it remains to consider Mary, and then Luisa, through whom this same economy continues to unfold within history—as Parts Four and Five will show. Here the *Book of Heaven* offers a comprehensive vision of great architectural beauty, taking up and confirming the very principle announced in the introduction to this work: the economy of salvation unfolds in three Fiats.

Luisa herself formulates this insight in a meditation whose every term Jesus will confirm and extend: the Fiat formed the whole universe, imprinting its mark upon every created thing; the Fiat also formed Redemption, so that there is nothing done by the Eternal Word in which this same Fiat is not present, surrounding it like a crown and giving it life. The Fiat of Creation and the Fiat of Redemption are therefore already braided together, each echoing within the other to the point of forming one alone. But—and here lies the summit of the whole teaching gathered in this Part—Jesus has told her many times that a third Fiat is needed in order for the work of Creation and Redemption to be truly completed.

Jesus then explains why this third Fiat is necessary rather than superfluous. If the Supreme Majesty poured out so much love toward mankind in all created things through his omnipotent Fiat, it was right that the Son, within that same Fiat, should perform as many acts to requite that love, braiding his own Fiat with that of the Father. Yet these two Fiats, he says, do not want to remain two: they want a third, so as to be three, and this third Fiat must rise from the earth itself through an act both human and divine. Thus the circle opened in Part One is closed: Creation awaited a king who would live within it in the Fiat (I.6, I.10); Redemption remade this man and re-formed within itself the lost Kingdom; but the whole work—Creation and Redemption—still awaits one final human act, freely offered from the earth, which will braid itself with the first two so that, in Jesus' own words, nothing may remain lacking to the fulfillment of his design. The following Parts will contemplate this act and the mission that is to introduce it into history.

Quotation from Luisa. Luisa, *Book of Heaven*, vol. 16, January 23, 1924:

> "The Fiat formed the whole universe, and in the Fiat the Divinity made display of Its love toward man, exposing it in each created thing, in such a way that, impressed in each created thing, one can see that Fiat which, with such great mastery, power and harmony, was released from the divine bosom toward the creature. The Fiat formed the Redemption, so much so, that in each thing which the Eternal Word did, the Fiat is present, and surrounding them like a crown, It gives them life. So, the Creating Fiat and the Redeeming Fiat are braided together, and one echoes within the other, forming one single Fiat, as there is no created act which my sweet Jesus did not braid with the requital of His Fiat. Now, my adored Jesus has told me many times that the third Fiat is needed so that the works of Creation and Redemption may be completed; …"
>
> *« Il Fiat formò tutto l'universo e nel Fiat fece pompa la Divinità del suo amore verso l'uomo, additandolo in ogni cosa creata, in modo che in ogni cosa creata si vede impresso quel Fiat, che con tanta maestria, potenza ed armonia sprigionò dal seno divino verso la creatura. Il Fiat formò la Redenzione, tanto, che in ogni cosa che fece il Verbo Eterno c'è il Fiat, che facendole corona le dà vita. Sicché il Fiat Creante ed il Fiat Redimente sono intrecciati insieme e l'uno fa eco nell'altro e ne formano uno solo, onde non c'è atto creato che il mio dolce Gesù non intrecciò col ricambio del suo Fiat. Ora, il mio adorato Gesù mi ha detto tante volte che ci vuole il terzo Fiat per fare che l'opera della Creazione e della Redenzione siano completate, … »*

Jesus to Luisa, *Book of Heaven*, vol. 16, January 23, 1924:

> "My daughter, if the Supreme Majesty released so much love toward mankind in all

> the things created by His omnipotent Fiat, it was right that I, His Son, in His same Fiat, would do as many acts to requite Him for His love, braiding His Fiat with Mine, so that another Fiat, human and divine, might rise from the earth to exchange the kiss with His Fiat, be braided with It, and substitute for the return of love of all creatures. […] Now, this Fiat does not want to remain in two—It wants the third Fiat, It wants to be in three, and this third Fiat it is you who will do; …"
>
> *« Figlia mia, se la Maestà Suprema sprigionò tanto amore in tutte le cose create dal suo Fiat onnipotente verso il genere umano, era giusto che Io, Figlio suo, nel suo stesso Fiat facessi altrettanti atti per ricambiarlo del suo amore, intrecciando il suo col mio, per fare che dalla terra si elevasse un altro Fiat umano e divino che si dessero il bacio, si intrecciassero insieme e sostituissero il ricambio dell'amore di tutte le creature […]. Ora, questi Fiat non vogliono essere in due, vogliono il terzo Fiat, per essere in tre e questo terzo Fiat lo farai tu, … »*

Catholic articulation. Saint Paul sums up in one dense formula the entire design God purposed "beforehand": he made known to us "the mystery of his will," set forth in Christ "as a plan for the fulness of time, to unite all things in him, things in heaven and things on earth" (Eph 1:9–10)—the central scriptural anchor of this work, and one that finds a striking expression in the image of the three braided Fiats. The *Catechism* teaches that Christ is already "Lord of the cosmos and of history" (CCC 668), but that the fullness of his kingship is not yet manifested over all things: Scripture still awaits the moment when the Son will "deliver the kingdom to God the Father" so that "God may be everything to every one" (1 Cor 15:24–28). Far from introducing a chronology foreign to Catholic faith, this expectation belongs to the same hope professed in every *Our Father*: "Thy kingdom come, thy will be done, on earth as it is in heaven"—a hope whose proper limits Part Eleven will specify against every millenarian reading.

Formula to remember. Creation and Redemption are already braided together like two Fiats made one; but God still awaits from the earth the third Fiat that will crown them.

Question 13 — Why Must the Soul Pass through the Humanity of Jesus in Order to Enter the Kingdom of the Divine Will?

Short answer. Because Jesus himself teaches it without ambiguity: during his earthly life, his Humanity was the "heaven" in which his Divinity dwelt, and it remains forever the one door through which the soul must enter in order to find that same Divinity and live of his Will. No mystical elevation, however lofty, permits anyone to reach the Divinity directly while bypassing the Humanity that the Word assumed precisely in order to give it to us as the way.

Development. The *Book of Heaven* returns several times to an image as simple as it is decisive: the Humanity of Jesus as a "heaven"—that is, as the ordered place in which his Divinity allows itself to be seen, to shine forth, and to dwell. Jesus teaches this as early as 1904: during his earthly life, "my Heaven was my Humanity," and this Humanity was to make shine outwardly the order of the Divinity dwelling within it. After the Resurrection and Ascension, this heaven of his Humanity ascended into the Empyrean Heaven—but his "heaven upon earth" was to continue to exist, now constituted by the souls who give a dwelling to his Divinity. This text alone overturns a possible objection: far from being surpassed or left behind once the Divinity has been reached, the Humanity of Jesus remains, until the end of time, the model and condition of every similar indwelling within a soul.

A second text, from 1919, specifies this doctrine through the image of a constellation: the

saints of past centuries, living in resignation to the Will of God without fully possessing this Gift, are "the stars" that adorn "the Heaven of my Humanity"; those who live in the Divine Will Itself symbolize his risen and glorious Humanity—not a Humanity surpassed, but a Humanity carried to its full completion, of which they become living images.

The third text, from 1925, is the most explicit of all and supplies the formula that summarizes the whole Question: "my Humanity had two wills, the human and the Divine […]. If you want to cover the paths of the eternal Volition, enter through the door of my Humanity: in It you will find my Divinity." This text corresponds exactly to what III.3 has already established concerning the two wills of Christ: the soul is never invited to reach an abstract Divinity separated from the concrete Humanity of the Savior, but the Divinity as it gives itself through this precise Humanity, with its history, its wounds, and its Resurrection. Another text of the *Book of Heaven*, from 1926, confirms this same necessity through the image of the tree: in order to restore man to the womb of his Will, Jesus had to "form, by means of my Humanity, the root, the trunk, the branches" from which alone the celestial fruit could issue—no one ever possesses the fruit without the tree.

What this work will later say concerning the sacraments (IX.4; XI.16) joins, under a different light, what has just been established here: the promised Kingdom is never received by leaping over the mediation of Christ, but always through it, carried to its greatest intensity. Passing through the Humanity of Jesus is therefore not a provisional stage that the advanced soul will one day leave behind: it is the door that remains open, and through which the soul never ceases to enter more deeply.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 17, March 8, 1925:

> "My daughter, do you want to go through all the acts of my Will, which came out of It for the good of all creatures? Come with Me into my Humanity […] my Humanity had two wills, the human and the Divine, and everything I did, I deposited in the Divine […]. Now, if you want to cover the paths of the eternal Volition, enter through the door of my Humanity. In It you will find my Divinity; and the Divine Will will make present to you, as though in act, everything It has done, does and will do; …"
>
> *« Figlia mia, vuoi tu percorrere tutti gli atti della mia Volontà usciti da Essa a bene di tutte le creature? Vieni con Me nella mia Umanità […] la mia Umanità aveva due volontà: l'umana e la Divina e tutto ciò che Io facevo deponevo nella Divina […]. Ora, se vuoi percorrere le vie dell'eterno Volere, entra dalla porta della mia Umanità, vi troverai la mia Divinità, e la Divina Volontà ti farà presente, come in atto, tutto ciò che ha fatto, fa e farà, … »*

Reference quotation. Jesus to Luisa, *Book of Heaven*, vol. 6, November 18, 1904:

> "My daughter, when I came upon earth, my Heaven was my Humanity […]. Now, when the heaven of my Humanity, after the Resurrection, ascended into the Empyrean Heaven, my heaven upon earth was to continue to exist, and it is formed by the souls who give a dwelling to my Divinity, …"
>
> *« Figlia mia, quando venni in terra, il mio cielo fu la mia Umanità […]. Or, quando il cielo della mia Umanità, dopo la Risurrezione, ascese al cielo empireo, il mio cielo sulla terra doveva continuare a sussistere e questo è costituito dalle anime che danno l'abitazione alla mia Divinità, … »*

Catholic articulation. Jesus himself proclaims: "I am the way, and the truth, and the life; no one comes to the Father, but by me" (Jn 14:6)—words that correspond term for term to the image of the door given by the *Book of Heaven*. Saint Paul teaches that "in him the whole fulness of deity dwells bodily" (Col 2:9), and that "there is one God, and there is one mediator

between God and men, the man Christ Jesus" (1 Tim 2:5): a mediation that is never a provisional intermediary to be surpassed, but the one and permanent way established by God himself. What has been unfolding since Part Three are the lived consequences of a truth already professed by the whole Church.

Formula to remember. One never reaches the Divinity of Jesus by leaving his Humanity behind: one enters it through his Humanity, as through a door that never closes.

Part Four — Mary: The Creature Who Never Lost the Kingdom

Question 1 — Why Is Mary the Perfect Model of Life in the Divine Will?

Short answer. In the whole history of the world, Jesus—in his Most Holy Humanity, inseparably united to the Person of the Word—and Mary, the one pure creature among all Adam's descendants, are the only two who lived of the Divine Will without ever giving life to a will of their own separated from the Fiat. Whereas Adam, even in his innocence, had only a period of life in the Fiat, interrupted by the Fall, Mary alone possesses a life and works entirely completed in the Divine Will, without flaw or interruption, from the first instant of her Conception until her Assumption.

Development. Having contemplated the original design (Part One), its loss (Part Two), and its restoration through Christ (Part Three), it is now necessary to present the creature in whom this design, even before the final fulfillment promised for the end of time, already reaches its most perfect realization: Mary. What radically distinguishes her situation from that of every other saint must be stated from the outset with clarity.

Jesus tells Luisa without ambiguity that, in the whole history of the world, only two subjects lived of the Divine Will without ever allowing a will of their own, separated from the Fiat, to arise within them—the Sovereign Queen, a pure creature, and he himself, in his Most Holy Humanity personally united to the Eternal Word. This is therefore not a matter of degree of holiness, as though Mary were simply "holier" than the other saints; it is a difference in kind in the relationship to the Divine Will Itself, placing her, together with Christ alone, outside the common condition of every other creature, including the greatest saints.

A second text specifies this singularity by contrasting her even with Adam. Before his fall, Adam lived fully within the unity of the Fiat, and his acts from that time, Jesus says, remain untouchable and glorious for eternity (see I.9). Yet Adam's life in the Divine Will, the text explains, was never "a complete work," but only "a period of life"—a beautiful and glorious period, yet still only a period, interrupted by his fault. Mary alone possesses a life and works entirely completed within this Fiat, from the first instant to the last, with no interruption ever breaking their continuity. It is this perfect continuity, and not merely a higher intensity of grace, that makes Mary the perfect model: she alone displays, fully realized in a pure creature, the life that every soul is called to receive.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 25, March 31, 1929:

> "Moreover, to confirm for you even more how the human will changed its own destiny and that of Our Divine Will with regard to it, you must know that, in the whole history of the world, only two creatures have lived of Divine Will without ever doing their own: the Sovereign Queen and I."
>
> *« Oltre a ciò, per confermarti maggiormente come la volontà umana cambiò la sorte sua e quella della Divina Volontà a suo riguardo. Tu devi sapere che in tutta la storia del mondo solo due creature hanno vissuto di Volontà Divina senza mai fare la loro: la Sovrana Regina ed io. »*

Jesus to Luisa, *Book of Heaven*, vol. 24, September 10, 1928:

> "… because he was not a completed work in my Divine Will, but a period of life. Only the Sovereign Queen possesses a completed life and works in my Fiat; therefore there is no one who can equal Her, …"
>
> *« … perché Lui non fu opera compiuta nel mio Voler Divino, ma periodo di vita. Solo la Sovrana Regina possiede vita ed opere compiute nel mio Fiat, perciò non c'è chi la possa pareggiare, … »*

Catholic articulation. The Church professes that Mary was "full of grace" (Lk 1:28) from the first instant of her existence—not by a privilege merely added to a common condition, but by a fullness that constituted her as such. The *Catechism* teaches that Mary occupies a unique place in the mystery of Christ and of the Church, as the Church's model of faith and charity and its "exemplary realization" (CCC 967); the Second Vatican Council calls her the "type" and model of the Church herself in faith, hope, and charity (*Lumen Gentium* 63). One may therefore affirm, without detracting in any way from the Catholic doctrine of the holiness proper to each saint, that the Marian singularity revealed by the *Book of Heaven* is not an exception to the Church's common doctrine, but one of its most luminous formulations: the fullness of grace spoken of in Scripture is translated, in the vocabulary of the Fiat, as a life without interruption in the Divine Will.

Formula to remember. Adam had a springtime in the Fiat; Mary alone had the whole season, from the first day to the last.

Question 2 — What Is the Connection Between the Immaculate Conception and the Kingdom of the Fiat?

Short answer. Mary's Immaculate Conception was not merely a preservation from original sin: in the distinctive vocabulary of *The Virgin Mary in the Kingdom of the Divine Will*, it was the prodigy by which the Divine Fiat accomplished within her, in a single instant, the six steps that the whole of Creation had taken six days to complete—so that Mary took possession of the Kingdom of the Divine Will from the first instant of her existence.

Development. The Genesis account shows God pronouncing a Fiat at each stage of his creative work, until its completion on the sixth day (Gen 1). The same book takes up this very architecture to describe what occurred in Mary at the moment of her Conception, revealing an organic—and not merely analogical—connection between the dogma of the Immaculate Conception and the Kingdom of the Fiat that forms the proper subject of this work.

Mary herself explains it to Luisa: the six steps taken within her by the Divinity, which she has just described day after day, correspond to the six days of Creation, each sealed by a Divine Fiat. On the sixth day, God pronounced the last of these Fiats by creating man, his masterpiece. Yet, Mary says, "my creation surpassed all the prodigies of Creation": the Creator willed that the Fiat he pronounced over her should likewise accomplish six similar steps—but all within a single instant, that of her Immaculate Conception itself. As soon as these steps ended within her, the complete and unreserved Life of the Divine Will began within her soul.

Mary therefore took possession of the Kingdom from her Conception: preservation from the stain of original sin and immediate entrance into the fullness of the Fiat are, in the light of the *Book of Heaven*, two aspects of one and the same reality—the dogma of 1854 stating the one, Luisa receiving the other. Whereas Adam received the Kingdom at the end of a progressive Creation, Mary receives it in fullness at the first instant of her own—a sign

that the work of Redemption, in her, already anticipates beforehand everything Christ will come to accomplish for the whole of humanity.

A text from volume 31 of the *Book of Heaven* adds another dimension to this prodigy, cosmic rather than chronological. Jesus reveals that Mary's Conception was a "new act" of the Divine Will—new in manner, in time, and in grace—in which "the whole Creation was renewed." In Its immensity, the Divine Will then gathered all the good acts of all creatures, present, past, and future, "as if they were one alone," so that this Conception might be formed upon everyone and everything, giving each person—not in words but in facts—the right to participate in it, with the sole exception of sin, which never enters a divine act. "See, your acts also contributed," Jesus tells Luisa; "you placed your part, therefore by right you are Her daughter, and the Virgin Queen is by right your Mama." This way of acting is never isolated in God, the text explains: "We never do Our works as isolated, but We always start from Our one and only act, and while it is one it unites everything and does everything as if all were one alone." This is the same doctrine of the single act already encountered concerning the Fiat Itself (VIII.7), here applied to the precise instant of the Immaculate Conception, which thus becomes the place where, beyond time, the bond is formed between every act done in the Fiat, in every century, and the Mother who makes this same Fiat possible for all.

Quotation from Luisa. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day 7:

> "… all the more because these six steps symbolized the six days of Creation, during which, each day, by pronouncing a Fiat, God took as though a step, passing to create now one thing and now another; on the sixth day He took the final step, saying: 'Fiat, let Us make man in Our image and likeness' […]. Now, my creation surpassed all the prodigies of Creation; therefore the Divinity wanted to take, with Its Fiat, six steps in Me, and Its full, whole and perfect Life began in my soul."
>
> *« … molto più che questi sei passi simboleggiavano i sei giorni della Creazione, nei quali, ogni giorno, pronunziando un Fiat faceva come un passo, dal passare a creare ora una cosa ed ora un'altra; il sesto giorno fece l'ultimo passo col dire: «Fiat, facciamo l'uomo a Nostra immagine e somiglianza» […]. Ora, la mia creazione superò tutti i prodigi della Creazione, e perciò la Divinità volle fare col suo Fiat sei passi in Me, ed incominciò la sua Vita piena, intera e perfetta nell'anima mia. »*

Jesus to Luisa, *Book of Heaven*, vol. 31, October 9, 1932:

> "My daughter, the Conception of the Immaculate Virgin was a new act of Our Will—new in the manner, new in the time, new in grace; in Her the whole Creation was renewed. In Our all-seeingness and immensity, We called all creatures, all their good acts, present, past and future, as if they were one alone, so that upon everyone and upon everything this Conception might be formed, to give everyone the right over everything, not with words, but with facts. When Our Will does an act that must serve for the universal good of all, It puts no one aside and, making use of Its omnipotence, gathers everything together—the creatures and their acts, except sin, because evil does not enter Our acts—and performs the act It wants to do. See, your acts also contributed; you placed your part; therefore, by right you are Her daughter, and the Virgin Queen is by right your Mama. But do you know why We used this way in bringing this Holy Creature to the light? To renew the whole Creation, to love It with new love, and to place everyone and everything in safety, as though under the wings of this Celestial Creature and Mother. We never do Our works in isolation, but We always start from Our one and only act; and while it is one, it unites everything and does

everything as if all were one alone. This is Our omnipotence, Our creative strength: to do everything in one single act, to find everything and to do good to all."

« Figlia mia, il Concepimento della Vergine Immacolata fu un atto nuovo della nostra Volontà, nuovo nel modo, nuovo nel tempo, nuovo nella grazia; in Lei fu rinnovata tutta la Creazione. Nella nostra onniveggenza ed immensità, chiamammo tutte le creature, tutti i loro atti buoni presenti, passati e futuri come se fossero uno solo, affinché su tutti e su tutto fosse formato questo Concepimento, per dare il diritto a tutti e su tutto non con le parole, ma coi fatti. Quando la nostra Volontà fa un atto che deve servire al bene universale di tutti, non mette nessuno da parte e, facendo uso della sua onnipotenza, riunisce tutto insieme, le creature e i loro atti, fuori del peccato, perché il male non entra negli atti nostri e compie l'atto che vuol fare. Vedi, anche i tuoi atti contribuirono, mettesti la tua parte, perciò con diritto sei la figlia sua e la Vergine Regina con diritto è la Mamma tua. Ma sai perché avemmo questo modo nel mettere alla luce questa Santa Creatura? Per rinnovare la Creazione tutta, per amarla di nuovo amore e per mettere al sicuro tutti e tutto, come sotto le ali di questa creatura e Madre Celeste. Non facciamo mai le nostre opere isolate, ma partiamo sempre dal nostro atto unico e solo e mentre è unico unisce tutto e fa tutto come se fosse uno solo. E' questa la nostra onnipotenza, la nostra forza creatrice, fare tutto in un solo atto, trovare tutto e far bene a tutti. »

Catholic articulation. The dogma of the Immaculate Conception teaches that Mary was "preserved immune from all stain of original sin" from the first instant of her conception, "in view of the merits of Jesus Christ, the Savior of the human race" (CCC 491; *Ineffabilis Deus*, 1854). The angel greets her precisely with the title that expresses this fullness: "full of grace" (Lk 1:28)—a fullness, not a mere beginning. The *Catechism* explains that this grace embraces "the whole of her life," making her "all-holy" and "free from every stain of sin," as "a new creature" (CCC 493). The *Book of Heaven* adds nothing to this doctrine: it contemplates it, showing how this fullness of grace was translated, from the very first instant, into an immediate entrance into the Kingdom of the Fiat, which Genesis itself prepares through six days. As for the participation of all holy acts, from every time, in this one instant, it corresponds to what the *Catechism* teaches concerning the communion of saints as a reality transcending human time: the faithful of every century, united in Christ, form together "one body" whose spiritual goods are held in common (CCC 946–948). According to the *Book of Heaven*, the Immaculate Conception thus becomes not only the chronological origin of this communion, but the point at which it was first bound together within time.

Formula to remember. What took six days to accomplish in all Creation, God accomplished in a single instant in Mary's soul: her Immaculate Conception began in her the full life of the Fiat, renewed all Creation, and gave everyone the right to have her as Mother.

Question 3 — What Does It Mean That Mary Never Gave Life to Her Human Will?

Short answer. Although endowed with a true and free human will, Mary never allowed it to act independently of God or in opposition to him: she exercised it at every instant in perfect adherence to the Divine Will. It is in this sense that she says she took it and bound it "to the foot of the Divine Throne," as a perpetual offering, never giving it an autonomous life—a sacrifice continued even in her most virtuous acts, which she herself calls "the sacrifice of sacrifices."

Development. III.3 recalled that Christ possesses a true human will, never suppressed

but freely submitted to the Will of the Father. Something comparable must be said of Mary, but with a nuance proper to her that must not be missed: her human will was not merely submitted at intervals, at the great moments of her life; according to her own words, it never received the least "life" of its own, not even the shadow of an act in which she acted for herself.

Mary explains to Luisa the fear that filled her when God asked her for her human will as a pledge: she then understood all the evil this will can produce within the creature, even within the holiest works of the Creator, precisely because Adam himself, created innocent, had fallen into innumerable evils by exercising it once. This fear, joined to an even greater love for her Creator, led her to swear never to do her own will—and, to ensure this without any possible failure, to take that human will and bind it, as she says, at the foot of the Divine Throne, in continual homage of love and sacrifice.

Mary is careful to specify that this sacrifice was not a momentary renunciation, as one might renounce a pleasure on a given day: "to sacrifice oneself in each instant, in each act, in the very good that one wants to do, for one's entire life, without ever giving life to one's own will, is the sacrifice of sacrifices." It is so great, she adds, that God can ask no greater sacrifice of any creature, nor can any creature make a greater one for her Creator. It is precisely this total radicality, and not merely a habitual predominance of virtue over weakness, that distinguishes Mary's condition from that of every other saint, however heroic in self-renunciation.

Quotation from Luisa. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day 5:

> "Now listen to Me, dear child: when the Supreme Being asked Me for my human will, having comprehended the grave evil that the human will can do in the creature […].
>
> I had such horror and fear of doing my will—and rightly did I fear, because Adam too was created innocent by God; yet, by doing his own will, into how many evils did he not plunge himself and all generations?
>
> Therefore I, your Mama, taken by terror, and even more by love toward my Creator, swore never to do my will. And to be more sure and to better attest my sacrifice to the One who had given Me so many seas of graces and privileges, I took this human will of mine and bound it to the foot of the Divine Throne, in continuous homage of love and sacrifice, swearing never to use my will, not even for one instant of my life, but always that of God.
>
> My child, perhaps my sacrifice of living without my will may not seem great to you; but I tell you that there is no sacrifice similar to mine—even more, all other sacrifices in the whole history of the world can be called shadows in comparison with mine.
>
> To sacrifice oneself for one day—now yes, now no—is easy; but to sacrifice oneself in each instant, in each act, in the very good that one wants to do, for one's entire life, without ever giving life to one's own will, is the sacrifice of sacrifices; it is the greatest attestation that can be offered, and the purest love, filtered through the Divine Will Itself, that can be offered to our Creator.
>
> This sacrifice is so great that God cannot ask anything more of the creature, nor can she find how to sacrifice more for her Creator."
>
> *« Ora ascoltami, figlia cara, come l'Ente Supremo mi domandò il mio volere umano, avendo compreso il male grave che può fare la volontà umana nella creatura […].*
>
> *Ebbi tale orrore e paura di fare la mia volontà, e giustamente temevo, perché anche*

Adamo fu creato da Dio innocente, eppure col fare la sua volontà, in quanti mali non piombò lui e tutte le generazioni?

Perciò Io, la Mamma tua, presa da terrore, e più dall'amore verso il mio Creatore, giurai di non fare mai la mia volontà e, per essere più sicura ed attestare maggiormente il mio sacrificio a Colui che tanti mari mi aveva dato di grazie e privilegi, presi questa mia volontà umana e la legai ai piedi del trono divino, in omaggio continuo d'amore e di sacrificio, giurando di non servirmi mai, anche per un istante solo della mia vita, della mia volontà, ma sempre di Quella di Dio.

Figlia mia, forse a te non parrà grande il mio sacrificio di vivere senza la mia volontà, ed Io ti dico che non c'è sacrificio simile al mio, anzi si possono chiamare ombre tutti gli altri sacrifici di tutta la storia del mondo paragonati al mio.

Sacrificarsi un giorno, ora sì ed ora no, è facile, ma sacrificarsi in ogni istante, in ogni atto, nello stesso bene che si vuol fare, per tutta la vita, senza dare mai vita alla volontà propria, è il sacrificio dei sacrifici, è l'attestato più grande che può offrirsi e l'amore più puro, trafilato dalla stessa Volontà Divina, che può offrirsi al nostro Creatore.

È tanto grande questo sacrificio, che Dio non può chiedere di più dalla creatura, né essa può trovare come poter sacrificarsi di più per il suo Creatore. »

Catholic articulation. Catholic theology has always taught that Mary possessed fully human free will—without which her *fiat* at the Annunciation would have had no value as free consent (CCC 494; cf. Saint Irenaeus: "being obedient she became the cause of salvation for herself and for the whole human race"). What the *Book of Heaven* reveals here therefore does not contradict this freedom, but specifies its constant use: Mary exercised her freedom without ceasing, but always in the same direction, that of a total and uninterrupted gift. The Gospel bears the mark of this radical disposition from the Annunciation onward: "Behold, I am the handmaid of the Lord; let it be to me according to your word" (Lk 1:38)—one single *fiat*, yet one that Mary herself affirms was never retracted or suspended. Saint Paul, describing perfect obedience as a foundation of salvation, provides the theological framework for this continuing sacrifice: "For as by one man's disobedience many were made sinners, so by one man's obedience many will be made righteous" (Rom 5:19)—an obedience whose perfect constancy Mary, united with Christ, shares in her own manner.

Formula to remember. Mary did not merely prevent her own will from doing evil: she never gave it life, even in good, having bound it from the first instant at the foot of the Divine Throne as a continual sacrifice.

Question 4 — What Was Mary's Test?

Short answer. From the very first instant of her Immaculate Conception, at the very moment when she received the use of reason, Mary was subjected to a test that God asked of no other creature: to remain faithful to the Divine Will without ever making use of her own will—not for a limited time, but for her entire life—a test necessary so that the Eternal Word, in descending into her, might find no human will capable of opposing his own.

Development. Mary herself explains to Luisa that God asked of her a test he had asked of no one else, and that he did so with justice and wisdom: since the Eternal Word was to descend into her, it would have been unfitting for him to find original sin there; it would have been equally unfitting for a human will to operate within her. This is why God asked for her own will as a pledge—not for a little while, but for her entire life—so that the Kingdom of the Divine Will within her soul might be secured without any possible failure.

The *Book of Heaven* specifies the exact moment of this request: Mary underwent her first test from the first instant of her Conception; as soon as she had her first act of reason, she knew her human will on one side and the Divine Will on the other, and she was left free to adhere to either one—and, without losing an instant, she gave God her own. In every other creature, the use of reason comes only with the development of childhood; in Mary alone, through the very privilege of her Immaculate Conception, this first act of reason coincided with the instant of her conception. The "fourth step" of *The Virgin Mary in the Kingdom of the Divine Will* and the "first instant" of the *Book of Heaven* therefore describe the same event: for Mary, the instant of being conceived and the instant of freely reasoning were one and the same.

Quotation from Luisa. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day 4:

> "On the contrary, He asked of Me a test which He has asked of no one, and He did this with justice and with highest wisdom, because, since the Eternal Word was to descend into Me, not only was it not decorous that He find in Me the original stain, but it was also not decorous that He find in Me a human will operating; it would have been too unseemly for God to descend into a creature in whom the human will reigned. This is why He wanted from Me, as a test and for my whole life, my will, in order to secure the Kingdom of the Divine Will within my soul."
>
> *« Anzi chiese da me una prova che non ha chiesto a nessuno, e questo lo fece con giustizia e con somma sapienza, perché dovendo scendere in me il Verbo Eterno, non solo non era decoroso che trovasse in me la macchia d'origine, ma neppure era decoroso che trovasse in me una volontà umana operante; sarebbe stato troppo disdicevole per Dio scendere in una creatura in cui regnasse l'umana volontà. Ecco perché volle da me per prova, e per tutta la vita, la mia volontà, per assicurare nell'anima mia il regno della Divina Volontà. »*

Jesus to Luisa, *Book of Heaven*, vol. 17, December 8, 1924:

> "My Mama had Her first test from the very first instant of Her Conception; as soon as She had Her first act of reason, She knew Her human will on one hand and the Divine Will on the other, and was left free to adhere to one of the two wills—and She, without losing one instant and knowing the whole extent of the sacrifice She was making, gave Us Her will, without wanting to know it ever again, and We gave Her Ours as a gift, …"
>
> *« La mia Mamma ebbe la sua prima prova fin dal primo istante del suo Concepimento; appena ebbe il suo primo atto di ragione, conobbe la sua volontà umana da una parte e la Volontà Divina dall'altra e fu lasciata libera di aderire a una delle due volontà e Lei, senza perdere un istante e conoscendo tutta l'entità del sacrificio che faceva, ci donò la sua volontà, senza volerla più conoscere e Noi le facemmo dono della nostra, … »*

Catholic articulation. Scripture places Mary within a spiritual conflict from the very first promise of salvation: God announces to the serpent an enmity between him and "the woman," between his offspring and hers (Gen 3:15)—an enmity that Catholic tradition has always understood as including Mary in a privileged way. In evoking the battle of "the woman" of Revelation against the dragon (CCC 411; cf. Rev 12), the *Catechism* places Mary within a real struggle, not a merely passive preservation. What the *Book of Heaven* reveals gives this struggle a precise and interior content: not a combat against an external temptation like Eve's, but a test of pure fidelity, freely offered from the first instant in which she could know and choose.

Formula to remember. Mary's test was not one moment of her life: it was the first act of her whole life, renewed without ceasing until her final day.

Question 5 — Why Did Mary Receive Possession of the Kingdom?

Short answer. Because she triumphed fully in the test required of her, offering her human will without reserve, Mary received from the Most Holy Trinity possession of all the divine qualities insofar as a creature can receive them, and was established Queen and Secretary of Heaven, charged with placing the destiny of the human race in safety.

Development. Part Two has already established what it means for a creature to possess the Kingdom rather than merely benefit from its effects (II.3, II.7). It must now be shown how Mary, alone among all creatures together with her Son, entered into full and complete possession of this Kingdom—not through a progressive accumulation of merits, but as the immediate fruit of her triumph in the unique test asked of her.

Mary tells Luisa that, after overcoming the test, she felt triumphant, and God felt triumphant over her human will, entirely given to him. It was then, she says, that the Divine Will took Its sixth step within her, causing her to take possession of all the divine qualities insofar as this was possible for a creature: Heaven and earth, and even God himself, whose Will she possessed, belonged to her; she felt herself possessor of the Sanctity, Love, Beauty, Power, Wisdom, and Goodness of God, as Queen of all, without feeling in any way a stranger in the house of her Celestial Father.

This possession does not remain a purely interior state: it is translated into a concrete mission. Mary receives from the Most Holy Trinity the scepter of command, becoming Its "Secretary," depositary of Its sorrows and decrees; she then receives the mandate to place the destiny of the human race in safety, in expectation of the descent of the Eternal Word, whom she alone, through this possession of the Kingdom, could worthily receive within her womb. This progression—test, triumph, possession, scepter, mandate—shows that Mary's Queenship is never separated from her mission toward mankind: she reigns in order to give, not for herself.

Quotation from Luisa. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day 6:

> "Now listen, my child. After the triumph in the test, the Divine Fiat took the sixth step in my soul by having Me take possession of all the divine properties, as much as is possible and imaginable for a creature. Everything was mine—Heaven and earth, and even God Himself, whose very Will I possessed. I felt I was the possessor of divine Sanctity, of Love, of Beauty, Power, Wisdom and Goodness; I felt I was Queen of everything, nor did I feel a stranger in the house of my Celestial Father; …"
>
> *« Ora senti, figlia mia. Dopo il trionfo nella prova, il FIAT Divino fece il sesto passo nell'anima mia, col farmi prendere il possesso di tutte le proprietà divine, per quanto a creatura è possibile ed immaginabile. Tutto era mio, Cielo e terra e lo stesso Dio, di Cui possedevo la stessa sua Volontà. Io mi sentivo posseditrice della santità divina, dell'amore, della bellezza, potenza, sapienza e bontà divine, mi sentivo Regina di tutto, né mi sentivo estranea nella casa del mio Padre Celeste; … »*

The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day 7:

> "Our beloved daughter, Our Love cannot resist; It feels suffocated if We do not entrust to You Our secrets; therefore We elect You as Our faithful Secretary. To You We want

to entrust Our sorrows and Our decrees […]. To You, who possess Our Fiat, it is given to be able to comprehend it; therefore, as Our Secretary, We want to unveil Our secrets to You and place the scepter of command into your hands, that You may dominate and rule over everything, …"

« Figlia nostra diletta, il nostro amore non regge, si sente soffocato se non ti affidiamo i nostri segreti; perciò ti eleggiamo come nostra fedele Segretaria. A te vogliamo affidare i nostri dolori e i nostri decreti […]. A te, che possiedi il nostro FIAT, è dato di poterlo comprendere e perciò, come a Segretaria nostra, vogliamo svelarti i nostri segreti e mettere nelle tue mani lo scettro del comando, affinché domini ed imperi su tutto, … »

Catholic articulation. The Church professes that Mary, "taken up body and soul into heavenly glory, was exalted by the Lord as Queen over all things" (*Lumen Gentium* 59), not through an external honorary title, but because she was uniquely associated with the redemptive work of her Son (CCC 966, 969). Revelation offers the highest image of this queenship: "a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars" (Rev 12:1)—a text tradition applies to Mary glorified. The Magnificat already announces this elevation in Mary's own words: "he has regarded the low estate of his handmaiden […] henceforth all generations will call me blessed" (Lk 1:48)—a queenship always received as grace, never claimed as a right of her own.

Formula to remember. Because she triumphed in the test by surrendering her will without reserve, Mary received possession of the Kingdom, the scepter of Queen, and the charge of safeguarding the destiny of humanity.

Question 6 — How Did Mary Become the Mother of the Incarnate Word in the Kingdom of the Divine Will?

Short answer. At the Annunciation, the Angel asked Mary to pronounce her "fiat" so that God's might be fulfilled within her; when she pronounced it, the two fiats—hers and God's—fused into one single act, giving life, from her own humanity, to the tiny Humanity of the Divine Word. Thus the great prodigy of the Incarnation was not God's work alone: it required and received the free fiat of a creature already fully established within the Kingdom of his Will.

Development. Part Three showed that Jesus possessed within his Humanity the Kingdom of the Divine Will, reconquered at the price of intimate pains (III.4). It must now be shown how this Humanity itself received life, and why this moment of the Annunciation constitutes, in *The Virgin Mary in the Kingdom of the Divine Will*, the most perfect union conceivable between a human fiat and the Divine Fiat.

Mary tells Luisa the scene: the Angel, sent from Heaven, greets her as Queen already filled with grace, and announces that the Divine Word, ready to descend, desires her fiat so that his own may be fulfilled within her. Mary, although she had never thought herself to be the chosen one, hesitates for an instant—not through refusal, but through the very humility of one who knows the immeasurable greatness of the gift being asked of her. The Angel reassures her: she has found grace, she has conquered her Creator; let her pronounce her fiat so that the victory may be complete.

The text insists upon what then occurred: "I pronounced my Fiat, and—oh! marvel—the two Fiat fused together." This is therefore not merely a passive consent to a divine action that would have occurred without her: God himself, Mary says, endowed her fiat "with the same

value as the Divine Fiat," so that this human fiat gave life, from the seed of her humanity, to the tiny Humanity of the Word. Mary adds a theological precision: "God Himself did not want to do it on His own, but wanted Me together with Him to form the great prodigy of the Incarnation." The Incarnation of the Word within the Kingdom of the Divine Will is therefore not an act of God operating upon a purely receptive creature: it is the meeting, willed by God from all eternity, of two free wills united within one single fiat.

A text given to Luisa by Jesus himself casts light upon this same mystery from the side of the Trinity. He distinguishes there his own conception from that of his Mother: she was conceived "in the sea which came out of the Three Divine Persons," while he was conceived in the sea that resided within Them—their very Divinity descending into the virginal womb so that he might remain conceived there. The Word alone, he says, took "the acting role"; the Father and the Spirit, inseparable from him, were "concurring"—like two reflectors reflecting one and the same subject. This language meets a distinction that theology would later state more explicitly: the work of the Incarnation is common to the three Persons, who act inseparably, yet only the Person of the Son assumes the human nature. "Acting role" and "concurring role" express, in the corpus's own language, this difference without ever dividing the action of the Trinity. Finally, Jesus says that this whole Trinity, "while remaining in Heaven, [was] conceived in the womb of this noble Queen"—the same Trinity, never divided, fully present both within the bosom of the Trinity and within Mary's womb. Under another light, this mystery joins what Part Five will call the Most Holy Trinity reflected upon earth through three distinct missions (V.16): there, three creatures each reflect a Divine Person; here, it is the Trinity Itself, united and undivided, that descends whole and entire into the womb of one.

Quotation from Luisa. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day 19:

> "'Do not fear, Our Queen, You have found grace before God, You have conquered your Creator; therefore, to complete the victory, pronounce your Fiat.'
>
> I pronounced the Fiat and, oh marvel, the two Fiat fused together and the Divine Word descended into Me. My Fiat, which was endowed with the same value as the Divine Fiat, from the seed of my humanity formed the tiny little Humanity which was to enclose the Word, and the great prodigy of the Incarnation was accomplished […].
>
> God Himself did not want to act alone, but wanted Me together with Him to form the great prodigy of the Incarnation, …"
>
> *« «Non temere, Regina nostra, Tu hai trovato grazia presso Dio, Tu hai vinto il tuo Creatore; perciò, per compiere la vittoria, pronuncia il tuo FIAT».*
>
> *Io pronunciai il FIAT e, o meraviglia, i due FIAT si fusero ed il Verbo Divino scese in me. Il mio FIAT, che era avvalorato dallo stesso valore del FIAT Divino, dal germe della mia umanità formò la piccina, piccina umanità che doveva racchiudere il Verbo e fu compiuto il gran prodigio dell'Incarnazione […].*
>
> *Dio stesso non volle fare da solo, ma volle me insieme, per formare il gran prodigio dell'Incarnazione, … »*

Jesus to Luisa, *Book of Heaven*, vol. 16, July 18, 1923:

> "My beloved daughter, if the conception of my Celestial Mama was prodigious and She was conceived in the sea that came out of the Three Divine Persons, my conception was not in the sea that came out of Us, but in the great sea that resided within Us; Our very Divinity descended into the virginal womb of this Virgin, and I remained

conceived. It is true that it is said that the Word remained conceived, but my Celestial Father and the Holy Spirit were inseparable from Me; it is true that I had the acting role, but They had the concurring role. Imagine two reflectors, one of which reflects the same subject into the other; these subjects are three: the one in the middle takes the operating, suffering, supplicating role; the other two remain together, concur and are spectators; so I could say that, of the two reflectors, one was the Sacrosanct Trinity and the other my dear Mama. […] Thus that same Trinity, while remaining in Heaven, remained conceived in the womb of this noble Queen."

« Figlia diletta mia, se il concepimento della mia Celeste Mamma fu prodigioso e fu concepita nel mare che uscì dalle Tre Divine Persone, il mio concepimento non fu nel mare che uscì da Noi, ma nel gran mare che risiedeva in Noi, la nostra stessa Divinità scese nel seno verginale di questa Vergine e Io restai concepito. E' vero che si dice che il Verbo restò concepito, ma il mio Celeste Padre e lo Spirito Santo erano inseparabili da Me; è vero che Io ebbi la parte agente, ma loro ebbero la parte concorrente. Immaginati due riflettori, di cui uno riflette nell'altro lo stesso soggetto, questi soggetti sono tre, quello di mezzo prende la parte operante, sofferente, supplicante, gli altri due stanno insieme, vi concorrono e sono spettatori, sicché potrei dire che dei due riflettori, uno era la Trinità Sacrosanta, l'altro la mia cara Mamma. […] Onde quella stessa Trinità, mentre restava in Cielo, restò concepita nel seno di questa nobile Regina. »

Catholic articulation. The Gospel of Luke recounts this same scene through the same movement of dialogue and consent: the Angel announces, Mary questions, then answers: "Behold, I am the handmaid of the Lord; let it be to me according to your word" (Lk 1:38). The *Catechism* strongly emphasizes that this consent was truly necessary and free: "Thus, giving her consent to God's word, Mary becomes the mother of Jesus" (CCC 494), and the Church has always seen in this "yes" a consent given "in the name of all human nature" (Saint Thomas Aquinas). To speak of the "fusion of the two fiats" is therefore not merely a pious image: it expresses what Catholic doctrine itself professes when it teaches that the Incarnation did not take place without the free cooperation of a creature. What Jesus further reveals concerning the proper role of the Word and the concurring role of the Father and the Spirit joins the doctrine of Trinitarian appropriation professed elsewhere by the *Catechism*: "the Trinity has only one and the same operation," yet "each divine person performs the common work according to his unique personal property" (CCC 258, already cited in the General Introduction, Q3)—the Incarnation being attributed to the Son without ever dividing the one action of the Three.

Formula to remember. God did not will to accomplish the prodigy of the Incarnation alone: Mary's free fiat and the Divine Fiat, distinct without confusion, fused into one single act, and Mary's humanity gave life to the little Humanity of the Word.

Question 7 — How Does Mary Become the Mother of the Children of the Divine Will?

Short answer. The same infinite Love that made use of Mary to bring the Eternal Word down to earth entrusts to her, in turn, the mandate of forming the children of the Kingdom of the Divine Will: her motherhood therefore does not end with Jesus, but extends, through one single movement of love, to every soul that accepts allowing the Divine Will to reign within it as It reigned within her.

Development. The preceding Question showed how Mary became the Mother of the Incarnate Word through the fusion of her fiat with the Divine Fiat. It remains to understand why

this motherhood, far from being exhausted in its one historical object, necessarily extends to all those who, in turn, will enter the Kingdom that Mary possesses without reserve.

Mary herself establishes this connection from the opening of the book she dictates to Luisa: that same infinite Love of God which chose her to make the Eternal Word descend upon earth for Redemption now entrusts to her, she says, the "difficult task" and "sublime mandate" of forming the children of the Kingdom of the Divine Will upon earth. She therefore does not regard this second mandate as an auxiliary function added to her divine motherhood: it is the same maternal act, prolonged through time, that first gives itself to the Word and then to all those who, through the Divine Will, will become his brothers and sisters.

A later text from the same book specifies its interior mechanism: by nature, the Divine Will possesses the generative virtue; It generates every good within the soul that allows It to operate without opposition, and thus gives her motherhood "over all, over all goods, and over the One who created her." Mary teaches that this motherhood always presupposes a love willing to die in order to give life to the one generated; otherwise it remains sterile, a mere word without reality. It is therefore because Mary allowed the Divine Will to operate within her without the slightest reserve (IV.3) that she became capable of generating, within the order of grace, a multitude of children according to one single maternal model: the very one by which she gave birth to the Word.

Quotation from Luisa. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, preamble:

> "See, my child, that same infinite Love of God which, in Redemption, wanted to use Me in order to make the Eternal Word descend upon earth, now calls Me into the field once again and entrusts to Me the difficult task, the sublime mandate of forming on earth the children of the Kingdom of His Divine Will. Therefore, with maternal care, I set to work and prepare for you the way which must lead you to this happy Kingdom."
>
> *« Vedi, figlia mia, quello stesso Amore infinito di Dio, che nella Redenzione volle servirsi di me per far scendere il Verbo Eterno sulla terra, mi chiama ora un'altra volta in campo e mi affida l'arduo compito, il sublime mandato di formare sulla terra i figli del regno della sua Divina Volontà. Maternamente premurosa mi metto quindi all'opera e ti preparo la via che ti dovrà condurre a questo felice regno. »*

The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day 20:

> "This Fiat, which by nature possesses the generative virtue, generates all goods in the creature; It renders her fecund, giving her maternity over all, over all goods and over the One who created her. Maternity says and means true love, heroic love, love that is content with dying to give life to the one it has generated. If this is not there, the word maternity is sterile, is empty and is reduced to words, but does not exist in facts."
>
> *« Questo FIAT, che in natura possiede la virtù generativa, genera tutti i beni nella creatura, la rende feconda, dandole la maternità su tutti, su tutti i beni, e su Colui che l'ha creata. Maternità dice e significa vero amore, amore eroico, amore che si contenta di morire per dar vita a chi ha generato. Se non c'è questo, la parola maternità è sterile, è vuota e si riduce a parole, ma coi fatti non esiste. »*

Catholic articulation. The Gospel of John locates the origin of this extended motherhood at the very foot of the Cross: seeing his Mother and the disciple whom he loved, Jesus says to his Mother, "Woman, behold, your son," and then to the disciple, "Behold, your mother" (Jn 19:26–27)—words the Church has always received as the institution of a universal spiritual motherhood. The *Catechism* teaches that Mary's motherhood "in the order of grace" continues without interruption until the definitive fulfillment of all the elect (CCC 968–969);

the Second Vatican Council likewise teaches that she became "our mother in the order of grace" (*Lumen Gentium* 61). What this book adds is therefore not a new and distinct motherhood, but a description of its most intimate mechanism: within the soul that allows it, Mary generates the same life of the Divine Will that she was the first to bear within her womb.

Formula to remember. Mary did not cease to be a mother after giving birth to the Word: she continues to generate, within every soul that desires it, this same Life of the Divine Will—and this same fecundity, received in fullness by her alone, is truly communicated, according to its own measure, to every soul that in turn lives in the Fiat (VII.10).

Question 8 — How Does Mary Form the Soul to Lay Down Its Own Will?

Short answer. Mary does not merely set forth a doctrine: day after day, through a concrete maternal pedagogy, she teaches the soul to place its will into her hands so that she may purify it, embellish it, and bind it together with her own at the foot of the Divine Throne—until the soul can say with her: "My will is ended, it will have life no more; my life will be the Divine Will."

Development. The preceding Questions contemplated what Mary is in herself: Immaculate, never a servant of her own will, Queen of the Kingdom, Mother of the Word, and Mother of the children of the Divine Will. It must now be shown how this fullness, far from remaining an incommunicable privilege, becomes an instruction patiently given to every soul that approaches her—for the entire book from which this material is drawn is constructed precisely as a school.

After recounting her own triumph in the test, Mary does not leave the soul in mere admiration: she explicitly invites it to imitate her, with a tenderness that never forces yet lovingly insists. "If you knew how I yearn to see you living without your will," she confides to Luisa, before adding the condition of the soul's happiness: "how can you be happy if you do not decide to live without your will, as your Mama lived?" The soul then answers through a concrete gesture that the book proposes as a model of all authentic Marian prayer within this spirituality: "Triumphant Sovereign, into your hands of Mother do I place my will, so that You Yourself, as Mama, may purify it and embellish it for me, and bind it together with your own to the foot of the Divine Throne."

This pedagogy never remains abstract: each lesson of the book closes with a "Little Sacrifice" and an "Ejaculatory Prayer"—that is, a concrete act to perform during the day and a short invocation to repeat. Mary therefore never asks for one isolated and momentary act of the will, but for a renewed laying down, act after act, until the soul can finally say, as she did: "My will is ended, it will have life no more; my life will be the Divine Will." Placed upon the lips of the soul itself at Mary's school, this sentence summarizes the entire Marian teaching of this work: not to admire the holiness of the Mother from afar, but to receive from her, step by step, the concrete way of doing oneself what she first accomplished.

Quotation from Luisa. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Days 5–6:

> "And now, a little word to you, my child. If you knew how I yearn to see you living without your will! You know that I am your Mother, and a Mama wants to see her daughter happy; but how can you be happy if you do not decide to live without will, as your Mama lived?"

The soul responds: “Triumphant Sovereign, into your hands of Mother I place my will, so that You Yourself, as Mama, may purify it and embellish it for me, and together with your own bind it to the foot of the Divine Throne, that I may live not with my will, but always, always with that of God.”

And later: “… so that I too may say: ‘My will is ended, it will have life no more, but my life will be the Divine Will.’”

« Ed ora una parolina a te, figlia mia. Se tu sapessi come sospiro di vederti vivere senza la tua volontà! Tu sai che ti sono Madre, e la Mamma vuol vedere felice la figlia sua, ma come puoi essere felice se non ti decidi a vivere senza volontà, come visse la Mamma tua? »

« Sovrana trionfatrice, nelle tue mani di Madre metto la mia volontà, affinché Tu stessa come Mamma me la purifichi ed abbellisca, ed insieme con la tua la leghi ai piedi del Trono Divino, affinché possa vivere non con la volontà mia, ma sempre, sempre, con Quella di Dio. »

« … affinché anch’io possa dire: «La mia volontà è finita, non avrà più vita, ma la mia vita sarà la Divina Volontà». »

Catholic articulation. The *Catechism* teaches that Marian prayer is not a parallel worship alongside that given to God, but a pedagogical path toward him: in praying with Mary, the Church learns to pray at her school, because she is the perfect *Orans*, the figure of the Church at prayer (CCC 2679; cf. CCC 2622). At the wedding feast of Cana, Mary herself states the one rule she ever gives: “Do whatever he tells you” (Jn 2:5)—words that already summarize her whole pedagogy, systematically turning the soul’s attention away from herself and toward obedience to God. The Second Vatican Council presents her as the model of the Church precisely in this constant reception of the Word (*Lumen Gentium* 64)—what this text translates into a repeated, daily practice of placing one’s own will into her hands.

Formula to remember. Mary does not teach a theory of self-renunciation: each day she extends her hands so that we may place our will within them.

Question 9 — Why Is *The Virgin Mary in the Kingdom of the Divine Will* a Pedagogy for Entering the Kingdom?

Short answer. The book Mary dictates to Luisa is not a doctrinal treatise on the Divine Will: in its very form, it is a maternal school of thirty-one days and six appendices, in which every lesson follows the same movement—the soul approaches, the Queen of Heaven teaches, a concrete practice is proposed, and a brief prayer seals it—thus reproducing, through the very rhythm of its reading, the progressive movement of reception that Mary asks of anyone who wishes to enter the Kingdom.

Development. At the conclusion of this Fourth Part, it is fitting to pause over the very form of the book that has supplied most of its material, because this form is not incidental: it is itself a teaching on the manner of entering the Kingdom of the Divine Will.

From the opening of the book, Mary herself announces the method she will follow with the soul: “I will give you sublime and celestial lessons” and “I will teach you special and new prayers,” she says, explaining that through these prayers the soul will commit the heavens, the sun, the whole of Creation, her Son, Mary herself, and all the acts of the Saints to implore God to establish his Kingdom upon earth. The book then unfolds according to a perfectly regular rhythm, day after day: the soul addresses the Virgin in a movement of

desire and trust; Mary responds with a "lesson" unveiling a new aspect of her own life in the Divine Will; a "Little Sacrifice" translates the lesson into a concrete act for the day; and an "Ejaculatory Prayer" condenses it into a brief invocation to be repeated.

This repetitive structure is not a literary convenience: through the very form of the book it teaches what its content continually affirms—that one does not enter the Kingdom of the Divine Will through one single, instantaneous illumination, but through a patient pedagogy made of repeated little steps, similar to that by which the Divine Will Itself, according to the account of the first six days, took Its six steps within Mary's soul (IV.2). The book thus invites its reader to relive, on his or her own scale and at his or her own rhythm, the path Mary first traveled—not in order to equal her in her unique fullness, but to receive from her, day after day, what she alone can transmit.

Quotation from Luisa. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, preamble:

> "For this purpose I will give you sublime and celestial lessons and, finally, I will teach you special and new prayers, through which you will commit Heaven, the sun, Creation, my very Life and that of my Son, and all the acts of the Saints, so that in your name they may impetrate the adorable Kingdom of the Divine Will. These prayers are the most powerful, because they engage the very divine operating."
>
> *« A tale scopo ti darò sublimi e celesti lezioni ed infine t'insegnerò speciali e nuove preghiere, mediante le quali impegnerai il Cielo, il Sole, la Creazione, la mia stessa Vita e quella del Figlio mio e tutti gli atti dei Santi, affinché a nome tuo essi impetrino il regno adorabile del Volere Divino. Queste preghiere sono le più potenti, perché compromettono lo stesso operato divino. »*

Catholic articulation. The Church herself has always taught through the same pedagogical movement of stages and repetition: the *Catechism* recalls that God guided the whole history of salvation through a "divine pedagogy," revealing himself gradually and preparing his people to receive in fullness what he desired to give them (CCC 53, already cited in III.9)—the same patient pedagogy Mary applies here on the scale of one soul and thirty-one days. Saint Paul uses a comparable image to describe progressive spiritual growth: "I fed you with milk, not solid food; for you were not ready for it" (1 Cor 3:2)—a principle this book applies with wholly maternal tenderness, one lesson at a time, never more than the soul can receive in one day.

Formula to remember. *The Virgin Mary in the Kingdom of the Divine Will* does not merely teach the Divine Will: its very form—lesson, practice, prayer, repeated day after day—is already a school of perseverance in the Fiat.

Part Five — The Time of the Gift: Luisa, the Knowledges, and the Manifestation of the Kingdom

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Question 1 — Why Does God Choose a Time to Manifest the Gift?

Short answer. Jesus keeps within himself, as though held back in prolonged expectation, all the interior acts accomplished by his Humanity in the Divine Will during his earthly life: they desire to give themselves and to become known to souls, but God, like a mother carrying her child, awaits the right moment for this great birth—a time chosen not through indifference, but through a love that wishes neither to hasten anything nor to leave anything incomplete.

Development. Part Three showed that, within his Humanity, Jesus redid all the acts that every creature was bound to perform (III.6), and that these acts remain, in a certain sense, "waiting" to be joined by a soul. It is now necessary to understand why this waiting continued for centuries before Jesus chose to manifest to Luisa, in a particular way, the full knowledge of what his Will had accomplished.

Here Jesus uses a tender image, already encountered in a related form in III.9: he compares himself to a mother who carries her child for a long time and who, once the time for birth has come, can no longer wait without suffering. His interior acts, he says, feel "as though imprisoned" for as long as they remain unknown to souls, and they pray and implore to be brought to light so that they may give the good they contain. It is therefore not God who delays through indifference: it is a love contained for centuries, patiently awaiting the moment and the soul capable of receiving this first birth, so that other souls may then receive further births in their turn.

This text establishes the general principle governing this entire Part: God chooses a time neither through caprice nor according to an arbitrary chronology, but because every manifestation of so great a good requires a soul disposed to receive it and a moment when humanity, having received and assimilated the goods that precede it (see V.2), can welcome a still greater gift without danger. The time of the Gift is therefore a time of patient love, never a time of delay or forgetfulness.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 14, October 19, 1922:

> "See, in my Supreme Will are all my interior acts which my Humanity did, as though in waiting to come out as messengers, to put themselves on the way. These acts were done for creatures and want to give themselves and make themselves known; and since they cannot give themselves, they feel as though imprisoned, and they pray—they implore my Will to make them known, so as to be able to give the good which they contain. I find Myself in the condition of a poor mother, who has held her child inside her womb for a long time, and as the time comes to deliver, if she doesn't, she agonizes, she anguishes […]. So I am; more than mother, for many centuries I have held within Me, more than child, all my human acts done in the sanctity of the Eternal Volition in order to give them to the creature.…"

> *« Vedi, nel mio Volere Supremo stanno tutti i miei atti interni che fece la mia Umanità, come in aspettativa per uscire come messaggeri per mettersi in via. Questi atti sono*

stati fatti per le creature e vogliono darsi e farsi conoscere e, non dandosi, si sentono come imprigionati e pregano, supplicano, che il mio Volere li metta a conoscenza per poter dare il bene che essi contengono. Mi trovo nelle condizioni d'una povera madre che per lungo tempo tiene il suo parto nel suo seno e che essendo giunto il tempo di metterlo fuori, se non lo fa spasima, s'addolora […]. Tale sono Io, più che madre per tanti secoli ho contenuto in Me, più che parto, tutti i miei atti umani fatti nella santità del Volere Eterno, per darli alla creatura … »

Catholic articulation. Saint Paul situates even the coming of Christ within a time chosen by God: "when the time had fully come, God sent forth his Son" (Gal 4:4)—a fullness, not just any moment. The *Catechism* teaches that God guided the whole history of salvation through a "divine pedagogy," adapting his Revelation to humanity's capacity at every stage (CCC 53)—a principle governing both the coming of Christ and, in an entirely different and subordinate order, the particular graces he later grants to his Church. Ecclesiastes says it soberly: "For everything there is a season […], a time to be born" (Eccl 3:1–2)—a verse illustrated by the very image Jesus uses with Luisa, without departing from its biblical sobriety.

Formula to remember. God never delays a gift through indifference: he waits, as a mother awaits her child, for the moment when the gift can bear all its fruit.

Question 2 — Why Was the Gift Not Manifested in the Same Way from the First Centuries?

Short answer. Because the creature first had to know and make her own the exterior acts of Jesus—his public life, his Passion, everything proclaimed by the Gospel—before being able to receive the far more interior and demanding revelation of what his Will secretly operated within his Humanity. God proceeded like a teacher who first teaches the letters before having the pupil write complete compositions.

Development. The preceding Question showed that God awaits the right moment to manifest a gift. It must now be specified why this moment came only after so many centuries of Christian life, rather than in the earliest days of the Church.

In the same text as the preceding Question, Jesus carefully distinguishes two categories of acts accomplished by his Humanity during his earthly life: the exterior acts—his preaching, miracles, Passion, everything reported by the Gospel and proclaimed by the Church for twenty centuries—and the interior acts, that is, everything his Divine Will operated, united with his human will, invisible to the eye yet real and active. Of the former, Jesus says, "it is known more or less what I did," and the creature can already unite herself with this known good; of the latter, however, "little or nothing is known"—and without this knowledge, how could the creature unite herself with a good of which she is completely unaware?

Jesus then explains, through an image of great pedagogical clarity, why this more interior knowledge could not be given immediately: creatures had to be prepared and disposed to pass from lesser knowledges to greater ones, "like a teacher who had to teach the vowels, the consonants, and then move on to compositions." Until Luisa, Jesus says, nothing was known of his Will but "vowels and consonants"—that is, the fundamental truths already given in the Gospel and lived by the saints of every century—and the time had to come when he could finally "move on to compositions," that is, to the fuller understanding of what this life in the Divine Will means and operates.

This image protects against a twofold error. It does not reduce the preceding centuries to a

time of privation or failure—the alphabet is necessary and good in itself, not a makeshift substitute. Yet it also affirms without ambiguity that a fuller understanding remained possible and awaited—understanding of a deposit already entire, not a deposit enlarged (see V.13).

This same step-by-step pedagogy, which prepares an ever greater understanding without ever rushing anything, also governs, as will be seen, the restoration of the operative life itself, lost by Adam and gradually restored through every knowledge given to Luisa concerning the Divine Will (VI.11).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 14, October 19, 1922:

> "… of the external acts, it is known more or less what I did; and if the creature wants, she can unite with Me and share in the good I did […]. On the other hand, little or nothing is known of the interior acts that my Humanity did in the Divine Will for love of all; and the creature, not knowing the power of this Will, how my soul operated in It, or what I did, how can she unite with Me and share in that good? Knowledge carries with it the value, the effects, the life of that good […]. And if I waited so many centuries to make my Will known operating in the creature, and her operating in Mine, almost raising her to my own level, it was because I had to prepare and dispose creatures to pass from lesser knowledges to greater ones; I had to act like a teacher who must teach the vowels and consonants in order then to pass to compositions. Until now nothing was known of my Will but the vowels and consonants; it was necessary that I pass to compositions…"

> *« … degli atti esterni più o meno si sa ciò che Io feci e la creatura, volendo, si può unire insieme con Me e prendere parte a quel bene che feci […] Invece, degli atti interni che fece la mia Umanità nella Divina Volontà per amor di tutti, poco o nulla si sa e la creatura non conoscendo né la potenza di questo Volere, né come la mia anima operava in Esso, né ciò che feci, come potrà unirsi con Me per prendere parte di quel bene? La conoscenza porta con sé il valore, gli effetti, la vita di quel bene […] e se ho aspettato tanti secoli per far conoscere il mio Volere operante nella creatura ed il suo operante nel mio, quasi elevandolo al mio stesso livello, era perché dovevo preparare, disporre le creature a passare dalle conoscenze minori alle maggiori; dovevo fare come un maestro che deve insegnare le vocali, le consonanti, per poi passare ai componimenti. Finora non si sapeva altro della mia Volontà che le vocali e le consonanti, era necessario che passassi ai componimenti … »*

Catholic articulation. Jesus himself prepares his disciples for later deepenings without ever promising them a new doctrine: "I have yet many things to say to you, but you cannot bear them now" (Jn 16:12)—a verse already cited in III.9 concerning the delay within the economy of Redemption, and one that finds here its proper application to the order of mystical graces. The *Catechism* precisely defines the framework of such deepenings: "even if Revelation is already complete, it has not been made completely explicit; it remains for Christian faith gradually to grasp its full significance over the course of the centuries" (CCC 66)—a formulation that permits, without imposing as necessary, an ever deeper understanding of the same Revelation, never its surpassing.

Formula to remember. The alphabet of the Will of God—the ordinary Christian life lived by twenty centuries of saints—had to be learned before its most interior compositions could be read.

Question 3 — What Does the Rhythm of the "Two Thousand Years" Reveal About the Providential Order of History?

Short answer. Jesus reveals to Luisa that his Providence guides history through great periods of two thousand years, each marked by an act renewing the world—the Flood, then his own coming in the flesh—and that a third, more interior renewal approaches: not a new Gospel, but the fuller manifestation of what his Divinity was already operating in secret within his Humanity. This rhythm is given neither as a calculation to verify nor as a date to await, but as the signature of the Master of history, who leaves nothing to chance and guides everything toward the fullness of time.

Development. V.1 showed that God chooses his time through love, as a mother awaits the hour of birth. The present text extends this same principle to the scale of history as a whole: not only Luisa's mission, but the entire unfolding of God's design from the beginning obeys a chosen time.

Jesus entrusts to Luisa "the order of my Providence": at the completion of every period of two thousand years, he has renewed the world. The first time through the Flood; the second through his coming upon earth, when his Divinity shone through his Humanity "as though from many fissures"; the saints of these following two thousand years lived from the fruits of this Humanity and enjoyed his Divinity "in drops." A third renewal is now coming, Jesus says, in which he will be "even more generous" with creatures by manifesting what his Divinity operated within his Humanity—not a new doctrine, but a more interior understanding of the same and unique Revelation—exactly the distinction between deepening and novelty already established in V.2 concerning the Gift itself.

This rhythm is not a literary ornament. Christian tradition has always recognized in the great spans of sacred history—the four thousand years separating the Fall from the Incarnation (II.9), the ages of the world in the Fathers and Scholastics—a way in which Scripture itself invites history to be read, without ever authorizing anyone to calculate its exact conclusion. Here Jesus gives no date: he reveals an order, a fidelity, a Providence acting through great steps—never an almanac.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, January 29, 1919:

> "My beloved daughter, I want to make known to you the order of my Providence. Every course of two thousand years I have renewed the world. In the first two thousand years I renewed it with the Flood; in the second two thousand I renewed it with my coming upon earth, in which I manifested my Humanity, from which, as though from many fissures, my Divinity shone forth. And the good and the very Saints of the following two thousand years have lived of the fruits of my Humanity, and, in drops, they have enjoyed my Divinity. Now we are at the turn of the third two thousand years, and there will be a third renewal. […] And if in the second renewal I manifested what my Humanity did and suffered, and very little of what the Divinity was operating, now, in this third renewal […] I will be even more generous with creatures, and I will accomplish the renewal by manifesting what my Divinity did within my Humanity; how my Divine Will acted with my human will; how everything remained linked within Me …"
>
> *« Figlia diletta mia, voglio farti sapere l'ordine della mia provvidenza, dopo il corso di ogni duemila anni ho rinnovato il mondo, nei primi lo rinnovai col diluvio; nei secondi duemila lo rinnovai con la mia venuta sulla terra, in cui manifestai la mia Umanità, da cui, come da tante fessure, traluceva la mia Divinità ed i buoni e gli stessi santi dei secondi duemila anni son vissuti dei frutti della mia Umanità, ed in parte hanno goduto della mia Divinità. Ora siamo verso la fine del terzo periodo di duemila anni e*

ci sarà una terza rinnovazione […] e se nella seconda rinnovazione manifestai ciò che faceva e soffriva la mia Umanità e pochissimo ciò che operava la Divinità, ora in questa terza rinnovazione […] sarò ancora più largo con le creature e compirò la rinnovazione col manifestare ciò che faceva la mia Divinità nella mia Umanità, come agiva il mio Voler Divino col mio voler umano, come tutto restava concatenato in Me … »

Catholic articulation. Scripture itself provides the key for understanding such a rhythm without ever turning it into a calculation: "with the Lord one day is as a thousand years, and a thousand years as one day" (2 Pet 3:8)—a verse that measures nothing, but teaches that God's patience guides history on a scale wholly other than that of human generations. The Flood itself, which this text makes the first landmark, is never presented by Scripture as an ending with no future: after it, God cares for all humanity through the covenant made with Noah, a covenant that remains in force "as long as the world lasts" (CCC 71; Gen 9:9–17)—the same tireless fidelity that, according to the *Book of Heaven*, also governs the passage from the second to the third "renewal." This providential rhythm must nevertheless be received within the precise limits that Part Eleven will firmly establish (XI.6–7) and that Appendix E will fully develop (§23): the "third renewal" announces neither a visible reign of Christ before the Judgment nor a new age surpassing the Gospel—it promises a deepening of the knowledge of what Christ has already accomplished once for all.

Formula to remember. God does not improvise history: he guides it through great and faithful steps, and the step now announced adds nothing to the Gospel—it causes all its still-hidden depth to shine forth.

Question 4 — What Is Luisa Piccarreta's Proper Mission?

Short answer. Luisa receives a mission unprecedented in the history of the Church: to live fully in the Divine Will and to receive the full knowledge of It, so as afterward to open this life to other souls. Jesus himself attests to the radical novelty of this mission through a sober argument: had other souls lived in this way before her, the Church would have preserved traces of it in her teaching—but no such traces exist.

Development. The preceding Questions established why a time was necessary and why that time could not have come earlier. It is now necessary to identify precisely what God entrusts to Luisa once that time has arrived, and upon what basis one may affirm, without presumption or exaggeration, that her mission is truly new.

Luisa herself wonders, in an entry that is decisive here: whether it could really be true that no soul before her had lived in the Divine Will. Jesus answers with an argument that is not primarily mystical but ecclesial, almost juridical in its rigor: had other souls received this lot in the history of the Church, "there would have been the traces, the norms, the teachings"—because living in the Divine Will is, he says, the thing closest to his Heart, and "it is not in the nature of true love to hide what can make others happy and rich." So great a good, had it already been given, could not have remained silent within the memory of the Church.

This argument deserves attention for its method as much as for its conclusion: Jesus does not ask Luisa to believe solely on the basis of her own mystical experience, but invites her to verify the novelty of her mission by an objective and verifiable criterion—the absence of any trace within the received spiritual tradition. This is the same method this book strives to apply on every page: to affirm nothing that cannot be verified in the texts or grounded in common doctrine. Luisa's mission therefore consists precisely in this: to be the first to whom it is given to live fully what Creation had awaited from the beginning (I.14), and to receive,

through a grace of writing prolonged over nearly forty years, the knowledge necessary so that others after her may enter this same Kingdom.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 16, February 20, 1924:

> "My daughter, why do you not want to recognize the gift, the grace—your mission of having been called in a way all special and new to live in my Will? Had there been other souls in my Church before you, since the living in my Will is the most important thing, the thing which interests me the most and for which I care so much, there would have been the traces, the norms, the teachings in my Church from those who would have had the chance to live life in my Will. There would have been the knowledges, the attractions, the effects and the goods which this living in my Will contains. Had there been many other manifestations, I would have made use of my power, making the sublime way of living in my Will shine forth."
>
> *« Figlia mia, perché non vuoi riconoscere il dono, la grazia, la tua missione d'essere stata chiamata in modo tutto speciale e nuovo a vivere nel mio Volere? Se altre anime ci fossero state nella mia Chiesa prima di te, essendo il vivere nel mio Volere la cosa più importante, quella che più m'interessa e che tanto mi sta a cuore, ci sarebbero state le tracce, le norme, gli insegnamenti nella mia Chiesa di chi avesse avuto la sorte di far vita nella mia Volontà, ci sarebbero state le conoscenze, gli allettamenti, gli effetti, i beni che contiene questo vivere nel mio Volere. Se ci fossero state tante altre manifestazioni, avrei fatto uso della mia potenza, facendo tralucere fuori il modo sublime del vivere nel mio Volere »*

Catholic articulation. The Church teaches that particular mystical graces granted to certain souls add nothing to the deposit of faith, but may "help live more fully" that same faith in a particular period of history, under ecclesial discernment (CCC 67, developed fully in V.13). The charism of a personal mission within the Church has many recognized precedents: Saint Catherine of Siena, Saint Margaret Mary Alacoque, and Saint Faustina Kowalska each received a mission to manifest a particular aspect of the one Gospel—never new in substance, but newly brought to light. Saint Paul recalls that the Spirit distributes his gifts "as he wills" and "for the common good" (1 Cor 12:7, 11)—a framework that permits Luisa's mission to be received without isolating it or comparing it term for term with that of any other soul, each mission remaining, in Saint Paul's own terms, a particular grace at the service of the whole Body.

Formula to remember. It is not Luisa who claims an unprecedented place: the very silence of the spiritual tradition attests, for whoever is willing to verify it, to the novelty of what was entrusted to her.

Question 5 — Why Is Luisa Called the Little Daughter of the Divine Will?

Short answer. Jesus calls Luisa the "firstborn daughter" of his Will—the first to receive this life in its fullness—yet always "little," because the greatness of the mission received is matched only by the littleness of the one who receives it: it is precisely within this humility, not in spite of it, that God chooses to deposit so great a gift.

Development. The title by which Luisa is most often designated—"the little daughter of the Divine Will"—is not a signature she gave herself: it is a title Jesus gives her repeatedly within the very text he dictates to her. The title therefore rests on this insistence of Jesus, not on an editorial choice by Luisa—the devotional tradition and the editors of her writings

subsequently adopting this same designation precisely because this is how Jesus addresses her in the text.

Jesus calls her the "firstborn daughter"—*primogenita*—of his Will, announcing that, just as he had prepared a "terrestrial Eden" for man, he has prepared for her a "divine Eden" succeeding the terrestrial Eden lost by Adam: a place to which evil has no access and in which she will give rise to the first acts in the divine manner, acts which, he says, "embrace everything and everyone." The title "firstborn" therefore means more than chronological priority: it places Luisa in the position of the one through whom a new good enters the world, just as the firstborn opens a way for those who follow.

Yet this same Jesus who calls her the "firstborn" and the "secretary" of his Will—and who, as he does with every soul that approaches him, continually calls her "my daughter"—also repeatedly calls her, in the same pages, "little daughter," "my little newborn," and "the littlest of my creatures." This insistence is not contradictory: it teaches that the greatness of the mission and the littleness of the one entrusted with it do not oppose one another, but necessarily correspond. It is precisely because she claims nothing for herself and relies upon no merit of her own that God can deposit within her, without risk of seeing it appropriated, a gift that infinitely surpasses her. The complete title—"little daughter of the Divine Will"—thus says in a few words what this whole Part develops: an immense mission entrusted to pure receptivity, with no merit other than having consented to remain little before so great a gift.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, March 3, 1919:

> "You are my firstborn daughter of my Will. How dear and precious you are in my eyes. I will keep you so guarded that, if in creating man I prepared a terrestrial Eden, for you I have prepared a divine Eden. […] In the divine Eden entrance is precluded to the devil, to passions and to weaknesses. Even more, he does not want to enter, knowing that my Will would burn him more than the very fire of hell; and upon merely feeling the sensation of It, he flees; and you will give start to the first acts in the divine manner, which are immense, eternal, infinite, and embrace everything and everyone."
>
> *« Tu sei la mia figlia primogenita della mia Volontà, come sei cara e preziosa agli occhi miei, ti terrò tanto custodita, che se nel creare l'uomo preparai un eden terrestre, per te ho preparato un eden divino […] nell'eden divino è chiusa l'entrata al demonio, alle passioni, alle debolezze, anzi lui non vuole entrare, sapendo che il mio Volere lo scotterebbe più dello stesso fuoco dell'inferno e fugge solo a sentirne la sensazione; e darai principio ai primi atti nel modo divino, i quali sono immensi, eterni ed infiniti, e abbracciano tutto e tutti »*

Catholic articulation. Scripture constantly bears witness to the paradox by which littleness is the condition, not the obstacle, of divine election: "I thank thee, Father […] that thou hast hidden these things from the wise and understanding and revealed them to babes" (Mt 11:25). Mary herself sings this same mystery concerning her own election: "he has regarded the low estate of his handmaiden" (Lk 1:48)—the Greek term rendered here as "low estate" evoking precisely littleness and lack of rank. Saint Paul makes this a general principle of God's action: "God chose what is weak in the world to shame the strong" (1 Cor 1:27). This same principle, already lived by Mary in Part Four, structures Luisa's mission: littleness is not what limits the Gift received; it is the condition that makes its reception possible.

Formula to remember. God entrusts an immense gift not in spite of the littleness of the one who receives it, but because of it: only an empty hand can receive without taking possession for itself.

Question 6 — What Are the "Knowledges" of the Divine Will?

Short answer. The knowledges are the truths that Jesus progressively reveals concerning his Divine Will; they are never mere information, but carry within themselves the life, value, and effects of the good they make known, just as the light of the sun, investing a being, may transform it into a "little sun" in its own likeness.

Development. The preceding Questions showed that God awaited a time and a soul in order to reveal what had remained hidden. It is now necessary to specify the very nature of what is revealed, because the word "knowledge" might suggest additional information remaining external to the person who receives it—whereas the *Book of Heaven* gives it an altogether different meaning.

Jesus explains it through an image: if the sun, endowed with reason, saw a plant or another being desire to become a sun in its turn, it would increase over that being all its light, its heat, and all its effects, until truly transforming it into a sun. So it is with the soul who lives in the Divine Fiat: by receiving the knowledges of the Divine Will, she receives not merely a doctrine to believe, but a radiation that progressively makes her resemble its source, like a "little sun" in the likeness of the Divine Sun. Jesus sees in this the fulfillment of the original design itself: "Let Us make man in Our image and likeness"—for a mother, he says, could not generate a being totally unlike herself without acting against nature; likewise, God, through his Will known and received, can generate only a creature who increasingly resembles him.

A second text specifies the rhythm of this transformation through the continuous movement already announced in the images of the day: the first truths known form a dawn; others received afterward form the beginning of the day, then full daylight, and finally full midday—the stage at which the creature no longer feels separated from the Divine Will but participates fully in what It operates. Each new knowledge, Jesus specifies, is like a hand causing the soul to rise from one category to another, not through the accumulation of abstract learning, but because knowledge itself is "the very life of the fullness" of the Divine Will within the soul who receives it.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 20, December 8, 1926:

> "My daughter, if the sun had reason and saw a plant or a being that wanted to become sun, the sun would increase all of its light, its heat and all of its effects over this being, so as to make it become sun. […] By living in Our Fiat, the soul does nothing other than imitate her Creator, and the eternal Sun concentrates all of Its reflections upon her, in such a way that she becomes the little sun, in the likeness of the divine Sun. Was this not precisely Our purpose and Our saying: 'Let Us make man in Our image and likeness'?"
>
> *« Figlia mia, se il sole, avesse ragione e vedesse una pianta o un essere che volesse diventare sole, il sole aumenterebbe tutta la sua luce, il suo calore e tutti i suoi effetti su quest'essere per farlo diventare sole […] L'anima col vivere nel nostro Fiat non fa altro che imitare il suo Creatore ed il sole eterno accentra su di essa tutti i suoi riflessi in modo da farla diventare il piccolo sole a somiglianza del sole Divino. Non fu proprio questo il nostro scopo ed il nostro detto: facciamo l'uomo a nostra immagine e somiglianza? »*

Jesus to Luisa, *Book of Heaven*, vol. 35, November 7, 1937:

> "These truths on my Divine Will will form the day of my Fiat in the midst of creatures. Insofar as they come to know them, so will this day keep forming. Hence, as they begin

to know the first truths I have manifested to you, provided that they have good will and the disposition to make of them their own life, a most splendid dawn will arise. […] Then, once the dawn is risen, they will feel invested by a celestial peace, strengthened more in good; and they themselves will yearn to know more truths, which will form the beginning of the day of my Divine Will. This beginning of the day will increase the light and the love […]. In this full daylight they will feel, vividly, the Life of my Will within themselves, Its joy and happiness, Its operative and creative virtue within them. […] The full daylight will kindle in them so much yearning to know more truths which, once known, will form the full midday. In it the creature will no longer feel alone; between her and my Will there will be no more separation.…"

« Queste verità sulla mia Volontà Divina formeranno il giorno del mio Fiat in mezzo alle creature, a seconda che conosceranno, così si andrà formando il giorno. Sicché, come incominceranno a conoscere le prime verità che ti ho manifestato, purché abbiano buona volontà e disposizione di farne vita propria, così si formerà una splendidissima aurora […] Onde, sorta l'aurora, si sentiranno investiti da una pace celeste, più raffermati nel bene e quindi loro stessi sospireranno di conoscere altre verità, le quali formeranno il principio del giorno del mio Voler Divino, questo principio del giorno aumenterà la luce, l'amore […] In questo pieno giorno sentiranno al vivo la Vita della mia Volontà in essi, la sua gioia e felicità, la sua virtù operante e creatrice in loro […] Il pieno giorno darà loro tali ansie di conoscere le altre verità che, conosciute, formeranno il pieno meriggio, in questo la creatura non si sentirà più sola, tra essa ed il mio Volere non ci sarà più separazione … »

Catholic articulation. Scripture describes the Word of God not as a mere transmission of information, but as a living and active reality: "the word of God is living and active" (Heb 4:12); elsewhere, Saint Paul says that believers are "being changed into his likeness from one degree of glory to another" by contemplating the glory of the Lord (2 Cor 3:18)—precisely the progressive movement of transformation described by the image of the little sun. The *Catechism* carefully distinguishes the knowledge of faith as a living adherence rather than merely theoretical learning: faith is first "a personal adherence of man to God" and inseparably a free assent to the truth he reveals (CCC 150); it already enables us to taste in advance the light of the beatific vision (CCC 163). This is participation, not mere information—exactly what the vocabulary of "knowledges" expresses in Luisa's writings.

Formula to remember. A knowledge of the Divine Will does not merely inform the intellect: like sunlight upon a plant that turns toward it, it gradually transforms the one who receives it into the likeness of its source.

Question 7 — Why Is the Kingdom Founded upon the Revealed Truths, and Why Does God Wait for Them to Be Known?

Short answer. The Kingdom of the Divine Will will be all the richer according to the number of truths concerning this Kingdom that have been revealed and received, because each truth exercises within it a distinct office—teacher, father, mother—and bears within itself a portion of life that no other can supply. These truths are therefore the necessary heralds of this Kingdom, and to give the Gift without them would be to give it to the blind, incapable of making use of it.

Development. The preceding Question showed what a knowledge of the Divine Will is. It remains to understand why these knowledges are not merely a pedagogical ornament added to the Gift itself, but the very condition of its reception, to the point that one may affirm

without exaggeration that the whole Kingdom is "founded" upon them.

Jesus says this with almost architectural precision: the Kingdom of his Will will be formed and founded upon the truths he has manifested, and the more he manifests, the more this Kingdom will be "sumptuous, beautiful, majestic and superabundant in goods and joys." Each truth assumes a distinct office—one will act as a teacher, another as a most loving father, another as a most tender mother who carries her daughter upon her lap in order to protect her and nourish her with love. To possess a good without knowing it, Jesus adds, would be almost impossible: it would be like having no eyes with which to see, no intelligence with which to understand, and no hands with which to act—knowledge supplying precisely the sight without which the Gift would remain a good that could not be used.

An earlier text gives this same principle a narrative image that fixes it permanently in the memory. Even the saints who always did the Will of God, Jesus specifies, received from It only "as much as they knew"—fidelity alone, without knowledge, is therefore not enough to introduce anyone into the immensity of the Gift. His Divine Will, he says, acted like a great lord displaying his immense and sumptuous palace: to some he showed only the road leading to it; to others, the door; to others still, the stairs; to others, the first rooms; and to the last, finally, he opened all the rooms, making them owners and giving them all the goods contained within. Each one then received exactly what he had been shown: the goods along the road for the first, those at the door—superior to the former—for the second, those upon the stairs for the third, those in the first rooms, richer and more secure, for the fourth, and the goods of the entire palace for the last.

A second text presents these truths as "messengers," as "heralds" who will announce the Kingdom: now suns, now thunders, now bolts of light, now mighty winds, they will adapt themselves to every soul—peaceful in order to draw her through the kiss of reconciliation, warlike in order to conquer resistance, supplicating in order never to cease imploring until victory—for, Jesus says, "if a good is not known, it is neither wanted nor loved." A third text, finally, draws the practical consequence of all this, in words that must govern the whole pedagogy of this work: Jesus cannot give this Gift until souls, still ignorant of the truths concerning it, have "formed the sight" necessary to receive and understand it—for to give it to souls without this preparation would be, in substance, to entrust it to the blind.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 36, November 13, 1938:

> "My blessed daughter, do not be surprised; my Will has the power to let the creature reach every place, as long as she remains with It. Now, you must know that Its kingdom will be formed and founded on the truths I have manifested. The more truths I manifest, the more sumptuous, beautiful, majestic and superabundant in goods and joys this kingdom will be. My truths will form the regime, the laws, the food, the fierce army, the defense and the very life of those who will live in It. Each of my truths will take its own distinct office: one will act as master, one as most loving father, another as most tender mother who carries her daughter on her lap to protect her from every danger, rocking her in Her arms, feeding her with Her love, clothing her in light. In sum, every truth will be the bearer of a special good. See how this kingdom of my Will will be; I have been talking so much about It. I feel sorry when you are not attentive enough to write everything, because you will cause a good that could have been added to be missing, since creatures will enjoy according to their knowledge. Knowledge will bring the life, the light and the good it possesses. It is almost impossible to possess a good without knowing it. It would be as if they had no eyes to see, no intelligence to understand, no hands to work, no feet to walk, and no heart to love.…"
>
> *« Figlia mia benedetta, non ti meravigliare, la mia Volontà ha potere di far giungere*

la creatura dove vuole, purché stia insieme con Essa. Ora, tu devi sapere che il suo regno sarà formato, fondato sulle verità che ha manifestato, quante più verità manifesta, tanto più questo regno sarà sontuoso, bello, maestoso e più sovrabbondante di beni e di gioie. Le mie verità formeranno il regime, le leggi, il cibo, l'esercito agguerrito, la difesa e la stessa vita di chi vivrà in Esso. Ciascuna mia verità prenderà il suo ufficio distinto: una farà da maestro, una da padre amorosissimo, un altro da madre tenerissima che per non esporre a pericolo la figlia sua, la porta nel suo grembo, la culla nelle sue braccia, la alimenta col suo amore, la veste di luce, insomma, ogni verità sarà portatrice d'un bene speciale. Vedi come sarà ricco il regno della mia Volontà che sto dicendo tanto e mi dispiace quando tu non sei attenta a scrivere tutto, perché farai mancare un bene che potrebbe essere in più; perché godranno a seconda che conosceranno, la conoscenza porterà la vita, la luce, il bene che possiede. Possedere un bene senza conoscerlo è quasi impossibile, sarebbe come se non si avesse occhi per guardare, intelligenza per comprendere, mani per operare, piedi per camminare, cuore per amare …
»

Jesus to Luisa, *Book of Heaven*, vol. 14, November 6, 1922:

"Ah! my daughter, you still do not want to convince yourself that one can take as much light, grace, variety, value, for as much as one knows? Surely there have been Saints who have always done my Will, but they took of my Will as much as they knew. They knew that doing my Will was the greatest act, that which honored Me the most and which brought sanctification, and with this intention they did It, and this is what they took, because there is no sanctity without my Will; and no good, nor sanctity, whether small or great, can come out without It. You must know that what my Will was, It is and will be: It has not changed in anything. But insofar as It manifests Itself, so does It make known the variety of Its colors, of the effects and values It contains; and not only does It make Itself known, but It gives to the soul the variety of Its colors, effects and values; otherwise, why make them known? My Will acted like a great lord who has displayed his most extensive and sumptuous palace. To the first ones he pointed out the way to reach his palace; to the second the door; to the third the stairs; to the fourth the first rooms; and to the last ones he opened all the rooms, making them the owners and giving them all the goods which are in it. Now, the first ones have taken the goods which are on the way; the second, the goods which are at the door, superior to those which are on the way; the third, those of the stairs; the fourth, those of the first rooms, where there are more goods and they are kept more safely; the last ones, the goods of the entire palace. So my Will has done. It had to make known the way, the door, the stairs, the first rooms, to be able to move on into the whole immensity of my Will, and to show them the great goods which are in It.…"

« Ah! figlia mia, non vuoi persuaderti ancora che tanto si prende di luce, di grazia, di varietà, di valore, per quanto si conosce? Certo che ci sono stati dei santi che hanno fatto sempre il mio Volere, ma hanno preso della mia Volontà per quanto ne conoscevano. Essi conoscevano che il fare la mia Volontà era l'atto più grande, ciò che più mi onorava e che portava la santificazione e con questa intenzione la facevano e questo prendevano, perché non c'è santità senza la mia Volontà e non può uscire alcun bene, né santità piccola né grande senza di Essa. Tu devi sapere che la mia Volontà, quel che era, è e sarà, non è cambiata in nulla, ma a seconda che si manifesta, così fa conoscere la varietà dei suoi colori, degli effetti e dei valori che contiene e non solo si fa conoscere, ma dà all'anima la varietà dei suoi colori, effetti e valori, altrimenti a che pro farli conoscere? La mia Volontà ha fatto come un gran signore, il quale ha fatto vedere un suo palazzo estesissimo e sontuoso; ai primi ha additato la via per andare al suo palazzo, ai secondi la porta, ai terzi la scala, ai quarti le prime stanze ed agli ultimi

ha aperto tutte le stanze facendoli padroni e dando loro tutti i beni che ci sono in esso. Ora, i primi hanno preso i beni che ci sono nella via; i secondi, i beni che ci sono alla porta, superiori a quelli che ci sono nella via; i terzi, quelli della scala; i quarti, quelli delle prime stanze, dove ci sono più beni e stanno più al sicuro; gli ultimi i beni di tutto il palazzo intero. Così ha fatto la mia Volontà, doveva far conoscere la via, la porta, la scala, le prime stanze per poter passare in tutta l'immensità del mio Volere e far vedere i grandi beni che ci sono … »

Jesus to Luisa, *Book of Heaven*, vol. 23, October 30, 1927:

"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."

« Ecco perciò la necessità delle sue conoscenze, se un bene non si conosce, né si vuole, né si ama; perciò esse saranno i messaggeri, i forieri che annunzieranno il regno mio »

Jesus to Luisa, *Book of Heaven*, vol. 30, May 15, 1932:

"My daughter, you must know that even though I burn with the desire to see my Divine Will reign, yet I cannot give this gift—not before the creatures, with the truths that I manifested, as they come to know them, have the great good of forming the sight in order to be able to comprehend it, and therefore dispose themselves to receive a gift so great. It can be said that the eye in order to see, and the capacity in order to comprehend it, is now missing.…"

« Figlia mia, tu devi sapere che sebbene bruci dal desiderio di vedere regnare la mia Divina Volontà, pure non posso dare questo dono, se prima le creature, conoscendo le verità che ho manifestato, non avranno il gran bene di formare la vista per essere capaci di comprenderlo e quindi disporsi per ricevere un dono così grande. Si può dire che adesso manca loro l'occhio per vedere e la capacità per comprenderlo … »

Catholic articulation. Scripture vigorously affirms this necessity of knowledge if a good is to bear fruit: "My people are destroyed for lack of knowledge" (Hos 4:6)—a severe verse that directly echoes Jesus' insistence upon the "eyes" supplied by knowledge. Saint Paul likewise asks: "How are they to believe in him of whom they have never heard? […] faith comes from what is heard" (Rom 10:14, 17). The *Catechism* cites Saint Irenaeus: "the glory of God is man fully alive; moreover man's life is the vision of God" (CCC 294)—a vision that, like the "eyes" of which Jesus speaks to Luisa, always presupposes knowledge before it can be exercised.

Formula to remember. A Kingdom that is unknown can neither be desired nor inhabited: this is why its truths are its necessary heralds, not an ornament added afterward.

Question 8 — How Do the Knowledges, Grace, and the Virtues Reproduce within the Soul the Very Work of Creation?

Short answer. Jesus reveals to Luisa that what he operates within the soul who lives in his Will surpasses what he did in Creation itself: every knowledge he manifests of his perfections extends a new heaven within her; as the soul rises within those truths, he forms new suns; every grace poured out and every renewed union becomes a new sea; and even in the bodily exercise of the virtues, he delights in causing an ever-new garden to bloom.

Development. The preceding Questions showed that the knowledges concerning the Divine Will are never mere information, but gradually transform the soul who receives them

into the likeness of their source (V.6), and that they are, for this reason, the necessary heralds of the Kingdom (V.7). It must now be specified what these knowledges, once received and lived, concretely construct within the soul, together with the grace and practice of the virtues that accompany them: not merely an increase in value, but a true re-creation operated by God himself within the soul who receives it—never a second creation rivaling the first, exterior and parallel to it, a point this work will clarify later concerning multiplied Divine Lives (VIII.5), but the wholly particular intensity of the same gift received interiorly, in a place where it can bear personal fruit, whereas exterior Creation, however vast, will remain common to all and mute (VIII.14).

Jesus begins with an affirmation that might surprise us if it did not come from him: "everything I do in the soul—oh, how it surpasses all that I did in Creation!" He then details four distinct effects. Every new knowledge of his perfections, he says, "is a new heaven" that he extends within the soul. As the soul rises within those same truths so as to resemble her Creator, he comes to "form new suns" there. Every grace poured out, every renewed union with him, in turn becomes a new sea, whose murmuring and waves are formed by the love and correspondence of the soul and rise "to the foot of the divine throne." And even in the humblest exercise of the virtues, to which the body itself lends its cooperation, Jesus delights in making the body "the little field of the soul," over which he lays flowery meadows and continually creates "new flowers, plants and fruits."

This text extends, without merely repeating, what Part Fourteen will contemplate concerning the "new heavens" that every act forms over the soul (XIV.8): while that later text emphasizes the light and glory displayed there, this one adds the suns, the seas, and the garden—a more complete inventory of Creation itself, reproduced within the interior space of one soul.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 19, April 4, 1926:

> "My daughter, everything I do in the soul—oh, how it surpasses all that I did in Creation! See, each knowledge of my perfections which I manifest, each truth which pertains to the Divinity, is a new heaven that I extend within the soul. And as the soul rises in the truths she has known in order to resemble her Creator, it is new suns that I come to form within the space of these heavens. Each grace I pour and each time I renew her union with Me, are seas that are laid in the soul; and her love and correspondence form the sweet murmuring of these seas, as well as mighty waves which rise up to Heaven and come to unload themselves at the foot of the divine throne. As the soul practices her virtues, since the body too contributes to the exercise of them, the body can be called the little field of the soul, over which I lay the most beautiful flowery meadows, in which I delight in creating ever new flowers, plants and fruits."
>
> *« Figlia mia, tutto ciò che faccio nell'anima, oh quanto supera tutto ciò che feci nella Creazione! Vedi, ogni conoscenza delle mie perfezioni che manifesto, ogni verità che appartiene alla Divinità, è un nuovo cielo che distendo nell'anima e come l'anima si eleva nelle verità conosciute per assomigliare al suo Creatore, così nuovi soli vengo a formare nello spazio di questi cieli; ogni grazia che Io verso ed ogniqualvolta rinnovo l'unione con Me, sono mari che si distendono nell'anima ed il suo amore e la sua corrispondenza formano il dolce mormorio in questi mari e le onde impetuose che si elevano fino al Cielo e che vanno a scaricarsi ai piedi del trono divino. Come l'anima pratica le sue virtù, siccome il corpo contribuisce all'esercizio di esse, si può chiamare il corpo il piccolo terreno dell'anima, dove Io stendo i più bei prati fioriti, dove Io mi diletto di creare sempre nuovi fiori, piante e frutti. »*

Catholic articulation. The *Catechism* teaches that Baptism already makes the believer

"a new creature" (2 Cor 5:17; CCC 1265)—not an empty metaphor, but a real transformation whose interior intensity this text extends, knowledge after knowledge and grace after grace. Saint Paul uses a comparable agricultural image for the fruitfulness of charity: "He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully" (2 Cor 9:6). What the *Book of Heaven* adds is never a creation distinct from the one already professed by faith, but a concrete image, in four tableaux, of its continually renewed fruitfulness within the soul who lives of the Fiat.

Formula to remember. What God did once within the universe, he does anew within the soul who lives of his Will, knowledge after knowledge and grace after grace: heavens, suns, seas, and a garden—an entire Creation reproduced within her.

Question 9 — What Is the Difference Between the Sanctity of the Virtues and the Sanctity of Life in the Divine Will?

Short answer. The sanctity of the virtues is acquired through repeated acts of patience, obedience, and charity within the human order, however heroic they may be; the sanctity of life in the Divine Will causes the soul to act "in a divine manner" itself, hidden beneath the appearance of simplicity, yet in reality reaching, within the order of the Will she possesses, all the good that all the other saints together can produce.

Development. After showing the necessity of the knowledges (V.6–7), it is necessary to specify wherein the very summit of this life—its proper sanctity—consists, without ever suggesting that the heroic virtues of the canonized saints are surpassed in the sense of being dismissed or rendered secondary by this new mode of sanctity.

Jesus employs here a dense formula: "my Will is the Sanctity of sanctities." The soul who does his Will, however small, ignorant, and unknown she may be, "leaves the other Saints behind"—not through superiority of personal merit, but because, remaining within this Will, she acts "in a divine manner," hidden yet surprisingly efficacious: she becomes, Jesus says, "the foot of the missionary, the tongue of the preachers, the strength of the weak, the patience of the sick"—that is, within the unity of the Will she possesses, she participates in all the good accomplished by all the other saints together, without herself having to perform each of their separate acts.

Jesus draws from this union a Eucharistic consequence that Part Seven will develop further (VII.6): these souls, he says, are his "true hosts—but living hosts, not dead ones"—because the species that form the sacramental host are not, in themselves, full of life, whereas the soul who does his Will is fully alive and truly concurs with everything Jesus himself does. This difference in no way diminishes ordinary sanctity, the authentic fruit of the sanctifying grace common to all the baptized: it merely situates, within a distinct order, a still more immediate participation in God's own operating, offered without exclusion to whoever agrees to lay down his or her own will.

A text received eleven years later specifies this same difference from the perspective of time. The sanctity of the virtues, Jesus says, "exists at time and circumstance," whenever the occasion arises to exercise now patience, now obedience, now another virtue—and when the occasion does not arise, the virtue "remains interrupted and without growth." The sanctity of his own Volition, on the contrary, knows "no stops or interruptions": it may be received in every instant, whether the soul breathes, thinks, speaks, or sleeps. What the sanctity of the virtues awaits from an exterior circumstance, the sanctity of the Fiat receives continuously, independently of every occasion.

Another text, received that same year, gives this same difference an image drawn from Creation itself. Every created thing—star, flower, sea—bears its own distinct nature and color, and thus becomes, Jesus says, "a symbol of the sanctity of virtues": according to the virtues she has practiced, every soul develops within a hue belonging to her alone. The sanctity of one who lives within the unity of the light of the Divine Volition, on the contrary, "is a birth from that single act" of the Creator: not one color among others, but the light that, like a sun, encloses and eclipses within itself the whole of Creation with all its varied beauties. How the soul effectively passes from one of these sanctities to the other will be specified by the following Question (V.10).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, March 15, 1912:

> "My daughter, my Will is the Sanctity of sanctities; therefore the soul who does my Will, however small, ignorant and unknown, leaves the other saints behind, notwithstanding their prodigies, sensational conversions and miracles. Rather, when compared with her, the souls who do my Will are queens, and all the others are as though at their service. The soul who does my Will seems to do nothing and does everything, because, being in my Will, she acts divinely, in a hidden and surprising way. Thus she is light that illuminates, wind that purifies, fire that burns, miracle that makes miracles be performed. Those who perform them are the channels; in her, instead, resides the power. Thus she is the foot of the missionary, the tongue of the preachers, the strength of the weak, the patience of the sick, the rule of the superiors, the obedience of the subjects, the tolerance of the slandered, firmness in dangers, the heroism of heroes, the courage of martyrs, the sanctity of saints, and so with all the rest, because, being in my Will, she concurs in all the good that can exist in Heaven and on earth. This is why I can well say that these souls are my true hosts—but living hosts, not dead ones—because the accidents that form the host are not full of life, nor do they influence my Life; but the soul is full of life and, by doing my Will, she influences and concurs in all that I do…"
>
> *« Figlia mia, la mia Volontà è la Santità delle santità, sicché l'anima che fa la mia Volontà, per quanto piccola, ignorante, ignota, lascia dietro gli altri santi, nonostante i loro portenti, le conversioni strepitose e i miracoli, anzi confrontandole, le anime che fanno la mia Volontà sono regine e tutte le altre le stanno come a servizio. L'anima che fa la mia Volontà pare che faccia niente e fa tutto, perché stando nella mia Volontà agisce alla divina, nascostamente ed in modo sorprendente, sicché è luce che illumina, è vento che purifica, è fuoco che brucia, è miracolo che fa fare i miracoli, quelli che li fanno sono i canali, in questa, invece, risiede la potenza, sicché è il piede del missionario, la lingua dei predicatori, la forza dei deboli, la pazienza degli infermi, il regime dei superiori, l'ubbidienza dei sudditi, la tolleranza dei calunniati, la fermezza nei pericoli, l'eroismo degli eroi, il coraggio dei martiri, la santità dei santi e così di tutto il resto, perché stando nella mia Volontà concorre a tutto il bene che ci può essere in Cielo ed in terra. Ecco come posso ben dire che queste anime sono le mie vere ostie, ma ostie vive, non morte, perché gli accidenti che formano l'ostia non sono pieni di vita, né influiscono sulla mia vita, ma l'anima è piena di vita e facendo la mia Volontà influisce e concorre a tutto ciò che faccio Io … »*

Jesus to Luisa, *Book of Heaven*, vol. 16, December 6, 1923, on occasion and continuity:

> "Do you see what great difference exists between the sanctity in my Will and that of the other virtues? The first one is for the creature to receive currents of grace, of light, of love in every instant, and to remain in order with her Creator in each of her acts. Therefore, it is the sanctity closest to her Creator. The second, that of the other virtues, exists at time and circumstance, whenever the occasion arises to exercise now

patience, now obedience, now charity and the like. And if the occasions do not arise, the virtues remain interrupted and without growth, and cannot receive the good which the virtue in act contains. On the other hand, in the sanctity of my Will there are no stops or interruptions. My Will is always fixed on darting through the creature; she can receive It in every instant. Whether she breathes, thinks, speaks, palpitates, takes food or sleeps—everything enters into my Volition, and in every instant she can be filled with my Will, together with all the goods It contains."

« Vedi che gran differenza c'è tra la santità nel mio Volere e quella delle altre virtù, la prima è ricevere in ogni istante correnti di grazia, di luce, d'amore e stare in ogni atto in ordine col suo Creatore, perciò è la santità che più si avvicina al suo Creatore. La seconda, quella delle altre virtù, è a tempo, a circostanza, quando si presenta l'occasione di esercitare, ora la pazienza, ora l'ubbidienza, ora la carità e altro e se occasioni non si presentano, le virtù restano interrotte e senza crescita e non possono ricevere il bene che contiene la virtù in atto. Invece nella santità del mio Volere non ci sono fermate, né interruzioni, il mio Volere è sempre fisso a dardeggiare la creatura, lei lo può ricevere in ogni istante, se respira, se pensa, se parla, se palpita, se si ciba, se dorme, tutto entra nel mio Volere ed in ogni istante può riempirsi della mia Volontà con tutti i beni che Essa contiene. »

Jesus to Luisa, *Book of Heaven*, vol. 19, July 2, 1926, on diversity and unity:

"My daughter, look at the heavens, the stars, the sun, the moon, the plants, the flowers, the sea; look at everything. Each created thing has its distinct nature, its own color, its littleness and its height; each of them has its distinct office, and one cannot do what the other does, nor produce the same effects. So, each created thing is a symbol of the sanctity of virtues, of submission and resignation to my Will. According to the virtues they have practiced, souls have drawn a distinct color within themselves; therefore it can be said that one is red flower, another, purple, another, white; one is plant, one is tree, another is star; and according to how they have submitted to the reflections of the Supreme Will, so have they developed in fecundity, in height, in beauty. But one is their shade, because my Will, like solar ray, gave them the color of the seed which they themselves had placed in their souls. On the other hand, the sanctity of one who lives in the unity of the light of my Will is a birth from that single act of her Creator, which is one in the creative hands, and yet, the rays of His Will, coming out of God, invade everything and produce works and effects so innumerable that man cannot arrive at counting them all. So, since this sanctity is a birth from that single act, it will be the care and jealousy of the Supreme Will, which encloses within Itself all colors, all the different beauties and all possible imaginable goods within itself. And so, more than blazing sun, it will enclose and eclipse within itself all of Creation with its different beauties.…"

« Figlia mia, guarda il cielo, le stelle, il sole, la luna, le piante, i fiori, il mare, guarda tutto, ciascuna cosa ha la sua natura distinta, il suo colorito, la sua piccolezza e la sua altezza, ognuna ha il suo ufficio distinto e una non può fare ciò che fa l'altra, né produrre gli stessi effetti. Sicché ciascuna cosa creata è simbolo della santità delle virtù, della sottomissione e rassegnazione alla mia Volontà; a seconda delle virtù che hanno praticato, hanno attinto in loro un colore distinto, perciò si può dire chi è fiore rosso, chi viola, chi bianco, chi è pianta, chi è albero, chi è stella e a seconda che si sono sottomessi ai riflessi del Supremo Volere, così si sono sviluppati nella fecondità, nell'altezza, nella bellezza, ma uno è il loro colorito, perché il mio Volere, come raggio di sole, ha dato loro il colore di quel seme che loro stessi avevano messo nelle anime loro. Invece la santità di chi vive nell'unità della luce della mia Volontà è parto di quell'atto solo del suo Cre-

atore, che mentre è uno nelle mani creatrici, i raggi della sua Volontà, uscendo da Dio, invadono tutto e producono opere ed effetti, tanto innumerevoli che l'uomo non può giungere a contarli tutti, sicché questa santità, essendo parto di quell'atto solo, sarà cura e gelosia del Voler Supremo che racchiude in sé tutti i colori, tutte le svariate bellezze, tutti i beni possibili ed immaginabili, sicché più che sole sfolgorante racchiuderà ed eclisserà in sé tutta la Creazione con le sue svariate bellezze … »

Catholic articulation. The Second Vatican Council teaches that "all the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity" (*Lumen Gentium* 40)—the universal call to holiness that remains the common framework within which what the *Book of Heaven* calls the sanctity of the Fiat is situated, never replacing it. Saint Paul describes a comparable participation in the one Body of Christ, in which each member, according to its own function, contributes to the good of all (1 Cor 12:12–27)—an image that casts light upon how a soul united with the Divine Will can "concur" in what others visibly accomplish, without usurping their proper merit or diminishing their sanctity. Finally, the *Catechism* recalls that sanctifying grace itself is already a participation in the divine life (CCC 1997)—the common foundation upon which this more interior degree builds nothing foreign, but a still greater intensity of participation in that same life.

Formula to remember. The sanctity of the virtues imitates God through acts resembling his; the sanctity of the Fiat allows God himself to act, hidden beneath the appearance of nothingness.

Question 10 — Must the Sanctity of the Virtues Be Surpassed, or Brought to Fulfillment?

Short answer. Jesus reveals that the sanctity of the virtues is never rejected by that of the Fiat, but concentrated, consummated, and brought to completion so as to serve as its footstool: this is what he first accomplished within Luisa herself, before making known to her the sanctity of living in his Volition. This ordinary sanctity nevertheless bears a risk that it cannot, by itself, wholly remove: rarely exempt from mixed motives—self-esteem, the desire to please, the pursuit of one's own glory—it exposes the soul to acting more for the satisfaction she finds in it than for the good contained in the virtue. By first knocking down the human will, the Divine Will purifies what the practice of the virtues alone could not purify by itself.

Development. The preceding Question showed how the two sanctities differ in their very form; it must now be asked how the soul passes from one to the other, and whether this passage entails abandonment or fulfillment.

One text gives this sequence its clearest meaning. Jesus explains to Luisa why he began by concentrating within her so many sufferings and exercises of virtue before revealing to her the sanctity of life in his Volition: "it was necessary that I centralize in you the whole of the human sanctity, in order to consummate it in you and to give rise to the true Sanctity of the living in my Divine Volition. Sanctity in the human order was to be the footstool, the throne, of the Sanctity in the order of my Divine Will." Nothing asked of Luisa during the early years—voluntary suffering, obedience, patience—was therefore lost or bypassed: it was the very material upon which the higher sanctity would afterward be established, just as a throne cannot be conceived without the footstool that leads to it.

Yet this same sanctity of the virtues, as long as it remains alone, carries within itself a fragility that Jesus does not conceal. The virtues that can be practiced upon earth, he

says, are "rarely exempt from human purposes, from self-esteem, from self-glory, love of appearing and of pleasing people"—and it happens that one acts "more for these tastes than for the good that the virtue contains." This is why, he adds, the virtues "breach more easily": the human will always finds something to gain for itself within them. The Divine Will, on the contrary, tolerates no human purpose; the first thing It knocks down is precisely that human will in which mixed motives found a dwelling, thus purifying from within what the exercise of the virtues alone, however heroic, could not purify by itself.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 26, May 9, 1929:

> "My daughter, you are wrong, nor are there contradictions. You must know that, since I was to call you in a way all special to live in my Divine Will, to make It known to you and, through you, make known to others the Sanctity of living in It, so that It might reign on earth, it was necessary that I centralize in you the whole of the human sanctity, in order to consummate it in you and to give rise to the true Sanctity of the living in my Divine Volition. Sanctity in the human order was to be the footstool, the throne, of the Sanctity in the order of my Divine Will."
>
> *« Figlia mia, tu ti sbagli, né ci sono contraddizioni. Tu devi sapere che dovendoti chiamare in modo tutto speciale a vivere nella mia Divina Volontà, per fartela conoscere e per mezzo tuo far conoscere agli altri la santità del vivere in Essa, per farla regnare sulla terra, era necessario che accentrassi in te tutta la santità umana per consumarla in te, per dar principio alla vera santità del vivere nel mio Volere Divino. La santità nell'ordine umano doveva essere lo sgabello, il trono, della santità nell'ordine della mia Divina Volontà. »*

Jesus to Luisa, *Book of Heaven*, vol. 19, April 9, 1926:

> "My daughter, do you want to know why? Because their palates are not purged, and they are accustomed to the ordinary foods of this low world, which are the virtues, and not to the celestial and divine food, which is my Will. […] The virtues which can be practiced on earth are rarely exempt from human purposes, from self-esteem, from self-glory, love of appearing and of pleasing people. All these aims are like many tastes for the ordinary palate of the soul; and many times one operates more for these tastes than for the good that the virtue contains. This is why virtues breach more easily—because the human will always gains something. On the other hand, the first thing that my Will knocks down is the human will, and It tolerates no purpose which gives of human.…"
>
> *« Figlia mia, vuoi sapere il perché? Perché non hanno il palato purgato e sono abituate ai cibi ordinari di questo basso mondo, quali sono le virtù e non ai cibi celesti e divini, qual è il mio Volere […]. Le virtù che si possono praticare sulla terra, di rado sono escluse da fini umani, da stima propria, da propria gloria, amore di comparire e di piacere a persone e tutti questi fini sono come tanti gusti al palato ordinario dell'anima e molte volte si opera più per questi gusti, che per il bene che contiene la virtù; ecco perciò fanno più breccia le virtù, perché la volontà umana guadagna sempre qualcosa. Invece la mia Volontà, la prima cosa che atterra è la volontà umana e non tollera alcun fine che dia d'umano … »*

Catholic articulation. The *Catechism* teaches that grace "prepares man to receive" the divine initiative and "precedes, prepares, and elicits man's free response" (CCC 2001–2002)—a preparation that never opposes what it makes possible, but calls for it and supports it. Saint John of the Cross, within a related register, teaches that the soul must pass through the night of the senses and of the spirit, in which the subtlest motives of self-love are purified before the highest union—not because the virtues previously practiced were vain, but

because, as long as the human will has not been stripped, they remain mingled with what is not God alone. The *Book of Heaven* thus names, in its own vocabulary, a path already recognized by Catholic spiritual tradition: nothing of the holiness truly acquired is lost, but everything must be led, through a more profound stripping, back to its source.

Formula to remember. The sanctity of the virtues is never a staircase one abandons, but a footstool one leaves only to ascend the throne toward which it was already leading.

Question 11 — How Has the Church Received Luisa and Her Writings?

Short answer. The history of the ecclesial reception of Luisa Piccarreta's writings is marked by alternations that a serious work must present without concealing them: initial approval and an *Imprimatur* during her lifetime; the placing of three published works upon the Index in 1938; the abolition of the Index in 1966; the opening of the cause of beatification by the Archdiocese of Trani in 1994; the canonical establishment of the official association in 2010; Archbishop Pichierri's communication in 2012—favorable to a serious reading of the writings while still maintaining the prohibition on publishing them at that time; the identification of ambiguities by the Dicastery for the Doctrine of the Faith in 2019, resulting in a temporary suspension of the canonical process; and then, in June 2024, the conclusion that "in the writings and thought of the Servant of God there are no statements that are blatantly in contrast with the doctrine of the Church," together with the *nihil obstat* for the resumption of the canonical process. The Postulator made this decision public on August 10, 2024, and specified that continuation of the cause must necessarily be accompanied by an official typical and critical edition of the writings.

Development. This history must be traced accurately, without concealing its difficulties, and exclusively on the basis of the sources possessing authority in the matter—the communications of the Archdiocese of Trani-Barletta-Bisceglie, upon which the cause canonically depends; those of the competent Roman dicasteries; and those of the public association of the faithful officially charged with promoting it—without polemics in either direction and leaving to the Holy See alone the definitive judgment that belongs to it.

During Luisa's lifetime (1865–1947), her writings initially received a favorable reception: Saint Annibale Maria di Francia, appointed censor by the Archbishop of Trani, examined the original Italian over many years without finding error in it, and in 1926 Archbishop Giuseppe Maria Leo placed his *Imprimatur* on the first eighteen handwritten volumes. In 1938, however, the Holy Office placed upon the Index three published works drawn from her writings—*L'Orologio della Passione* (*The Twenty-Four Hours of the Passion*), *Nel Regno della Divina Volontà. Storia di un'anima. Prima parte. Alba che sorge*, which reproduced volumes I to III and almost all of IV, and *La Regina del Cielo*. The manuscripts of volumes 1 to 34 of the *Book of Heaven* were likewise handed over to the Roman authorities that same year; they were never themselves placed upon the Index. Their originals are now in the possession of the Dicastery for the Doctrine of the Faith, while the Archdiocese of Trani preserves certified copies; for volumes 35 and 36, it preserves photostatic copies.

Luisa responded to this condemnation through an act of total submission whose exemplary significance must be quoted. On September 19, 1938, she wrote:

> "Spontaneously and promptly, I fulfill my duty as a Christian soul by humbly presenting my unconditional, prompt, full and absolute submission to the judgment of the Holy Roman Church; therefore, without any restriction, I reprove and condemn whatever the Supreme Congregation of the Holy Office reproves and condemns in my

aforementioned published writings, in the sense intended by that same Supreme Congregation."

« Spontaneamente e prontamente compio il dovere di anima cristiana di umiliare la mia incondizionata, pronta, piena ed assoluta sottomissione al giudizio della S. Romana Chiesa, per cui, senza restrizione alcuna, riprovo e condanno quanto la Suprema Congregazione del S. Uffizio riprova e condanna nei sopracitati miei scritti pubblicati, nel senso che la medesima Suprema Congregazione intende. »

She addressed this declaration to her Archbishop, Msgr. Giuseppe M. Leo, asking him to convey it to the Holy Office.

The precision of this formula, no less remarkable than its firmness, must be noted: Luisa offers no detailed doctrinal retraction and nowhere acknowledges that she personally taught any determinate errors; she submits "in the sense intended" by the Holy Office and explicitly restricts her declaration to whatever it reproves and condemns "in my aforementioned published writings." Her submission is nevertheless entire and "without any restriction"—a consummate model of the filial obedience that this work has continually presented as the condition of every authentic life in the Divine Will.

Following the abolition of the Index in 1966 and a renewed interest in her writings, Archbishop Carmelo Cassati of Trani opened the cause of beatification in 1994, on the Solemnity of Christ the King. His successor, Archbishop Giovanni Battista Pichierri, concluded the diocesan inquiry in 2005; the dossier was then transmitted to the Dicastery for the Causes of Saints in Rome, Luisa receiving the title Servant of God. In 2010, Archbishop Pichierri erected the existing Pious Association as a public association of the faithful under the name "Luisa Piccarreta Association—Little Children of the Divine Will," thereby giving it the official canonical structure that remains the recognized point of reference for the dissemination of her spirituality. On November 1, 2012, Archbishop Pichierri issued a communication more nuanced than a simple authorization to disseminate the writings: he stated that the claim that they contained doctrinal errors had at that time been endorsed neither by the Holy See nor by himself, and he invited a serious and in-depth reading in the light of Scripture, Tradition, and the Magisterium. In the same document, he recalled that publication of the writings remained prohibited at that stage of the cause, while specifying that reading them, recommending their reading, and spreading knowledge of Luisa's holiness were not prohibited and were even desirable, in communion with ecclesiastical authority.

For its part, the Dicastery for the Doctrine of the Faith indicated in 2019 that the writings presented certain "ambiguities of a theological, Christological, and anthropological nature"—not doctrinal errors in themselves, but formulations requiring further evaluation. These included the risk of understanding life in the Divine Will as causing the soul to lose its own human will—a risk already rejected and recalled as unfounded in III.3—and the risk of presenting Luisa's revelations as though Redemption remained "incomplete" without them, which III.10 and III.12 have taken care to exclude and which V.13 will exclude once again. The Dicastery for the Causes of Saints therefore temporarily suspended the canonical process while awaiting this examination.

After an in-depth study conducted by the Postulation with the assistance of a theologian specializing in mysticism, the clarifying responses enabled the Dicastery for the Doctrine of the Faith to conclude that "in the writings and thought of the Servant of God there are no statements that are blatantly in contrast with the doctrine of the Church." In June 2024 it therefore issued its *nihil obstat* for the resumption of the canonical process; the Dicastery for the Causes of Saints formally communicated this result to the Postulation on July 8, 2024, and the Postulator, Msgr. Paolo Rizzi, made it public on August 10. At the same time, he

specified that, in accordance with the prescriptions of the Dicastery for the Causes of Saints, continuation of the canonical process must necessarily be accompanied by publication of a typical and critical edition of the writings by the public association of the faithful in Corato, under the supervision of the Archbishop of Trani-Barletta-Bisceglie, with an introduction and notes intended to prevent erroneous interpretations and to highlight God's merciful and gratuitous love.

Editorial formula of prudence. A reservation traditionally placed at the head of *The Twenty-Four Hours of the Passion* and adopted here as a rule for Catholic reading:

> "With all the necessary reserve, in the most perfect submission to the judgment of Holy Church, without appealing to any faith other than human faith, and in accordance with the decree of Pope Urban VIII…"

This work adopts the same rule of prudence for all fourteen of its Parts.

Communication of the Postulator, August 10, 2024, reporting the conclusion of the Dicastery for the Doctrine of the Faith and the notification of the Dicastery for the Causes of Saints to the Postulation on July 8, 2024 *(source: official communication of the Postulation)*:

> The clarifying responses supplied by the Postulation enabled the Dicastery for the Doctrine of the Faith to conclude that "in the writings and thought of the Servant of God there are no statements that are blatantly in contrast with the doctrine of the Church." In June 2024 it therefore issued its *nihil obstat* for the resumption of the cause, a result formally communicated to the Postulation by the Dicastery for the Causes of Saints on July 8, 2024. The continuation of the cause must necessarily be accompanied by the publication of the typical and critical edition of Luisa Piccarreta's writings by the public association of the faithful in Corato, under the supervision of the Archbishop of Trani-Barletta-Bisceglie.

Catholic articulation. The Church has always distinguished, in judging mystical writings, the doctrinal assessment of their content from the pastoral advisability of disseminating them without adequate accompaniment—a distinction that explains why the 2024 conclusion that no statements blatantly in contrast with the doctrine of the Church are found in them can go hand in hand with the requirement of an official typical and critical edition before their full promotion. The case of Saint Faustina Kowalska, for whom the dissemination of the writings and of the devotion to Divine Mercy in the forms proposed by her was prohibited in 1959, before that prohibition was lifted in 1978 and she herself was canonized in 2000, offers a close historical precedent that this book may mention without drawing any premature conclusion about the outcome of Luisa's own cause, which remains open and undecided to this day.

Formula to remember. The history of this reception is neither a long, tranquil river nor a definitive condemnation: it is the history, ordinary in the Church, of a discernment conducted in stages between Trani and Rome, which has reached a decisive doctrinal clarification although the cause itself is not yet concluded.

Question 12 — Why Is the Gift Not One Private Spirituality among Others, and How Can Every Proud, Sectarian, or Church-Separated Reading Be Avoided?

Short answer. Life in the Divine Will is not an optional spirituality reserved for a circle of initiates separated from the rest of the Church: according to the *Book of Heaven* itself, it is the very fulfillment of the design of the whole of Creation and of the central petition of

the *Our Father*. Any reading that would turn it into a spiritual elite, a group closed in upon itself, or a source of authority competing with that of the bishops therefore betrays, by the very fact of this closure, the spirit of the text it claims to follow.

Development. The history traced in the preceding question shows concretely why this question is not theoretical: among the difficulties identified in 2019 were ambiguities of formulation capable of fostering erroneous readings; the requirement of a typical and critical edition precisely manifests the desire to guide their reception without confusing these difficulties of interpretation with a doctrinal condemnation of the writings.

Yet the *Book of Heaven* offers, within itself, the antidote to this deviation: Luisa never presents life in the Divine Will as a reserved path, but as the return of the whole of humanity to its original condition and to the very design of Creation (I.14), the condition Adam possessed before the Fall and for which every baptized person already prays, without always knowing it fully, each time he recites "thy Will be done on earth as in Heaven." A spirituality that would close itself within a small number of chosen ones, cultivate a feeling of superiority over the other faithful, or seek to establish its own magisterium apart from the diocesan bishops would therefore contradict the very content of what it claims to transmit: for the Fiat, by definition, never divides, but unifies—"one may be the will of all, one the sanctity, one the life, one your Kingdom" (see V.7, vol. 23, October 30, 1927).

This is why the most recent instructions of ecclesial authority, already mentioned in V.11, take care to specify that only those Divine Will groups should be recognized that meet the indicated requirements and remain in explicit communion with their bishop; after his approval, these groups may obtain affiliation with the Family of the Divine Will, the official structure established under the supervision of the Archbishop of Trani-Barletta-Bisceglie. Far from being an exterior constraint imposed upon a spirituality that could well dispense with it, this requirement of ecclesiality is the exact institutional translation of what the text itself teaches: a gift given for the whole Church can be lived authentically only within her, never beside or above her.

Reference quotation. Archbishop Leonardo D'Ascenzo, Archbishop of Trani-Barletta-Bisceglie, Communication No. 4 concerning the Servant of God Luisa Piccarreta, March 4, 2020:

> "It is indispensable and necessary that those who have not yet done so strive to anchor the reading of Luisa's writings in the doctrine of the Church and in a worthy conduct of life, making a balanced and respectful missionary proclamation spring from the message of the Divine Will, harmoniously inserted into the pastoral paths of the local Churches."

Catholic articulation. The *Catechism* recalls that every authentic charism in the Church, however extraordinary it may be, must submit to the discernment of the hierarchy and serve "the common good" (CCC 801; 1 Cor 14:12)—never establish a parallel authority. Saint Paul explicitly warns against divisions founded upon attachment to one spiritual figure or another: "'I belong to Paul,' or 'I belong to Apollos' […] Is Christ divided?" (1 Cor 1:12–13)—a warning directly applicable to every temptation to make Luisa the head of a separate school rather than a servant of the one Gospel. The very prayer that this Kingdom comes to fulfill, the *Our Father*, is by nature a prayer of the whole Church gathered together, never the prayer of a sect.

Formula to remember. A Kingdom whose very name is "Fiat" can never engender division: wherever a reading of these writings separates, isolates, or raises itself above others, it is no longer the Fiat that speaks.

Question 13 — How Should the Revelations Concerning the Gift Be Received in Humility, Obedience, and Catholic Fidelity?

Short answer. The Gift of life in the Divine Will is received like every authentic private revelation: with trust and gratitude, but without ever granting it the authority proper to public Revelation, completed once for all in Christ and transmitted by the Church; it is a help for living this same faith more fully at a given time, never a supplement without which that faith would remain incomplete.

Development. The *Catechism of the Catholic Church* teaches with precision the status of every private revelation, even one recognized by the Church: "Throughout the ages, there have been so-called 'private' revelations, some of which have been recognized by the authority of the Church. They do not belong, however, to the deposit of faith. It is not their role to improve or complete Christ's definitive Revelation, but to help live more fully by it in a certain period of history" (CCC 67). This formula must govern absolutely the manner of receiving every teaching reported in this work: life in the Divine Will, however luminous and profound it may be, in no way renders incomplete the work of Redemption already fully accomplished by Christ (see III.12); it merely gives certain souls, at a time God freely chooses (V.1), a help for living more intensely what the Gospel has always taught.

To receive this Gift in humility therefore means first accepting this hierarchy of truths without reversing its order: never preferring a formulation of Luisa to a certain teaching of Scripture or the Magisterium in the event of an apparent tension between the two, but always seeking, as this work has endeavored to do in every Question, the articulation that does justice to both without ever sacrificing common doctrine. To receive it in obedience means remaining, as shown in V.12, within the structures recognized by the Church, and accepting without reserve the future clarifications that the critical edition announced in V.11 will necessarily bring to certain historical formulations of the writings. Finally, to receive it in Catholic fidelity means never forgetting that the final word concerning the holiness of Luisa Piccarreta and the definitive value of her mission belongs to the judgment of the Church alone, not to the conviction, however sincere, of those who love her.

Catholic articulation. The *Catechism* further specifies that the criterion of discernment in this matter is always conformity to Christ and his Gospel: "Guided by the Magisterium of the Church, the *sensus fidelium* knows how to discern and welcome in these revelations whatever constitutes an authentic call of Christ or his saints to the Church" (CCC 67). Saint Paul gives the same practical rule for every charism within the community: "Do not quench the Spirit. Do not despise prophesying, but test everything; hold fast what is good" (1 Thess 5:19–21)—a discernment that never opposes trust and prudence, but holds them together, exactly as this work has endeavored to do since its introduction. The humility of this reception finally joins that which Mary herself, the perfect model of every reception of the Word, first displayed: to welcome without reserve what God gives, while remaining, as she did throughout her life, a most faithful daughter of the one Church of her Son.

Formula to remember. A private revelation is never received as though it were equal to the Gospel—even when, as here, it announces a gift of universal scope: it is received by humbly allowing it to serve a fuller living of the Gospel already known.

Question 14 — What Role Does the Lord Entrust to Priests in the Missionary Proclamation of the Kingdom of the Divine Will?

Short answer. On several occasions and across several years of revelations, Jesus calls priests to become the heralds of the knowledge of his Divine Fiat, as the prophets were for his first coming and the Apostles for his Redemption. It is to the very priesthood of his Church that he entrusts this mission, and he himself gives its measure.

Development. This question had remained dispersed among three distinct moments of the revelations received by Luisa, which must now be read together in order to grasp their full coherence.

As early as 1921, Jesus announces that the third Fiat will follow the same discreet path as the first two: just as Adam and Eve were the only witnesses of the Fiat of Creation, and Mary alone—with Saint Joseph at a second stage—of Redemption, so "only the priest will have knowledge of It. Then, a few souls—and then, It will spread." From the beginning of the revelation entrusted to Luisa, the priest is therefore designated as the first recipient called to ensure its dissemination.

In 1928, Jesus gives this role its full historical scope by tracing one continuous line through three ages: in the chosen people, he once formed a priesthood charged with instructing that people and preparing it for the Redemption to come; with the nascent Church, he formed the Christian priesthood, charged with confirming and announcing throughout the world the Gospel already accomplished; in the same way, he says, "I will have the priesthood of the Kingdom of my Will." He then expressly calls priests to read what he calls "the Gospel, all of Heaven, of the Kingdom of my Divine Fiat" and to preach it, as he said to the Apostles, "throughout the whole world"—going so far as to call those who publish these writings "the new evangelists of the Kingdom of my Supreme Will."

Finally, in 1929, Jesus establishes the most explicit and demanding parallel: just as the prophets of the Old Covenant were the "trumpeters" charged with announcing his coming before the Incarnation, and would have committed a "crime" had they concealed it, so "it is to the priests, as to new prophets, […] that the task is given of acting as trumpeters in order to make known what regards my Divine Fiat." And it is in this same passage that Jesus finally reveals, without qualification, why he permitted priests to come so regularly to accompany Luisa: "that you might deposit in them, as a sacred deposit, all the truths which I have spoken to you about my Divine Fiat"—taking up, at the end, the image of Mary left in the midst of the Apostles after the Resurrection, not to act in their place, but to instruct and strengthen them in founding the nascent Church.

Here the theological safeguard required whenever the "third Fiat" is mentioned must be stated with the greatest clarity: this "priesthood of the Kingdom of my Will" is in no way a fourth priesthood added to the one priesthood of Christ, the common priesthood of all the baptized, and the ministerial priesthood of priests and bishops—the only three realities Catholic faith recognizes under this name, with no fourth ever duplicating them. It is, very precisely, the same and one ministerial priesthood of the Church, called—as it already was to announce accomplished Redemption—to a new mission of proclamation. Nothing in this text establishes a parallel hierarchy or a distinct sacramental power: Questions Ten and Thirteen of Part Nine will likewise establish that this power remains bound, by divine institution, to the one sacrament of Holy Orders already received.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 25, January 13, 1929:

> "Now, my daughter, the Kingdom of Redemption and the Kingdom of my Divine Fiat hold hands; and since It too is a universal good, because all can enter into It if they

> want, it is necessary that many know the news about It […]. To the priests, as to new prophets, belongs the task—through the word, through writing and through works—of acting as trumpeters in order to make known what regards my Divine Fiat; nor will their crime be lesser than that which the prophets would have committed had they hidden my Redemption, if they do not occupy themselves, as much as they can, with what regards my Divine Will. […] My daughter, this was the purpose for which I permitted the necessity of the coming of the priest: that you might deposit in them, as a sacred deposit, all the truths which I have spoken to you about my Divine Fiat, and that they be attentive and faithful executors of what I want—that is, that they make the Kingdom of my Divine Will known…"
>
> *« Ora, figlia mia, il regno della Redenzione ed il regno del mio Fiat Divino si danno la mano ed essendo anch'Esso un bene universale, perché volendo tutti possono entrare in Esso, è necessario che la sua notizia la sappiano molti […] Ai Sacerdoti, come novelli Profeti, tocca il compito e con la parola e con lo scritto e con le opere di fare da trombettieri per far conoscere ciò che riguarda il mio Fiat Divino, né il loro delitto sarà minore di quello che avrebbero commesso i Profeti se avessero nascosto la mia Redenzione, col non occuparsi, per quanto possono, di ciò che riguarda la mia Divina Volontà […] Figlia mia, era questo lo scopo per cui permettevo la necessità della venuta del Sacerdote, affinché tu deponessi in loro, come sacro deposito, tutte le verità che ti ho detto sul mio Fiat Divino e loro fossero attenti ed esecutori fedeli di ciò che io voglio, cioè che facciano conoscere il regno della mia Divina Volontà … »*

Catholic articulation. The *Catechism* teaches that the ministerial priesthood is exercised through three inseparable offices, received together in the same sacrament: teaching (*munus docendi*), sanctifying through divine worship (*munus liturgicum*), and governing the People of God (*munus regendi*) (CCC 1592). Asking priests to "proclaim" therefore entrusts them with nothing foreign to their priesthood: it calls upon the office of teaching that has always belonged to it and is as constitutive of its identity as the office of sanctifying through sacrifice. The prophet Ezekiel receives the mission of a watchman charged with sounding the trumpet to warn the people, with this demanding precision: if he does not sound it and disaster comes, "his blood I will require at the watchman's hand" (Ezek 33:6)—an image of responsibility that Luisa's text explicitly applies to priests called to "act as trumpeters." Saint Paul asks the question that grounds every mission of preaching: "And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher?" (Rom 10:14), a text that the *Catechism* cites at the opening of its account of the reason for ecclesial ministry (CCC 875); and, in treating of the missionary mandate, it recalls that the Church, "sent by God to the nations to be the universal sacrament of salvation," strives to preach the Gospel to all men (CCC 849).

Formula to remember. The priesthood remains the same, but its mission of proclamation broadens: Jesus now calls priests, "new prophets," to be the trumpets of "the Gospel wholly of Heaven" of the Kingdom of His Fiat.

Question 15 — Is the Gift of the Divine Will Reserved for Souls Who Receive Extraordinary Mystical Phenomena?

Short answer. No. The extraordinary path by which Luisa received and transmitted the knowledges concerning the Divine Will—visions, dictations, bodily phenomena—belongs to her proper and irreplaceable mission, not to the very nature of the Gift. God, the text says, seeks souls who *want* to live in his Will; it is this willingness to do so, not extraordinary mystical experience, that opens access to the Gift as Part Six describes it.

Development. Luisa received visions, dictations, and bodily phenomena; the question is therefore what God asks of one who receives none of these. The answer is constant, and Part Six will set it forth in detail: the dispositions required for receiving the Gift—humility, obedience, fidelity, repeated acts (VI.4, VI.8, VI.18)—at no point presuppose a vision, a locution, or any bodily phenomenon.

The heading Luisa herself gives to one of her entries states it: "Sanctity in the Divine Will is a continuous act"; what God seeks are souls who *want* to live in his Will, so that he may place all souls in their arms—not souls chosen for their aptitude to receive extraordinary phenomena. Luisa's mission was necessary so that these truths might be manifested to the Church (V.1–2); it is in no way the condition for a soul today to receive and live them. Charisms, ecstasies, locutions, or mystical sufferings may accompany particular vocations in the history of the Church, but they never measure holiness itself, which is verified in charity and ordinary fidelity far more than in what is extraordinary.

Reference quotation. *Book of Heaven*, vol. 17, heading of July 25, 1924:

> "Sanctity in the Divine Will must be a continuous act. God goes in search of souls who want to live in the Divine Will, in order to place all souls in their arms."
>
> *« La santità nel Voler Divino deve essere un atto continuato. Dio va in cerca di anime che vogliano vivere nella Divina Volontà, per mettere nelle sue braccia tutte le anime. »*

Catholic articulation. The *Catechism* recalls that "all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity" (CCC 2013; *Lumen Gentium* 40)—a universal call, never reserved for a mystical elite. Saint Paul, after enumerating the most spectacular charisms, immediately warns that they are nothing without charity (1 Cor 13:1–3): a criterion that once again protects against every confusion between the extraordinary character of phenomena and the ordinary, yet real, path of holiness.

Formula to remember. One does not live in the Divine Will because one has received extraordinary phenomena: God goes in search of souls who want to live in It and renew this willing in a continuous act.

Question 16 — How Should We Understand Jesus' Association of Luisa's Mission with Mary's, without Taking Anything Away from the Proper and Incomparable Prerogatives of the Queen of Heaven?

Short answer. Jesus reveals to Luisa that her mission of making the Divine Will known, joined to Mary's mission as Mother of the Redeemer, reflects upon earth—without ever replacing or equaling it—the very life of the three Divine Persons: Mary's maternity reflects the Father's Paternity, the Humanity of Jesus manifests the Word, and Luisa's mission reflects the proper work of the Holy Spirit, who manifests God's hidden secrets. Jesus himself specifies that this mission, like Mary's, is never repeated; and Luisa, within the same movement, never ceases to recognize herself before God as "a little girl," never as a privileged person exempted from the common littleness proper to every creature.

Development. This text must be approached with the greatest precision, because its vocabulary, taken in isolation, might suggest that Luisa is raised to a rank comparable to that of a Divine Person, or associated with Mary in a way that diminishes the proper and incomparable prerogatives of the Queen of Heaven, already established at length in Part Four of this book. Nothing is more foreign to the intention of the text itself, which takes care to specify at its opening that the gifts attached to a mission are never given for the

greatness of the one who receives them, but solely for the exercise of the office entrusted to her: “in certain missions or offices there are enclosed together such gifts, graces, riches and prerogatives, which would not be necessary if it were not for the mission or office that is assigned.”

Jesus then explains that the mission of his Will “will veil the Most Holy Trinity upon earth”—a deliberate echo of the very word employed by the Gospel at the Annunciation: “the power of the Most High will overshadow you” (Lk 1:35). Just as in Heaven the Father, the Son, and the Holy Spirit are inseparable while remaining distinct, so three distinct and inseparable missions will reflect this same life upon earth. By her Maternity, the Virgin reflects the Paternity of the Celestial Father in her mission as Mother of the Eternal Word; by his mission as Redeemer, the Humanity of Jesus enclosed the Divinity and the Word without ever separating from the Father or the Spirit; and to Luisa, through the mission of this Will, the Holy Spirit will “make display of His love” by manifesting to her the secrets and prodigies of the Supreme Volition, for the good of all those who will desire to let It reign within themselves. Jesus immediately adds the precision that protects this text from every presumptuous reading: “These missions will not be repeated.” They are neither titles of personal glory nor models that anyone else could claim in turn, but unique offices, given once for the accomplishment of a work infinitely surpassing those who were its instruments.

It must then be stated exactly what this image never says. It never makes Luisa a divine person, nor an associate equal to Mary, whose Divine Maternity, Immaculate Conception, and universal Queenship remain, as all of Part Four has shown, incomparable and beyond all common measure with the mission of any other creature. Elsewhere the text goes so far as to draw a striking parallel between the two missions—showing Jesus joining their two hands before the Throne of the Trinity (V.17)—but this parallel always concerns the structure of the two missions entrusted, never the rank of the two persons. Luisa’s mission is never presented as competing with Mary’s, but as coming after it and through it. The text explicitly says that these three missions are united by one same “bond of inseparability,” and that the first two—the mission of Mary and that of the Humanity of Jesus—prepared, through their own graces and pains, the way for the third.

This same text moreover contains within itself the best safeguard against every exaggeration. Only a few days later, in a vision that directly prolongs this revelation, Luisa sees herself before the Three Divine Persons as “a little girl,” advancing timidly within an immense void of light, claiming nothing for herself, and coming only to bind to the Throne of the Trinity all the human wills of all generations, while imploring: “It is a little girl who asks this of You, and I know that You can deny nothing to the little ones.” This image of the little girl, and not that of personal glory, remains the deepest truth of Luisa’s whole mission—the same littleness already established as the constant condition of her role (V.5; V.12–13).

A second text, received a few years later, designates Luisa by a distinct yet converging title. Jesus explains that he permitted her to enter the house surrounded by a garden so that she might be “the new Eve; not Eve the tempter, who deserved to be put out of happy Eden, but Eve the reformer and the restorer, who will call again the Kingdom of My Divine Will upon earth.” This title never designates a rival of Mary, whom the Church, following the Fathers, professes as the New Eve par excellence within the very order of Divine Maternity and victory over sin (CCC 411). It designates only the instrument through whom, within the order of knowledge and manifestation, the Kingdom lost by the first Eve is announced anew to mankind. Jesus himself confirms this through the image that immediately follows: “you will be the seed”—never the source, never the mistress, but the humble seed from which, through God’s power alone, the tree of the coming Kingdom may grow.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 17, May 4, 1925:

> "The mission of my Will will veil the Most Holy Trinity upon earth. Just as in Heaven there are the Father, the Son and the Holy Spirit, inseparable from One Another but distinct among Themselves, forming the whole beatitude of Heaven; in the same way, on earth there will be three persons who, because of their missions, will be distinct and inseparable among themselves: the Virgin, with Her Maternity which veils the Paternity of the Celestial Father and encloses His power in order to fulfill Her mission of Mother of the Eternal Word and Co-Redemptrix of mankind; my Humanity, for the mission of Redeemer, which enclosed the Divinity and the Word, without ever separating from the Father and from the Holy Spirit, manifested my celestial wisdom—adding the bond of rendering Myself inseparable from my Mama; and you, for the mission of my Will, as the Holy Spirit will make display of His love, manifesting to you the secrets, the prodigies of my Will, the goods It contains, to make happy those who will give themselves to knowing how much good this Supreme Will contains, to love It and to let It reign in their midst, offering their souls to let It dwell within their hearts, that It may be able to form Its Life in them—adding the bond of inseparability between you, the Mother and the Eternal Word. These three missions are distinct and inseparable. The first two have prepared the graces, the light, the work and the unheard-of pains, for the third mission of my Will, to then fuse themselves all in It without leaving their office, so as to find rest, because my Will alone is celestial rest. These missions will not be repeated …"
>
> *« La missione della mia Volontà adombrerà la Santissima Trinità sulla terra e come in Cielo ci sono il Padre, il Figlio e lo Spirito Santo, inseparabili tra loro, ma distinti tra loro, i quali formano tutta la beatitudine del Cielo, così in terra ci saranno tre persone che per la loro missione saranno distinte ed inseparabili tra loro: La Vergine con la sua Maternità, che adombra la Paternità del Padre Celeste e rinchiude la sua potenza per compiere la sua missione di Madre del Verbo Eterno e Corredentrice del genere umano; la mia Umanità, per la missione di Redentore, racchiuse la Divinità ed il Verbo, senza separarsi giammai dal Padre e dallo Spirito Santo manifestò la mia sapienza celeste, aggiungendo il vincolo di rendermi inseparabile dalla mia Mamma; a te, per missione della mia Volontà, lo Spirito Santo farà sfoggio del suo amore manifestandoti i segreti, i prodigi del mio Volere, i beni che contiene per felicitare coloro che si daranno a conoscere quanto bene contiene questa Volontà Suprema, per amarla e farla regnare tra loro, esibendo le loro anime per farla abitare nei propri cuori, per poter formare la sua Vita in essi, aggiungendo il vincolo dell'inseparabilità tra te, la Madre ed il Verbo Eterno. Queste tre missioni sono distinte e inseparabili e le prime due hanno preparato le grazie, la luce, il lavoro e le pene inaudite per la terza missione della mia Volontà, per fondersi tutte in Essa, senza lasciare il loro ufficio per trovare riposo, perché solo la mia Volontà è riposo celeste. Queste missioni non si ripetono … »*

Jesus to Luisa, *Book of Heaven*, vol. 17, May 10, 1925, concerning the "little girl" before the Three Divine Persons:

> "I come to adore You, to bless You, to thank You for all. I come to bind to Your throne all human wills of all generations, from the first to the last man, so that all may recognize Your Supreme Will, adore It, love It, and give It life within their souls. Supreme Majesty, in this immense void there are all the creatures, and I want to take them all and place them in Your Holy Will, so that all may return to the beginning from which they came—that is, to Your Will. Therefore I have come into Your paternal arms to bring You all Your children and my brothers and sisters, and bind them all to Your Will; and I, in the name of all and for all, want to make reparation to You and give You

homage and glory, as if all had done Your Most Holy Will. But, O please! I pray You, let there be no more separation between Divine Will and human will. It is a little girl who asks this of You, and I know that You can deny nothing to the little ones."

« Vengo ad adorarvi, a benedirvi, a ringraziarvi per tutti, vengo a legare al vostro trono tutte le volontà umane di tutte le generazioni, dal primo all'ultimo uomo, affinché tutti riconoscano la vostra Volontà Suprema, l'adorino, l'amino e le diano vita nelle anime loro. Maestà Suprema, in questo vuoto immenso ci sono tutte le creature ed io voglio prenderle tutte per metterle nel vostro Santo Volere, affinché tutte ritornino al principio da dove sono uscite, cioè dalla vostra Volontà, perciò sono venuta nelle vostre braccia paterne, per portarvi tutti i vostri figli e miei fratelli e legarli tutti con la vostra Volontà ed io a nome di tutti e per tutti, voglio ripararti e darti l'omaggio, la gloria, come se tutti avessero fatto la vostra Santissima Volontà. Ma, deh! vi prego che non ci sia più separazione tra Volontà Divina e umana, è una piccola bambina che vi chiede ciò e ai piccoli so che Voi non sapete negar nulla. »

Jesus to Luisa, *Book of Heaven*, vol. 26, April 7, 1929, concerning the title of "new Eve":

"Now, know that I have permitted your coming to this house, that is surrounded by a garden, for you to be the new Eve; not Eve the tempter, who deserved to be put out of happy Eden, but Eve the reformer and the restorer, who will call again the Kingdom of My Divine Will upon earth. Ah! yes, you will be the seed, the cement on the woodworm that the human will has; you will be the beginning of a new happy era […]."

« Or sappi che ho permesso di far venir te in questa casa, che è circondata da giardino, perché tu fossi la nuova Eva, non l'Eva tentatrice, che meritò d'essere messa fuori dall'Eden felice, ma l'Eva riformatrice e ripristinatrice, che chiamerà di nuovo il regno della mia Divina Volontà sulla terra. Ah! sì, tu sarai il germe, il cemento al tarlo che ha l'umano volere, tu sarai il principio dell'era felice […] »

Catholic articulation. The Church professes that Mary alone, from the time of the Fathers, merits the title of New Eve, associated with the New Adam, a title belonging to Christ alone (CCC 411; cf. Saint Irenaeus, Saint Justin). This title belongs to her in the order of divine motherhood and of the definitive victory over sin, an order in which no other creature can ever be associated with her on a footing of equality. Volume 17 uses the term "Co-Redemptrix" with reference to Mary—a vocabulary that several popes have themselves sometimes employed to designate Mary's real, but always entirely secondary and derivative, cooperation in the one work of Christ (cf. CCC 968–970; *Lumen Gentium* 61–62). It must nevertheless be recalled that this title has never been defined as dogma by the Magisterium, and that any reading which would imply a necessity of Marian cooperation alongside the perfect sufficiency of Christ's sacrifice would be foreign to the Catholic faith. Saint Paul teaches that God distributes his gifts "as he wills" and "for the common good" (1 Cor 12:7, 11)—never for the personal exaltation of the one who receives them; and Christ himself warns that the last will be first (Mt 20:16), a principle which the little child of the immense void illustrates literally.

Formula to remember. Jesus compares neither the persons nor their dignity, but three distinct and inseparable missions: Mary's maternity takes the Paternity under its shadow, Christ's Humanity manifests the Word, and Luisa's mission receives from the Holy Spirit the manifestation of the secrets of the Fiat—while she herself remains only a tiny child.

Question 17 — Why Does Jesus Join Luisa's Hand to Mary's before the Throne of the Trinity in a Vision?

Short answer. Because Luisa receives, within the order of the third Fiat through which God wills to complete his design for humanity (Introduction, Q2), a role structurally comparable to the one Mary received for Redemption: within history, she is its origin and depositary. Jesus says so directly through the image of an inventor: others after her will propagate, diffuse, and develop this good, but it will always be said that the origin and depositary of the Kingdom of his Fiat was the Little Daughter of his Will. It is this function of origin common to Mary and Luisa—never their personal rank or dignity—that the vision of the "two wings" portrays, placing one at the right and the other at the left of Christ.

Development. Luisa's mission, without precedent in the history of the Church, has already been established (V.4). A text received a few years later defines its exact scope through a comparison of disarming simplicity. As Luisa wonders whether, after her death, other souls will in turn receive knowledges concerning the Fiat, and whether this might diminish the importance of her own role, Jesus answers: suppose that someone has made an important invention; others may propagate it, diffuse it more widely, imitate it, and expand it, but no one will be able to say, "I am the inventor of this work." It will always be said that the inventor was such-and-such. "The same will be with you," Jesus says: "It will be said that the origin of the Kingdom of My Fiat, the depository, was the little daughter of My Will." This is exactly the role Part Four already recognized in Mary regarding Redemption: never to be the Source itself, but the point through which the Source chose to enter history (IV.5–6). Mary was this origin for the Incarnate Word; Luisa is, within an entirely secondary and derivative order, the origin for the knowledge of the Fiat that is to reign.

It is this common function—never a common rank—that the visions of 1923 portray. On January 24, Luisa asks Jesus who are the Mother, the Son, and the Bride whose union is to reflect the Trinity upon earth (V.16). Jesus answers directly: "I am in the middle, my Mama is on the right, and the Bride on the left; as my Will acts in Me, It echoes to the right and to the left, and forms one single Will." A few months later, on November 10, 1923, a more developed vision takes up and extends this image. Luisa sees herself transported into a most pure light in which all generations are divided "as though in two wings," one to the right and the other to the left of the Throne of God. At the head of one wing stands "the August Queen Mama," from whom all the goods of Redemption descend; at the head of the other stands, the text says, "another little one"—Luisa herself. Jesus, placing himself between the two wings, takes Luisa's hand with one hand and that of the Queen Mama with the other, and joins them together, saying: "My little daughters, hold hands before Our Throne […]. And if the first little one snatched Redemption from the Love of the Eternal One, may the second, giving her hand to the first, be helped by Her to snatch from the Eternal Love the 'FIAT Voluntas Tua' on earth as it is in Heaven."

That God should entrust a creature with being, within history, the origin and depositary of so great a good is therefore a strong affirmation that need not be diluted: what is at stake is indeed the full accomplishment of God's design for all humanity, and Luisa is, within the order of knowledge and manifestation, the point of origin willed by God himself. Yet the text carries, in the sentence immediately following the vision of the two wings, its own measure of this greatness—not through exterior caution, but because Luisa herself undergoes its test. She remains "more humiliated and confused," almost like "a fussy little child," wanting Jesus so that she may tell him her fears and doubts, begging him to cast all these things away from her because the mere thought of them makes her fear "a subtle pride." This fear does not weaken the greatness of the text; on the contrary, it is its best verification. A soul who attributed such a dignity to herself would feel no confusion before it; precisely because

Luisa receives this elevation as a weight and a danger, not as something due to her, it may be received as authentic.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, February 28, 1928:

> "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."
>
> *« No, no figlia mia, come del Padre di Francia si dirà ch'è stato il primo propagatore, i tuoi Confessori cooperatori, così si dirà che la piccola figlia della mia Volontà è stata la prima e la depositaria d'un tanto bene, a cui veniva affidata e scelta con missione speciale. Supponi un tale che abbia fatto una invenzione importante, forse gli altri la propagano, la diffondono di più, la imitano, la ingrandiscono, ma nessuno potrà dire: io sono l'inventore di questa opera; si dirà sempre l'inventore fu il tale. Così sarà di te, si dirà che l'origine del regno del mio Fiat, la depositaria è stata la Piccola Figlia della mia Volontà. »*

Jesus to Luisa, *Book of Heaven*, vol. 16, November 10, 1923—the vision of the two wings:

> "… I felt as though being transported outside of myself, into a most pure light, in which one could see all generations, as though divided in two wings—one to the right and the other to the left of the throne of God. At the head of one wing, there was the August Queen Mama, from whom came all the goods of Redemption […]. Another little one could be seen at the head of the other wing. I say it trembling and out of obedience: she was the one whom Jesus had called 'His Little Daughter of the Divine Will.' And my sweet Jesus, placing Himself in the middle of these two wings, between the two little ones who were at their heads, with one hand took mine, and with the other, that of the Queen Mama, and united them both together, saying: 'My little daughters, hold hands before Our Throne, and embrace the Eternal Divine Majesty in your little arms. To you alone, because you are little, it is given to be able to embrace the Eternal One, the Infinite One, and to enter into Him. And if the first little one snatched Redemption from the Love of the Eternal One, may the second, giving her hand to the first, be helped by Her to snatch from the Eternal Love the "FIAT Voluntas Tua" on earth as it is in Heaven.' Now, who can say what happened? I have no words to express myself. I can only say that I remained more humiliated and confused, and almost like a fussy little child, I wanted my Jesus in order to tell Him of my fears, my doubts. And I prayed that He would cast away from me all these things, as I feared that the mere thought of them was a subtle pride.…"
>
> *« … mi son sentita come trasportare fuori di me stessa, in una luce purissima in cui si vedevano tutte le generazioni divise come in due ali, una a destra e l'altra a sinistra del trono di Dio. A capo d'un ala stava l'Augusta Regina Mamma, da cui scendevano tutti i beni della Redenzione […] All'altra ala si vedeva a capo un'altra piccola, lo dico tremante e per ubbidire, era colei che Gesù aveva chiamato la sua piccola figlia del Divin Volere ed il mio dolce Gesù, mettendosi in mezzo a queste due ali, tra le due piccole che stavano a capo, ha preso con una sua mano la mia e con l'altra quella della Regina Madre e ha unito l'una all'altra dicendo: "Mie piccole figlie, datevi la mano innanzi*

al nostro Trono, abbracciate tra le vostre piccole braccia l'Eterna Divina Maestà, a voi solo è dato, perché piccole, abbracciare l'Eterno, l'Infinito ed entrarci e se la prima piccola strappò all'amore dell'Eterno la Redenzione, così la seconda, dando la mano alla prima, venga da Lei aiutata a strappare dall'Eterno Amore il Fiat Voluntas tua come in Cielo così in terra." Ora, chi può dire quello che successe? Io non ho parole per sapermi esprimere, so solo dire che sono rimasta più umiliata e confusa e quasi come una bimba capricciosa volevo il mio Gesù per dirgli i miei timori, i miei dubbi e pregavo che allontanasse da me tutte queste cose, perché al solo pensarle temevo che fosse una fine superbia … »

Catholic articulation. The Church teaches that the unique mediation of the Redeemer "does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source" (*Lumen Gentium* 62). Saint Paul gives the general principle: "To each is given the manifestation of the Spirit for the common good […] one and the same Spirit […] apportions to each one individually as he wills" (1 Cor 12:7, 11). That Mary and Luisa should each be, within the order of her proper mission, the origin through which a divine good enters history therefore never places them on the same level. Mary's Divine Maternity, Immaculate Conception, and universal Queenship remain, as Part Four established, an order of dignity beyond all common measure with that of a mission of knowledge entrusted to another creature. What the text presents is not an elevation from person to person, but two functions of origin ordered to one another within one divine design. Scripture teaches precisely that God resists the proud and gives grace to the humble (Jas 4:6; 1 Pet 5:5), which Luisa's own fear before the vision verifies to the letter.

Formula to remember. By uniting Luisa's hand with Mary's before the Trinity, Jesus figures the two wings of His design: Mary wrested Redemption from Eternal Love; Luisa, helped by her, must wrest from It the "Fiat Voluntas tua"—as the first and depositary of this good, never as her equal.

Question 18 — In What Sense Does Luisa, the Firstborn Daughter of the Divine Will, Enclose within Herself the Goods of the Other Children of the Kingdom?

Short answer. Jesus reveals to Luisa that her rank as firstborn within the order of the third Fiat does not merely make her the first loved and the first filled: as firstborn daughter of the Divine Will, she encloses within herself all the goods that the other children of the Kingdom will each possess in part—by right and with justice, because the Father entrusted and gave everything to her in her capacity as firstborn. She is thus the origin of these goods: from her they derive, from her they go forth, and to her they return. An earlier text explains the concrete mechanism of this function: Luisa is the second link connecting to the Humanity of Christ—the first link of this life in the Fiat—all the future links of the souls who will come after her to live in It in turn.

Development. The preceding Question established Luisa as the origin and depositary of the knowledge of the Fiat. A text received a few months later carries this function of origin further still, within the order of the goods themselves and no longer solely within that of knowledge. Jesus explains to Luisa what it means to be the "firstborn daughter" of his Will: not only to be first in love and in all the things of her Creator, but "to enclose within herself all the love and all the goods of the other children," so that, if the others each possess their own part, she, as firstborn, possesses together all the goods of the others. Jesus explicitly grounds this affirmation upon a right—the right of primogeniture—and not upon an arbitrary privilege: "as firstborn, to her did my Will entrust everything—gave

everything." It is the same right of the firstborn that Scripture recognizes within a family, applied here, within the order of grace, to the first soul called to live fully in the Fiat.

This text extends and specifies what the vision of the two wings (V.17) had already shown without explicitly formulating it concerning Luisa. Just as "all the goods of Redemption" descended from the head where the Queen Mama stood, so now, Jesus says, all the goods of the Kingdom of the Fiat derive from the one who stands at the head of the other wing. The primacy lost by Adam—the first son of the Divine Will before the Fall (I.9; I.15)—thus passes to Luisa: "the primacy which Adam lost as firstborn son of my Will has passed on to you, and […] in you I must enclose all the goods which I was to enclose in him, had he not withdrawn from my Will."

A second text, received several years earlier, reveals the mechanism through which this function of origin becomes concretely operative for future souls. Jesus explains that the first link which connected the true living in his Will was his own Humanity, which went throughout the immensity of the Eternal Volition to recover all the acts that creatures should have done and did not do, in order to redo them itself. "This is why," he tells Luisa, "I chose you as the second link of connection with My Humanity." From this link, he immediately adds, all the future links of the creatures who will come to live in the Fiat in their turn will be connected. Luisa is therefore not merely the historical origin of a knowledge intended to spread: she is the point of connection through which each future soul is joined, within this life, to the Humanity of Christ himself.

Luisa immediately worries about what such a rank might imply: that her Celestial Mama, who occupies the first place in everything and over everything, would be relegated to a secondary place. A few days later Jesus corrects her directly: his Mama never enters "the secondary part" of his love or of his Will, but forms "one single link" with him. The counting of the links therefore never opposes Mary and Luisa as two stages of one chain. Mary, united with her Son, stands outside this count rather than at its summit; Luisa receives only, as second link, the task of connecting herself to the Humanity of Christ that Mary gave him.

This function of origin is accompanied by a maternal title that the *Book of Heaven* employs without hesitation. The Gospel already teaches that whoever does the Father's Will receives, in a real sense, the title of mother: "whoever does the will of my Father in heaven is my brother, and sister, and mother" (Mt 12:50). Jesus seems to take up this same word with childlike tenderness in a text received a few weeks later. Appearing as a tiny little child and throwing his arms around Luisa's neck, he repeats, "My mama, my mama," and explains that one who does his Divine Will becomes mother. He then shows her many little boys and girls around her—"the first cohort of the children of my Divine Volition"—gives his own mother to these little ones as their mother, and makes Luisa, the first called to live in this Will, "the tiny little mama of the tiny little children." It is within this spiritual maternity, participated from Mary's in an entirely secondary manner, that the preceding expression—enclosing within herself the goods of the other children—finds its proper measure. A mother does not hold her children's inheritance against them, but for them, and from her they receive it.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 20, October 12, 1926:

> "Firstborn daughter of my Will, why are you so oppressed? If you think of your great fortune, your oppression will depart from you. Do you know what firstborn daughter of my Will means? It means first daughter in the love of our Celestial Father, and first among all to be loved. It means first daughter of graces, of light, first daughter of glory, first daughter possessor of the riches of her Divine Father, first daughter of Creation. As firstborn daughter of the Supreme Will, she contains all the bonds, all

the relations, all the rights which befit a firstborn daughter—bonds of daughtership, relations of communication to all the dispositions of her Celestial Father, rights of possession of all His goods. But all this is not all. Do you know what first daughter delivered by my Will means? It means not only to be first in the love and in all the things of her Creator, but to enclose within herself all the love and all the goods of the other children. So, if the others will possess each one his own part, she, as the firstborn, will possess, all together, the goods of the others. And this, by right and with justice, because, as firstborn, to her did my Will entrust everything—gave everything; therefore in her is the origin of all things, the cause for which Creation was created, the purpose for which the divine action and love entered the field. She who was to be the firstborn daughter of Our Will was the primary cause of all the works of a God; therefore, as a consequence, from her derive all goods—from her do they come, to her do they return. See, then, how fortunate you are; you cannot fully understand what it means to hold the primacy in the love and in all the things of your Creator. […] Now, don't you know that the primacy which Adam lost as firstborn son of my Will has passed on to you, and that in you I must enclose all the goods which I would have enclosed in him, had he not withdrawn from my Will?"

« Figlia primogenita della mia Volontà, perché sei così oppressa? Se tu pensi alla tua grande fortuna, la tua oppressione partirà da te. Sai tu che significa figlia primogenita della mia Volontà? Significa prima figlia dell'amore del nostro Padre Celeste e prima di tutto a essere amata. Significa prima figlia della grazie, della luce, prima figlia della gloria, prima figlia posseditrice delle ricchezze del suo Divin Padre, prima figlia della Creazione. Come primogenita figlia del Supremo Volere contiene tutti i vincoli, tutti i rapporti, tutti i diritti che conviene ad una figlia primogenita, i vincoli di figliolanza, i rapporti di comunicazione a tutte le disposizioni del suo Celeste Padre, i diritti di possedimento di tutti i suoi beni. Ma tutto ciò non è tutto, sai tu che significa prima figlia uscita dalla mia Volontà? Significa non solo essere prima nell'amore ed in tutte le cose del suo Creatore, ma racchiudere in sé tutto l'amore e tutti i beni degli altri figli, sicché se gli altri possederanno ciascuno la sua parte, essa come primogenita possederà tutto insieme i beni degli altri e ciò con diritto e con giustizia, perché come primogenita la mia Volontà a lei tutto affidò, tutto donò, perciò in essa si trova l'origine di tutte le cose, la causa per cui fu creata la Creazione, lo scopo per cui uscì in campo l'azione e l'amore Divino. Causa primaria di tutto l'operato d'un Dio fu per chi doveva essere figlia primogenita della nostra Volontà, quindi da essa, come conseguenza, derivano tutti i beni. Da lei partono ed a lei ritornano. Vedi dunque come sei fortunata, tu non puoi comprendere del tutto che significa avere il primato nell'amore ed in tutte le cose del tuo Creatore […] Ora non sai tu che il primato che perdette Adamo, come figlio primogenito della mia Volontà è passato a te ed io devo racchiudere in te tutti i beni che avrei racchiuso in lui, se non si fosse sottratto alla mia Volontà? »

Jesus to Luisa, *Book of Heaven*, vol. 12, January 29, 1919:

"Now, the first link which connected the true Living in My Will was My Humanity. My Humanity, identified with My Divinity, swam in the Eternal Volition, and kept tracing all the acts of creatures in order to make them Its own […]. This is why I chose you as the second link of connection with My Humanity, a link which becomes one with mine, as you live in My Volition and repeat My own acts. […] Then, from your link of connection with Me, the links of other souls will be connected, and I will have a cohort of souls who, Living in My Volition, will redo all the acts of the creatures.…"

« Ora, il primo anello che congiunse il vero vivere nel mio Volere fu la mia Umanità, la mia Umanità immedesimata con la mia Divinità nuotava nel Voler Eterno ed andava

rintracciando tutti gli atti delle creature per farli suoi e dare al Padre da parte delle creature una gloria divina e portare a tutti gli atti delle creature il valore, l'amore, il bacio del Voler Eterno. In questo ambiente del Voler Eterno Io vedevo tutti gli atti delle creature possibili a farsi e non fatti, gli stessi atti buoni malamente fatti ed Io facevo i non fatti e rifacevo i malamente fatti. Ora, questi atti non fatti e fatti solo da Me, stanno tutti sospesi nel mio Volere ed aspetto che le creature vengano a vivere nel mio Volere e che ripetano nella mia Volontà ciò che feci Io […] Sarebbe come se avessi sparso tutto il mio sangue, sofferto tanto e nessuno lo avesse saputo; chi mi avrebbe amato? Quale cuore sarebbe rimasto scosso? Nessuno e quindi in nessuno avrei avuto i miei frutti, la gloria della Redenzione […] Poi dal tuo anello di congiunzione con Me saranno congiunti gli altri anelli delle creature e avrò stuoli di anime che, vivendo nel mio Volere, rifaranno tutti gli atti delle creature … »

Jesus to Luisa, *Book of Heaven*, vol. 12, February 9, 1919:

"I was saying to my sweet Jesus: 'How is it possible that I am the second link of connection with your Humanity? There are souls so very dear to You, under whose feet I do not deserve to be; and then, there is your inseparable Mama, who occupies the first place in everything and over everything. It seems to me, my sweet Love, that You really want to play with me; yet, to the crudest torment of my soul, I am forced by obedience to put this on paper. My Jesus, have pity on my hard martyrdom.' While I was saying this, my always lovable Jesus, caressing me, told me: 'My daughter, why do you trouble yourself? Is it perhaps not my usual way to elect from the dust and form great portents—portents of grace? All the honor is mine, and the weaker and lower is the subject, the more I am glorified. And then, my Mama does not enter the secondary part of my love, of my Will, but forms one single link with Me. And it is also certain that I have souls most dear to Me; but this does not exclude that I may choose one rather than another for a height of office—and not only of office, but for such a height of sanctity as befits Living in My Will. […] can I not do whatever I want? Can anyone perhaps bind Me? No, no. Therefore, calm yourself and be faithful to Me.'"

« Stavo dicendo al mio dolce Gesù: "Possibile che io sia il secondo anello di congiunzione con la tua Umanità? Ci sono anime tanto a Te care, in confronto alle quali io non merito di stare sotto i loro piedi; e poi c'è la tua indivisibile Mamma, che occupa il primo posto in tutto e su tutto; mi pare dolce amor mio, che tu voglia dirmi proprio delle bugie, eppure sono costretta col più crudo strazio dell'anima mia, dall'ubbidienza, a mettere ciò su carta; mio Gesù, abbi pietà del mio duro martirio." Mentre dicevo ciò, il mio sempre amabile Gesù, carezzandomi, mi ha detto: "Figlia mia, perché ti affanni? Non è mio solito forse eleggere dalla polvere e formarne dei grandi portenti? Dei prodigi di grazia? Tutto l'onore è mio e quanto più debole ed infimo è il soggetto, più ne resto glorificato. E poi, la mia Mamma non entra nella parte secondaria del mio amore, del mio Volere, ma forma un solo anello con Me ed è anche certo che ho le anime a Me carissime, ma ciò non esclude che Io possa eleggere l'una anziché un'altra ad un'altezza di ufficio e non solo d'ufficio, ma di altezza tale di santità, quale si conviene vivere nel mio Volere […] non posso fare forse ciò che voglio? Può forse legarmi qualcuno? No, no, perciò chetati e siimi fedele »

Jesus to Luisa, *Book of Heaven*, vol. 25, November 14, 1928:

"My mama, my mama; one who does my Divine Will becomes mother; my Divine Fiat embellishes her for Me, transforms her, and renders her fecund, in such a way as to give her all the qualities in order to be a true mother. And I keep forming this mother with the reflections of the Sun of my Divine Volition, and I glory and take so much pleasure in calling her my mama, my mama. And not only do I choose her as my mother, but

> I call many more tiny little ones and give to them my mother as their mother." […] "These little ones you see are no other than the first cohort of the children of my Divine Volition. In It, all will be little, because my Divine Will has the virtue of preserving them fresh and beautiful, just as they came out of Our creative hands. And since It called your littleness to live in It, it is right that, as the first one, you be the tiny little mama of the tiny little children."
>
> *« Mamma mia, mamma mia; chi fa la mia Divina Volontà diventa madre, il mio Fiat Divino me l'abbellisce, la trasforma e la rende feconda, in modo da darle tutte le qualità per essere vera madre. Ed io mi vado formando questa madre coi riflessi del Sole del mio Voler Divino e mi glorio e prendo tanto gusto nel chiamarla "Mamma mia, mamma mia". E non solo la scelgo per madre mia, ma chiamo tanti altri piccoli piccini e do la madre mia per Madre loro […] Questi piccini che tu vedi non sono altri che la prima schiera dei figli del mio Voler Divino, in Esso tutti saranno piccoli, perché la mia Divina Volontà ha virtù di conservarli freschi e belli, come sono usciti dalle nostre mani creatrici e siccome ha chiamato la tua piccolezza a vivere in Essa, è giusto che come prima sia la piccola mammina dei piccoli bambini »*

Catholic articulation. The idea of a firstborn upon whom, in one sense, depend the goods of those who come after him is not foreign to Scripture. Christ himself is called "the first-born of all creation" and "the first-born from the dead, that in everything he might be pre-eminent" (Col 1:15, 18); and Saint Paul teaches that believers are predestined "to be conformed to the image of his Son, in order that he might be the first-born among many brethren" (Rom 8:29). The title of mother that the *Book of Heaven* gives Luisa has its direct source in Christ's word concerning the spiritual maternity offered to whoever does the Father's Will (Mt 12:50; Mk 3:35)—a maternity the Church already recognizes, in a true though analogical sense, in every holy soul. Neither title touches Mary's Divine and physical Maternity, unique and beyond all common measure (Part Four). Luisa receives the right of primogeniture and the maternity of the firstborn within a family of grace, never the right to be the Mother of God.

Formula to remember. The right of primogeniture that Scripture recognizes in a family's firstborn, God gives to Luisa within the order of grace: what the other children of the Kingdom will each possess in part, she encloses first, all together—not to keep it, but, as a mother, to transmit it to them.

Question 19 — How Did Luisa Enter, Step by Step, into Possession of the Divine Will?

Short answer. Luisa did not receive the Gift in one single instant: the testimony received by the Church recounts a succession of significant stages—a mystical marriage on earth at the age of twenty-three; its renewal in Heaven at twenty-five, in the presence of the entire Most Holy Trinity, together with the gift of sensibly perceiving Its indwelling; the mystical marriage of the Cross; and finally an exchange of hearts by which Jesus removed her heart and gave her his own love in its place.

Development. The testimony received by the Church dates Luisa's first mystical marriage to October 21, 1888, in the presence of the Virgin Mary and Saint Catherine of Siena—Luisa was then twenty-three years old. It was renewed on September 7, 1890, this time in Heaven itself and in the presence of the entire Most Holy Trinity, who granted her the ability to perceive sensibly Its indwelling within her—Luisa was then twenty-five. It was renewed a third time nine years later: the *Book of Heaven* dates this stage to "the day of the Exaltation

of the Cross, September 14, 1899," when Jesus transported Luisa in spirit to the holy places and taught her the virtue of the Cross.

Two months later there occurred an episode of rare intensity, which the *Book of Heaven* dates to November 16, 1900. One morning, after Communion, Luisa asked Jesus when he would take her heart so as to render it conformed to his own. Jesus then took a lance, opened her side, removed her heart with his own hands, and examined it to see whether it was sufficiently stripped to rest within his: Luisa saw impressed upon it the Cross, the sponge, and the crown of thorns. Jesus nevertheless prevented her from seeing more—"I want to mortify you by not letting you see all that I have poured into this heart"—then enclosed it within his own Most Holy Heart, giving her in exchange, through three breaths containing light, his own love as heart.

Taken as a whole, this initiation by stages finds no complete equivalent in the known history of Christian mysticism—and the marriage renewed in Heaven, before the entire Trinity, is probably its summit.

Quotation from Luisa. *Book of Heaven*, vol. 4, November 16, 1900:

> "This morning, after I received Communion, my adorable Jesus made me see my interior all strewn with flowers, in the shape of a hut, and He was inside of it, amusing and delighting all of Himself. Seeing Him in that attitude, I said: 'My most sweet Jesus, when will it be that You take this heart of mine to conform it completely to Yours, in such a way that I may live from the life of your Heart?' While I was saying this, my highest and only Good took a lance and opened me at the place corresponding to my heart; then He pulled it out with His hands, and He looked at it thoroughly to see whether it was stripped and possessed those qualities to be able to be inside His Most Holy Heart. I too looked at it, and to my surprise I saw, impressed on one side of it, the cross, the sponge and the crown of thorns. But as I wanted to see the other side and the inside, for it seemed swollen as if it could be opened, my beloved Jesus prevented me, saying to me: 'I want to mortify you by not letting you see all that I have poured into this heart. Ah! yes, here inside this heart there are all the treasures of my graces that human nature can arrive at containing.' At that moment He enclosed it inside His Most Holy Heart, adding: 'Your heart has taken possession inside my Heart, and I will give you my love as heart, which will give you life.' And drawing near that part, He sent three breaths containing light which took the place of my heart. Then He closed the wound, telling me: 'Now more than ever is it befitting for you to fix yourself in the center of my Will, having my love alone as heart. Not even for one instant must you go out of It, for my love will find its true nourishment in you only if it finds my Will in you, entirely and completely. In It will my love find its contentment and true and faithful correspondence.' "

> *« Questa mattina, avendo fatto la comunione, il mio adorabile Gesù ha fatto vedere il mio interno tutto cosparso di fiori, a forma d'una capanna e Lui che se ne stava dentro tutto ricreandosi e compiacendosi. Io, vedendolo in quell'atteggiamento, ho detto: "Mio dolcissimo Gesù, quando sarà che ti prenderai questo mio cuore per uniformarlo tutto al tuo in modo da poter vivere della vita del tuo cuore?" Mentre dicevo ciò, il mio sommo ed unico bene ha preso una lancia e mi ha aperto dalla parte dove corrisponde il cuore; poi con le sue mani l'ha tirato fuori e tutto l'ha guardato per vedere se fosse spogliato e avesse quelle qualità per potere stare nel suo santissimo cuore. Anch'io l'ho guardato e, con mia sorpresa, ho visto impresso su una parte la croce, la spugna e la corona di spine; ma volendo vederlo dall'altra parte e dentro, ché pareva gonfio come se si potesse aprire, il mio diletto Gesù me l'ha impedito dicendomi: "Voglio mortificarti col non farti vedere tutto ciò che ho versato in questo cuore. Ah! sì, qui dentro questo cuore ci sono tutti i*

tesori delle mie grazie che umana natura può giungere a contenere." In questo mentre l'ha rinchiuso nel suo santissimo cuore, soggiungendo: "Il tuo cuore ha preso possesso nel mio cuore ed Io per cuore ti do il mio amore che ti darà vita." Ed avvicinandosi alla parte ha mandato tre aliti contenenti luce, che prendevano il posto del cuore e poi ha chiuso la ferita dicendomi: "Ora, più che mai ti conviene fissarti nel centro del mio Volere, avendo per cuore il solo mio amore; neppure per un solo istante devi uscire da Esso e solo il mio amore troverà in te il suo vero alimento, se troverà in te in tutto e per tutto la mia Volontà, in quella troverà il suo contento e la vera e fedele corrispondenza."
»

Catholic articulation. The exchange of hearts is not an image proper to Luisa: it is a recognized episode in the mystical life of Saint Catherine of Siena, already present at Luisa's first mystical marriage, in which Christ exchanged his Heart for hers. Benedict XVI himself recalled it in a general audience devoted to the saint: "this profound union with the Lord is illustrated by another episode in the life of this eminent mystic: the exchange of hearts." What Luisa received therefore prolongs a mystical motif already recognized by the Church, without any need to isolate it as an unprecedented novelty—except in the precision proper to this Gift: it is no longer only the love of Christ that replaces the heart, but his Will itself that must henceforth reign there without sharing, "entirely and completely."

Formula to remember. Luisa did not enter the Divine Will all at once: she was led into It by stages—until her own heart, removed by the lance, gave way to the love of Jesus alone.

Question 20 — What Is Infused Knowledge, Promised to One Who Lives in the Divine Will and Lost by Adam at the Fall?

Short answer. Before the Fall, Adam possessed together with the Divine Will a gift that Jesus calls infused knowledge—an interior light, "like a divine eye," that enabled him to know without effort the divine truths and even the profound virtue of the smallest created thing. By rejecting this Will in order to follow his own, he lost the gift together with the very life that carried it, and remained, Jesus says, "in the dark." This same gift, inseparable from the Divine Will as light is from heat, is promised to one who lives fully in the Fiat: not knowledge acquired through study, but a gaze that sees and comprehends the most difficult truths without effort.

Development. Part Five has shown that the knowledges of the Divine Will are revealed truths, given progressively as the soul disposes herself to receive them (V.6–8). Here it is necessary to name a distinct gift, which the *Book of Heaven* calls infused knowledge: not a collection of truths to be received one by one, but the very faculty of knowing, restored to the soul like an interior sense.

Jesus first reveals that this gift goes back to the beginning: Adam, united to the Divine Will from the moment of his creation, possessed together with It not only a clear knowledge of the divine truths, but also knowledge of the "beneficial virtues" contained within every created thing, "from the largest thing down to the tiniest blade of grass"—a knowledge already present in germ within the three suns that this work has shown to have formed his soul (I.5). By rejecting this Will in order to follow his own, Adam did not lose innocence alone: the Fiat withdrew Its Life from him and, with It, the gift of which It had been the bearer, leaving him "in the dark, without the true and pure light of the knowledge of all things."

The same text then announces its restoration: "as the life of my Will returns into the creature, the gift of infused knowledge will also return"—words corresponding exactly to what

Part Six will establish concerning the operative life itself, lost by Adam and gradually restored to humanity through every knowledge given to Luisa (VI.11). Infused knowledge is therefore never an additional doctrine added to the truths already revealed: it is the very capacity to receive them without effort which, lost at the Fall, is gradually restored to one who lives in the Fiat.

Jesus finally specifies the nature of the gift through two images. The Divine Will, he says, is to this gift what heat is to light: they are inseparable from one another. Wherever It reigns, It forms in the depth of the soul "the eye full of light," through which the soul knows God and created things as much as is possible for a creature; but when this Will withdraws, the eye remains blind—not by accident, but because the very life that animated that gaze has withdrawn with It. A second image, drawn from the sun, brings the text to its conclusion: just as the sun, when it sets, takes all its light with it without leaving even one drop for the night—because it cannot detach from itself the least particle of what is inseparable from it—so the Divine Will never leaves behind a fragment of this gift when It withdraws: It takes it entirely away, and restores it entirely.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 30, May 22, 1932 — editorial title of the entry: *The Divine Will will give the creature the gift of infused knowledge, which will be for her like a divine eye*.

> "Now, you must know that one who lives in the Divine Will, among the many prerogatives, will reacquire the gift of infused knowledge—a gift which will be her guide in order to know Our Divine Being, facilitating for her the unfolding of the Kingdom of the Divine Fiat in her soul; it will guide her in the order of natural things, it will be like the hand that guides her in everything, and will make known to her the life of the Divine Will palpitating in all created things and the good It continuously offers her. This gift was given to Adam in the beginning of his creation; indeed, together with Our Divine Will he possessed not only the gift of infused knowledge, in such a way that he knew Our divine truths with clarity, but also all the beneficial virtues that all created things possessed for the good of the creature, from the greatest thing down to the tiniest blade of grass. Now, as he rejected Our Divine Will by doing his own, Our Fiat withdrew Its Life and the gift of which It had been the bearer; therefore Adam remained in the dark, without the true and pure light of the knowledge of all things. Thus, when the Life of my Will returns into the creature, the gift of infused knowledge will also return. This gift is inseparable from my Divine Will, just as light is inseparable from heat; and wherever It reigns It forms the eye full of light in the depth of the soul, who, looking with this divine eye, acquires the knowledge of God and of created things, as much as is possible for a creature. Now, if my Will withdraws, the eye remains blind, because the One who animated the sight has departed—that is, It is no longer the operating Life of the creature. It happens as with the body: as long as the eye is healthy, one sees and distinguishes colors, objects and persons; but if the pupil becomes obscured and loses the light, one remains blind and can no longer distinguish anything. At most, one will use hearing to know and understand something, but the light will have gone out and will have ended. One may perhaps still have the eye, but no longer full of the life of light; rather, it will be filled with dense darkness, bearer of sorrow for the lost sight. Such is my Will: wherever It reigns, It centralizes in the soul this gift of infused knowledge which, more than an eye, sees and comprehends without effort the divine truths, the most difficult knowledges of Our Supreme Being, with marvelous ease, without artifice and without study. Even more so with natural things: no one can know their substance and the good contained within them except the One who created them. Therefore it is no wonder if Our Divine Will becomes the revealer, in the soul in whom It reigns, of Our Divine Being and of

the things Itself created; while, when It does not reign, everything is darkness for the poor creature: Our children are blind and neither know nor love the One who created them, who loves them more than a father and longs for the love of His children. My Divine Will, wherever It reigns, does not go empty-handed, but carries all the goods It possesses; but if men are ungrateful and force It to withdraw, It takes everything away with It, because It is inseparable from Its goods. It acts like the sun: as it rises in the morning, it gives the gift of its light and of its beneficial effects to the earth; and in the evening, as it withdraws, it takes all the light with itself, leaving nothing, not even one drop of light for the night. And why? Because it cannot, nor is it given to it, to detach from itself a single particle of light, since it is inseparable from its light; and wherever it goes, with the fullness of light it possesses, it forms the full day."

« Ora, tu devi sapere che chi vive nella Divina Volontà, riacquisterà, tra tante prerogative, il dono della scienza infusa, dono che le sarà di guida per conoscere il nostro Essere Divino, che le faciliterà lo svolgimento del regno del Fiat Divino nell'anima sua, le sarà di guida nell'ordine delle cose naturali, sarà come la mano che la guida in tutto e farà conoscere la vita palpitante del Voler Divino in tutte le cose create ed il bene che continuamente le porge. Questo dono fu dato ad Adamo nel principio della sua creazione, infatti insieme con la nostra Divina Volontà non solo possedeva il dono della scienza infusa, in modo che conosceva con chiarezza le nostre verità divine, ma tutte le virtù benefiche che possedevano tutte le cose create a bene della creatura, dalla cosa più grande, fino al più piccolo filo di erba. Ora come respinse la nostra Divina Volontà facendo la sua, il nostro Fiat ritirò la sua vita ed il dono di cui era stato portatore, quindi Adamo rimase all'oscuro senza la vera e pura luce della conoscenza di tutte le cose. Onde quando la vita della mia Volontà ritornerà nella creatura, ritornerà anche il dono della scienza infusa. Questo dono è inseparabile dalla mia Divina Volontà, com'è inseparabile la luce dal calore e, dove Essa regna, forma l'occhio pieno di luce nel fondo dell'anima, la quale, guardando con quest'occhio divino, acquista la conoscenza di Dio e delle cose create per quanto a creatura è possibile. Ora, se la mia Volontà si ritira l'occhio resta cieco, perché Colei che animava la vista è partita, cioè non è più vita operante della creatura. Succede come al corpo, fino a tanto che l'occhio è sano essa vede, distingue i colori, gli oggetti, le persone, ma se la pupilla si oscura e perde la luce, rimane cieco, quindi non sa distinguere più nulla, tutt'al più si aiuterà per mezzo dell'udito per sapere e comprendere qualcosa, ma la sua luce si sarà spenta e sarà finita. Forse avrà l'occhio, ma non più pieno di vita di luce, ma di dense tenebre che sono portatrici di dolore alla vista perduta. Tale è la mia Volontà, dove Essa regna accentra nell'anima questo dono della scienza infusa che, più che occhio, vede e comprende, senza sforzo, le verità divine, le conoscenze più difficili del nostro Ente Supremo, ma con una facilità meravigliosa, senza artifizio e senza studio, molto più le cose naturali, nessuno può conoscere la sostanza, il bene che c'è dentro, se non chi le ha create, quindi nessuna meraviglia se il nostro Voler Divino si fa rivelatore, nell'anima dove regna, del nostro Essere Divino e delle cose che Lui stesso ha creato mentre, non regnando, tutto è tenebre per la povera creatura, i nostri figli sono ciechi e non conoscono, né amano Colui che li ha creati che, più che padre, li ama e sospira l'amore dei figli suoi. La mia Volontà Divina, dove regna, non va con le mani vuote, ma porta tutti i beni che possiede ma se gli uomini sono ingrati, la costringono a ritirarsi ed Essa tutto si porta con Sé, perché è inseparabile dai beni suoi. Essa fa come il sole, come sorge il mattino così fa dono della sua luce e dei suoi benefici effetti alla terra e a sera come si ritira, porta con sé tutta la luce, non lascia nulla, neppure una stilla di luce per la notte e perché? Perché non può, né gli vien dato di poter distaccare una sola particella di luce, perché è inseparabile dalla sua luce e dove va, con la pienezza di luce che possiede forma il pieno giorno »

Catholic articulation. Scholastic theology, with Saint Thomas Aquinas, already taught that Adam, in the state of original justice, possessed an infused knowledge of all things proportioned to his office as teacher of his descendants—capable of naming every animal (Gen 2:19–20) precisely because he knew its nature from the outset (*Summa Theologiae*, I, q. 94, a. 3). This same tradition numbers ignorance among the wounds that original sin left within human nature, together with malice, weakness, and concupiscence—the wound inflicted specifically upon the intellect. What the *Book of Heaven* calls infused knowledge here therefore corresponds, in a more direct mystical vocabulary, to what theology has always known concerning the gift lost through the Fall. Saint Paul finally recalls that full and unveiled knowledge remains an eschatological promise: "Now I know in part; then I shall understand fully, even as I have been fully understood" (1 Cor 13:12)—a promise of which this gift, already offered upon earth to one who lives in the Fiat, is a real anticipation, not its term.

Formula to remember. What the Fall first extinguished was not innocence alone, but a gaze: the interior eye that saw without effort what the longest study can never suffice to learn by itself. The Divine Will restores this eye to the one who allows It to reign within her.

Part Six — Receiving and Living the Gift of the Divine Will

Question 1 — What Is the Gift of the Divine Will?

Short answer. The Gift of the Divine Will is a continual and reciprocal exchange between God and the soul: in each act she performs, Jesus is the first to offer her the gift of his own Will and awaits in return the gift of hers; from this exchange there arises, act after act, a new act of divine life within the soul, in a bond of inseparability that Jesus does not hesitate to compare to an ever-renewed marriage.

Development. After showing how God chose a time to manifest this Gift and entrusted it to Luisa (Part Five), it is now necessary to enter into the Gift itself: no longer its history, but its nature, and how a soul today may receive it within her own life.

Jesus describes this Gift as a movement that never ceases, a gift that calls for a counter-gift without which it would remain incomplete. He does not merely offer his Will once and for all: he remains, he says, "on the look-out" to see when the creature is about to perform an act, so that he may then offer her the gift of his Will within that very act and receive in return the little gift of her own willing. It is therefore not a static gift, like capital received once and thereafter possessed passively: it is a living exchange, renewed act by act, in which God gives first and awaits a response.

Jesus goes so far as to employ the strongest image human love can offer in order to describe this exchange: "It can be said that in this exchange of wills, in these reciprocal gifts on both sides, a marriage takes place between the soul and God—a repeated marriage, always new." This marriage is not a mere symbol: Jesus specifies that through this gift he gives not only something that comes from him, but his very Life, thereby forming a "bond of inseparability"—the very substance of the true marriage between the human and the Divine. Understanding the Gift in this way, as an exchange of love continually offered and continually to be received anew, protects from the outset against a false image that will return later (VI.7): that of a Gift received once which would thereafter dispense the soul from every active response.

Elsewhere, when asked directly what this Divine Will is, Jesus takes up the same exchange in an even denser formula: "Divine Will means giving God to God." What the soul receives within this exchange is therefore never one created good among others, but God himself communicated to her; and what she returns through her response is ultimately nothing other than that same gift restored to its source—not in order to impoverish it, but so that the gift may circulate, as it circulates eternally among the Divine Persons. What Part Eight will develop fully (VIII.13) finds here its most concentrated root.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 31, December 21, 1932:

> "My little daughter, my love is so great, that I am always in act of giving the gift of my Will in all the acts that the creature does, in order to receive the gift of her own. I am the first to give her the gift of Mine […]. Now, with this gift of mine—my Will that I keep giving in all the acts of the creature—she receives a new act of divine life, and I make her reborn in that new act that I give her […]. It can be said that in this exchange of wills, in these reciprocal gifts on both sides, a marriage takes place between the soul

> and God—a repeated marriage, always new […], because with this gift of my Fiat it is not just the gift that I give, but together with the gift I give my Life, which forms the bond of inseparability, in which lies the substance of the true marriage between the human and the Divine. […] Therefore, be attentive, I want nothing other—in your little acts, in everything you do, if you pray, if you suffer, if you work, in everything—than the continuous exchange, your taking the gift of my Will and giving Me your own. Oh! how happy you will make Me—I will be all eyes over your act, that it may have all the requisites of an act worthy of my Divine Will."
>
> *« Mia piccola figlia, il mio amore è tanto, che sto sempre in atto di far dono della mia Volontà in tutti gli atti che fa la creatura, per ricevere il dono della sua, Io sono il primo a cedergli il dono della mia, […] Ora, con questo mio dono del mio Volere che vado dando in tutti gli atti della creatura, essa riceve un atto nuovo di vita divina, la faccio rinascere in quell'atto nuovo che le do […] Si può dire che in questo scambio di volontà, in questi doni reciproci d'ambo le parti, succede uno sposalizio tra l'anima e Dio, sposalizio ripetuto, sempre nuovo […] perché con questo dono del mio Fiat non è solo un dono che faccio, ma insieme col dono do la mia Vita, che forma il vincolo dell'inseparabilità, in cui consiste la sostanza del vero sposalizio tra l'umano ed il Divino. […] Perciò sii attenta, non voglio altro, nei tuoi piccoli atti, in tutto ciò che fai, se preghi, se soffri, se lavori, in tutto, che lo scambio continuo, che tu prenda il dono della mia Volontà e mi dia la tua. Oh! come mi renderai felice, Io sarò tutt'occhi sull'atto tuo, affinché abbia tutti i requisiti di un atto degno della mia Divina Volontà. »*

Jesus to Luisa, *Book of Heaven*, vol. 21, May 22, 1927:

> "My daughter, Divine Will means giving God to God, divine outpouring and transformation of the human nature into Divine, communication of creative virtue, embracing the infinite, rising into the Eternal One and taking eternity as though in one's power, to say to God: 'I have loved You from eternity. Your Will has no beginning—It is eternal like You; and I, in It, have loved You with a love without beginning and without end.' What is my Will? It is everything."
>
> *« Figlia mia, Volontà Divina significa dare Dio a Dio, sbocco divino e trasformazione di natura umana in Divina, comunicazione di virtù creatrice, abbracciare l'infinito, elevarsi nell'Eterno e prendere come in pugno l'eternità, per dire a Dio: "fin dall'eternità io ti amavo, la tua Volontà non ha principio, è eterna con Te ed io in Essa ti amavo con amore senza principio e senza fine. Che cosa è la mia Volontà? E' tutto." »*

Catholic articulation. Scripture readily describes God's covenant with his people through the image of betrothal: "And I will betroth you to me for ever" (Hos 2:19). At the end of the whole history of salvation, Revelation announces "the marriage of the Lamb" (Rev 19:7)—an image Jesus applies here, with sobriety, to the soul's daily union with his Will. The *Catechism* defines Christian prayer itself as "a covenant relationship between God and man in Christ" (CCC 2564)—a two-way relationship in which God always takes the initiative without ever suppressing the creature's free response. The same principle safeguards the formulation retained here: God gives first, but he truly awaits a response, without which the exchange would remain incomplete.

Formula to remember. The Gift of the Divine Will is not capital received once: it is a marriage renewed in every act, in which God always gives first.

Question 2 — Is the Gift a Created Grace or the Uncreated Life of God?

Short answer. The Divine Will is uncreated, and what the creature receives of It, Jesus names himself with exactness: his power administers to her "continuously, the participation in divine life." Participation, and not essence—the soul receives without ceasing, by grace, the very life of God, which in God alone remains uncreated; and she receives it while remaining herself, free, a person before her Creator.

Development. The highest vocabulary of this spirituality—"to live of the Divine Will," "to possess the Life of God," "to form one single act with one's Creator"—calls for a precision, and Jesus leaves it to no one else to give: he gives it himself to Luisa, with remarkable exactness.

Jesus explains that one who desires always to remain in his Will "keeps my very Person within himself"—a strong expression, which he immediately takes care to clarify: this soul remains free; she could leave this Will because she was created free in her will; and it is precisely because she remains free that what God operates within her deserves to be called a prodigy. Jesus names this prodigy with exactness: his power administers to her "continuously, the participation in divine life." The word is chosen carefully—participation, not identity—and this participation, received without interruption, produces within the soul so strong an attraction toward union that in practice she would no longer desire to detach herself from it, without her freedom thereby being suppressed (a point VI.7 will develop fully).

This text makes it possible to formulate precisely the meaning of every strong expression used here concerning the divine life received by the soul: never a communication of the divine essence itself, always a real and continually renewed participation in its life, which in God alone remains properly uncreated.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 5, March 24, 1903:

> "My daughter, one who wants to remain always in my Will keeps my very Person within himself; and even if he can go out of my Will since I created him free in his will, my power operates a prodigy by administering to him, continuously, the participation in divine life. Because of this participation he receives, he feels such strength and attraction of union with my Divine Will, that even if he wanted to go out of It, he could not do it. This is the continuous virtue that comes out of Me toward one who always does my Will, about which I spoke to you the other day."
>
> *« Figlia mia, chi vuol stare sempre nella mia Volontà conserva in sé la mia stessa persona e sebbene possa uscire dalla mia Volontà, avendola creato libera di volontà, la mia potenza opera un prodigio somministrandole continuamente la partecipazione della vita divina ed a questa partecipazione che riceve, sente tale forza ed attrazione d'unione con la Volontà Divina, che anche se lo volesse fare, non lo potrebbe fare e questa è la continua virtù che esce da Me verso chi fa sempre la mia Volontà di cui ti parlai l'altro giorno »*

Catholic articulation. Saint Peter teaches that Christians are called, through grace, to become "partakers of the divine nature" (2 Pet 1:4)—the very term *partakers* excluding any identity of essence. The *Catechism* takes up this constant teaching of the Church by affirming that the Son of God became man "so that we might become partakers of the divine nature" (CCC 460): the divinization promised to the Christian is always participation, never fusion. This is precisely the distinction, already classical within the theology of grace, that Luisa's vocabulary joins and illustrates without ever claiming to surpass it.

Formula to remember. To live of the Divine Will is not to become God: it is continually

to receive, through a pure gift, real participation in that life which in God alone remains uncreated.

Question 3 — How Is the Gift Received and Renewed Act by Act?

Short answer. To live in the Divine Will means a continual exchange of human will and Divine Will, act after act, and not a gift received once and for all: wherever this exchange is absent, even in a single act, a void is formed that ordinary weaknesses immediately come to fill.

Development. VI.1 showed that the Gift consists in a reciprocal exchange of wills. It must now be specified how this exchange is concretely received within the very texture of an ordinary human life made up of many distinct acts.

Jesus summarizes this manner of reception in a dense formula, already encountered in germ concerning Luisa's mission (V.4): "To live in the Divine Will means a continuous exchange between human will and Divine Will." The word "continuous" must not be weakened: this is not an exchange concluded once, like a signed contract that would no longer need renewal, but a gesture to be resumed act after act throughout the day.

Jesus gives the profound reason for this in a text that continues the one quoted in VI.1: if he desires the creature to receive the gift of his Will in all her acts and to give him her own each time, it is because the absence of this exchange, even within one single act, leaves a real void within the soul—a void that never remains unoccupied but "is filled with miseries, with weaknesses, with passions." The divine life then remains "broken and as though detached" within the soul, lacking the nourishment that only this continuous exchange can provide. Receiving the Gift is therefore not a single initial act of adherence, however sincere: it is a disposition to be continually renewed, act after act, in the knowledge that every interruption of the exchange immediately opens a breach that other, less good forces will not fail to fill. This void, it must be specified, arises from an act truly withheld from the exchange—given in one act and refused in another—not from involuntary failure: for the soul who has firmly decided to live in the Fiat and does all that she can, Jesus himself undertakes to supply what is lacking through weakness, so that no void may remain (VI.18).

A text from 1932 extends this same truth through a fuller image. The light of the Divine Will, Jesus says, exists and offers itself to all, like the sun that rises for everyone; but for one who does not live in It, this light remains like the sun for those who remain idle—present, enveloping, yet sterile, because it encounters within them no labor that might render it operative. Having received nothing from it, they eventually become tired of it and seek darkness as rest. For one who accepts this exchange, however, the light becomes operative: the little light of the soul places itself in accord with the light of the eternal Fiat "to render It operative in her acts," and this union, once formed, produces "prodigious labors and works, such as to astonish Heaven and earth."

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 16, February 20, 1924:

> "… it means a continuous exchange between human will and Divine Will, and the soul, fearing her own, lives of Mine, while Mine fills the soul with joys, love and infinite goods."
>
> *« … significa uno scambio continuo di volontà umana e Divina e l'anima, temendo la sua, vive la mia e questa mia riempie l'anima di gioie, di amore e di beni infiniti. »*

Jesus to Luisa, *Book of Heaven*, vol. 31, December 21, 1932:

"Blessed daughter, I want to tell you the reason why I want the creature to receive the gift of my Will in all her acts and to give Me her own, each time: because if in one act there is this exchange and in another there is not, in the act where the exchange is lacking a void is formed in the soul, and this void is filled with miseries, weaknesses and passions. With this, the divine life remains broken and as though detached within her; therefore the true rebirths cannot take place, because the nourishment, the raw material of the continuous act of my Fiat that forms these new rebirths in God, would be missing. All the more so, since It alone possesses and forms the continuous act; therefore, without Its continuous act, it is impossible to receive such a great gift and goods as to astonish Heaven and earth."

« Figlia benedetta, voglio dirti la ragione per cui voglio che la creatura riceva il dono della mia Volontà in tutti gli atti suoi e mi dia volta per volta la sua, perché se in un atto c'è questo scambio e in un altro no, nell'atto dove non c'è lo scambio si forma il vuoto nell'anima e questo vuoto viene riempito di miserie, di debolezze, di passioni, con ciò la vita divina resta spezzata e come distaccata in essa, quindi le vere rinascite non possono succedere, perché mancherebbe l'alimento, la materia prima dell'atto continuo del mio Fiat, che forma queste nuove rinascite in Dio, molto più che solo Essa possiede e forma l'atto continuo, quindi senza il suo atto continuo è impossibile ricevere un così gran dono e beni da far stupire Cieli e terra »

Jesus to Luisa, *Book of Heaven*, vol. 31, August 14, 1932:

"Blessed daughter, the difference between one and the other is great and incalculable. For one who does not live in my Will, my Will is like the sun for those who remain idle: as much as it invests them with its light and darts through them with its heat, they do nothing, they learn nothing and earn nothing, and they render the light of the sun sterile for them. And since they are there doing nothing, they get tired, they get bored with the light itself, and they seek darkness as rest for their unhappy sloth. On the other hand, for one who works, the light is operative […]. Now, such is the light of my Will for one who does not live in It. My Will invests and exists for all, but is not operative, nor dominating in the act of the creature. With all Its light, she remains idle, she learns nothing of the divine, nor does she make any conquest, and the most beautiful things tire her and bore her. The will that wants to live in Mine is like the eye full of light, which becomes capable of unifying itself with the light of my Will; and as they place themselves in accord with each other, they do and form prodigious labors and works, such as to astonish Heaven and earth. Do you see, then, what it means to live in my Will? Not to remain idle; the little light of the soul places itself in accord with the light of the eternal Fiat, to render It operative in her acts, and thus form the inseparability between one and the other."

« Figlia benedetta, la differenza tra l'una e l'altra è grande ed incalcolabile. Per chi non vive nella mia Volontà, Essa è come il sole per gli oziosi, per quanto li investa con la sua luce e li dardeggi col suo calore, essi nulla fanno, nulla imparano e nulla guadagnano e rendono per loro sterile la luce del sole e siccome stanno senza far nulla, si stancano, s'annoiano della stessa luce e cercano l'oscurità come riposo del loro ozio infelice. Invece per chi lavora, la luce è operante, […] Ora tale è la luce della mia Volontà, per chi non vive in Essa, Essa investe ed esiste per tutti, ma non è operante né dominante nell'atto della creatura e questa, nonostante la sua luce, resta oziosa, non impara nulla di Divino, né fa alcuna conquista e le cose più belle la stancano e l'annoiano. La volontà umana che vuol vivere nella mia è come l'occhio pieno di luce, che si rende capace di unificarsi con la luce della mia Volontà, tanto che, mettendosi d'accordo tra loro, fanno e formano lavori ed opere prodigiose, da fare strabiliare Cieli e terra. Vedi dunque che significa

vivere nella mia Volontà? Non stare oziosa, la piccola luce dell'anima si accorda con la luce del Fiat eterno, per renderlo operante negli atti suoi e così formare l'inseparabilità tra l'uno e l'altro. »

Catholic articulation. Jesus himself says to the Samaritan woman, in a formula that Catholic spiritual tradition has never ceased to meditate upon: "If you knew the gift of God" (Jn 4:10)—a gift to be recognized and received, not conquered. Elsewhere he teaches the necessity of a continual rather than momentary union: "Abide in me, and I in you […]. For apart from me you can do nothing" (Jn 15:4–5)—the image of the vine and the branches expressing exactly what Jesus explains here through the image of the void and of true marriage: a union that must be renewed at every instant, not a state acquired once and for all.

Formula to remember. Receiving the Gift is not an act concluded once for all: it is the continual exchange of the human will and the Divine Will, to be renewed act by act; where the exchange is lacking, a void forms and the divine life remains as though broken.

Question 4 — What Dispositions Are Necessary?

Short answer. Two dispositions open the soul to this Gift: the true recognition of her own nothingness—not a judgment of failure, but the very truth of her condition as a creature drawn from nothing, which allows the All to fill her with Himself without barrier—and desire, which keeps her reaching toward a good she knows she cannot produce by herself; both are nourished by an ever broader knowledge of the truths concerning the Divine Will already presented in Part Five.

Development. Having defined the Gift (VI.1–3), it is now necessary to specify through what interior dispositions a soul effectively opens herself to receive it—not techniques or exercises, but a posture of the heart upon which the *Book of Heaven* insists in a particular way.

Jesus warns the soul against a paradoxical risk: that of allowing discouragement to take hold precisely where she has made real progress, by falling back upon her own strength instead of remaining within the truth of her condition. The fundamental disposition, he says, is "never getting out of the circle of truth, which is the knowledge of her nothingness." This knowledge is neither a feeling of failure nor contempt for oneself: it is the most objective truth there is, the same truth reflected throughout Part Two of this book—fallen man cannot, by his own strength, recover possession of the Kingdom lost by Adam (II.9). Far from discouraging the soul, recognition of this nothingness frees her from the illusion that she can merit by herself what can only be received.

This foundational humility never appears in the *Book of Heaven* without its necessary complement: desire. A soul who recognized her nothingness without desiring anything would remain closed in upon herself; desire, reaching toward a good she knows she cannot produce by herself, is what effectively opens her to receive it. These two dispositions are nourished, finally, as Part Five has shown, by an ever broader knowledge of the truths concerning the Divine Will (V.6–7): one fully desires only what one knows, and one truly knows only what, by deepening the sense of the gift received, simultaneously deepens the awareness of one's own nothingness.

A later text carries this same truth to its root. The nothingness the soul recognizes is not a mere lack, an empty space to be filled: it is the exact reality of her condition as a creature, drawn from nothing by a pure gift of love. To see this nothingness clearly, Jesus says, is at

the same time to feel the need of the All—of the very One who drew her from nothing in order to give her life—and it is this recognition that allows the All to fill her with Himself, with no barrier remaining: nothing, therefore, resembling a feeling of failure, since it is precisely there that the soul comes into "immediate contact with the divine sanctity, goodness, power, love and wisdom." This continuous breathing over the nothingness, Jesus further specifies, is never an occasional exercise: it must be renewed without ceasing, so as to keep the divine life always lit within the soul and cause her to grow as a work worthy of his creative hands.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 3, February 5, 1900:

> "My daughter, at times the soul feels an encounter in some virtue, and plucking up her strength, the soul overcomes that encounter. Then, that virtue becomes more resplendent and rooted in the soul. However, the soul must be very attentive in order to avoid that she herself might provide the little rope to let herself be bound by lack of confidence; and she will do this by always restricting herself, without ever getting out of the circle of truth, which is the knowledge of her nothingness."
>
> *« Figlia mia, a volte l'anima sente un incontro in qualche virtù e l'anima, facendosi forza, supera quell'incontro. Allora la virtù resta più risplendente e più radicata nell'anima. Ma l'anima deve stare attenta per evitare che essa stessa non somministri la funicella per farsi legare dalla sconfidenza e questo lo farà col restringersi sempre senza mai uscire dal circolo della verità, che è la conoscenza del proprio nulla. »*

Jesus to Luisa, *Book of Heaven*, vol. 30, May 8, 1932:

> "My daughter, only then does she feel the true life within herself, when she enters into my Divine Will, because in It the creature sees with clarity her nothingness and how this nothingness feels the need of the All—that is, of the One who drew her from nothing in order to live; and as she recognizes herself, the All fills her with Himself. This nothingness feels the true life, finds itself in immediate contact with the divine sanctity, goodness, power, love and wisdom; it recognizes within itself the power of the creative work, its palpitating life, and the extreme need of this divine life. Otherwise, she feels as if there were no life in her. It is my Will alone that makes the creature recognize her true nothingness; and It keeps blowing continuously over this nothing in order to maintain the divine life always lit in her, to make her grow as a work worthy of Our creative hands."
>
> *« Figlia mia, solo allora sente la vera vita in sé, quando entra nella mia divina Volontà, perché in Essa la creatura vede con chiarezza il suo nulla e come questo nulla sente il bisogno del Tutto, cioè di Colui che la trasse dal nulla per vivere e, come si riconosce, il Tutto la riempie di Sé. Questo nulla sente la vera vita, si trova al contatto immediato della santità, della bontà, potenza, amore e sapienza divina, riconosce in sé la potenza dell'opera creatrice, la sua vita palpitante ed il bisogno estremo di questa vita divina. Altrimenti sente come se in sé non ci fosse vita. E' la sola mia Volontà che fa riconoscere il suo vero nulla alla creatura e questo nulla lo va soffiando continuamente per mantenere sempre accesa la vita divina in essa, per farla crescere come opera degna delle nostre mani creatrici. »*

Catholic articulation. Jesus proclaims blessed "the poor in spirit" (Mt 5:3)—a poverty that is not destitution but truth about oneself before God. The parable of the Pharisee and the publican illustrates exactly this required disposition: it is the publican who, recognizing his misery, "went down to his house justified," not the Pharisee confident in his own merits (Lk 18:9–14). The *Catechism* recalls that humility is the foundation of prayer, because "we do not know how to pray as we ought" and must receive everything as a gift (CCC 2559; cf. Rom 8:26)—a condition that applies all the more to the reception of the greatest Gift

God can give to a soul.

Formula to remember. Recognized nothingness never extinguishes desire; on the contrary, it gives desire its full place: to see clearly that one was drawn from nothing is already to allow the All to come and fill that same nothingness, without the illusion of self-sufficiency ever again placing a barrier before him.

Question 5 — Why Does Entering the Divine Will Require Neither Path, Door, nor Key?

Short answer. Jesus reveals that there is no path, door, or key for entering his Will, because this Will is already everywhere, like water flowing ceaselessly beneath the soul's steps: the only obstacle is the "little stone" of her own will, which blocks this flow as a stone blocks water at the shore. The soul need only remove it to find herself, at that very instant, wholly within this Volition—unlike the other virtues, which require effort, combat, and a long road continually to be traveled again; the first step taken in the Fiat, by contrast, calls forth a second of itself, without ever being lost.

Development. VI.4 has just established that no technique opens the soul to this Gift, but only a posture of the heart—nothingness recognized, desire reaching out. A text from the *Book of Heaven* expresses with striking clarity what this means concretely, through an image of great simplicity: that of water and the stone.

Jesus explains that for entering his Volition there are "neither paths nor doors nor keys," because this Volition knows no boundary: It "flows under one's feet, on the right, on the left, above one's head—everywhere." A soul may therefore, without knowing it, already be wholly enveloped by this Will without taking part in It or enjoying Its effects, like a stranger in the midst of It—not because this Volition would be closed to her, but because the "little stone" of her own will blocks Its passage, exactly as a stone prevents water from flowing freely from the shore. Let her remove this one stone, and at that same instant she "flows" into God and God into her: all the strength, light, and help of this Volition are then at her disposal, without her having had either a road to travel or an obstacle to conquer.

Jesus then contrasts this simplicity with the ordinary path of the virtues: "how many efforts are needed, how many struggles, how many long ways!" There, a somewhat violent passion, a temptation, or an unexpected encounter may hurl the soul backward and force her to begin the whole road again. A much later text, among the final entries of the *Book of Heaven*, shows that it is entirely otherwise for one who removes the little stone of her will: the first step taken within the Fiat immediately surrounds the soul "with light and with such attractions that the creature loses the desire to do her own will"; the night of the passions changes into day, and this first step of itself calls forth a second and then a third, in a movement of increasing attraction, until the soul feels this life "as her own life, from which she cannot separate herself." What Jesus asks therefore never bears the difficulty of virtue painfully conquered step by step: "your Jesus never teaches difficult things." A final text, from Christmas Day 1938 itself, says the same thing through the image of his own birth: to cause Jesus to be born within the soul is, he says, "the easiest thing," because his Power does not know how to "do difficult things"—the creature need only desire to live of his Will and perform her act for her immediately to conceive him and cause him to be born within her.

This radical simplicity does not dispense the soul from continually willing—what VI.3 has already established as the permanent, not momentary, condition for receiving the Gift—but instead reveals the full scope of that willing: nothing is asked that exceeds the creature's

strength, since God himself undertakes everything else. The following Question will specify what this first step concretely means: laying down one's own will (VI.6).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, February 16, 1921:

> "My daughter, in order to enter into my Will there are neither paths nor doors nor keys, because my Will is everywhere. It flows under one's feet, on the right, on the left, above one's head—everywhere. The creature must do nothing other than remove the little stone of her own will, which, though it is there in my Will, does not take part in, nor does it enjoy Its effects, rendering itself as though a stranger in my Volition. In fact, it is as if the little stone of her will prevented the water from flowing from the shore to run somewhere else, because the stones are blocking it. But if the soul removes the little stone of her will, at that very instant she flows into Me, and I into her; she finds all my goods at her disposal: strength, light, help—whatever she wants. This is why there are no paths, nor doors, nor keys—it is enough to want it, and everything is done. My Will takes charge of everything, and of giving her what she lacks, and It makes her wander freely within the interminable boundaries of my Will. All the opposite for the other virtues: how many efforts are needed, how many struggles, how many long ways. And while it seems that the virtue is smiling at her, one passion a little bit violent, one temptation, one unexpected encounter, hurl her back and put her at the start, to walk the way."
>
> *« Figlia mia, per entrare nel mio Volere non ci sono vie, né porte, né chiavi, perché il mio Volere si trova dappertutto, scorre sotto i piedi, a destra ed a sinistra e sopra il capo, dovunque; la creatura non deve fare altro che togliere la pietruzza della sua volontà; anche se sta nel mio volere, non prende parte, né gode dei suoi effetti, rendendosi come estranea nel mio Volere, perché la pietruzza della sua volontà impedisce, come le pietre impediscono all'acqua di scorrere dal lido per correre altrove. Ma se l'anima toglie la pietruzza della sua volontà, nel medesimo istante lei scorre in Me ed Io in lei; trova tutti i miei beni a sua disposizione, forza, luce, aiuto, ciò che vuole. Ecco perciò non ci sono vie, né porte, né chiavi, basta che si voglia e tutto è fatto, il mio Volere prende l'impegno di tutto, di darle ciò che le manca e la fa spaziare nei confini interminabili della mia Volontà. Tutto il contrario per le altre virtù, quanti sforzi ci vogliono, quanti combattimenti, quante vie lunghe! Ementre pare che la virtù le sorrida, una passione un po' violenta, una tentazione, un incontro inaspettato, la sbalzano indietro e costringono di nuovo a rifare la via. »*

Jesus to Luisa, *Book of Heaven*, vol. 36, May 6, 1938:

> "My good daughter, the way to enter into my Will is most simple, because your Jesus never teaches difficult things; my Love makes Me adapt very much to the human capacity, so that the creature, without difficulty, may do what I teach and want. Now, you must know that in order to enter into my Fiat, the first indispensable thing is to want—to yearn with all firmness to want to live in It. The second thing is to take the first step; once the first is taken, my Divine Will surrounds her with light and with such attractions that the creature loses the desire to do her own will, because as soon as she takes one step and feels herself dominant, the night of the passions, weaknesses, and miseries changes into day, into Divine Strength; therefore she feels the extreme need to take the second step, which calls the third, the fourth, the fifth, and so forth. These steps are steps of light, which embellish her, sanctify her, make her happy, trace the way for her, and communicate to her the likeness of her Creator—to such an extent that she not only feels the extreme need to live in my Volition, but feels It as her own life, from which she cannot separate herself. See, then, how easy it is—but it is necessary to want it, just as my Paternal Goodness wants it. I endow that

will with grace, love, and goodness; and since I too want it, I place of my own within it and, if necessary, my very Life, to give her all the helps, all the means, and even my Life as her own life, so as to make her live in my Divine Volition. I spare nothing when it is a matter of making the creature live in my Will."

« Figlia mia buona, per entrare nella mia Volontà, il modo è semplicissimo, perché il tuo Gesù non insegna mai cose difficili, il mio Amore mi fa adattare molto alla capacità umana, affinché la creatura, senza difficoltà, possa fare ciò che Io le insegno e voglio. Ora, tu devi sapere che per entrare nel mio Fiat, la prima cosa indispensabile è voler, sospirare con tutta fermezza di voler vivere in Esso. La seconda cosa, fare il primo passo; fatto il primo, la mia Divina Volontà la circonda di luce e di tali attrattive, che la creatura perde la voglia di fare la sua volontà, perché appena fa un passo e si sente dominatrice, la notte delle passioni, delle debolezze, delle miserie, si cambia in giorno, in Forza Divina, quindi sente l'estremo bisogno di fare il secondo passo, il quale chiama il terzo passo, il quarto, il quinto e così via via. Questi passi sono passi di luce, la quale l'abbellisce, la santifica, la felicita, le segna la via e le partecipa la somiglianza del suo Creatore, ma tanto, che non solo sente l'estremo bisogno di vivere nel mio Volere, ma lo sente come vita propria, che non può disgiungersi. Vedi dunque com'è facile, ma è necessario volerlo come lo vuole la mia Paterna Bontà. Corredo quella volontà di grazia, d'amore, di bontà e siccome anch'Io lo voglio, ci metto del mio e, se occorre, la mia stessa Vita per darle tutti gli aiuti, i mezzi e anche la mia Vita come vita sua per farla vivere nel mio Voler Divino, Io non risparmio nulla quando si tratta di far vivere la creatura nel mio Volere. »

Jesus to Luisa, *Book of Heaven*, vol. 36, December 25, 1938:

"My daughter, making Me be born is the easiest thing, more so since We do not know how to do difficult things—Our Power facilitates everything. Provided the creature lives in Our Volition, everything is done. As the creature wants to live of It, so she already forms the dwelling for your little Jesus; as she wants to begin to do her acts, so she conceives Me, and as she completes her act, she makes Me be born […]. See, then, my daughter, how easy it is on the part of your little Jesus, because when We find Our Will in the creature, We can do everything."

« Figlia mia, il farmi nascere è la cosa più facile, molto più che Noi non sappiamo fare cose difficili, la nostra Potenza facilita tutto; purché la creatura viva nel nostro Volere, tutto è fatto. Come la creatura vuol vivere di Esso, così già forma l'abitazione al tuo piccolo Gesù; come vuole dar principio a fare i suoi atti, così mi concepisce e come compie il suo atto mi fa nascere; […] Vedi dunque, figlia mia, com'è facile da parte del tuo piccolo Gesù, perché quando troviamo la nostra Volontà nella creatura possiamo far tutto. »

Catholic articulation. Scripture itself bears witness to this immediate nearness of God, always more offered than sought: "the kingdom of God is in the midst of you" (Lk 17:21), and Saint Paul teaches that God "is not far from each one of us, for 'In him we live and move and have our being'" (Acts 17:27–28). The most classical theological tradition holds that God never denies his grace to the one who, for his part, does what lies within his power (*facienti quod in se est Deus non denegat gratiam*)—not because the soul thereby merits grace, but because nothing on God's part stands in the way of one who freely disposes herself to receive it.

Jesus also teaches that one must continually watch and pray "that you may not enter into temptation" (Mt 26:41)—a rule VI.3 has already applied to the reception of the Gift itself, never acquired once and for all, but resumed act after act.

Formula to remember. There is no ladder to climb in order to enter the Divine Will, unlike virtue painfully conquered: one stone to remove, one step to take—and this first step, far from being fragile, of itself calls forth a second and then all the others, until living in this Volition becomes as necessary to the soul as life itself.

Question 6 — Why Must the Human Will Be Laid Down, and What Does It Mean to Live without Giving It Life?

Short answer. As soon as the soul decides to live in the Divine Will without any longer giving life to her own, Jesus binds her with "chains of light" that invest each of her acts, in order to render this decision secure and stable—not to suppress her human will, but so that it may cease to act first and always yield the way to the Divine Will.

Development. The preceding Questions have shown what the Gift is and through what dispositions it is received. It is now necessary to specify the central gesture it requires, already announced in Mary (IV.3): to lay down one's human will means to cease allowing it to act first, without thereby destroying or annihilating it—a crucial distinction that VI.7 will develop fully.

Jesus describes this moment of decision with almost juridical precision: as soon as the soul "decides to live in [his] Divine Will, without giving life to her own any more," he responds through an act of reciprocal security—he "binds her with chains of light." This image, which may surprise at first sight, expresses no constraint: it signifies the fidelity of God, who responds to the soul's decision with a gift that renders it stable, like a betrothal sealed with a pledge.

To live "without giving life to one's own will" therefore does not mean ceasing to will, or falling into a passivity that would expect everything without doing anything oneself: it means that the human will, in every act, yields the way and no longer animates itself first, allowing the Divine Will to invest the act before it does. It is a displacement of the center of initiative, not a suppression of the faculty itself—the soul remains fully willing, but she no longer wills to give life to her acts by herself: each time, she receives that life from the Will she has chosen to allow to reign within her.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, March 8, 1928:

> "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…"
>
> *« Figlia mia, come l'anima si decide a vivere nella mia Volontà Divina, senza più dar vita alla sua, io per essere sicuro e per dare sicurezza ad essa, la lego con catene di luce … »*

Jesus continues in this same text by explaining why he chooses this image rather than a constraint, and why it does not take away free will: see VI.7.

Catholic articulation. Saint Paul expresses this same disposition in a sentence that has become classic in Christian spirituality: "it is no longer I who live, but Christ who lives in me" (Gal 2:20)—not the abolition of his own "I," as the immediate continuation of the verse shows ("the life I now live in the flesh I live by faith in the Son of God"), but the displacement of the vital center of his existence. In treating of merit, the *Catechism* recalls that "the initiative belongs to God" in the order of grace, while man's free response nevertheless remains necessary and real (CCC 2008, 2011)—an articulation that protects exactly, in the

vocabulary proper to the theology of grace, what Luisa describes here through the image of chains of light.

Formula to remember. Laying down one's will does not mean ceasing to will: it means ceasing to will first, so as always to let the Will of God lead the way.

Question 7 — Does the Gift Suppress the Human Will?

Short answer. Jesus answers himself: "I will never take free willing away from the human will—a great gift given to creatures in creating them." The Divine Will does not destroy the human will; It "eclipses" it—as the daylight sun renders the stars invisible without annihilating them: they remain in their place and reappear as soon as the light declines.

Development. After showing in VI.6 that laying down one's will does not mean ceasing to will, it is necessary to go to the end of the question raised by the strongest vocabulary of this spirituality—"giving life to one's own will no more," "chains of light": does the Gift cause the human will itself to disappear, as though the soul simply ceased to be free?

Jesus answers this question without ambiguity, within the immediate continuation of an instruction concerning the knowledges of his Will: "I will never take free willing away from the human will—a great gift, given to man in creating him." To explain how these two truths—free will is never suppressed, and yet absolute primacy is given to the Divine Will—remain together without contradiction, Jesus offers the image of the starry sky. At night the sky is studded with stars; by day the human eye no longer sees them, because the sunlight has seemingly erased them. Yet the sun, Jesus specifies, "eclipsed them, but did not destroy them": as soon as the sun begins to set, the stars appear again, exactly in their place.

So it is with the human will in the soul who lives in the Fiat: it is never annihilated, but by the very strength of the divine light investing it, it is rendered as though invisible and without an initiative of its own. A parallel text specifies that the soul then remains "free and bound—but not forced; rather, spontaneous, of her own will." If she wished to leave this union, she could do so, but only at the cost of an effort whose opposition to her own happiness she now clearly perceives in the light she has received. To present the Gift as suppressing the human will would therefore betray the text in two ways: it would turn the soul united with God into a passive thing without merit, and it would make every later free departure and return impossible—a possibility that VI.11 will explicitly show to remain always open and always welcomed. Why does God impose upon himself such respect, even to the point of never taking back a gift he might seem entitled to withdraw in the face of so much evil? XII.3 will give the deepest reason. **Quotation from Luisa.** Jesus to Luisa, *Book of Heaven*, vol. 20, October 13, 1926:

> "I will never take free will away from the human will—a great gift given to creatures in creating them, which makes it possible to distinguish whether they want to be my true children or not. Rather, with the light of the knowledges about my Will, I will form more than solar rays, and whoever wants to know them and look at them will be invested by this light, in such a way that, eclipsed, the human will will take delight and love in looking at the light, and will feel fortunate that the action of the light takes the place of its own […]. Look at the sky—it is an image of this. If you look at it at night, you see it studded with stars; but if you look at it during the day, the stars no longer exist for the human eye, although they are still in the sky, in their place, just as at nighttime […]. With the strength of its light, the sun eclipsed them, but did not destroy them; and this is so true that, as the sun begins to set, they return to make themselves seen in the vault of the heavens…"

« Io non toglierò mai il libero arbitrio alla volontà umana, dono grande dato alle creature nel crearle e che le fanno distinguere se vogliono essere veri figli miei oppure no. Ma piuttosto con la luce delle conoscenze della mia Volontà formerò più che raggi solari e chiunque vorrà conoscerli e guardarli resterà investito da questa luce in modo che la volontà umana, eclissata, prenderà diletto ed amore a guardare la luce e si sentirà fortunata per il fatto che l'azione della luce prende posto invece della sua […] Guarda il cielo, è immagine di ciò. Se tu lo guardi di notte lo vedi tempestato di stelle, ma se lo guardi di giorno, le stelle non esistono più per l'occhio umano, ma esse sono in cielo al loro posto come di notte. […] Il sole con la forza della sua luce le ha eclissate, ma non le ha distrutte, tanto è vero che come il sole incomincia il suo tramonto così ritornano a farsi vedere nella volta dei cieli … »

Jesus to Luisa, *Book of Heaven*, vol. 23, March 8, 1928:

"… I do this so as not to take away her free will, a gift given to the creature in Creation. What I give once, I do not take back, unless the creature herself rejects my gifts; therefore I bind her with light, so that, if she wants to, she can go out whenever she wants, but in order to go out she must make an incredible effort […]. Thus she will feel free and bound, but not forced; rather, spontaneous, of her own free will…"

« … faccio ciò per non togliere il libero arbitrio, dono datole nella Creazione, ciò che io do una volta non tolgo, a meno che la stessa creatura non rigetti i doni miei, perciò la lego di luce per cui, volendo, se ne può uscire quando vuole, ma per uscire deve fare uno sforzo incredibile, […] Sicché si sentirà libera e legata ma non forzata, ma spontanea di sua libera volontà … »

Catholic articulation. The *Catechism* firmly teaches that human freedom is never destroyed by grace, but brought to its perfection: "God willed that man should be 'left in the hand of his own counsel,' so that he might of his own accord seek his Creator" (CCC 1730), and "the more one does what is good, the freer one becomes" (CCC 1733). Saint Paul likewise holds together, without opposing them, active grace and free effort: "work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure" (Phil 2:12–13). God operates, and yet man truly works: exactly the tension preserved by the image of the eclipse, in which the light dominates without ever causing what it eclipses to cease to exist.

Formula to remember. The Divine Will never erases the human will: It eclipses it as the daylight sun eclipses the stars without destroying them—and the soul most united with God has never been more free.

Question 8 — What Is the Prevenient Act? What Is the Actual Act?

Short answer. The prevenient act is the act by which, from the morning, the soul fixes her will in God's and decides to live and operate only in his Volition: it causes all the acts of the coming day to flow beforehand within the Divine Will. The actual act is the attention effectively renewed in each particular act. The two are necessary and complementary: the prevenient act disposes and lays out the plan; the actual act preserves and expands it—the first can be obscured by negligence, while the second always dispels those shadows whenever it is made.

Development. The preceding Questions showed the necessity of a continual exchange (VI.3) and of a human will laid down without being suppressed (VI.6–7). One essential practical point remains, without which this life might seem to demand a vigilance at every

instant that is humanly impossible to sustain: how can the required continuity be reconciled with the weakness and inevitable distractions of an ordinary day?

Jesus answers by distinguishing two complementary acts. The prevenient act is the one the soul makes "from the first rising of the day": she then fixes her will in God's, decides and confirms that she wishes to live and operate only in his Volition, and by this single act anticipates all the acts to come and causes them all to flow within that same Volition. Through this prevenient will, Jesus says, his Sun rises and his Life remains duplicated in all the acts of the day as though in one single act; in this way it "makes up for the actual act" when the latter happens to be absent through human weakness.

Yet Jesus does not allow the soul to imagine that the morning act dispenses her from all later attention. The prevenient act, he specifies, "can be shaded, obscured, by the human ways, by one's own will, by self-esteem, by negligence"—like clouds before the sun that diminish its brightness without extinguishing it. The actual act, on the other hand, whenever it is made, is not subject to these clouds: it possesses the virtue of dispelling them and of making "many other suns rise." The two acts are therefore necessary and mutually supportive, without either ever replacing the other. The prevenient act "gives the hand, disposes and forms the plan" for the actual act; the actual act "preserves and expands the plan" of the prevenient act. A soul may thus pass through a day burdened with distractions or forgetfulness without ever being entirely cut off from the Divine Will, because the act made in the morning continues to bear fruit—but she must never use it as a dispensation from returning to the Fiat, act after act, whenever she remembers. **Quotation from Luisa.** Jesus to Luisa, *Book of Heaven*, vol. 14, May 27, 1922:

> "My daughter, there is the prevenient act and the actual act. The prevenient act is when the soul, from the first rising of the day, fixes her will in Mine, and decides and confirms that she wants to live and operate only in my Volition. She anticipates all of her acts and makes them all flow in my Will. With the prevenient will, my Sun rises, my Life remains duplicated in all her acts, as though in one single act; and this makes up for the actual act. However, the prevenient act can be shaded, obscured, by the human ways, by one's own will, by self-esteem, by negligence and other things, which are like clouds before the sun, that render its light less vivid on the face of the earth. On the other hand, the actual act is not subject to clouds; on the contrary, it has the virtue of dispelling the clouds, if there are any, and it makes many other suns rise, in which my Life is duplicated, with such vividness of light and heat as to form as many new suns, one more beautiful than the other. However, both of them are necessary: the prevenient act gives the hand, disposes and forms the plan for the actual act; the actual act preserves and expands the plan of the prevenient."
>
> *« Figlia mia, c'è l'atto preventivo e l'atto attuale. Il preventivo è quando l'anima, dal primo sorgere del giorno, fissa la sua volontà nella mia e si decide e si conferma di voler vivere ed operare solo nel mio Volere, previene tutti i suoi atti e li fa scorrere tutti nel mio Volere. Con la volontà preventiva il mio Sole sorge, la mia Vita resta duplicata in tutti i tuoi atti come in un solo atto e questo supplisce all'atto attuale. Ma, l'atto preventivo può essere ombrato, oscurato dai modi umani, dalla volontà propria, dalla stima, dalla trascuratezza e da altre cose, che sono come nubi innanzi al sole e rendono meno vivida la sua luce sulla faccia della terra. Invece l'atto attuale non è soggetto a nubi, ma ha virtù di diradare le nubi se ci sono e fa sorgere tanti altri soli in cui resta duplicata la mia Vita, con tale vivezza di luce e calore, da formare altrettanti nuovi soli, l'uno più bello dell'altro. Però tutti e due sono necessari, il preventivo dà la mano, dispone e forma il piano all'attuale; l'attuale conserva ed allarga il piano del preventivo. »*

Catholic articulation. The *Catechism* likewise distinguishes the fixed moments of prayer from the permanent disposition that must prolong them, recalling that prayer must animate the new heart at all times (CCC 2697) and that "the Tradition of the Church proposes to the faithful certain rhythms of praying intended to nourish continual prayer" (CCC 2698), without thereby dispensing with fixed times of prayer. Saint Paul exhorts the Thessalonians to "pray constantly" (1 Thess 5:17)—an exhortation that cannot mean an uninterrupted recitation of formulas, but precisely this twofold disposition, laid down beforehand and continually renewed, which the *Book of Heaven* names here through two exact terms.

Formula to remember. The morning act traces the path of the whole day; but only attention renewed in the present act dispels the clouds that sooner or later come to obscure it.

Question 9 — What Does It Mean for the Divine Will to Be "Wanted," "Commanded," "Operative," and "Fulfilled"?

Short answer. Jesus reveals to Luisa that his Divine Will acts according to four progressive and interrelated modes: wanted, when It makes known what It desires without ever forcing it; commanded, when It adds the precept binding upon every Christian; operative, when—the soul having become accustomed to the first two modes—It descends into the creature's act and operates it as Its own, placing within it Its life and sanctity; and finally fulfilled, the holiest act the Divine Will can produce, within which, Jesus says, "the heavens, the sun, the stars, the sea, the celestial beatitudes—everything and everyone" are enclosed. The operative mode is proper to life in the Fiat: it is this mode that the soul calls through the actual act.

Development. The preceding Question distinguished the prevenient act, which disposes, from the actual act, which calls and renews. It remains to name exactly what this call obtains and how far it can lead. One text gives this progression its full clarity by distinguishing four ways in which the Divine Will may act within a soul.

Jesus first explains two modes already familiar to every Christian, though not always named in this way. The wanted Will is that by which God makes known what he desires but leaves it to the creature's disposition whether to do it or not—a counsel, an inspiration, never a constraint. The commanded Will adds the precept: these are the commandments themselves, accompanied by doubled graces so that the command may be fulfilled. This, Jesus says, "is for all Christians; not doing this means being not even Christians"—a strict duty common to all the baptized, without which there can already be no question of Christian life, still less of life in the Fiat.

A third mode goes further: the operative Will. It "descends into the act of the creature" and operates as though the creature's act were Its own; therefore, as Its own act, It places within it Its life, Its sanctity, and Its operative virtue. Yet this mode is not reached immediately. The soul must first become accustomed to the wanted and commanded Will, which "prepares the void in the human act" so that the operating act of the Divine Fiat may descend into it. This is precisely what the preceding Question called the actual act's invocation, and what Part Eight will develop as the very life of an act made in the Divine Will, when the soul calls this Will as the life of her intelligence, the heartbeat of her heart, and the action of her hands.

A fourth mode crowns the first three without replacing them: the fulfilled act, which Jesus calls "the holiest, the most powerful, the most beautiful act, the most refulgent with light" that his Divine Will can perform—an act within which the heavens, the sun, the stars, the

sea, the celestial beatitudes, everything and everyone are enclosed. This fulfilled act must not be confused with the one single act of the Divine Will discussed in Part Eight (VIII.7). The latter designates God's own unceasing act, within which every soul living in the Fiat is fused, with neither first nor last; the fulfilled act here designates rather the term, within one particular soul, of the progression that begins with simple docility to a desire of God and culminates in the fullness of an act in which nothing is lacking.

These four modes are therefore never rivals or alternatives. No one can bypass the commanded Will in order to claim direct access to the operative one: obedience to the commandments remains, at every stage of the spiritual life, the ground upon which the later modes alone can rise. **Quotation from Luisa.** Jesus to Luisa, *Book of Heaven*, vol. 30, January 7, 1932:

> "My daughter, my Will has surprising and different ways of acting, and It acts according to the dispositions of the creatures. Many times It makes known what It wants, but It leaves it up to the disposition of creatures to do it or not do it—and this is called wanted Will. Other times, to the volition It adds the command, and It gives double graces so that the command may be executed. And this is for all Christians; not doing this means being not even Christians. Another way is the operative one: It descends into the act of the creature and operates as if the act of the creature were Its own; and therefore, as Its own act, It places in it Its life, Its sanctity, Its operative virtue. But in order to come to this, the soul must be accustomed to the wanted and commanded Will, which prepares the void in the human act in order to receive the operating act of the Divine Fiat. But It does not stop—the operative act calls for the fulfilled act, and the fulfilled act is the holiest, the most powerful, the most beautiful act, the most refulgent with light, that my Divine Will can do; and because It is Its fulfilled act, everything It has done is enclosed in this act, in such a way that one can see, flowing and enclosed in it, the heavens, the sun, the stars, the sea, the celestial beatitudes—everything and everyone."
>
> *« Figlia mia, la mia Volontà ha modi d'agire sorprendenti e differenti ed agisce a seconda le disposizioni delle creature. Molte volte fa conoscere ciò che Essa vuole, ma lascia a disposizione delle creature il fare e non fare e questa si chiama Volontà voluta. Altre volte, al volere aggiunge il comando e dà doppie grazie per fare seguire il comando e questo è di tutti i cristiani; il non far ciò significa non essere neppure cristiani. L'altro modo è operativo, scende nell'atto della creatura ed opera come se l'atto della creatura fosse atto suo e perciò come atto suo vi mette la sua vita, la sua santità, la sua virtù operatrice; ma per giungere a questo, l'anima dev'essere abituata alla Volontà voluta e comandata, questa prepara il vuoto nell'atto umano per ricevere l'atto operante del Fiat Divino, ma non si arresta; l'atto operante chiama l'atto compiuto e l'atto compiuto è l'atto più santo, più potente, più bello, più fulgido di luce che la mia Volontà Divina può fare ed essendo compiuto il suo atto, tutto ciò che ha fatto, viene racchiuso in quest'atto, in modo che si vede scorrere e racchiudere in esso: il cielo, il sole, le stelle, il mare, le beatitudine celesti, tutto e tutti. »*

Catholic articulation. Classical theology of grace, from Saint Augustine through Saint Thomas Aquinas, already distinguishes "operating" grace, which moves the will before it cooperates, from "cooperating" grace, which acts together with it once it has been moved (*Summa Theologiae*, I–II, q. 111, a. 2). This distinction corresponds, in its own theological vocabulary, to what the *Book of Heaven* names here as the wanted, commanded, and operative Will. Saint Paul expresses the same mystery with the density of the Italian term itself: "God is at work in you, both to will and to work for his good pleasure" (Phil 2:13)—the Greek verb *energein* lying behind the adjective "operative." As for the binding nature of the

commanded Will, the *Catechism* recalls without ambiguity: “The Decalogue is a path of life” that no disciple may evade (CCC 2057).

Formula to remember. The willed Will invites, the commanded Will obliges; the operative Will descends Itself into the soul’s act, and the fulfilled Will fills it to the point of enclosing within it the heavens, the sun, the stars, everything and everyone.

Question 10 — How Does the Operative Will Concretely Inhabit the Faculties of the Soul?

Short answer. When the soul has allowed the Operative Will to descend into her acts, Jesus reveals that It comes to possess each of her faculties distinctly—the mind animated by Its science, the voice speaking, the hands operating, the feet walking with divine steps, the heart loving—without ever imposing Itself by force: It always wishes to be called, never to enter as an intruder. This same Will that operates in the creature is none other than the One that operates from all eternity among the Divine Persons themselves.

Development. The preceding Question named the four degrees according to which the Divine Will acts within the soul, and particularly the third, the operative one, which descends into the creature’s act in order to operate it as Its own. It remains to see more concretely how this Operative Will actually inhabits a soul—and what Jesus reveals elsewhere to Luisa through several texts of the *Book of Heaven* that continually return to this same prodigy.

One day Jesus describes to Luisa what is distinct about this possession within each faculty. There he calls this same reality the “operating Will”—the adjective employed far more frequently throughout the *Book of Heaven* than the technical term “operative” used in the preceding Question, an earlier text from only a few weeks before even employing both terms within the same sentence to designate the same act of God (vol. 30, November 9, 1931). When the soul allows herself to be dominated by his Divine Will, he says, “each particle of her being, both in the soul and in the body” possesses this Will: the mind possesses It animated by Its science, the voice possesses It speaking, the hands possess It operating, the feet possess Its divine steps, and the heart possesses It loving. This is therefore never a diffuse and indistinct presence: it is an indwelling that assumes, within each faculty, the very form of that faculty, without ever suppressing it or confusing Itself with it.

But this indwelling never imposes itself by force. A later text specifies, in direct continuity with what this Sixth Part has already established concerning the eclipse and free will, that this Will “wants to be called by the creature, It does not want to be an intruder, nor enter by force, but It wants the creature to know it”—thus casting new light upon the call of the actual act already named earlier in this same Part. Far from being a mechanism that would trigger by itself once the necessary dispositions had been gathered, this degree remains to the end a gift that waits to be asked for.

Finally, this Will operating in the creature is nothing foreign to the divine life itself: Jesus names It as the continuation, within the soul, of the “operating Will among the Divine Persons”—the same Will that acts from all eternity within the Trinity comes, through this Gift, to operate also within the creature’s humblest act. This explains why such a prodigy can, Jesus says elsewhere, “disarm Divine Justice” itself and form around the soul who lives it an enchantment in the eyes of all Heaven—to the point that Jesus himself invites “angels, saints, wayfarers, all generations” to come and contemplate this “greatest miracle ever seen.”

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 31, July 24, 1932:

> "My daughter, when the soul lets herself be dominated, invested, subdued by my Divine Will, in such a way that each particle of her being, both in the soul and in the body—all of them possess my Will operating; so, the mind possesses It animated by Its science, the voice possesses It speaking, the hands possess It operating, the feet possess Its divine steps, the heart possesses It loving, and in the way my Will knows how to love—now, all this, united together, forms the divine sanctity in the creature…"
>
> *« Figlia mia, quando l'anima si fa dominare, investire, soggiogare dalla mia Divina Volontà, in modo che ciascuna particella del suo essere, tanto nell'anima quanto nel corpo, possiede la mia Volontà operante, sicché la mente la possiede in quanto animata dalla sua scienza, la voce la possiede parlante, le mani la posseggono operante, i piedi posseggono i suoi passi divini, il cuore la possiede amando e come sa amare la mia Volontà, tutte queste qualità unite insieme formano la santità divina nella creatura … »*

Luisa, *Book of Heaven*, vol. 33, October 27, 1935:

> "I feel within me the power of the Supreme Will, so much so that It wants me to undergo, in my little acts, the power of Its Divine act; and while It wants this, It wants to be called by the creature: It does not want to be an intruder, nor to enter by force, but wants her to know it…"
>
> *« Sento in me la potenza del Volere Supremo, ma tanto che vuole che io subisca nei piccoli atti miei la potenza del suo atto Divino e mentre lo vuole, vuol essere chiamato dalla creatura, non vuole essere un intruso, né entrare per forza, ma vuole che lo sappia … »*

Catholic articulation. The *Catechism* teaches that the Father and the Son come, through the Holy Spirit, to dwell in the one who loves them and keeps their word, making their home within that person (CCC 260; cf. Jn 14:23)—a real indwelling that never dispenses with the natural faculties of the soul, but invests each according to what it is. The risen Christ himself, standing at the door of his Church, never forces an entrance: "Behold, I stand at the door and knock; if any one hears my voice and opens the door, I will come in to him" (Rev 3:20)—an image corresponding exactly to what the *Book of Heaven* says here concerning the Operative Will, never an intruder, always called. The same respect for freedom, already established by this work regarding free will, therefore governs both the initial Gift and its most interior degree.

Formula to remember. The Operative Will never invades: It inhabits, faculty by faculty, the soul who asks It to do so—and this same Will that gives Itself within the humblest gesture of a creature is the very One that operates from all eternity among the Divine Persons.

Question 11 — What Became of the Operating Life of the Divine Will after the Fall, and How Is It Restored to Humanity?

Short answer. When Adam withdrew from the Fiat, God withdrew from creatures not his authority or his commandments—which, through pure goodness, remained within everyone's reach—but the very operating life of his Will. For without the Divine Will, Jesus specifies, there can be neither true salvation nor true sanctity. Since then, within a patient love that yearned for the return of this operating life, God now takes "the first steps into the midst of creatures" through every truth manifested to Luisa concerning his Divine Volition:

every knowledge given is itself a step through which this life gradually returns to reign over the human family.

Development. The two preceding Questions named the degrees according to which the Divine Will acts and described how Its operative degree concretely inhabits the faculties of the soul. It is now necessary to return to the origin of this same operating life within salvation history: why did it have to be revealed to Luisa, while the wanted and commanded degrees seem always to have remained accessible to every faithful Christian?

Part Two showed how Adam, first forgetting the love of God, withdrew from the Fiat and with It lost the mastery and order of his own faculties. One text now reveals the exact consequence for the Will Itself: God withdrew from creatures, Jesus says, not his authority or commandments—these remained, through pure goodness, accessible to all, forming what this work has just named the commanded Will—but the operating life of his Volition. And Jesus specifies that without the Divine Will itself there can be neither salvation nor sanctity: the commands of his Volition therefore remained, while its operating life, rejected by man, no longer flowed within him as before.

Yet this paternal Goodness, this Volition, and this love desired, longed for, and strongly yearned for the return of this life among creatures. Part Five has already shown that God chooses his time for manifesting a gift, through a patient pedagogy that waits until humanity is disposed to receive it. The present text now specifies its most concrete mechanism: every truth Jesus manifests to Luisa concerning his Divine Volition is itself a step that the Fiat takes "into the midst of creatures"—not mere information transmitted, but a real movement of return, through which Heaven and earth are gradually filled with "the steps of the knowledges" of this Volition.

This text thus casts retrospective light upon the very nature of the Gift made to Luisa: it is never an additional doctrine added to the riches already known by the Church, but the operating life itself, lost by Adam, which every truth known causes progressively to return. These three Questions devoted to naming, describing, and situating this operating life historically therefore merely follow the very movement that Jesus says he desires to accomplish.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 24, March 25, 1928:

> "My daughter, you must know that as man withdrew from Our Will, Our paternal goodness withdrew Its operating life from the midst of creatures. This is why they have been able to say very little about It—because the sea of the operating light of my Divine Fiat was not flowing in them as life, because they themselves, ungratefully, had rejected It. And out of Our highest goodness, We left to them the good of being able to follow the orders of Our Will—not the Life—in which they could hope for their salvation, because without It there is neither salvation nor sanctity. But Our paternal goodness, Our Will and Our love desired, longed for—strongly yearned for Its return as operating life into the midst of creatures. […] So, as I began to manifest to you the first truths about my Divine Will, I pushed It strongly to take the first steps into the midst of creatures […]. Therefore, as many truths as I have told you about my Will, so many are the steps which I made my Fiat take in order to make It return as operating life into the midst of creatures."
>
> *« Figlia mia, tu devi sapere che, la nostra Paterna Bontà, come l'uomo si sottrasse alla nostra Volontà, così ritirò la vita operante di Essa dalle creature. Perciò pochissimo hanno saputo dire di Essa, perché non scorreva in loro, come vita, il mare della luce operante del mio Fiat Divino, perché essi stessi, ingratamente, lo avevano respinto. E, per somma nostra Bontà, lasciammo loro il bene di poter seguire gli ordini del nostro*

Volere, non la vita, in cui potevano sperare la loro salvezza, perché senza di Essa non c'è né salvezza, né santità. Ma la nostra Paterna Bontà, il nostro Volere ed il nostro amore vagheggiavano, sospiravano, anelavano forte il ritorno come vita operante in mezzo alle creature, […] e come io incominciai a manifestarti le prime verità sul mio Volere Divino, così lo spinsi a fare i primi passi in mezzo alle creature […] Sicché quante verità ti ho detto sulla mia Volontà, tanti passi ho fatto fare al mio Fiat, per farlo ritornare come vita operante in mezzo alle creature. »

Catholic articulation. The *Catechism* teaches that, through the rupture of original harmony, "control of the soul's spiritual faculties over the body is shattered" and man's interior harmony is wounded (CCC 400)—the common doctrinal framework within which the withdrawal of the "operating life" described here must be understood. Saint Peter, in his discourse after Pentecost, announces "the time for establishing all that God spoke by the mouth of his holy prophets from of old" (Acts 3:21)—a restoration that never adds another redemption to Christ's, but brings to fulfillment what God had promised from the beginning. This return of the operating life must therefore be understood within the one economy of salvation already accomplished in Christ, never outside it.

Formula to remember. At the Fall, God left man the law of his Will, but withdrew Its operating life; every truth known today is one of the steps by which that Life returns.

Question 12 — In What Sense Is the Divine Will, Even within the Body, the Heartbeat and Breath of the Soul Who Lives in It?

Short answer. Jesus carries to its bodily root what the two preceding Questions showed concerning the faculties of the soul: he describes the Divine Will Itself as "heartbeat without heart" and "breath without body"—so intimate a union that neither term subsists without the other, the heart having no value without the heartbeat that gives it life, and the heartbeat being unable to beat without a heart in which to dwell. This same heartbeat, found at the very foundation of the breath that gave Adam life (I.2) and animated the three powers, image of the Trinity (I.4), was lost at the Fall—not because the creature ceased to exist, but because she ceased to feel its presence—and God restores it today by breathing anew, more strongly, until he heals what he finds wounded.

Development. The two preceding Questions showed how the Operative Will distinctly inhabits every faculty of the soul—the mind, voice, hands, feet, and heart—and then what became of this operating life at the Fall and how it returns today through the knowledges given to Luisa. A group of texts from the *Book of Heaven* carries this same doctrine to its most elementary root: no longer only the faculties through which the soul thinks, speaks, and acts, but the most involuntary functions of the body itself—the heartbeat, breath, and circulation of the blood—where this same union begins before every deliberate act.

Jesus states it in the most radical terms: "my Divine Will is heartbeat without heart—the creature is the heart, my Will is the heartbeat." The heart, he specifies, is worth nothing without the heartbeat that gives it life; yet the heartbeat, in turn, cannot beat without a heart in which to dwell—not having a heart of Its own, the Divine Will formed Its heart within the creature, in order to have within her a place where It might form Its heartbeat of life. The same is true of breath: "my Divine Will is breath without body—the creature is the body, my Will is the breath"—a body without breath is a dead body. The list continues: word without mouth, light without eye, hearing without ears, work without hands, step without feet—the soul who lives in the Fiat lends It what, in Itself, It would lack in order to exercise Itself within created life.

An earlier text gives the most concrete mechanism of this union. To live in Jesus' Volition, he tells Luisa when she is seeking where to dwell within him, is not to inhabit "an apartment" of his body, but to live "in the heartbeat of [his] Heart": "the heartbeat is the center and life of the human body; if the heartbeat ceases, life ceases; the heartbeat maintains the circulation of the blood, the warmth, the breathing, therefore the strength and activity of the members." What the body displays visibly, the Divine Will operates invisibly within the soul who abandons herself to It.

A later text brings this same motif back to its origin and its loss. To give life to man, Jesus recalls, nothing was needed but "Our omnipotent breath" (I.2)—and this same breath, in forming the soul endowed with its three powers, image of the Trinity (I.4), also gave him "the heartbeat, the breathing, the circulation of the blood, the motion, the warmth, the speech, the sight." In withdrawing from the Fiat, man did not lose these things: he ceased to feel them—"he has lost the first heartbeat of God's Love within his heartbeat, and the divine breath within his human breath […] he no longer feels the circulation of the Divine Life." The promised restoration follows the same path: "We will return again to breathe over him […] We will breathe into the depth of his soul," like a mother breathing over her infirm child until she heals him.

A final text connects this heartbeat with what Part Eight will call the one single act (VIII.7): the heart, Jesus says, knows how to perform "one single act," always the same, and yet its effects—circulation, warmth, strength, even the clarity of the intelligence—are innumerable; so too, in the depth of the soul, the Divine Will "palpitates continuously, but with one single heartbeat," with neither past nor future existing within that act.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 27, February 17, 1930:

> "My daughter, my Divine Will is heartbeat without heart—the creature is the heart, my Will is the heartbeat. See what inseparable union exists between my Fiat and the creature. The heart is nothing, it has no value without the heartbeat; with the heartbeat the life of the creature is constituted, but the heartbeat cannot beat without the heart. Such is my Divine Will; if It does not have the nothingness of the heart of the creature, It has no place in which to form Its heartbeat of life to carry out and form Its Divine Life. See then, not having a heart, my Divine Will has created it in the creature, so as to have Its heart in which to be able to form Its heartbeat. In addition to this, my Divine Will is breath without body—the creature is the body, my Will is the breath. The body without the breath is dead; so, what forms the breath of the creature is my Divine Will; therefore, one can say: 'The body of It is that of the creature, and her breath is that of my Divine Volition.' See what further union exists between one and the other—a union which cannot be separated, because if the breath ceases life ceases. Therefore, my Divine Will is everything for the creature; It is word without mouth, It is light without eye, It is hearing without ears, It is work without hands, It is step without feet, and therefore the soul who lives in my Divine Will serves It as mouth, as eye, as ears, as hands and as feet. My Will restricts Itself to enclose Itself in the creature, while remaining immense; and, victorious, It forms Its Kingdom in her, making use of her as if she were Its body, in which It palpitates, breathes, speaks, operates and walks."
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> *« Figlia mia, la mia Divina Volontà è palpito senza cuore, la creatura è cuore, Essa è il palpito. Vedi che unione inseparabile passa tra il mio Fiat e la creatura; il cuore è nulla, non ha alcun valore senza il palpito, col palpito si costituisce vita della creatura, ma il palpito non può palpitare senza del cuore. Tale è la mia Divina Volontà, se non ha il nulla del cuore della creatura, non ha dove formare il suo palpito di vita per svolgere e formare la sua vita Divina. Vedi dunque, la mia Divina Volontà non avendo cuore,*

lo ha formato nella creatura, per avere il suo cuore dove poter formare il suo palpito. Oltre a ciò la mia Divina Volontà è respiro senza corpo, la creatura è il corpo, Essa è il respiro; il corpo senza il respiro è morto, sicché chi forma il respiro della creatura (è) la mia Divina Volontà, perciò si può dire: il corpo di Essa è quello della creatura ed il respiro di lei è quello del mio Voler Divino. Vedi che altra unione passa tra l'una e l'altra, unione che non può separarsi, perché se cessa il respiro cessa la vita. Perciò la mia Divina Volontà è tutto per la creatura, è parola senza bocca, è luce senza occhio, è udito senza orecchie, è opera senza mani, è passo senza piedi; e perciò l'anima che vive nel mio Voler Divino le serve di bocca, di occhio, di orecchie, di mani e di piedi. Essa si restringe per chiudersi nella creatura, mentre rimane immensa; e vittoriosa, vi forma il suo regno servendosi di lei come se fosse suo corpo, dove palpita, respira, parla, opera e cammina. »

Jesus to Luisa, *Book of Heaven*, vol. 35, December 21, 1937:

"My good daughter, […] you must know that, in Creation, nothing but Our omnipotent breath was needed to infuse life into man; but how many prodigies in that breath! We created the soul, endowing it with the three powers, true image of Our adorable Trinity. With the soul he received the heartbeat, the breathing, the circulation of the blood, the motion, the warmth, the speech, the sight. […] Now, my daughter, because man did not live in Our Divine Will, his three powers became obscured and Our adorable Image was deformed in him, so that he lost the first heartbeat of God's Love within his own, the divine breath within his human breath; or rather, he did not lose it, he no longer feels it, and therefore he no longer feels the circulation of the Divine Life, […] Now, what is needed to restore this man? We will return again to breathe over him with stronger and ever-growing love; We will breathe into the depth of his soul, […] We will act like a most tender mother who, having her infirm child, pours herself over him by means of breathing, breaths and blowing, and does not cease breathing over him until she has healed him and rendered him beautiful as she wanted him."

« Figlia mia buona, […] Tu devi sapere che nella Creazione, per infondere la vita all'uomo, non ci volle che il nostro alito onnipotente; ma quanti prodigi in quell'alito! Creammo l'anima dotandola con le tre potenze, vera immagine della nostra Trinità adorabile. Con l'anima ebbe il palpito, il respiro, la circolazione del sangue, il moto, il calore, la parola, la vista. […] Ora figlia mia, per l'uomo, col non vivere nel nostro Voler Divino, le tre potenze sono state oscurate e la nostra Immagine adorabile è stata deformata in lui, in modo che ha perduto il primo palpito d'Amore di Dio nel suo, il respiro divino nel suo respiro umano, o meglio, non l'ha perduto, non lo sente, quindi non sente la circolazione della Vita Divina, […] Ora, che cosa ci vuole per ripristinare quest'uomo? Ritorneremo di nuovo ad alitarlo con più forte e crescente amore, lo aliteremo nel fondo dell'anima, […] faremo come una madre tenerissima, che avendo il suo figlio storpio, per mezzo di alito, di fiati, di soffio, si versa sul figlio suo e allora smette di fiatarlo quando lo ha risanato e reso bello come lei lo voleva. »

Catholic articulation. Saint Paul, preaching at the Areopagus, says of God that he "gives to all men life and breath and everything" and that "in him we live and move and have our being" (Acts 17:25, 28)—the heartbeat, breath, and circulation spoken of here in the *Book of Heaven* say nothing foreign to this dependence already professed by Scripture. The *Catechism* teaches in the same sense that, with creation, God never abandons his creature: he does not merely give it existence, but "upholds and sustains it in being, enables it to act" (CCC 301). As for the intimate union between the Divine Will and the creature's very body, it corresponds to what the Church professes concerning the union of soul and body, "so profound" that the soul must be considered "the 'form' of the body" (CCC 365, citing the

Council of Vienne).

Formula to remember. The heart that beats and the breath that breathes are not signs of a blind mechanism: within the soul who lives in the Fiat, it is the Divine Will Itself that beats and breathes—until the creature lends It both.

Question 13 — What Does It Mean to "Fuse Oneself" in the Divine Will, and Why Does This Expression Imply No Confusion of the Two Wills?

Short answer. Jesus himself calls "the most solemn, the greatest, the most important act" of the soul's whole life a gesture he names "fusing oneself" in his Will—a gesture the text restricts to no particular moment of the day, but which the soul may renew at every instant, as the most interior extension of the actual act. This expression never means that the human will disappears into the Divine Will as though the two became one and the same will: it names the total gift, freely renewed, by which the creature ceases to act first so as to allow the Will of God to act wholly within her.

Development. The preceding Questions showed how the soul traces the plan of her whole day from the morning through the prevenient act, and keeps it alive at every instant through the actual act. A text from the same volume, dated on a particular evening when Luisa, after an entire day had passed, wondered what remained for her to do, shows what this actual act may contain at its most interior depth: she hears that "the most important thing" still remains—her act of "fusing herself in the Divine Will." Nothing in the text reserves this gesture for that hour. Twenty-three days later, Jesus uses exactly the same verb to say "every time you fuse yourself in my Will"—a sign that this *fondersi* is renewed at any moment, like the actual act itself, and not only once in the evening. That evening is therefore merely the occasion upon which Jesus chooses to name, with unusual solemnity, a gesture the soul may perform at every hour.

Jesus immediately qualifies this gesture through a triple superlative that he rarely uses elsewhere. To fuse oneself in his Will is "to enter the sphere of eternity," to receive the deposit of the goods It contains—and as soon as the soul fuses herself in the Supreme Volition, all come to meet her in order to deposit within her everything they possess: the Angels, the Saints, and the Divinity Itself, knowing that everything deposited within that same Will remains secure. Even more, the soul does not merely receive: through her acts she multiplies these goods and returns "double glory and honor" to the whole of Heaven. This is therefore never an act of passive absorption, but a fruitful act, already anticipating the collective fruitfulness that Questions 23–24 will develop for the whole Body of the Church.

The same context goes still further, employing language that requires immediate clarification. Jesus says that living—fusing oneself—in his Will "surpasses even martyrdom in merit," because martyrdom kills only the body, whereas "living in my Will is like a divine hand that kills one's will"; he adds that "human will and Divine Will do not bond together—one has to give the place to the Other." Taken in isolation, such language might suggest that the human will disappears as a faculty—something this work has expressly excluded in VI.7. It does not. What "dies" here, as the image of the sun and the stars has already shown, is the will's autonomous initiative, its claim to act first—never its nature or freedom, which remain, according to the very model of Christ, two distinct wills united without confusion (III.3). This work already spoke of the "fusion" of the two Fiats concerning Mary at the Annunciation (IV.6): it always means the free and mutual gift of two truly distinct wills, never their reduction to one.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 17, January 4, 1925:

> "My daughter, fusing yourself in my Will is the most solemn, the greatest, the most important act of your whole life. To fuse yourself in my Will is to enter the sphere of eternity, to embrace It, to kiss It, and to receive the deposit of the goods which the Eternal Will contains. Even more, as the soul fuses herself in the Supreme Volition, all go to meet her in order to deposit in her everything they have. The Angels, the Saints, the very Divinity—all deposit, knowing that they are depositing in that same Will in which everything is safe. Even more, in receiving these goods, with her acts in the Divine Will the soul multiplies them and gives back double glory and honor to the whole of Heaven […]. If you knew what you do and what happens when you fuse yourself in my Will, you would burn with the desire to fuse yourself continuously."
>
> *« Figlia mia, il fonderti nella mia Volontà è l'atto più solenne, più grande, più importante di tutta la tua vita. Fonderti nella mia Volontà è entrare nell'ambito dell'eternità, abbracciarla, baciarla e ricevere il deposito dei beni che contiene la Volontà Eterna; anzi, come l'anima si fonde nel Supremo Volere tutti le vanno incontro, per deporre in lei tutto ciò che hanno. Gli angeli, i santi, la stessa Divinità, tutti depongono, sapendo che depongono in quella stessa Volontà in cui tutto è al sicuro; anzi, l'anima col ricevere questi beni, coi suoi atti nella Volontà Divina li moltiplica e ridona a tutto il Cielo doppia gloria ed onore, […] Se tu sapessi che fai e che succede col fonderti nella mia Volontà, spasimeresti di desiderio di fonderti continuamente. »*

Jesus to Luisa, on the same day:

> "Listen, my daughter, living in my Will surpasses even martyrdom in merit; indeed, martyrdom kills the body, while living in my Will is to have a divine hand kill one's own will and give it the nobility of a divine martyrdom […] because human will and Divine Will do not bond together: one must yield the place to the Other, and the human will must content itself with remaining extinguished under the power of the Divine Will…"
>
> *« Senti, figlia mia, il vivere nella mia Volontà sorpassa in merito lo stesso martirio; anzi il martirio uccide il corpo, il vivere nella mia Volontà è far sì ché una mano divina uccida la propria volontà e le dia la nobiltà d'un martirio divino. […] perché volontà umana e Volontà Divina non fanno lega insieme, una deve cedere il posto all'altra e la volontà umana deve contentarsi di rimanere estinta sotto la potenza della Volontà Divina … »*

Jesus to Luisa, *Book of Heaven*, vol. 17, January 27, 1925—twenty-three days later:

> "My daughter, you must know that, whether you see Me or not, every time you fuse yourself in my Will, from within your interior I take one hand to push you up high, and from Heaven I give you my other hand to take your other hand and pull you up, into Our midst, in Our endless Will; thus you are in between my hands, in my arms."
>
> *« Figlia mia, tu devi sapere che o mi vedi o non mi vedi, ogniqualvolta tu ti fondi nella mia Volontà, Io, dal tuo interno ti prendo una mano per spingerti in alto e dal Cielo ti do l'altra mia mano per prenderti l'altra e tirarti su, in mezzo a Noi, nell'interminabile nostra Volontà, sicché stai in mezzo alle mie mani, fra le mie braccia. »*

Catholic articulation. At the Third Council of Constantinople, the Church confessed that Christ possesses two wills and two natural operations, divine and human, "not opposed to each other, but cooperating" (CCC 475; cf. III.3)—the unique model to which this work relates, by grace and according to the mode of a creature, every union of the human will with the Divine Will (cf. Appendix E). Saint Thomas Aquinas formulates the principle governing exactly what this text expresses through a harsher image: *gratia non tollit naturam, sed perficit*—grace does not destroy nature, but brings it to perfection (*Summa Theologiae*, I,

q. 1, a. 8, ad 2). To "kill one's own will," in this vocabulary, therefore means nothing other than what VI.7 has already named through the image of the eclipse: the disappearance of autonomous initiative, not of the faculty itself.

Formula to remember. To fuse oneself in the Divine Will is not to dissolve within It: it is the most interior act the soul may renew at every moment, by which the human will, without ceasing to be itself, gives itself wholly to the One who alone can render it solemn, fruitful, and eternal.

Question 14 — How Do the Acts of Jesus That Remained Suspended in His Will Bear Their Fruit in the Soul?

Short answer. Everything Jesus did, said, prayed, and suffered during his earthly life remains, in his own words, "suspended" within his Will, like fruit whose complete fruitfulness creatures have not yet received; the soul who lives in this Volition ceases to leave these goods suspended by entering into each one of those acts so that they may truly live again within her.

Development. Part Three showed that Jesus redid within his Humanity all the acts every creature was bound to perform (III.6), and Part Five that these interior acts had waited for centuries to be known (V.1). It must now be specified what concretely occurs when a soul today enters the Divine Will: how do these ancient acts of Jesus become within her something truly lived, and not merely a pious remembrance?

One day Jesus leads Luisa in spirit through all the places in which, while upon earth, he had "operated, suffered, prayed, and also cried." Everything he had done there, he says, remained "in act"—his nocturnal prayers covered with bitter tears, his works, his words, and even the most hidden pains of his Passion. All remain gathered within his Will, waiting to give themselves to creatures. Their complete fruit, he specifies, "has not been taken by creatures," and he awaits those who will live in his Volition, so that these goods may no longer remain suspended but may finally pour themselves upon them.

This is the waiting the soul fulfills when she lives in the Divine Will: she "enters" into each of Jesus' acts—his prayers, tears, and sufferings—not through a merely mental remembrance, but by truly allowing them to pass through her, like a vessel that finally receives what for centuries has sought to give itself. This mystery already anticipates, without yet developing it fully, what Part Nine will call living hosts: just as bread and wine become at Mass the real place of Jesus' presence, so the soul who lives in his Volition becomes the place where his ancient acts, held in suspension, finally communicate their complete fruit. This Eucharistic development, only sketched here, will be taken up and deepened in its proper place (IX.5).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, October 4, 1925:

> "See, here are the prayers I did at nighttime, covered with bitter tears and with ardent sighs for the salvation of all. They are all in waiting, to give themselves to creatures, in order to give them the fruits which they contain. […] My Will keeps, as though lined up within Itself, the pains of my childhood, all of my interior acts of my hidden life, which are prodigies of grace and of sanctity; all the humiliations, glories and pains of my public life, and the most hidden pains of my Passion. Everything is suspended—the complete fruit has not been taken by creatures; and I am waiting for the ones who must live in my Will, so that they may no longer be suspended, but may pour themselves upon them, to give them their complete fruit. Only the ones who must live in my Will will make my goods no longer be suspended…"

« Vedi, qui ci sono le mie preghiere che facevo di notte, coperte di lacrime amare e di sospiri ardenti per la salvezza di tutti, stanno tutte in attesa di darsi alle creature, per dar loro i frutti che contengono. […] La mia Volontà tiene come schierate in Sé le pene della mia infanzia, tutti i miei atti interni della mia vita nascosta, che sono prodigi di grazia e di santità, tutte le umiliazioni e gloria e pene della mia vita pubblica, le pene più nascoste della mia Passione, tutto sta sospeso, il frutto completo non è stato preso dalle creature e aspetto chi deve vivere nel mio Volere, affinché non siano più sospese, ma si riversino su di essi per dar loro il frutto completo. Solo chi vivrà nella mia Volontà non farà stare più sospesi i miei beni … »

Catholic articulation. The *Catechism*, following the French school of spirituality, teaches that "Christ enables us to live in him all that he himself lived, and he lives it in us," and, quoting Saint John Eudes, that "we must continue to accomplish in ourselves the stages of Jesus' life and his mysteries" (CCC 521). This is the same real, and not merely memorial, actualization described here in the *Book of Heaven*. The same movement is found in the Eucharist, in which Christ's one sacrifice is made present so that the faithful may truly be united with it (CCC 1364, 1391)—a principle that already sheds light upon the Eucharistic mystery developed in Part Nine.

Formula to remember. Nothing Jesus lived has been lost: everything remains waiting within his Will, and the soul who lives in It becomes the place where those acts finally bear their complete fruit.

Question 15 — What Are the Goods That the Divine Will Destined for Each Creature in Particular?

Short answer. Beyond the personal treasury of his own acts, which Jesus offers to those who enter into them (VI.14), the *Book of Heaven* reveals that from the origin of Creation the Supreme Will also destined Its own acts for every creature: a path belonging uniquely to that person, capable of rendering her happy and holy. These acts likewise remain "suspended," not through any lack on God's part, but because the generations, by rejecting his Will, did not dispose themselves to receive or accomplish them; they await a soul who offers herself to receive them in the name of all, so that the Divine Will may finally find within one creature the homage the multitude refuses It.

Development. The preceding Question showed how the soul, by entering into the acts Jesus himself lived upon earth, receives their fruit that had remained suspended. A text received several years earlier reveals that this suspension does not concern only the acts proper to Jesus: it also concerns the acts that the Supreme Will, when It issued the whole of Creation, destined in particular for each creature—a path belonging uniquely to that creature, whose fruit of happiness and holiness she alone could bear.

Jesus explains to Luisa that his Will, rejected by the generations, seeks a soul small enough to offer herself to receive, in the name of all, those rejected acts—just as Mary before her received within herself "all the acts of Our Will rejected by creatures," made them her own, loved them, and repaired them, until their whole measure was filled. What Mary accomplished for Redemption, Jesus says, he now awaits another creature to accomplish in turn for this third Fiat: to receive within herself the acts destined for all generations, so that his Will may finally find within one soul the homage the multitude continues to refuse It.

A second text, received a few months later, summarizes the same mystery with equal clarity. When man withdrew from the Supreme Will, he rejected all the gifts God had established for creatures; yet the Divinity did not withdraw them into Itself, but left them suspended

within Its Will, awaiting the human will's return to the original order. Their suspension therefore never comes from an arbitrary divine refusal: every good is already prepared and offered, but the gift of a good always presupposes someone willing to receive it.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 16, November 15, 1923:

> "In order to come and reign, It wants to find a little soul who would offer herself to receive all those acts which the Supreme Will had destined for each creature, to make them happy and holy, and to give them the goods It contains. Now, this happiness, sanctity and goods which the Eternal Will issued in order to communicate them to the creature, when It issued the whole Creation, remain outside and suspended; and if It does not find one who would receive them, so as to give It all the homages, honors and corteges that the other creatures have not given to It, It cannot come to reign upon earth. Therefore, your task is to embrace all generations in order to receive all the acts of the Supreme Will that they rejected, together with all the goods It contains…"
>
> *« Per venire a regnare vuol trovare un'anima piccola che si offra a ricevere tutti quegli atti che la Suprema Volontà aveva destinato per ciascuna creatura, per renderle felici e sante e per dare loro quei beni che Essa contiene. Ora, questa felicità, santità e i beni che l'Eterna Volontà mise fuori per comunicarli alla creatura quando mise fuori tutta la Creazione, stanno fuori e sospesi e se non trova chi li riceva, per avere tutti quegli omaggi, onori, corteggi, che le altre creature non gli hanno dato, non può venire a regnare sulla terra. Quindi, il tuo compito è di abbracciare tutte le generazioni per ricevere tutti gli atti della Suprema Volontà che esse respinsero, con tutti i beni che Essa contiene … »*

Jesus to Luisa, *Book of Heaven*, vol. 16, February 28, 1924:

> "Now, as man withdrew from the Supreme Will, he rejected all these gifts; but the Divinity did not withdraw them into Itself—it left them suspended in Its Will, waiting for the human will to bind itself to Its Will and to enter into the original order created by It, so as to place all the gifts established by It in current with human nature…"
>
> *« Ora, come l'uomo si sottrasse alla Volontà Suprema, respinse tutti questi doni, ma la Divinità non li ritirò in Se stessa, ma li lasciò sospesi nella sua Volontà, aspettando che la volontà umana si vincolasse con la sua ed entrasse nel primo ordine da Lei creato, per mettere in corrente con l'umana natura i doni da Lei stabiliti … »*

Catholic articulation. Saint Paul offers the most exact expression of this mystery: believers are "created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them" (Eph 2:10)—works already prepared, awaiting only the person who will dispose herself to enter them. Scripture also bears witness that God knows and forms every existence before it begins: "Thy eyes beheld my unformed substance; in thy book were written, every one of them, the days that were formed for me, when as yet there was none of them" (Ps 139:16). The Second Vatican Council teaches that all the faithful, "whatever their condition or state, are called by the Lord—each in his own way—to that perfect holiness" (*Lumen Gentium* 11). Every vocation is, in this sense, a path proper to the one who receives it, never an interchangeable portion of a common allotment.

Formula to remember. God does not merely have a treasury to give: for every soul he has acts belonging uniquely to her, a path no one else could accomplish in her place—and which remains suspended until someone disposes herself to live it.

Question 16 — Why Does Jesus Call the Soul to Continue, in His Will, the Work of Reparation Already Accomplished?

Short answer. The reparation Jesus accomplished within his Humanity is already, in itself, perfect and complete: objectively, nothing is lacking to it. Yet Jesus does not wish to remain alone within this act; through a love that is never content with the mere sufficiency of his work, he desires companionship, and he calls the soul who lives in his Will to come and substitute in a divine manner for the acts not done or badly done by others—replicating himself within her, in order, as he says, "to form another Jesus in the creature."

Development. Question VI.14 showed how the soul who lives in the Divine Will truly enters the acts Jesus lived, so as to receive their fruit that had remained suspended. Part Three showed, for its part, why Jesus had already repaired within his Humanity the acts not done or badly done by every creature (III.7)—a reparation already perfect and complete in itself, to which objectively nothing is lacking.

A question then arises: if this work is already accomplished and sufficient, why does Jesus continually call new souls to continue it? The *Book of Heaven* answers that repetition is never required because of any deficiency in Christ's work, but because of a desire for companionship that Jesus confides to Luisa in words of great simplicity. When she once wondered what purpose could be served by always repeating the same acts, Jesus answered that their repetition "breaks the isolation" of his Divine Will and gives It "one to whom It can tell Its pains, Its joys, and entrust Its secrets." What Jesus seeks, therefore, is not the payment of a debt, but loving companionship within the very act he continues to perform.

This same logic explains why Jesus calls Luisa—and, through her, every disposed soul—to come personally and continue this work: "Beloved daughter of my Volition, do you want to come into my Will to substitute in a divine manner for so many acts not done by our other brothers? For many others done humanly; and for other acts, holy, yes, but human and not in the divine order?" A later text in the corpus states still more explicitly what moves Jesus in this call: to the soul who disposes herself to do his Will, he gives, as it were, a passport for entering the endless boundaries of the Kingdom of the Fiat, and he himself acts as its signer; through a love jealous of this soul and unwilling to lose even one breath or heartbeat of hers, he declares that he wishes to replicate himself within her: "I want to replicate Myself within her, and in order to replicate Myself, I expose Myself, so as to form another Jesus in the creature." Luisa's call to "substitute in a divine manner" for the acts not done or badly done by others is therefore not a secondary task added to Redemption, which is already perfect (III.7): it is the continuation, within a freely consenting creature, of the same gesture by which Jesus first willed to remake the whole of human nature. This reparation therefore does not stop at the Cross: at Jesus' invitation, it continues within the life of everyone who accepts acting "in a divine manner" rather than in a merely human manner.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, February 13, 1919:

> "Beloved daughter of my Volition, do you want to come into my Will to substitute in a divine manner for so many acts not done by our other brothers? For many others done humanly; and for other acts, holy, yes, but human and not in the divine order? I did everything in the divine order, but I am not yet content; I want the creature to enter into my Will and, in a divine manner, to come to kiss my acts, substituting for everything, as I did…"
>
> *« Figlia diletta del mio Volere, vuoi venire nella mia Volontà a sostituire in modo divino tanti atti non fatti dagli altri nostri fratelli, tanti altri fatti umanamente e altri atti santi, sì, ma umani e non in ordine divino? Io tutto ho fatto nell'ordine divino, ma non*

sono contento ancora, voglio che la creatura entri nella mia Volontà ed in modo divino venga a baciare i miei atti, sostituendosi a tutto come feci Io … »

Jesus to Luisa, *Book of Heaven*, vol. 26, September 15, 1929:

"My daughter, the repetition of your acts in the Divine Fiat breaks Its isolation and generates company for all the acts that my Divine Will does. So, It no longer feels alone, but has one to whom It can tell Its pains, Its joys, and entrust Its secrets."

« Figlia mia, la ripetizione dei tuoi atti nel Fiat Divino spezza l'isolamento di Esso e genera la compagnia a tutti gli atti che fa la Divina Volontà. Quindi Essa non si sente più sola, ma ha qualcuno a cui poter ridire le sue pene, le sue gioie ed affidare i suoi segreti. »

Jesus to Luisa, *Book of Heaven*, vol. 33, November 19, 1933:

"My good daughter, you must know that as the soul disposes herself to do my Divine Will, she forms the passport in order to enter the interminable boundaries of the Kingdom of the Fiat. But do you know who lends you what is needed in order to form it, and who offers to sign it and give it the value of passage into my Kingdom? Daughter, the act of disposing oneself to do my Will is so great, that my very life, my own merits, form the paper, the characters, and your Jesus acts as the Signer to make this creature known, and give her free access. It can be said that the whole of Heaven runs to the aid of one who wants to do my Will, and I feel so much love, that I take my place in this fortunate creature and I feel loved by her, from my own Will. Now, seeing Myself loved by her, from my own Will, my love becomes jealous and does not want to lose even one breath, one heartbeat of love, of this creature. You yourself, imagine my care, the precautions I take, the helps I give, the loving stratagems I use toward her; in a word, I want to replicate Myself within her, and in order to replicate Myself, I expose Myself, so as to form another Jesus in the creature; therefore I apply all my divine art to obtain the intent. I hold nothing back, I do everything, I give everything; wherever my Will reigns, I can deny nothing, because I would deny it to Myself."

« Figlia, è tanto grande l'atto di disporsi a fare la mia Volontà, che la mia stessa vita, i miei meriti, formano la carta e i caratteri ed il tuo Gesù fa il firmatario per farla conoscere e darle libera l'entrata. Si può dire che tutto il Cielo corre in aiuto di chi vuol fare la mia Volontà ed Io sento tanto amore che prendo posto nella fortunata creatura e mi sento amato da essa, dalla mia stessa Volontà. Ora vedendomi amato da essa, dalla mia stessa Volontà, il mio amore si fa geloso e non vuol perdere neppure un respiro, un palpito d'amore di questa creatura. Immagina tu stessa la mia premura, le difese che prendo, gli aiuti che do, gli stratagemmi amorosi verso chi li usa, in una parola voglio rifarmi di essa e, per rifarmi, espongo Me stesso, per formare un altro Gesù nella creatura, perciò metto tutta la mia arte Divina, per ottenere l'intento; non risparmio nulla, faccio tutto, do tutto, dove regna la mia Volontà, non posso negare nulla, perché lo negherei a Me stesso. »

Catholic articulation. This desire of Jesus to "replicate" himself within the soul who associates herself with him joins what Saint Paul says of his own apostolic life: "it is no longer I who live, but Christ who lives in me" (Gal 2:20)—not because Christ needs the creature in order to be perfect in himself, but because his love, by its nature, does not wish to remain without a response. Saint Paul goes so far as to situate within his own flesh the continuation of this work: "in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col 1:24)—not because the Passion is insufficient in itself, but because Christ wills its fruit to continue being applied, until the end of time, through those who freely associate themselves with it. The *Catechism* likewise teaches that,

within the communion of saints, "none of us lives to himself" and that the merits of each benefit the others through the constant exchange of spiritual goods (CCC 953, 955)—the exact framework within which this invitation to "substitute in a divine manner" for what others have not done must be understood.

Formula to remember. What Jesus has no need to receive in order to be perfect, he nevertheless entrusts to the soul who loves him: to take up with him, within his Will, the same gesture by which he remade the whole of human nature—not because anything is lacking, but because he desires companionship.

Question 17 — How Do Ordinary Acts Become Acts in the Divine Will?

Short answer. Just as leaven makes all the flour ferment without changing its outward nature, the Divine Will, present as a germ within an otherwise entirely ordinary act, casts into it a divine fermentation that transforms this human act into a divine act—without its outwardly ceasing to be what it was.

Development. After defining the two fundamental acts of this life (VI.8) and showing how Jesus himself lives his own acts within it (VI.14), one point of great practical importance must now be clarified: does this life require the multiplication of extraordinary acts reserved for a few contemplative souls, or can it transform the most ordinary gestures of a day—working, eating, traveling, speaking?

Jesus answers through the very image made familiar by the Gospel: leaven. Just as leaven, added to flour, has the virtue of making it ferment, without the bread ceasing to be bread—but without leaven, Jesus specifies, "even though the flour is the same, the bread will never come out leavened, but unleavened"—so the Divine Will, present as a tiny germ within an act, casts into it a fermentation that transforms it inwardly: "the human act becomes divine act." Outwardly the act remains identical—the same work, the same meal, the same word—but its deepest substance is transformed by the presence of this germ.

This image teaches a precious truth for every ordinary Christian life: there is no need to seek extraordinary occasions for living in the Divine Will, but only to allow this germ to act within the most everyday acts. Elsewhere Jesus specifies that this germ produces fruit in proportion to the frequency with which it is nourished: an isolated act, like an unwatered seed, remains stunted and without true fruit; repeated acts, on the other hand, gradually form within the heart the tree already planted through the first gift received.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 26, September 15, 1929:

> "It happens as to the yeast, which has the virtue of fermenting the flour, as long as, in forming the bread, one puts in it the little yeast as the germ of fermentation. But if one does not put the yeast, even though the flour is the same, the bread will never come out leavened, but unleavened. Such is my Divine Will—more than yeast that casts the divine fermentation into the human act; and the human act becomes divine act."
>
> *« Succede come al lievito, che ha virtù di fermentare la farina, purché nel formare il pane vi si metta il piccolo lievito, come germe di fermentazione. Invece se non si mette il lievito, anche se c'è la stessa farina, il pane non sarà mai fermentato ma azzimo. Così è la mia Divina Volontà, più che lievito che getta la fermentazione Divina nell'atto umano e l'atto umano diventa atto Divino. »*

Catholic articulation. Jesus himself compares the Kingdom of Heaven to "leaven which a woman took and hid in three measures of flour, till it was all leavened" (Mt 13:33)—a parable Luisa applies here, with great fidelity to the Gospel image, to the inward transformation of ordinary acts. Saint Paul draws the broadest possible practical consequence: "whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor 10:31); and again: "whatever you do, in word or deed, do everything in the name of the Lord Jesus" (Col 3:17). The *Catechism* likewise teaches that human work itself can become "a means of sanctification" and a way of permeating earthly realities with the spirit of Christ (CCC 2427)—exactly what is expressed here, through a concrete and eloquent image, by the little leaven hidden within the flour.

Formula to remember. One need not seek extraordinary acts in order to live in the Divine Will: it is enough to place within the most ordinary act the germ that causes it to ferment entirely.

Question 18 — How Can One Persevere in This Life?

Short answer. A single act, however beautiful, never forms sanctity: it is the continuity of acts that binds God more closely to the creature and forms the strength of the soul, because true love, Jesus says, "never says 'enough.'" The inevitable little escapes of one's own will, for their part, must never become a cause of scrupulosity: return, always possible, is always welcomed immediately and without reproach—and for the soul firmly resolved to live in the Fiat, Jesus himself undertakes to supply whatever is lacking through mere weakness.

Development. A very real concern must be answered here: a life consisting of an exchange to be resumed act after act (VI.3) seems to require a constancy that the common experience of human weakness makes difficult to imagine over time. VI.8 has already provided a first element of response by showing that the morning prevenient act supplies for actual attention when the latter is lacking through human weakness; it remains, however, to answer more directly the question posed here: what renders this continuity not only possible, but desirable, and what should be done with the inevitable moments in which one goes out of it?

Jesus first insists upon the absolute necessity of continuity: "a single act has never formed any sanctity"; repeated and continuous acts, on the contrary, "form the strength of her soul, binding God even more to herself." This insistence might seem excessively demanding were it not illuminated by its own reason, which Jesus immediately gives: "true love never says 'basta'—never stops—and if it does, it's dead." This continuity is therefore governed not by the law of a performance to be sustained without flaw, but by the very nature of love, which by its essence knows no point at which it can stop.

This demand for continuity, however, must never turn into anxious scrupulosity before involuntary departures from this life: true perseverance does not consist in never going out—a thing beyond the reach of every creature still on the journey—but in continually returning, as soon as one realizes one has gone out, with the same simplicity and confidence required by the morning prevenient act (VI.8): not flawless performance, but fidelity that rises again without discouragement.

This fidelity that rises again never rests upon the soul's strength alone. For the one who has made the firm and constant decision to live in his Volition and does as much as she can, Jesus himself undertakes to supply: when she fails not through her own will, but through weakness, impotence, or the very necessity of sufferings he sends her, his love "does what the creature should do" and supplies her in everything, recalling her disposition, order, and

love within her, so that the soul may rouse herself and resume her life together with him—lest his Divine Life ever remain interrupted or separated from hers and any void remain. What VI.3 said concerning the act withheld from the exchange finds here its proper measure: the void threatens the act the soul deliberately withdraws, not the failure she undergoes against her will and that Jesus himself comes to fill.

A text from 1923 specifies what this continuity concretely requires, without ever reducing it to a feeling: "It is not enough to possess, but one must know how to possess," Jesus says. A man who owned a field but never sowed or cultivated it would draw no fruit from it. Thus sufferings, mortifications, vigilance, and patience are never set aside by this life; on the contrary, they are the very work through which the soul and the Divine Will together continually expand the boundaries of the gift already received.

This same confidence nevertheless never excludes a more delicate fear—that concerning one's own fidelity. Luisa herself one day confides to Jesus her fear that her infidelities might cause her to lose this gift. Jesus does not reassure her by saying that fear itself would already show a lack of confidence; on the contrary, he answers that "the fear of losing a good means possessing it, knowing it and loving it"—and then immediately invites her never to let this same fear become heavy with sadness, since it would embitter the purest joys of this life. Persevering therefore does not mean becoming indifferent to the risk of one's own infidelity: it means fearing it out of love, without ever allowing that love to turn against the peace it should instead preserve intact.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 36, May 27, 1938:

> "My blessed daughter, I want you here, imprisoned in my Will, so that no other things can have life in you. Now, you must know that all the harmony of the creature is in the repetition of her good acts done in my Will. A single act does not form any harmony or beauty, but many continuous acts united together call the attention of God […]. All the acts repeated by the creature form the strength of her soul, binding God even more to herself. They form Heaven in the depth of the soul […]. Furthermore, a single act has never formed any sanctity because it has no strength; it does not possess the life of love, since true love never says 'basta'—never stops—and if it does, it's dead."
>
> *« Figlia mia benedetta, qui ti voglio, imprigionata nel mio Volere, affinché tutte le altre cose non abbiano vita in te. Or, tu devi sapere che tutta l'armonia della creatura sta nella continuazione dei suoi atti buoni fatti nel mio Volere. Un atto non forma armonia né varietà di bellezza, invece tanti atti continui uniti insieme, chiamano l'attenzione di Dio, […] Gli atti ripetuti, nella creatura formano la forza dell'anima, legano di più Dio alla creatura, formano il Cielo nel fondo dell'anima […] E poi, un atto solo non ha formato mai santità; gli atti quando non sono continui, non hanno forza, non posseggono la vita dell'amore, perché il vero amore non dice mai basta, non si arresta mai e, se dice basta, si sente morire. »*

Jesus to Luisa, *Book of Heaven*, vol. 16, August 28, 1923:

> "My daughter, having placed in you the ownership of my Will, I want you not only to possess It, but to know how to keep It well, to cultivate It, to expand It, so as to multiply It. Therefore, pains, mortifications, vigilance, patience, and also my very privation, serve to expand and to keep the boundaries of my Will in your soul. It is not enough to possess, but one must know how to possess. What good is it for a man to possess a field if he does not take care to sow it, cultivate it and guard it, so that afterward he may gather the fruits of his labors? If he does not work his land, even though he possesses it, it can be said that he has nothing with which to nourish himself. Therefore, it is not possessing that renders man rich and happy, but knowing how to cultivate well what

he possesses. So it is with my graces, with my gifts, especially with my Will, which I have placed in you as Queen: It wants nourishment from you, It wants the labor of your pains and of your acts […]. And so, you on one side and my Will on the other will together expand the boundaries of my Supreme Will within you."

« Figlia mia, avendo messo in te la proprietà del mio Volere, voglio che non solo sia posseduto da te, ma che lo sappia bene conservare, coltivare, allargare, in modo da moltiplicarlo; sicché le pene, le mortificazioni, la vigilanza, la pazienza e anche la mia stessa privazione, servono ad allargare e a custodire i confini della mia Volontà nell'anima tua. Non basta possedere, ma saper possedere; che giova all'uomo possedere un podere, se non si prende la cura di seminarlo, coltivarlo, custodirlo, per poi raccogliere i frutti delle sue fatiche? Se non lavora il suo terreno, anche se lo possiede si può dire che non ha di che sfamarsi, sicché non è il possedere che rende ricco e felice l'uomo, ma il sapere ben coltivare ciò che possiede. Così sono le mie grazie, i miei doni, specie la mia Volontà che qual Regina ho messo in te, vuole da te il cibo, vuole il lavorio delle tue pene, dei tuoi atti, […] E così tu da una parte e la mia Volontà dall'altra, allargherete i confini della mia Suprema Volontà in te. »

Jesus to Luisa, *Book of Heaven*, vol. 34, March 18, 1937:

"You must know that the love of my Fiat toward one who lives in It is so great that, if the creature—not through her own will, but through weakness and impotence—does not follow all the acts of my Will, or if, because of the necessity of sufferings or something else, her life no longer flows in It, so great is Its love that It Itself does what the creature should do: It supplies her in everything, recalls within her her disposition, her order, her love, so that the soul may rouse herself and resume her life together with It, and this so that the human life may remain neither divided nor separated from Its own; if It did not do so, the divine void would remain, but Its love does not tolerate it and supplies for what is lacking in the creature, because It wants Its Divine Life never to be absent from her, but to be continuous."

« Tu devi sapere che è tanto l'amore del mio Fiat verso chi vive in Esso, che se la creatura non per volontà, ma per debolezza ed impotenza, non segue tutti gli atti del mio Volere, oppure se per necessità di sofferenze o di altro, non scorre la sua vita in Esso, è tanto il suo amore che fa Essa ciò che dovrebbe fare la creatura, la supplisce in tutto, richiama la sua attitudine, l'ordine suo, il suo amore, affinché l'anima si scuota e riprenda la sua vita insieme e questo per fare che la vita umana non resti né divisa, né separata dalla sua; se ciò non facesse, resterebbe il vuoto Divino, ma il suo amore non lo tollera e fa da supplitrice a ciò che manca alla creatura, perché vuole che la sua vita Divina, non debba mai mancare in essa, ma sia continua. »

He nevertheless places a condition upon this, in a text from the same volume, dated May 28, 1937:

"My daughter, your fear displeases Me; you must know that my interest, and the love that burns Me because I want the soul to live in my Will, are so great that I Myself take on the commitment of everything and make up for her in everything. But I do this when there has been a firm and constant decision to live in It and, on her part, she does not fail: she does as much as she can."

« Figlia mia, il tuo timore mi dispiace, tu devi sapere che è tanto il mio interesse, l'amore che mi brucia che voglio che l'anima viva nella mia Volontà, che prendo Io l'impegno di tutto, la supplisco in tutto, però faccio questo quando c'è stata una decisione ferma e costante di voler vivere in Essa e da parte sua non manca, fa quanto più può. »

Luisa, *Book of Heaven*, vol. 28, November 20, 1930:

> "My abandonment in the Divine Volition continues, though with the fear that because of my infidelities I might have the great misfortune of being rejected from living inside the beautiful Heaven of the Supreme Fiat. […]"
>
> "My daughter, courage, the fear of losing a good means possessing it, knowing it and loving it—and possessing it, not by usurpation, but by right of property […]. Therefore, do not fear, because fear renders unhappy the good one possesses and embitters the purest, holiest and divine joys that exist in my Fiat."
>
> *« Il mio abbandono nel Volere Divino continua, sebbene col timore che per le mie infedeltà possa avere la grande sventura di essere respinta dal vivere dentro il bel Cielo del Fiat Supremo. […] »*
>
> *« Figlia mia, coraggio, il timore di perdere un bene, significa possederlo, conoscerlo ed amarlo e possederlo non con usurpazione, ma con diritto di proprietà […] Perciò non temere, perché il timore rende infelice il bene che si possiede ed amareggia le gioie più pure, più sante e divine che ci sono nel mio Fiat. »*

Catholic articulation. The parable of the prodigal son teaches precisely this confidence in returning: the father requires of the returning son neither prolonged self-justification nor prior penance; he runs to meet him and immediately clothes him with the best robe (Lk 15:20–24)—and the *Catechism* sees in this parable the very image of God's mercy, always ready to welcome without delay (CCC 1439). Saint Paul, for his part, exhorts to perseverance in the same terms employed here concerning the continuity of acts: "let us not grow weary in well-doing" (Gal 6:9). Persevering, in Christian life as in the life of the Fiat, has therefore never meant never falling, but never ceasing to rise and begin again.

The fear Luisa confides to Jesus contains nothing servile: the *Catechism* precisely distinguishes the fear of a slave, turned toward punishment, from that of the son who "responds to the love of him who first loved us" (CCC 1828)—and this filial fear belongs among the seven gifts of the Holy Spirit (CCC 1831). What Jesus confirms here to Luisa is therefore nothing other than a gift already recognized by the whole Catholic tradition.

Formula to remember. True love never says enough; and when weakness causes it to fall, it rises again without lingering in scruple, while Jesus Himself makes up for what is lacking in the soul firmly determined to live in His Fiat.

Part Seven — Properties, Fruits, and Fruitfulness of Life in the Fiat

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Question 1 — Are There Degrees in Life in the Divine Will?

Short answer. Jesus distinguishes four degrees of life in his Will, in the image of four persons exposed in different ways to the light and heat of the sun: the soul who remains outside the Kingdom and receives only a diffused light despite her own weaknesses; the soul who has entered the first steps of its boundaries and already feels her passions dying; the soul who has advanced within it to the point of almost forgetting everything about herself; and finally, the soul who has acquired it and finds herself totally consumed within that same sun. These degrees are never imposed from without: they measure only how far each soul consents to expose herself to a light that, for its part, is offered without any restriction.

Development. The preceding Part has shown how the Gift is received (VI.3), how the human will is laid down without being suppressed (VI.6–7), and how one perseveres in it (VI.18). It remains to specify something this journey has left implicit: not all those who live in the Divine Will live in it to the same degree, and Jesus himself gives an image of this with great precision.

Jesus compares his Will to the sun, whose light and heat are never measured out by the sun itself, but are received differently according to the position of the one exposed to it. A first person remains in her room: she knows only a gentle light, without heat—this is the soul who remains outside the boundaries of the Kingdom, still living amid her own weaknesses and passions as though in foul air, yet whom the light, however faint, never ceases to visit and bless in her resignation. A second person leaves her dwelling: she feels the heat in addition to the light, breathes purified air, and feels her passions dying—this is the soul who has entered the first steps of the Kingdom, constant in good, but who still looks at the earth and feels the weight of human nature. A third places herself where the rays strike directly: the light is such that it makes her forget virtues and crosses, which become her nature—this is the soul advanced into the heart of the Kingdom. A fourth, finally, takes flight to the very center of the solar sphere: there she is totally consumed, no longer able to see or feel anything but light and fire—this is the soul who has acquired the Kingdom itself.

This last degree has a sign of its own, which Jesus specifies elsewhere: as the soul immerses herself ever more deeply in his Will and makes it her own life, she comes to absorb within herself something of Its very immutability and impassivity—not that the soul ceases to suffer or to be capable of falling away, but because her life acquires, within this eternal Will, a stability no longer belonging to the fragile order of human effort alone.

Jesus concludes by indicating that these degrees are never an imposed destiny, but the exact measure of what each one will want to take from the goods of his Kingdom—the first degrees serving as spurs and paths toward the last. And Luisa, charged with making this Kingdom known, is expressly asked to live in the highest degree.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 19, July 26, 1926:

> "My daughter, the light of the sun is not enjoyed equally by all—not because of the sun, […] but because of creatures. […] Now, the sun is the image of my Will […]. These people are the image of the four degrees of the living in my Will. […] Therefore, there will be a difference of degrees in the Kingdom of my Will according to how much creatures will want to take from Its goods. But the first degrees will be spurs and paths in order to reach the last one. For you, then, who must make It known, there is all the necessity to live in the last degree."
>
> *« Figlia mia, come la luce del sole non viene goduta da tutti egualmente, non da parte del sole, […] ma da parte delle creature. […] il sole è l'immagine della mia Volontà, […] L'immagine di queste persone sono i quattro gradi di vivere nella mia Volontà. […] Quindi ci sarà differenza di gradi nel Regno della mia Volontà a seconda che le creature vorranno prendere dei suoi beni, ma i primi gradi saranno spinte e vie per giungere all'ultimo. Per te poi, che devi far conoscere il Regno c'è tutta la necessità che viva nell'ultimo grado. »*

Jesus to Luisa, *Book of Heaven*, vol. 13, October 21, 1921:

> "Beloved daughter of my Volition, like sun, my Will inundates you. […] and since my Will is eternal, the more you try to be in It and make It more than your own life, the more you come to absorb within yourself my immutability and impassivity."
>
> *« Figlia diletta del mio Volere, il mio Volere t'inonda come sole. […] e siccome il mio Volere è eterno, quanto più cerchi di stare in Esso e fartene più che vita propria, vieni ad assorbire in te la mia immutabilità ed impassibilità. »*

Catholic articulation. Saint Paul teaches that "grace was given to each of us according to the measure of Christ's gift" (Eph 4:7), and the same is true of the glory promised: "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for star differs from star in glory" (1 Cor 15:41). The *Catechism* teaches that all the faithful are called to the same fullness of charity, but that each advances toward it along a distinct path and according to the gifts received (CCC 2013–2014, already cited in V.15 and to be taken up again in IX.1)—the same universal vocation thus admitting, within its one movement, a real diversity in the degrees attained.

This language does not mean that the pilgrim soul acquires here below the impassibility proper to the Blessed in Heaven, who can no longer suffer or fail—the very account of Luisa's life, with her fidelities and her moments of weakness (cf. V.19), shows that she remains a free creature, capable of wavering. What Jesus names here is participation, not identity: a growing stability that reflects, without equaling it, the immutability proper to God alone.

Formula to remember. The light of the Divine Will is never measured; it is the creature who, according as she exposes herself to it, receives little of it or one day is totally consumed by it.

Question 2 — How Does God, in Turn, Become the Temple of the Soul Who Lives in His Will?

Short answer. Jesus unfolds this mystery in two movements. First comes the classical image: the soul in the state of grace is the Temple of God, who comes to dwell there and to unfold ever more fully the effects of his Life there, like a child growing in its mother's womb. Then Jesus reveals a surpassing: when the soul lives fully in his Will, she in turn finds refuge in God as in her own Temple—no longer only the host, but the one welcomed.

Far from contradicting one another, the two movements close one and the same circle: God in the soul, the soul in God.

Development. Jesus begins with a complaint that prepares everything that follows: the soul who does not live in his Will leaves It "in loneliness" and "reduces It to silence"—not through indifference on Its part, but because, without the light of his Volition living within her, she no longer understands Its celestial language, and It finds no one to whom to speak. The soul who lives in the Fiat is the first to break this loneliness.

The first movement is the one already known to the whole spiritual tradition: the soul in grace is the Temple of God, who comes to dwell within her. A text of September 28, 1935, quoted below as a complement, specifies its concrete conditions through the very image of Jesus' conception in Mary's womb: breath, heat, and nourishment. What he then received from his Mother, Jesus says, he now awaits from every soul who bears him—prayer, offered suffering, adoration, praise—until he can say of her: "I walk in her feet, I operate in her hands, I speak in her voice, I think in her mind, I love in her heart." This first Temple grows or withers according as the soul continues or ceases to give him this nourishment.

But Jesus goes further, in a second movement revealed in a single sentence: "the soul in grace is the Temple of God; but when the soul lives in Our Will, God makes Himself Temple of the soul." The first temple, he says, remains exposed to dangers and enemies, subject to passions; at times God even finds himself there "unattended, not loved as He should," and the little lamp of continual love, lacking oil, is extinguished; if the soul falls into grave sin, this temple collapses and is occupied by thieves who profane it. The second Temple, by contrast, is exposed to no danger: enemies cannot approach it, and passions lose their life there. Within it the soul becomes like a "little Host" who keeps Jesus consecrated within herself; this Temple, Jesus says, "occupies Its royal place, Its fulfilled Will, and It is Our glory and Our triumph."

This second Temple, therefore, is never a mere duplicate of the first: it is its exact reversal, closing the circle rather than breaking it. Whereas the soul in grace receives God as a guest whom she must guard and defend against sin, here the soul herself, finding in God a dwelling exposed to no danger, becomes established and now dwells in him—no longer the host, but the one sheltered. The two movements coexist without contradiction: God continues to grow within the soul, as the first text has shown, while the soul simultaneously finds in him her own refuge—a reciprocal indwelling that neither image, taken alone, would suffice to express in its entirety.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 33, March 11, 1934:

> "Now, you must know that the soul in grace is the Temple of God; but when the soul lives in Our Will, God makes Himself Temple of the soul, and—oh! the great difference between the creature, Temple of God and God, Temple of the soul! The first is a temple exposed to dangers, to enemies, subject to passions; many times Our Supreme Being finds Himself in these temples as in the temples of stone, unattended, not loved as He should; and the little lamp of her continuous love, which she should keep in homage to her God who dwells within her, without the pure oil is extinguished; and if—heavens forbid—she falls into grave sin, Our temple collapses and is occupied by thieves, Our enemies and hers, who profane it and make havoc of it. The second Temple—that is, God, Temple of the soul—is not exposed to dangers, the enemies cannot get close, passions lose life. In this Divine Temple of Ours, the soul is like the little Host that holds her Jesus consecrated within It, and with the perennial love that she draws, receives and feeds on, she forms the little lamp, alive, always burning, without ever becoming extinguished. This, Our Temple, occupies Its royal place, Its fulfilled Will,

and It is Our glory and Our triumph."

« Ora tu devi sapere che l'anima in grazia è il Tempio di Dio. Però quando l'anima vive nella nostra Volontà, Dio si fa Tempio dell'anima e oh, la gran differenza tra la creatura Tempio di Dio e Dio Tempio dell'anima; il primo è un tempio esposto a pericoli, a nemici, soggetto a passioni, molte volte il nostro Ente Supremo, si trova in questi templi come nei templi di pietra, non curato, non amato come si conviene e la piccola lampadina dell'amore continuo che la creatura avrebbe dovuto avere come omaggio al suo Dio che risiede in essa, senza il puro olio è spenta e se caso mai cade in peccato grave, il nostro tempio crolla e viene occupato dai ladri nostri e suoi nemici che lo profanano e ne fanno scempio. Il secondo Tempio, cioè Dio Tempio dell'anima, non è esposto a pericoli, i nemici non possono avvicinarsi, le passioni perdono la vita, l'anima in questo nostro Tempio Divino è come la piccola Ostia che tiene consacrato in Essa il suo Gesù, la quale coll'amore perenne che attinge, riceve e si alimenta, forma la lampadina viva che sempre arde, senza che mai si spenga, questo nostro Tempio occupa il suo posto regio, il suo Volere compiuto ed è la nostra gloria ed il nostro trionfo. »

Jesus to Luisa, *Book of Heaven*, vol. 33, September 28, 1935:

"… just as in the womb of the Holy Virgin I breathed through her breath, was warmed by her heat and nourished by her Blood, so I await from the creature who possesses Me the breath, the heat, the growth through which to develop my Life. […] When the creature loves Me, she gives Me the breath, she gives Me the heat; every good she does—if she prays, if she suffers for Me, if she adores Me and glorifies Me—makes Me grow, gives Me motion, contributes to forming Me within her soul, […] then I unfold my Life within her: I walk in her feet, I operate in her hands, I speak in her voice, I think in her mind, I love in her heart…"

« … come nel seno della Vergine Santa respiravo attraverso il suo respiro, riscaldato dal suo calore, alimentato dal suo Sangue, così aspetto dalla creatura che Mi possiede il respiro, il calore, la crescita per sviluppare la mia Vita. […] Quando la creatura Mi ama, Mi dà il respiro, Mi dà il calore, ogni bene che fa, se prega, se soffre per Me, se Mi adora e glorifica, Mi fa crescere, Mi dà il moto, contribuisce a formarmi nell'anima sua, […] allora svolgo la mia Vita in essa, cammino nei suoi piedi, opero nelle sue mani, parlo nella sua voce, penso nella sua mente, amo nel suo cuore… »

Catholic articulation. Saint Paul teaches: "Do you not know that you are God's temple and that God's Spirit dwells in you?" (1 Cor 3:16)—a common doctrine that this reversal never contradicts, but whose possible intensification it reveals: the same indwelling, lived no longer merely as a dwelling received by the soul, but as the dwelling in which the soul herself, in turn, finally finds safety, sheltered from what threatened the first. The *Catechism* teaches that, through sanctifying grace, Christians "have become the temple of the Holy Spirit" (CCC 1695; cf. 1 Cor 6:19)—a truth this text never surpasses, but turns around, in the vocabulary proper to this spirituality, in order to express its other face: what the soul receives from God as a dwelling, she may also, in a certain sense, render back to him. That this dwelling can grow belongs, moreover, to the common doctrine of grace itself: the *Catechism* defines sanctifying grace as "an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love" (CCC 2000), and the theological tradition has taught since the Council of Trent that it is capable of increase through good works and the sacraments worthily received—a growth that the *Book of Heaven* here makes visible through an image of rare concrete precision.

Formula to remember. God dwells in the soul as in his Temple and unfolds his Life there ever more fully; the soul who lives in the Fiat dwells in God in turn, as in her own Temple:

far from contradicting one another, the two movements close one and the same circle of reciprocal indwelling.

Question 3 — How Does the Soul Who Lives in the Divine Will Become God's Heaven and Rest?

Short answer. The rest God sought on the seventh day was the contemplative joy of a good and completed work, within a world that as yet offered him no resistance—and Genesis marks this day with a feature of its own: unlike the other six, it closes it with neither evening nor morning. Adam first offered him this rest; the Fall immediately took it away from him. What Jesus later reveals to Luisa is the form this same rest assumes within a world now wounded by sin: the soul who lives fully in his Will lends him her intelligence, her word, her works, and her love, like a screen interposed between him and the world's resistance. This protective rest anticipates the full and unshielded rest promised for the day when the Reign of the Fiat reigns throughout the whole earth.

Development. Part One showed that the whole of Creation remains in the Fiat by nature, and that man alone remains in It by a free choice (I.12). What Jesus reveals here to Luisa follows the very thread of the Genesis account, adding nothing to it: after Creation comes, in that account, the rest of the seventh day—and it is this rest that the text now names and unfolds.

This rest, in itself, is the joy God finds in a good and completed work, within a world that as yet offers him no resistance. The biblical text marks it with a feature of its own: each of the first six days closes with the same formula, "there was evening and there was morning"; the seventh alone lacks it (Gen 2:1–3)—and tradition very early read there a rest that does not close, open upon eternity rather than bounded like the other days.

Not just any creature can procure this rest: it is the soul who lives in the Divine Will and who, through this very life, has received the capacity to give God to God himself—not her own thoughts, words, or works, but those very things of God, which she already bears within herself through this Will that operates in her as It does in him. The text shows the concrete scene, and it is important not to detach it from what immediately precedes it: that day, Jesus has just revealed to Luisa the headlong course of the generations toward evil, and he confides to her that, by this same life in the Fiat, she is associated with "preparing the act opposite to the so many evils that flood the earth." It is in this state—not of simple weariness, but of affliction before the evil of the world—that he comes to her and asks her plainly: "Give Me a little rest for I can take no more." Luisa then replies with an act in four gestures that she herself describes: she lays her intelligence in God's uncreated intelligence, her word in his Fiat, her works in his, and her love in his immense love—so that this same intelligence, word, works, and love, now hers, may interpose themselves like a shadow between him and all that, in the created world, resists or eludes him: intelligences, voices, works, hearts. It is therefore never she who consoles God by her own strength: it is God, finding within her and through her his own intelligence, word, works, and love, who finally finds in her what allows him to rest—not from fatigue, but from the very resistance he encounters everywhere else.

Jesus reveals to Luisa that this rest was never a mere cessation of activity, but the expectation of a precise place in which to rest: "I was able to rest because you surrounded Me with the shadows of my works, of my Fiat and of my love." This rest, Jesus specifies, depends entirely upon his Will operating in the soul; and as long as no one consents to live of this Will, this rest remains denied to him, despite the completion of all his works. Jesus goes so far as explicitly to link this refusal to the condition of the world itself: because he does

not find his shadow in a soul, he says, he cannot "complete my works and give the last divine brush stroke to all Creation"—and it is this same impossibility that makes the most rigorous purifications necessary. The rest Luisa procures for him is therefore not a mere affective relief: in germ, it is what holds back a greater evil.

Two other texts express this same rest under the image of Heaven. One compares the soul who does the Will of God to a Heaven "without Sun and without stars" distinct from him: "I am the Sun; and the stars which embellish this Heaven are my own virtues"—and Jesus concludes: "This Heaven is my happiness, my rest, my Love—my Paradise" (vol. 11, June 28, 1912). The other describes this same mystery under the image of an interior harp, each string of which bears a divine attribute—love, goodness, power, mercy, strength, wisdom, purity, justice—which Jesus comes to touch and tune within the soul who lives in his Volition. Jesus himself specifies what this rest makes possible: "This sound is so melodious as to make Me tolerate everything, and bear the great evils of the poor world"—before he can finally say: "Here is My Heaven" (vol. 20, February 11, 1927).

The rest that Luisa procures for him in turn is therefore never the rest of the Garden itself returned unchanged: it is the form this same rest takes in a world where the Divine Will now encounters a resistance that must be covered with a shadow so that it may cease to wound. An earlier text had already announced what, in the end, this same rest would become: God, Jesus says, "will take His perpetual rest in the last Fiat" (vol. 12, February 22, 1921)—the day when, the whole earth finally living of this Will, no shadow will any longer need to interpose itself.

These three texts therefore converge upon one and the same conclusion, which must be stated without evasion: the rest God has sought since the seventh day is never rest from fatigue, but rest from resistance—the resistance that intelligences, voices, works, and hearts abandoned to themselves oppose to his intelligence, his word, his works, and his love. The soul who lives in the Divine Will therefore brings him more than consolation: by becoming, through this very Will, a shadow interposed between him and the world, she offers him a place where he is no longer contradicted or restrained, and where, for a time at least, the evil of the world no longer prevents him from acting fully. Luisa will take up this same dynamic a few weeks later under the image of an embankment opposed to Divine Justice (vol. 16, April 8 and May 9, 1924)—material Part Ten will develop fully (X.13).

Quotation from Luisa. Luisa to Jesus, *Book of Heaven*, vol. 16, March 22, 1924:

> "My Love, I lay my intelligence in your Will in order to find your uncreated intelligence, so that, by laying mine within yours, I may shade all created intelligences, in such a way that You may feel your shadow placed before all created minds, and You may find rest for the sanctity of your intelligence. I lay my word in your Fiat, in order to place the shadow of that omnipotent Fiat before the human voices, so that your breath and your mouth may be able to rest. I lay my works in yours, to place the shadow and the sanctity of your works before the works of creatures, so as to give rest to your hands. I lay my little love in your Will, to place You in the shade of your immense love, which I place before the hearts of all, to give rest to your weary Heart."
>
> *« Amor mio, stendo la mia intelligenza nella tua Volontà per poter trovare la tua intelligenza increata, in modo che stendendo la mia nella tua faccia ombra a tutte le intelligenze create, in modo che sentirai la tua ombra frapposta a tutte le menti create e così potrai trovare riposo alla santità della tua intelligenza; stendo la mia parola nel tuo Fiat per poter frapporre tra le voci umane l'ombra di quel Fiat onnipotente e così potrà riposare il tuo respiro, la tua bocca; stendo le mie opere nelle tue per frapporre tra le opere delle creature l'ombra e la santità delle tue, per dar riposo alle tue mani;*

stendo nella tua Volontà il mio piccolo amore per farti l'ombra del tuo immenso amore, che frappongo fra tutti i cuori per dar riposo al tuo cuore affannato. »

Jesus to Luisa, on the same day:

"My daughter, I was able to rest because you surrounded Me with the shadows of my works, of my Fiat and of my love. This is the rest I spoke about after I created all things. And since man was the last to be created, I wanted to rest in him—that is, by virtue of my Will acting in him, which formed my shadow in him, I was to find my rest and the fulfillment of my works. But this was denied to Me, because he did not want to do my Will; and until I find someone who wants to live of my Will, which overshadows my image in the soul, not finding my shadow, I cannot rest, because I cannot complete my works and give the last divine brush stroke to all Creation. This is why the earth needs to be purged and renewed—but with strong purges, such that many will lose their lives. And you, have patience, and always follow my Will."

« Figlia mia, ho potuto riposare perché mi hai circondato con le ombre delle mie opere, del mio Fiat e del mio amore. Questo è il riposo di cui Io ti ho parlato dopo aver creato tutte le cose e siccome l'uomo fu l'ultimo ad essere creato, volevo riposarmi in lui, cioè in virtù della mia Volontà agente in lui e che formava in lui l'ombra mia, avrei dovuto trovare il mio riposo ed il compimento delle mie opere. Ma questo mi venne negato perché non volle fare la mia Volontà e finché non trovo chi vuol vivere della mia Volontà, che adombra nell'anima la mia immagine, non trovando la mia ombra non posso riposare, perché non posso compiere le opere mie e dare l'ultima pennellata divina a tutta la Creazione. Perciò la terra ha bisogno d'essere purgata e rinnovata, ma con purghe forti, tanto che molti lasceranno la vita e tu abbi pazienza e segui sempre la mia Volontà. »

Jesus to Luisa, *Book of Heaven*, vol. 11, June 28, 1912—on the Heaven without Sun or stars:

"My daughter, the soul who does my Will is Heaven, but Heaven without Sun and without stars, because I am the Sun; and the stars which embellish this Heaven are my own virtues. How beautiful this Heaven, such as to enamor whomever can know It. I remain enamored even more, placing Myself like a Sun in the center of this Heaven […]. How beautiful, this Heaven, if the Sun shines—that is, when I manifest Myself; I caress the soul […] and, touched by her love, I faint and rest in her. […] Whether the soul is hidden in the Sun, and the stars disappear, or the Sun is hidden within her, when the harmony of the stars is revealed—she is beautiful in every way. This Heaven is my happiness, my rest, my Love—my Paradise."

« Figlia mia, l'anima che fa la mia Volontà è cielo, ma cielo senza sole e senza stelle, perché il Sole sono Io e le stelle che abbelliscono questo cielo, le mie stesse virtù. Bello questo cielo, da innamorare chiunque lo può conoscere e molto più ne resto innamorato Io, che, come Sole, mi metto nel centro di questo cielo […] Bello questo cielo a vedersi se splende il Sole, cioè quando mi manifesto e carezzo l'anima […] e, toccato dal suo amore, vengo meno e mi riposo in lei, […] Bello in tutti i modi, questo cielo è il mio contento, il mio riposo, il mio amore, il mio paradiso. »

Jesus to Luisa, *Book of Heaven*, vol. 20, February 11, 1927—on the interior harp of the divine attributes:

"My daughter, these strings are symbol of the soul in whom My Will reigns. I Myself delight in forming them and arranging them all in order. Look at them—how beautiful they are; each string has its distinct color, invested with light, in such a way that, all together, they form the most beautiful rainbow, all radiant with light. But do you want to know why each string has its distinct color? Because each one of them symbolizes

one of My Divine Qualities—that is, My Attributes. So, I placed everything in order—the string of love, the string of goodness, the string of power, of mercy, of strength, of wisdom, of purity—in sum, everything; I have not excluded even the string of justice. So, when I want to love and be loved, I touch the string of love. Oh! how sweet is its sound—soft, penetrating, delightful, such as to shake Heaven and earth, investing the inmost fibers of all the beings in which My Will reigns. And I love, and am loved, because its sound draws and enraptures everyone to love Me; and I Myself, enraptured by My own Love, Love and put out oceans of love. This sound is so melodious as to make Me tolerate everything, and bear the great evils of the poor world. This sound makes Me move on to touch the string of goodness; and this sound calls the attention of all to receive the goods that My Goodness wants to put out and give to creatures. […] Therefore, every time I want to place one of My Attributes in office, I touch the string that belongs to it, and I place it in attitude. But do you know why I have disposed all these strings in you? Because wherever My Divine Will reigns, I want to find all of Myself and all the things that belong to Me; in such a way that, whatever I do in Heaven, I must be able to do in the soul in whom My Supreme Fiat dominates and reigns. I must have My throne, My melodies, so as to be able to vibrate the sound of mercy to convert souls, the sound of wisdom to make Myself known, the sound of My Power and Justice to make Myself feared. I must be able to say: 'Here is My Heaven.' "

« Figlia mia, queste corde sono simbolo dell'anima in cui regna la mia Volontà, Io stesso mi diletto di formarle e di metterle tutte ordinate. Guardale come sono belle, ogni corda ha il suo colore distinto, investito di luce, in modo che tutte insieme formano la più bella iride, tutta smagliante di luce. Ma vuoi sapere perché ogni corda ha il suo colore distinto? Perché ognuna di essa simboleggia tutte le mie qualità Divine cioè i miei attributi. Sicché ho messo tutto in ordine, la corda dell'amore, la corda della bontà, la corda della potenza, della misericordia, della fortezza, della sapienza, della purità, insomma tutto, non ho escluso neppure la corda della giustizia, in modo che quando voglio amare ed essere amato tocco la corda dell'amore. Oh! Com'è dolce il suo suono soave, penetrante, dilettevole, in modo che scuote cieli e terra, investe le fibre più intime di tutti gli esseri dove regna il mio Volere ed Io amo e sono amato perché il suo suono attira e rapisce tutti ad amarmi ed Io stesso, rapito dal mio stesso amore, amo e metto fuori oceani d'amore. Questo suono è tanto melodioso che mi fa tollerare tutto e sopportare i gravi mali del povero mondo. Questo suono mi fa passare a toccare la corda della bontà. Questo suono chiama l'attenzione di tutti per ricevere i beni che la mia bontà vuol mettere fuori e vuol dare alle creature. […] Quindi ogni qualvolta voglio mettere in ufficio un mio attributo tocco la corda che gli appartiene e lo metto in attitudine. Ma sai perché ho disposto in te tutte queste corde? Perché dove regna la mia Divina Volontà voglio trovare tutto Me stesso e tutte le cose che mi appartengono, in modo che quello che faccio in Cielo devo poterlo fare nell'anima dove domina e regna il mio Fiat Supremo, devo avere il mio trono, le mie musiche, in modo da poter vibrare il suono della misericordia per convertire le anime, il suono della Sapienza per farmi conoscere, il suono della mia potenza e giustizia per farmi temere, devo poter dire: "qui è il mio cielo". »

Catholic articulation. Genesis marks the uniqueness of this seventh day: unlike the first six, it is closed by no formula of conclusion, a silence in which Saint Augustine already read a rest that does not end (*Confessions*, XIII, 36). Genesis relates: "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done" (Gen 2:1–2)—a rest that the Letter to the Hebrews announces as still awaiting fulfillment: "So then, there remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labors as God did from his" (Heb 4:9–10). Jesus likewise promises

anyone who keeps his word: “we will come to him, and make our home with him” (Jn 14:23, already cited in VI.9)—a dwelling that, according to the *Book of Heaven*, becomes more than a passing visit: a true rest, sought from the beginning and at last found.

Formula to remember. The soul who lives in the Fiat does not console God by her own strength: through the Will operating in her, she returns to him his very intelligence, word, works, and love—and this is how she becomes for him the Heaven and the rest he has sought since the seventh day of Creation.

Question 4 — How Does Living in the Divine Will Differ from the Adoptive Filiation Common to Every Baptized Person, without Ever Diminishing Its Reality or Dignity?

Short answer. Every baptized person truly becomes a child of God by adoption, a partaker of the divine nature (2 Pet 1:4): a filiation entire and fully real. The *Book of Heaven* nevertheless specifies that Jesus and Mary alone possessed, from their origin, a perfect and uninterrupted cooperation with the Divine Will, giving them a share in prerogatives that baptismal adoption, although fully real, does not automatically confer: living in the Divine Will is the path by which the baptized person is invited to bring this same adoption to its full fruitfulness, not a filiation of a higher order that would replace it.

Development. This question must be approached with extreme precision, because, if misunderstood, it could suggest that the divine filiation received at Baptism is of a secondary rank in comparison with that of Jesus and Mary. Nothing could be more foreign to the Catholic faith, professed without reserve from the Introduction onward (Q9): the baptized person is truly a child of God, a fellow heir with Christ (Rom 8:17), and God bears him the same love as his only-begotten Son.

The *Book of Heaven* nevertheless introduces a distinction that must be situated correctly. Jesus alone is the Son of God by nature, begotten from the eternal bosom of the Father; and Mary alone, conceived without sin, lived from her first instant in a continuous and never-interrupted cooperation with the Divine Will. By virtue of Redemption, the baptized receive a true filiation, but one that Saint Paul himself qualifies as “adoption” (Rom 8:15; Gal 4:5)—distinct not in its reality, but in its mode: a nature wounded by original sin receives this filiation by grace, whereas Jesus possesses it by nature and Mary, preserved from the original wound, lived it without ever interrupting it. This is why Jesus himself tells Luisa: “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” (vol. 23, February 2, 1928, already quoted in II.7)—a Gift now opened to every soul who desires it.

This text therefore subtracts nothing from baptismal filiation; it merely specifies its scope: filial adoption makes every baptized person a true child of God, but this filiation, wounded in its exercise by the consequences of original sin, remains as though restrained, as II.7 has already shown, as long as the soul does not choose to live fully in the unity of this same Will that adopted it. Living in the Divine Will therefore adds no new title to the filiation already received: it is its full exercise, offered to anyone willing to receive it.

The *Book of Heaven* goes so far as to name this difference in terms of rights of possession. Jesus reveals that a soul who does not live in his Will remains, in a certain sense, an “illegitimate daughter”—not because her adoption is false, but because she does not exercise the full rights over the goods of the paternal house that she could exercise; his Will alone, he says, “gives the Right of Daughtership and the Freedom to take what she wants from

the House of her Celestial Father." This image subtracts nothing from the legitimacy of baptismal adoption—the word "illegitimate" describes an impeded exercise, not an invalid title—but shows that living in the Divine Will is not an optional supplement: it is the effective entry into possession of what adoption already gives by right.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 17, February 22, 1925:

> "But the human will, ungrateful, did not want to enjoy the rights We had given it over Our goods and, not wanting to do Our Will, it did its own; and by doing its own, it put bars and gates across these paths and confined itself within the miserable circle of its will […]. My Humanity, having compassion on man and loving him with infinite love, by doing the Will of my Father in everything, kept these paths whole…"
>
> *« Ma la volontà umana, ingrata, non volle godere dei diritti che Noi gli demmo sui nostri beni e, non volendo fare la nostra Volontà, fece la sua e facendo la sua, mise le sbarre, i cancelli a queste vie e si restrinse nel misero cerchio della sua volontà, […] La mia Umanità, compassionando ed amando con amore infinito l'uomo, col fare in tutto la Volontà del Padre mio, mantenne integralmente queste vie… »*

Jesus to Luisa, *Book of Heaven*, vol. 30, January 24, 1932:

> "So, one who does not do and does not Live in Our Divine Will renders herself estranged from the Celestial Family […]. She herself renders herself illegitimate daughter who does not have full rights to the possessions of her Divine Father. Only My Will gives the Right of Daughtership and the Freedom to take what she wants from the House of her Celestial Father."
>
> *« Onde chi non fa e non vive nella nostra Volontà Divina, si rende estranea alla famiglia celeste, […] essa stessa si rende figlia illegittima che non ha pieni diritti nei possedimenti del suo Padre Divino. Solo la mia Volontà dà il diritto di figliolanza e la libertà di prendere ciò che vuole dalla casa del suo Padre Celeste. »*

Jesus to Luisa, *Book of Heaven*, vol. 23, February 2, 1928 — on the effects and the unity of the Divine Will:

> "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 no one until now has lived totally and fully in Its Unity, except my Queen Mama…"
>
> *« Figlia mia, tutto il bene fatto finora dalle creature è stato fatto in virtù degli effetti della mia Volontà Divina, perché non c'è bene senza di Essa, ma nessuno finora è vissuto totalmente e pienamente nella sua Unità, solo la mia Mamma Regina… »*

Catholic articulation. Saint Paul teaches that "you have received the spirit of sonship. When we cry, 'Abba! Father!' " (Rom 8:15), and that we are thereby "heirs of God and fellow heirs with Christ" (Rom 8:17)—the Church professes without reserve the full reality of this adoption. The *Catechism* teaches that through Baptism man becomes an adopted son of God and a "partaker of the divine nature" (CCC 1265; cf. 2 Pet 1:4). Saint Thomas Aquinas defines this adoption as the gratuitous assumption of a person who is a stranger into the rank of son and heir (*Summa Theologiae*, III, q. 23)—a real assumption, but precisely an assumption and not generation: a distinction the *Book of Heaven* merely finds again, without ever inventing it.

Saint Paul himself knows this distinction between legal title and full exercise: "the heir, as long as he is a child, is no better than a slave, though he is the owner of all the estate […]. But when the time had fully come, God sent forth his Son […] so that we might receive adoption as sons. […] So through God you are no longer a slave but a son, and if a son

then an heir" (Gal 4:1–7). The minor heir already possesses everything by right without yet enjoying it fully: this is exactly the distinction the *Book of Heaven* finds again, in its own vocabulary, between adoption received and its full possession lived.

Formula to remember. Baptism makes us children of God; living in the Divine Will is the way of exercising this filiation in all its fullness, not a second Baptism reserved for a few.

Question 5 — Why Does Life in the Divine Will Not Render the Virtues Superfluous, but Divinize Them from Within?

Short answer. Living in the Divine Will dispenses with no virtue, no commandment, and no duty of state: far from rendering them superfluous, this Gift becomes the interior principle that crowns and unifies them, causing even the heroic exercise of human virtue to pass into a properly divine manner of acting.

Development. The reader who has just discovered, in Part Six, what the Gift and the continual exchange of wills are might fear that such a Gift renders secondary the ordinary effort of the virtues, the commandments, and the duties of state already taught by the whole Catholic tradition. This is not so, and it is important to say it here, before approaching the concrete acts of Part Eight, rather than waiting until Part Twelve (XII.7) to reassure the reader on this point.

Mary herself gives Luisa the key to this articulation when recounting her departure for the Temple: having delivered her will to God, she immediately received all the virtues, not as abolished or rendered useless, but as "noble princesses" remaining under her perfect dominion. The text even specifies the condition of this reception: the Divine Will "does not lower Itself to reign in a soul where there is a rebellious nature—no, no. It is sanctity, and It wants the nature in which It must reign to be ordered and holy." Thus, far from dispensing with the virtues, the Gift of the Divine Will presupposes them already at work, humbly and ordinarily practiced, in order then to crown and unify them by one single interior principle.

Two texts specify what this crowning concretely becomes. The first shows that virtues practiced "in the human order" remain divided among themselves—patience is distinguished from obedience, obedience from charity, each retaining its own distinctive sign, without ever being able to fuse into one single act that embraces the Eternal and the Infinite; whereas, when practiced "in the divine order" of the Will, these same virtues fuse into one single act, after the image of the sun which, while remaining one, nevertheless communicates its light to all things. The second, earlier in the order of the revelations, shows where this fusion leads: as the soul draws near to the love of God, the virtues themselves "disappear, absorbed in love"—not because they cease to have been practiced or because their merit is lost, but because, at the end of the journey, love alone remains, as though everything that had to be distinguished along the way in order to be exercised were submerged within it.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 26, July 30, 1929:

> "My daughter, what difference between those who operate the virtues in a saintly way, but in the human order, and one who operates the virtues in the divine order of my Divine Will. As the first ones practice the virtues, these remain separated among themselves, in such a way that the diversity of their acts appears—one virtue appears as patience, another as obedience, a third one as charity; each of them has its distinction, unable to fuse together so as to be able form one single act, which gives of the divine and embraces eternity and infinity. On the other hand, for one who operates in

my Divine Will, Its light has the communicative and unifying virtue, such that, fusing together, because they are all done within the source of Its light, they form one single act with innumerable effects, such as to embrace the very Creator with the infinity of its light. Symbol of this is the sun: because it is one, because it possesses the source of light that is never extinguished, it embraces the earth, and with its innumerable effects it gives all colors and communicates the life of its light to everyone and to everything."

« Figlia mia, che differenza tra chi opera le virtù santamente, ma nell'ordine umano e chi opera le virtù nell'ordine divino della mia Divina Volontà, le prime come praticano le virtù così restano divise tra loro, in modo che si vede la diversità dei loro atti, una virtù si vede pazienza, un'altra obbedienza, una terza carità, ognuna ha il suo distintivo, senza potersi fondere insieme da poter formare un atto solo, che dà di Divino ed abbraccia l'Eterno e l'Infinito. Invece in chi opera nella mia Divina Volontà, la sua luce ha la virtù comunicativa ed unitiva, che fondendo insieme tutte le opere, perché tutte fatte nella sorgente della sua luce, formano un atto solo, con effetti innumerevoli tanto da abbracciare con l'infinità della sua luce lo stesso Creatore. Simbolo del Sole, siccome è uno e possiede la sorgente della luce che mai si spegne, abbraccia la terra e coi suoi innumerevoli effetti dà tutte le tinte e comunica la vita della sua luce a tutti ed a tutto. »

Book of Heaven, vol. 6, October 16, 1905 — editorial title of the entry, followed by words of Jesus to Luisa:

"The closer the soul comes to the love of God, the more the virtues disappear, absorbed in love. […] My daughter, the closer the soul comes to the end, so as to draw near the fount of every good, which is the true and perfect love of God in which everything will remain submerged and love alone will stay afloat, to be the engine of everything, the more she loses all the virtues she has practiced along the journey, to enclose everything in love, and rest from everything—to love only…"

« Quanto più l'anima si avvicina all'amore di Dio, tanto più le virtù scompaiono assorbite nell'amore. […] Figlia mia, quanto più l'anima giunge al termine, per avvicinarsi alla fonte di ogni bene, qual è il vero e perfetto amore di Dio, dove tutto resterà sommerso e solo l'amore galleggerà per essere il motore di tutto, così l'anima smarrirà tutte le virtù che ha praticato per il viaggio, per rinchiudere tutto nell'amore e riposarsi di tutto per solo amare… »

Reference quotation. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day Thirteen—developed fully in XII.7:

"… As I delivered my will to the Divine Being and the Supreme Fiat took possession of my whole being, I acquired all virtues as my own nature. I was master of Myself; all virtues were in Me like many noble princesses […] See then, dear child, what it means to live of Divine Will. Its light, Its sanctity and power convert all virtues into one's nature; nor does It lower Itself to reign in a soul where there is a rebellious nature—no, no. It is sanctity, and It wants the nature in which It must reign to be ordered and holy."

« … come consegnai la mia volontà all'Ente Divino e il FIAT Supremo prese possesso di tutto l'essere mio, Io acquistai tutte le virtù in natura. Io ero dominatrice di me stessa, tutte le virtù stavano in me come tante nobili principesse […] Vedi dunque, cara figlia, che significa vivere di Volontà Divina. La sua luce, la sua santità e potenza converte in natura tutte le virtù, né si abbassa a regnare in un'anima dove c'è la natura ribelle, no, no. Essa è santità e vuole la natura ordinata e santa dove deve regnare. »

Catholic articulation. The *Catechism* teaches that human virtues are acquired "by education, by deliberate acts and by a perseverance ever-renewed in repeated efforts," while being "purified and elevated by divine grace" (CCC 1810; cf. CCC 1804)—this twofold truth, human effort and divine elevation, is exactly what this work has held together since its Introduction (Q9: the Divine Will dispenses neither with the sacraments, nor morality, nor the Cross). That the virtues finally fuse together and reach their fulfillment in charity alone says nothing foreign to this same doctrine: the *Catechism* teaches that charity "is the form of the virtues" (CCC 1827), and Saint Paul already sings that faith and hope will pass away, but "love never ends" (1 Cor 13:8, 13)—a truth this text of the *Book of Heaven* merely anticipates, in the order of lived spiritual experience, concerning what eternity will manifest for all.

Formula to remember. The Fiat never replaces virtue: It receives it, orders it, and makes it Its own—until it fuses, with all the others, into the one charity that will never pass away.

Question 6 — What Does It Mean That the Soul Who Lives in the Divine Will Becomes a "Living Host" in Whom the "Real Life" of Jesus Is Repeated?

Short answer. Jesus reveals to Luisa that the soul who lives fully in his Volition does not merely receive his grace in the manner common to the saints: she becomes the place of a "Real Life"—distinct from mystical life—in which Jesus continues to live as he lives in the consecrated host, to the point of calling this soul a "living host" and affirming that this prodigy surpasses even the miracle of the Eucharist.

Development. Luisa herself is astonished at what Jesus reveals to her and directly asks him the question every prudent reader would ask: "Isn't it rather the mystical Life which You form in the hearts which possess your Grace?" Jesus answers without evasion, and his answer is the key to the whole mystery: "No, no, it is not mystical Life […] This is how I am in the hearts which, though they may possess my Grace, do not live completely in my Will. I am in them by Grace, but not in reality" (vol. 16, November 5, 1923). What therefore distinguishes his "Real Life" from his presence by grace is the absence of any will that resists him. In the consecrated host, he is really present—"in Body, Blood, Soul and Divinity"—precisely because there is no will or desire there capable of opposing him; this is also why the sacramental species are consumed when he is received, for he does not find a human will united to him to the point of willing to lose its own in order to acquire his and thus prolong this presence. The soul who lives in the Divine Will, on the other hand, by making her own will die so as to let that of Jesus reign, offers what bread cannot offer: a living, free will that no longer opposes him. In her, Jesus says, he finds his true requital of love.

A second text goes still further: Jesus affirms that continually living in his Volition "surpasses even the miracle of the Eucharist," because the soul must constantly "absorb the whole of a God into her act" in order to give him back intact, then absorb him again—a free and repeated movement, whereas the host performs only one wholly passive act, in which "the host contributes nothing—all the work is mine."

Finally, Jesus teaches how the soul "can form the host" as well: just as the priest prepares the bread, the soul must make her own will die—"cook it well, so that it may not be born again"—and allow the Divine Volition to take the whole place. Each time she renews this gift, Jesus renews his consecration within her and continues his life in her "as in a living host—not a dead one, like the hosts without Me."

What unites these three texts is therefore deeper than a mere difference of degree in the

grace received: it is the very absence of all opposition between the will of the creature and that of God. The host does not oppose because it possesses neither will nor desire; the soul who lives in the Fiat does not oppose because she has freely made her own will die so as to let that of Jesus reign—a willed and continually renewed fusion, whereas the host offers only the passivity of matter. It is this absence of opposition, this fusion of wills, more than any increase of grace, that makes possible the Real Life of which Jesus speaks.

Quotation from Luisa. Luisa to Jesus, *Book of Heaven*, vol. 16, November 5, 1923:

> "My beloved Jesus, isn't what you are telling something new and singular—that in one who lives in your Will You form your real Life? Isn't it rather the mystical Life which You form in the hearts which possess your Grace?"
>
> *« Mio amato Gesù, non è una cosa nuova e singolare ciò che tu dici, che in chi vive nella tua Volontà Tu fai Vita reale in essa. Non è piuttosto quella Vita mistica che tu fai nei cuori che posseggono la tua Grazia? »*

Jesus to Luisa, on the same day:

> "No, no, it is not mystical Life, as for those who possess my Grace but do not live with their acts identified within my Volition—they do not have sufficient material to form the accidents in order to imprison Me. It would be as if the priest did not have the host and wanted to pronounce the words of the consecration. He could say them, but would say them to the empty space—my Sacramental Life would certainly not have existence. This is how I am in the hearts which, though they may possess my Grace, do not live completely in my Will. I am in them by Grace, but not in reality."
>
> *« No, no, non è Vita mistica, come per quelli che posseggono la mia Grazia, ma non vivono coi loro atti immedesimati nel mio Volere, non hanno materia sufficiente per formarmi gli accidenti per imprigionarmi; sarebbe come se al sacerdote mancasse l'ostia e volesse pronunziare le parole della consacrazione, che potrebbe dire, ma che direbbe nel vuoto, quindi la mia Vita Sacramentale non avrebbe certo esistenza. Così mi trovo nei cuori, che mentre possono possedere la mia Grazia, non vivono però del tutto nel mio Volere, per cui sto in loro per Grazia, ma non realmente. »*

Jesus to Luisa, on the same day:

> "My daughter, am I not alive and true in the sacramental Host, in soul, body, blood and Divinity? And why do I live in the Host, in soul, body, blood and Divinity? Because there is no will there that opposes Mine; if I found in the Host a will that opposed Mine, I would form in it neither real Life nor perennial life. This is also the reason why the sacramental accidents are consumed when they receive Me: because I do not find a human will united to Me in such a way that it wants to lose its own in order to acquire Mine; rather, I find a will that wants to act, that wants to do by itself, and I make my brief visit and depart."
>
> *« Figlia mia, non vivo forse nell'ostia sacramentale vivo e vero, in anima, corpo, sangue e Divinità? E perché vivo nell'ostia, in anima, corpo, sangue e Divinità? Perché non c'è una volontà che si opponga alla mia; se Io trovassi nell'ostia una volontà che si opponesse alla mia, Io non farei in essa né Vita reale, né vita perenne ed è anche questa la causa per cui gli accidenti sacramentali si consumano quando mi ricevono, perché non trovo una volontà umana unita a Me in modo tale che vuol perdere la sua per fare acquisto della mia, ma trovo una volontà che vuole agire, vuol fare da sé ed Io faccio la mia visitina e parto. »*

Jesus to Luisa, *Book of Heaven*, vol. 13, November 26, 1921:

"… I knew that many graces were needed, having to operate the greatest miracle that exists in the world, which is the continued living in my Will: the soul must absorb the whole of a God into her act, to give Him back again as whole as she absorbed Him; and then absorb Him again. Therefore, it surpasses even the miracle of the Eucharist. The accidents have no reason, nor a will, nor desires that might oppose my Sacramental Life; so, the host contributes nothing—all the work is mine…"

« … lo sapevo Io che ci volevano molte grazie, dovendo operare il più gran miracolo che esiste nel mondo, qual è il vivere continuato nel mio Volere, l'anima deve assorbire tutto un Dio nel suo atto per ridarlo di nuovo integro come lo ha assorbito e poi assorbirlo di nuovo, perciò oltrepassa lo stesso miracolo dell'Eucarestia, dove gli accidenti non hanno ragione, né volontà, né desideri che possano opporsi alla mia Vita Sacramentale, sicché niente ci mette l'ostia, tutto l'operato è mio… »

Jesus to Luisa, *Book of Heaven*, vol. 11, December 17, 1914:

"And here is how you too can form the host: the host is material and entirely a human work; you too have a material body and a human will. This body of yours and this will of yours, if you keep them pure, upright and far from every shadow of sin, are the accidents, the veils in which I can consecrate Myself and live hidden in you. But this is not enough; this would be like the host without the consecration, so my Life is needed. My Life is composed of sanctity, love, wisdom, power, and so forth, but the engine of everything is my Will. Therefore, after you have prepared the host, you must make your will die in the host; you must cook it very well so that it may never be reborn, and you must make my Will enter into your whole being. And It, which contains all my Life, will form the true and perfect consecration. Thus the human thought will no longer have life, but the thought of my Will, and this consecration will create my wisdom in your mind; no longer the life of what is human, weakness and inconstancy, because my Will will form the consecration of divine Life, of strength, of firmness and of all that I am. Therefore, every time you make your will flow in Mine, together with your desires and all that you are and can do, I will renew the consecration and, as a living host—not dead, as hosts without Me are—I will continue my Life in you."

« Ed ecco come anche tu puoi formare l'ostia: l'ostia è materiale e tutta opera umana, anche tu hai un corpo materiale ed una volontà umana, questo tuo corpo e questa tua volontà, se li manterrai puri, retti, lontani da qualunque ombra di peccato, sono gli accidenti, i veli per potermi consacrare e vivere nascosto in te. Ma non basta, ciò sarebbe come all'ostia senza la consacrazione, onde ci vuole la mia vita; la mia vita è composta di santità, di amore, di sapienza, di potenza, ecc., ma il motore di tutto è la mia Volontà, quindi, dopo che hai preparato l'ostia, devi far morire la tua volontà nell'ostia, la devi cuocere ben bene per fare che più non rinasca e devi far sottentrare in tutto l'essere tuo la mia Volontà e Questa, che contiene tutta la mia vita, formerà la vera e perfetta consacrazione. Sicché non avrà più vita il pensiero umano, ma il pensiero del mio Volere e questa consacrazione creerà la mia sapienza nella tua mente, non più vita dell'umano, la debolezza, l'incostanza, perché la mia Volontà formerà la consacrazione della vita divina, della fortezza, della fermezza e di tutto ciò che Io sono. Onde, ogniqualvolta farai scorrere la tua volontà nella mia, i tuoi desideri e tutto ciò che sei e potrai fare, Io rinnoverò la consacrazione e come ostia vivente, non morta, quali sono le ostie senza me, Io continuerò la mia vita in te. »

Catholic articulation. This text may be surprising: how could union with the Divine Will "surpass" a sacrament whose absolute uniqueness the Church teaches? Classical sacramental theology makes it possible to situate exactly this surpassing, without ever touching that uniqueness.

What Jesus here calls "Real Life" is not a new substantial presence competing with the presence he operates in the consecrated host: it is a personal mode of presence, made possible by the free and continually repeated gift of the human will—a gift which, by its nature, the Eucharistic species, devoid of all will, cannot offer. Where the host receives without being able to respond, the soul who lives in the Divine Will can renew this gift at every instant and return love for love to him.

Saint Thomas distinguishes three levels in every sacrament: the sacrament alone (the species), the reality-and-sacrament (the Body and Blood of Christ really present, whatever the disposition of the one who receives them), and the reality alone—the ultimate end the sacrament seeks to produce, which for the Eucharist is union in charity (*Summa Theologiae*, III, q. 73). What Trent affirms concerning the real and substantial presence (Dz 1642) concerns the second level, which never varies, whether the host is received fervently or by an indifferent soul: the bread itself has neither disposition nor will by which this presence could vary. But the third level—the charity which this sacrament exists to produce—can by its nature be realized only in a free subject capable of loving; never in inert matter.

It is precisely this third level, and this alone, that Jesus designates when he says that he finds in the soul who lives in his Will what the host cannot give him. At no point does he claim to possess in this soul a presence more real or more substantial than in the Blessed Sacrament—the doctrine absolutely excludes this. He says that he finds in a free creature the very fruit the Eucharist has as its purpose to produce: living charity, the response of love. The *Catechism* teaches that "Holy Communion augments our union with Christ" and that "the Eucharist strengthens our charity" (CCC 1391, 1394)—the proper fruit of the sacrament, which theology has always assigned to its most intimate end. What Jesus reveals to Luisa names, in a new language, the fullness of this fruit already known to sacramental theology; nor is this preference for the living response of the heart a doctrinal novelty: it is the very word Jesus takes up from Hosea, "I desire mercy, and not sacrifice" (Hos 6:6; Mt 9:13).

Formula to remember. In the sacramental host, Jesus is truly present in His entirety, but the species, lacking a will, cannot respond to Him; in the soul that lives in the Fiat, a free will responds to Him love for love and allows Him to continue and multiply His Life in its acts: this is why He calls it a "living host."

Question 7 — How Does the Soul Who Lives in the Divine Will Make Herself Present to Every Created Thing and at Every Time?

Short answer. What the *Book of Heaven* reveals concerning Adam before his fall—a soul rendered present, through the power of the Fiat, in all created things—is reopened for anyone who today lives fully in that one and eternal act: as the soul performs her acts in It, the Divine Will "puts out Its bilocating virtue," which hovers throughout the whole Creation and extends Its Divine Life in It, reaching the thoughts, gazes, words, steps, and even the heartbeats of every creature. This presence is not only spatial: because the act in which the soul is fused is eternal, without succession or division, it also embraces all time without distinction of first or last—creatures present, past, and future.

Development. As VIII.7 will establish, the one act of the Divine Will escapes the succession of time; I.7, even before Part Six, had shown that Adam, before his fall, "bilocated in all created things." What these two questions left implicit, a group of texts from the *Book of Heaven* makes explicit: this privilege has remained confined neither within Adam's past nor within God's eternity alone—it is reopened, even today, to every soul who lives fully in

the Fiat.

Jesus says it without qualification: the soul who lives in His Will "is the triumph of It"; as she performs her acts in It, the Divine Will "puts out Its bilocating virtue which, hovering throughout the whole Creation, extends Its Divine Life in It"—to the point that Jesus Himself, bilocating in her, "fills the whole Creation with the acts that the soul does in His Will." A neighboring text, received a few weeks later, specifies the mechanism: the Divine Will, having come forth as one in Creation, spread and multiplied Itself in each created thing; the soul who goes around in Creation in order to follow Its acts—a gesture that Part Eight will call rounds (VIII.10–12)—gathers It and collects It into one single act of praise, then, spreading It anew, gives God the glory of His Will "multiplied and bilocated in so many things."

What this means concretely, another text shows in the most intimate detail. Luisa recounts how, fused in the Divine Will, she goes around "through each thought of creature" in order to impress her "I love You" within it, through each gaze, each word, each heartbeat, and each step—descending to the depths of the ocean, even into each darting of the fish and each drop of water. This movement is never one-way: a text received three years later has Luisa say that she wants to leave her whole being in the Fiat so as to find herself within all created things, to place her heart at the center of the earth as a heartbeat in order to embrace all its inhabitants—and Jesus confirms, thing by thing, that nothing escapes it: the light of the sun, the air one breathes, the heavens, the stars, even the stones and the drops of water really bear its trace, to the very joy of the Blessed who, from Heaven, witness it.

Finally, this presence ignores the succession of days just as it ignores that of places. Jesus teaches it without qualification: for one who lives in His Will, "all times and all places are hers"; she finds in It the order of all God's acts as though, at that very instant, they were still being done, and her soul, uniting herself with It, does with It what His Volition is doing. Bethlehem, Nazareth, and Calvary are therefore not far from her: for her, Jesus says, "Past, distance, do not exist […], but everything is present and near"—corresponding exactly to what VIII.7 will establish concerning the one act: in the Fiat, no one is first or last to arrive. The soul who fuses herself in It therefore radiates not only throughout the space of the whole Creation; in the same act, she reaches all the time God has created.

A later text confirms this same doctrine in the most direct terms: for one who lives in the Fiat, Jesus says, past and future simply do not exist; everything in It is present, everything is in act. He immediately gives its deepest reason, in God Himself: neither past nor future exists in Him, and therefore He never gives the soul a merely past love, which would not seem to her to be directed personally toward her, nor a merely future love, which would remain a good to be hoped for rather than one already possessed. This same text extends this continual presence beyond Creation alone: Redemption itself "is always in act," so that the soul who lives in the Fiat still feels today the continuous act of Jesus' descent from Heaven to earth—His Conception, His Birth, His Passion, His Death—not as a memory she revisits from afar, but as an event in which she takes part with Him: she receives Him, conceives in Him, is reborn with Him, lives life together with Him, and dies with Him, in order to rise again with Him.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 21, March 31, 1927:

> "My daughter, the soul who lives in my Divine Will is the triumph of It. As the soul does her acts in It, It puts out Its bilocating virtue which, hovering throughout the whole Creation, extends Its Divine Life in It. […] and bilocating in her, He fills the whole Creation with the acts that the soul does in His Will […]. So, one who lives in

It places herself in relation with all created things…"

« Figlia mia, l'anima che vive nella mia Volontà Divina è il trionfo di Essa, come l'anima fa i suoi atti in Essa, così mette fuori la sua virtù bilocatrice che, aleggiando in tutta la Creazione, vi stende la sua Vita Divina. […] e, bilocandosi in essa, riempie tutta la Creazione degli atti che fa l'anima nella sua Volontà, […] Onde chi vive in Essa si mette in rapporto con tutte le cose create… »

Luisa, *Book of Heaven*, vol. 17, May 10, 1925:

"… I go around through each thought of creature, and I impress in them my 'I love You'; through each gaze, and I leave my 'I love You' within them; through each mouth and each word, and I seal in them my 'I love You'; through each heartbeat, work and step, and I cover them with my 'I love You' to my God. I go down deep, into the sea, into the depths of the ocean, and I want to fill each darting of the fish, each drop of water, with my 'I love You'."

« … giro per ogni pensiero di creatura e v'imprimo il mio "Ti amo", per ogni sguardo e vi lascio il mio "Ti amo", per ogni bocca e ad ogni parola vi suggello il mio "Ti amo", giro per ogni palpito, opera e passo e li copro col mio "Ti amo" al mio Dio, scendo fin laggiù, nel mare, nel fondo dell'oceano e in ogni guizzo di pesce, in ogni goccia d'acqua, metto il mio "Ti amo". »

Jesus to Luisa, *Book of Heaven*, vol. 22, June 8, 1927:

"My daughter, for one who does my Will and lives in It, all times and all places are hers. My Supreme Will loses nothing of what It does, and with Its own unique power, It does the act and It preserves it within Itself, intact and beautiful, just as It did it. So, one who lives in my Supreme Will finds in It the order of all Its acts, as if It were doing them at that very instant; and the soul, uniting herself with It, does what my Volition is doing. […] Therefore, the times of Creation are at her disposal, as well as the place of the terrestrial Eden; she has the times of my Incarnation, of my Passion, and Bethlehem, Nazareth and Calvary are not far from her. Past, distance, do not exist for her, but everything is present and near."

« Figlia mia, per chi fa e vive nella mia Volontà, tutti i tempi e tutti i luoghi sono i suoi. La mia Volontà Suprema non sperde nulla di ciò che fa e con una potenza tutta sua, fa l'atto e lo conserva in sé integro e bello come l'ha fatto. Sicché per chi vive nel mio Supremo Volere trova in Esso l'ordine di tutti gli atti suoi, come se in quell'istante lo stesse facendo e l'anima, unendosi, fa insieme ciò che il mio Volere sta facendo. […] Quindi a sua disposizione ci sono i tempi della Creazione, come il luogo dell'Eden terrestre, tiene i tempi della mia Incarnazione, della mia Passione e, Betlem, Nazareth e il Calvario non sono lontani da lei; per lei non esiste il passato, la distanza, ma tutto è presente e vicino. » Jesus to Luisa, *Book of Heaven*, vol. 30, June 12, 1932:

"My blessed daughter, for one who lives in our Will all is present, past and future do not exist for her, everything is in act. Since she enters in the divine order, our paternal goodness does not want to give a past love that he had in Creation, nor a love that must come; this would not make a breach in the heart of the creature, because to her it would seem that the love that released itself from our bosom in Creation, would be as a love and a work not directed to her, and that of the future as love and works to hope for, more so that in us there neither exists past nor future. Past and future is for one who lives outside of our Will, because she only looks at the exterior of our works, not inside of them, instead one who lives in Him looks at our works inside of us and looks at our Creation as continuous and for each creature. So to the happy creature

who lives in our Volition we make her see and touch with her hand our act of extending the Sky, of creating the Sun, the wind, the air, the sea, and so forth, everything is for her, who sees and understands with clarity our intense love in each thing created for her […] And not only is the Creation always in act, but also the Redemption is always in act, and one who lives in my Divine Will feels the continuous act of my descent from Heaven to the earth, and really for her, for her love I descend, am conceived, am born, suffer and die, everything is for her and in order to make me the pair, I descend and she receives me, is conceived in me, reborn with me, makes life together with me and dies with me in order to re-arise with me."

« Figlia mia benedetta, per chi vive nella mia Divina Volontà tutto è presente, il passato ed il futuro non esiste per essa, tutto è in atto. Siccome entra nell'ordine divino, la nostra paterna bontà non vuol dare un amore passato che tenne nella Creazione, né un amore che deve avvenire, questo non farebbe breccia nel cuore della creatura, perché a lei sembrerebbe che l'amore che sprigionò dal nostro seno nella Creazione, sarebbe come un amore ed un'opera non diretta per lei e quella dell'avvenire, come amore ed opere da sperare, molto più che in Noi neppure esiste passato e futuro. Passato e futuro è per chi vive fuori della nostra Volontà, perché guarda solo l'esteriorità delle nostre opere, non dentro di esse, mentre chi vive in Essa guarda le nostre opere dentro di Noi e guarda la nostra Creazione continua e per ciascuna creatura. Sicché alla felice creatura che vive nel nostro Volere facciamo vedere e toccare con mano il nostro atto di stendere il cielo, di creare il sole, il vento, l'aria, il mare e così di seguito, tutto è per lei, che vede e comprende con chiarezza il nostro intenso amore in ciascuna cosa creata per essa, […] E non solo la Creazione sta sempre in atto, ma pure la Redenzione sta sempre in atto e chi vive nella mia Volontà Divina sente l'atto continuo della mia discesa dal Cielo in terra ed Io proprio per lei, per amor suo, scendo, concepisco, nasco, patisco e muoio, tutto è per essa e per rendermi la pariglia quando Io scendo essa mi riceve, concepisce in Me, rinasce con Me, fa vita insieme con Me e muore con Me, per risorgere con Me. »

Catholic articulation. Does this not attribute to the creature an attribute reserved to God alone—omnipresence—when it says that she is rendered present to every thing and every time? Yet the Church professes, without ever confusing the natures, a real solidarity that crosses space and time: "If one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Cor 12:26); and the *Catechism* teaches that, in the communion of saints, "the least of our acts done in charity redounds to the profit of all," for "charity does not insist on its own way" (CCC 953, citing 1 Cor 13:5). As for time, the Church already professes it overcome in the liturgy itself: Christ's Paschal mystery, accomplished "once for all," is nevertheless really made present in every Eucharistic celebration—an event that "cannot remain only in the past" (CCC 1085). What the *Book of Heaven* unveils here therefore invents nothing: it carries to its full concrete measure—an "I love You" in each thought of creature, at every instant of time—a solidarity and a presence that the Church already professes, under more veiled forms, as the very fabric of the Mystical Body.

Formula to remember. The soul who lives in the Fiat does not govern Creation from afar or love it for one single day: through the same one act, she makes herself present to each thought of creature, at every instant of time—yesterday, today, and tomorrow merged in one single "I love You."

Question 8 — Once the Soul Has Entered Life in the Divine Will, Can She Leave It?

Short answer. As a matter of right, yes: the soul's freedom is never suppressed, and Adam himself, after having fully possessed the Divine Will, withdrew from It. But God does not give this Gift all at once: he prepares the soul through knowledge, then lends It to her, act after act, before finally giving It to her as her own forever—and once this final stage has been crossed, the bonds formed by so many acts already done in the Fiat make departure, without ever abolishing it as a matter of right, almost impossible in fact.

Development. General Introduction, Q5 has already distinguished doing the Will of God from living in the Divine Will. A text from the *Book of Heaven* makes it possible to measure the exact distance between them, in Jesus' own words: between one who *does* his Will and one who *possesses* It as a good of his own, there is exactly the distance that separates innocent Adam from Adam after sin. Before sinning, Adam *possessed* the Divine Will; after his fault, he was still able, through grace, to *do* It, but no longer to possess It—and it is this latter state, common to so many faithful souls, that the Gift given to Luisa surpasses, by raising the soul to the very state of Adam before the fall.

This passage from one regime to the other never occurs all at once. A text from the same volume, dated five days later, specifies its mechanism through two images that Luisa first meditates upon herself, before Jesus takes them up and makes them precise. One who does the Will of God without yet possessing It is like someone who "receives this gift as a loan for one hour, or in order to carry out one action of his, to then give it back immediately"—whereas another would possess it as a good of his own, like "a gold coin, which had the virtue of making arise as many coins as I wanted." He is also one who must go each time and beg for a light, because he does not bear within himself, as a gift of his own, "a light which never goes out." Jesus then takes up this meditation in order to specify its true mechanism: this loan is not given to anyone who does his Will in general, but to the soul who, in everything she does, asks him precisely—not for some other good, but for this very Gift of his Volition—"even just as a loan": she receives It, acts, and then seems to give It back, until this repeated asking forms within her a space broad enough to receive It definitively. These are therefore never two different gifts, one lesser and borrowed, the other full and proper: it is the same Gift of the Divine Volition, received first through repeated requests, then finally possessed without any further need to ask for It again.

But once this final stage has been crossed—once the soul has given her will "with firm decision," Jesus says, she "has already taken her place in Mine," and this gift becomes the strongest bond that can exist between the Creator and the creature. Jesus goes so far as to say that he then *walls* the creature in with three walls, so to speak, in order to make any way out almost impossible to find: a wall of light, which would eclipse her and deprive her of every point of reference if she wanted to move away; a wall formed by everything his Humanity did upon earth—his tears, his works, his wounds, his blood; and finally a wall formed by the whole of Creation, each created thing pressing around the soul to pay her homage. It is never that freedom is taken away: it is that, having taken part, through so many accumulated acts, in the very regime in which "there is neither first nor second" (VIII.7), the soul would no longer find, in moving away from It, any place in which to recognize herself.

And if, despite everything, she were to leave—which Jesus never presents as strictly impossible, since this happened to Adam—an earlier text specifies what remains: the acts already done in the Divine Will remain "everlasting and inseparable from God," eternal bonds that nothing can break. Adam, cast out of Eden, "went wandering for all his life," Jesus says, but was never lost, because he continually felt above him the eye of his Creator, calling him

sweetly to return.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, December 25, 1925:

> "My daughter, it is true that living in my Will is a gift and is to possess the greatest gift; but this gift, which contains infinite value, which is a coin that multiplies at every instant, a light that is never extinguished, a sun that never sets, which places the soul in the place established by God in the divine order and therefore gives her the place of honor and sovereignty in Creation, is given only to one who is disposed, who must not waste it, who must esteem it and love it more than her own life; indeed, she is ready to sacrifice her own life so that this gift of my Will may have supremacy over everything and be held in greater account than life itself, considering even her life as nothing in comparison with It. Therefore, first I want to see that the soul truly wants to do my Will and never her own, ready for any sacrifice in order to do Mine; in everything she does she must always ask Me, even as a loan, for the gift of my Will. Then, when I see that she does nothing except with my Will, I give It to her on loan as a gift, because by asking for It and asking again she has formed the void in her soul in which to place this celestial gift; and, having become accustomed to living on this divine food received on loan, she has lost the taste for her own will, her palate has become ennobled and will no longer adapt itself to the vile foods of her own self. Therefore, seeing herself in possession of that gift which she so greatly sighed for, yearned for and loved, she will live of the Life of that gift, she will love It and give It the esteem It deserves."
>
> *« Figlia mia, è vero che il vivere nel mio Volere è un dono ed è possedere il dono più grande; ma questo dono che contiene valore infinito, che è moneta che sorge ad ogni istante, che è luce che mai si smorza, che è sole che mai tramonta, che mette l'anima al suo posto stabilito da Dio nell'ordine divino e quindi prende il suo posto d'onore e di sovranità nella Creazione, non si dà se non a chi è disposto, a chi non deve farne sciupio, a chi deve tanto stimarlo ed amarlo più che la vita propria, anzi è pronto a sacrificare la propria vita per fare che questo dono del mio Volere abbia la supremazia su tutto e sia tenuto in conto più della stessa vita, anzi consideri la sua vita un nulla in confronto ad Esso. Perciò, prima voglio vedere che l'anima vuol fare davvero la mia Volontà e mai la sua, pronta a qualunque sacrificio per fare la mia; in tutto ciò che fa deve chiedermi sempre, anche come in prestito, il dono del mio Volere. Ond'Io, quando vedo che nulla fa se non con il mio Volere, in prestito lo do come dono, perché col chiederlo e richiederlo ha formato il vuoto nell'anima sua dove mettere questo dono celeste e con l'essersi abituata a vivere con questo cibo divino in prestito, ha perduto il gusto del proprio volere, il suo palato si è nobilitato e non si adatterà ai cibi vili del proprio io; quindi, vedendosi in possesso di quel dono che lei tanto sospirava, agognava ed amava, vivrà della Vita di quel dono, lo amerà e ne farà la stima che merita. »*

Jesus to Luisa, *Book of Heaven*, vol. 34, April 4, 1937:

> "Now you must know that when the soul gives Me her will with firm decision and sure knowledge of what she is doing, without wanting anything more to do with it, it already takes its place in Mine; I am its Master by right, and by right it belongs to Mine. Do you think, then, that I would be quick to yield these rights? Not at all: I will use every art, I will bring my very power into play, so that what interests Me so greatly may not be taken from Me; you must know that the surrender of her will is the strongest bond between Creator and creature, who remains inseparable and can no longer be detached from Us; We feel her life as Our own, because one is the Will that animates us. Now, do you think that with one thought, with one feeling, these bonds can be broken, Our inseparability can be lost, and We can yield what is Ours without the decided and repeated acts that her will requires? My daughter, you are

mistaken. All the more, since Our love for her is so great that as soon as she gives Us her will, We wall the creature in: first with a wall of light, so that if she wanted to go out, the light would eclipse her and she would not know where to move her step […]. The second wall is everything my Humanity did while on earth—my tears, my works, steps and words, my pains, my wounds, my blood—which form a wall around the happy creature to prevent her exit […] but one who has given Me her will has taken her place in the divine order, wants and does what We do, and feels herself a queen; therefore it is almost impossible for her to go out of Our Fiat, nor would she adapt herself to becoming a servant, a slave, if she went out of Our Will. The third wall is all Creation, in which created things feel the operative virtue of the Divine Will, from which all possess life; and, in order to pay It homage, the sun with its light, the wind with its empire—in sum, all created things—form a wall around her: they feel the creative strength, the operative and ever-new virtue that works in the creature, while they can do no more than what they do, and they run around her to enjoy the works of that Fiat by which they are animated. Therefore, do not worry; enjoy the peace of that Will which possesses you, and your Jesus will take care of everything."

« Ora tu devi sapere che quando l'anima mi dà la sua volontà con decisione ferma e con conoscenza certa di ciò che fa, senza volerla più conoscere, già prende posto nella mia ed io, con diritto, ne sono il Padrone ed essa, con diritto, è della mia. Onde credi tu che io sia facile a cedere questi diritti? Affatto, userò tutte le arti, metterò in campo la mia stessa potenza, perché non mi venga tolto ciò che tanto mi interessa; tu devi sapere che la cessione della sua volontà è il vincolo più forte tra il Creatore e la creatura, che resta inseparabile da non potersi più disgiungere da Noi, sentiamo la sua vita come nostra, perché una è la Volontà che ci anima. Ora credi tu che con un pensiero, con un sentire si possono spezzare questi vincoli, si può perdere la nostra inseparabilità e noi possiamo cedere ciò che è nostro senza atti decisi ripetuti che vuole la sua volontà? Figlia mia, ti inganni. Molto più che è tanto il nostro amore per essa, che appena ci dà il suo volere, noi muriamo la creatura, prima con muro di luce, in modo che se volesse uscire, la luce la eclisserebbe e non saprebbe dove muovere il passo, […] Il secondo muro è tutto ciò che fece la mia Umanità stando sulla terra, le mie lacrime, le mie opere, passi e parole, le mie pene, le mie piaghe, il mio sangue, si murano intorno alla felice creatura, per impedirle l'uscita, […] ma chi mi ha dato la sua volontà, ha preso posto nell'ordine divino, vuole e fa ciò che facciamo Noi, si sente regina quindi è quasi impossibile uscire dal nostro Fiat, né si adatterebbe a fare la serva, la schiava, se uscisse dal nostro Volere. Il terzo muro è tutta la Creazione, nella quale sentono la virtù operante del Voler Divino, di cui tutte posseggono la vita e, per farle omaggio, si murano intorno il sole con la sua luce, il vento col suo impero, insomma tutte le cose create sentono la forza creatrice, la virtù operante e sempre nuova che opera nella creatura, mentre loro non possono far più di quello che fanno e corrono intorno per godersi le opere di quel Fiat di cui sono animati. Perciò non ti dar pensiero, godi la pace di quel Volere che ti possiede ed il tuo Gesù penserà a tutto. »

Reference quotation. Jesus to Luisa, *Book of Heaven*, vol. 29, April 16, 1931:

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

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

« Figlia mia, tu devi sapere che gli atti fatti nella mia Divina Volontà sono imperituri ed inseparabili da Dio e restano il continuo ricordo che l'anima ha avuto il bene d'operare insieme con una Volontà Divina e Dio che ha tenuto insieme con Lui la creatura per farla operare con la sua stessa Divina Volontà. Questo ricordo felice, operativo e santo ci fa tenere sempre di mira Dio e l'anima, in modo che restiamo indimenticabili l'uno e l'altro, tanto che se la creatura ha la sventura di uscire dalla nostra Volontà, andrà vagando, girerà lontana, ma sentirà l'occhio del suo Dio sopra di sè che la chiama dolcemente ed il suo occhio verso Colui che la guarda continuamente. E sebbene la creatura vada vagando sente l'irresistibile bisogno, le forti catene che la tirano fra le braccia del suo Creatore. Ciò successe ad Adamo, perché il principio della sua vita fu fatto nella mia Volontà Divina, anche se peccò, fu cacciato dall'Eden, andò vagando tutta la sua vita, ma si perdette egli forse? Ah no! Perché sentiva sopra di sè la potenza della nostra Volontà in cui egli aveva operato, sentiva il nostro occhio che lo guardava e che spingeva l'occhio suo a guardarci ed il caro ricordo che le primizie degli atti suoi avevano avuto vita nella nostra Volontà. Tu non puoi comprendere tutto il bene e che significa operare nella nostra Volontà; coll'operare in Essa l'anima acquista tanti pegni di valore infinito per quanti atti fa nel nostro Fiat e questi pegni restano in Dio stesso, perché la creatura non ha capacità né posto dove tenerli, tanto è il valore che contengono e puoi mai tu credere che mentre abbiamo questi pegni di valore infinito della creatura, dobbiamo permettere che vada perduta colei a cui appartengono questi pegni sì preziosi? Ah no! no!… Perciò non temere, gli atti fatti nel nostro Volere sono vincoli eterni, catene non soggette a spezzarsi e supponi che tu esca dal nostro Volere Divino, ciò che non sarà, tu potrai uscire, ma i tuoi atti restano, né possono uscire, perché sono stati fatti in casa nostra e la creatura ha i suoi diritti fino a tanto che sta in casa nostra cioè nella nostra Volontà, appena esce perde i suoi diritti, ma questi atti avranno tale potenza da richiamare colei che n'era posseditrice. Quindi non voler funestare la pace del tuo cuore, abbandonati in me e non temere. »

Catholic articulation. The Church has never taught that a soul, however advanced in grace, loses in this life the radical freedom to turn away from God: this is why final perseverance itself must be asked for as a grace, never presumed as something already acquired

(CCC 2016, 2849). Nothing in this text contradicts that doctrine: Jesus says "almost impossible," not "impossible," and the reminder of Adam—who actually *did leave*—attests it without ambiguity. What this text gives us to understand, in the vocabulary proper to the *Book of Heaven*, instead rejoins what the common experience of the spiritual life already teaches: the more a soul takes root in charity and grace, the less sin remains a possibility she still regards as desirable—not through constraint, but because love, as it grows, itself transforms what the will finds desirable (cf. CCC 1804: the virtues "make possible ease, self-mastery, and joy in leading a morally good life").

Formula to remember. God lends his Volition only to one whom he has first caused to desire It; but once he has given It for good, he surrounds the soul with so much love that she herself would no longer want to leave, even though, like Adam, she still could.

Question 9 — How Can We Explain That Miracles and the Sanctity of the Saints Find Their Source in Souls Who Live in the Divine Will?

Short answer. If the act of the Divine Will is one and does not divide itself according to time, neither does it divide itself according to the number of souls who touch it: Mary, Jesus, and every soul who lives fully in the Fiat each receive, without division, this same act in its entirety. Jesus thus reveals that visible miracles and even the sanctity of the saints are, in the final analysis, only channels: the power that passes through them finds its source in the one act of the Divine Will as it gives itself, without reserve, to one who lives in it.

Development. As VIII.7 will show, God's primary act, by bilocating itself, can dwell in its entirety within a creature without dividing itself or ceasing to be one. A direct consequence follows from this, which Jesus reveals to Luisa according to a principle he himself states: "one who must be the bearer of a good must centralize within himself all the fullness of that good"—not a portion, not a reflection, but the entire fullness, without which that good would find no way to spread.

Jesus first applies this principle to Mary: because she was to be the depository of the Incarnate Word, God centralized within her "all the goods of the redeemed ones," so that she became the channel of every holy thought and every holy work accomplished by a creature—"There is no good that is done that does not descend from Her." Then Jesus applies it to himself in the same breath, as an evident truth that needs no further demonstration: "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." Neither Mary nor Jesus is here a channel in the sense of a merely neutral passage: each centralizes within his or her own being what he or she communicates, according to the proper degree of each—Mary by grace and because of her Divine Maternity, Jesus by nature and by virtue of his unique redemptive mediation. The soul who lives in the Fiat enters this same order at her own proper degree, not the opposite order: because she now possesses the Divine Will as a good truly her own (VII.8), and no longer as an effect received at intervals, the power that operates by means of her truly resides within her and does not merely pass through her—as Jesus himself says of souls who do his Will: "in these souls resides the power." She is never, for all that, as Jesus is, the source by nature, nor, as Mary is, the depository by a privilege of Divine Maternity; but because she possesses what she communicates rather than receiving it only by echoes, she enters, in her proper order, this same regime of real centralization.

An earlier text specifies the exact structure of this regime across the three ages of salvation history and reveals a double movement. On the one hand, for Creation as for Redemption, the Divine Will Itself was the depository that keeps these works always in act (VIII.6), never fixed in a past that has passed away; for this third Fiat, It holds the deposit in the same

way—and this is why It asks Luisa to deposit in It everything she is, down to her smallest acts: Luisa deposits her acts in the Divine Will. On the other hand, a second text reveals the inverse movement: this same Will, dwelling fully in Luisa, in turn deposits within her all Its own acts—"My Will is in you as the depository of all Its acts," Jesus tells her, for want of any other place worthy of receiving them. Luisa thus receives, in addition to what she gives, what the Divine Will entrusts to her: she possesses as her own, as a good truly hers, the very acts of this Will deposited within her.

This same movement, already recognized in Adam before the Fall (I.7), reaches its most concrete point in a text in which Jesus goes so far as to touch the sanctity of the saints themselves: their miracles, their resounding conversions, their prodigies do not have their source in the saints considered in themselves. Jesus goes so far as to say that the soul who does his Will, though "small, ignorant and ignored," in reality surpasses the most resplendent saints, because within her resides that of which visible miracles are only the exterior instrument: "miracles which cause miracles. Those who do miracles are channels; but in these souls resides the power." The text goes so far as to name, one by one, all the good that the Church recognizes in the saints—the heroism of the heroes, the courage of the martyrs, the sanctity of the saints—in order to say of each that the soul "concurs" in that good without ever being, by herself, its primary cause.

This same text already calls these souls "living Hosts"—the very expression already recognized in VII.6 as the sign of a "Real Life" distinct from common mystical life. This convergence is not fortuitous: it is because Jesus continues to live in them with a Real Life, not by a mere grace granted from afar, that they become the place where his power, and not theirs, produces what the saints themselves accomplish outwardly.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, February 20, 1928:

> "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 by which to come out. […] 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 and everything that was fitting in order to receive the life of a God. Therefore, the Height of my Mama possesses Sovereignty over all creatures and over each of the acts and goods they can do, in such a way that, if they think in a holy manner, She is the channel of holy thoughts and therefore has Sovereignty over them; if they speak, work or walk in a holy manner, 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 that 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 had to contain within Myself all the goods of Redemption; I am the channel, the fount, the sea; from Me come all the goods of the redeemed…"
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> *« Or tu devi sapere che chi deve essere portatore d'un bene, deve accentrare in sé tutta la pienezza di quel bene, altrimenti il bene non troverebbe la via da dove uscire. […] Ciò successe nella Regina del Cielo, dovendo essere Lei la depositaria del Verbo incarnato, che doveva darmi alle umane generazioni, accentrai in Lei tutti i beni dei redenti e tutto ciò che conveniva per poter ricevere la vita d'un Dio. Quindi l'Altezza della Mamma mia possiede la Sovranità su tutte le creature e su ciascuno degli atti e beni che possono fare, in modo che se esse pensano santamente, Lei è come canale dei santi pensieri e quindi ha la Sovranità su di esse, se parlano, se operano, se camminano santamente, il principio di tutto ciò scende dalla Vergine e perciò ha il diritto e la Sovranità sulle*

parole, passi, opere, non c'è bene che si faccia che da Lei non discenda, perché se Lei fu causa primaria dell'incarnazione del Verbo, era giusto che fosse il canale di tutti i beni e avesse i diritti di Sovranità su tutto. Ciò successe anche di me, che dovendo essere il Redentore di tutti, dovevo contenere in me tutti i beni della Redenzione, io sono il canale, la fonte, il mare, da me partono tutti i beni dei redenti… »

Jesus to Luisa, *Book of Heaven*, vol. 11, March 15, 1912:

"My daughter, my Will is the Sanctity of sanctities, so the soul who does my Will, however small, ignorant and unknown she may be, leaves the other saints behind in spite of their prodigies, the resounding conversions and the miracles […] she is the miracle that makes miracles be performed; those who perform them are the channels, while in her resides the power: therefore she is the foot of the missionary, the tongue of the preachers, the strength of the weak, the patience of the infirm, the governance of superiors, the obedience of subjects, the tolerance of those who are calumniated, firmness in dangers, the heroism of heroes, the courage of martyrs, the sanctity of saints, and so with all the rest, because, living in my Will, she concurs in all the good that can exist in Heaven and on earth. This is why I can well say that these souls are my true Hosts—but living Hosts…"

« Figlia mia, la mia Volontà è la Santità delle santità, sicché l'anima che fa la mia Volontà, per quanto piccola, ignorante, ignota, lascia dietro gli altri santi, nonostante i loro portenti, le conversioni strepitose e i miracoli, […] è miracolo che fa fare i miracoli, quelli che li fanno sono i canali, in questa, invece, risiede la potenza, sicché è il piede del missionario, la lingua dei predicatori, la forza dei deboli, la pazienza degli infermi, il regime dei superiori, l'ubbidienza dei sudditi, la tolleranza dei calunniati, la fermezza nei pericoli, l'eroismo degli eroi, il coraggio dei martiri, la santità dei santi e così di tutto il resto, perché stando nella mia Volontà concorre a tutto il bene che ci può essere in Cielo ed in terra. Ecco come posso ben dire che queste anime sono le mie vere ostie, ma ostie vive… » Book of Heaven, vol. 19, April 18, 1926 — editorial title of the entry:

"The Divine Will is the depository of the divine works, and It must also be the depository of the works of creatures. […] See, Our Will is so great that We Ourselves make It the depository of Our works: in Our Will We deposited the Creation, that It might remain ever beautiful, fresh, whole, new, just as We issued It from Our creative hands; in Our Will We deposited the Redemption, that It might be always in the act of redeeming, and my birth, my life, my Passion and death might be always in the act of being born, of living, of suffering and of dying for the creature. In fact, Our Will alone has the virtue and the power to maintain the work done always in act […] Now, if Our Will was the depository of Creation and of Redemption, It must also keep the deposit of the Fiat on earth as It is in Heaven."

« La Divina Volontà è la depositaria delle opere divine e dev'essere la depositaria delle opere delle creature. […] Vedi, la nostra Volontà è tanta, che Noi stessi la facciamo depositaria delle opere nostre: per fare che la Creazione si mantenesse sempre bella, fresca, integra, nuova, come la uscimmo dalle nostre mani creatrici, la depositammo nella nostra Volontà; per fare che la Redenzione, stesse sempre in atto di redimere e la mia nascita, la mia Vita e la mia Passione e Morte stessero sempre in atto di nascere, di vivere e di patire e morire per la creatura, le depositammo nella nostra Volontà, perché Essa sola ha la virtù, la potenza di mantenere sempre in atto l'opera che si fa […] Ora, se per la Creazione e per la Redenzione la depositaria fu la nostra Volontà, anche per il Fiat come in Cielo così in terra la mia stessa Volontà deve tenere il deposito. »

Jesus to Luisa, *Book of Heaven*, vol. 22, August 25, 1927:

> "My daughter, My Will is in you as the depository of all Its acts. In fact, when It does one act, My Will does not deposit it outside of Itself; the space, the decency, the sanctity would be lacking, as well as everything that is needed in order to preserve Its acts. This is why It cannot place them anywhere else but within Itself. […] Therefore, in order to be able deposit Its own acts, My Divine Will Itself is needed. Now, since My Will is in you, It makes the deposit of all Its acts within you, because within Its Fiat It finds magnitude and sanctity worthy of Itself. […] This is why wherever My Will is, there is everything: there is heavens, sun, sea and everything."
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> *« Figlia mia, la mia Volontà sta in te come depositaria di tutti gli atti suoi, perché la mia Volontà, quando fa un atto, non lo depone fuori di Essa, mancherebbe lo spazio, la decenza, la santità e tutto ciò che si conviene per conservare i suoi atti, perciò non può deporli altrove, se non che in Se stessa. […] Quindi per poter deporre gli atti suoi necessita la mia stessa Volontà Divina. Ora stando Essa in te, fa il deposito in te di tutti gli atti suoi, perché nel suo Fiat trova larghezza, santità, degna di Essa. […] Ecco perciò dove sta la mia Volontà sta tutto: sta il Cielo, il sole, il mare e tutto. »*

Catholic articulation. Scripture teaches that Christ is "the head," from whom "the whole body […] makes bodily growth" (Eph 4:15–16; cf. Col 1:18)—the unique source upon which, by nature, every growth of the members depends. This text of the *Book of Heaven* never displaces this source: it shows, rather, how the soul united without reserve to the Will that is Christ himself becomes, by participation and never by substitution, a living channel of this unique source—just as the Church professes that Mary, without detracting anything from the unique mediation of Christ (1 Tim 2:5), cooperates in the distribution of his graces as a subordinate Mediatrix (*Lumen Gentium* 60–62). The *Catechism* finally recalls that, in the communion of saints, "none of us lives to himself" (CCC 953, citing Rom 14:7): the good accomplished by one truly benefits all—a truth this text carries all the way to its most interior root.

Formula to remember. The saints perform miracles; but the miracle that causes miracles is the soul in whom the Will of God, without division, operates Itself.

Question 10 — How Does Every Soul Who Lives in the Divine Will Receive, in Turn, a Spiritual Fecundity That Generates Good in Others?

Short answer. The Divine Will, by Its nature, never ceases to generate—as the sun generates light, as the flower generates the flower. Whoever lets herself be dominated by It receives within herself this same generative virtue and can, in turn, generate in others the good she possesses. Mary is the supreme and unequalled case, having generated the Word not only within herself but, Jesus says, "in all creatures"; but what she accomplishes at the summit, every soul living in the Fiat receives at her own proper degree.

Development. Part Four showed how Mary's motherhood, far from being exhausted in Jesus, extends to every child of the Kingdom whom she generates in Him (IV.7). It is necessary here to specify a distinct, though related, mechanism: it is not Mary alone who generates souls—it is the very law of this fecundity, proper to the Divine Will Itself, in which every soul living in the Fiat comes to participate and becomes, in turn, generative.

Jesus reveals to Luisa that fecundity is never an isolated privilege reserved to Mary alone, but a property of His Will Itself, as natural to It as generation is to all Creation: the sun generates light, the flower generates another flower fully similar to itself, the seed another

seed, man another man—"all things created by Us carry with them the virtue of generating." This is why "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." Mary is therefore not the exclusive and incommunicable source of this fecundity: she is its highest and purest realization, because, by never giving life to her own will, she gave the whole place to the Divine Will and was thus able to generate the Word "not only […] within Herself, in Her maternal womb, but […] in all creatures." What Mary did once for all at the summit, each soul who lives in the Fiat continues at her own proper degree—not by generating the Word Himself, which remains the incommunicable prerogative of the Mother of God (IV.1–2), but by generating, in the souls she encounters, the light, sanctity, and very life of the Kingdom she bears.

An earlier text shows how Luisa herself received this same grace, at her own proper degree as "firstborn" (V.5): Jesus causes her to enter "into the womb of Our Divinity, so that your will […] may generate Sanctity, Light and Love together with Us; and […] may generate in others that which it has received from Us." What Luisa then received as a singular mission—to make the Kingdom known to future generations—is therefore not an exception to the common law, but its most visible application: the same fecundity that is given in fullness to Mary, then in a particular mission to Luisa, is also given, in its own proper measure, to every soul who agrees to let the Divine Will dominate in her.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, November 27, 1927:

> "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, that 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. […] 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 Him 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. […] So, My Divine Will raises the creature and renders Her sharer in the fecundity of the Celestial Paternity…"
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> *« Figlia mia, chi si fa dominare dal mio Voler Divino, in virtù di Esso riceve la virtù della fecondità Divina e con questa fecondità può generare negli altri ciò che essa possiede, con questa fecondità Divina l'anima forma la più bella e lunga generazione, che le porterà la gloria, il corteggio d'aver generato tanti parti nei suoi stessi atti, vedrà uscire da lei la generazione dei figli della luce, della felicità, della santità Divina. […] Fu così che, l'Altezza della Sovrana Regina potette generare il Verbo Eterno senza opera altrui, perché non dando vita al suo volere umano, diede solo vita al Voler Divino e, con ciò, acquistò la pienezza del germe della fecondità Divina e poté generare Colui che Cielo e terra non potevano contenere e non solo lo poté generare in sé, nel suo seno materno, ma lo poté generare in tutte le creature; […] Sicché la mia Divina Volontà innalza la creatura e la rende partecipe della fecondità della Paternità Celeste… »*

Jesus to Luisa, *Book of Heaven*, vol. 14, July 14, 1922:

> "Beloved daughter of Our Will, I have brought you into the womb of Our Divinity, so that your will may extend more within Ours, and may participate in Our way of acting. Our Divinity is naturally inclined to generate; It does nothing but generate

continuously, and all things created by Us carry with them the virtue of generating. The Sun generates light in each human eye, in each work and step; it seems that it multiplies for each man, for each plant and for each point of the earth. If it did not have this virtue, this connection with its Creator who generates, by no means could the Sun give light to all and be at everyone's disposal. The flower generates another flower, fully similar to itself; the seed generates another seed; man generates another man. All things carry with them the virtue of generating from their Creator. So, We are so very naturally inclined to generate and to reproduce from Ourselves beings similar to Ourselves. This is why I have called you into Our womb, so that, as you live with Us, your will, diffusing within Ours, may expand and generate Sanctity, Light and Love together with Us; and multiplying in everyone with Us, it may generate in others that which it has received from Us."

« Figlia diletta della nostra Volontà, ti ho portato nel seno della nostra Divinità affinché il tuo volere si stenda maggiormente nel nostro e prenda parte al nostro modo di agire. La nostra Divinità è portata naturalmente alla generazione, non fa altro che generare continuamente e tutte le cose da Noi create portano con sé la virtù di generare. Il sole genera la luce in ogni occhio umano, in ogni opera e passo, pare che si moltiplichi per ciascun uomo, per ciascuna pianta e per ciascun punto della terra, se non avesse la virtù, il connesso col suo Creatore generatore, mai il sole potrebbe dare luce a tutti ed essere per ciascuno a sua disposizione; il fiore genera l'altro fiore tutto simile a lui; il seme genera l'altro seme; l'uomo genera l'altro uomo; sicché tutte le cose portano con sé la virtù del loro Creatore di generare, sicché siamo portati tanto naturalmente a generare ed a riprodurre da Noi esseri simili a Noi, perciò ti ho chiamato nel nostro seno, affinché vivendo con Noi, il tuo volere, diffondendosi nel nostro si allarghi, generi insieme con Noi santità, luce, amore e, moltiplicandosi insieme con Noi in tutti, generi negli altri ciò che ha ricevuto da Noi. »

Catholic articulation. Jesus Himself teaches this same law of fecundity through abandonment and union: "I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing" (Jn 15:5)—fruit that is never the product of an autonomous effort, but of an abiding, exactly as the *Book of Heaven* describes it here. Saint Paul himself uses the vocabulary of spiritual generation to speak of his own fatherhood toward the Corinthians: "For I became your father in Christ Jesus through the gospel" (1 Cor 4:15)—proof that this language is never foreign to Scripture itself. The Second Vatican Council teaches that Mary became our Mother "in the order of grace" (*Lumen Gentium* 61, already cited in IV.7); what this text of the *Book of Heaven* adds is that this maternal fecundity, received in fullness by Mary alone, is really communicated, in its own proper measure, to every soul united to the Divine Will—never dispensing with the ordinary means of apostolate and evangelization, but giving them their deepest root.

Formula to remember. Mary generated the Word in every creature, once for all; every soul who lives in the Fiat continues, in her own measure, to generate what Mary generated first.

Part Eight — Acts in the Divine Will: Rounds, Reparation, and Daily Life

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Question 1 — What Is an Act Done in the Divine Will?

Short answer. An act done in the Divine Will is an act whose intention—not its exterior gesture—is formed by the Will of God called to be its life: just as the soul gives life to the body without being confused with it, so the Divine Will, called within the intention, becomes the hidden life of an act that, seen from the outside, remains perfectly ordinary.

Development. Part Six defined the Gift as a continual exchange of wills (VI.1, VI.3), distinguished the prevenient act from the actual act (VI.8), and named the wanted, commanded, and operative degrees by which this Will descends into the creature's act (VI.9–10). It is now necessary to enter more deeply into the very texture of such an act: what, exactly, makes an act—a gesture, a word, a thought—become an act done in the Divine Will rather than a merely human act, even if it is good?

Jesus answers by indicating the precise place in which this difference is decided: not the creature's exterior action, but the intention that forms its life. "I do not look at the external action of the creature," he says, "but at the intention that forms the life of the action. The intention is like the soul of the action, and the action becomes like the veil of the intention." He chooses a precise image: it happens as with the soul and the body—it is not the body that thinks, speaks, palpitates, operates, and walks; it is the soul that gives life to thought, speech, and movement, so that the body is the veil of the soul, its visible bearer, while the vital part, the true action, belongs to the soul.

So it is with the intention in an act done in the Fiat: if the soul calls the Divine Will as the life of her intelligence, as the heartbeat of her heart, as the action of her hands, she forms, within the intimacy of each of her acts, the life of the intelligence, the actions, and the step of this same Will—and everything she then does will serve as a veil for the divine life thus formed. This text gives the most precise vocabulary for naming what it means "to do an act in the Divine Will": it is never a question of the greatness or nature of the exterior act, but solely of the intention that, at its invisible center, constitutes its true life.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 32, June 15, 1933:

> "Now, you must know that I do not look at the external action of the creature, but at the intention that forms the life of the action. The intention is like the soul of the action, and the action becomes like the veil of the intention. It happens as with the soul to the body: it is not the body that thinks, that speaks, that palpitates, that operates and walks, but it is the soul that gives life to the thought, to the word, to the motion. So, the body is veil to the soul, such that, while it covers it and makes itself the bearer of it, yet, the vital part, the action, the step, is of the soul. Such is the intention—true life of the actions. Now, if you call my Divine Will as life of your mind, as heartbeat of your heart, as action of your hands, and so forth, you will form the life of the intelligence of my Will in your mind, the life of Its actions in your hands, Its divine step in your feet, in such a way that everything you do will serve as veil to the divine life, which, with your intention, you have formed in the interior of your acts."

« Ora tu devi sapere che io non guardo l'azione esterna della creatura, ma l'intenzione che forma la vita dell'azione, essa è come l'anima dell'azione, questa diventa come il velo dell'intenzione. Succede come l'anima al corpo, non è il corpo che pensa, che parla, che palpita, che opera e cammina, ma l'anima dà vita al pensiero, alla parola, al moto, sicché il corpo è velo dell'anima, che mentre la copre e si fa portatore di essa, la parte vitale, l'azione, il passo è dell'anima. Tale è l'intenzione, vera vita delle azioni. Ora se tu chiami la mia Divina Volontà come vita della tua mente, come palpito del tuo cuore, come azione delle tue mani e così di seguito, tu formerai la vita dell'intelligenza della mia Volontà nella tua mente, la vita delle sue azioni nelle tue mani, il suo passo divino nei tuoi piedi, in modo che tutto ciò che farai, servirà di velo alla vita Divina, che con la tua intenzione hai formato nell'interno degli atti tuoi. »

Catholic articulation. Scripture continually recalls that God judges the heart where man sees only appearance: "man looks on the outward appearance, but the Lord looks on the heart" (1 Sam 16:7); and Jesus teaches that even a simple cup of water given in his name never remains without reward (Mk 9:41)—a sign that the greatness of an act before God is never measured by its exterior brilliance. The *Catechism* recalls that the heart, in the biblical sense, is "the depths of one's being, where the person decides for or against God" (CCC 368), and that evil intentions come from the heart (CCC 2517, citing Mt 15:19); the classical doctrine of merit teaches, moreover, that charity, the interior source of the act, constitutes its true value before God far more than its apparent dimension (CCC 1822, 2011).

Formula to remember. It is never the visible greatness of an act that makes it divine, but the Will that, invisibly, forms its life—as the soul forms the life of a body that is only its veil.

Question 2 — Why Do Acts in the Divine Will Have Divine Value?

Short answer. One single act done in the Divine Will is greater than Heaven and earth, because Its Power and Its Love, without limits, unfold within it without reserve; and this value never ceases to grow as the soul comes to know more fully what she possesses—like a gem whose real value never changes, but whose revealed price increases with the knowledge of the one who examines it.

Development. The preceding question showed that the value of an act lies in the intention that forms its life. It remains to measure, in all its measurelessness, the magnitude of this value when the intention called is that of God himself.

Jesus affirms it without qualification, in a text in which he seems almost overwhelmed by the magnitude of what he reveals: "One single act of my Will is greater than Heaven and earth. Its immensity has no boundaries, Its power has no limit." Such an act, he specifies, contains in its single movement the love, adoration, and glory of every creature, to the point of making the sun, the heavens, the stars, and all Creation say: "We love You, we adore You, we glorify You." It is therefore not a poetic image: it is a precise affirmation concerning the real reach of one single act truly done in the Fiat.

But this value, although it never changes in itself, is revealed progressively as the soul comes to know it more fully—and it is here that Jesus introduces a pedagogical image already present in germ in the teachings of Part Five on the knowledges (V.6). He compares the Divine Will to a gem whose possessor at first does not know its value: he thinks it is worth one penny, until a first expert reveals that it is worth five thousand lira, and then a second, even more learned, that it is worth one hundred thousand. Yet the gem, Jesus

notes, has never changed: "he is the one who went through the change, by understanding the value that the gem contains." So it is with an act done in the Divine Will: its objective value is already infinite from the first instant, but the soul who grows in the knowledge of what she possesses comes to love, esteem, and guard it with ever greater intensity—not because the act becomes objectively more precious, but because the soul finally begins to see what it contained from the first day.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 35, November 12, 1937:

> "My daughter, do not be surprised. One single act of my Will is greater than Heaven and earth. Its immensity has no boundaries, Its power has no limit; It holds everything and everyone in the palm of Its hand; therefore in Its operating It has an act of infinite Love, which can say 'Love' for all; and after It has loved for all—oh! how much of It is left."
>
> *« Figlia mia, non ti meravigliare, un atto solo della mia Volontà è più grande del Cielo e della terra, la sua immensità non ha confini, la sua Potenza non ha limiti, ha nel suo proprio pugno tutto e tutti, quindi, nel suo operare ha un atto d'amore infinito, che può dire per tutti: "amore" e dopo che ha amato per tutti, oh quanto ne avanza! »*

Jesus to Luisa, *Book of Heaven*, vol. 13, August 25, 1921:

> "Every time I speak to you about my Will and you acquire new cognitions and knowledges, your act in my Will has more value and you acquire more immense riches. It happens as to a man who possesses a gem, and knows that this gem has the value of a penny: he is rich one penny. Now, it happens that he shows his gem to a competent expert, who tells him that his gem has a value of five thousand lira. That man no longer possesses one penny, but he is rich five thousand lira. Now, after some time he has the opportunity to show his gem to another expert, even more competent, and this one assures him that his gem contains the value of one hundred thousand lira, and is ready to buy it if he wants to sell it. Now that man is rich one hundred thousand lira. According to his knowledge of the value of his gem, he becomes richer, and feels greater love and appreciation for the gem; he keeps it in custody more jealously, knowing that it is all his fortune, while before he held it as a trifle. Yet, the gem has not changed—as it was, so it is; he is the one who went through the change, by understanding the value that the gem contains. Now, the same happens with my Will, as well as with virtues. According to how the soul understands their value and acquires knowledge of them, she comes to acquire new values and new riches in her acts."
>
> *« Ogniqualvolta ti parlo del mio Volere e tu acquisti nuove cognizioni e conoscenze, tanto più valore ha il tuo atto nel mio Volere e più immense ricchezze tu acquisti. Succede come ad un tale che ha una gemma e sa che quella gemma ha il valore di un soldo; lui è ricco d'un soldo. Ora avviene che fa vedere la sua gemma ad un esperto perito e quello gli dice che la sua gemma ha il valore di cinquemila lire; quel tale non possiede più un soldo, ma è ricco di cinquemila lire. Or dopo qualche tempo, ha l'occasione di far vedere la sua gemma ad un perito più esperto ancora e quello lo assicura che la sua gemma contiene il valore di centomila ed è pronto a comprarla se la vuol vendere; ora costui è ricco di centomila lire. A seconda che conosce il valore della sua gemma, così si fa più ricco e sente maggior amore e stima della gemma; la tiene con più gelosia custodita, sapendo che è tutta la sua fortuna, mentre prima la considerava un nonnulla. Eppure la gemma non è cambiata, era ed è tale quale, il cambiamento l'ha fatto lui col capire il valore che la gemma contiene. Ora, così avviene della mia Volontà, come pure delle virtù; a seconda che l'anima capisce il valore, acquista la conoscenza, così viene nei suoi atti ad acquistare nuovi valori e nuove ricchezze »*

Catholic articulation. Jesus teaches that even the most modest acts, performed in his name, bear a value beyond all human proportion: "whoever gives you a cup of water to drink because you bear the name of Christ […] will by no means lose his reward" (Mk 9:41). Saint Paul goes further in affirming that "the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom 8:18)—a radical disproportion between the littleness of the human act and the immensity of the fruit it bears when united to God. The *Catechism* recalls that charity, more than the material greatness of the work, constitutes its true weight before God (CCC 1826; cf. 1 Cor 13)—a principle that corresponds exactly, in its own vocabulary, to what the image of the gem expresses here.

Formula to remember. A single act done in the Divine Will is greater than Heaven and earth, because Its limitless Power and Love unfold entirely within it; the knowledges do not increase its value, but reveal it as one reveals the value of a gem already possessed.

Question 3 — What Is the Difference Between a Good Human Act and an Act in the Divine Will?

Short answer. A good human act remains, even when virtuous, the work of the creature's will alone; an act in the Divine Will is an act in which the intention empties itself of itself in order to make room for God's action, so that, seen from the outside, it remains an ordinary and natural action, but covers, beneath this common veil, the operative virtue of a divine act.

Development. VIII.1 showed that the intention is the true life of the act; it is now necessary to specify what distinguishes, within this intention itself, the merely good act from the truly divine act—a capital distinction, so as not to confuse ordinary virtue, real and meritorious, with that more interior degree which this work has described since Part Six.

Jesus continues the teaching of VIII.1 by specifying the exact nature of this calling intention: "But what is this intention? It is your will which, making appeal to Mine, empties itself of itself and forms the void within its act in order to give the place to the action of my Will." The expression is striking: "empties itself of itself." A good human act retains the full and complete initiative of the will that performs it—it is the will that chooses, decides, and merits, without anything more being required for the act to be virtuous. An act in the Divine Will presupposes this same free willing, but one that chooses precisely to withdraw from the first place, so as to leave that place to an action other than its own.

The void thus formed never remains empty in reality: Jesus explains that, by making itself "the veil," the intention "hides the extraordinary action of a God even in the most ordinary and natural actions, so much so, that on the outside one sees common actions, but if the veil of the human volition is removed, one finds, enclosed within, the operative virtue of the divine action." Here, then, is the exact difference: not a difference of matter—the same work, the same gesture, the same word can equally serve as the support for one or the other—but a difference in that which, invisibly, animates this matter. Outwardly, nothing makes it possible to distinguish with the naked eye a merely good act from an act done in the Divine Will; God alone, who looks at the void or fullness of the intention, knows its true nature.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 32, June 15, 1933:

> "But what is this intention? It is your will which, making appeal to Mine, empties itself of itself and forms the void within its act in order to give the place to the action of my Will. And making itself the veil, it hides the extraordinary action of a God even

in the most ordinary and natural actions, so much so, that on the outside one sees common actions, but if the veil of the human volition is removed, one finds, enclosed within, the operative virtue of the divine action…"

« Ma che cosa è questa intenzione? E' la tua volontà che facendo appello alla mia, si svuota di se stessa e forma il vuoto nell'atto suo, per dare il posto all'azione della mia Volontà ed essa, facendosi velo, nasconde nelle azioni anche più ordinarie e naturali, l'azione straordinaria d'un Dio, tanto che da fuori si vedono azioni comuni, ma se si toglie il velo dell'umano volere si trova rinchiusa la virtù operatrice dell'azione divina… »

Catholic articulation. The *Catechism* carefully distinguishes sanctifying, or habitual, grace, which enables the soul to live with God, from actual graces, which refer to "God's interventions, whether at the beginning of conversion or in the course of the work of sanctification" (CCC 2000)—a distinction that safeguards the idea of an elevated act without ever confusing natural virtue with the properly divine action added to it by grace. Saint Paul, for his part, describes precisely this dynamic of the void left to God: "it is no longer I who live, but Christ who lives in me" (Gal 2:20)—a verse already cited in VI.6, which finds its exact complement here: not the annihilation of the will, but its voluntary emptying so as to make room for a greater action.

Formula to remember. The same gesture can be a merely good act or a divine act: the difference is never visible from the outside; it lies entirely in the void that one's own will accepts, or refuses, to leave to God.

Question 4 — In What Does the Triple Act That God Forms with the Soul in Each Act Done in the Divine Will Consist?

Short answer. Jesus reveals that in every act of the creature living in the Fiat, three acts are distinguished within one: God's Creative Strength, which gives the first act before the soul herself acts; the soul's operating love, nourished by that same Strength, which continues it; and the love of complacency and recognition, which alone completes it by returning to God, with a greater love, what had its beginning from him. Without this third act, Jesus says, no act could be called complete or receive its just value.

Development. The preceding Questions established what an act done in the Divine Will is (VIII.1), why it bears a divine value (VIII.2), and how it differs from a merely good human act (VIII.3). It is now necessary to specify its intimate structure: concretely, how does this divine value come to be formed within the very act that the creature performs?

Jesus distinguishes three acts within one. The first belongs to God alone: it is the Creative Strength which, before the soul herself acts, deposits within the act that which will give life to her activity—corresponding to what Part Six named the Operative Will (VI.9–10). The second is the soul's own: upon this received act, she forms the act of her own operating love, continually nourished by that same Creative Strength; and Jesus specifies that the measure of this nourishment received in return depends directly upon the intensity of that love, its breadth, and the good it contains. The third, finally, is neither God's alone nor the soul's alone: it is the love of complacency and recognition, by which the soul returns to God, with a love greater still than that with which she received it, what had its beginning from him.

This third act is not an optional supplement: Jesus declares it necessary for the very completion of the act. Just as a work lacking a comma or a shade could not receive all its honor,

an act that stopped at operating love alone, without returning to God in recognition, would remain incomplete and would not receive its just value. It is this final restitution that gives the act its perfection.

A later text reveals a second triple act, not to be confused with the first, although it echoes it: this one no longer describes the genesis of an isolated act, but the continual posture of the soul who lives in the Fiat throughout the multitude of her acts. Jesus distinguishes in it the concurring act, the assisting act, and the receiving act. This word "to concur" is not proper to this later text alone: twenty-six years earlier Jesus had already laid its most general foundation, even apart from any question of life fully given to his Will. "I am concurring continuously," he said then, "in every slightest human action, be it even one thought, one breath, one movement"—lamenting that creatures, unaware of this presence, attribute what they do to themselves, although they receive from him the very life of their operating. But the 1932 text goes further than a simple awareness of this same concurrence: it says that the soul herself "emits" the concurring act, as a gesture really performed and joined to that of her Creator—and without any restriction whatever, since "there is nothing that this Divine Will does" in which It does not make the creature concur. The soul is therefore never associated only with the acts that concern herself: she passes, in a certain sense, to the side of the Creator, concurring with him in what he operates in every creature, no longer only in what he operates within her. Part Seven had already glimpsed this same privilege under another aspect, when the soul who lives in the Fiat "makes herself present to every created thing" (VII.7); here, it is no longer only her presence that extends to all, but her very concurrence in the divine operation—"since the Will of one is that of the other"—to the point that she "acquires the rights" of that Will in order to do what It Itself does. What the soul receives, therefore, is not merely light concerning a presence already there: it is a real elevation, in which the universal and most often unrecognized divine concurrence becomes, within her, a wanted, reciprocal, and truly operating concurrence—no longer in her acts alone, but in God's very operation upon every created thing.

The assisting act follows from it: nothing God does remains hidden from one who already lives with him—a privilege of friendship rather than of mere presence, close to that which Jesus promises his disciples when he ceases to call them servants and calls them friends, having made known to them everything he has heard from his Father (Jn 15:15). The receiving act, finally, rejoins a motif already encountered twice in this work under a more eminent form: Adam himself was called the "depository of the capital of a Divine Will" (I.3), and Luisa, in an entirely singular order, the "depository" of all the goods of the children of the Kingdom to come (V.17–18). What this 1932 text extends to every soul who lives fully in the Fiat is therefore never the unique rank of these two figures, but the very structure of the gift which they illustrate at its summit: to receive, as one's own good and with a real right, what nevertheless comes entirely from Another.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 29, March 23, 1931:

> "My daughter, in each act of the creature there is a triple act: first, the Creative Strength forms the act; the creature, over the act of the Creative Strength, forms the act of her operating love, which is nourished by the Creative Strength; and according to the intensity of the love of the creature, its prolixity, the good, the value that her act contains, so does it receive more or less nourishment of the act of the Creative Strength […]. Now, after the act of the Creative Strength and the act of the operating love of the creature, follows the act of the love of completion. Each act could not be called complete, nor be given the just value, if one comma, one point, one shade, were missing, whatever it might be […]. The creature has received from God the first act of her operating; she has continued it with her operating love, but, nourished by God,

she completes it with a greater love, by giving to God that which from God had its origin."

« Figlia mia, in ogni atto di creatura vi è un triplice atto, la forza creatrice forma il primo atto, la creatura sull'atto della forza creatrice forma l'atto del suo amore operante, che viene alimentato dalla forza creatrice ed a seconda l'intensità dell'amore della creatura, la sua prolissità, il bene, il valore, che contiene il suo atto, così riceve più o meno alimento dall'atto della forza creatrice […]. Ora all'atto della forza creatrice ed all'atto dell'amore operante della creatura segue l'atto dell'amore di compiacimento; ogni atto non si potrebbe dire compiuto, né si potrebbe dare il giusto valore se mancasse una virgola, un punto, una sfumatura qualsiasi […]. La creatura ha ricevuto da Dio l'atto primo del suo operare, l'ha continuato col suo amore operante ma alimentato da Dio, lo compie con un amore più grande, col dare a Dio ciò che da Dio ha avuto principio. »

Jesus to Luisa, *Book of Heaven*, vol. 7, October 10, 1906:

"My daughter, I am concurring continuously in every slightest human action, be it even one thought, one breath, one movement. But creatures, not thinking about this attitude of mine toward them, not only do they not do all of their works for Me, from whom they receive the life of their very operating, but they attribute what they do to themselves. Oh! if only they thought about this continuous attitude of mine toward them, they would not usurp what is mine, to the detriment of my glory and of their good; while they should be doing everything for Me and give it to Me. Everything which is done for Me can enter into Me, and I keep it deposited within Myself to give it all to them in the next life. But everything which is not done for Me cannot enter into Me, because those are not works worthy of Me; on the contrary, I feel nausea for them and I reject them, even though there was my attitude."

« Figlia mia, Io sto continuamente concorrendo in ogni minima azione umana, fosse anche un pensiero, un respiro, un movimento e le creature non pensando a questa mia attitudine per loro, oltre a non fare per Me tutte le loro opere, attribuiscono a loro ciò che fanno, mentre ricevono la vita del loro operare medesimo da Me. Oh! se pensassero a questa mia continua attitudine per loro, non usurperebbero ciò che è mio, con detrimento della mia gloria e del loro bene; mentre dovrebbero far tutto per Me e darlo a Me. Tutto ciò che è fatto per Me può entrare in Me ed Io lo tengo in Me in deposito per darlo tutto a loro nell'altra vita; mentre ciò che non è fatto per Me non può entrare in Me, perché non sono opere degne di Me; anzi ne sento nausea e le rigetto, anche se è stata l'attitudine mia. »

Jesus to Luisa, *Book of Heaven*, vol. 31, October 30, 1932:

"My blessed daughter, your littleness in the interminable sea of Our Volition is Our greatest joy. You must know that one who lives in It emits concurring, assisting and receiving acts. In the first one she concurs with the very acts of her Creator; since the Will of one is that of the other, there is nothing that this Divine Will does in which It does not put the creature to concur together in Its operating. And here is how my Will is no longer alone – It feels the inseparability of one who lives in It; in Its acts It feels a finite will within the infinite, loving together and concurring to the multiplicity and the incessant operating of Our works. So, one who lives in Our Will breaks Our solitude, and as though naturally We feel her with Us concurring in Our divine sea; and with a continuous pouring of her littleness into Us, she acquires the rights of Our Volition, to do what It Itself does. Ah! you cannot comprehend what Our contentment - what Our joy is, in feeling the creature concurring together, to do nothing other than

what We Ourselves do. From the concurring act arises the assisting act – she concurs and assists; there is nothing We do in which she does not concur and assist. How can We hide from one who is already with Us, concurs and holds her place in Our Volition? But, will she only concur and assist? Ah! no – another act arises, and it is that of receiving as her own, and as Our own, the infinity of Our love and of Our works; so much so, that her littleness has no place where to put a love and operating so great. And therefore she remains in Our Will herself, with all the deposit of the goods she has received; and this, by right, because she has something of her own."

« Figlia mia benedetta, la tua piccolezza nel mare interminabile del nostro Volere è la nostra gioia più grande; tu devi sapere che chi vive in Esso emette atti concorrenti, assistenti e riceventi. Nel primo concorre con gli stessi atti del suo Creatore, essendo l'una la volontà dell'altro, non vi è cosa che questa Divina Volontà faccia, in cui non metta la creatura a concorrere insieme nel suo operato ed ecco che il mio Volere non è più solo, sente l'inseparabilità di chi vive in Esso, negli atti suoi sente una volontà finita nell'infinita, che ama insieme e concorre alla molteplicità dell'operato incessante delle nostre opere, sicché chi vive nella nostra Volontà spezza la nostra solitudine e Noi, come connaturale, la sentiamo concorrente nel nostro mare Divino e con un riversamento continuo della sua piccolezza in Noi, acquista i diritti del nostro Volere per fare ciò che Esso fa. Ah tu non puoi comprendere qual è il nostro contento, la nostra gioia nel sentire la creatura concorrere insieme per fare non altro, ma solo quello che Noi facciamo! Dall'atto concorrente sorge l'atto assistente, la creatura concorre ed assiste, non vi è cosa che Noi facciamo che essa non conosca ed assista. Come nasconderci da chi già è con Noi, concorre e ha il suo posto nel nostro Volere? Ma concorrerà ed assisterà solamente? Ah! no, un altro atto sorge ed è quello di ricevere come suo e come nostro, l'infinità del nostro amore e delle nostre opere, tanto che la sua piccolezza non sa dove mettere un amore ed un operato così grande e perciò essa rimane nel nostro Volere con tutto il deposito dei beni che ha ricevuto e questo con diritto, perché ha del suo. »

Catholic articulation. Saint Augustine, and Saint Thomas after him, distinguish within the work of grace an "operating grace," in which God alone acts to dispose the will, and a "cooperating grace," in which God and the will act together—the *Catechism* takes up this same intuition by teaching that "the preparation of man for the reception of grace is already a work of grace" (CCC 2001). The first two acts that Jesus distinguishes here are almost a word-for-word translation of it. As for the third, the love of recognition that returns to God what he first gave, it rejoins the very meaning of the word Eucharist—thanksgiving—and Saint Paul's warning: "What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?" (1 Cor 4:7).

Formula to remember. No act is ever of one single piece: God begins it, the soul continues it through her love, and nothing is complete until that same love is returned to the One who first gave it.

Question 5 — How Do Acts Done in the Divine Will Form Multiplied "Divine Lives"?

Short answer. Each act that the Divine Will, united with the soul, performs really forms a Divine Life within her—not through any power proper to the creature, who could never multiply God himself, but because the Divine Will, being Divine, cannot do otherwise than produce such an effect wherever It reigns without obstacle. The *Book of Heaven* calls this mystery "bilocation": the same one and only Will that reigns fully in God reigns, without

any division, just as fully within the soul—like a king who, without losing anything of his royalty, chooses to dwell in a poor hovel rather than in his palace.

Development. The *Book of Heaven*, especially in its later volumes, returns to a central theme: each act done in the Divine Will "forms" a Divine Life within the soul, so that the soul becomes, according to Jesus' own expression, "the reproducer, the bilocator" of this Life—filling Heaven and earth, through all her acts, with as many images of Divine Lives. This is language that must not be read awry: it is never a question of the creature herself multiplying the divine essence, which would be sheer nonsense and a pantheistic confusion. This is what Luisa herself spontaneously objects to Jesus, with a sound reflex of littleness: is it not he, present everywhere through his own immensity, who "arises" in each act—and not she? Jesus entirely confirms this objection before going beyond it: it is neither the creature's own power nor her own operating that multiplies God—God alone is everywhere by himself—but when the soul enters into his Will, it is the soul's love, it is her acts filled with divine virtue, that make this Life *arise*, without the soul herself being its cause.

Two visions granted to Luisa give this mystery a concrete face. The first is the very scene that precedes, on that same day, her objection: abandoned in the Supreme Volition and making her thoughts, words, and reparations flow through every created intelligence, she sees, as she performs her acts, Jesus "remain formed"—"Oh! how beautiful and enchanting it was to see many Jesuses wherever the passport of the light of the Eternal Will passed by!" Her objection is therefore not an abstract reservation: it is the immediate reaction of a soul who has just seen with her own eyes what this text affirms.

A second vision, received five years earlier, gives the same truth a Eucharistic face. Jesus, saying that he is hungry, takes from Luisa's heart what the text calls her "hosts," formed each time the soul, by suffering and repairing in his Will, encloses him there through love. Luisa takes care, as always, to confuse nothing: her hosts, she tells Jesus, are "your own things," whereas his, in the Blessed Sacrament, are "your things"—she therefore always remains "below" him. Jesus does not contradict this hierarchy; out of love, he goes beyond it, and to show it to her he takes a tiny little white ball from her heart, breaks it—and from within it another Jesus comes out.

The mechanism by which this remains possible without division of the one Divine Will is what the *Book of Heaven* calls bilocation: "it is my Will that, bilocating, while reigning in God, reigns in the soul at the same time." The image given is that of a king who, out of love, chooses to inhabit a poor hovel without changing anything that befits his royal person: the king's voice is heard there, his orders issue from it, his works are accomplished there—he has changed only his dwelling, not his nature or dignity. Thus the Divine Will, by reigning in the soul, abandons nothing of Its royalty within the bosom of the Trinity: It adds to Itself a second dwelling, without ever dividing or sharing Itself.

This mystery casts new light upon what this work established concerning grace in VI.2: this "real participation" in divine life, the *Book of Heaven* elsewhere calls, in the same terms, "the bilocated Life of God that gives itself to creatures" (vol. 22, September 14, 1927). Each faithful act of the soul thus receives, not an exterior addition, but a true degree of this bilocated Life. The circle finally closes upon the knowledges already set forth in Part Five (V.6–7): each truth revealed concerning the Divine Will is a "divine seed" that the soul receives; each act accompanied by this knowledge produces a new Divine Life, a real and proper possession of the soul, to which her glory in Heaven will be proportioned. To ignore these truths is therefore to leave these Divine Lives without effect; to receive them and correspond to them is continually to multiply their number—never the essence of God, always his living images.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 21, May 24, 1927:

"My daughter, each act that my Will does united with the soul forms a Divine Life in her, because, being Divine, It cannot help forming Divine Lives in Its acts […]. Thus, in everything the soul does, It releases from Itself so many Divine Lives as to fill Heaven and earth with as many images of Divine Lives; It becomes the reproducer, the bilocator of the Divine Life. My Will is no less powerful in the soul in whom It reigns with the fullness of Its dominion than It is within the womb of the Three Divine Persons […] and We call this creature in whom Our Supreme Fiat reigns Our glory, Our love, Our Life. Only with Our Will can the soul reach such an extent; without It there is a great distance between Creator and creature. This is why I love so much that the Divine Will reign in the creature, to give Our Will a vast field of action in which to bilocate Our works, Our Life, and to raise the creature to the perfect purpose for which she was created."

« Figlia mia, ogni atto che fa la mia Volontà unita coll'anima, vi forma una Vita Divina, perché essendo Essa Divina non può fare a meno di formare Vite Divine negli atti suoi […]. Sicché in tutto ciò che l'anima fa, sprigiona da Sé tante Vite Divine, in modo che riempie Cielo e terra di tante immagini di Vite Divine, Essa diventa la riproduttrice, la bilocatrice della Vita Divina. La mia Volontà non è meno potente nell'anima dove regna con la pienezza del suo dominio, di quello che è nel seno delle Tre Divine Persone […] e Noi chiamamo questa creatura dove regna il nostro Fiat Supremo, la gloria nostra, l'amore nostro, la Vita nostra. Solo col nostro Volere l'anima può giungere a tanto, senza di Esso c'è grande distanza tra Creatore e creatura, perciò amo tanto che il Voler Divino regni nella creatura, per dare il largo campo d'azione alla nostra Volontà di bilocare le nostre opere, la nostra Vita e di elevare la creatura allo scopo perfetto per cui fu creata. »

Reference quotation (safeguard). Jesus, then the vision he grants Luisa, then her objection and Jesus' reply, *Book of Heaven*, vol. 16, March 19, 1924:

"My daughter, I bless your heart, your heartbeats, your affections, your words, your thoughts, and even your smallest movement, so that all of them, with my blessing, may remain invested with a divine virtue […]. Therefore, place your thoughts, your words, your heartbeats, your pains—your whole being—in circulation within my Will; leave nothing within yourself, so that with the passport of the light of my Will and with my divine virtue you may enter every act of creature and multiply my Life in each one of them. […] So I abandoned myself in the Supreme Volition and, going around in It, I made my thoughts, my words, my reparations, etc., flow through each created intelligence and through all the rest of human activity; and as I did my acts, Jesus remained formed. Oh, how beautiful and enchanting it was to see so many Jesuses wherever the passport of the light of the Eternal Will passed! Then I found myself within myself and found Jesus clasped around my neck; holding me all tightly, He seemed to be celebrating, as if I were the cause of multiplying His Life, of giving Him the honor and glory of as many Divine Lives. 'My Love, it does not seem true to me that I can multiply your Life […] it is by virtue of Yourself that this Life arises in each act, not by virtue of me; I remain always the little child who is good at nothing.' And Jesus: 'My daughter, everything you say is true […] it is not the love and the acting of the creature in my Will that makes Me be found and multiplies Me; rather, when the soul enters my Will, it is her love, it is her acts that, being filled with divine virtue, make my Life arise, according to how far her acts extend and are performed…'"

« Figlia mia, ti benedico il tuo cuore, i tuoi palpiti, i tuoi affetti, le tue parole, i tuoi pensieri, ed anche il tuo più piccolo moto, affinché tutti, con la mia benedizione restino

investiti d'una virtù divina […]. Onde metti in giro nella mia Volontà i tuoi pensieri, le tue parole, i tuoi palpiti, le tue pene, tutto il tuo essere, non lasciare nulla in te stessa, affinché col passaporto della luce della mia Volontà e con la mia virtù divina entri in ogni atto di creatura e moltiplichi la mia Vita in ciascuna di esse. […] Ond'io mi sono abbandonata nel Volere Supremo e, girando in Esso, ho fatto scorrere i miei pensieri, le mie parole, le mie riparazioni, ecc., per ciascuna intelligenza creata ed in tutto il resto dell'operato umano e come facevo i miei atti, restava formato Gesù, oh! come era bello ed incantevole vedere tanti Gesù dovunque passava il passaporto della luce dell'eterna Volontà! Onde dopo mi sono trovata in me stessa e ho trovato Gesù che stava avvinto al mio collo e, stringendomi tutta, mi sembrava che facesse festa, come se io fossi causa per moltiplicare la sua Vita, per dargli l'onore e la gloria di altrettante Vite Divine. Ond'io gli ho detto: "Amor mio, non mi sembra vero che io possa moltiplicare la tua Vita […] è in virtù di Te stesso che sorge ad ogni atto questa Vita, non mia, io resto sempre la piccola bimba che non è buona a nulla." E Gesù: "Figlia mia, tutto ciò che tu dici è vero […] non è l'amore e l'agire della creatura nella mia Volontà che mi fa trovare e mi moltiplica; invece quando l'anima entra nel mio Volere, è il suo l'amore, sono i suoi atti che riempiendosi di virtù divina fanno sorgere la mia Vita, a seconda che i suoi atti più o meno si stendono e vengono fatti…" » A second vision, received five years earlier, *Book of Heaven*, vol. 12, February 6, 1919, under the very title given it by the corpus, "How the soul in the Divine Will can form the hosts in order to nourish Jesus":

"'My daughter, I am very hungry.' And it seemed that He took many little white balls from inside my mouth and ate them […]. 'My daughter, as the soul keeps enclosing my Will and loves Me, in my Will she encloses Me and, loving Me, forms around Me the accidents in order to imprison Me within and forms a host for Me […]. As soon as I see these hosts formed in the soul, I go to take them in order to nourish Myself, to satisfy my insatiable hunger that the creature return love for love to Me […].' And I: 'Jesus, my hosts are your own things, while yours are yours; therefore I remain always beneath You.' And Jesus: 'For one who truly loves, I neither know nor want to keep accounts; besides, in my hosts it is Jesus whom I give you, and in yours it is the whole of Jesus whom you give Me; do you want to see it?' And I: 'Yes.' He stretched out His hand into my heart, took a little white ball, broke it, and from within came another Jesus. And He: 'Did you see? How happy I am when the creature reaches the point of being able to give Me Myself in Communion! Therefore, make many hosts for Me, and I will come to nourish Myself in you; you will renew for Me the contentment, the glory, and the love of when, in instituting Myself in the Sacrament, I gave Myself in Communion.'"

« "Figlia mia, ho gran fame." E pareva che prendesse da dentro la mia bocca tante piccole pallottoline bianche e se le mangiasse. […] "Figlia mia, come l'anima va racchiudendo il mio Volere e mi ama, nel mio Volere racchiude Me ed amandomi, forma intorno a Me gli accidenti per imprigionarmi dentro e vi forma un'ostia per Me […]. Io non appena vedo formate queste ostie nell'anima, vado a prenderle per nutrirmi, per saziare la mia insaziabile fame che ho che la creatura mi renda amore per amore […]." Ed io: "Gesù, le mie ostie sono roba tua stessa, invece le tue sono roba tua; quindi io rimango sempre al disotto di Te." E Gesù: "Per chi ama davvero, Io non so, né voglio far conto e poi, nelle mie ostie è Gesù che ti do e nelle tue è tutto Gesù che mi dai; vuoi vederlo?" Ed io: "Sì." Ha steso la sua mano nel mio cuore ed ha preso una piccola pallottolina bianca, l'ha spezzato e dall'interno è uscito un altro Gesù. E Lui: "Hai visto? Come sono contento quando la creatura giunge a poter comunicare Me stesso! Perciò fammi molte ostie ed Io verrò a nutrirmi in te; mi rinnoverai il contento, la gloria, l'amore di quando, nell'istituirmi Sacramentato, comunicai Me stesso." » **Catholic articula-**

tion. The Magisterium has its own language for this very mechanism of multiplication without division, and it closely rejoins the vision Luisa has just received: Christ, the Council of Trent teaches, is present whole and entire in each Eucharistic species, and whole and entire in each of their parts, "in such a way that the breaking of the bread does not divide Christ" (CCC 1377)—multiplying consecrated hosts, or breaking one in two, never divides Christ himself: each fragment contains him without division. This is exactly what Luisa sees taking place within the soul, with the same rejection of every fraction, every portion: each time, the totality. Finally, this language rejoins the broader language of divinization that the Church has maintained since the Fathers: "For the Son of God became man so that we might become God" (CCC 460, citing Saint Athanasius); and Saint Paul says nothing less when he affirms: "And we all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another" (2 Cor 3:18). What this text calls the "multiplication" of images of Divine Life therefore introduces nothing new: it carries this vocabulary already received by the Church to its most concrete term—as many living images as there are acts done in the Fiat, each really participated, never confused with its one origin.

Formula to remember. God is not multiplied—but the soul who lets him reign becomes, Jesus says, the reproducer and bilocator of that Life: one and the same Life, filling Heaven and earth with as many living images as she brings forth through her acts.

Question 6 — Why Is the Divine Will an Incessant Act, and Why Does the Divine Life It Forms in the Soul Never Cease?

Short answer. Each act done in the Divine Will really forms a Divine Life within It. Now the Divine Will, Jesus tells Luisa, has two characteristics: unshakeable firmness and an incessant act—for life itself, he specifies elsewhere, consists entirely in this continuous motion that never stops. An act placed in this Will therefore never forms within It an ordinary work, which one performs and then sets aside: because the Life it forms is divine, and not merely human, it inherits from its one source this same firmness and this same incessancy. It continues to repeat itself, without ever ceasing, like a sun that never stops shining.

Development. VIII.5 has just shown this mystery: each act done in the Divine Will really forms a Divine Life within It, not through any power proper to the creature, but because the Divine Will, being divine, cannot do otherwise than produce such an effect wherever It reigns without obstacle. It remains to understand why this Life, once formed, knows neither rest nor interruption.

Jesus answers by first revealing what characterizes his own life. "My Divine Will has two characteristics: unshakeable firmness and incessant act," he tells Luisa on July 26, 1927—and four days later, he gives its deepest reason: "life is in the continuous motion," and nothing that comes forth from him escapes this law; let things stop, and life stops with them.

An earlier text specifies what this incessancy means for the act itself. In his own earthly life, Jesus says, his Eternal Will "preceded Me, It accompanied Me […] and It followed Me, enclosing my act in the eternal sphere of my Will, from which it could find no way out"—and this same Will, he adds, "has not changed: what It was, It is, and will be." Incessancy is therefore not limited to a repetition that would follow the act afterward: it envelops it on every side, before it is placed as well as afterward.

A text from 1929 makes it possible to go further and to name precisely what life is at issue.

Jesus explains there what he refuses to form in the soul: not "simple acts and works," but a life—and a life needs continuous acts; if the continuous act ceases, it can neither grow, nor be formed, nor have its true existence. In the next sentence he then names what life he is speaking of: "my Divine Will, wanting to form Its Divine Life in you." The continuity required by this life is therefore not that of natural acts, which undergo interruptions. It is because this life is divine, a real participation in what the Divine Will is in Itself (VI.1–2), that it bears, like its source, unshakeable firmness and incessant act; and because it is never reduced to a work that one performs and then abandons, it can never be set aside: if the continuous act ceases, it dies.

A text from 1928 concretely illustrates this same truth through Mary's first act: placed in the Divine Volition, it has retained ever since "the continuity as if it were always in act, loving and operating"—her love never ends, her works become continuous repeaters. Jesus immediately generalizes: whoever operates in his Divine Will sees his or her own acts acquire this same continuity, always repeated without ever ceasing; each becomes like its own sun, all distinct yet fused in one same light, one same glory rendered to the Creator.

This truth must be distinguished from the related one concerning repeated acts (VI.18): there, it is the multiplication of the soul's acts, day after day, that forms a life and causes it to grow. Here, it is one single act that, once placed, never goes out—not through the soul's renewed effort, but because it has ceased to be a simple work in order to become Divine Life, and such a Life, by nature, knows no interruption.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 22, July 26, 1927:

> "My Divine Will has two characteristics: unshakable firmness and incessant act; and therefore, when the soul has given herself to It, Its work is incessant. Do you not feel Its continuous motion within yourself?"
>
> *« La mia Volontà Divina ha due caratteri: fermezza incrollabile ed atto incessante e perciò quando l'anima si è data ad Essa, il suo lavoro è incessante, non senti in te il suo moto continuo? »*

Jesus to Luisa, vol. 22, July 30, 1927:

> "My daughter, life is in continuous motion. Everything that comes from God must possess motion, so there is nothing created by Us that does not move […]; if they stopped, life would cease, and the good they do would cease."
>
> *« Figlia mia, la vita sta nel moto continuo. Tutto ciò che esce da Dio deve possedere un moto, sicché non c'è cosa da Noi creata che non si muova […] se si fermassero cesserebbe la vita e cesserebbe il bene che fanno. »*

Jesus to Luisa, vol. 14, June 15, 1922:

> "My daughter, my Eternal Will was the central point of my Life, from the first act of my conception to my last breath; It preceded Me, accompanied Me, becoming the life of that very act, and followed Me, enclosing my act within the eternal sphere of my Will, from which I found no way out […]. Now, my Will has not changed: what It was, It is and will be…"
>
> *« Figlia mia, la mia Volontà eterna fu il punto centrale della mia Vita, dal primo atto del mio concepimento fino all'ultimo anelito; mi precedette, mi accompagnò facendosi vita dello stesso atto e mi seguì, chiudendo il mio atto nell'ambito eterno del mio Volere, da cui non trovavo l'uscita […] Ora, la mia Volontà non è cambiata, quel che era è e sarà… »*

Jesus to Luisa, vol. 26, July 14, 1929:

> "My daughter, do not be surprised if my Divine Will leaves you free in nothing, because It does not want to form simple acts and works, but life; and one who must form a life needs continuous acts, and if the continuous act ceases, the life can neither grow, nor be formed, nor have its true existence. This is why my Divine Will, wanting to form Its Divine Life in you, wants to be free, wants absolute freedom; and with Its incessant act, which It possesses by nature, It pours Itself over the creature […]. Works are done and set aside; there is no need to keep them always in one's hands for them to be works, but life cannot be set aside: if the continuous act ceases, it dies."
>
> *« Figlia mia, non ti meravigliare se la mia Divina Volontà non ti lascia libera in nulla, perché Essa non vuole formare atti semplici ed opere, ma vita e chi deve formare una vita, ha bisogno di atti continui e se cessa l'atto continuo, la vita non può crescere, né formarsi, né avere la sua vera esistenza. Ecco perciò la mia Volontà Divina, volendo formare la sua Vita Divina in te, vuole essere libera, vuole libertà assoluta e col suo atto incessante che possiede in natura, si riversa sulla creatura […]. Le opere si fanno e si mettono da parte, non c'è bisogno che si tengano sempre fra le mani per essere opere, ma la vita non si può mettere da parte, se cessa l'atto continuo, muore. »* Jesus to Luisa, vol. 24, June 25, 1928:
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> "My daughter, my Mama did Her first love and Her first act in the Divine Will, and since it was done in It, it possesses continuity, as though She were always in the act of loving and operating. Her love never ends, Her works repeat themselves continuously, so that whoever wants to take Her love finds it always in act […]. Such is one who operates in my Will: her acts acquire continuity, they are always repeated without ever ceasing; they are the true sun which, from the moment it was created by God, gave its first act of light, so great that with one act it filled Heaven and earth, and it repeats this act always, without ever ceasing […]. But what the sun does not do, the Sovereign Queen did, and one who operates in my Will does: as many acts, as many suns; and these suns, fused together yet distinct from one another in beauty, in light, in the glory they give to their Creator and in the universal good they make descend upon all creatures."
>
> *« Figlia mia, la mia Mamma fece il primo amore ed il primo suo atto nel Voler Divino e siccome fu fatto in Esso, ha la continuità come se in atto stesse sempre amando ed operando, il suo amore non finisce mai, le sue opere fanno le ripetitrici continue, in modo che chi vuol prendere il suo amore lo trova sempre in atto […]. Tale è chi opera nella mia Volontà, i suoi atti acquistano la continuità, vengono sempre ripetuti senza mai cessare, sono il vero Sole che da che fu creato da Dio diede il suo primo atto di luce, ma tanto grande che riempì con un sol atto Cielo e terra e ripete quest'atto sempre, senza mai cessare […]. Ma ciò che non fa il Sole lo fece la Sovrana Regina e lo fa chi opera nella mia Volontà, tanti atti, tanti Soli e questi Soli fusi insieme ma distinti tra loro per bellezza, per luce, per gloria che danno al loro Creatore e per bene universale che fanno scendere su tutte le creature. »* **Catholic articulation.** Such language of "motion" applied to God may at first seem to conflict with his immutability. Yet the *Catechism* itself applies to God closely related language drawn from Scripture: citing Saint Paul before the Areopagus—"In him we live and move and have our being" (Acts 17:28)—it teaches that God, while infinitely greater than all his works, is present to the inmost being of each of them (CCC 300), and that, "at every moment," he "upholds and sustains" his creation "in being" (CCC 301). What the *Book of Heaven* calls the continuous motion of the Divine Will thus rejoins, without ever exceeding it, what the Church already professes concerning creative conservation.

Formula to remember. In the Divine Will, the act becomes a Divine Life, a sun that ceaselessly repeats its first act of light: firm, incessant, never interrupted.

Question 7 — What Is the Single Act of the Divine Will, and How Does It Escape the Succession of Time?

Short answer. The Divine Will is not a sum of acts juxtaposed in time, but one single, incessant, never-divided act that contains Creation, Redemption, and Sanctification all together—the primary act from which every motion in Creation proceeds. Whoever lives fully in It, at whatever moment of history that person may come, does not join one act among others: that person finds himself or herself fused within this same single act, without there being, before God, either a first or a last to arrive.

Development. This same truth has already appeared four times without being named in itself: in Adam's bilocating union while reigning over all Creation (I.7), in the concentration of all the goods of Redemption in Mary (IV.6–7), in the mystery of the "Divine Lives" that the act done in the Fiat multiplies without ever dividing the one Will (VIII.5), and in the incessancy that accompanies this same Life (VIII.6). It is now necessary to go back to their common root—with the understanding from the outset that the "Divine Will" of which this text speaks is not a reality distinct from God, a faculty he might possess alongside his being: It is God himself, in act. Jesus himself states it: "Only my Will is one single act, which has no succession of acts"; and he specifies that Creation, Redemption, and Sanctification are "one single act for the Divinity." To speak of the single act of the Divine Will is therefore never to speak of an intermediary between God and the creature; it is to speak of God himself as primary act, in whom the three great works are never separated.

Jesus confirms this by directly calling himself the "prime act": without his prime motion, he says, the whole of Creation would remain paralyzed, without strength, incapable of the slightest motion—life is in motion; without it, everything is dead. A later text reveals how this prime motion is concretely exercised: because his Fiat has Its prime act in the Divinity, in Creation, in Redemption, and in all things, It has, Jesus says, "Its just right […] to be the primary wheel which, in moving, moves everything around itself"—as in an engine where all the secondary wheels rotate solely because the first turns, and remain motionless if it stops. This is therefore never one image among others: it is the manner in which the primary act, by moving, draws everything else into its motion.

One who operates in the Divine Will does not merely receive an effect of this motion: that person comes, Jesus says, to move and operate *within* it, just as every created thing depends upon it—and what this concretely means is specified by this same text of 1925: in this single act, the soul finds the Redemption in act, makes It entirely her own, suffers Christ's pains as though they were her own, and goes through everything he did—his prayers, his works, his words—placing within them a note of reparation, compassion, love, and substitution for his Life. This is why Jesus can say that living in his Will is "the prodigy of prodigies": never an abstract fusion within a principle, but the real appropriation of Christ's own acts—the same logic, gathered here once again at its root, that this Eighth Part will develop through the rounds by which the soul makes God's works her own, one by one.

An inevitable question then arises: how can a creature bounded by time and place find herself, without metaphor, at the very level of this primary act which is God, without this being merely a manner of speaking? The answer lies in the mechanism already established for Adam: it is never the creature who stretches herself up to the primary act through some effort or expansion proper to herself. It is the primary act Itself which, remaining

one and indivisible in God, bilocates Itself in order to dwell whole within a creature who remains, for her part, entirely bounded. Jesus himself uses this verb for his own Will: It "bilocates," he says, reigning at once in God and in the soul, without ceasing to be one. From this first bilocation there arises in Adam a second, which is now his own: because the Divine Will had bilocated Itself in him without reserve, his soul in turn found itself capable of reaching and embracing every created thing (I.7)—a derived bilocation that exists only through the one from which it proceeds. Luisa receives this same first bilocation: not because she would reach the primary act through any effort, but because it descends whole into her without dividing itself, coming, through this same act and not through a motion proper to her, already to operate within the motion of every creature. Now to operate in this way within the motion of all also means to be found where so many creatures, through indifference, leave this motion unanswered: this is why Jesus can say that the soul who lives in his Volition "substitutes for Me for all, defends Me from all, and places my motion—that is, my very Life—in safety"—not a second motion added to the first, but this same motion where it encounters the void that an indifferent creature ought to have filled.

This same text then applies to the soul what Parts Three and Four have shown concerning Mary: just as God concentrated in her, for the Incarnation, all the goods destined for the redeemed generations, so Jesus reveals that he concentrates within the soul who lives in his Volition "all past, present and future graces" granted to all generations—not by successive addition, but because his Volition, having neither beginning nor end, cannot deposit Itself within a creature without depositing there Its entire fullness.

A second text now reveals the most interior foundation of what I.7 had already shown concerning Adam's bilocating kingship: Jesus explains there that unity is nothing other than the "concentration and origin of all the acts of creatures, past, present and future"—and that Adam, as long as he remained faithful, enclosed within his one thought the unity of all the thoughts, all the words, and all the works of the entire human family. What Adam lost by withdrawing from the Fiat (II.2–3), Luisa receives anew by rising into this same unity: Jesus says that she "takes his place," finding herself, like him before the fault, "at the origin of all."

From this double revelation there follows one final consequence: since the Divine Will has only one single incessant act, those who will live in It in the centuries to come will never enter It too late. Jesus says it without qualification: in his Volition, "there will be neither before nor after, but all will be fused together in one single act"—so that the last soul to live in It, on the last day of the world, will find herself there as truly as Adam and Mary did.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, October 24, 1925:

> "Only my Will is one single act, which has no succession of acts. This single act is as though fixed at a point that never moves, and this point is Eternity. And while it is one single act, it is the first act, an unending act; yet its circumference is so immense that nothing can escape it: it embraces everything and everyone in one single embrace, everything proceeding from that first act as one single act. Thus, Creation, Redemption, and Sanctification are one single act for the Divinity; and only because it is one single act does it have the power to make all acts its own, as though they were one alone. Now, one who lives in my Will possesses this single act, and it is no wonder that she takes part in the pains of my Passion as though in act. In this single act she finds, as though in act, her Creator creating Creation; and she, forming one single act with her God, creates together with Him, flowing as one single act through all created things, and forms for her Creator the glory of Creation. Her love shines over all created things; she enjoys them and takes delight in them, she loves them as things that are hers and her God's. In that single act she has a note that echoes all

the divine operating, and in the ardor of her love she says: 'What is yours is mine, and what is mine is yours; may glory, honor, and love be to my Creator.' In this single act she finds Redemption in act, makes it all her own, suffers my pains as though they were her own, and flows through everything I did: my prayers, my works, my words—everything. She has a note of reparation, compassion, love, and substitution for my Life. In this single act she finds everything, makes everything her own, and places her return of love everywhere; therefore, living in my Will is the prodigy of prodigies…"

« Solo la mia Volontà è un atto solo, che non ha successione d'atti; quest'atto solo è come fissato ad un punto che mai si sposta, questo punto è la Eternità e mentre è un atto solo, è atto primo, atto interminabile, però la sua circonferenza è tanto immensa che nulla le può sfuggire, abbraccia tutto e tutti con un solo amplesso, partendo tutto da quell'atto primo come un solo atto; sicché la Creazione, la Redenzione e Santificazione sono un atto solo per la Divinità e solo perché è un atto solo, ha la potenza di fare suoi tutti gli atti, come se fossero uno solo. Ora, chi vive nella mia Volontà possiede quest'atto solo e non è meraviglia che prenda parte alle pene della mia Passione come in atto; in quest'atto solo trova come in atto il suo Creatore che crea la Creazione e lei, formando un atto solo col suo Dio, crea insieme, scorrendo come un solo atto in tutte le cose create e forma la gloria della Creazione al suo Creatore; il suo amore brilla su tutte le cose create, gode e prende piacere di esse, le ama come cose sue e del suo Dio. In quell'atto solo lei ha una nota che fa eco a tutto l'operato divino e dice nella sua enfasi d'amore: "Ciò che è tuo è mio e ciò che è mio è tuo; sia gloria, onore e amore al mio Creatore." In quest'atto solo trova in atto la Redenzione, la fa tutta sua, soffre le mie pene come se fossero sue, scorre in tutto ciò che Io feci: nelle mie preghiere, nelle mie opere, nelle mie parole, in tutto; ha una nota di riparazione, di compatimento, d'amore e di sostituzione alla mia Vita. In quest'atto solo trova tutto, fa tutto suo e dovunque mette il suo ricambio d'amore, perciò il vivere nella mia Volontà è il prodigio dei prodigi… »

Jesus to Luisa, *Book of Heaven*, vol. 15, April 9, 1923:

"…I am the prime act of all Creation; without my prime motion, all created things would remain paralyzed, without strength and incapable of the slightest motion. Life is in motion; without it, everything is dead. Therefore I am the prime motion, which gives life and aptitude to all other motions, so that at my prime motion Creation is set in motion; it happens as with a machine: at the first touch of the motion of the first wheel, all the other little wheels are set in motion. See, then, how it is almost natural for one who operates in my Will to move in my prime motion and, operating in Mine, to find herself and operate in the motion of all creatures […] therefore I say that one who lives in my Will substitutes for Me for all, defends Me from all and places my motion—that is, my very Life—in safety."

« …Io sono l'atto primo di tutta la Creazione, onde senza il mio primo moto tutte le cose create resterebbero paralizzate, senza forza ed impotenti al minimo moto; la vita sta nel moto, senza di esso tutto è morto, quindi Io sono il primo moto, che do vita ed attitudine a tutti gli altri moti, sicché al mio primo moto la Creazione si mette in giro, succede come ad una macchina, al tocco primo del moto della prima ruota, tutte le altre rotelle si mettono in giro. Vedi dunque come è quasi naturale che chi opera nella mia Volontà si muova nel mio primo moto ed operando nel mio venga a trovarsi ed operi nel moto di tutte le creature […] perciò dico che chi vive nel mio Volere mi sostituisce per tutti, mi difende da tutti e mette in salvo il mio moto, cioè la mia stessa Vita. »

Jesus to Luisa, *Book of Heaven*, vol. 26, May 28, 1929:

"My daughter, my Fiat has Its prime act in Our Divinity, Its prime act in Creation, in

> Redemption and in all things; therefore It has the just right to dominate everything, to envelop all and to be the first wheel which, moving, moves everything around Itself, and around which everything turns […]. It happens as with a machine: if the first wheel at its center moves, all the secondary wheels turn; but if the first wheel does not move, all remain motionless…"
>
> *« Figlia mia, il mio Fiat ha il suo atto primo nella nostra Divinità, il suo atto primo nella Creazione, nella Redenzione ed in tutte le cose e perciò ha il giusto diritto di dominare tutto e di coinvolgere tutti e di essere la prima ruota, che movendosi, muove tutto intorno a sé e tutto le gira intorno […]. Succede come ad una macchina, se si muove la prima ruota del centro di essa, tutte le ruote secondarie girano, ma se non si muove la prima ruota, tutte restano ferme… »*

Jesus to Luisa, *Book of Heaven*, vol. 23, November 6, 1927:

> "My daughter, for those who live or will live in my Will, all will be as first act before God, because It has one single act, an incessant act, which always starts from the first act […] so that all those who will live in my Will will find themselves in Its one act, and all as first before the adorable Majesty. Therefore, in my Divine Will there will be neither first nor after, but all fused together in one single act. What honor, what glory for the creature to be able to hold a place in this single act of the Will of her Creator, from which, as from a spring, flow all possible and imaginable goods and happinesses!"
>
> *« Figlia mia, per chi vive o vivrà nel mio Volere, tutti saranno come atto primo innanzi a Dio, perché Esso ha un atto solo, un atto incessante, che parte sempre dal primo atto […] in modo che tutti coloro che vivranno nel mio Volere si troveranno nel suo atto solo e tutti come primo innanzi alla Maestà adorabile. Quindi nella mia Volontà Divina non ci sarà né primo né dopo, ma tutti fusi insieme in un atto solo; che onore, che gloria per la creatura poter tenere il posto in quest'atto solo della Volontà del suo Creatore, da cui, come sorgente, scaturiscono tutti i beni, tutte le felicità possibili ed immaginabili! »*

Jesus to Luisa, *Book of Heaven*, vol. 19, May 3, 1926:

> "My daughter, do not be surprised: it is my Will which, bilocating Itself, while reigning in God, reigns at the same time in the soul and, with Its divine ways, prays, loves and operates in her; therefore it is impossible for Us not to delight in, not to love, not to listen to Our Will bilocated in the creature […]. How could We not love the one who gives Us the occasion to bilocate Our Will by letting It reign within her, to give Us love, adorations and divine glory?"
>
> *« Figlia mia, non ti meravigliare, è la mia Volontà che, bilocandosi, mentre regna in Dio, nel medesimo tempo regna nell'anima e coi suoi modi divini prega, ama e opera in essa, perciò ci riesce impossibile non gradire, non amare, non ascoltare la nostra Volontà bilocata nella creatura […]. Come non amare colei che ci dà l'occasione di bilocare la nostra Volontà col farla regnare in essa, per darci amore, adorazioni, gloria divina? »*

Catholic articulation. The *Catechism* teaches that God is "the fullness of Being and of every perfection" (CCC 213), without composition or parts, so that in him, unlike in creatures, will is not added to essence as a distinct faculty: God does not *possess* a will; he *is* living Will, just as he is life, love, and truth. This is what the expression "single act" conveys in the vocabulary proper to the *Book of Heaven*. As for the participation itself, Saint Peter announces it without qualification: the Christian is called to become a "partaker of the divine nature" (2 Pet 1:4)—never through confusion of substance, but through a real gift that God alone can operate, in the manner already named in VIII.5 as bilocation (see also I.7): the

creature remains fully a creature, and God, without dividing himself, nevertheless comes to dwell and operate whole within her.

Formula to remember. It is never the creature who rises to God's primary act: it is this act, one and indivisible, that bilocates itself in order to descend whole into her—this is why, in the Divine Will, there are only souls who find themselves together at the beginning.

Question 8 — How Does Suffering Become, in the Divine Will, an Act United to That of Jesus?

Short answer. It is never Jesus himself who causes the soul united to his Will to suffer: it is the most pure light of his Volition which, having caused his own Humanity to bear the offenses of all creatures at every breath and at every heartbeat—thus rendering him "continually crucified" far beyond his visible Passion—now carries these same pains into the heart of one whose will and his are but one. Suffering thus becomes, like every other act, a place where the intention empties itself in order to leave room for the divine action—no longer the will of the soul that suffers, but that of Jesus who, within her, continues to bear what he bore first.

Development. Questions 1 through 3 established that the intention, not the exterior gesture, forms the life of an act done in the Divine Will (VIII.1), and that such an act presupposes a void voluntarily left by the creature for the action of God (VIII.3). This same principle must now be applied to suffering itself—and, in order to teach it to Luisa, Jesus chooses to begin not with her, but with a still more hidden mystery of his own earthly life.

One day Jesus reassures Luisa, frightened by a suffering she does not understand: it is not he who directly causes her to suffer, but the very light of his Will which, penetrating into her as most pure light, carries his own pains into her "down to the most intimate fibers of [her] heart." This Will, more piercing than iron, nails, or thorns, sees and gathers everything within its immensity and thus carries the pains it wills wherever it wills. "Since your will and Mine are one," Jesus says, "the current of Its light brought you my pains." The suffering of the soul united to the Fiat is therefore never a new wound that Jesus would inflict upon her: it is, literally, the same wound, carried by the same current of light that already bore it in Jesus.

Jesus then reveals the very foundation of this possibility, in a text that touches the inmost depth of his own earthly life: this same Divine Will "operated in my Humanity; Its most pure light brought Me pains at every breath, at every heartbeat, at every movement—into my whole Person." Nothing was hidden from It concerning what was needed to restore the glory of the Father on behalf of creatures, the offenses they committed, or what was needed to place them in safety; in its most pure light, his Will thus crucified him down to his most intimate fibers, making him "the continual Crucified"—long before and far beyond the visible hours of Calvary. This text therefore offers not merely a mechanism for the soul: it opens onto the interior mystery of Jesus himself, whose visible Passion was never anything but the extreme manifestation of an interior and continual crucifixion, already operated within him by his own Divine Will from the first instant of his earthly life.

To unite one's suffering to that of Jesus therefore does not consist in imitating him from outside, nor even merely in entering, as VI.14 has already shown, into the acts he holds suspended in his Will: it is to allow this same Divine Will, which invested his Humanity at every breath, to invest the soul today in the same manner—so that the current of light which once carried the pains of Jesus within his own body now carries them, really, within the body and heart of one who lives united to this Will. Part Ten will take up this same

dynamic under the aspect of reparation and the *Twenty-Four Hours* (X.5–7); VIII.15, for its part, will draw from it the consequences for reparation offered in the name of all.

Fourteen years later, in one of the very last texts she left us, Luisa receives from Jesus a confirmation of this same truth, but under an image more intimate still: these are no longer merely pains "carried" by a light, but pains that "embrace" and "identify" themselves with one another, until Jesus comes to say that he himself no longer feels that "it is the creature who suffers, but I Myself form and Create those pains."

This text of 1938 does not stop at this identification: it also reveals its destination. Once "embraced" and made his own, Jesus places these pains, he says, "between Heaven and earth" under five distinct forms: perennial glory and love offered to the Father, defense and refuge for creatures, regret for those who offend him, a cry of love for those who do not love him, and light for those who do not know him. The suffering of the soul united to his Will therefore never closes in upon the relationship of the soul with Jesus alone: transformed by him, it becomes a good suspended between Heaven and earth, acting upon recipients whom the soul herself may not know—the sinner she has never met, the indifferent person she will never encounter. This is the same logic that VIII.15 will develop for reparation offered in the name of all, and X.5 for the universal reparation of Jesus himself: what the soul deposits in the Will of Jesus, she neither controls nor limits in its reach.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 16, March 13, 1924:

> "Do not fear, my daughter: wherever my Will is, there can be no separation in love. In fact, I did nothing to you; it was the light of my Will that made you suffer. Penetrating into you as most pure light, It brought my pains into the most intimate fibers of your heart. My Will is more penetrating than any iron, than nails, thorns and scourges. As most pure light, in Its immensity It sees and gathers everything; therefore It contains the power of all pains and, as It makes Its light penetrate the soul, It brings the pains It wants. Thus, since your will and Mine are one, the current of Its light brought you my pains. So did my Divine Will operate in my Humanity: Its most pure light brought Me pains at every breath, at every heartbeat, at every movement, throughout my whole Person. Nothing was hidden from It—neither what was needed to restore the glory of the Father on the part of creatures, nor their offenses, nor what was needed to place them in safety. Therefore It spared Me nothing; Its most pure light crucified my most intimate fibers, my heartbeats of fire, so that It rendered Me the continuous Crucified—not only my hands and feet, but Its light, scrutinizing Me entirely, crucified the smallest particles of my Person."
>
> *« Non temere figlia mia, dove c'è la mia Volontà non ci può essere separazione nell'amore, difatti, Io non ti ho fatto nulla, è stata la luce della mia Volontà che ti ha fatto soffrire, Essa, penetrando in te come luce purissima, ti ha portato le mie pene fin nelle più intime fibre del tuo cuore, la mia Volontà è più penetrante di qualunque ferro, dei chiodi, delle spine e dei flagelli, Essa, qual luce purissima, nella sua immensità vede e raccoglie tutto, quindi contiene la potenza di tutti i dolori e come fa penetrare la sua luce nell'anima, porta le pene che vuole. Onde, siccome la tua volontà e la mia sono una sola, la corrente della sua luce ti ha portato le mie pene; così operava la mia Volontà Divina nella mia Umanità, la sua luce purissima mi portava pene ad ogni respiro, ad ogni palpito, ad ogni moto, in tutta la mia persona. Ad Essa nulla era nascosto, né di ciò che ci voleva per reintegrare la gloria del Padre da parte delle creature, né le offese di queste, né quello che ci voleva per metterle in salvo, quindi nulla mi risparmiava, la sua luce purissima mi crocifiggeva le più intime fibre, i miei palpiti di fuoco, sicché mi rendeva il continuato crocifisso, non le sole mani ed i piedi, ma la sua luce, squadrandomi tutto mi crocifiggeva le più piccole particelle della mia persona. »*

Fourteen years later, Jesus to Luisa, *Book of Heaven*, vol. 35, March 16, 1938:

> "My daughter, my pains kiss yours, embrace them, breathe upon them with their love, identify them with Mine and make them take life in my very pains; thus they receive the infinite value and the good that my own pains produce. In my Will, things—pains as well—are changed: from human they become divine. I feel that it is not the creature who suffers, but I Myself who form those pains; I created them in order to suffer them in my beloved creature. It is my Life that is repeated in her with the cortege of my pains, and therefore I call them my pains. And if you knew what I do with these pains! I place them between Heaven and earth as perennial glory and love to my Celestial Father, as defense and refuge of creatures, as remorse for those who offend Me, as a cry of love to those who do not love Me, as light for those who do not know Me; in sum, I make them perform all the offices of good that are needed among creatures."
>
> *« Figlia mia, le mie pene baciano le tue, le abbracciano, le soffiano col loro amore, le immedesimano con le mie e le fanno prendere vita nelle stesse mie pene e ricevono il valore infinito ed il bene che fanno le mie stesse pene. Nella mia Volontà, le cose, le pene, si cambiano, da umane diventano divine, sento che non è la creatura che soffre, ma Io stesso me le formo, creai quelle pene per soffrirle nella mia amata creatura, è la mia Vita che si ripete in essa col corteggio delle mie pene e perciò le chiamo pene mie e se tu sapessi che faccio di queste pene! Le metto tra il Cielo e la terra come Gloria e Amore perenne al mio Celeste Padre, come difesa e rifugio delle creature, come rimorso a chi mi offende, come grido d'amore a chi non mi ama, come luce a chi non mi conosce; insomma, le faccio fare tutti gli uffici di bene che ci vogliono presso le creature. »*

Catholic articulation. The *Catechism* teaches that Jesus "knew and loved us each and all during his life, his agony and his Passion," and that he "has loved us all with a human heart" (CCC 478)—an affirmation never limited to Calvary alone, but extending to the whole of his earthly existence. It also teaches that this human knowledge of the Son of God, by virtue of his union with the Word, bore within it "the divine penetration he had into the secret thoughts of human hearts" (CCC 473): a knowledge that was therefore never exterior, but a real penetration into the secret of every heart. The *Book of Heaven* specifies this same continuous and intimate knowledge with unheard-of realism: a light which, at every breath and every heartbeat, rendered the offenses of all present to him—not knowledge, but a wound. And it is this same light which, giving itself to the soul united to his Will, changes into real participation what remains, for everyone else, a mystery contemplated from outside: Saint Paul describes it as a true co-crucifixion—"I have been crucified with Christ; it is no longer I who live, but Christ who lives in me" (Gal 2:19–20)—a passage already central in VI.6 and VIII.3, and which finds here its most concrete meaning. The Epistle to the Colossians adds: "in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col 1:24)—a verse already cited in VI.16, and which finds here its foundation: it is because the same Will that animated Jesus now animates the soul united to him that this completion becomes possible.

Formula to remember. The same light that rendered Jesus "continually crucified" in his own Humanity now carries his pains into the heart whose will and his are but one—not one more wound, but the same wound, at last shared.

Question 9 — What Does It Mean to Pray in the Divine Will, and What Is the Real Reach of Such a Prayer?

Short answer. To pray in the Fiat is never merely to find oneself enveloped by a Will which, by Its nature, is already everywhere: it is to enter It voluntarily, knowingly, laying down one's own will so as to allow the light which that will veils elsewhere to shine without shadow. Such a prayer is never an isolated act or confined to the instant in which it is made: because this same Will has no point at which It does not exist, it diffuses itself throughout all Creation, reaches the Blessed in Heaven with a new joy, and descends even to the souls in Purgatory.

Development. The preceding questions have shown what an act done in the Divine Will is, its value, and its reach even into shared suffering (VIII.1–8). Before entering into the details of the rounds by which the soul makes the works of God her own (VIII.10–12), it is necessary to name what makes such an act, when it is prayer, different from the simple presence of God spread everywhere.

Since this Will, by nature, is already found in every place, to be enveloped by It without knowing it is never the same thing as to enter It oneself, voluntarily and knowingly. Jesus explains this through the image of the sun: its light fills the whole earth, but not equally at every point—some places remain in the shade, while others receive the sun uncovered, where its ray invests and penetrates more intensely. It is not said that light is absent where there is shade; but where it is not veiled, it is more vivid, to the point of absorbing the one who exposes herself to it. So it is with the Divine Will: It is everywhere, but the shade of one's own will always tempers the vividness of Its light—whereas voluntarily entering into this Will, by laying down one's own, dispels that same shade and causes all Its light to shine forth. This same shade, when it remains without being laid down, "cools down the soul," produces sloth, sleep, and sluggishness—whereas life in the full light of the Fiat is its exact opposite.

Finally, an earlier text reveals the reach of this prayer beyond the one who prays. One morning, while Luisa is praying with Jesus in His Volition, she recounts her surprise: there is one single word, but the Divine Will diffuses it over all created things, leaving Its mark upon them; It carries it into the Empyreum, where all the Blessed receive its mark in turn, the source of a new beatitude; It descends even into Purgatory, where all likewise receive its effects. Jesus immediately gives the reason: His Will, having no point at which It does not exist, circulates in everything and in everyone—and the acts done in It themselves become life, actors, and spectators of everything, even of the very joy of the Saints. It is this same prayer, learned here in its manner and its reach, that the following three rounds will now unfold upon the three theaters of Creation, Redemption, and Sanctification.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 15, June 21, 1923:

> "My daughter, yet, there is a great difference between one who prays and acts because my Will envelops her, being everywhere by Its own nature, and one who, of her own will, having the knowledge of what she does within herself, enters into the divine sphere of my Will to operate and pray. Do you know what happens? It happens as when the sun fills the earth with its light, though the light and the heat are not the same at all points: at some points there is shade, at other points there is direct light and the heat is more intense. […] Now, it is true that my Will is everywhere, but the shade of the human will does not allow one to feel the vividness of the light, the heat, and all the good It contains. On the other hand, by wanting to enter into my Will, the soul lays down her own and removes the shade of her volition, and my Will makes Its vivid light shine, It invests her, It transforms her into light itself. […] My daughter, how many

evils the shade of one's own will does: it cools down the soul, it produces sloth, sleep, sluggishness. The opposite for one who lives in my Will."

« Figlia mia, eppure c'è gran differenza tra chi prega, agisce perché la mia Volontà lo involge e di sua natura si trova dappertutto e chi di sua volontà, avendo in sé conoscenza di ciò che fa, entra nell'ambiente divino della mia Volontà per operare e pregare. Sai tu come succede? Come quando il sole riempie la terra della sua luce, ma non in tutti i punti la luce ed il calore sono uguali; in alcuni punti c'è l'ombra, in altri punti c'è luce scoperta ed il calore è più intenso […] Ora, è vero che la mia Volontà sta dappertutto, ma l'ombra della volontà umana non fa sentire la vivezza della luce, il calore e tutto il bene che contiene; invece, col voler entrare nella mia Volontà, l'anima depone la sua e toglie l'ombra del suo volere e la mia Volontà fa splendere la sua vivida luce, la investe, la trasforma nella stessa luce […] Figlia mia, quanti mali fa l'ombra della propria volontà: raffredda l'anima, produce l'ozio, il sonno, l'intorpidimento. Diversamente è chi vive nella luce del mio Volere. »

Luisa, *Book of Heaven*, vol. 14, April 21, 1922:

"So I spent the morning praying together with Jesus in His Will; but—oh, surprise!—as we prayed, one was the word, but the Divine Volition diffused it over all created things, and the mark of it remained on them. It brought it into the Empyreum, and not only did all the Blessed receive the mark of it, but it was cause of new beatitude for them. It descended down below to the earth, and even into Purgatory, and all received the effects of it…"

« Onde ho passato una mattinata pregando insieme con Gesù nel suo Volere, ma, oh sorpresa! come pregavamo, una era la parola, ma il Volere Divino la diffondeva su tutte le cose create e ne restava l'impronta, la portava nell'empireo e tutti i beati non solo ne ricevevano l'impronta, ma era per loro causa di nuova beatitudine, scendeva nel basso della terra e perfino nel purgatorio e tutti ne ricevevano gli effetti… »

Jesus to Luisa, same day:

"My daughter, did you see what it means to pray in my Will? Just as there is not one point in which my Volition is not present—It circulates in everything and in everyone; It is life, actor and spectator of everything—in the same way, the acts done in my Volition become life, actors and spectators of everything, even of the very joy, beatitude and happiness of the Saints…"

« Figlia mia, hai visto che significa pregare nel mio Volere? Come non c'è punto in cui il mio Volere non esista, Lui circola in tutto ed in tutti, è vita, attore e spettatore di tutto, così gli atti fatti nel mio Volere si rendono vita, attori e spettatori di tutto, perfino della stessa gioia, beatitudine e felicità dei santi… »

Catholic articulation. Scripture has always attested the power of a prayer truly united to God: "The prayer of a righteous man has great power in its effects" (Jas 5:16). The *Catechism* teaches that the Church, in her charity, intercedes for the souls in Purgatory and helps them to be purified (CCC 1032; cf. 2 Macc 12:46), and that the communion of saints permits an "exchange of spiritual goods" among the Church in Heaven, the Church in Purgatory, and the Church on earth (CCC 955, 1475, which will be taken up again in VIII.16 and XIV.9)—what the *Book of Heaven* describes here with concrete realism.

Formula to remember. To pray in the Fiat is to enter It freely by laying down one's own will; then prayer diffuses throughout all Creation, gives the blessed a new beatitude, and descends even to Purgatory.

Question 10 — What Is a Round in the Divine Will, and How Is It Made in Creation?

Short answer. Jesus calls this way of praying "a divine right" and "the first duty of the creature": the round is the act by which the soul, having entered into the Divine Will, goes through the works of the Fiat in order to reach this Will in each of Its acts, keep It company, and render to God, in the name of all, the love, adoration, thanksgiving, and glory that he awaits from his creatures. In the round of Creation, the soul may retrace the days of Genesis and the gifts made to Adam, but she may also begin from any created thing—the heavens, the sun, the sea, a flower, or a bird—in order to recognize the distinct act that the Divine Will continually performs within it, unite herself to this act, place her "I love You" within it, and ask that the Kingdom of the Fiat come upon earth as It is in Heaven.

Development. Before distinguishing the three rounds considered by this work—in Creation, Redemption, and Sanctification (VIII.10–12)—it is necessary to understand what a round is in itself. One day, when Luisa wonders whether this way of praying might be an invention of her mind, Jesus firmly corrects her: to requite God in love for all that he has created is not a secondary devotion, but "a divine right" and "the first duty of the creature." This duty was fulfilled in perfection by the Virgin Mary, and then by the Humanity of Jesus; Luisa is called to enter into this same prayer and to associate all creatures with it.

The round thus restores in the soul what Adam possessed before the Fall: the power to make himself present, by means of the Divine Will, in all the works of Creation, in order to place his love within them and render to the Creator the glory that is his due (I.7). Man had been placed at the head of Creation in order to receive God's gifts, know them, love them, and freely return them to their origin. After the Fall, created things continued faithfully to perform the act received from the Fiat, but the conscious voice that was to gather their homage and present it to God was missing. In the round, the soul resumes this first office: she lends her intelligence, her will, her word, and her love to a Creation that glorifies God by what it is, but cannot freely know or love the One whom it glorifies.

Luisa describes the whole of this movement as a "round" that she makes in the acts of the Divine Will. In It and with It, she can "embrace everything, look at everything, remember everything" of what the Fiat has done. An "infinite theater" then presents itself to her intelligence: the innumerable scenes of Creation, Redemption, and Sanctification. The round is therefore not a succession of prayers foreign to one another, but one single movement in which the soul follows the acts of the Fiat through all the works in which God has given himself.

The round in Creation may follow the days of Genesis, as does *The Round of the Soul in the Divine Will*. It may retrace the creation of the heavens and the stars, the earth, plants, and animals, and then the formation of Adam and all the gifts that God granted him. But this chronological structure does not exhaust the round. The soul may also begin from a single created thing that presents itself to her: the heavens she contemplates, the light that illumines her, the wind she feels, the sea she hears, the flower she sees opening, or the song of a bird. In each one, she seeks to reach not only a work accomplished long ago, but the act that the Divine Will continues to exercise within it now.

The creative Fiat did not withdraw after calling things into existence. It fills them, gives them the life proper to them, preserves them, and continually maintains their activity. The light of the sun, the movement of the sea, the growth of plants, and the flight of birds are always sustained by the Divine Will. The round therefore seeks not only what God did in

the beginning; it seeks what he is doing now within what he has created. Every ray of light, every wave, every flower, and every movement of a creature still bears the act of the Fiat that preserves it.

This Divine Will is one, but It performs a **distinct act** in each created thing. In the heavens It extends; in the sun It illumines, warms, fecundates, and beautifies; in the sea It sets the waters in motion and forms their murmur; in the wind It blows and runs; in the flower It colors and perfumes; in the bird It forms flight and song. To make a round is to seek this distinct act: what is the Divine Will doing here? What quality of God does It manifest? What glory does It render to Its Creator? What good does It communicate to man? What lesson does It address to him?

Each work in fact bears an image or symbol of the divine qualities. The expanse of the heavens manifests God's eternity and immensity; their stability, his immutability; the stars, the multiplicity of the works that came forth from his one act. The sun glorifies his endless light, his love, his sweetness, his fecundity, and the incomprehensible shades of his beauty. The sea manifests his purity, his immensity, his power, his incessant motion, his justice, and his peace, which the storm cannot disturb. The mountains represent his firmness; thunder and lightning, his power and justice; the song of the bird, his joy; the moaning of the turtledove, his love that calls; the bleating of the lamb, his continual invitation: "Come to Me."

The soul does not remain outside these acts. The Divine Will wishes to transmit to the one who lives in Its unity the office that It exercises in Creation. Jesus asks Luisa to identify herself with the acts of the Supreme Fiat and to reproduce them in each created thing. This means that the soul interiorly reaches the divine act that sustains each work, makes it her own in the Divine Will, and gives it a conscious and free response. The sun illumines without knowing that it illumines; the soul enters into its light and says: "I love and glorify with this light." The sea murmurs without being able consciously to offer its murmur; the soul lends it her voice and makes her murmur of love resound throughout all its waters. The bird sings according to the nature it has received; the soul makes of its song a voluntary adoration.

The interior structure of the round appears with particular force when Luisa fuses herself in the Divine Volition and enters Its immense void of light. She then presents herself before the three Divine Persons in the name of all generations, from the first to the last man. She comes to adore, bless, and thank for all; she gathers all human wills, presents them before the divine throne, repairs as if all had done the Most Holy Will of God, and asks that the separation between the Divine Will and human wills cease. From this universal entry there then arises the concrete journey through the stars, the sun, the birds, the flowers, the mountains, and the valleys, within which she places her "I love You" and her "glory to the Creator."

A round in Creation may thus unfold in four simple movements. The soul begins by **recognizing** the present work of the Fiat: "I thank You for these heavens that You extend, for this sun that You make shine, for this sea that You set in motion." She then seeks to **discover** the distinct act and the divine quality manifested: eternity in the heavens, light and love in the sun, power and peace in the sea. Then she comes to **unite and return**: she enters into this act, places within it her "I love You," her thanks and her adoration, and returns to God his own gift accompanied by the free love of his creature. Finally, she comes to **universalize and intercede**: she performs this act in the name of all and for all, calls all creatures to receive the good it contains, and asks that the Divine Will reign upon earth as It does in Heaven.

There is, however, no obligatory formula. The round is neither an intellectual performance nor an accumulation of many words. The texts can teach its movement and provide the soul with the lights given by Jesus, but the round is meant to become a simple and living interior prayer. A single "I love You," attentively placed in the light of the sun or in the movement of the sea, can contain an entire round: it recognizes the act of the Fiat, keeps It company, receives it, returns it to God, and asks that It extend Its reign to all souls.

The round not only gives God the requital of love and glory contained in his works; it also opens within the soul a field of action for the divine qualities. When Luisa goes through Creation and calls God's love, light, sweetness, beauty, firmness, or power, Jesus explains to her that all his attributes hear this call, "enter into office," and come to form within the littleness of the soul little seas of their qualities. Divine love forms there its little sea of love; light, its little sea of light; sweetness, beauty, tenderness, firmness, and power each carry out their work there. By following the acts of the Fiat, the soul thus lets herself be harmonized with the qualities she contemplates and calls.

Creation is therefore not only the place of a homage rendered by the soul; it is also the means by which the Divine Will communicates Its goods to her. Jesus presents It as a mother more than tender, who has arranged created things as so many breasts within which It hides in order to let man nurse from It. It makes Itself sun in order to let him nurse from Its light; heavens, in order to let him nurse from the vital love of Its immutability; stars, in order to let him draw the variety of Its goods; water, plants, and flowers, in order to let him nurse from the water of grace that purifies and quenches thirst, from Its sweetness and Its chaste fragrances; bird, lamb, or dove, in order to let him receive, under each of these forms, the good it contains. To make a round is to lift the veil of the created thing, recognize the Divine Will that hides within it, nurse from Its milk, and return it to God in gratitude and love.

This movement belongs to the great return of works into the bosom of their Creator. God caused Creation to come forth from himself as an outpouring of his love; he awaits his children to return it to him, intact and laden with their free response. The round gathers the gifts spread throughout the universe and leads them back to the Father: it returns to him his light in the sun, his immensity in the heavens, his power in the sea, his joy in the birds, his sweetness in the flowers—but it returns them accompanied by something that material Creation could not give him by itself: the conscious "I love You" of his child. This movement will be deepened in VIII.13 under the formula: "giving God to God."

Finally, Jesus reveals why this simple "I love You," repeated in animate and inanimate things, is so precious to him. He himself places in the depth of the soul a portion of his love in order to hear it returned to him through the channel of her will and her voice. Each "I love You" then becomes a triumph that the creature makes him win and an outlet offered to his love, which continually seeks to pour itself out. The round responds to this need of Divine Love: "I see You in what You accomplish; I recognize what You give me; I come with You, I love You, and I return Your love to You in the name of all."

Understood in this way, the round in Creation is at once contemplation, company given to the Fiat, reception of Its goods, restitution, reparation, and universal intercession. The soul reaches the Divine Will in Its acts, recognizes the divine qualities It glorifies in each work, unites herself to them, lends them her voice, and asks that these same qualities be communicated to creatures, so that all things may return to the first order and the Kingdom of the Fiat may come upon earth as It is in Heaven.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, August 9, 1925:

> "My daughter, you must know that this way of praying—that is, to requite God in love for all the things created by Him—is a divine right, and it enters the first duty of the

creature."

« Figlia mia, tu devi sapere che questo modo di pregare, cioè ricambiare Iddio in amore per tutte le cose da Lui create, è un diritto divino ed è il primo dovere della creatura. »

Luisa, *Book of Heaven*, vol. 30, January 12, 1932:

"I was doing, according to my usual way, the round in the acts done by the Divine Will. I felt that in It and with It I could embrace everything, remember everything, look at everything of what the Divine Will had done. It was the infinite theatre that made itself present before my little mind, and with divine and innumerable scenes it made me enjoy unspeakable sweetnesses and the most beautiful and enchanting scenes that the power of the Divine Fiat has put out in the round of Creation, Redemption and Sanctification. It seems it is a round that It made in the course of the centuries, and in this round It has done many beautiful, marvelous things, such as to astonish Heaven and earth; and It made this round in order to make us go around it, to make known to us how much It can do and is able to do for love of us."

« Stavo secondo il mio solito, facendo il giro negli atti fatti dalla Divina Volontà, sentivo che in Essa e con Essa potevo abbracciare tutto, guardare tutto ricordare tutto, di ciò che aveva fatto la Divina Volontà. Era il teatro infinito che si presentava innanzi alla mia piccola mente, che con scene divine ed innumerevoli faceva gustare dolcezze indicibili e le scene più belle ed incantevoli che la potenza del Fiat Divino ha messo fuori nel giro della Creazione, della Redenzione e della Santificazione. Sembra che abbia fatto un giro nel corso dei secoli ed in questo giro ha fatto tante cose belle, meravigliose, da far strabiliare Cielo e terra e questo giro lo ha fatto per far girare Noi intorno, per farci conoscere quanto può fare e sa fare per amor nostro. »

Two closely related texts, from May 10 and 17, 1925, develop this same round on two distinct levels. The first shows its interior structure: fusion in the Divine Volition, entry into the immense void of the Divine Will, adoration, blessing, and thanksgiving rendered to the Trinity in the name of all generations and for them, presentation of all creatures before Its throne, reparation offered as if all had themselves done Its Most Holy Will, and the request that the Divine Will descend upon earth. The second gives its unfolding within Creation itself: stars, sun, birds, grass, flowers, mountains, and valleys become so many places in which the soul impresses her "I love You" and her "glory to my Creator," before returning to the throne in order to restore the bonds of love that the human will had broken.

Luisa, *Book of Heaven*, vol. 17, May 10, 1925:

"As I fuse myself, an immense void, all of light, becomes present before my mind, such that one can find neither the extent of its height, nor of its depth, nor the boundaries on the right or on the left […]. In the midst of this immensity, at a point extremely high, I seem to see the Divinity, or the Three Divine Persons, waiting for me […]. And, I don't know how, a little girl comes out of me; but it is my own self—perhaps it is my little soul. Yet it is moving to see this little girl set out into this immense void, all alone, walking timidly on tiptoe, her eyes always turned toward where she glimpses the Three Divine Persons, for she fears that if she lowers her gaze into that immense void, she will no longer know where she may end up. All her strength lies in that gaze fixed on high which, being returned by the gaze of the Supreme Height, takes strength for the journey. Now, as she arrives before Them, she buries her face in the void to adore the Divine Majesty; but a hand of the Divine Persons raises the little girl up, and They say to her:

'Our daughter, the little daughter of Our Will, come into Our arms.'

And she, hearing this, breaks into festivity and sets the Three Divine Persons in festivity, for They await the discharge of the office They entrusted to her; and she, with a grace proper to a child, says:

'I come to adore You, to bless You, to thank You for all. I come to bind to your throne all human wills of all generations, from the first to the last man, so that all may recognize your Supreme Will, adore It, love It, and give It life within their souls. […] I want to take them all in order to place them in your Holy Will, so that all may return to the origin from which they came […]. And in the name of all, and for all, I want to repair You and give You the homage and the glory as if all done your Most Holy Will. But, O please! I pray You, let there be no more separation between Divine Will and human will…'"

« Mentre mi fondo, innanzi alla mia mente si fa presente un vuoto immenso, tutto di luce, che non si trova né dove giunge l'altezza né dove arriva la profondità, né i confini di destra né di sinistra […]. In mezzo a questa immensità, ad un punto altissimo mi sembra di vedere la Divinità, oppure le tre Divine Persone che mi aspettano […] ed io, noto che non so come, una piccola bambina esce da me, ma sono io stessa, forse è la piccola anima mia, ma è commovente vedere questa piccola bambina mettersi in via in questo vuoto immenso, tutta sola, cammina timida in punta di piedi, con gli occhi sempre rivolti dove scorge le Tre Divine Persone, perché teme che se abbassa lo sguardo in quel vuoto immenso, non sa a qual punto deve andare a finire. Tutta la sua forza è in quello sguardo fisso in alto, che essendo ricambiato con lo sguardo dell'Altezza Suprema, prende forza nel cammino. Ora, mentre giunge innanzi a loro, sprofonda con la faccia nel vuoto per adorare la Maestà Divina, ma una mano delle Divine Persone rialza la piccola bambina e le dicono:

"La figlia nostra, la piccola figlia della nostra Volontà, vieni nelle nostre braccia."

Ed essa, nel sentire ciò si mette in festa e mette in festa le Tre Divine Persone, che aspettano il disimpegno del suo ufficio da loro affidatole ed essa, con una grazia propria di bambina, dice:

Vengo ad adorarvi, a benedirvi, a ringraziarvi per tutti, vengo a legare al vostro trono tutte le volontà umane di tutte le generazioni, dal primo all'ultimo uomo, affinché tutti riconoscano la vostra Volontà Suprema, l'adorino, l'amino e le diano vita nelle anime loro […] voglio prenderle tutte per metterle nel vostro Santo Volere, affinché tutte ritornino al principio da dove sono uscite […] ed io a nome di tutti e per tutti, voglio ripararti e darti l'omaggio, la gloria, come se tutti avessero fatto la vostra Santissima Volontà. Ma, deh! vi prego che non ci sia più separazione tra Volontà Divina e umana… »

Luisa, *Book of Heaven*, vol. 17, May 17, 1925:

"… the little girl continues her round, and rising up high, she wants to requite her God for all the love He had for all creatures in Creation. […] she goes around through the stars, and in each twinkling of light she impresses my 'I love You' and 'glory to my Creator'; in each atom of the light of the sun that descends down below […]; in the warbling of the bird, in the beating of its wings […]; in the blade of grass which sprouts from the earth, in the flower that blooms […]; on the height of the mountains and in the depth of the valleys […]. I go around into every heart of creature, as though I wanted to enclose myself within and cry out inside every heart my 'I love You and glory to my Creator'; I would want the cry to be one, the will one, the harmony of all things one: 'glory and love to my Creator'; and afterward, as though I had gathered everything together, so that all may speak the requital of love and the attestation of

glory for all that God has done in Creation, I carry myself to his throne and say to Him:

'Supreme Majesty and Creator of all things, this little girl comes into your arms to tell You that all Creation, in the name of all creatures, gives You the requital, not only of love, but of the just glory for the so many things created by You for love of us. In your Will, in this immense void, I have gone around everywhere, so that all things may glorify You, love You, and bless You; and since I have restored the relation of love between Creator and creature, which the human will had broken, and the glory that all owed You, let your Will descend upon earth, that It may bind and strengthen all the relations between Creator and creature. All things will return to the original order established by You. So make haste, delay no longer: do You not see how full of evils the earth is? Your Will alone can halt this current, It alone can bring her to safety—but your Will known and dominating.'"

« … la piccola bambina riprende il suo giro ed elevandosi in alto vuole ricambiare il suo Dio di tutto l'amore che ebbe per tutte le creature nella Creazione […] gira per le stelle ed in ogni scintillio di luce imprime il mio "ti amo e gloria al mio Creatore"; in ogni atomo di luce del sole che scende nel basso […]; nel gorgheggio dell'uccello, nel battere delle sue ali […]; nel filo dell'erba che spunta dalla terra, nel fiore che sboccia […]; sull'altezza dei monti e nella profondità delle valli […]. Giro per ogni cuore di creatura, come se mi volessi chiudere dentro e gridare dentro ad ogni cuore, il mio "ti amo e gloria al mio Creatore"; vorrei che uno fosse il grido, una la volontà, una l'armonia di tutte le cose: "gloria ed amore al mio Creatore"; e dopo, come se avessi riunito tutto insieme, in modo che tutto dice ricambio d'amore ed attestato di gloria per tutto ciò che Iddio ha fatto nella Creazione, mi porto al suo trono e gli dico:

Maestà Suprema e Creatore di tutte le cose, questa piccola bambina viene nelle Tue braccia per dirTi che tutta la Creazione, a nome di tutte le creature, Ti dà non solo il ricambio dell'amore, ma della giusta gloria per tante cose da Te create per amor nostro. Nella Tua Volontà, in questo vuoto immenso, ho girato dappertutto, affinché tutte le cose Ti glorifichino, Ti amino e Ti benedicano; e giacché ho messo in rapporto l'amore tra Creatore e creatura, che la volontà umana aveva spezzato e la gloria che tutti Ti dovevano, fa' scendere la Tua Volontà sulla terra, affinché vincoli, raffermi tutti i rapporti tra Creatore e creatura; tutte le cose ritorneranno nell'ordine primiero, da Te stabilito; perciò fa' presto, non più indugiare, non vedi com'è piena di mali la terra? Solo la Tua Volontà può arrestare questa corrente, può metterla in salvo, ma la Tua Volontà conosciuta e dominatrice. »

Four passages from volumes 19 and 20 specify the distinct act of the Fiat in each created thing, the divine qualities that It manifests and sets in motion within the soul, and the nourishment It communicates to her beneath the veils of Creation.

Jesus to Luisa, *Book of Heaven*, vol. 19, June 29, 1926:

"My little daughter, let us go around throughout all Creation, where the Supreme Volition contains Its Life and performs Its distinct act in each created thing; triumphant over Itself, It magnifies and glorifies all the supreme qualities in a perfect way.

If you look at the heavens, your eye cannot make out their boundaries; wherever it looks, it is heavens, and you cannot say where they end or where they begin—image of Our Being, which has neither beginning nor end; and Our Will praises and glorifies, in the blue heavens, Our Eternal Being that has neither beginning nor end. These heavens are studded with stars, an image of Our Being: while the heavens are one, as the Divinity is a single act, the multiplicity of the stars figures Our works ad extra,

which descend from this single act; and the effects and the works of this single act are innumerable; and Our Will, in the stars, magnifies and glorifies the effects and the multiplicity of Our works, in which It encloses the angels, man, and all created things. See how beautiful it is to live in my Volition, in the unity of this supreme light, and to be conversant with what all created things signify, and to praise, magnify, and glorify the Supreme Creator with his own Will, in all Our images that each created thing contains. But pass on to look at the sun: beneath the vault of the heavens one sees a limited circumference of light, containing light and heat, which, descending down below, invests the whole earth—image of the light and the love of the Supreme Maker, who loves all, does good to all, and from the height of his Majesty descends down below, even into hearts and even into hell, but silently, without noise, wherever It is found. Oh! how Our Will glorifies and magnifies Our eternal light, Our inextinguishable love, and Our omnivoyance!

Our Will murmurs in the sea and in the immensity of the waters that conceal innumerable fish of every species and color; It glorifies Our immensity, which envelops everything and holds all things as though in Its fist. Our Will glorifies the image of Our immutability in the firmness of the mountains; the image of Our justice in the rumbling of thunder and the bursting of lightning; the image of Our joy in the little bird that sings, trills, and warbles; the image of Our moaning love in the turtledove that moans; the image of the continual call We make to man in the lamb that bleats, saying in each bleat: "Me, Me, come to Me, come to Me"; and Our Will glorifies Us in the continual call We make to the creature.

All created things have a symbol of Ours, an image of Ours, and Our Will has the task of magnifying and glorifying Us in all Our works; since the work of Creation is the work of the Supreme Fiat, it was fitting that It preserve for Us, in all created things, whole and permanent glory. Now, Our Supreme Volition wishes to give this task as an inheritance to the one who must live in the unity of Its light, because it would not be fitting to live in Its light without identifying oneself with the acts of the Supreme Fiat. Therefore, my little daughter, all created things and my Will await you in each one of them, that you may repeat Its own acts and glorify and magnify your Creator with the Divine Will Itself."

« Mia piccola figlia, giriamo per tutta la Creazione dove il Voler Supremo contiene la sua Vita ed in ciascuna cosa creata fa il suo atto distinto e, trionfatore di Se stesso, magnifica e glorifica in modo perfetto tutte le supreme qualità.

Se guardi il cielo, il tuo occhio non sa scorgere i confini, dovunque guarda è cielo, né sai dire dove finisce né dove incomincia; immagine del nostro Essere che non ha principio né fine e la nostra Volontà loda, glorifica nel cielo azzurro il nostro Essere Eterno che non ha principio né fine; questo cielo è tempestato di stelle, immagine del nostro Essere, che mentre il cielo è uno, come la Divinità è un atto solo, ma nella molteplicità delle stelle le nostre opere ad extra, che scendono da quest'atto solo e gli effetti e le opere di quest'atto solo sono innumerevoli e la nostra Volontà nelle stelle magnifica e glorifica gli effetti e la molteplicità delle opere nostre, nelle quali racchiude gli angeli, l'uomo e tutte le cose create. Vedi com'è bello vivere nel mio Volere, nell'unità di questa luce suprema e stare a giorno di ciò che significano tutte le cose create e lodare, magnificare, glorificare il Supremo Creatore con la sua stessa Volontà in tutte le immagini nostre che ciascuna cosa creata contiene. Ma passa a guardare il sole, sotto la volta del cielo si vede una circonferenza di luce limitata che contiene luce e calore, che scendendo nel basso investe tutta la terra, immagine della luce e dell'amore del Supremo Fattore che ama tutti, fa bene a tutti, dall'altezza della sua Maestà scende nel basso, persino nei cuori

e nell'inferno, ma tacitamente, senza strepito, dovunque si trova, oh! come la nostra Volontà glorifica e magnifica la nostra eterna luce, il nostro amore inestinguibile e la nostra onniveggenza!

La nostra Volontà mormora nel mare e nell'immensità delle acque che nascondono innumerevoli pesci di ogni specie e colore, glorifica la nostra immensità che tutto involge e ha come in pugno tutte le cose. La nostra Volontà glorifica l'immagine della nostra immutabilità nella fermezza dei monti; l'immagine della nostra giustizia nel rumoreggiare del tuono e nello scoppio della folgore; l'immagine della nostra gioia nell'uccellino che canta, che trilla e gorgheggia; l'immagine del nostro amore gemente nella tortora che geme; l'immagine del continuo richiamo che facciamo all'uomo, nell'agnello che bela dicendo in ogni belato: "Me, Me, vieni a Me, vieni a Me"; e la nostra Volontà ci glorifica nel continuo richiamo che facciamo alla creatura.

Tutte le cose create hanno un nostro simbolo, un'immagine nostra e la nostra Volontà ha l'impegno di magnificarci e glorificarci in tutte le opere nostre, perché essendo l'opera della Creazione opera del Fiat Supremo, conveniva ad Essa conservarci in tutte le cose create la gloria integra e permanente. Ora, il nostro Voler Supremo vuol dare, questo impegno, come eredità a chi deve vivere nell'unità della sua luce, perché non sarebbe conveniente vivere nella sua luce e non immedesimarsi negli atti del Fiat Supremo, perciò mia piccola figlia, tutte le cose create e la mia Volontà, ti aspettano in ciascuna cosa a ripetere i suoi stessi atti, per glorificare e magnificare con la stessa Volontà Divina il tuo Creatore. »

Jesus to Luisa, *Book of Heaven*, vol. 20, November 1, 1926:

"I was making my usual round throughout all Creation in order to love and glorify as the Divine Fiat Itself loves and glorifies in all created things; but while I was doing this, I thought to myself: "My sweet Jesus makes me go around throughout all Creation in order to reach his Will in all Its acts, keep It company, give It one of my 'I love You,' a thank You and an 'I adore You,' and ask It that Its Kingdom may come soon; but I do not know all that this Divine Volition does in each created thing. I would like to know it, so that my act may be one with Its own."

You must know that my Eternal Fiat not only fills all Creation and is the life of each created thing, but has spread all Our qualities throughout all creation, because Creation was to serve as the terrestrial paradise of the human family and therefore had to be the echo of the beatitudes and happiness of Heaven; if it did not contain the joys and contentments of the Celestial Fatherland, how could it form the happiness of the terrestrial fatherland? More so, since the Will was one—the one that beatified the Empyrean and the one that was to make the earth happy.

Therefore, if you want to know what my Will does throughout Creation, go around in It; and my Fiat, finding Its daughter in all created things, will unveil Itself and tell you what It does toward the Divine Majesty, and the call and the lessons It wishes to give to creatures."

« Stavo facendo il mio solito giro in tutta la creazione per poter amare e glorificare come ama e glorifica lo stesso Fiat Divino in tutte le cose create, ma mentre facevo ciò, pensavo tra me: "il mio dolce Gesù mi fa girare per tutta la Creazione per raggiungere la sua Volontà in tutti gli atti suoi, tenere la compagnia, dargli un mio ti amo, un grazie ed un mio ti adoro e chiedergli che presto venga il suo regno; ma io non so tutto ciò che fa questo Voler Divino in ciascuna cosa creata, vorrei saperlo, affinché uno sia l'atto col suo".

Tu devi sapere che il mio Fiat Eterno non solo riempie tutta la Creazione ed è vita di ciascuna cosa creata, ma ha sparso tutte le nostre qualità in tutto il creato, perché la Creazione doveva servire da Paradiso terrestre all'umana famiglia e quindi doveva essere l'eco delle beatitudini e della felicità del Cielo; se non conteneva le gioie e i contenti della Patria Celeste, come poteva formare la felicità della patria terrestre? Molto più che una era la volontà, tanto quella che beatificava l'Empireo, quanto quella che doveva felicitare la terra.

Perciò se vuoi sapere che cosa fa la mia Volontà in tutta la Creazione, gira in essa ed il mio Fiat, trovando la figlia sua in tutte le cose create, si svelerà e dirà a te, ciò che fa verso la Divina Maestà ed il richiamo e le lezioni che vuol dare alle creature »

Jesus to Luisa, *Book of Heaven*, vol. 20, November 20, 1926:

"Who calls my love, so that my love may descend into her, or hers may rise into mine, to fuse together and form one single love, and give my love its field of action, so as to make the new little sea of its love arise in the soul? My love triumphs and celebrates because it is given its outlet and its field of action.

Who calls my Eternal Light, my infinite sweetness, my incomparable beauty, my immovable firmness, my immensity, to form their court and give them their field of action, so that they may unfold within the creature as many seas of light, of sweetness, of beauty, of firmness, and more—giving them the contentment of not leaving them inactive, and making use of the littleness of the creature in order to enclose their qualities within her? Who, then, is she? Ah! She is the little daughter of Our Volition.

My daughter, as you go around in my Will in order to follow It in each created thing, so do all my Attributes hear your call and enter the field to form, each one, the little sea of their qualities. Oh! how they triumph in seeing themselves active, able to form each its own little sea; but their supreme pleasure and delight grow in being able to form within the little creature their seas of love, of light, of beauty, of tenderness, of power, and more. My wisdom acts as a skilled Artificer and marvelous genius in placing Its immense and infinite qualities within littleness. Oh! how the soul who lives in my Volition harmonizes with my Attributes! Each of them sets itself in motion to establish its divine qualities. If you knew the great good that comes to you from following my Will in all Its acts, and the work It carries out within you, you too would feel the joy of a continuous feast.

Thus, follow my Will in Its motion that never stops, in Its acts that never cease, and you will make your motion return into the bosom of your Creator, who awaits with so much love the return of his works, of his love, and of his murmur.

And this is precisely the Kingdom of the Supreme Fiat: the return of Our children into Our paternal arms; therefore I long for it so much."

« Chi chiama il mio amore per fare che il mio amore scenda in lei, o che il suo salga nel mio per fondersi insieme e formare un solo amore e dare il campo d'azione al mio amore, tanto da far sorgere nell'anima il nuovo maricello del suo amore? Il mio amore trionfa e festeggia perché le vien dato il suo sfogo ed il suo campo d'azione

Chi chiama la mia Luce eterna, la mia dolcezza infinita, la mia impareggiabile bellezza, la mia fermezza irremovibile, la mia immensità, per corteggiarla e darle il campo d'azione per fare svolgere nella creatura altrettanti mari di luce, di dolcezza, di bellezza, di fermezza ed altro per darle il contento di non farla stare inoperosa e servirsi della piccolezza della creatura per racchiudere in essa le sue qualità? Chi è dunque costei? Ah! E' la piccola figlia del nostro Volere

Figlia mia, come giri nella mia Volontà per seguirla in ciascuna cosa creata, così tutti i miei Attributi sentono la tua chiamata ed escono in campo per formare ciascuno il maricello delle loro qualità. Oh come trionfano nel vedersi operosi di poter formare ciascuno il suo maricello, ma cresce il loro sommo gusto e diletto di poter formare nella piccola creatura i loro mari di amore, di luce, di bellezza, di tenerezza, di potenza ed altro. La mia sapienza fa di Artefice valente ed ingegno meraviglioso nel mettere nella piccolezza le sue qualità immense ed infinite, oh come armonizza l'anima che vive nel mio Volere coi miei Attributi! Ciascuno di essi si mette in moto per stabilire le sue qualità Divine, se tu sapessi il gran bene che ti viene nel seguire la mia Volontà in tutti gli atti suoi ed il lavorio che svolge in te, anche tu sentiresti la gioia di una festa continua.

Così segui la mia Volontà nel suo moto che mai si arresta, nei suoi atti che mai cessano e farai ritornare il tuo moto nel seno del tuo Creatore, che con tanto amore aspetta il ritorno delle opere sue, del suo amore e del suo mormorio.

Ed è proprio questo il regno del Fiat Supremo, il ritorno dei nostri figli nelle nostre braccia Paterne, perciò lo sospiro tanto »

Jesus to Luisa, *Book of Heaven*, vol. 20, February 3, 1927:

"Then I was continuing my acts in the Supreme Volition and, finding myself outside of myself, I went around throughout all Creation in order to follow the Divine Will in each created thing; but while I was doing this, the veil was torn, and in each thing one could see the Holy Volition performing every act that each created thing contains, always operating, without ever stopping.

My daughter, look at the exuberant love of my Will—always stable, always operating, always in the act of giving, without ever drawing back from what It established to do when the Supreme Fiat echoed in Creation. It took on the task of practicing all arts, performing all offices, rendering all services, taking on every form in order to make man happy. More than a most tender mother, It arranged all created things as so many breasts within which It hid so that man might nurse from It. So It made Itself sun in order to let him nurse from Its light; It made Itself heavens in order to let him nurse from the vital love of immutability; It made Itself stars in order to let him draw the variety of goods contained in Its works; It made Itself water, plants, and flowers in order to let him nurse from the water of grace and quench his thirst, and to let him nurse from Its sweetness and Its chaste fragrances. My Will took on all the divine forms—bird, lamb, dove, in sum, everything—in order to feed man and to let him nurse from It, so as to give him the good that each created thing contained.

Therefore, with divine and invincible patience, It awaits Its children who, by knowing It, tear the veil from the created things that conceal It, recognize the breast of their Mother, and nurse from those divine breasts with gratitude and as Its true children. Therefore, the glory of all Creation, of all Redemption, of your Jesus, and of the Eternal Fiat will be complete when the children of Its Kingdom attach themselves to Its breast to nurse from Its breasts and, recognizing It, do not detach themselves from Its bosom. It will give all goods, and will have the glory and contentment of seeing all Its children happy; and these children will have the honor and glory of copying within themselves the Mother who, with so much love, holds them at Her breast in order to nourish them with Her divine milk."

« Onde stavo seguendo i miei atti nel Supremo Volere e, trovandomi fuori di me stessa, giravo per tutta la Creazione per seguire la Divina Volontà in ciascuna cosa creata, ma mentre facevo ciò si squarciava il velo e in ciascuna cosa si vedeva il Santo Volere che

faceva ciascun atto che ogni cosa creata contiene, sempre operante senza mai fermarsi.

Figlia mia, guarda l'amore esuberante della mia Volontà, sempre stabile, sempre operante, sempre in atto di dare, senza mai indietreggiare, ciò che stabilì di fare quando il Fiat Supremo echeggiò nella Creazione. Essa prese l'impegno di fare tutte le arti, di disimpegnare tutti gli uffici, di fare tutte le servitù, di prendere qualunque forma per rendere felice l'uomo. Anzi fece più che madre tenerissima, disponendo tutte le cose create, quasi come tante mammelle in cui essa si nascondeva per farsi poppare dall'uomo. Sicché si fece sole per fargli poppare la sua luce, si fece cielo per fargli poppare l'amore vitale dell'immutabilità, si fece stelle per fargli succhiare la varietà dei beni che contengono le sue opere, si fece acqua, piante e fiori per fargli poppare l'acqua della grazia e dissetarlo per fargli poppare la sua dolcezza ed i suoi casti profumi, la mia Volontà prese tutte le forme Divine: d'uccello, d'agnello, di colomba, insomma di tutto, per imboccare l'uomo e farsi poppare da lui, per dargli il bene che ciascuna cosa creata conteneva.

Quindi con pazienza Divina ed invincibile aspetta i figli suoi che, conoscendola, strappino il velo alle cose create che la nascondono e riconoscano il petto della mamma loro e poppino quelle mammelle Divine riconoscenti e da veri figli suoi. Ecco perciò la gloria di tutta la Creazione, di tutta la Redenzione, del tuo Gesù e dell'Eterno Fiat allora sarà completa quando i figli del suo regno si attaccheranno al suo petto per poppare le sue mammelle e, riconoscendola, non si distaccheranno dal suo seno ed essa darà tutti i beni ed avrà la gloria, il contento di vedere tutti i suoi figli felici e questi figli avranno l'onore, la gloria, di copiare in loro stessi la Madre che con tanto amore li tiene nel suo seno per nutrirli col suo latte Divino. »

Luisa devotes to this same round a distinct collection, *The Round of the Soul in the Divine Will*, structured in twenty-four hours; the hour that revisits the creation of Adam directly rejoins the grace of bilocation already set forth in I.7:

Luisa, *The Round of the Soul in the Divine Will*, Fourth Hour:

"Jesus, my Life, I feel Your Love urging me toward You […]. And here I am in Eden: there I contemplate You, my Love, while with the Father and the Holy Spirit You are forming Your dear jewel, Your masterpiece, the beautiful statue of man. With how much love You form him, how much beauty You infuse into him, with what divine shades You invest him! […] Then Your Love beats strongly, to the point of overflowing! Unable to contain it any longer, by breathing upon him You give him life and Your likeness, and thus You create man."

« Gesù, Vita mia, sento che il tuo Amore mi spinge a Te […]. Ed eccomi nell'Eden: ivi Ti contemplo, Amor mio, mentre col Padre e con lo Spirito Santo stai formando il tuo caro gioiello, il tuo capolavoro, la bella statua dell'uomo. Con quanto amore la formi, quanta bellezza le infondi, di quali divine sfumature la investi! […] Il tuo Amore allora palpita forte, sino a traboccare! Non potendolo più contenere, alitandolo in lei, le doni la vita e la tua somiglianza e così crei l'uomo. »

Jesus to Luisa, *Book of Heaven*, vol. 31, December 16, 1932:

"My little daughter of My Will, you must know that so great is the yearning, the delirium to love and to be loved by creatures, that secretly, without making Myself noticed, I place in the depth of their souls a dose of My Love; according to their dispositions, I increase the dose, and they, feeling My Love within themselves, say to Me from the heart: 'I love You, I love You.' In feeling Myself loved, I triumph in the love of the creature. Thus, in each of her 'I love You's' there is a triumph that I achieve; and although

I Myself placed it there in secret, I do not look at the fact that it was My device in order to make Myself loved; rather, I look at the fact that it passed through the channel of the creature—that is, through her will and her voice—and, feeling Myself wounded, I regard it as love that comes to Me from the creature. Therefore, every 'I love You' of yours is one more triumph that you make your Jesus achieve; and since you seek to cover Heaven and earth, animate and inanimate things, with your 'I love You,' I look at everything strewn with the beauty of the love of the creature and, remaining enraptured, I say with all the emphasis of My Love: 'Ah yes! how content I am; already I am loved, and while I triumph in her love, she triumphs in Mine.'

Having said this, He fell silent; and such was the vehemence of His love that, as though fainting, He sought rest in my arms. And afterward, as though restored, He repeated with stronger emphasis:

"My dearest daughter, you must know that what I want and what interests Me most is to make known that I love the creature, to say into the ear of every heart: "Child, I love you." And I would be content if I heard Myself answered with My same refrain: "Jesus, I love You." I feel the irresistible need to love and to be loved. Oh, how many times I remain suffocated in My love, because while I love, not hearing that they love Me, My love finds no outlet and I remain drowned in My own love. This is why I love your "I love You" so much: as you say it, it takes the form of a refreshing little flame which, coming into My great fire of love, brings Me relief and, spreading like beneficial dew upon the flames that burn Me, brings calm to My love, to My deliriums, to My loving yearnings; because if I have been loved, I can give what is Mine, and being able to give what is Mine, My love finds its outlet. My daughter, Heaven and earth are full and swollen with My love; there is no point where My love does not feel the need to overflow, to unburden itself, and to run and run in search of hearts in order to say its little word: "Child, I love you, I love you so much; and you, tell Me that you love Me." And it is all ears to hear whether the creature tells it that she loves it; if this is affirmed to it, its love feels reassured in her and takes its sweet rest there. But if it is not affirmed, it runs, it goes throughout Heaven and earth, and it does not stop until it finds someone who tells it that he loves it. Now, every "I love You" of the creature is an outlet for My love; entering into Mine, it incorporates itself into My own love and has the virtue of opening it, while it remains wholly intact as it is; and forming as though fissures, it forms the ways to let My love pour out. But this love is pure only when it is animated by My Will. See, then, what the long canticle of your "I love You" is: they are as many outlets as you give to your Jesus and which call Me to rest in your soul. Therefore I want you always to tell Me your "I love You"; I want to see it in all the things I have done for you; I love to hear it always, always; and when you do not tell Me, sighing I say: "Alas! Not even the little daughter of My Will gives Me the continuous outlet to be able to pour Myself out in her little love!" And I remain all afflicted, waiting for your dear refrain: "I love You, I love You." Love Me, My daughter, love Me; have pity on My wounded Heart that agonizes, yearns and deliriously longs. Agonizing, I ask you for love and, yearning, I embrace you, I clasp you tightly, tightly to My Heart to make you feel how I burn with love, so that, feeling My flames, you may be moved to pity for Me and love Me. Ah, make Me content, love Me. When I am not loved I feel unhappy in My love and therefore I reach delirium; and when a compassionate heart is moved to pity for Me and loves Me, I feel My unhappiness change into happiness. And then, every "I love You" of yours is nothing other than a little piece of wood that you cast into the immense ocean of My love and that is converted into a little flame, with which you increase by one more degree the love for your Jesus who longs for love."

« Mia piccola figlia del mio Volere, tu devi sapere che è tanta la smania, il delirio di

amare ed essere amato dalle creature, che di nascosto, senza farmi avvertire, metto nel fondo delle loro anime una dose del mio amore; a seconda le loro disposizioni, così aggiungo la dose ed esse, sentendo in loro il mio amore, mi dicono col cuore, "ti amo, ti amo". Io, nel sentirmi amato, trionfo nell'amore della creatura. Sicché, in ogni suo ti amo, è un trionfo che faccio e sebbene l'abbia messo Io di nascosto, non bado che è stato un mio artifizio per farmi amare, bado piuttosto che è passato dal canale della creatura, cioè dalla sua volontà, dalla sua voce e, sentendomi ferire, lo guardo come amore che mi viene dalla creatura. Onde ogni tuo ti amo è un trionfo di più che fai fare al tuo Gesù e siccome tu cerchi di coprire col tuo ti amo Cielo e terra, cose animate ed inanimate, Io guardo tutto cosparso dalla bellezza dell'amore della creatura e, rimanendo rapito, dico con tutta l'enfasi del mio amore: «Ah sì! come son contento, già sono amato e mentre Io trionfo nel suo amore, essa trionfa nell'amor mio.»

Detto ciò ha fatto silenzio ed era tanta la foga del suo amore che, come svenuto, cercava riposo nelle mie braccia. E dopo, come rinfrancato, ha ripetuto con enfasi più forte:

« Figlia mia carissima, tu devi sapere che quello che voglio e che più m'interessa, è che voglio far sapere che Io amo la creatura, voglio dire all'orecchio di ogni cuore: «Figlio, ti amo.» E sarei contento se mi sentissi rispondere col mio stesso ritornello: «Gesù, ti amo.» Sento l'irresistibile bisogno d'amare e d'essere amato, oh! quante volte resto soffocato nel mio amore, perché mentre Io amo, non sentendo che mi amano, il mio amore non trova sfoga e resto affogato nel mio stesso amore. Ecco perciò amo tanto il tuo "ti amo"; come tu lo dici, prende la forma d'una fiammella ristoratrice che, venendo nel mio gran fuoco d'amore, mi porta il ristoro e spargendosi come rugiada benefica sulle fiamme che mi bruciano, porta la quieta al mio amore, ai miei deliri, alle mie smanie amorose, perché se sono stato amato, posso dare il mio e potendo dare il mio, il mio amore si sfoga. Figlia mia, Cieli e terra sono pieni e gonfi del mio amore, non vi è punto dove il mio amore non senta il bisogno di straripare, per sgonfiarsi e correre e correre in cerca di cuori per dire la sua parolina: «Figlio, ti amo, ti amo tanto e tu, dimmi che mi ami.» E sta tutto orecchio per sentire se la creatura gli dice che l'ama, se ciò gli viene affermato, si sente rassicurato il suo amore in essa e vi prende il suo dolce riposo. Invece se non gli viene affermato, corre, gira cielo e terra, né si ferma se non trova chi gli dice che l'ama. Ora, ogni "ti amo" della creatura è uno sfogo al mio amore, il quale, entrando nel mio, s'incorpora nel mio stesso amore e ha virtù di fenderlo, mentre resta tutto intero qual è e formando come delle fessure, forma le vie per far sfogare il mio amore; ma questo amore allora è puro, quando è animato dalla mia Volontà. Vedi dunque che cosa è la lunga cantilena del tuo ti amo? Sono tanti sfoghi che dai al tuo Gesù e che mi chiamano al riposo nell'anima tua, perciò voglio che mi dica sempre il tuo "ti amo", lo voglio vedere in tutte le cose che ho fatto per te, amo sentirlo sempre, sempre e quando non me lo dici, sospirando dico: «Ahimè, neppure la piccola figlia del mio Volere mi dà il continuo sfogo di potermi sfogare nel suo piccolo amore!" E resto tutto afflitto ed aspetto il tuo caro ritornello, "ti amo, ti amo".» Amami figlia mia, amami, abbi pietà del mio cuore ferito che spasima, smania, delira e, spasimante, ti chiedo amore e, smaniando, ti abbraccio, ti stringo forte, forte al mio cuore per farti sentire come brucio d'amore, affinché sentendo le mie fiamme, ti muova a pietà di me e mi ami. Deh! rendimi contento, amami, quando non sono amato mi sento sventurato nel mio amore e perciò giungo ai deliri e quando un cuore pietoso si muove a pietà di me e mi ama, mi sento cambiare la sventura in felicità. E poi, ogni tuo "ti amo" non è altro che un piccolo legnetto che getti nell'oceano immenso del mio amore e che si converte in fiammella, col quale accresci un grado di più d'amore per il tuo spasimante Gesù. »

Catholic articulation. The psalmist never ceases to "tell of the mighty deeds of the Lord" as a constant duty of praise: "I will tell of all thy wonderful deeds" (Ps 9:1; cf. Ps 105)—a

practice that the round takes up and intensifies, rendering it systematic rather than occasional. Scripture already teaches that the whole of Creation proclaims its Creator without needing human words: "The heavens are telling the glory of God" (Ps 19:1)—a praise that the round in Creation renders conscious and voluntary through the voice of the creature who associates herself with it. Saint Paul further teaches that Creation itself "waits with eager longing for the revealing of the sons of God" and will be "set free from its bondage to decay" (Rom 8:19–21): the round in Creation anticipates and hastens, according to the measure of the soul who makes it, this same liberation that she already sings as accomplished. As for this dose of love that Jesus says he secretly places in the depth of every soul, even before her response, in order then to call forth her "I love You" in return, it joins what the Church professes concerning the Gift par excellence: "God's love has been poured into our hearts through the Holy Spirit who has been given to us" (Rom 5:5), love itself being "his first gift, containing all others" (CCC 733). But Jesus goes further here than this doctrine of the gift's hidden origin alone: he reveals his own need to be loved in return, to the point of calling himself "suffocated" and "drowned" in his own love so long as he does not find, in the creature's "I love You," the outlet he awaits—what received theology confesses of God without always, as here, giving it a face and a voice.

Formula to remember. To make one's round in Creation—the creature's "divine right" and "first duty"—is to reach the Divine Will in the distinct act It performs in each created thing, keep It company, and render to God, in the name of all, love, adoration, gratitude, and glory, while asking for his Kingdom.

Question 11 — How Is the Round Made in Redemption?

Short answer. To make one's round in Redemption is to retrace the mysteries of the life, Passion, and death of Jesus already set forth in Part Three, not as a mere distant spectator, but by truly entering into them, as Part Ten will develop more fully.

Development. This second round applies to the Fiat of Redemption the same contemplative movement already described in VIII.10 for the Fiat of Creation: the same "round" that Luisa says she makes in the acts of the Divine Will embraces both Creation and Redemption, as one single theater with distinct acts—so much so that, on May 17, 1925, Luisa passes from one to the other in the same ecstasy, simply feeling that her "office is not yet complete." To retrace Redemption in this round is to take up one by one the mysteries already established in III—the Incarnation, the two wills of Christ, Gethsemane, the reparation of acts not done or badly done—not in order to meditate upon them from afar, but to appropriate them as acts that the soul can, in a real sense, redo with Jesus. This difference between meditating and truly entering into the reparations of Jesus will be taken up and deepened in X.9.

Quotation from Luisa. Luisa, *Book of Heaven*, vol. 17, May 17, 1925—immediately after the round in Creation (VIII.10):

> "Then, after this, I feel that my office is not complete, therefore I descend down below within that void, in order to requite Jesus for the work of Redemption. And as though finding all that He did in act, I want to give Him my requital of all the acts which all creatures should have done for Him, in awaiting Him and receiving Him upon earth. […] 'I love You in your act of descending from Heaven; I impress my 'I love You' in your act of being conceived; 'I love You' in the first drop of blood which was formed in your Humanity; 'I love You' in the first beat of your Heart, so as to mark all your heartbeats with my 'I love You'. […] I want to requite your prayers, your reparations,

your offerings, with my 'I love You'; I want to seal each instant of your life with my 'I love You'. […] 'I love You' in the work You did with your hands; 'I love You' in all the acts You did during your hidden life. […] Therefore, my 'I love You' follows You in all the pains of your Passion, in all the spit, scorns and insults that they gave You. My 'I love You' seals each drop of the blood You shed, each blow You received, each wound that formed in your body, each thorn that pierced your head, the bitter pains of the crucifixion, the words You pronounced on the Cross. Up to your last breath, I intend to impress my 'I love You'…"

« Onde dopo ciò sento che il mio ufficio non è completo, perciò scendo nel basso di quel vuoto per ricambiare il mio Gesù dell'opera della Redenzione e come se trovassi in atto tutto ciò che Lui fece, voglio dargli il mio ricambio di tutti gli atti che avrebbero dovuto fargli tutte le creature nell'aspettarlo e riceverlo sulla terra […]. Ti amo nell'atto di scendere dal Cielo, imprimo il mio "Ti amo" nell'atto che fosti concepito, ti amo nella prima goccia di sangue che si formò nella tua Umanità; ti amo nel primo palpito del tuo cuore, per segnare tutti i tuoi palpiti col mio "Ti amo" […] voglio ricambiare le tue preghiere, le tue riparazioni, le tue offerte col mio "Ti amo", ogni istante della tua vita voglio suggellare col mio "Ti amo" […] ti amo nel lavoro che facesti con le tue mani; ti amo in tutti gli atti che facesti nella tua vita nascosta […]. E perciò il mio "Ti amo" ti segue in tutte le pene della tua Passione, in tutti gli sputi, disprezzi ed insulti che ti fecero; il mio "Ti amo" suggella ogni goccia del sangue che versasti, ogni colpo che ricevesti, in ogni piaga che si formò nel Tuo corpo, in ogni spina che trafisse la Tua testa, nei dolori acerbi della crocifissione, nelle parole che pronunziasti sulla croce, perfino nell'ultimo tuo respiro intendo imprimere il mio "Ti amo"… »

The Round of the Soul in the Divine Will (VIII.10) gives this same round its most extended unfolding, in sixteen stages that run from the Incarnation to the Ascension. Three of them complete what the preceding quotation merely evokes:

Luisa, *The Round of the Soul in the Divine Will*, Fifteenth Hour—the Baptism and the desert:

"My celestial and supreme Good, I want to follow You everywhere […]. As You arrive at the Jordan, I immerse my 'I love You' in those waters; thus, as soon as St. John pours them over Your Head to baptize You, You will feel the fullness of my love flowing in them […]. My Jesus, sweet Love, allow me to follow You into the desert: there my 'I love You' will never leave You alone; I will remain close to You night and day."

« Mio Celeste e Sommo Bene, Ti voglio seguire dovunque […]. Mentre giungi al Giordano immergo in quelle acque il mio Ti amo; così, non appena S. Giovanni le verserà sul tuo Capo per battezzarti, Tu sentirai scorrere in esse la piena del mio amore […]. Mio Gesù, dolce Amore, permetti che io Ti segua nel deserto: ivi il mio Ti amo non Ti lascerà mai solo; io rimarrò vicino a Te notte e giorno. »

Luisa, *The Round of the Soul in the Divine Will*, Nineteenth Hour in the supplied English edition—the Garden of Gethsemane (Twentieth Hour in the French source):

"My afflicted Jesus […] I already see that Your steps are directed toward the Garden of Gethsemane and that You prostrate Yourself on the ground and pray; meanwhile Your breathing becomes labored: You suffer, sigh, agonize, and sweat Blood!"

« Mio afflitto Gesù […] Già vedo che i tuoi passi s'indirizzano verso l'Orto del Getsemani e che Tu Ti prostri a terra e preghi; nel frattempo il tuo respiro diviene grave: Tu Ti affanni, sospiri, agonizzi e sudi Sangue! »

Luisa, *The Round of the Soul in the Divine Will*, Twenty-fourth Hour—the Ascension:

> "As You, with Your triumphant entrance into Paradise, open the doors that had been closed for so many centuries to poor humanity, I place my 'I love You' upon those eternal doors […]. O please, leave the doors of the Celestial Dwelling always open, so that I may come unceasingly to Your feet, rise into Your arms, and repeat to You without pause my song of love: 'Send us the Kingdom of Your Holy Will, and may Your Divine Will be done on earth as It is accomplished in Heaven!' "
>
> *« Mentre Tu, con la tua entrata trionfante in Paradiso apri i battenti chiusi da tanti secoli alla povera umanità, io metto il mio Ti amo su quelle porte eternali […]. Deh, lascia sempre aperte le porte della Celeste Dimora, affinché io possa incessantemente venire ai tuoi piedi, salire fra le tue braccia, per ripeterti senza posa il mio canto d'amore: "Mandaci il Regno del tuo Santo Volere e la tua Volontà Divina si faccia sulla terra così come si compie in Cielo!" »*

Catholic articulation. The *Catechism* teaches that every Christian is called to unite his own sufferings to those of Christ, thus completing "what is lacking in Christ's afflictions" in his own body, which is the Church (Col 1:24; CCC 1521)—a real union, not merely external contemplation. Saint Paul expresses this same desire to enter truly into the mysteries of Christ: "that I may know him and the power of his resurrection, and may share his sufferings" (Phil 3:10).

Formula to remember. One does not make one's round in Redemption as a spectator: one enters it as one enters a house already opened for us, in order to redo there, with Jesus, what he himself did there for us.

Question 12 — How Is the Round Made in Sanctification?

Short answer. To make one's round in Sanctification is to retrace the gifts given to Mary and the Gift manifested through Luisa, in order to appropriate them in turn—not as a third separate exercise, but as the completion of the same single movement already begun in the two preceding rounds.

Development. This third round applies to the Fiat of Sanctification what VIII.10 and VIII.11 have already established for the first two Fiats. The same day of May 17, 1925, gives its densest formulation: after retracing Creation and Redemption, Jesus himself explains to Luisa that "another appeal" comes to complete the first two—that of fusing herself "in the order of grace," in everything that the Holy Spirit, the Sanctifier, has done and will do for those whom he sanctifies. Unlike the first two, this third round never received a fixed form comparable to *The Round of the Soul in the Divine Will* (VIII.10–11): Jesus expressly asks for it, but Luisa records it only on this page of her diary, without ever developing it into a structured collection—a sign, perhaps, that the work of the Sanctifier, unlike those of the Creator and the Redeemer, is never completed and cannot be enclosed within stages fixed in advance. To retrace Sanctification is to revisit what Part Four showed concerning Mary, fullness of the Gift without interruption, and then what Parts Five, Six, and Seven established concerning the time of the Gift manifested through Luisa and the life of the soul who receives it. The three rounds thus distinguished (VIII.10–12) are therefore never three exercises to be mechanically multiplied: they form one single movement of the soul who, an amazed spectator before the immensity of this theater, also becomes, as VIII.14 will show, its active narrator—the one who recounts again to the Trinity itself, through her round, everything that this love knew and was able to do for her.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 17, May 17, 1925—the third appeal, following the rounds in Creation and Redemption (VIII.10–11):

> "My daughter, to what you have said on fusing yourself in my Will, another appeal must be added—that of fusing yourself in the order of grace, in everything that the Sanctifier—the Holy Spirit—has done and will do for those who are to be sanctified. […] You do it when, on coming before the Supreme Majesty, you say: 'I come to requite You in love for everything that the Sanctifier does for those who are to be sanctified. I come to enter into the order of grace, so as to be able to give You the glory and the requital of love as if all had made themselves saints, and to repair You for all the oppositions and lack of correspondence to grace.' And as much as you can, you search within Our Will for the acts of grace of the Spirit Sanctifier, so as to make His sorrow your own, as well as His secret moans, His anguishing sighs in the depth of the hearts, in seeing Himself so unwelcome…"
>
> *« Figlia mia, a ciò che hai detto sul fonderti nel mio Volere ci vuole un altro appello, che è quello di fonderti nell'ordine della grazia, in tutto ciò che ha fatto e farà il Santificatore ai santificanti, qual è lo Spirito Santo […]. Tu lo fai quando venendo innanzi alla Maestà Suprema dici: "Vengo a ricambiare in amore tutto ciò che fa il Santificatore ai santificanti; vengo per entrare nell'ordine della grazia e per poterTi dare la gloria ed il ricambio dell'amore, come se tutti si fossero fatti santi ed a ripararti tutte le opposizioni, le incorrispondenze alla grazia." E per quanto è da te, cerchi nella nostra Volontà gli atti della grazia dello Spirito Santificatore, per fare tuo il suo dolore, i suoi gemiti segreti, i suoi sospiri angosciosi nel fondo dei cuori, nel vedersi sì male accolto… »*

Jesus himself specifies, a few months later, what is proper to this round: it does not traverse completed scenes, like those of Creation or Redemption, but the Sacraments themselves, in which the Spirit continues to give himself and to moan at not being received:

Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925:

> "My daughter, with your flight in my Will, reach all the Sacraments instituted by Me; descend into the depths of them, to give Me your little requital of love. Oh! how many of my secret tears you will find, how many bitter sighs, how many suffocated moans of the Holy Spirit. His moaning is continuous, before the many disillusions of Our love."
>
> *« Figlia mia, con il tuo volo nella mia Volontà giungi in tutti i sacramenti da Me istituiti, scendi nel fondo di essi per darmi il tuo piccolo ricambio d'amore. Oh! quante mie lacrime segrete troverai, quanti sospiri amari, quanti gemiti soffocati dello Spirito Santo, il suo gemito è continuo alle tanti disillusioni del nostro amore. »*

Jesus to Luisa, *Book of Heaven*, vol. 22, June 12, 1927:

> "And one who wants to know and receive all the relations and bonds of sanctity must love the Sanctifier. The Holy Spirit sets His flames on the way toward one who truly loves, and binds that person with the relations of His sanctity. Without love there is no sanctity, because the bonds of true sanctity are already broken."
>
> *« E per chi vuole conoscere e ricevere tutti i rapporti e i vincoli della santità, deve amare il Santificatore, lo Spirito Santo mette in via le sue fiamme verso chi ama davvero e lo vincola coi rapporti della sua santità; senza amore non c'è santità, perché i vincoli della vera santità sono già spezzati. »*

Catholic articulation. The *Catechism* teaches that the spiritual offering of the laity—their works, their prayers, their family life, even their rest—"become spiritual sacrifices acceptable to God through Jesus Christ," united to the sacrifice of Christ (CCC 901; cf. 1 Pet 2:5); the rounds find in this baptismal priesthood already received by every member of the faithful their most immediate foundation, of which they are the conscious and voluntary exercise. But when applied to the work of sanctification, they are not limited to symbolic

offering: as the Development shows, the soul truly enters the order of grace, to the point of making the very sorrow of the Sanctifier her own.

Formula to remember. The three rounds are not three paths from which to choose: they are one single path, traveled three times under three lights, which always leads back to the same one Will.

Question 13 — What Does It Mean That the Soul Can "Give God to God"?

Short answer. When asked directly what the Divine Will is, Jesus first answers with this dense formula: "Divine Will means giving God to God." In a first sense, already radical, the three rounds show this: in going through the works of her Creator, the soul takes the whole of Creation as though in her own fist and gives it back to him intact for his glory—and since this Creation is nothing other than an outpouring of love of the creating Fiat, to give it back to him is, literally, to give God to God. But Jesus goes further: he explains that the soul's very love, once purified in the Fiat, is a "Divine Birth" that rises back into God and there finds God himself again; and he receives without correcting them Luisa's words when she asks to unite herself to the reciprocal love and mutual glory of the three Divine Persons. This is never by nature—the creature does not enter into the eternal processions—but through the filiation the Fiat gives her in the Son, truly associating her with what the Son receives from the Father and gives back to him.

Development. The preceding Questions have shown how, through the rounds, the soul makes her own the works of God in Creation, Redemption, and Sanctification (VIII.10–12). A later text reveals what this movement accomplishes in its ultimate depth, beyond even appropriation and remembrance.

One day, while Luisa was making, according to her usual way, her round in Creation, Jesus explained to her what this gesture means: "when the creature goes through the works of her Creator it means that she wants to recognize, appreciate, love, what God has done for love of her; and having nothing to give Him in return, while going through His works she takes the whole Creation as though in the palm of her hand, and she gives It back to God, intact and beautiful, for His glory and honor." It is therefore never an exercise of pious memory: it is a real act of restitution, in which the creature gives back to God what, without her, would remain as though suspended—the recognition these works await from the one capable of offering it to them.

Jesus then draws from this gesture its most audacious consequence. Since Creation is nothing other than an outpouring of love of the creating Fiat, everything it contains is still, in a certain manner, God himself given outwardly; and therefore the soul who returns it intact to her Creator does not return to him a good foreign to him, but his own gift, closed again upon its source. This is why Jesus concludes: "the All in the human littleness is the wonder of wonders […] and therefore the human littleness can say: 'I give God to God.'" Jesus uses this same expression elsewhere as his first answer to the most direct question that can be asked of him—what is the Divine Will?—a sign that this formula is not one image among others, but one of the densest names of what this work has sought, since its Introduction, to make known (VI.1).

That same entry, already quoted in VI.1, does not stop there. To give God to God, Jesus specifies, is to be "rising into the Eternal One and taking eternity as though in one's power," until one can say to God: "I have loved You from eternity […] and in It I have loved You with a love without beginning and without end." Two days later, in the same movement of prayer, Luisa goes further still, without Jesus reproving her: she asks to unite herself to

him "when You, Word of the Father, even from eternity operated together with Him with His very works, loving with reciprocal love and with perfect equality," and to glorify the three Divine Persons "with that same glory with which You glorified Yourselves among the Three Divine Persons." Jesus answers by confirming, not correcting: "My Will is not less powerful in the soul in whom It reigns with the fullness of Its dominion, than It is within the womb of the Three Divine Persons […]. Therefore, wherever It reigns, It delights in placing the soul at Our level."

A still later text gives the most stripped-down mechanism of this mystery. To the question of what the soul's "I love You" actually gives to God, Jesus answers that pure, holy, and upright love is itself "a Divine Birth": it comes out of God, then has the virtue of rising and entering into him, bearing within itself the very qualities from which it was born. Thus, in the creature's smallest "I love You," God finds nothing foreign to himself: he finds all of himself there, "since it is a birth from Him"—which allows Jesus to conclude: "This is what you give Me with your many 'I love You's': you give Me Myself as many times."

An earlier text gives this mystery its most concrete, almost palpable image. One day, when Luisa doubts the usefulness of praying in this way—wondering whether it is "nonsense, rather than prayer"—Jesus answers by revealing what this prayer really produces. When the human will wants to love or adore in the Divine Will, he says, it acts like a little pebble cast into the immense sea of one of his attributes: the sea is stirred and rippled, and the wave thus produced causes the very fragrance of that attribute—his love, his sanctity—to rise back to him. Jesus then extends this image through an entire parable: he compares himself to the owner of a very rich house, where every possible fountain is already found—fresh, fragrant, warm—and where the visitor, not knowing what to give to one who already possesses everything, nevertheless takes a little pebble and casts it into the fresh fountain; the waters thus stirred give off a more intense freshness, and the master of the house tastes the pleasure of his own goods, not because he receives them for the first time, but because the visitor's gesture has caused them to shine forth more fully. "This is what it means to enter into my Will," Jesus concludes: "to stir—to move my Being." Nothing is therefore added to this shoreless sea; but what it already contained is stirred, revived, as though offered a second time—perhaps the most concrete of all the images of what it means to give God to God.

This gift returned therefore adds nothing to God, who lacks nothing: within time, it closes again what in God gives itself from all eternity. And if Jesus allows Luisa to employ, in order to say this, the very language of Trinitarian life—reciprocal love, mutual glory, equality—it is on one condition alone: the creature never enters by nature into the eternal processions that constitute the Divine Persons themselves—begetting the Son and spirating the Spirit belong to no creature. But through the Fiat, she is truly incorporated into the Son, made a participant, as an adopted daughter and not by nature, in what the Son eternally receives from the Father and gives back to him. The following Question will in turn name this under another aspect, that of narration: to return God's works to him is already to give their glory back to him (VIII.14).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 27, September 23, 1929:

> "My daughter, when the creature goes through the works of her Creator it means that she wants to recognize, appreciate, love, what God has done for love of her; and having nothing to give Him in return, while going through His works she takes the whole Creation as though in the palm of her hand, and she gives It back to God, intact and beautiful, for His glory and honor, saying to Him: 'I recognize You, I glorify You by means of Your own works, that alone are worthy of You.' Now, Our delight in seeing Ourselves recognized in Our works by the creature is such and so great, that We feel as

if the Creation were being repeated again, to give Us double glory […]. By recognizing Our gift, the creature encloses the All in the Heaven of her soul, and We see, within her littleness, Our Divine Being with all Our works […]. That the All of Our Supreme Being be the All—there is nothing to be surprised about, because such is Our Divine Nature—to be All. But the All in the human littleness is the wonder of wonders […] and therefore the human littleness can say: 'I give God to God.'"

« Figlia mia, quando la creatura percorre le opere del suo Creatore, significa che vuole riconoscere, apprezzare, amare ciò che Dio ha fatto per amor suo e non avendo niente da dare per contraccambio, mentre percorre le sue opere, prende tutta la Creazione come nel suo proprio pugno e la ridà a Dio, integra e bella per sua gloria ed onore e Gli dice: Ti riconosco, Ti glorifico per mezzo delle tue stesse opere che sono solo degne di Te. Ora è tale e tanto il nostro compiacimento nel vederci riconosciuti dalla creatura nelle opere nostre, che ci sentiamo come se la Creazione si ripetesse di nuovo per darci doppia gloria […]. La creatura, col riconoscere il nostro dono, racchiude nel Cielo dell'anima sua il Tutto e noi vediamo nella piccolezza di essa il nostro Essere Divino, con tutte le nostre opere […]. Che il Tutto del nostro Essere Supremo sia il Tutto, non è da meravigliarsi, perché tale è la natura nostra divina: essere tutto; ma il Tutto nella piccolezza umana è la meraviglia delle meraviglie […] e perciò la piccolezza umana può dire: do Dio a Dio. »

Jesus to Luisa, *Book of Heaven*, vol. 21, May 22, 1927—on the meaning of the Divine Will:

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

« Figlia mia, Volontà Divina significa dare Dio a Dio, sbocco divino e trasformazione di natura umana in Divina, comunicazione di virtù creatrice, abbracciare l'infinito, elevarsi nell'Eterno e prendere come in pugno l'eternità, per dire a Dio: "fin dall'eternità io ti amavo, la tua Volontà non ha principio, è eterna con Te ed io in Essa ti amavo con amore senza principio e senza fine. Che cosa è la mia Volontà? E' tutto." »

Two days later, on May 24, 1927—Luisa asks to unite herself to the reciprocal love of the Divine Persons, and Jesus answers without reproving her:

"… I want to unite myself with You when You, Word of the Father, from eternity operated together with Him with His very works, loved with reciprocal love and with perfect equality; and I want to glorify You with that same glory with which You glorified Yourselves among the Three Divine Persons. […] My daughter […] My Will is no less powerful in the soul in whom It reigns with the fullness of Its dominion than It is within the womb of the Three Divine Persons […]. Therefore, wherever It reigns, It delights in placing the soul on a level with Us, all the more because It knows that this is Our Will: to want the creature similar to Our Image."

« … voglio unirmi con Te quando Tu, Verbo del Padre fin dall'eternità operavi insieme con Lui con le stesse sue opere, amavi con amore reciproco e con perfetta eguaglianza e voglio glorificarvi con quella stessa gloria con cui vi glorificaste Voi stessi, tra le tre Divine Persone. […] Figlia mia […] La mia Volontà non è meno potente nell'anima dove regna con la pienezza del suo dominio, di quello che è nel seno delle Tre Divine Persone […] E perciò dov'Essa regna si diletta di metterla alla pari con Noi, molto più che sa che quella è la nostra Volontà, di volere la creatura simile alla nostra immagine. »

Jesus to Luisa, *Book of Heaven*, vol. 24, April 26, 1928—on what the soul's "I love You" actually gives to God:

> "My daughter, a pure, holy and upright love is a Divine Birth. It comes out of God and has the virtue of rising and entering into God, to multiply these births from Him, and to bring God Himself to each creature who yearns to love Him […]. That little 'I love You' contains a prodigious secret; in its littleness it encloses the Infinite, the Immense, the Power; so much so, that it can say: 'I give God to God.' And in that little 'I love You' of the creature, the infinite Being feels all of His Divine Qualities being touched, because, since it is a birth from Him, He finds all of Himself in it. This is what you give Me with your many 'I love You's': you give Me Myself as many times."
>
> *« Figlia mia, il puro, santo, retto amore è parto Divino, esce da Dio e ha virtù di salire ed entrare in Dio, per moltiplicare i suoi parti e portare Dio stesso a ciascuna creatura che sospira d'amarlo […]. quel piccolo "ti amo" ha un prodigioso segreto, nella sua piccolezza racchiude l'infinito, l'immenso, la potenza, tanto che può dire: do Dio a Dio e l'Essere infinito si sente sfiorare in quel piccolo "ti amo" della creatura tutte le sue qualità Divine, perché, come parto suo, trova tutto se stesso. Ecco che cosa mi dai con tanti tuoi "ti amo", mi dai tante volte me stesso. »*

Jesus to Luisa, *Book of Heaven*, vol. 15, July 1, 1923:

> "My daughter, do you want to know what the good and the effect of it is? When the creature comes to cast the little pebble of her will into the immense sea of my Divinity, as she casts it, if her will wants to love, the infinite sea of the waters of my love ripple, are agitated, and I feel the waves of my love giving off their celestial fragrance, and I feel the pleasure, the joys of my love being agitated by the little pebble of the will of the creature. If she adores my sanctity, the little pebble of the human will agitates the sea of my sanctity, and I feel cheered by the most pure auras of my sanctity. In sum, whatever the human will wants to do in Mine, it flings itself like a little pebble into each sea of my attributes, and as it agitates them and ripples them, I feel I am given my own things, and the honors, the glory, the love which the creature can give Me in a divine manner. It happens as to a person who is very rich and has all goods in his house—most fresh founts, fragrant founts, warm founts. Someone else enters into this house, but has nothing to give to that person, because he possesses everything. However, he wants to please him, he wants to love him; and what does he do? He takes a little pebble and casts it into the fresh fount; the waters, being agitated, give off a most delicate freshness, and the lord of that house enjoys the pleasure of the freshness of his own fount; he delights in the very goods he possesses—but why? Because the other one took the care of agitating that fount, since, when things are stirred, they give off the fragrance, the freshness or the heat they contain more intensely. This is what it means to enter into my Will: to stir—to move my Being and to say to Me: 'Do You see how good, lovable, loving, holy, immense, powerful You are? You are Everything, and I want to move the whole of You in order to love You and to give You pleasure.' And do you think this is trivial?"
>
> *« Figlia mia, vuoi sapere a che giova e quale ne è l'effetto? La creatura che viene a gettare nel mare immenso della mia Divinità la pietruzza della sua volontà, come la getta, se la sua volontà vuole amare, il mare infinito delle acque del mio amore s'increspa, si agita ed Io sento le onde del mio amore che esalano il loro celeste profumo e sento il piacere, le gioie del mio amore agitate dalla pietruzza della volontà della creatura. Se adora la mia santità, la pietruzza della volontà umana agita il mare della mia santità ed Io sento ricrearmi dalle aure purissime della mia santità, insomma, quando la volontà umana vuol operare nella mia, come pietruzza si getta in ciascun mare dei miei attributi*

agitandoli ed increspandoli, Io sento darmi le stesse cose mie e gli onori, la gloria, l'amore che in modo divino può darmi la creatura. Succede come ad una persona che essendo molto ricca contiene tutti i beni in casa sua, fonti freschissime, fonti profumate, fonti calde; ed una persona che entra in questa casa non sa cosa darle, perché quella possiede tutto, ma vuole comunque farle piacere, vuole amarla, quindi che fa? Prende una pietruzza e la getta nella fonte fresca, le acque agitate esalano una delicatissima freschezza ed il signore di quella casa gode il piacere della freschezza della sua fonte, gode dei suoi stessi beni che possiede, ma perché? Perché quella persona si è preso il pensiero di agitare quella fonte, perché le cose quando sono agitate esalano più intenso il profumo, la freschezza o il calore che contengono. Ecco che significa entrare nella mia Volontà, agitare, smuovere il mio Essere e dirmi: "Vedi quanto sei buono, amabile, amante, santo, immenso, potente, sei il Tutto ed io voglio muoverti tutto per amarti e darti piacere." Ed a te par poco? »

Catholic articulation. Nothing in this formula suggests that the creature would add anything to a God who, by nature, lacks nothing and receives nothing that increases him (CCC 300; cf. Acts 17:25). What this text calls "giving God to God" belongs to the same movement as the most common Christian doxology: "Through him, and with him, and in him […] all glory and honor is yours"—an offering in which the faithful never present to the Father anything other than the Son himself, already received from him. Saint Paul gives its most stripped-down principle: "What have you that you did not receive? If then you received it, why do you boast as if it were not a gift?" (1 Cor 4:7)—the creature never returns to God anything but a gift already his.

That this gift can go so far as to unite the soul to the reciprocal love of the Divine Persons themselves is not without precedent in the surest mystical tradition. Describing the highest degree of transforming union, Saint John of the Cross speaks of "an aspiration that God makes to the soul," through which "the Holy Spirit draws it in" and "absorbs it very deeply in the Holy Spirit," filling it "with good and glory" (*The Living Flame of Love*, stanza 4, §17). What Jesus reveals here to Luisa in more direct language—the Will "not less powerful in the soul […] than It is within the womb of the Three Divine Persons"—Carmelite mystical theology had therefore already recognized as possible, without ever seeing in it a confusion of natures: it is not a matter of entering into the eternal processions, which know no other Son than the only-begotten Son and no other Spirit than the one who proceeds from the Father and the Son, but of becoming, by the grace of adoption in the incarnate Son, "partakers of the divine nature" (2 Pet 1:4). Jesus himself prays "even as you, Father, are in me, and I in you, that they also may be in us" (Jn 17:21)—not by nature, but through that same filial incorporation which, according to Luisa, the Fiat brings to its most radical fulfillment.

Formula to remember. Nothing is added to God when the soul returns to him, through her rounds, the whole of Creation; but what she returns to him is already God himself, given outwardly—even to that love which, purified in the Fiat, rises back into God, finds God there, and which Jesus can call, without correcting himself, equal to his own: not by nature, which no creature shares, but through that filiation in the Son which makes real what the smallest of creatures can say: I give God to God.

Question 14 — How Does the Soul Become the Narrator of God's Works and Render to Him All Their Glory?

Short answer. Whoever lives in the Divine Will and follows Its acts becomes the narrator of all the works of God: in retracing, for example, the history of the sun that God created, the soul becomes the narrator of its light, and God, on hearing his own work narrated to him

by her, feels all the glory of that light being given back to him—the creature thus becoming, for each created thing, the echo that returns to its Creator the glory which that thing has no voice to render to him by itself.

Development. The rounds (VIII.10–12) have shown how the soul appropriates, gesture after gesture, the very works of God; the preceding Question named their summit—giving God to God (VIII.13). It remains to name the concrete mechanism by which this gift is accomplished in each act: how does this same retracing of the divine works literally give God his own glory back?

Jesus reveals to Luisa a central role for understanding the whole reach of the rounds: "one who lives in My Divine Will and follows Its acts is the narrator of all Our works." Thus, he explains, when the soul goes around in the sun in order to repeat together with the Divine Will what God did in creating it, she becomes the narrator of the story of its light—and the Supreme Being, on hearing the whole story of the sun narrated to him by her, all that it contains and the good it produces, "feels all the glory of its light being given back to It." And just as the light of the sun invests everything and fills the air, so the echo of this soul makes itself heard near and far, down below as well as in the heights of the Heavens.

This image of echo and narration says something very precise about the nature of the glory that God awaits from his Creation: created things, however beautiful they may be, have no voice of their own with which to tell God again the glory they contain—the sun shines, but does not narrate its own story; the sea murmurs, but does not itself speak its glory to the Creator. It is the soul who lives in the Fiat who lends her voice to the whole of Creation in order to render to him, in its name, this silent glory: narrator of the immensity of the heavens, narrator of the story of the sea, narrator of the flowery earth and of each flower that raises its fragrance, narrator finally of the wind, the air, the little bird that sings. To offer God the glory of all created acts is therefore to assume consciously this role of universal narrator, telling God again, act after act and creature after creature, the beauty of what he has done—not through an exercise of pious imagination, but because God himself truly awaits and receives, through this narration, the glory of his own works.

An earlier text, in which Jesus entrusts to Luisa the whole history of Creation before that of Redemption, sheds light on why this role is in no way incidental: "all are waiting for the narration of the great poem of the Divine Will," he says, because Creation, the first external act of his Fiat, already contains its principle; and a good that remains unknown, he specifies, carries within itself neither life nor the goods it contains. The Divine Will thus remains, in his own words, "as though sterile among creatures" for as long as It is not known—not through any lack in Itself, but for want of the voice that would make It pass from hidden richness to received fruitfulness.

A later text takes up this same expectation under an image more intimate still. Luisa relates that, while retracing Creation, she saw that each created thing seemed to have "its little story to tell," the story of the Fiat that had given it life, and that, on issuing into the light of day, it had to narrate it in order to make known what it knew of the Divine Will. Jesus confirms this intuition through a maternal image: all created things stand like so many children who want to tell the story of their mother, because, feeling her life within themselves, they experience the need to say who she is, how good and beautiful she is, and how happy they themselves are to have been born of such a Mother. Narrating, then, is never a matter of projecting onto an indifferent Creation an exercise foreign to it: it is to fulfill a desire already inscribed within created things themselves.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 26, May 12, 1929:

"My daughter, one who lives in my Divine Will and follows Its acts is the narrator of

all Our works. So, as you go around in the sun to repeat together with my Will what I did in creating the sun, you act for Us as the narrator of the story of its light; and the Supreme Being, in hearing all the story of the sun—what it encloses, the good it does—being repeated to It by you, feels all the glory of its light being given back to It. And as the light shines over all things, invests everything, fills the air, It hears your echo near and far, down below and in the height of the heavens; and whispering to Our ear, you act for Us as the narrator of the light, and glorify Us so much as to give Us a sun of glory."

« Figlia mia, chi vive nella mia Divina Volontà e segue gli atti suoi è il narratore di tutte le opere nostre. Sicché come tu giri nel Sole, per ripetere insieme con la mia Volontà ciò che feci nel creare il Sole, diventi la narratrice della storia della sua luce e l'Ente Supremo, nel sentirsi ripetere da te tutta la storia del Sole, ciò che racchiude, il bene che fa, si sente ridare tutta la gloria della sua luce e, come la luce brilla sopra tutte le cose, investe tutto, riempie l'aria, così si sente il tuo eco, vicino e lontano, nel basso e nell'altezza dei Cieli e, sussurrando al nostro orecchio, sei la narratrice della luce e ci glorifichi tanto che ci dai un Sole di gloria. »

A later text applies this same expectation to each created thing, in a maternal image. Jesus to Luisa, *Book of Heaven*, vol. 27, January 16, 1930:

"Now, as you see, everything is work of Our Divine Fiat, and therefore all created things are like as many children who want to tell the story of their Mama, because, feeling Her life within themselves and knowing the origin from which they come, they feel the need to tell, each one of them, who their Mama is, how good She is, how beautiful She is, and how they are happy and beautiful because they were given birth by such a Mother. O! if creatures possessed My Divine Will as life, they would know many beautiful things about It; and knowing It and not speaking about It would be impossible for them; therefore they would do nothing else but speak of It, love It and lay down their lives in order not to lose It."

« Ora come tu vedi, tutto è opera del nostro Fiat Divino e perciò tutte le cose create stanno come tanti figli che vogliono dire la storia della loro mamma, perché sentendo la Sua vita in essi e conoscendo l'origine donde vengono, sentono tutte il bisogno di dire chi è la propria Mamma, quanto è buona, com'è bella e come loro sono felici e belli perché partoriti da una tale Madre. Oh se le creature possedessero come vita la mia Divina Volontà! Conoscerebbero tante belle cose di Essa e siccome conoscerla e non parlarne sarebbe impossibile, quindi non farebbero altro che parlare di Essa, amarla e mettere la vita per non perderla. »

A later text goes back to the very source of this role: Jesus, the Word of the Father, designates himself as the first narrator—and specifies, in the same phrase, that this narration is never reserved to Creation alone: it bears just as much upon his own Redemption, thus joining what VIII.11 has already called the round in Redemption. To narrate is therefore not only to lend one's voice to what has none: it is also to retell, as Jesus himself does, the history of salvation. Jesus to Luisa, *Book of Heaven*, vol. 35, January 16, 1938:

"Daughter of My Will, You Must Know that only your Jesus knows all the secrets of My Fiat because, as the Word of the Father, I Glorify Myself in becoming the Narrator of all that It has done for the creature. Its Love is Exuberant. It called you in everything It did, both in the Works of Creation and in the Works of Redemption…"

« Figlia del mio Volere, tu devi sapere che solo il tuo Gesù conosce tutti i segreti del mio Fiat, perché essendo Io il Verbo del Padre, mi glorio di farmi narratore di ciò che ha fatto per la creatura. Perciò il suo Amore è esuberante; in ogni cosa che faceva ti chiamava,

tanto nelle opere della Creazione, quanto nelle opere della mia Redenzione… »

Catholic articulation. The Psalms assign precisely this role of narration to the rational creature in the name of the whole silent Creation: "The heavens are telling the glory of God" (Ps 19:1), but it is man, made in his image, who lends his voice to state explicitly the glory that the heavens only "tell" in silence. The *Catechism* recalls that of all visible creatures only man is "able to know and love his creator," and that he is called "to offer him a response of faith and love that no other creature can give in his stead" (CCC 356–357)—including, as Luisa's text makes explicit, by becoming the conscious voice of a Creation that, without him, would remain mute before its Creator.

Other Psalms take up the same movement and extend it to the whole visible Creation: "Praise him, sun and moon; praise him, all you shining stars!" (Ps 148:3), and even to the most untamed elements—"Let the floods clap their hands; let the hills sing for joy together" (Ps 98:8). The Canticle of the Three Young Men in the furnace carries this summons to its most systematic conclusion, calling in turn upon the angels, the heavens, the stars, the seasons, the earth, the seas and all living things to "bless the Lord," each by name (Dan 3:57–81)—as though no created work could remain voiceless before the One who made it. Jesus himself presses this logic to its limit: if his disciples were silent, he warns those who ask him to silence them, "the very stones would cry out" (Lk 19:40)—a sign that the silence of the rational creature would never leave Creation itself silent, but would merely pass on to a humbler voice the duty of praise that the creature had failed to bear. The *Book of Heaven* thus does nothing but name, with a still more concrete realism, a movement already inscribed throughout Scripture: the whole of Creation requires a voice, and that voice is owed to it by the creature capable of lending it one.

What Jesus says here of himself finds its source in the densest word of the entire Johannine prologue: "the only Son, who is in the bosom of the Father, he has made him known" (Jn 1:18)—a verb which the Vulgate renders as *enarravit*, literally, "he has narrated, he has related in detail": the Word is, from all eternity, the narrator of the Father. What the *Book of Heaven* asks of the soul is therefore never a function foreign to what the Son himself accomplishes: it is a participation, in the order of grace, in that same eternal narration by which the Son speaks the Father.

Formula to remember. The sun shines, the sea murmurs, but neither one knows how to speak its own glory to God: it is the soul who lives in the Fiat who lends her voice to the whole silent Creation—taking up, according to her measure, the very role of the Word who eternally narrates the Father.

Question 15 — How Can We Make Reparation for Everyone and Offer the Treasury of Jesus' Acts for the Benefit of Each One in the Divine Will?

Short answer. To make reparation for everyone in the Divine Will is to draw from the infinite treasury of Jesus' acts in order to render to God, in the name of every creature who fails to do so, the honor, love, and gratitude that are due to him. This same treasury, then offered for the benefit of a particular soul, produces distinct fruits according to that soul's state: an increase of accidental glory for the blessed soul already fixed in essential glory, assistance and relief for the soul in Purgatory, and a grace of light and a call to conversion for the sinner.

Development. The preceding Questions have shown how the soul appropriates, through the rounds, the very works of God (VIII.10–12), to the point of becoming their narrator who tells God again the glory of his own works (VIII.14). Yet this common treasury, once

received and retold, never remains closed within the one who bears it: it can and must be rendered to God himself for what is lacking to him, and then offered for others, in a twofold gesture of reparation and intercession that already anticipates what Part Ten will develop fully concerning the Passion.

The *Book of Heaven* first names this reparation through the image of the "void" that awaits being filled—sometimes within the Divine Will Itself, for lack of sufficient human cooperation, and sometimes around the throne of God, for lack of the homages due to him. Jesus reveals to Luisa that it falls to whoever lives in the Fiat to come and make up for what others, through negligence or infidelity, leave unaccomplished; an earlier text specifies its most concrete mode: it is by honoring him when others despise him, by loving him when others do not love him, and by thanking him when others are ungrateful, that the soul makes the homages lacking to God "arise again" within this void—this is, properly speaking, to make reparation for everyone: not to add a personal merit, but to restore to God, in the name of whoever fails to do so, what is owed to him.

This same treasury, however, has a second application, distinct though closely related: when it is offered no longer directly to God but for the benefit of a particular soul, it produces a different fruit according to that soul's state. Luisa thus relates that, on a feast day, she offered her Communion "for the accidental glory" of Saint Aloysius Gonzaga—a technical expression of classical theology, which distinguishes the essential glory of the blessed, now fixed forever by the vision of God, from their accidental glory, which the merits and prayers of the living can still increase. Together with her Communion, Luisa also offered everything Jesus had accomplished in his Divine Will—his thought, his words, his works, and his steps—as a gift to the saint on his feast day; Jesus confirms the real reach of this gesture: his acts, thus offered, "were formed into as many suns" that came to invest Saint Aloysius with so much accidental glory that he could receive no more. Three years earlier, on the same feast, Luisa had already made the same gesture; Jesus then added a complementary image concerning the very origin of Saint Aloysius's sanctity: "a flower bloomed from [his] Humanity," planted not outside him but within an immense Sun that he bears in his own breast—the sanctity of the saints, whatever it may be, always remaining rooted in this same Humanity.

This common treasury, left suspended by Jesus (VI.14), thus lends itself to free offering according to the very order that God has willed for each state: to himself first, as reparation for what is lacking to him; to the saints already fixed in their essential glory, as an increase of accidental glory—the only glory they can still receive, as the example of Saint Aloysius Gonzaga shows; to the souls in Purgatory, as assistance and relief; and to the most distant sinners, not as an effect received against their will, but as reparation offered for them and as a grace of light that solicits, without ever forcing, their own conversion.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 6, December 22, 1903, on the void "around the throne":

> "My daughter, around my throne there is a void, and this void must be filled with the glory that Creation owes Me. So, one who sees Me despised by the other creatures and honors Me, not only for herself but for others, makes honors arise again in this void. When she does not see Me loved and loves Me, she makes love arise again for Me…"
>
> *« Figlia mia, intorno al mio trono c'è un vuoto e questo vuoto dev'essere riempito dalla gloria che mi deve la Creazione; onde, chi mi vede disprezzato dalle altre creature e mi onora, non solo per sé, ma per gli altri, fa rinascere gli onori in questo vuoto; quando non mi vede amato e mi ama, mi fa rinascere l'amore… »*

An earlier text names the other aspect of the same void, that of human operating within

the Divine Itself. Jesus to Luisa, *Book of Heaven*, vol. 15, April 2, 1923:

> "My daughter, in my Will there is the void of the human operating within the Divine, and this void must be filled by one who lives in my Volition. The more attentive you are to living in my Volition and to making It known to others, the sooner this void will be filled […] but it is always a human will that must come into Mine to fill everything that the others do not do…"
>
> *« Figlia mia, nella mia Volontà c'è il vuoto dell'operato umano nel Divino e questo vuoto dev'essere riempito da chi vive nel mio Volere, quanto più starai attenta a vivere nel mio Volere e a farlo conoscere agli altri, tanto più subito sarà riempito questo vuoto […] ma è sempre una volontà umana che deve venire nella mia a riempire tutto ciò che gli altri non fanno… »*

A third text applies this same treasury to a soul already blessed, whose accidental glory it increases. Jesus to Luisa, *Book of Heaven*, vol. 26, June 27, 1929, on the accidental glory offered to Saint Aloysius Gonzaga:

> "My daughter, a more beautiful present you could not give to dear Saint Aloysius on the day of his feast. As you were offering your Communion and all my acts done in my Divine Will, so many suns were formed for as many acts as I did in It while being on earth… and these suns invested Saint Aloysius, in such a way that he received so much accidental glory from the earth, that he could not receive more. Only the offerings of acts done in my Divine Will have the virtue of forming their suns, because, containing the fullness of light, it is no wonder that It converts into suns the human acts done in It."
>
> *« Figlia mia, regalo più bello non potevi fare nel giorno della festa del caro San Luigi, come tu offrivi la tua Comunione e tutti gli atti miei fatti nella mia Divina Volontà, si formavano tanti soli per quanti atti io feci in Essa, stando sulla terra… e questi soli hanno investito San Luigi, in modo che ha ricevuto tal gloria accidentale dalla terra, che più non poteva riceverne. Le sole offerte degli atti fatti nella mia Divina Volontà hanno virtù di diventare Soli, perché contenendo pienezza di luce, non è meraviglia che converta gli atti umani fatti in Essa in Soli. »*

Three years earlier, on the same feast day, vol. 19, June 21, 1926:

> "My daughter, Aloysius is a flower and a Saint bloomed from the earth of my Humanity and made bright by the reflections of the rays of the Sun of my Will. In fact, though, holy, pure, noble and united hypostatically to the Word, my Humanity was earth; and Aloysius, more than flower, bloomed from my Humanity—pure, holy, noble, possessing the root of pure love, in such a way that in each leaf of his flower one can see written, 'love'. But what renders him more beautiful and brilliant are the rays of my Will, to which he was always submitted—rays which gave such development to this flower as to render it unique on earth and in Heaven."
>
> *« Figlia mia, Luigi è un fiore ed un santo sbocciato dalla terra della mia Umanità e brillantato ai riverberi dei raggi del Sole della mia Volontà; perché la mia Umanità, sebbene santa, pura, nobile e unita ipostaticamente al Verbo, era terra e Luigi, più che fiore sbocciò dalla mia Umanità puro, santo, nobile, possedendo la radice del puro amore, in modo che si può vedere scritto in ogni foglia del suo fiore "amore"; ma quello che lo rende più bello e smagliante sono i raggi del mio Volere, ai quali era sempre sottoposto, i quali raggi fecero tanto sviluppare questo fiore, da renderlo singolare in terra ed in Cielo. »*

Catholic articulation. The doctrine of the communion of saints teaches that the Church

gathers into one communion those who are "pilgrims on earth," those who "have died and are being purified," and those who "are in glory" (CCC 954, citing *Lumen gentium* 49), so that "the union of the wayfarers with the brethren who sleep in the peace of Christ" is "reinforced by an exchange of spiritual goods" (CCC 955, citing *Lumen gentium* 49). Saint Paul describes precisely the mechanism of this vicarious reparation: "Now I rejoice in my sufferings for your sake, and in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col 1:24), already cited in VI.16 and VIII.8—a verse that finds here its most explicit application, whether it is directed to God in the name of all or personalized for the benefit of a particular soul.

Formula to remember. To make reparation for everyone is first to render to God what every creature owes him and does not render to him; it is also, according to each one's state, to draw from the already infinite treasury of Jesus' acts and freely offer it to whomever one wishes—to the blessed, to the soul in Purgatory, or to the sinner.

Question 16 — How Do Acts Done in the Divine Will Vitally Unite the Soul to the Whole Mystical Body of the Church?

Short answer. The inseparability already recognized between the soul and God has a horizontal counterpart: Jesus reveals that the souls who live in his Will become, for his Mystical Body which is the Church, what the skin is for the body—the very place through which the life circulates that causes weak members to grow and wounded members to heal. Living in the Divine Will is therefore never a private good: it is, literally, to bear the growth of all the other members—and this circulation is never one-way: Heaven itself, in its Blessed, takes part in what is lived in this way upon earth.

Development. VII.8 showed how acts done in the Fiat bind the soul to God with an almost indissoluble bond. A text earlier in the order of the revelations makes it possible to understand why this bond never stops at the soul herself: Jesus, addressing Luisa as she questions him about the place of souls who live in the Divine Will within the Mystical Body, chooses an organic image, and not merely a juridical or meritorious one. He does not speak first of exchanged merits, as in VIII.15, but of a vital and continuous function: the skin, which contains the circulation of the blood that irrigates the whole body. Without it, Jesus says, "the human body would be horrible to the sight, and its members would not grow to the due proportion."

VIII.5 showed how each act done in the Fiat gives birth within the soul herself to a "Divine Life"; VII.9 showed how the soul becomes the channel through which the sanctity and miracles already lived by others operate. The text of January 11, 1922, adds a third figure, this one organic: the soul is no longer merely the place where the Divine Life is multiplied, nor the channel through which an already constituted gift passes—she is the skin that literally makes members whom she does not know grow and heals them, including the most "gangrenous" and the least formed. This is therefore not a matter of occasional intercession addressed to a specific intention, as in VIII.15, but of a continuous and vital function, exercised by the sole fact of living in the Fiat, upon which the stature of the whole Mystical Body itself depends.

Jesus goes so far as to link this function to the very completion of history: "the end of days cannot come if I do not have these souls who live as though dissolved in my Will." This is because the Mystical Body, in order to reach its full stature in the Celestial Jerusalem, truly needs this continuous circulation—a need that nothing else can fulfill in the same way.

A second text, dated September 24, 1934, shows that this solidarity is never one-way. Jesus

explains that "just as the body possesses the inseparability with its members, and whatever one member does, all other members centralize themselves in the member that operates—they are aware of everything and all of them participate," so one who lives in his Will "becomes a member of It": Heaven itself, the Blessed, take part in the operating life that the Divine Will carries out upon earth in these souls, and reciprocally, the soul upon earth feels "the life of Heaven flow within her members more than blood inside her veins." The circulation described by the image of the skin (vol. 13) is therefore not only descending, from the soul toward the suffering members of the Mystical Body: it also rises to Heaven already glorified, in a real exchange of joys between the Church still on pilgrimage and the Church already triumphant.

Two earlier texts illuminate, each in its own way, the intimate driving force of this circulation. The first shows its simplest movement, still closed upon the soul herself: every good act she performs in the Fiat rises to God, who has the power to lift it to the Celestial Fatherland and make it fall back "like beneficial rain"—but upon the creature herself, in a direct exchange: if she loves, blesses, adores, and thanks, God rewards her with a new rain of love, blessings, and praises. The second reveals its extension to the whole Mystical Body. Jesus invites the soul to form, through her acts joined to his own, what he calls her "little breeze" (*venticello*): the Divine Works, he says, stand all in order in the Fiat, motionless, and await this breath of the creature in order to set out toward the others, bearing to each one the good it possesses. When the soul forms this breeze in this way, God forms the rain and pours himself out first upon her, the fortunate creature, and then upon all—the breath of one calling, as a favorable wind calls the rain from Heaven, the rain that God destines for all the other members. Conversely, self-will, exercised outside the Fiat, forms a contrary wind that drives away this same rain and leaves entire souls like parched lands, without flowering or fruits. What in the first text was only an exchange closed upon one soul thus becomes, by the sole fact of living in the Fiat, the channel of a rain that reaches the whole Mystical Body—the same circulation that the image of the skin names differently, but here restored to its source and its movement.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 13, January 11, 1922:

> "My daughter, the Church is my Mystical Body, of which I glory in being the Head. But in order to enter this Mystical Body, the members must grow to a proper stature, otherwise they would deform my Body. But, alas! - how many not only do not have the due proportion, but are rotten, wounded, so much as to be disgusting to my Head and to the other healthy members. Now, the souls who live, or will live in my Will will be for the Body of my Church like skin to the body. The body has internal skin and external skin, and because in the skin there is the blood circulation which gives life to the whole body, it is by virtue of this circulation that the members reach the proper stature. If it wasn't for the skin and for the blood circulation, the human body would be horrible to the sight, and its members would not grow to the due proportion. Now, see how these souls who live in my Will are necessary to Me. Since I have destined them to be like skin to the body of my Church, and like circulation of life for all the members, they will be the ones who will give the proper growth to the members which have not grown; who will heal the wounded members, and who will restore the freshness, the beauty, the splendor of the whole Mystical Body by their continuous living in my Will, rendering it fully similar to my Head, which will sit in full majesty upon all those members. This is why the end of days cannot come if I do not have these souls who live as though dissolved in my Will - they interest Me more than anything. What impression would this Mystical Body make in the Celestial Jerusalem without them? And if this is what interests Me more than anything, it must interest you also more than anything, if you love Me. From now on, I will give to your acts done in my Will the virtue of circulation

of Life for the whole Mystical Body of the Church. Just like the blood circulation in the human body, your acts, extended within the immensity of my Will, will extend over all and will cover these members like skin, giving them proper growth. Therefore, be attentive and faithful."

« Figlia mia, la Chiesa è il mio corpo mistico, di cui Io mi glorio d'essere il capo, ma per poter entrare in questo corpo mistico, le membra devono crescere a debita statura, altrimenti deformerebbero il mio corpo, ma ahi! quanti non solo non hanno la debita proporzione, ma sono marciosi, piagati, tanto da far schifo al mio capo ed alle altre membra sane. Ora, le anime che vivono o vivranno nel mio Volere, saranno al corpo della mia Chiesa come pelle al corpo; il corpo contiene pelle interna e pelle esterna e siccome nella pelle c'è la circolazione del sangue che dà vita a tutto il corpo, è in virtù di questa circolazione che le membra giungono a debita statura, se non fosse per la pelle e per la circolazione del sangue, il corpo umano sarebbe orrido a vedersi e le membra non crescerebbero a debita proporzione. Ora vedi come mi sono necessarie queste anime che vivono nel mio Volere, avendo destinato loro come pelle al corpo della mia Chiesa e come circolazione di vita a tutte le membra, saranno esse che daranno la debita crescita alle membra non cresciute, che saneranno le membra piagate e che col continuo vivere nel mio Volere restituiranno la freschezza, la bellezza, lo splendore a tutto il corpo mistico, facendolo in tutto simile al mio capo, che sederà con tutta maestà su tutte queste membra. Ecco perciò non potrà venire la fine dei giorni se non ho queste anime che vivono come sperdute nel mio Volere, esse m'interessano più di tutto. Quale figura farà questo corpo mistico nella Celeste Gerusalemme senza di esse? E se questo interessa più di tutto Me, deve interessare più di tutto anche te se mi ami ed Io d'ora in poi darò a tutti i tuoi atti fatti nel mio Volere, virtù di circolazione di vita a tutto il corpo mistico della Chiesa, come circolazione di sangue al corpo umano, i tuoi atti, stesi nell'immensità del mio Volere, si stenderanno su tutti e come pelle copriranno queste membra, dando loro la debita crescenza, perciò sii attenta e fedele. »

Jesus to Luisa, *Book of Heaven*, vol. 33, September 24, 1934:

"My little daughter of my Will, you must know that for one who lives in my Will, her inseparability from It is such and so great that there is nothing It does, either in Heaven or in all Creation, without letting one who lives in It take part in it. Just as the body possesses the inseparability with its members, and whatever one member does, all other members centralize themselves in the member that operates - they are aware of everything and all of them participate - in the same way, one who lives in my Will becomes a member of It […]. Now, Heaven, the Blessed, feel and take part in the operating and conquering life that my Will carries out on earth in the souls who live in It […]. And, behold, Heaven feels inseparable even from the breaths of the creature who lives in my Will on earth; and the creature, by virtue of It, feels the inseparability with the joys and happinesses of Heaven; the peace of the Saints is hers; […] she feels the life of Heaven flow within her members more than blood inside her veins."

« Mia piccola figlia del mio Volere, tu devi sapere che per chi vive nella mia Volontà è tale e tanta l'inseparabilità da Essa, che non vi è cosa che fa e in Cielo ed in tutta la Creazione che non renda parte a chi vive in Essa. Come il corpo possiede l'inseparabilità delle sue membra e quando un membro opera, tutte le altre membra si accentrano nel membro che opera, sono a giorno di tutto e tutte prendono parte, così chi vive nella mia Volontà diventa membro di Essa […]. Ora il Cielo, i beati sentono e prendono parte alla vita operante e conquistatrice che la mia Volontà fa sulla terra nelle anime che vivono in Essa […]. Ed ecco che il Cielo si sente inseparabile perfino dai respiri della creatura che vive nella mia Volontà sulla terra e la creatura sente, in virtù di Essa, l'inseparabilità

delle gioie e la felicità del Cielo, la pace dei Santi è sua […] sente scorrere nelle sue membra la vita del Cielo, più che sangue nelle sue vene. »

Jesus to Luisa, *Book of Heaven*, vol. 29, July 17, 1931:

"My daughter, all the good acts that the creature does in my Divine Will rise to God, because It has the Divine Power to draw up, into the Celestial Fatherland, that which is done in Its Volition; and then, with Its same Power, It makes them fall back like beneficial rain over the same creature, in such a way that if the creature loves, blesses, adores, thanks, praises, God requites her with new rain of love, of blessings, rain of thanksgivings, because He felt Himself being loved and thanked by the creature, and bursting into rain of praises, He praises her before the whole Celestial Court. Oh! how Our Divine Goodness awaits the adoration, the pleasant 'I love You' of the creature, to be able to give to Our Love the vent of being able to say to her: 'Daughter, I love you.' Therefore, there is not one act that the creature does for Us, for which Our tenderness, all paternal, does not give to her multiplied requital."

« Figlia mia, tutti gli atti buoni che la creatura fa nella mia Divina Volontà, si elevano a Dio, perché Essa ha la potenza Divina per tirare su nella Patria Celeste ciò che si fa nel suo Volere e poi con la sua stessa potenza li fa ricadere come pioggia benefica sulla stessa creatura, in modo che se la creatura ama, benedice, adora, ringrazia, loda, Dio la ricambia con nuova pioggia d'amore, di benedizioni, di ringraziamenti, perché si è sentito amare e ringraziare dalla creatura ed, erompendo in pioggia di lodi, la loda innanzi a tutta la corte Celeste. Oh! come la nostra bontà Divina sta aspettando l'adorazione, il gradito "ti amo" della creatura, per poter dare al nostro amore lo sfogo di poter dire: "figlia, ti amo". Quindi non c'è atto che la creatura fa per noi, che la nostra tenerezza tutta Paterna, non le dia il ricambio moltiplicato. »

Jesus to Luisa, *Book of Heaven*, vol. 30, June 12, 1932:

"My good daughter, Courage, do not fear, because Courage is the Powerful Weapon that kills timidity and puts to flight every fear. Put everything – everything aside, and come into My Divine Will to form your breeze to all Our Works. They are all in order in Our Fiat, but do not move, they want the breeze of the creature in order to move their step toward them; and if the breeze is strong, they run – they fly to be the Bearers of the Good that each of Our Works possesses. So, the soul who enters into Our Will, as she enters, unites herself with Our Acts to do hers within Our Own; and as she unites herself, she forms the breeze, and with the very Strength of Our Will she moves, she calls, she captures, she forces all Our Works with her sweet and penetrating breeze, and she puts them on the way toward creatures. […] Now, My daughter, You Must Know that Our Divine Being, as He Created man, remained over him in act of pouring from Us Sanctity, Light, Love, Goodness, Beauty, and so forth; so, by withdrawing from Our Divine Will, he withdrew from under Our Rain. Now, when the soul comes into Our Will, as she forms for Us the breeze and moves all Our Works with her acts within Our Own, We form the rain, and We pour Ourselves first over the fortunate creature, and then over all. And just as the favorable breeze in Our Fiat calls the rains, invokes it, longs for it from Our Supreme Being, so the operating of the human will outside of Ours forms the contrary wind and drives away Our beneficial Rain, causing It to remain up in the air. Here is why many creatures can be seen like parched lands, without flowering and without fruits. But this does no harm to the soul who Lives in Our Divine Will; she draws apart from everyone and comes to Live with her Divine Family, and she feels upon herself Our continuous Rain that Our Divinity forms over her."

« Mia figlia buona, coraggio, non temere, perché il coraggio è l'arma potente che uccide la timidezza e mette in fuga ogni timore, metti tutto, tutto da parte e vieni nella mia Divina Volontà a formare il tuo venticello a tutte le opere nostre, esse stanno tutte in ordine nel nostro Fiat, non si muovono, vogliono il venticello della creatura per muovere il passo verso di esse e se il venticello è forte, corrono, volano, per essere portatrici del bene che ciascuna opera nostra possiede. Sicché l'anima che entra nella nostra Volontà, come entra si unisce ai nostri atti per fare i suoi nei nostri e come si unisce, così forma il venticello e con la stessa forza della nostra Volontà, muove, chiama, rapisce, forza col suo dolce e penetrante venticello tutte le opere nostre e le mette in via verso le creature. […] Ora figlia mia, tu devi sapere che il nostro Essere Divino, come creò l'uomo così restò sopra di lui in atto di piovere da Noi santità, luce, amore, bontà, bellezza e così di seguito, onde col sottrarsi alla nostra Volontà Divina, si sottrasse alla nostra pioggia. Quindi quando l'anima viene nella nostra Volontà, siccome coi suoi atti nei nostri ci forma il venticello e muove tutte le nostre opere, Noi formiamo la pioggia e ci riversiamo prima sulla fortunata creatura e poi su tutti. E come il venticello favorevole nel nostro Fiat chiama la pioggia, la invoca, la sospira dal nostro Essere Supremo, così l'operato della volontà umana, fuori della nostra, forma il vento contrario ed allontana la nostra pioggia benefica e ce la fa rimanere in aria, ecco perciò si vedono molte creature come terre aride, senza fioritura e senza frutti. Ma questo non nuoce la creatura che vive nel nostro Voler Divino, essa si apparta da tutti e viene a vivere con la sua famiglia divina e sente sopra di sé la nostra continua pioggia che forma su di essa la nostra Divinità. »

Catholic articulation. Saint Paul describes the Church in these very terms: "Now you are the body of Christ and individually members of it" (1 Cor 12:27), adding that "if one member suffers, all suffer together; if one member is honored, all rejoice together" (1 Cor 12:26)—an organic logic, not merely a juridical one, which this text from the *Book of Heaven* carries as far as the precise image of vital circulation. The *Catechism* teaches that the Church gathers together "some of his disciples [who] are pilgrims on earth," "others [who] have died and are being purified," and "others [who] are in glory" (CCC 954, citing *Lumen gentium* 49)—the three states whose reciprocal exchange of joys between the Church still on pilgrimage and the Church already triumphant this second text from the *Book of Heaven* precisely describes. The *Catechism* also teaches that, in the communion of saints, "the good of each is communicated to the others" and that "none of us lives to himself" (CCC 947, 953); Pius XII's encyclical *Mystici Corporis* (1943) develops at length this same image of the body in which each member receives and transmits the life it holds from the Head. This text from the *Book of Heaven* therefore says nothing foreign to the faith of the Church; it merely gives it, in Luisa's own vocabulary, its most concrete and physiological image.

Formula to remember. To live in the Divine Will is never to live for oneself alone: it is to become, in the Mystical Body of Christ, the skin that carries to each member the life it lacks.

Question 17 — How Can Work, Speech, Suffering, Joy, and Ordinary Gestures Be Lived in the Fiat?

Short answer. Nothing in a human life is by nature too small or too material to bear the imprint of the Fiat: just as God said "Fiat" in order to create, man is called to leave in each of his actions—work, speech, suffering, or joy—nothing but the echo of that same Fiat, its imprint, its works, so that nothing in his ordinary life may escape this single law.

Development. This question deliberately descends from the heights contemplated—the infinite theater of the rounds (VIII.10–12), the narration of all Creation (VIII.14)—to the

most concrete and everyday matter of a human existence: the work one performs, the words one speaks, the sufferings one endures, the joys one tastes, the most repetitive gestures of an ordinary day. Nothing of all this is foreign to the Fiat; nothing of all this is exempt from it.

Jesus formulates the principle that must govern this question, after having taught Luisa at length about the riches of his Will: "of all I have told you about my Will, this has been my purpose: that my Will be known and come to reign upon earth […]. God said 'FIAT,' and 'FIAT' must man say. In all his things he will have nothing but the echo of my FIAT, the mark of my FIAT, the works of my FIAT." This requirement admits no exception according to subject matter: the most manual work as well as the simplest word, the most obscure suffering as well as the slightest joy—all are called to bear, not a pious supplement added afterward, but the very imprint of that original Fiat.

Far from crushing ordinary life beneath the weight of an inaccessible perfection, this requirement instead reaches it in what is most humble within it: it does not ask that extraordinary acts be multiplied, but that the seed already deposited (VI.17) be allowed to ferment even into the work of the hands, the word exchanged, the suffering endured, and the joy received. Work then becomes a way of repeating, like the sun and the sea (VIII.14), the glory of the Creator in the very matter he shapes through human hands; speech becomes an echo of the Fiat which, in the beginning, made all things through a word; suffering, united to that of Jesus (VIII.8), bears the same fruits of reparation; and joy, finally, repeats without words what the heart of God himself experiences in seeing his creature happy in him. Thus, neither extraordinary circumstances nor mystical gifts reserved for a few are needed in order to live in this way: it is enough, in all things, to want to leave no other imprint than that of the Fiat.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 16, May 24, 1924:

> "So, of all I have told you about my Will, this has been my purpose: that my Will be known and come to reign upon earth. And what I have said will be. I will overwhelm everything in order to obtain this, but everything must return to Me within that word – "FIAT". God said "FIAT", and "FIAT" must man say. In all his things he will have nothing but the echo of my FIAT, the mark of my FIAT, the works of my FIAT, in order to give the goods which my Will contains. In this way, I will obtain the complete fulfillment of all Creation…"
>
> *« Onde, lo scopo di tutto ciò che ti ho detto sulla mia Volontà, è stato questo: che la mia Volontà sia conosciuta e che venga a regnare sulla terra. E ciò che ho detto, sarà; travolgerò tutto per ottenere questo, ma il tutto mi deve ritornare in quella parola Fiat. Fiat disse Iddio, Fiat deve dire l'uomo; in tutte le sue cose non avrà altro che l'eco del mio Fiat, l'impronta del mio Fiat, le opere del mio Fiat, per poter dare i beni che contiene la mia Volontà e così completerò lo scopo completo di tutta la Creazione… »*

Catholic articulation. Saint Paul gives this requirement its most universal formulation: "And whatever you do, in word or deed, do everything in the name of the Lord Jesus" (Col 3:17), and again: "So, whether you eat or drink, or whatever you do, do all to the glory of God" (1 Cor 10:31)—verses already cited in VI.17 concerning the leaven, and which here receive their broadest extension, embracing work, speech, suffering, and joy without exception. The *Catechism* teaches that human work "proceeds directly from persons created in the image of God and called to prolong the work of creation" (CCC 2427)—a solid doctrinal foundation for what the *Book of Heaven* expresses in a still denser formula: that the echo of the original Fiat resound in every gesture, with none excluded because of its littleness.

Formula to remember. Nothing is too small to bear the imprint of the Fiat: neither the

work of the hands, nor the word exchanged, nor suffering endured, nor joy received.

Part Nine — The Sacraments, the Church, and Obedience in the Divine Will

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Question 1 — What Is the Link between Baptism and the Divine Will?

Short answer. Baptism wipes away original sin and gives the new life of the children of God, but leaves the passions and weaknesses that an entire life of spiritual combat must then overcome. To live fully in the Divine Will never reenacts this sacrament or replaces it: it is the fullness toward which baptismal grace itself tends from the first day, when the soul allows it, without resistance, to bear all the fruit it already contained.

Development. This first question must be approached with particular prudence, because the central text that sheds light upon it employs language whose formulation, if taken in isolation, might suggest that the Divine Will constituted a kind of second Baptism, superior to the first or dispensing with it. Nothing could be more foreign to the overall teaching of the *Book of Heaven*, which states on the contrary, as will be seen in IX.4, that nothing ever dispenses with the sacraments. This text must therefore be read with the attentiveness required by all strong mystical language.

Jesus tells Luisa that his Will "contains such power as to be a new Baptism for the soul—and even more than Baptism itself," specifying the reason for this comparison: in the sacraments there is a part of his Grace, whereas in his Will there is the whole fullness; Baptism removes the stain of original sin, but the passions and weaknesses remain, whereas the Divine Will, by destroying the soul's own will, comes to destroy these same passions and weaknesses.

This text must never be understood as suggesting that Baptism could be repeated, surpassed, or rendered useless: Baptism remains a unique, unrepeatable sacrament, which imprints an indelible character upon the soul and works, by God's action alone, a real ontological transformation that no interior disposition, however lofty, could equal or accomplish anew. What Jesus describes here belongs to a different order: not that of the objective validity of the sacrament, but that of its subjective fruit—that is, the degree to which the grace already and validly received at Baptism effectively transforms the concrete life of the soul. From the first instant, Baptism gives everything needed to conquer the passions; but for most of the baptized this victory remains a lifelong combat, never completed on earth (see CCC 978, 1264 below). To live in the Divine Will therefore does not reenact Baptism: it is to allow this same baptismal gift, without any further resistance from one's own will, to bear all the fruit it already contained in germ.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 9, March 23, 1910:

> "My daughter, I recommend that you not get out of my Will, because my Will contains such power as to be a new Baptism for the soul - and even more than Baptism itself. In fact, while in the Sacraments there is part of my Grace, in my Will there is the whole fullness of It. In the Baptism, the stain of original sin is removed, but passions and weaknesses remain. In my Will, since the soul destroys her own volition, she also destroys passions, weaknesses and all that is human; and she lives of the virtues, of the fortitude and of all the Divine qualities."

« Figlia mia, ti raccomando, non uscire dalla mia Volontà, perché la mia Volontà contiene tale potenza da essere un nuovo battesimo per l'anima, anzi più dello stesso battesimo, perché nei sacramenti c'è parte della mia Grazia, nella mia Volontà c'è tutta la pienezza; nel battesimo si toglie la macchia del peccato originale, ma rimangono le passioni, le debolezze, nella mia Volontà invece, distruggendo l'anima il proprio volere, distrugge le passioni, le debolezze e tutto ciò che è umano e vive delle virtù, della fortezza e di tutte le qualità divine. »

A second text, taken from the passage of November 5, 1925, which surveys all the Sacraments—and which continues immediately with the passage on Confirmation cited in IX.2—shows Jesus weeping, at every Baptism, over the distance between the gift received and the fruit it will actually bear in the life of the soul. Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925, on the secret tears of Baptism:

"…therefore, my daughter, see how my love moans in the Sacraments. If I see a newborn being baptized, I cry with sorrow, because, while through Baptism I restore his innocence, I find my child again, I give back to him the rights over Creation which he had lost, I smile at him with love and satisfaction, I make the enemy flee from him, that he may no longer have any right over him, I entrust him to the Angels, and all of Heaven makes feast for him - soon my smile turns into sorrow, the feast into mourning. I see that the one who is baptized will be an enemy of mine, a new Adam, and maybe even a lost soul. Oh! how my love moans in each Baptism; especially, then, if one adds that the minister who is baptizing does not do it with that respect, dignity and decorum which befit a Sacrament that contains the new regeneration. Ah! many times they pay more attention to a bagatelle, to whatever show, than to administering a Sacrament. So, my love feels itself being pricked by the baptizer and by the one who is baptized, and it moans with unutterable moans. Would you not want, then, to give Me a requital of love, a loving moan, for each Baptism, so as to keep company with my sorrowful moans?"

« …perciò, figlia mia, vedi come geme il mio amore nei sacramenti: se vedo battezzare il neonato, piango di dolore, perché mentre col battesimo gli restituisco l'innocenza, ritrovo di nuovo il figlio mio, gli restituisco i diritti perduti sulla Creazione, gli sorrido d'amore e compiacenza, gli metto in fuga il nemico, affinché non abbia più diritto su di lui, lo affido agli angeli, tutto il Cielo gli fa festa, subito il sorriso mi si cambia in dolore, la festa in lutto, vedo che quel battezzato sarà un mio nemico, un novello Adamo, forse pure un'anima perduta. Oh! come geme il mio amore in ogni battesimo, specie poi se si aggiunge che il ministro che battezza non lo fa con quel rispetto, dignità e decoro che si conviene ad un sacramento che contiene la nuova rigenerazione. Ahi! molte volte si sta più attento ad una bagattella, ad una scena qualsiasi che ad amministrare un sacramento, sicché il mio amore si sente pungere dal battezzante e dal battezzato e geme con gemiti inenarrabili. Non vorresti tu dunque darmi per ogni battesimo un ricambio d'amore, un gemito amoroso per far compagnia ai miei gemiti dolenti? »

Catholic articulation. The *Catechism* teaches that Baptism does indeed remit original sin, but that "certain temporal consequences of sin," including concupiscence, remain in the baptized, "left for us to wrestle with," and that "an athlete is not crowned unless he competes according to the rules" (CCC 1264; cf. the Council of Trent). This combat is presented as the ordinary condition of every Christian life, not as a failure of baptismal grace. The same *Catechism* further recalls that Baptism "is the sacrament of faith," and that the faith it requires "is not a perfect and mature faith, but a beginning that is called to develop" (CCC 1253), everyone without exception being called "to the perfection of charity" (CCC 2013, already cited in V.15; *Lumen gentium* 40, already cited in V.9)—it is this same perfection,

never another gift than the one already received at Baptism, that the *Book of Heaven* here calls the fullness of life in the Divine Will.

Formula to remember. The Divine Will is, Jesus says, "like a new baptism, more than baptism itself": not in the sacramental order, but in the fulfillment of its fruits, to the point of destroying passions and weaknesses and bringing the divine qualities to life.

Question 2 — How Can We Live Out Confirmation in the Divine Will and Respond to the Gift of the Holy Spirit?

Short answer. Confirmation renders the soul invincible before enemies and passions and enrolls her in the militia of her Creator for the conquest of the Celestial Fatherland. To live fully in the Divine Will never replaces this strength received once for all: on the contrary, it is to correspond to it without resistance, at last returning to the Holy Spirit's kiss the kiss of love he awaits in return.

Development. The text upon which this question rests forms the immediate continuation of the one cited in IX.1 concerning Baptism: after weeping over the newborn child he has just baptized, Jesus continues his journey through the sacraments and "moves on" to Confirmation. The vocabulary employed is military and filial at once: the confirmed person receives courage, his lost strengths are restored to him, he becomes "invincible to all enemies," and he is admitted "to the ranks of the militia of his Creator" in order to fight for the Celestial Fatherland. This same Spirit who renders the soul strong also gives her, the text says, "His loving kiss," lavishes a thousand caresses upon her, and offers himself as the companion of her whole life as a baptized and confirmed person.

But the text does not stop at celebrating the gift: it immediately weeps over its abandonment. How many receive this kiss only then to return it, Jesus says, as a "kiss of a traitor," despising the Spirit's caresses and shunning his company. It is precisely here that life in the Divine Will brings what is proper to it: not a new strength added to the one already received in Confirmation, but the end of this flight, and the "requital of love" given day after day to the Spirit who has awaited it in vain since the day of the celebration. The strength of the soldier of Christ, once fully welcomed and no longer shunned, becomes the very combat with which Part Thirteen will deal.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925:

> "Move on to the Sacrament of Confirmation. Ah! how many bitter sighs. While, through Confirmation, I restore his courage, I give back to him the lost strengths, rendering him invincible to all enemies and to his passions, and he is admitted to the ranks of the militia of his Creator, that he may fight for the acquisition of the Celestial Fatherland, and the Holy Spirit gives him His loving kiss again, lavishes a thousand caresses on him, and offers Himself as the companion of his career - yet, many times He feels Himself being requited with the kiss of a traitor, His caresses being despised, His company shunned. How many moans, how many sighs for his return, how many secret voices to the heart, for the one who shuns Him - to the point of tiring Himself from speaking. But - no, it is in vain. Therefore, do you not want to give your requital of love, your loving kiss, your company to the Holy Spirit, who moans because of so much neglection?"
>
> *« Passo al sacramento della cresima. Ahi quanti sospiri amari! Mentre con la cresima gli ridono il coraggio, gli restituisco le forze perdute rendendolo invincibile di fronte a tutti i nemici, alle sue passioni, viene ammesso nelle file delle milizie del suo Creatore*

affinché militi per l'acquisto della patria celeste, lo Spirito Santo gli ridona il suo bacio amoroso, gli prodiga mille carezze e si esibisce per compagno della sua carriera, ma molte volte si sente restituire il bacio del traditore, disprezzare le sue carezze e fuggire dalla sua compagnia. Quanti gemiti, quanti sospiri per il suo ritorno, quante voci segrete al cuore di chi fugge da Lui, fino a stancarsi per il suo dire; macché, invano. Perciò, non vuoi tu mettere il tuo ricambio d'amore, il bacio amoroso, la tua compagnia allo Spirito Santo che geme per tanta ingratitudine? »

Catholic articulation. The *Catechism* teaches that Confirmation "brings an increase and deepening of baptismal grace," "unites us more firmly to Christ," and gives "a special strength of the Holy Spirit" to spread and defend the faith, to confess the name of Christ boldly, and never to be ashamed of the Cross (CCC 1303, 1316)—a description that corresponds almost word for word to the vocabulary of strength, combat, and witness employed by Luisa's text. The book of Acts shows the apostles receiving this same promised strength: "But you shall receive power when the Holy Spirit has come upon you" (Acts 1:8), a power they effectively receive through the laying on of hands (Acts 8:14–17).

Formula to remember. The Holy Spirit gives the kiss once at Confirmation; an entire lifetime is then needed to return it to him.

Question 3 — How Does Sanctifying Grace Prepare the Soul for the Gift?

Short answer. Just as a life needs nourishment in order to grow, the divine life that God gradually forms in the soul needs to be continually nourished: sanctifying grace, received and faithfully cultivated through the sacraments and the virtues, is this nourishment, without which the life of the Fiat, already deposited in germ, could neither grow nor bear its fruit.

Development. IX.1 showed that Baptism gives from the first instant everything needed for sanctity. It is now necessary to specify how the ordinary grace of Christian life—the grace that the sacraments and the virtues sustain day after day—relates to this germ and prepares it to bear its full fruit in life in the Divine Will.

Jesus uses here an image already encountered with regard to perseverance (VI.18): the life he forms in the soul needs, like every life, nourishment in order to grow. "My Life within Myself has need of nothing," he says, "neither of growing, nor is It subject to decreasing; but my Life that I keep forming in the creature, in order to make It grow, has need of divine nourishments to make It grow, in such a way that little by little my Divine Life may fill all the creature." This is why, he adds, even when he seems to withdraw, he continually returns "to feed his little daughter the food of his Will."

This image of nourishment gives sanctifying grace—the very grace conferred by the sacraments and made fruitful in daily life by the theological and moral virtues—its proper place within the economy of this work: it is never a mere preliminary left behind once the Gift has been received, but the continual and necessary nourishment without which the divine life already deposited in the soul could neither grow nor be maintained. Far from opposing ordinary sanctifying grace and life in the Divine Will as two separate stages, the second of which would render the first obsolete, this text holds them together in an organic continuity: it is the same life, received at Baptism, nourished by the sacraments and the virtues, that grows until it becomes, in one who lends herself to it without resistance, the very life of the Fiat.

One clarification must accompany this continuity, without ever weakening its reach. Justi-

fication itself—the passage from the state of sin to the state of grace—comes entirely from the grace of Christ, received through Baptism and restored through Reconciliation (IX.1, IX.7): the Gift never takes its place; it presupposes and crowns it, exactly as III.10 has already established for Redemption as a whole. As for merit, the text quoted here overturns the usual calculation: Jesus never presents it as a wage proportioned to the magnitude of the work, but as a continual exchange in which each gift of the human will receives, in return, merit itself as a gift—to the point of reversing the roles one would expect: "To you the merit, and to Me the gain," as though the creature, by giving him her will, became a creditor rather than a debtor. Yet this logic of total gift remains, at its root, what it has always been in the common faith: a merit received before being a work rendered.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 29, February 15, 1931:

> "My good daughter, courage, and do not fear that I might abandon you; I feel my Life in you, and if I abandoned you, this Life of Mine in you would remain without food to make It grow, without light to make It happy; the real cortege of my Divine Life which I Myself have formed in you would be missing. In fact, you must know that my Life within Myself has need of nothing - neither of growing, nor is It subject to decreasing; but my Life that I keep forming in the creature, in order to make It grow, has need of divine nourishments to make It grow, in such a way that little by little my Divine Life may fill all the creature. Therefore, I cannot leave you; and while it seems that I leave you, and it seems that everything is over between you and Me, all of a sudden I come back to my little daughter to feed you the food of my Will…"
>
> *« Figlia mia buona, coraggio, né temere che Io ti possa abbandonare, sento la mia vita in te e se Io ti abbandonassi, questa mia Vita in te rimarrebbe senza cibo per farla crescere, senza luce per felicitarla, mancherebbe il reale corteggio alla mia Vita Divina che Io stesso ho formato in te. Perché tu devi sapere che la mia Vita in me stesso non ha bisogno di nulla, né di crescere, né soggetta a decrescere; ma la mia vita che vado formando nella creatura per farla crescere, ha bisogno di alimenti divini per crescere in modo che a poco a poco la mia Vita Divina riempie tutta la creatura. Perciò non posso lasciarti e mentre sembra che ti lasci e che tutto sia finito tra me e te, improvvisamente ritorno alla piccola figlia mia, per imboccarti il cibo della mia Volontà… »*

A later text applies this same principle even to merit itself, in a dialogue in which Luisa receives it from Jesus as a gift continually renewed:

Jesus to Luisa, *Book of Heaven*, vol. 35, January 16, 1938:

> "My daughter, Our sighs are so many, Our anxieties, because We want the creature to remain always with Us, and We want always to give her of Our own. But do you know what We want to give her? Our Will. By giving her this, there is no good We do not give her; therefore, having her as though drowned in Our Love, in Our Beauty, Sanctity, and so forth, We say to her: 'We have given you so much, and you—do you give Us nothing?' And the creature, as though confused because she has nothing to give Us—and if she has anything, it is Ours—therefore looks at her will and gives it to Us as the most beautiful homage to her Creator. And do you know what We do? If she gives Us her will at every instant, We give her the merit as many times, as though she had as many wills as the times she has given it to Us; and We give her Ours as many times as she has given Us hers, redoubling Our Sanctity, Our Love, etc., within her as many times.' On hearing this, I said: 'My dear Jesus, I gain much in receiving the merit as many times as I give You my will, and having Yours in exchange is the greatest gain for me; and what is Your gain?' And He, assuming a smile: 'To you the merit, and to Me the gain of receiving all the glory of My Divine Will; and as many

times as I give It to you, so many times the divine glory I receive through the creature is doubled, multiplied, increased a hundredfold. Therefore I can say: She gives Me everything, and I give her everything.'"

« Figlia mia, sono tanti i nostri sospiri, le nostre ansie, perché vogliamo che la creatura stia sempre con Noi, che vogliamo darle sempre del nostro. Ma sai che vogliamo darle? La nostra Volontà. Dandole questa, non vi è bene che non le diamo, quindi, avendola come affogata col nostro Amore, con la nostra Bellezza, Santità e così di seguito, le diciamo: "Noi ti abbiamo dato tanto e tu, niente ci dai?" E la creatura, come confusa perché non ha nulla da darci e se ha qualcosa è nostra, quindi guarda la sua volontà e ce la dà come il più bell'omaggio al suo Creatore. E Noi, sai che facciamo? Se ci dà la sua volontà in ogni istante, tante volte le diamo il merito, come se avesse tante volontà per quante volte ce l'ha data; e tante volte le diamo la nostra, per quante volte ci ha dato la sua, raddoppiando tante volte in essa la nostra Santità, il nostro Amore, ecc." Nel sentire ciò ho detto: "Mio caro Gesù, io guadagno molto nel ricevere tante volte il merito per quante volte ti do la mia volontà e avere per scambio la tua, è il guadagno più grande per me; ed il tuo guadagno, qual è?" E Lui, atteggiandosi a sorriso: "A te il merito e a Me il guadagno di ricevere tutta la gloria della mia Divina Volontà; e quante volte te la do, tante volte si duplica, si moltiplica, si centuplica la mia gloria divina che ricevo per mezzo della creatura. Sicché posso dire: Mi dà tutto e le do tutto." »

Catholic articulation. The *Catechism* defines sanctifying grace as "an habitual gift, a stable and supernatural disposition that perfects the soul itself to enable it to live with God, to act by his love," distinguishing habitual grace—the permanent disposition to live and act in keeping with God's call—from actual graces, which designate God's interventions at the beginning of conversion or in the course of the work of sanctification (CCC 2000). It also teaches that the preparation of man for the reception of grace is already a work of grace (CCC 2001), and that Holy Communion "preserves, increases, and renews the life of grace received at Baptism," this growth in Christian life requiring "the nourishment of Eucharistic Communion, the bread for our pilgrimage" (CCC 1392). Jesus himself uses the image of the vine: "Abide in me, and I in you" (Jn 15:4), already cited in VI.3, which corresponds exactly to the image of continual nourishment employed here—without continual nourishment the branch withers, whatever the first gift of the vine may have been.

The *Catechism* professes this same filiation in its own vocabulary concerning justification and merit: "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man" (CCC 1989); and the merit it makes possible is never separated from this filiation: "Filial adoption, in making us partakers by grace in the divine nature, can bestow true merit on us as a result of God's gratuitous justice. This is our right by grace, the full right of love, making us 'co-heirs' with Christ" (CCC 2009). This same reversal—the creature received not as a servant but as an heir—recalls the father's words to the elder son: "Son, you are always with me, and all that is mine is yours" (Lk 15:31): a comparison that Luisa's text authorizes without itself naming it, but which helps situate, within the common vocabulary of Scripture, the distinctive audacity of what it reveals.

Formula to remember. Sanctifying grace is never left behind by life in the Divine Will: it is its continual nourishment, without which the divine life already deposited in the soul could neither grow nor be maintained.

Question 4 — How Does Jesus Consecrate and Multiply His Sacramental Life in the Acts of the Soul, and How Does This Multiplication Relate to the Sacraments?

Short answer. The acts of the soul who lives in the Divine Will multiply and prolong the Sacramental Life of Jesus, just as each consecrated host multiplies him sacramentally. But whereas sacramental consecration requires the host and the priest who consecrates it, this multiplication requires only the act of the creature—because it is Jesus himself, eternal High Priest, who consecrates this act in Person. Where Communions and priests are lacking, he declares that he finds in these acts even "the very multiplication" of his Sacramental Life, which without them would remain without existence—a way he opens himself, and whose effect he guarantees.

Development. This question requires attentive reading, because the loftiest vocabulary of this spirituality—"living hosts," "consecration of the soul," "multiplication of the Life of Jesus"—could, if misunderstood, lead one to believe that life in the Divine Will would render sacramental mediation itself superfluous. Yet the text, read in its entirety, does not say this: on the contrary, it goes so far as to make assertions of remarkable audacity, which must be received without attenuation, while their exact scope is carefully situated.

Jesus explains that, just as each consecrated host multiplies him sacramentally, every act that the soul accomplishes in his Will "multiplies" him in an analogous way—ten acts, ten times; one hundred acts, one hundred times. He himself names the difference between the two registers, and in a sense that moves toward enlargement, not restriction: "in the sacramental consecration I need the hosts in order to multiply Myself, and the priest who would consecrate Me; while in my Will, in order to be multiplied, I need the acts of the creature." He immediately specifies who, in this second register, holds the role of priest—never the soul herself: "my Will consecrates Me," he says in the first person. The soul supplies only the matter, the living equivalent of the host—an image IX.5 will develop fully; the One who consecrates remains, here as in the sacrament, Jesus alone, no longer through the mediation of an ordained minister but immediately, in Person.

The souls who live in the Fiat, Jesus specifies, "substitute, not only for all the acts that creatures owe Me, but for my very Sacramental Life." He then describes the sorrow caused him by the real insufficiency of the sacraments in the world: too few communicants, priests absent, so that his Sacramental Life "remains without existence." But—and it is here that the text goes beyond every purely restrictive reading—Jesus does not stop at this painful observation: from it he draws the very reason for his recourse to the souls of the Fiat. "I take another way," he says, "and I multiply Myself in each living act of creature done in my Will, to have them substitute for the multiplication of my Sacramental Lives"; he promises that these souls alone "will substitute for all the communions that creatures do not do; for all the consecrations that priests do not do," adding: "In them I will find everything—even the multiplication of my Sacramental Life."

The implicit objection this promise might raise must be named here: does it mean that a soul could, through her interior disposition alone, produce a valid Eucharistic consecration or substitute for the absence of an ordained minister? Such a reading would be excluded by the Catholic faith, which teaches that the sacraments act *ex opere operato*, by virtue of the objectively accomplished act—matter, form, legitimate minister—never by the holiness of a soul alone (CCC 1128, 1131). But the text already excludes this reading by itself, even before it would have to be corrected from outside: it is never the soul who consecrates—"my Will consecrates Me," Jesus says expressly, that is, he himself, in Person, acting as the eternal High Priest of whom every ministerial priesthood is only a participation (Heb 7:24–25; CCC 1547–1548). The soul contributes only the act, the living matter; the One

who consecrates remains Christ alone. What the text affirms is therefore of another order than objective sacramental validity, but no less real: Jesus finds, in the act that he himself thus consecrates, the place where his own Life nevertheless reaches its purpose when the ordinary sacramental way, through the poverty of men, does not permit it.

This text therefore never relativizes the necessity of the sacraments actually received, whose objective and irreplaceable place remains fully intact. But one must guard, in the opposite direction, against diminishing its scope through a prudence the text itself does not demand: Jesus does not describe an expedient that has remained without an answer, but a path he deliberately chooses and whose real efficacy he promises, in Person, as the High Priest of this offering.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 14, March 24, 1922:

"My daughter, as the soul emits her acts in my Will, she multiplies my Life. So, if she does ten acts in my Will, she multiplies Me ten times; if she does twenty, a hundred, a thousand and yet more, so many times am I multiplied. It happens as in the sacramental consecration: as many hosts as they place, so many times am I multiplied. The difference which exists is that in the sacramental consecration I need the hosts in order to multiply Myself, and the priest who would consecrate Me; while in my Will, in order to be multiplied, I need the acts of the creature in which, more than in a living host - not a dead one, like those hosts before my consecration - my Will consecrates Me, and It encloses Me in the act of the creature, and I remain multiplied at each one of their acts done in my Will. Therefore, my love has its complete outpouring with the souls who do my Will and live in my Volition. They are the ones who always substitute, not only for all the acts that creatures owe Me, but for my very Sacramental Life. How many times my Sacramental Life remains obstructed in the few hosts in which I remain consecrated, because few are the communicants. Other times there are no priests to consecrate Me, and not only is my Sacramental Life not multiplied as much as I would like, but It remains without existence. Oh! how my love suffers. I would like to multiply my Life every day into as many hosts for as many existing creatures, and give Myself to them - but I wait in vain; my Will remains without effect. However, what I have decided – everything, will have its fulfillment; therefore I take another way, and I multiply Myself in each living act of creature done in my Will, to have them substitute for the multiplication of my Sacramental Lives. Ah! yes, only the souls who live in my Will will substitute for all the communions that creatures do not do; for all the consecrations that priests do not do. In them I will find everything - even the multiplication of my Sacramental Life."

« Figlia mia, come l'anima emette i suoi atti nel mio Volere, così moltiplica la mia Vita, sicché se fa dieci atti nella mia Volontà, per dieci volte mi moltiplica; se ne fa venti, cento, mille e più ancora, tante volte di più resto moltiplicato. Succede come nella consacrazione sacramentale, quante ostie mettono, tante volte di più resto moltiplicato, la differenza che c'è, è che nella consacrazione sacramentale ho bisogno delle ostie per moltiplicarmi e del sacerdote che mi consacri. Nella mia Volontà per restare moltiplicato, ho bisogno degli atti della creatura, ove più che ostia viva, non morta come quelle ostie prima di consacrarmi, la mia Volontà mi consacra e mi chiude nell'atto della creatura ed Io resto moltiplicato ad ogni loro atto fatto nella mia Volontà, perciò il mio amore ha il suo sfogo completo con le anime che fanno la mia Volontà e vivono nel mio Volere, sono loro sempre quelle che suppliscono non solo a tutti gli atti che mi dovrebbero le creature, ma alla stessa mia Vita Sacramentale. Quante volte resta inceppata la mia Vita Sacramentale nelle poche ostie in cui Io resto consacrato, perché pochi sono i comunicandi, altre volte mancano sacerdoti che mi consacrino e la mia Vita Sacramentale

non solo non resta moltiplicata quanto vorrei, ma resta senza esistenza. Oh! come il mio amore soffre, vorrei moltiplicare la mia Vita tutti i giorni in tante ostie per quante creature esistono, per darmi a loro, ma invano aspetto, la mia Volontà resta senza effetto, ma ciò che ho deciso, tutto avrà compimento, perciò prendo un'altra piega e mi moltiplico in ogni atto vivo della creatura fatto nel mio Volere, per farmi supplire alla moltiplicazione delle Vite Sacramentali. Ah! sì, solo le anime che vivono nel mio Volere suppliranno a tutte le comunioni che non fanno le creature, a tutte le consacrazioni che non sono fatte dai sacerdoti; in loro troverò tutto, anche la stessa moltiplicazione della mia Vita Sacramentale. »

Catholic articulation. The *Catechism* recalls that for believers the sacraments are "necessary for salvation," and that Christ instituted them and entrusted them to his Church (CCC 1129, 1131); they act *ex opere operato*, by virtue of the act objectively performed—matter, form, and legitimate minister—never by the interior disposition of a soul alone (CCC 1128). The Letter to the Hebrews teaches that Christ is the one and eternal High Priest who "holds his priesthood permanently, because he continues for ever" and who "is able for all time to save those who draw near to God through him, since he always lives to make intercession for them" (Heb 7:24–25); the *Catechism* specifies that the ministerial priesthood exists only as a participation in this one priesthood, to the point that the priest, in celebrating the sacraments, acts *in persona Christi Capitis*—it is Christ himself who consecrates through him (CCC 1545, 1547–1548). What the *Book of Heaven* affirms here therefore merely renders immediate what, sacramentally, always remains true at the deepest level: it is never the priest, by his own person alone, who consecrates, but Christ acting in him; in the Divine Will, this same Christ, eternal High Priest, directly consecrates the act of the creature, without instituting a new or competing priesthood. Every speculation that would make life in the Divine Will a parallel source of sacramental validity must therefore be rejected: the *Book of Heaven* teaches that this life rests upon the sacraments and, by a distinct path, comes to make up for what their scarcity prevents, without ever substituting for them in their proper order.

Formula to remember. In the Divine Will, it is never the soul who consecrates: it is Jesus himself, eternal High Priest, who consecrates the act of the creature—finding in it, where the sacraments are lacking, even "the very multiplication" of his own Sacramental Life.

Question 5 — How Does the Soul Become a Living Host in the Image of the Eucharist?

Short answer. Just as the sacramental host is formed of the accidents of bread consecrated by the words of the priest, the soul can offer her body and her human will as the "accidents" of a living host: by making her own will die so as to let God's Will enter, she allows herself to be consecrated anew in each act, becoming—unlike the sacramental host, which remains silent in the tabernacle—a living host who loves Jesus in return and responds to his love.

Development. The passage of November 5, 1925, already encountered in IX.1–2, shows Luisa visiting each of the sacraments in spirit in order to keep company with the tears of Jesus; and IX.4 has already introduced, in connection with the multiplication of the Sacramental Life, the image of the act as matter which Jesus himself consecrates. We must now pause over the sacrament in which this consecration assumes its most radical and personal form: the Eucharist, where Jesus himself teaches Luisa how her soul can become, according to an image that will return in its fullness in Part Ten, a living host.

Jesus establishes a precise analogy, term by term, with sacramental consecration: the host

is matter, a wholly human work; the soul likewise has a material body and a human will. If she keeps them pure, upright, and far from every shadow of sin, they become the accidents, the veils beneath which Jesus can consecrate himself and live hidden within her. But this is still not enough, he specifies: just as a host without the words of consecration would be only ordinary bread, the soul must "make her will die" in the host she has prepared, "cook it well so that it may not be born again," and allow his Will to take the whole place. Each time the soul thus makes her will flow into that of Jesus, he renews the consecration, and the soul becomes, he says, "a living host—not a dead one, like the hosts without Me."

Jesus then says what distinguishes this living host from the sacramental host: "in the consecrated hosts, in the pyxes, in the Tabernacles, everything is dead—mute; not a heartbeat sensibly, not a surge of love which may correspond to so much love of mine." The word he chooses states exactly where the difference lies: *sensibly*. What is missing there is not the presence—the Body, the Blood, the Soul, and the Divinity are wholly there—but the response; and bread, by nature, cannot respond. That response Jesus awaits and finds in the living host that is the soul united to his Will. He wishes to be nourished, he says, with his own food: that the soul make his Will, his love, his prayers, his reparations her own, and give them back to him as things of his own. It is there, he insists, that he finds "the compensation for the loneliness, the starvation, and all that I suffer in the Tabernacles"—love always awaiting a response which only a living heart can give.

This reciprocity reaches a point that Jesus formulates elsewhere without any softening: the creature, by her love, "forms in God another Divine Life," and "We feel inside of Our very Selves Our Life formed by the creature." In the same text he gives the distinction that allows this to be received just as it stands, and the distinction is his own: "my Life within Myself has need of nothing, neither of growing, nor is it subject to decreasing; but my life which I go on forming in the creature, in order to make it grow, has need of divine nourishment to grow, so that little by little my Divine Life may fill the whole creature." Two lives, then, and not one: the life he is from all eternity, which nothing increases; and the life he forms in the creature, which really grows, and whose true nourishment is the creature's love. It is of this second life that Jesus says it is formed by the creature—and he says it without taking anything back (see IX.3).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, December 17, 1914:

> "My daughter, you too can form hosts and consecrate them. Do you see the garment that covers Me in the Sacrament? These are the accidents of the bread with which the host is formed. The life which exists in this host is my Body, my Blood and my Divinity. The attitude which contains this life is my Supreme Will, and this Will carries out the love, the reparation, the immolation, and all the rest that I do in the Sacrament. […] Here is how you too can form the host. The host is material and totally human; you too have a material body and a human will. This body and this will of yours—if you keep them pure, upright and far away from any shadow of sin—are the accidents, the veils, so that I may be able to consecrate Myself and live hidden within you. But this is not enough; it would be like the host without consecration—my life is needed. My life is composed of sanctity, of love, of wisdom, of power, etc., but the engine of all is my Will. Therefore, after you have prepared the host, you must make your will die in this host; you must cook it well, so that it may not be born again. Then you must let my Will permeate all your being; and my Will, which contains the whole of my life, will form the true and perfect consecration. […] So, each time you make your will, your desires, and all that you are and that you may do, flow into my Will, I will renew the consecration, and I will continue my life within you as in a living host—not a dead one, like the hosts without Me. But this is not all. In the consecrated hosts, in the pyxes,

in the Tabernacles, everything is dead—mute; not a heartbeat sensibly, not a surge of love which may correspond to so much love of mine. If it were not for the fact that I wait for hearts in order to give Myself to them, I would be quite unhappy; I would remain defrauded in my love, and my sacramental life would remain without purpose. And if I tolerate this in the Tabernacles, I would not tolerate it in living hosts."

« Figlia mia, anche tu puoi formare delle ostie e consacrarle. Vedi la veste che mi copre nel sacramento? Sono gli accidenti del pane con cui viene formata l'ostia, la vita che esiste in quest'ostia è il mio corpo, il mio sangue e la mia Divinità, l'attitudine che contiene questa vita è la mia Suprema Volontà e questa Volontà svolge l'amore, la riparazione, l'immolazione e tutto il resto che faccio nel sacramento […]. Ed ecco come anche tu puoi formare l'ostia: l'ostia è materiale e tutta opera umana, anche tu hai un corpo materiale ed una volontà umana, questo tuo corpo e questa tua volontà, se li manterrai puri, retti, lontani da qualunque ombra di peccato, sono gli accidenti, i veli per potermi consacrare e vivere nascosto in te. Ma non basta, ciò sarebbe come all'ostia senza la consacrazione, onde ci vuole la mia vita; la mia vita è composta di santità, di amore, di sapienza, di potenza, ecc., ma il motore di tutto è la mia Volontà, quindi, dopo che hai preparato l'ostia, devi far morire la tua volontà nell'ostia, la devi cuocere ben bene per fare che più non rinasca e devi far sottentrare in tutto l'essere tuo la mia Volontà e Questa, che contiene tutta la mia vita, formerà la vera e perfetta consacrazione […]. Onde, ogniqualvolta farai scorrere la tua volontà nella mia, i tuoi desideri e tutto ciò che sei e potrai fare, Io rinnoverò la consacrazione e come ostia vivente, non morta, quali sono le ostie senza me, Io continuerò la mia vita in te. Ma non è tutto, nelle ostie consacrate, nelle pissidi, nei tabernacoli, tutto è morto, muto, non vi è sensibilmente un palpito, uno slancio d'amore che possa rispondere a tanto mio amore. Se non fosse ché Io aspetto i cuori per darmi a loro, Io sarei ben infelice e resterei defraudato nel mio amore e la mia vita sacramentale sarebbe senza scopo; e se ciò tollero nei tabernacoli, non lo tollererei nelle ostie viventi. »

Jesus to Luisa, *Book of Heaven*, vol. 29, February 15, 1931:

"My daughter, love is life, and when this love comes out of the soul who lives in my Will, it has the virtue of forming in God Himself the life of love. And since the substance of the Divine Life is love, the creature, with her love, forms in God another Divine Life, and We feel inside of Our very Selves Our Life formed by the creature."

« Figlia mia, l'amore è vita e quando questo amore esce dall'anima che vive nella mia Volontà, ha virtù di formare in Dio stesso la vita d'amore e siccome la sostanza della Vita Divina è l'amore, quindi la creatura, col suo amore, forma in Dio un'altra vita Divina e noi sentiamo in noi stessi la nostra vita formata dalla creatura. »

And *The Twenty-Four Hours of the Passion*, in the very text of the contemplation of the Fourth Hour—"The Washing of the Feet, the Eucharistic Supper" (8:00–9:00 p.m.)—places these words upon the lips of Jesus in the Cenacle:

"…allow Me to be incarnated in each host, to continue their salvation and be the Life of each of My children. […] Our works are eternal, My love is irresistible; I cannot, nor do I want to, leave My children."

« …ora permettimi che m'incarni in ciascun'ostia per continuare la loro salvezza ed essere vita di ciascuno dei miei figli. […] Le nostre opere sono eterne, il mio amore è irresistibile; non posso, né voglio lasciare i miei figli. »

Catholic articulation. The *Catechism* teaches that in the Eucharist "the body and blood, together with the soul and divinity, of our Lord Jesus Christ and, therefore, the whole

Christ is truly, really, and substantially contained" (CCC 1374)—a truth which nothing in the vocabulary of living hosts relativizes: on the contrary, it is this Real Presence that grounds the very possibility of the union described here. Saint Paul teaches: "Now you are the body of Christ and individually members of it" (1 Cor 12:27), and because "there is one bread, we who are many are one body, for we all partake of the one bread" (1 Cor 10:17), the Eucharist never merely remains exterior to the communicant, but assimilates him to itself. Finally, the *Catechism* specifies that the Eucharist is "the source and summit of the Christian life" (CCC 1324): this summit is never surpassed by life in the Divine Will; on the contrary, it is its permanent hearth, whose fire the living host merely gathers up and prolongs.

Formula to remember. The sacramental host gives Jesus everything except a sensible response of love; the living host gives him nothing he does not already possess, except that very response for which he waits.

Question 6 — How Is the Celebration of the Mass Lived in the Divine Will?

Short answer. At every Mass, Jesus renews before the Father the same act as on the evening of the Cenacle, incarnating Himself anew in each host in order to be the Life of each one; to live the Mass in the Divine Will is to let one's whole life—thoughts, glances, words, desires—stand within this same intention, so that all the Life of Jesus may be truly repeated in the one who attends it.

Development. The preceding Question showed how the soul can become, through the gift of her will, a living host. It is now necessary to show how the Mass itself, the summit of the whole Christian life (CCC 1324, already quoted in IX.5), can be lived in this same light—not as a rite one attends from outside, but as the place in which all the Life of Jesus comes to be truly repeated in the soul who participates in it.

The Twenty-Four Hours of the Passion gives us to contemplate, in the very text of this Fourth Hour already quoted in IX.5, the prayer Jesus addresses to the Father at the moment of the institution of the Eucharist: "Now, allow Me to be Incarnated in each Host, to continue their salvation and be Life of each one of My children"—revealing that every Mass is not only a memorial of the Cenacle, but the place in which this same gift is actualized anew for every generation. The "Reflections and Practices" of this same Hour then teach, in a more directly practical register, how the soul must dispose herself to this actualization: "our life must be fully conformed to His own […] in order to repeat His own Life in us." They specify that Jesus, present in the Sacrament, exercises all the virtues there, and that from him the soul draws "fortitude, docility, patience, tolerance, humility, obedience"; in return, she gives him as nourishment her love, her will, her desires, her thoughts, and her affections.

To live the Mass in this way is therefore to recognize that it is never a moment isolated from the rest of the day, but the hearth from which the whole of ordinary Christian life radiates—ordinary life itself being called, as Part Eight has shown (VIII.14 and VIII.17), to become a continual echo of what took place upon the altar. "Our thought must feed the Divine Thought […] Our words, heartbeats, affections, desires, steps, works—everything must serve to nourish Jesus": this same movement of reciprocal nourishment already described for the living host (IX.5) finds, in conscious participation in the Mass, its densest and most fruitful place, since it is there that Jesus himself, truly present, comes to seek that response of love which no inert sacramental species can give him by itself.

Quotation. *The Twenty-Four Hours of the Passion*, in the "Reflections and Practices" of the Fourth Hour—"The Washing of the Feet, the Eucharistic Supper" (8:00–9:00 p.m.):

> "In order to correspond to the Life of Jesus, our life must be wholly conformed to His. […] Almost identifying Himself with our voice, our affections, and our whole heart, He makes our prayer one with His. […] in order to repeat His own Life in us. […] Loving Jesus, in the Sacrament, exercises all the virtues, and from Him we will draw fortitude, meekness, patience, tolerance, humility, and obedience. Good Jesus gives us His Flesh as food, and we will give Him our love, will, desires, thoughts, and affections as His nourishment."
>
> *« La vita nostra, per corrispondere a quella di Gesù, dev'essere tutta uniformata alla sua. […] quasi immedesimandosi con la nostra voce, coi nostri affetti, con tutto il nostro cuore, per fare che la nostra preghiera sia una sola con la sua. […] per poter ripetere in noi la sua stessa vita. […] L'amante Gesù, nel Sacramento, esercita tutte le virtù, e noi da lui attingeremo la fortezza, la mansuetudine, la pazienza, la tolleranza, l'umiltà, l'ubbidienza. Il buon Gesù, dà a noi le sue carni in cibo, e noi per alimento gli daremo l'amore, la volontà, i desideri, i pensieri, gli affetti. »*

Catholic articulation. The Second Vatican Council teaches that "the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows" (*Sacrosanctum Concilium* 10; cf. CCC 1324)—a formula that this work can legitimately illuminate through the image of the hearth from which the fire of the Mass itself radiates over the whole of ordinary life. Saint Paul sums up the intention required of every member of the faithful: "Do this in remembrance of me" (1 Cor 11:24–25)—a memorial which, according to the constant doctrine of the Church, truly makes present the one sacrifice of Calvary (CCC 1364, already quoted in VI.14), not a merely psychological commemoration.

Formula to remember. To live the Mass in the Divine Will is to allow the Life of Jesus to be repeated in us: He gives us His Flesh as food, and we give Him our love, our will, our desires, our thoughts, and our affections.

Question 7 — How Is Confession Lived in This Light?

Short answer. Sacramental confession is the place in which one's own will, having gone out of the Divine Will through sin, is truly absolved and reintegrated into grace; lived in the light of the Fiat, it also becomes the occasion to renew, without scruple or delay, the very act of laying down one's will already learned in Part Six—not a mere moral reordering, but a concrete return into the very movement of the continual exchange with God. Jesus himself nevertheless warns, in the *Book of Heaven*, against confession reduced to habit and emptied of all true sorrow, which deprives the soul of the very fruit this Sacrament should bear.

Development. The Catholic doctrine of confession, illumined by what the preceding Parts have already established concerning the nature of the Gift, is sufficient to lay the foundations of this Question.

Part Six showed that it always remains possible to go out of the Divine Will, since freedom is never suppressed (VI.7), and that the return, far from requiring laborious effort or prolonged shame, must be made as simply and as quickly as possible (VI.18). The Sacrament of Confession is precisely the place instituted by Jesus himself so that this return, when it concerns a true sin and not a mere passing weakness, may be objectively and sacramentally assured, and not merely felt as inwardly probable. To live confession in the light of the Divine Will therefore means, first of all, never treating it as a formality exterior to this life: each time one's own will has truly come back to life, in the sense in which Part Six

understands this (VI.6), confession is the place in which God himself comes to seal, through a word of absolution possessing its own objective efficacy, the return the soul desires.

Lived in this way, confession itself becomes an act done in the Divine Will in the sense of Part Eight (VIII.1): the intention that animates it can be, not fear of sin alone, but the positive desire to recover without delay the continual exchange described in VI.3. The examination of conscience that precedes it then becomes less an inventory of faults than a rereading of the moments in which the morning prevenient act (VI.8) was "shaded, obscured, by the human ways, by one's own will, by self-esteem, by negligence"; and the thanksgiving that follows it becomes the occasion to reformulate, with renewed confidence, this same prevenient act for the continuation of the journey.

This promptness, however, is never an invitation to superficiality, and the *Book of Heaven* confirms this with particular force. The same text of November 5, 1925, already encountered in connection with Baptism (IX.1) and then Confirmation (IX.2), continues its passage through the Sacraments as far as Penance: Jesus describes his Blood placing itself in act over the contrite sinner in order to wash, embellish, heal, and strengthen his soul, give back to him the lost grace, and impress upon his forehead "the peacemaking kiss of forgiveness"—but he also weeps over confessions made out of habit, without true sorrow, in which his Blood, instead of descending as a purifying bath, "descends as fire, which withers them even more" when the soul presents herself without contrition. To live confession in the light of the Divine Will therefore also means responding to this precise moan: never allowing habit to empty this Sacrament of the true sorrow that alone permits it to bear its fruit.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925:

> "But, do not stop, keep flying, and you will hear the anguishing moans of the Holy Spirit in the Sacrament of Penance. How much ingratitude, how many abuses and profanations, on the part of those who administer it and on the part of those who receive it. In this Sacrament, my Blood places Itself in act over the contrite sinner, in order to descend upon his soul, to wash him, embellish him, heal him and strengthen him, to give back to him the lost grace, to place in his hands the keys of Heaven, which sin had snatched away from him; to impress on his forehead the peacemaking kiss of forgiveness. But, ah! how many harrowing moans, in seeing souls approaching this Sacrament of Penance without sorrow, out of habit, almost as a vent of the human heart. Others—horrible to be said—instead of going to find the life of their souls, of grace, go to find death, to pour out their passions. So, the Sacrament is reduced to a mockery, to a nice chat; and my Blood, instead of descending as a bath, descends as fire, which withers them even more. And so, in each Confession, Our love cries inconsolably and, sobbing, repeats: 'Human ingratitude, how great you are. Everywhere you try to offend Me; and while I offer you life, you turn the very life I offer you into death.' See, then, how Our moans await your requital of love in the Sacrament of Penance."
>
> *« Ma non ti fermare, vola ancora e sentirai i gemiti angosciosi dello Spirito Santo nel sacramento della penitenza. Quanta ingratitudine, quanti abusi e profanazioni da parte di chi lo amministra e da parte di chi lo riceve, in questo sacramento il mio sangue si mette in atto sopra il peccatore pentito per scendere sull'anima sua per lavarlo, per abbellirlo, sanarlo e fortificarlo, per restituirgli la grazia perduta, per mettergli nelle mani le chiavi del Cielo che il peccato gli aveva strappato, per suggellare sulla sua fronte il bacio pacifico del perdono. Ma, ahi quanti gemiti strazianti nel vedere avvicinarsi le anime a questo sacramento di penitenza senza dolore, per abitudine, quasi per uno sfogo del cuore umano! Altri, orribile a dirsi, invece d'andare a trovare la vita dell'anima, della grazia, vanno a trovare la morte, a sfogare le loro passioni. Sicché il sacramento si*

riduce ad una burla, una buona chiacchierata ed il mio sangue, invece di scendere come lavacro, scende come fuoco che li sterilisce maggiormente. Sicché in ogni confessione il nostro amore piange inconsolabilmente e singhiozzando ripete: Ingratitudine umana, quanto sei grande, dovunque cerchi d'offendermi e mentre ti offro la vita tu cambi in morte la stessa vita che ti offro. Vedi dunque come i nostri gemiti aspettano il tuo ricambio d'amore nel sacramento della penitenza? »

Catholic articulation. The *Catechism* teaches that "those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him," and are reconciled with the Church (CCC 1422, 1446); it specifies that the regular confession even of venial sins helps us "form our conscience, fight against evil tendencies, let ourselves be healed by Christ and progress in the life of the Spirit" (CCC 1458)—a formula that corresponds exactly to this work's use of confession as the place in which the prevenient act is renewed. The *Catechism* places contrition—"sorrow of the soul and detestation for the sin committed, together with the resolution not to sin again"—first among the acts of the penitent (CCC 1451): a fundamental requirement that the *Book of Heaven* merely takes up in its own manner when it weeps over confessions made "out of habit" and "without sorrow." The parable of the prodigal son, already quoted in VI.18, finds here its most concrete sacramental application: the father who runs to meet the son and clothes him with the best robe (Lk 15:20–22) prefigures exactly what the priest accomplishes, in the name of Christ, in the secrecy of the confessional.

Formula to remember. Confession never interrupts the continual exchange with God: whenever that exchange has been broken by a real fault, confession is the instituted and sure place of its resumption—provided, Jesus himself warns, that one never approaches it out of habit, without the true sorrow that alone permits this Sacrament to bear its fruit.

Question 8 — How Are the Anointing of the Sick, Suffering, and the Passage of Death Lived in the Divine Will?

Short answer. The Anointing of the Sick is, Jesus says, "the final display of Our love": it confirms the sanctity of the good, purifies the soul through the merits of the Redeemer, and clothes her so that she may appear before her Creator. To live this sacrament in the Divine Will is to allow this final dew of Heaven to complete, without resistance, what an entire life of acts done in the Fiat will have prepared.

Development. In the very entry in which Luisa receives the visit of all the Sacraments, this text closes the cycle begun with Baptism: it is significant that the first and the last Sacrament in this list thus frame an entire Christian life, from its first to its final hour. Jesus describes the Anointing of the Sick as the Sacrament that places the dying sinner in safety "at any cost," that confirms the sanctity of the good and the holy, that seals "the last bond" between the creature and God through its anointing, and that impresses the seal of Heaven upon the redeemed soul. He calls it "the final brush stroke which the Holy Spirit gives her" in order to dispose the soul to depart from the earth and appear before her Creator.

This Sacrament, perhaps more than any other, directly touches what Part Ten will teach concerning the Passion and what the future Part Fourteen will develop concerning death transformed: the soul who has already learned, throughout her life, to allow the Divine Will to become the principle of her acts does not discover, at the hour of the Anointing, a grace foreign to her past life, but the final and sweetest confirmation of what she has already begun to live. As it does for each Sacrament, the text weeps over the negligence and lack of

disposition found too often at this final moment—but it is here, more than anywhere else, that this work wishes to restate the hope governing its entire movement: nothing of what was lived in the Fiat is lost at the hour of death; on the contrary, everything is gathered together and brought to completion there.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925:

> "Our moans are not yet finished; therefore, let your requital of love reach the bed of the dying one when the Sacrament of the Extreme Unction is administered. But, ah! how many moans, how many of Our secret tears! This Sacrament has the virtue of placing the dying sinner in safety at any cost; it is the confirmation of sanctity for the good and the holy; it is the last bond which it establishes, through its Unction, between the creature and God; it is the seal of Heaven which it impresses in the redeemed soul; it is the infusion of the merits of the Redeemer, in order to enrich her, purify her and embellish her; it is the final brush stroke which the Holy Spirit gives her in order to dispose her to depart from the earth, so as to make her appear before her Creator."
>
> *« I nostri gemiti non sono finiti ancora, perciò il tuo ricambio d'amore giunga sul letto del morente quando viene amministrato il sacramento della estrema unzione. Ma ahi! quanti gemiti, quante nostre lacrime segrete! Questo sacramento contiene la virtù di mettere in salvo a qualunque costo il peccatore morente, è la conferma della santità ai buoni e ai santi, è l'ultimo vincolo che mette, con la sua unzione, tra la creatura e Dio, è il suggello del Cielo che imprime nell'anima redenta, è l'infusione dei meriti del Redentore per arricchirla, purificarla e abbellirla, è l'ultima pennellata che dà lo Spirito Santo per disporla a partire dalla terra per farla comparire innanzi al suo Creatore. »*

Catholic articulation. The *Catechism* teaches that the grace proper to this Sacrament unites the sick person "more closely to Christ's Passion," gives him "strengthening, peace and courage," and, if necessary, forgives sins while preparing the soul "for passing over to eternal life" (CCC 1520–1523, 1532). The Letter of Saint James provides its most direct scriptural foundation: "Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man" (Jas 5:14–15).

Formula to remember. Baptism opened the Christian life by erasing guilt; the Anointing of the Sick closes it by crowning it—between the two lies an entire life made to allow itself to be seized, a little more each day, by the same one Fiat.

Question 9 — How Does Marriage, Lived in the Divine Will, Reflect the Most Holy Trinity?

Short answer. Marriage was elevated by God to the rank of a Sacrament so that he might place within it a sacred bond symbolizing the Most Holy Trinity itself: the love that should reign among the father, the mother, and the children was to make visible upon earth the concord and peace of the Celestial Family. To live this Sacrament in the Divine Will is to allow this Trinitarian likeness to become truly visible once again in a concrete family, rather than betraying it through discord.

Development. In its own way, the text underlying this Question completes everything the fourth Question of this Part has already established concerning the principle of non-substitution: here again, it is never a matter of surpassing the Sacrament of Marriage, but of revealing its highest reach. Jesus says that he elevated Marriage to the rank of a Sacrament precisely in order to place within it "the symbol of the Sacrosanct Trinity": the

concord that should reign among the father, the mother, and the children was to symbolize upon earth the Celestial Family itself, so that God should have had on earth "as many other families similar to the Family of the Creator," destined to populate the earth as so many terrestrial angels who would later populate the Celestial Regions.

But the text immediately weeps, as it does for every Sacrament visited in this entry, over the opposite of this design: how many marriages form "families of sin" that symbolize hell rather than Heaven through discord, lack of love, and hatred. This same image, reversed, gives this work its proper measure for this Sacrament: Marriage lived in the Divine Will is never a mystical marriage separated from the real marriage between a man and a woman, but this same real marriage at last become what it was instituted to be—a visible mirror, within a concrete family, of Trinitarian communion itself.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925:

> "Lend Us the ear of your heart and listen to Our profound moans in the Sacrament of Marriage. How many disorders in it! Marriage was elevated by Me to a Sacrament, in order to place in it a sacred bond, the symbol of the Sacrosanct Trinity, the divine love which It encloses. So, the love which was to reign in the father, mother and children, the concord, the peace, was to symbolize the Celestial Family. I was to have on earth as many other families similar to the Family of the Creator, destined to populate the earth like as many terrestrial angels, to then bring them back to populate the Celestial Regions. But, ah! how many moans in seeing families of sin being formed in the Marriage, which symbolize hell, with discord, with lack of love, with hatred, and which populate the earth like many rebellious angels, who will serve to populate hell."
>
> *« Presta l'orecchio del tuo cuore e ascolta i nostri profondi gemiti nel sacramento del matrimonio. Quanti disordini in esso. Il Matrimonio fu elevato da Me come sacramento per mettervi in esso un vincolo sacro, il simbolo della Trinità Sacrosanta, l'amore divino che Essa racchiude, sicché l'amore che dovrebbe regnare nel padre, nella madre e nei figli, la concordia, la pace, avrebbe dovuto simboleggiare la Famiglia Celeste. Onde avrei dovuto avere sulla terra tante altre famiglie simili alla Famiglia del Creatore, destinate a popolare la terra come altrettanti angeli terrestri, da ricondurli a popolare le regioni Celesti. Ma, ahi! quanti gemiti nel vedere formare nel matrimonio famiglie di peccato, che simboleggiano l'inferno con la discordia, col disamore, coll'odio, che popolano la terra come tanti angeli ribelli che serviranno a popolare l'inferno. »*

Catholic articulation. The *Catechism* teaches that "the Christian family is a communion of persons, a sign and image of the communion of the Father and the Son in the Holy Spirit" (CCC 2205)—a formula that almost literally meets Luisa's text concerning the Trinitarian symbol. Saint Paul calls this bond "a great mystery" in reference to Christ and the Church (Eph 5:31–32), and the Book of Genesis already grounds, in the difference between man and woman united in one flesh, the likeness of God to be impressed upon earth (Gen 1:27; 2:24).

Formula to remember. Every family was called to be a little mirror placed upon earth to reflect the Trinity; sin breaks the mirror, the Divine Will restores it.

Question 10 — How Does the Ministerial Priesthood Serve the Divine Fiat in the Church?

Short answer. The Sacrament of Holy Orders is, Jesus himself says, "the Sacrament which encloses all other Sacraments together": it raises man to a supreme height, gives him a divine character, and makes him the guardian of all the other Sacraments. For the priest,

to serve the Divine Fiat in the Church is to preserve intact this received character, for on his fidelity depends, in a very real sense, the safeguarding of the Church's entire sacramental life.

Development. This Question opens, in this Part, the theme of the ministerial priesthood itself—IX.12 will return to it from a distinct angle, that of the mystical consecration Jesus reserves for souls living in his Will, without ever competing with priestly power. Here it is first a matter of the very nature of the sacramental character the priest receives at his ordination. The text emphasizes the preeminence of this character: the ordained man becomes "the repeater" of Jesus' Life, "the administer of the Sacraments," "the revealer" of his secrets and of his Gospel, "the peacemaker between Heaven and earth," "the bearer of Jesus to souls." And Ordination, the text specifies, is the Sacrament that encloses all the others together: if the ordained man preserves intact the character received, he in some way places all the other Sacraments in safety; he becomes "the defender and the savior of Jesus Himself."

This is why the text weeps, perhaps more than for any other Sacrament, over the possible betrayal of this character: how many ordained men will become, Jesus says, "a Judas" for him, usurping the character impressed upon them. This work draws from this a clear consequence for life in the Divine Will: it never adds a sacramental power the priest would not already have received through ordination—this power remains proper and incommunicable, as the twelfth Question will show—but it is the place where every soul, priest or not, can cause a reparative love to rise to God for the fidelity of those who bear this character, in union with the very moans of the Holy Spirit for that fidelity.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925:

> "Descend into the Sacrament of Ordination. Here, yes, you will find Our most intimate hidden sorrows, the most bitter tears, the most harrowing moans. The Ordination constitutes man to a supreme height, to a divine character – the repeater of my Life, the administer of the Sacraments, the revealer of my secrets, of my Gospel, of the most sacred science; the peacemaker between Heaven and earth, the bearer of Jesus to souls. But, alas!, how many times We see, in the ordained one, how he will be a Judas for Us, a usurper of the character which is being impressed in him. […] The Ordination is the Sacrament which encloses all other Sacraments together. Therefore, if the ordained one is able to preserve whole within himself the character he has received, he will almost place all other Sacraments in safety, he will be the defender and the savior of Jesus Himself."
>
> *« Scendi nel Sacramento dell'ordine, qui sì, troverai i nostri più intimi dolori nascosti, le lacrime più amare, i gemiti più strazianti. L'ordine porta l'uomo ad un'altezza suprema, gli dà un carattere divino, diventa il ripetitore della mia Vita, l'amministratore dei sacramenti, il rivelatore dei miei segreti, del mio Vangelo, della scienza più sacra, il paciere tra il Cielo e la terra, il portatore di Gesù alle anime; ma ahimè! quante volte vediamo nell'ordinato che sarà un nostro Giuda, un usurpatore del carattere che gli viene impresso. […] L'ordine è il sacramento che racchiude tutti gli altri sacramenti insieme, perciò se l'ordinato saprà conservare in sé integro il carattere ricevuto, metterà quasi in salvo tutti gli altri sacramenti; sarà lui il difensore ed il salvatore dello stesso Gesù. »*

Catholic articulation. The *Catechism* teaches that the Sacrament of Holy Orders imprints an "indelible spiritual character" that configures the priest to Christ the Priest and enables him to act *in persona Christi Capitis* (CCC 1548, 1581–1583)—a doctrinal precision to which IX.12 will return in an even more delicate case, and which IX.10 first presents here

from the angle of the responsibility flowing from it. The Letter to the Hebrews recalls that "every high priest chosen from among men is appointed to act on behalf of men in relation to God" (Heb 5:1), a role of mediation which Luisa's text calls, in its own way, "the peacemaker between Heaven and earth."

Formula to remember. Holy Orders "encloses all the other sacraments together": the priest becomes a repeater of the Life of Jesus, administrator of the sacraments, peacemaker between Heaven and earth, and bearer of Jesus to souls.

Question 11 — How Can We Live Out Obedience to the Church in the Divine Will, Following Luisa's Example?

Short answer. Obedience to the Church—represented concretely for Luisa by her successive confessors and by the authority of the Holy Office—is never an external constraint imposed upon life in the Divine Will: it is the very bond by which this life remains faithful and secure, as shown by the fact that Luisa never wrote a single line of her thirty-six volumes without an explicit order from her confessors, and that in 1938 she submitted without hesitation to the Holy Office's decision to place three of her works upon the Index.

Development. After showing how life in the Divine Will is connected to the Sacraments (IX.1–10), it is now necessary to specify its relation to the Church's living authority itself—a Question all the more important because Part Five has already set forth the eventful history of Luisa's reception by that same authority (V.11).

One testimony to this obedience is found on the very first page of the diary Luisa began to keep, by order of her confessor, on February 28, 1899: "By order of the confessor I begin to write what passes between me and Our Lord, day by day […]. But, oh holy obedience, what a powerful bond you are! You alone could win over me and surpassing all my repugnance, almost impassable mountains, you bind me to the Will of God and of the confessor." This testimony is not isolated: it was indeed through obedience, and never on her own initiative, that Luisa wrote the entirety of her thirty-six volumes over nearly forty years, each notebook being handed over to and examined by the successive confessors delegated by the Archbishop of Trani.

This obedience was never belied, not even at the most painful moment: when, in 1938, the Holy Office placed three works drawn from her writings upon the Index—an event already set forth without evasion in V.11—Luisa, on the order of her own confessor, immediately handed her handwritten notebooks to the envoy from Rome, submitted without reserve to the judgment of ecclesiastical authority, and addressed to her Archbishop the declaration of total submission quoted below. This gesture, at the very hour when obedience cost her most, gives this work its surest criterion: life in the Divine Will, as Luisa herself lived it, was never built against the authority of the Church or alongside it, but entirely under it, even when its decisions were most difficult to receive.

Quotation from Luisa. Luisa, *Book of Heaven*, vol. 2, February 28, 1899:

> "By order of the confessor I begin to write what passes between me and Our Lord, day by day. […] I confess the truth, I feel great repugnance; the effort I have to make in order to conquer myself is so great that the Lord alone can know the torture of my soul. But, oh holy obedience, what a powerful bond you are! You alone could win over me, and surpassing all my repugnance, almost impassable mountains, you bind me to the Will of God and of the confessor."

« Per ordine del confessore incomincio a scrivere ciò che passa tra me e Nostro Signore giorno per giorno. […] Confesso la verità, gran ripugnanza io provo, è tanto lo sforzo che devo fare per vincermi, che solo il Signore può sapere lo strazio dell'anima mia. Ma, oh santa obbedienza, che legame potente tu sei! Tu sola potevi vincermi e superare tutte le mie ripugnanze, quasi monti insuperabili, mi leghi alla Volontà di Dio e del confessore. »

A second text, written nearly forty years later in the most painful circumstances of her entire life, brings this same obedience to its culmination. Luisa, letter to Archbishop Giuseppe M. Leo, Archbishop of Trani, September 19, 1938—already quoted in V.11:

"Spontaneously and promptly, I fulfill my duty as a Christian soul by humbly presenting my unconditional, prompt, full and absolute submission to the judgment of the Holy Roman Church; therefore, without any restriction, I reprove and condemn whatever the Supreme Congregation of the Holy Office reproves and condemns in my aforementioned published writings, in the sense intended by that same Supreme Congregation."

« Spontaneamente e prontamente compio il dovere di anima cristiana di umiliare la mia incondizionata, pronta, piena ed assoluta sottomissione al giudizio della S. Romana Chiesa, per cui, senza restrizione alcuna, riprovo e condanno quanto la Suprema Congregazione del S. Uffizio riprova e condanna nei sopracitati miei scritti pubblicati, nel senso che la medesima Suprema Congregazione intende. »

Catholic articulation. The *Catechism* teaches that no charism, even the most extraordinary, "is exempt from being referred and submitted to the Church's shepherds," while *Lumen Gentium* states that judgment as to "their genuinity and proper use belongs to those who are appointed leaders in the Church" (CCC 801; LG 12, already cited in V.12). The case of Saint Teresa of Avila, who wrote her entire work through obedience and under the constant examination of her confessors and of the Inquisition, offers a precedent close to Luisa's. Saint Paul asks us to "obey your leaders and submit to them," for "they are keeping watch over your souls" (Heb 13:17)—an obedience that never humiliates the one who lives it, but becomes, as Luisa's case shows, the very bond that guarantees the safety of her path.

Formula to remember. Obedience was never an obstacle to Luisa's mission: it was its very bond, even in the most painful hour of 1938.

Question 12 — How Does Jesus Consecrate Directly the Souls Who Live in His Will?

Short answer. For souls who live in his Will, Jesus reserves to himself the privilege of consecrating them directly each time they repeat their acts in him: "what the priest does over the host, I do with them." Not a merely mystical presence, but a real union, of an order proper to itself, which Jesus brings about in Person—while the priest exercises the power no one else can exercise: by his hands alone do the bread and wine become the Body and Blood of the Lord. Two consecrations, each establishing what the other cannot.

Development. This same register of "real Life," already named in VII.6, sheds a particular light here upon the place of the priest. Toward souls who live in his Will, Jesus speaks of a kind of "jealousy of love" that impels him to want to give them everything himself—"both help and direction, both unexpected aids and unforeseen graces." He goes so far as to make this radically daring declaration: "if I give to priests the authority to consecrate Me in the

Sacramental Hosts so that I may be given to souls, with these souls, instead, as they keep repeating the acts in my Will […], I Myself reserve to Myself the privilege to consecrate these souls. And what the priest does over the host, I do with them"—not once and for all, he immediately specifies, but "every time she repeats the acts in my Will." It is therefore indeed the soul whom he consecrates, but never as a state acquired once and for all: this consecration is renewed and given within each repeated act itself.

Jesus goes further still, in a text that this work had not yet quoted in full: "like powerful magnet, she calls Me, and I consecrate her for Myself like privileged host, repeating over her the words of the Consecration. And I do this with justice, because the soul, by doing my Will, sacrifices herself more than those souls who receive Communion and do not do my Will […]. And I cannot wait—my love cannot keep from communicating Me to them until when it is convenient to the priest to give them a Sacramental Host. Therefore, I do everything by Myself. Oh! how many times I communicate Myself before the priest feels comfortable to communicate her himself." He concludes: "I am free; I have the Sacraments inside my Heart, I am the Owner of them and can exercise them whenever I want."

What Jesus here calls "communicating Myself" to the soul or "consecrating these souls" is never either a weakened manner of speaking or, conversely, a parallel Eucharistic communion. It belongs to the same register that Part Seven already named, concerning the living host, a "real Life" and not a merely "mystical life"—the real presence of Jesus within the soul whose own will no longer opposes him in anything, just as he is really present in the host because the bread can oppose no will to him (VII.6). In this text, "communicating Himself to the soul" designates this real gift of his Life, not the sacramental act of Eucharistic Communion properly so called.

The objection that this text might raise with particular force must be stated here without attenuation: does saying that Jesus "communicates Himself to the soul" even before the priest gives her the host mean that the soul united to the Divine Will receives sacramental Communion without the ministry of the priest, or that this ministry would become superfluous for her? Such a reading is absolutely excluded by the Catholic faith: only validly ordained priests can consecrate the bread and wine so that they become the Body and Blood of the Lord, and it is through this consecration alone that transubstantiation takes place (CCC 1411, 1413). Nothing in this text says otherwise: Jesus never speaks here of transforming bread, but of coming himself, really, to dwell within a will that no longer resists him—a true gift, but one of an order distinct from that which the sacrament alone can confer, and which leaves fully intact the soul's need to receive the sacramental Eucharist whenever she is able.

For the Eucharist, therefore, the priest retains a place that nothing can ever replace: no soul, even the one most united to the Divine Will, receives through this union the power to transubstantiate bread and wine—a power exercised only by a validly ordained priest, whatever his personal degree of holiness, and which Jesus willed to entrust to the Church through the one Sacrament of Holy Orders. But alongside this sacramental power, Jesus himself consecrates, in a real union of wills, the soul who gives herself to him without reserve—the two consecrations never competing with each other, each building what the other cannot establish.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, June 20, 1918:

> "…With one who does my Will and lives in It, my love finds no obstruction; and I love her so much and have so much predilection for her, as to reserve to Myself alone everything that is needed for her: both help and direction, both unexpected aids and unforeseen graces. Even more, I am jealous that others might do something – I Myself

want to do everything for her. And I reach so much jealousy of love that, if I give to priests the authority to consecrate Me in the Sacramental Hosts so that I may be given to souls, with these souls, instead, as they keep repeating the acts in my Will, as they resign themselves, as they make the human will go out in order to let the Divine Will enter, I Myself reserve to Myself the privilege to consecrate these souls. And what the priest does over the host, I do with them - and not only once, but every time she repeats the acts in my Will, like powerful magnet, she calls Me, and I consecrate her for Myself like privileged host, repeating over her the words of the Consecration. And I do this with justice, because the soul, by doing my Will, sacrifices herself more than those souls who receive Communion and do not do my Will. They empty themselves of themselves in order to place Me within; they give Me full dominion, and if needed, they are ready to suffer any pain in order to do my Will. And I cannot wait - my love cannot keep from communicating Me to them until when it is convenient to the priest to give them a Sacramental Host. Therefore, I do everything by Myself. Oh! how many times I communicate Myself before the priest feels comfortable to communicate her himself. If it were not so, my love would remain as though hampered and bound in the Sacraments. No, no, I am free; I have the Sacraments inside my Heart, I am the Owner of them and can exercise them whenever I want."

« …Per chi fa la mia Volontà e vive in Essa, il mio amore non trova inceppo ed Io lo amo e prediligo tanto da riservare a Me solo il compito di dare tutto ciò che ci vuole per loro: aiuti, direzione, soccorsi inaspettati e grazie impreviste. Anzi sono geloso che altri facciano qualche cosa per loro; voglio fare tutto Io e giungo a tanta gelosia d'amore, che se do la potestà ai sacerdoti di consacrarmi nelle ostie sacramentali per farmi dare alle anime, invece a queste, come vanno ripetendo gli atti nella mia Volontà, come si rassegnano, come fanno uscire il volere umano per farvi entrare il Voler Divino, Io stesso mi riservo il privilegio di consacrare queste anime e ciò che fa il sacerdote sull'ostia, Io faccio con loro e non una volta, ma ogniqualvolta ripete gli atti nella mia Volontà, come calamita potente mi chiama, ed Io, qual ostia privilegiata la consacro, le vado ripetendo le parole della Consacrazione e questo, lo faccio con giustizia, perché l'anima col fare la mia Volontà, si sacrifica di più di quelle anime che fanno la comunione e non fanno la mia Volontà, esse si vuotano di se stesse per mettere Me, mi danno pieno dominio, se occorre, sono pronte a soffrire qualunque pena per fare la mia Volontà il mio amore non resiste per comunicarmi loro ed Io non posso aspettare, quando è comodo al sacerdote dare un'ostia sacramentale, perciò faccio tutto da Me. Oh! quante volte mi comunico all'anima prima che il sacerdote si senta comodo di comunicarla lui, se ciò non fosse, il mio amore resterebbe come inceppato e legato nei sacramenti. No, no, Io sono libero; i sacramenti li ho nel mio cuore, ne sono il padrone e posso esercitarli quando voglio. »

Catholic articulation. The *Catechism* teaches that the ministerial priesthood "differs essentially" from the common priesthood of the faithful, the priest acting *in persona Christi Capitis* in a manner proper to the Sacrament of Holy Orders (CCC 1547–1548)—a distinction that no union of wills with God, however real and exalted, can ever bridge or replace, precisely because it belongs to an objective sacramental gift and not to a degree of personal holiness. The Council of Trent solemnly condemned the idea that all Christians are equally priests (DS 1767–1770)—a condemnation that places an absolute boundary upon every interpretation of the text quoted here. It must therefore be recalled, as was already done in IX.4, that life in the Divine Will honors the ministerial priesthood far more than it competes with it, by interceding unceasingly for the priestly vocations upon which, literally, the very existence of the Sacramental Life of Jesus upon earth depends.

Formula to remember. Jesus himself consecrates, in real union, the soul who gives herself entirely to his Will—even to the point of communicating himself to her before the priest

gives her the host; but no soul, even the one most united to him, ever consecrates a host herself without a priest.

Question 13 — How Does Life in the Divine Will Unite the Soul's Prayer to the Liturgy and Sacraments of the Church?

Short answer. The Mass, Jesus teaches Luisa from the very earliest days of her journey, contains in itself "the whole depth of our Sacrosanct Religion": it sums up Redemption, announces the resurrection of the body, and, through the very rhythm of the consecration, the consumption of the species, and the new consecration, makes us "almost touch" the whole Paschal Mystery with our own hands. To live the Mass in the Divine Will is also to allow this contemplation to bring to completion the movement proper to this Part: the flight of the soul who descends into the depths of each Sacrament in order finally to offer it the requital of love it awaits.

Development. While IX.6 showed how to live the Mass existentially as a reciprocal exchange with Jesus, this earlier text uncovers its very meaning as a summary of the whole Christian faith. A text from the very beginning of the *Book of Heaven*—prior to the first dated entry of the corpus, February 28, 1899, and belonging to those memories of her earliest spiritual life that Luisa wrote at the command of her confessor—contains a meditation on the Mass of rarely equaled richness, under the title she herself gives it: "Reflections on the Holy Mass." Jesus makes Luisa understand that the Mass contains "the whole depth of our Sacrosanct Religion": it recalls Redemption, speaks step by step of the sufferings endured for love of us, and reveals that this love was not content with the Cross but willed to prolong its state of victimhood in the Most Holy Eucharist.

This same text also announces one of the most consoling mysteries of the Christian faith: the resurrection of the body—a question that Part Fourteen will develop fully (XIV.6). Jesus gives here a striking figure of it, drawn from the very rhythm of the Eucharist: first, his Resurrection; then his State of Annihilation beneath the species, where he nevertheless remains "Present, Alive and Real"; then, once the species have been consumed, the cessation of his Real Presence; then, at the following consecration, his return to the Sacramental State. This cycle—presence, apparent annihilation, absence, glorious return—is never presented as a mere symbol: it is the exact figure of what awaits the body of every Christian, undone by death and then restored, "with a Prodigy of the Omnipotence of God," to a New and Imperishable Life.

Jesus concludes this meditation with an image of absorption that never effaces what it transfigures: on the great Day of Judgment, he says, it will be as when the sun rises in a starry sky—the stars disappear from our sight, absorbed by the light, yet they continue to exist. "The sun is God, and all the Blessed souls are stars": this same God, through his Immense Light, will one day absorb all souls into himself, without ever annihilating them—the creature continuing to exist, but now wholly immersed in the Immense Sea of God.

This contemplation brings to completion the movement traced throughout this Part: far from opening a space of prayer parallel to that of the Church, life in the Divine Will renders the soul more intimately present to liturgical and sacramental prayer itself, in its most hidden depths. This is confirmed, in a much later text, by the same prayer that Jesus addresses to Luisa for all the Sacraments: "with your flight in my Will, reach all the Sacraments instituted by Me; descend into the depths of them, to give Me your little requital of love. O! how many of my secret tears you will find, how many bitter sighs, how many suffocated moans

of the Holy Spirit." To unite one's prayer to that of the Church, in this light, therefore never means adding a personal devotion alongside the common liturgy: it means lending one's own attention and love to what the Church, in each of her celebrations, already bears silently—from the all-embracing meaning of the Mass to the secret tears of each particular Sacrament.

Quotation from Luisa. *Book of Heaven*, vol. 1, "Reflections on the Holy Mass"—undated text, prior to the first dated entry of the corpus, February 28, 1899:

> "…Jesus would make me understand that in the Mass there is the whole 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, of 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. […] 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. […] It seems to me that, on that day, it will happen as when the sky is starry and the sun comes out. What happens? The sun, with its immense light, absorbs the stars and makes them disappear; yet the stars exist. The sun is God, and all the Blessed souls are stars; God, with His Immense Light, will absorb us all into Himself, in such a way that we will exist in God, and will swim in the Immense Sea of God."
>
> *« …Gesù mi fece capire che nella messa c'è tutto il fondo della nostra sacrosanta religione. Ah! sì, la messa ci dice tutto e ci parla di tutto. La messa ci ricorda la nostra redenzione, ci parla a parte a parte delle pene che Gesù patì per noi, ci manifesta ancora l'amore immenso perché non fu contento di morire sulla croce, ma volle continuare lo stato di vittima nella Santissima Eucarestia. […] Sono misteri profondi che comprenderemo solo al di là delle stelle, ma Gesù in sacramento ce li fa quasi toccare con mano in più modi. In primo, la sua Resurrezione; in secondo il suo stato di annientamento sotto quelle specie, ma pure è certo che Gesù sta vivo e vero. Poi, consumate quelle specie, la sua reale presenza non esiste più. Di poi consacrate quelle specie, di nuovo viene ad acquistare il suo stato sacramentato. […] A me sembra che in quel gran giorno succederà come quando il cielo è stellato ed esce il sole, che avviene? Il sole, con la sua immensa luce assorbe le stelle e le fa scomparire, ma le stelle esistono. Il sole è Dio e tutte le anime beate sono stelle, Iddio con la sua immensa luce ci assorbirà tutti in Sé, in modo che esisteremo in Dio e nuoteremo nel mare immenso di Dio. »*

A second text, much later, brings this same movement to completion for all the Sacraments. Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925:

> "My daughter, with your flight in my Will, reach all the Sacraments instituted by Me; descend into the depths of them, to give Me your little requital of love. O! how many of my secret tears you will find, how many bitter sighs, how many suffocated moans of the Holy Spirit. His moaning is continuous, before the many disillusions of Our love. The Sacraments were instituted in order to continue my Life on earth in the midst of my children. But, alas!, how many sorrows. This is why I feel the necessity of your little love. It may be small, but my Will will make it great…"
>
> *« Figlia mia, con il tuo volo nella mia Volontà giungi in tutti i sacramenti da Me isti-*

tuiti, scendi nel fondo di essi per darmi il tuo piccolo ricambio d'amore. Oh! quante mie lacrime segrete troverai, quanti sospiri amari, quanti gemiti soffocati dello Spirito Santo, il suo gemito è continuo alle tanti disillusioni del nostro amore. I sacramenti furono istituiti per continuare la mia Vita sulla terra in mezzo ai figli miei, ma ahimè! quanti dolori! Perciò sento la necessità del tuo piccolo amore, sarà piccolo, ma la mia Volontà me lo farà grande… »

Catholic articulation. The *Catechism* teaches that the Eucharist is "the source and summit of the Christian life" (CCC 1324, already cited in IX.6)—an affirmation that this text from the very beginning of the *Book of Heaven* anticipates in its own way by finding in it "the whole depth" of the Christian faith. An ancient prayer that the *Catechism* itself reproduces explicitly unites this mystery with the hope of the resurrection: "a pledge of the life to come is given to us" (CCC 1402, antiphon *O Sacrum Convivium*). Quoting Saint Irenaeus, the *Catechism* further states that our bodies, which partake of the Eucharist, already "possess the hope of resurrection" (CCC 1000). Finally, Saint Paul asks us to "pray at all times in the Spirit" (Eph 6:18) and recalls that the Spirit himself "intercedes for us with sighs too deep for words" (Rom 8:26)—a verse that corresponds to the "suffocated moans of the Holy Spirit" that Jesus reveals to Luisa in the second text quoted here.

Formula to remember. The Mass never says only one thing: it says the whole faith—Redemption, Real Presence, promised resurrection—and brings to completion, within its own rhythm of consecration and consumption, the very movement by which the soul, through all the Sacraments, descends at last to offer God the requital of love he awaits.

Question 14 — How Can We Live in Communion and Obedience with the Hierarchy of the Church?

Short answer. Jesus teaches Luisa, in a four-point rule of life, that obedience toward the legitimate superiors given on earth and obedience toward his Will are never two hierarchically ordered virtues, but "two virtues of obedience" of the same value, neither of which can exist without the other: living in communion with the hierarchy of the Church is therefore never a service rendered from outside, but the concrete and visible exercise of the same obedience that the soul owes to God.

Development. On November 18, 1900, Jesus unites his Heart to Luisa's and brings her into a "state of perfect consummation"; two days later, explaining that she must now "live from [his] Heart," he gives her, for this new way of life, a rule in four points: perfect conformity to his Will, profound humility, purity in everything—and, fourth, obedience. This fourth point deserves to be read with the greatest attention, because it explicitly refuses to separate what the imagination readily separates: obedience rendered to visible superiors, and obedience rendered to God himself.

In this text, Jesus establishes neither hierarchy nor priority between the two obediences: he calls them "two virtues of obedience" of rigorously the same value, united to the point that "one cannot be without the other." Given as a general rule of life and not by reason of Luisa's extraordinary mission, this text therefore establishes a principle valid for every member of the faithful: communion with the legitimate hierarchy of the Church is never a parallel option nor a service one might choose to render it from outside, but the concrete, visible, daily exercise of the very obedience that the soul owes to the Will of God.

Luisa herself offers, in her own life, the most complete illustration of this: never writing a line without the order of her confessor, submitting without resistance, in 1938, to the decision of the Holy Office (IX.11). Yet this text of November 20, 1900, shows that this

obedience was not, for her, a privilege proper to her mission: long before that mission had become clearly defined, it was already the very rule of every life given to the Divine Will.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 4, November 20, 1900:

> "Obedience, which must be connected with my Will, because if this virtue regards the superiors I have given you on earth, my Will is obedience which regards Me directly; so much so, that it can be said that both one and the other are virtues of obedience - with this difference alone: one regards God, and the other regards men. However, both of them have the same value, and one cannot be without the other; therefore you must love both one and the other in the same way."
>
> *« L'ubbidienza va connessa con la mia Volontà, perché se questa virtù riguarda i superiori, che ti ho dato in terra, la mia Volontà è ubbidienza che riguarda Me direttamente, tanto che si può dire che l'una e l'altra sono tutte e due virtù d'ubbidienza, con questa sola differenza, che l'una riguarda Dio e l'altra riguarda gli uomini; tutte e due hanno lo stesso valore e non ci può stare l'una senza dell'altra, quindi devi amare tutte e due allo stesso modo. »*

Catholic articulation. The *Catechism* teaches that the faithful "have the duty of observing the constitutions and decrees conveyed by the legitimate authority of the Church," and that "Even if they concern disciplinary matters, these determinations call for docility in charity" (CCC 2037)—a formula that corresponds almost word for word to the principle stated here: obedience to legitimate authority is never a burden distinct from the love owed to God, but one of its concrete expressions. Jesus himself had laid the foundation of this continuity when he sent his disciples: "He who hears you hears me" (Lk 10:16)—a verse that forbids separating the obedience rendered to the legitimate successors of the Apostles from that rendered to Christ himself.

Formula to remember. To obey God and to obey the legitimate superiors he has given on earth are never two rival or successive obediences: they are, Jesus says, "two virtues of obedience" of the same weight, which the soul cannot love one without the other.

Part Ten — The Passion, Reparation, and the Twenty-Four Hours

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Question 1 — Why Is the Passion Central in the Divine Will?

Short answer. Jesus wanted to suffer in his Humanity precisely in order to "redo" corrupted and hopeless human nature: it is therefore never an episode that life in the Divine Will would leave behind as something surpassed, but the very act through which this nature became capable, one day, of receiving the Kingdom spoken of by this work from its very beginning.

Development. After contemplating the Gift itself (Parts Six and Seven), its acts (Part Eight), and its insertion into the sacraments and the Church (Part Nine), this work must now retrace its steps toward the very source from which everything proceeds: the Passion of Jesus. This return is not a simple pious reminder: it must show why nothing in the Kingdom of the Divine Will can ever leave the Cross behind as a stage already passed.

Jesus tells Luisa without circumlocution: human nature was corrupted, humiliated, without hope of glory or resurrection, and he wanted to undergo every humiliation in his Humanity—to be stripped, scourged, to let his flesh fall in shreds beneath the scourges, almost undoing his Humanity—in order to "redo the humanity of creatures" and make it rise again full of life, honor, and glory to eternal life. "What more could I do which I have not done?"

This rhetorical question of Jesus gives the Passion its exact status in the economy of this work: it is neither a prologue surpassed by what follows in Redemption (already established in III.1–11), nor a mere moral example to be meditated upon from afar, but the foundational and permanent act through which human nature, literally undone in the body of Jesus, was redone and made capable of receiving this Kingdom one day. This is why this work, after presenting the life already received by the soul (Parts VI–VIII), must now show how this same life remains, at every instant, rooted in that Passion without which it would simply not exist.

The *Book of Heaven* specifies that this Passion was never limited to the final hours of Jesus' earthly life: it began from the instant of his Conception and continued without interruption until his final breath (X.4)—which gives the formula "never an episode surpassed" its full temporal, and not merely doctrinal, scope.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 7, January 13, 1907:

> "My daughter, how much I love souls! Listen: the human nature was corrupted, humiliated, without hope of glory and of resurgence, and I wanted to suffer all humiliations in my Humanity. In a special way, I wanted to be stripped, scourged, and let my flesh fall off in shreds under the scourges, almost undoing my Humanity, in order to redo the humanity of creatures, and to make it rise again full of life, of honor and of glory to eternal life. What more could I do which I have not done?"
>
> *« Figlia mia, quanto amo le anime! Senti: la natura umana era corrotta, umiliata, senza speranza di gloria e di risorgimento ed Io volli subire tutte le umiliazioni nella*

mia Umanità, specialmente volli essere spogliato, flagellato e volli far cadere a brandelli le mie carni sotto i flagelli, quasi disfacendo la mia Umanità per rifare l'umanità delle creature e farla risorgere piena di vita, d'onore e di gloria alla vita eterna. Che più potevo fare e non ho fatto? »

Catholic articulation. Saint Peter sums up this same truth in a formula that has become classical: "By his wounds you have been healed" (1 Pet 2:24)—a healing that presupposes a wound truly borne. The *Catechism* calls "Incarnation" the fact that the Son of God "assumed a human nature in order to accomplish our salvation in it" (CCC 461), and recalls that "human nature was assumed, not absorbed" (CCC 470); Saint Gregory of Nazianzus formulates the patristic principle that expresses its saving reach: "what has not been assumed has not been healed" (*Ep.* 101, 32)—the classical patristic principle that sheds exact light upon why Jesus had to suffer in his own flesh in order to redo that of mankind. Saint Paul adds that Christ, "for our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Cor 5:21)—the very exchange described here by the *Book of Heaven*.

Formula to remember. The Passion is not a closed chapter of salvation history: it is the permanent workshop where human nature, once undone, continues to be redone in anyone who unites himself to it.

Question 2 — What Are the Three Passions of Jesus According to the Book of Heaven?

Short answer. Jesus reveals to Luisa that his Passion in the Garden of Olives actually contains three distinct Passions, corresponding to the three effects of sin: the Passion of love, to repair for the lack of love that is the root of every fault; the Passion of sin, to restore to the Father the glory that every fault takes from him; and the Passion from the hands of the Jews, to restore the strength that sin caused man to lose.

Development. III.5 already presented the chalice of Gethsemane as that of every human will separated from God; it is now necessary, in the direct continuation of that same text, to specify the interior structure of this suffering as Jesus reveals it to Luisa a few years later, under the very title borne by this revelation in the *Book of Heaven*: "The triple Passion of Jesus: of love, of sin, and from the Jews."

Jesus explains that the first step of every sin is the lack of love: to repair for this lack, Love itself made him suffer "more than anyone," giving him "as many deaths for as many creatures receiving life"—the first Passion. The second step of sin is "defrauding God of His glory": to restore this glory, the Father made him suffer the Passion of sin properly so called, each fault giving him "a special Passion"—so that, although the Passion was one in time, sin produced as many Passions as there would be sins committed until the end of the world. The third effect of sin is the weakness left in man: to repair it, Jesus wanted to suffer the Passion from the hands of the Jews, his third Passion. "Therefore," he concludes, "with the Passion of love, love was restored and placed at the right level; with the Passion of sin, the glory of the Father was restored and placed at its level; with the Passion of the Jews, the strength of the creatures was placed at its level and restored."

This triple schema corresponds to and deepens a text from our *Twenty-Four Hours of the Passion* (Second Hour of Agony in the Garden of Gethsemane), in which Luisa contemplates within the Heart of Jesus "the lance of Love, the lance of sin," and "the lance of the Jews" as three sufferings concentrated there, the third being nothing but "the representation of the

Double, Most Bitter Passion" caused by the first two—confirmation, in a meditative register, of what the *Book of Heaven* reveals here in a doctrinal register.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, January 22, 1913:

> "My daughter, my first Passion was of love, because the first step with which man, in sinning, gives himself to evil is the lack of love; so, since love is missing, he falls into sin. In order to be repaid through Me for this lack of love of the creatures, Love made Me suffer more than all, almost crushing Me more than under a press, giving Me as many deaths as there are creatures who receive life. The second step that occurs in sin is defrauding God of His glory; and the Father, in order to be repaid for the glory taken away by the creatures, made Me suffer the Passion of sin—that is, each sin gave Me a special Passion; […] The third effect produced by sin is weakness in man; therefore I wanted to suffer the Passion from the hands of the Jews—My third Passion—to restore in man his lost strength."
>
> *« Figlia mia, la mia prima Passione fu l'amore, perché l'uomo nel peccare, il primo passo che dà nel male è per la mancanza d'amore, quindi, mancando l'amore precipita nella colpa; onde l'Amore per rifarsi in Me di questa mancanza d'amore delle creature, mi fece soffrire più di tutti, quasi mi stritolò più che sotto un torchio, mi dette tante morti per quante creature ricevono la vita. Il secondo passo che succede nella colpa è defraudare la gloria di Dio, ed il Padre per rifarsi della gloria tolta dalle creature, mi fece soffrire la Passione del peccato, cioè, ogni colpa mi dava una Passione speciale; […] Il terzo effetto che produce la colpa è la debolezza nell'uomo e perciò volli soffrire la Passione per mano dei giudei, cioè la mia terza Passione, per rifare nell'uomo la forza perduta. »*

Catholic articulation. Saint John teaches that "He who does not love does not know God; for God is love" (1 Jn 4:8), thus locating, as Jesus does here, the lack of love at the root of every sin. The *Catechism* teaches that sin is an offense against God, "wounds the nature of man and injures human solidarity" (CCC 1849–1850)—three dimensions that correspond exactly to the three effects identified by this text: offense against love, against glory, and the weakening of human strength.

Formula to remember. In the Garden, Jesus bore three Passions: that of love, which restored love; that of sin, which restored the Father's glory; and that of the Jews, which restored the strength of creatures.

Question 3 — What Is the Interior Passion That the Divinity Made the Humanity of Jesus Suffer throughout His Entire Life?

Short answer. The *Book of Heaven* distinguishes, under a title proper to it, two very different Passions of Jesus: the one creatures inflicted upon him by their hands, fixed and completed in a few days, and the one, much harsher, that his own Divinity made his Humanity suffer throughout his entire life. The first did not multiply—so many nails, so many thorns, no more; the second grew with every offense committed by every creature, of all times, so that Jesus can say: "In the face of the Passion which the Divinity gave Me, the Passion which creatures gave Me on the last of my days was nothing but the shadow." Incapable itself of suffering, the Divinity left the Humanity alone to face this pain, positioning itself as judge and demanding from it the price of the fault of each soul.

Development. X.2 showed that the Passion lived in the Garden of Olives contained three distinct Passions, corresponding to the three effects of sin. A text received a few years earlier,

and itself bearing this title in the *Book of Heaven*—"The interior Passion which the Divinity made the Humanity of Jesus suffer during the course of His whole life"—reveals an even more radical distinction: no longer between three wounds of one and the same Passion, but between two Passions of an entirely different nature, according to who was their author.

Jesus himself explains it: his Divinity was "jealous" of entrusting to a mere creature the task of Redemption, and wanted Itself to make him suffer the Passion—for no creature would have had the strength to make him die as many times as there were souls called to life, nor for as many mortal sins as the world would commit until its end. This work did not begin late: from the instant of his Conception, the Divinity took, Jesus says, "the commitment of loving executioner"—loving, and for that very reason more demanding and more inflexible than any human executioner, so that not even one thorn was spared his groaning Humanity. But unlike the thorns, nails, and scourges that creatures gave him during his Passion—in a fixed number, which did not multiply however they were used—those of the Divinity multiplied with every offense: as many thorns as evil thoughts, as many nails as unworthy works, as many blows as guilty pleasures. "In the face of the Passion which the Divinity gave Me," Jesus concludes, "the Passion which creatures gave Me on the last of my days was nothing but the shadow—the image of what my Divinity made Me suffer during the course of my life."

Another text specifies the exact role of this Divinity in such suffering. Although inseparable from his Humanity, it remained itself "untouchable by the pains," incapable of suffering "any shadow of pain"; therefore the Humanity of Jesus found itself alone in suffering, while his Divinity was only "the spectator"—even more, "my inexorable judge," demanding the penalty of each pain of each creature. This separation, felt at the very heart of their inseparability, was, Jesus says, "the greatest pain" of his whole life.

The following question will specify the duration of this suffering, begun from the Conception and never interrupted until the last breath; it is enough here to have recognized its proper cause: not only the accumulation of the sins of the world, but the Divinity itself, whose love, by making itself "executioner," demanded of his Humanity a reparation beyond all comparison with what human hands alone could have inflicted upon him.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, February 4, 1919:

> "See, my daughter, with what excess of love I loved the creature; my Divinity was jealous of entrusting to the creature the task of Redemption, making Me suffer the Passion. The creature was impotent to make Me die as many times for as many creatures as had come out, and were to come out, to the light of Creation, and for as many mortal sins as they would have the disgrace to commit. The Divinity wanted a life for every life of a creature, and a life for every death that could be given by mortal sin. Who could be so powerful over Me as to give Me so many deaths, if not my Divinity? Who would have had the strength, the love, the constancy to see Me die so many times, if not my Divinity? The creature would have grown tired and fallen short. And do not think that this crafting of my Divinity started late, but as soon as my conception was accomplished, even in the womb of my Mama, who many times was aware of my pains, and remained martyred, and felt death together with Me. So, even from the maternal womb, my Divinity took on the commitment of loving executioner—but, because loving, more demanding and inflexible; so much so, that my groaning Humanity was spared not even one thorn—not one nail. But not like the thorns, the nails, the scourges I suffered in the Passion which creatures gave Me, and which did not multiply—as many as they inflicted, so many remained. Rather, those of my Divinity multiplied at each offense—as many thorns for as many evil thoughts; as many nails for as many unworthy works; as many blows for as many pleasures; as many pains for as much diversity of

offenses. Therefore, they were seas of pains, innumerable thorns, nails and blows. In the face of the Passion which the Divinity gave Me, the Passion which creatures gave Me on the last of my days was nothing but the shadow—the image of what my Divinity made Me suffer during the course of my life. This is why I love souls so much: they are lives that they cost Me—they are pains inconceivable to created mind. Therefore, enter into my Divinity, and see and touch with your own hand what I suffered."

« Vedi, figlia mia, con quale eccesso d'amore amai la creatura, la mia Divinità fu gelosa di affidare alla creatura il compito della Redenzione facendomi soffrire la Passione. La creatura era impotente a farmi morire tante volte per quante creature erano uscite e dovevano uscire alla luce del creato e per quanti peccati mortali avrebbe avuto la disgrazia di commettere. La Divinità voleva vita per ciascuna vita di creatura e vita per ciascuna morte che si potesse dare col peccato mortale. Chi avrebbe potuto essere così potente su di Me, a darmi tante morti, se non che la mia Divinità? Chi avrebbe avuto la forza, l'amore, la costanza di vedermi tante volte morire, se non che la mia Divinità? La creatura si sarebbe stancata e sarebbe venuta meno. E non credere che questo lavorio della mia Divinità incominciò tardi, ma non appena fu compiuto il mio concepimento, fin nel seno della mia Mamma, che molte volte era a giorno delle mie pene e restava martirizzata e sentiva la morte insieme a Me. Sicché fin dal seno materno la mia Divinità prese l'impegno di carnefice amoroso, ma perché amoroso più esigente ed inflessibile, tanto, che neppure una spina fu risparmiata alla mia gemente Umanità, né un chiodo, ma non come le spine, i chiodi, i flagelli che soffrii nella Passione che mi diedero le creature e che non si moltiplicavano, ma quanti me ne mettevano, tanti ne restavano; invece, quelli della mia Divinità si moltiplicavano ad ogni offesa, sicché tante spine per quanti pensieri cattivi, tanti chiodi per quante opere indegne, tanti colpi per quanti piaceri, tante pene per quanta diversità di offese; perciò erano mari di pene, spine, chiodi e colpi innumerevoli. Innanzi alla Passione che mi diede la Divinità, la Passione che mi diedero le creature negli ultimi miei giorni non fu altro che ombra, immagine di ciò che mi fece soffrire la mia Divinità nel corso della mia Vita, perciò amo tanto le anime, sono vite che mi costano, sono pene inconcepibili a mente creata, perciò entra dentro la mia Divinità e vedi e tocca con mano ciò che soffrii. »

Jesus to Luisa, *Book of Heaven*, vol. 14, August 2, 1922:

"My daughter, how you are deceiving yourself! This is happening because you accepted, and I marked in you the deaths and the pains which I suffered for each creature. My Humanity too found Itself in these painful conditions. It was inseparable from my Divinity; yet, since my Divinity was untouchable by the pains, nor capable of suffering any shadow of pain, my Humanity found Itself alone in suffering, while my Divinity was only the spectator of the pains and deaths which I suffered. Even more, It was my inexorable judge, who wanted to be paid the penalty of each pain of each creature. O, how my Humanity trembled! I remained crushed before that Supreme Light and Majesty, in seeing Myself covered with the sins of all, and with the pains and deaths that each one deserved! It was the greatest pain of my Life—that while I was One with the Divinity and inseparable from It, in the pains I remained alone, and as though separated."

« Figlia mia, quanto t'inganni, questo avviene perché tu hai accettato ed Io ho segnato le morti e le pene che Io subii per ciascuna creatura. Anche la mia Umanità si trovava in queste dolorose condizioni, Essa era inseparabile dalla mia Divinità, eppure, essendo la mia Divinità intangibile nelle pene, né capace di poter soffrire ombra di pene, la mia Umanità si trovava sola nel patire e la mia Divinità era solo spettatrice delle pene e delle morti che Io subivo, anzi mi era giudice inesorabile, che voleva il fio di ogni pena

di ciascuna creatura. Oh! come la mia Umanità tremava, restava schiacciata innanzi a quella luce e Maestà Suprema nel vedermi coperto delle colpe di tutti e delle pene e morti che ciascuno meritava! Fu la pena più grande della mia Vita, che mentre ero una sol cosa con la Divinità ed inseparabile, nelle pene rimanevo solo e come appartato. »

Catholic articulation. The *Catechism* teaches that "Jesus' violent death was not the result of chance in an unfortunate coincidence of circumstances," but "is part of the mystery of God's plan" (CCC 599, citing Acts 2:23). The prophet Isaiah had already announced it: "Yet it was the will of the Lord to bruise him; he has put him to grief" (Isa 53:10)—a verse that the *Catechism* itself applies to the atoning mission of the suffering Servant (CCC 623). What the *Book of Heaven* adds, in a mystical register proper to it, is never foreign to this common doctrine: it merely gives its most concrete measure—that of a continuous work of the Divinity, not of one moment alone upon the Cross.

Formula to remember. The Passion recounted by the Gospels was, Jesus himself says, only a shadow: the hardest of his sufferings, his own Divinity made him bear in secret throughout his life.

Question 4 — Why Did the Passion of Jesus Begin from His Conception, and Not Only at Gethsemane?

Short answer. The *Book of Heaven* reveals that the Passion of Jesus began neither at his arrest nor in the Garden of Olives, but at the first instant of his Conception in the womb of Mary: "My Passion was conceived together with Me." The nine months of gestation were already, Jesus says, a true crucifixion, motionless and silent; and this suffering, far from ending at his birth, continued without interruption until his last breath. The hours of the Passion meditated in our *Twenty-Four Hours* are therefore its final act, visible and transmitted by the Gospel—not the only moment in which Jesus suffered in order to redo humanity.

Development. X.2 showed that the Passion lived in the Garden of Olives contained three distinct Passions. It is now necessary to go back even further in time: this suffering did not arise suddenly at Gethsemane; it finds there only its most intense and most fully documented moment in the Gospel.

Luisa herself recounts it from the opening of the first volume of the *Book of Heaven*: at about seventeen years of age, while making a Christmas Novena, she contemplates hour by hour what Jesus calls the nine "excesses" of his love during the nine months of his hidden life in the maternal womb. He reveals to her that at the same instant in which Mary conceived him in her womb, he himself conceived all souls and all the faults he would one day have to redeem—so that, he says, "My Passion was conceived together with Me." The very vocabulary of crucifixion is used without circumlocution: a crown of thorns already formed by the evil thoughts of men, total immobility for nine months compared to a long crucifixion, agony repeated to the extreme, from which only his Divinity, inseparable from him, restored him each time to life so that he might be born.

What this Novena of her youth still presents in a mystical and meditative form, the *Book of Heaven* confirms, decades later, in a properly doctrinal register: at the very moment of his Conception, Jesus "conceives with himself" all souls of all times, together with the pains and deaths he must suffer for each one (vol. 12, March 18, 1919); and he specifies elsewhere that these deaths were the most cruel pain of his entire life, until his last breath (vol. 11, August 10, 1916, quoted below). Thus understood, the Passion that the remainder of this Tenth Part contemplates hour by hour (X.5 and following) is never isolated as the only moment in

which Jesus "redid" undone human nature (X.1): it is its final and public act, not its only act.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 1, Novena of Holy Christmas—undated text, retrospective account of a Novena lived by Luisa at about seventeen years of age, prior to the first dated entry of the corpus:

> "My daughter, from the devouring love, move on to look at My operative love. Each conceived soul brought Me the burden of her sins, of her weaknesses and passions, and My love commanded Me to take the burden of each one; and it conceived not only the souls, but the pains of each one, the satisfactions which each of them was to give to My Celestial Father. Thus My Passion was conceived together with Me. Look well at Me in the womb of My Celestial Mama. Oh, how My little Humanity was tortured! Look well at how My tiny little head was surrounded by a crown of thorns which, pressing tightly around My temples, made rivers of tears pour from My eyes, nor could I move to dry them. O please, be moved to compassion for Me; dry My eyes, wet from so much crying—you who have free arms to be able to do it. These thorns are the crown of the many evil thoughts that crowd the human minds; oh, how they prick Me more than the thorns the earth germinates! But look again—what a long crucifixion of nine months: I could move neither a finger, nor a hand, nor a foot; I was always there, immobile, and there was no room to move even a little. What a long and hard crucifixion, with the addition that all evil works, taking the form of nails, repeatedly pierced My hands and feet."
>
> *« Figlia mia, dall'amore divorante passa a guardare il mio amore operante. Ogni anima concepita mi portò il fardello dei suoi peccati, delle sue debolezze e passioni ed il mio amore mi comandò di prendere il fardello di ciascuno e non solo concepì le anime, ma le pene di ciascuna, le soddisfazioni che ognuna doveva dare al mio Celeste Padre. Sicché la mia passione fu concepita insieme con Me. Guardami bene nel seno della mia Celeste Mamma. Oh! come la mia piccola Umanità era straziata, guarda bene come la mia piccola testolina era circondata da un serto di spine, che cingendomi forte le tempie mi facevano mandare fiumi di lacrime dagli occhi, né potevo muovermi per asciugarle. Deh! muoviti a compassione di Me, asciugami gli occhi bagnati dal tanto piangere, tu che hai le braccia libere per poterlo fare, queste spine sono il serto dei tanti pensieri cattivi che si affollano nelle menti umane, oh! come mi pungono più delle spine che germoglia la terra, ma guarda ancora che lunga crocifissione di nove mesi, non potevo muovere né un dito, né una mano, né un piede, ero qui sempre immobile, non c'era posto per potermi muovere un tantino, che lunga e dura crocifissione coll'aggiunta che tutte le opere cattive, prendendo forma di chiodi, mi trafiggevano mani e piedi ripetutamente. »*

Jesus to Luisa, *Book of Heaven*, vol. 11, August 10, 1916—confirmation, in a doctrinal register, that this suffering never ceased throughout His entire earthly life:

> "My daughter, do not lose heart; when My Humanity was on earth It contained all the lives of creatures, and these lives came all from Me. But how many did not return into Me, because they died and buried themselves in hell; and I felt the death of each one, which tormented My Humanity. These deaths were the most sorrowful and cruel pain of My whole life, up to My last breath."
>
> *« Figlia mia, non ti abbattere, la mia Umanità stando sulla terra conteneva tutte le vite delle creature e queste vite uscivano tutte da Me, ma quante non ritornavano in Me perché morivano e si seppellivano nell'inferno ed Io sentivo la morte di ciascuno che straziava la mia Umanità. Queste morti furono la pena più dolorosa e crudele di tutta*

la mia vita, fino all'ultimo respiro. »

Catholic articulation. The *Catechism* teaches that "Christ's whole life is a mystery of Redemption" (CCC 517): not only his final hours, but his infancy, hidden life, and entire ministry already share in the work of salvation. The Letter to the Hebrews situates the offering of himself from the very instant of the Incarnation: "When Christ came into the world, he said […] 'Lo, I have come […] to do thy will, O God' " (Heb 10:5–7, already quoted in III.7)—words placed upon the lips of the Word at the moment he takes flesh, not only during the hours of his trial. Saint Paul likewise describes the redemptive abasement as continuous from the Incarnation: Christ, "though he was in the form of God […] emptied himself, taking the form of a servant" (Phil 2:6–7), before humbling himself "unto death, even death on a cross" (Phil 2:8)—the Cross thus being only the final degree of an abasement begun long before it.

Formula to remember. The Passion of Jesus did not last twenty-four hours: it lasted an entire life, begun at his Conception and sealed upon the Cross.

Question 5 — How Does Jesus Make Reparation for Everyone?

Short answer. Jesus does not make reparation for humanity as one would repay an external debt: he literally wants to "remake himself" in each creature, forming within her, through his own Life offered as surety, a passport that gives anyone who disposes herself to do his Will a recognized right of entry into his Kingdom.

Development. The preceding Question showed why Jesus wished to suffer in his own flesh in order to redo human nature. It is now necessary to specify the intimate mechanism of this reparation: how does what took place once, historically, in the body of Jesus continue to repair each soul even today?

Jesus employs here an unexpected juridical image, that of the passport: when a soul disposes herself to do his Divine Will, he says, she "forms the passport in order to enter the interminable boundaries of the Kingdom of the Fiat"—but by her own strength she could never gather what is needed to establish such a document. Jesus himself provides its material: "my very life, my own merits, form the paper, the characters, and your Jesus acts as the Signer to make this creature known, and give her free access." To make reparation for everyone, understood in this way, therefore does not mean merely erasing a past fault: it means providing, from his own substance, everything the creature lacks in order to obtain a right of entry that she could never produce by herself.

Jesus goes still further, in a formula that must be received with the same care already required in III.1 concerning the primacy of Christ: "I want to replicate Myself within her, and in order to replicate Myself, I expose Myself, so as to form another Jesus in the creature." The expression is not isolated: Jesus uses it elsewhere without hedging it himself—"whoever loves Jesus is another Jesus" (vol. 6, August 8, 1904). What he describes here is what Part Six has named the divine life formed in the soul (VI.1): not a surface resemblance, but Jesus really replicating himself in the creature, by participation in his Life. To make reparation for everyone is therefore, on Jesus' part, this insistent and generous will to remake within each soul, by his Life alone offered as pledge, what that soul could never repair by herself.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 33, November 19, 1933:

"…My good daughter, you must know that as the soul disposes herself to do my Divine Will, she forms the passport in order to enter the interminable boundaries of

the Kingdom of the Fiat. But do you know who lends you what is needed in order to form it, and who offers to sign it and give it the value of passage into my Kingdom? Daughter, the act of disposing oneself to do my Will is so great, that my very life, my own merits, form the paper, the characters, and your Jesus acts as the Signer to make this creature known, and give her free access. It can be said that the whole of Heaven runs to the aid of one who wants to do my Will […]. You yourself, imagine my care, the precautions I take, the helps I give, the loving stratagems I use toward her; in a word, I want to replicate Myself within her, and in order to replicate Myself, I expose Myself, so as to form another Jesus in the creature; therefore I apply all my divine art to obtain the intent. I hold nothing back, I do everything, I give everything; wherever my Will reigns, I can deny nothing, because I would deny it to Myself."

« …Mia buona figlia, tu devi sapere, che come l'anima si dispone a fare la mia D. Volontà, forma il passaporto per entrare negli interminabili confini del regno del Fiat; ma sai tu, chi ti presta l'occorrente per formarlo e chi si presta a firmarlo e dargli il valore di passaggio nel mio regno? Figlia, è tanto grande l'atto di disporsi a fare la mia Volontà, che la mia stessa vita, i miei meriti, formano la carta e i caratteri ed il tuo Gesù fa il firmatario per farla conoscere e darle libera l'entrata. Si può dire che tutto il Cielo corre in aiuto di chi vuol fare la mia Volontà […] Immagina tu stessa la mia premura, le difese che prendo, gli aiuti che do, gli stratagemmi amorosi verso chi li usa, in una parola voglio rifarmi di essa e, per rifarmi, espongo Me stesso, per formare un altro Gesù nella creatura, perciò metto tutta la mia arte Divina, per ottenere l'intento; non risparmio nulla, faccio tutto, do tutto, dove regna la mia Volontà, non posso negare nulla, perché lo negherei a Me stesso. »

Catholic articulation. The Letter to the Colossians describes Christ as the one who has "canceled the bond which stood against us with its legal demands," setting it aside by nailing it to the cross (Col 2:14)—the juridical language of the canceled bond here almost literally meets that of the signed passport. Saint Paul also teaches that God "has put his seal upon us and given us his Spirit in our hearts as a guarantee" (2 Cor 1:22)—a guarantee given beforehand, like the passport signed in advance here. The *Catechism* recalls that "Jesus Christ is true God and true man, in the unity of his divine person; for this reason he is the one and only mediator between God and men" (CCC 480; cf. 1 Tim 2:5)—the exact doctrinal foundation of what this image of the signed passport expresses in concrete and telling language.

Formula to remember. No one enters the Kingdom of the Fiat with a passport of his or her own manufacture: Jesus himself provides its paper, its words, and its signature.

Question 6 — How Does the Soul Accompany Jesus in His Sufferings?

Short answer. The *Twenty-Four Hours of the Passion* teach a movement in four stages that the soul can take up anew at every moment of the day: to contemplate what Jesus suffers at that precise hour, truly to suffer with him in that suffering, to repair the offenses that caused it, and to enter into Jesus' own intention so as to make it her own—not through a succession of separate exercises, but as the four faces of one movement of the heart.

Development. After having shown the deepest meaning of reparation (X.1-5), it is necessary to specify the concrete pedagogy that Luisa herself received and transmitted in order to live this accompaniment hour by hour—for the *Twenty-Four Hours of the Passion*, the principal source of this Part together with the *Book of Heaven*, are not a simple collection of meditations: they teach a method.

Each hour of this book follows the same movement in four stages. First comes contemplation: the soul looks at what is taking place at that precise hour of the Passion, with a realism that recoils from no detail—thus, at the hour of Jesus' imprisonment in the house of Caiaphas: "I see You with Your hands tied behind You to a column, and with Your Feet bound and gripped. I see Your Most Holy Face bruised, swollen and bleeding […]. Your hair is all disarranged; Your Most Holy Person is all beaten up." Then comes compassion, never distant or merely that of a spectator: "Alas, how You have been reduced, O Jesus!" The third stage is reparation properly so called, in which the soul explicitly offers to compensate for a particular offense—thus, before Peter's denial: "O Jesus, I want to make my heartbeat flow within Yours to soothe the harrowing spasm that You suffer. […] And my heartbeat in Yours swears loyalty and love to You, and repeats and swears thousands and thousands of times that I know You." The fourth stage, finally, is entry into Jesus' own intention, in which the soul no longer contents herself with having compassion from without, but espouses what Jesus wills to do with that suffering: at the dawn of his Passion, Jesus himself prays, "I want to answer You for all of them, for their thoughts, words, works and steps—at the cost of Blood and death"—and the soul then unites herself to this same prayer, no longer as a mere witness, but as one associated with him.

This movement in four stages is never a mechanical sequence of formulas: it is one impulse of the heart, contemplating, suffering with, repairing, and willing with Jesus, which Luisa herself invites us to take up anew not once a year on the occasion of Lent, but hour after hour, day after day, within a continued prayer that gives the book its very title.

Quotation. *The Twenty-Four Hours of the Passion*, at the hour of Jesus' imprisonment in the house of Caiaphas:

> "I see You with Your hands tied behind You to a column, Your feet bound and gripped; Your Most Holy Face bruised, swollen and bleeding from the horrible slaps received. Your Most Holy eyes are livid, Your pupil tired and sad from the vigil, Your hair all disarranged, Your Most Holy Person all beaten up and, moreover, You cannot help or clean Yourself because You are bound. And I, O my Jesus, amid sobs of crying, clinging to Your feet, say to You: 'Alas, how You have been reduced, O Jesus!' And Jesus, looking at me, answers: 'Come, O My daughter, and be attentive to everything you see Me doing, in order to do it together with Me, so that I may continue My Life in you.' […] And I want to answer You for all, for their thoughts, words, works and steps, at the cost of Blood and death."
>
> *« Ti vedo con le mani legate all'indietro ad una colonna, stretti e legati i piedi; il volto santissimo contuso, gonfio e sanguinante per gli orribili schiaffi ricevuti. I tuoi santissimi occhi sono lividi, la tua pupilla è stanca e mesta per la veglia, i tuoi capelli sono tutti in disordine, la tua santissima persona è tutta pesta e, per giunta, tu non puoi aiutarti e pulirti perché sei legato. Ed io, o mio Gesù, in un singhiozzo di pianto, abbracciandomi ai tuoi piedi, ti dico: "Ahimè, come sei ridotto, o Gesù!". E Gesù, guardandomi, mi risponde: "Vieni, o figlia mia, e stai attenta a tutto ciò che vedi fare da me, per farlo insieme con me, onde poter continuare la mia vita in te". […] Ed Io voglio risponderti per tutti, per i loro pensieri, parole, opere e passi, a costo di sangue e di morte. »*

Catholic articulation. Jesus himself, at Gethsemane, asks his disciples for this same vigilant compassion: "remain here, and watch with me" (Mt 26:38)—a request to which the sleeping Apostles did not know how to respond, and which the *Twenty-Four Hours* invite us precisely to fulfill. The *Catechism* teaches that meditation on the mystery of the Cross engages the whole person, intellect and heart, in one movement of faith and love (CCC 2705–2708, on meditation)—exactly what the four stages described here seek, without ever

separating them artificially.

Formula to remember. To contemplate, to suffer with him, to repair, and to will with Jesus are not four exercises to multiply: they are one movement of the heart, to be taken up anew hour after hour.

Question 7 — What Does It Mean to Redo the Acts of Reparation with Jesus?

Short answer. Jesus has already repaired everything for everyone in the divine order, but he does not remain satisfied with this: he ardently desires that the soul herself enter into his Will in order to come and "embrace" his acts and substitute, in a divine manner, for the acts not done or done only humanly by others—not in order to add anything whatever to a reparation already perfect, but so that this same office, which he exercised first, may continue and multiply in a creature associated with his work.

Development. X.5 showed how Jesus wants to "remake himself" in each soul through the gift of his own Life. It is now necessary to specify, very concretely, in what the act consists that this soul is called to perform after him—taking up again and deepening what Part Three had already begun to establish concerning this same text (III.7).

Jesus invites Luisa to come, in his Will, "to substitute in a divine manner for so many acts not done by our other brothers; for many others done humanly; and for other acts, holy, yes, but human and not in the divine order." He immediately specifies that this invitation never comes from any lack on his part: "I did everything in the divine order"—his reparation, in itself, lacks nothing and awaits no completion. But, he adds, "I am not yet content": he desires that the creature herself enter into this Will and come, in a divine manner, "to kiss my acts, substituting for everything, as I did."

This desire has its origin, Jesus reveals, in a joy that he wishes to share rather than keep for himself alone: when a soul enters into this office, he multiplies himself in her, and through her, in everyone; the Saints themselves, in Heaven, rejoice and ardently await a soul on earth who will come to substitute for their own acts, holy in the human order but not yet in the divine order. To redo the acts of reparation with Jesus therefore never means making up for an insufficiency in his Passion—already firmly excluded in V.13 and III.10, III.12—but entering, through a free and voluntary gift, into the same office that Jesus has always exercised, so that this office may continue to bear fruit, act after act, until the end of time.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, February 13, 1919:

> "…Surely I alone am enough for all; but am I not free to elect one creature and, together with Me, give her the office and make her be enough for all? And besides, what do you care if it is my own thing? Can I perhaps not give you what is mine? This is all my contentment—to give you everything; and if you do not correspond to Me and do not accept it, you make Me discontent, and all of that chain of graces I have given you to bring you to this point of calling you to this office, you render defrauded."
>
> *« …Certo che Io solo basto per tutti; e non sono Io il padrone di eleggere una creatura e di darle l'ufficio insieme a Me e farla bastare per tutti? E poi, che importa a te che sia roba mia? Forse non posso dare a te ciò che è mio? Questo è tutto il mio contento, darti tutto e se tu non mi corrispondi e non lo accetti mi rendi scontento e tutta quella catena di grazie che ti ho fatto per farti giungere a questo punto e chiamarti a questo ufficio, me la rendi defraudata. »*

Catholic articulation. Saint Paul rejoices in "complet[ing] what is lacking in Christ's afflictions for the sake of his body, that is, the church" in his own flesh (Col 1:24)—a verse already cited in VI.16, VIII.8, and VIII.15, and which finds here its most explicit formulation: what is "lacking" is never in the Passion itself, which is perfect and superabundant, but in its application and renewed actualization by each generation of believers, member after member of the Body of Christ. The *Catechism* teaches that Christ's merits may be offered by the faithful for themselves and for others, within the communion of saints, without this ever adding anything to their already acquired perfection (CCC 1476, 618)—the exact framework within which this substitution in a divine manner requested by Jesus from Luisa is situated.

Formula to remember. Jesus needs no one in order to repair; but he desires someone with whom to share the joy of doing so.

Question 8 — How Do the Twenty-Four Hours Introduce Us into the Interior Acts of Jesus?

Short answer. Written by Luisa at the request of Jesus himself, then handed over to her confessor and disseminated beginning in 1915 through Saint Annibale Maria di Francia, the *Twenty-Four Hours of the Passion* lead us, hour by hour, not only through the external events well known from the Gospel, but through the most intimate movements of the Heart of Jesus at each of those moments—thus introducing the soul into those same interior acts which Part Six showed to be held "in suspense" in his Will.

Development. Before going further in this Part, it is useful to situate the origin and nature of the book which, together with the *Book of Heaven*, constitutes its principal source.

The *Twenty-Four Hours of the Passion* were written by Luisa at the request of Jesus himself—as she writes in her own hand to Canon Di Francia, when handing him the completed manuscript: "spread this little work which my lovable Jesus asked me to write." Once the text was completed, she handed it over, according to her custom, to her confessor for examination and dissemination, leaving to him the task of writing its preface—the same submission to ecclesial mediation that governed all of her notebooks (IX.11), but here applied to a work whose initial impulse, by her own admission, came from Jesus and not from a prior order of the confessor. The book was then disseminated beginning in 1915 through Saint Annibale Maria di Francia, censor of Luisa's writings even before the Imprimatur granted in 1926 (V.11): it is therefore one of the very first texts of Luisa to have circulated publicly, several years before the technical vocabulary of the Fiat that characterizes the later volumes of the *Book of Heaven*. This precedence deserves to be emphasized: it shows that the spirituality of reparation and of the victim of love, already classical in Catholic tradition, constitutes the oldest soil of Luisa's entire work, and not a novelty added after the fact to the later vocabulary of the Kingdom of the Divine Will.

What this book brings that is proper to it, however, goes beyond the pious meditation of the external events of the Passion alone, already well known through the Gospel itself: hour by hour, it makes heard what Jesus lives interiorly at that precise moment—his thoughts, his intentions of reparation, what he offers to the Father at every blow received. This is exactly the interior dimension that Part Six showed to be "held in suspense" in the Will of Jesus, awaiting the soul who would make it live within herself (VI.14): the *Twenty-Four Hours* make it possible to descend, hour by hour, into this precise interior treasure, rather than limiting oneself to contemplating from without only the external facts already known.

A year later, when Luisa complained that few souls were doing these same Hours despite the sacrifice their writing had cost, Jesus carries this identification still further: he no longer

affirms only that these Hours are his own prayers, but that, on hearing them in the soul who does them, he feels himself "drawn to dwell" in her, in order to do in her what the soul herself does—thus repeating, in this exercise, what he did during his mortal life and what he continues to do in the Most Holy Sacrament, finding here, under a new light, what IX.6 has already established concerning the reciprocal exchange of the Mass.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, September 6, 1913:

> "My daughter, through the prayers with indulgences one gains something, but the Hours of My Passion, which are My very prayers, My reparations, and all love, have come out of the very depth of My Heart. Have you perhaps forgotten how many times I have united Myself with you to do them together, and I have changed chastisements into graces over the whole earth? So My satisfaction is such and so great that, instead of the indulgence, I give the soul a handful of love, which contains incalculable prices of infinite value. And besides, when things are done out of pure love, My love finds its outpouring, and it is not insignificant that the creature gives relief and outpouring to the love of the Creator."
>
> *« Figlia mia, con le preghiere indulgenziate si guadagna qualcosa, invece le ore della mia Passione, che sono le stesse mie preghiere, le mie riparazioni e tutto amore, sono proprie uscite proprio dal fondo del mio cuore, hai tu forse dimenticato quante volte mi sono unito a te per farle insieme e ho cambiato i flagelli in grazie su tutta la terra? Quindi è tale e tanto il mio compiacimento, che invece dell'indulgenza do una manata d'amore, che contiene prezzi incalcolabili d'infinito valore. Poi, quando le cose sono fatte per puro amore, il mio amore vi trova lo sfogo e non è indifferente che la creatura dia sollievo e sfogo all'amore del Creatore. »*

A little more than a year later, vol. 11, October 1914:

> "…these Hours are the most precious of all, because they are nothing less than repeating what I did in the course of My mortal life and what I continue to do in the Most Holy Sacrament. When I hear these Hours of My Passion, I hear My own voice, My own prayers; I see My Will in that soul—which is to want the good of all and to repair for all—and I feel drawn to dwell in her, so that I may do in her what she herself does."
>
> *« …queste ore sono le più preziose di tutte, perché non è altro che ripetere ciò che feci nel corso della mia vita mortale e ciò che continuo nel santissimo sacramento. Quando sento queste ore della mia Passione, sento la mia stessa voce, le mie stesse preghiere, vedo la mia Volontà in quell'anima, qual è di volere il bene di tutti e di riparare per tutti ed Io mi sento trasportato a dimorare in essa per poter fare in lei ciò che fa lei stessa. »*

Catholic articulation. The *Catechism* teaches that "Christ's whole life is a mystery of recapitulation," and that "Christ enables us to live in him all that he himself lived, and he lives it in us" (CCC 518, 521, already cited in III.4 and III.6). Saint Paul invites us precisely into this same interior penetration: "Have this mind among yourselves, which was in Christ Jesus" (Phil 2:5)—not only to imitate his external acts, but to share his most intimate dispositions.

Formula to remember. The Gospel tells what Jesus did; the *Twenty-Four Hours* make us descend, hour by hour, into what he willed and offered in doing it.

Question 9 — What Is the Difference between Reciting the *Twenty-Four Hours* and Doing Them in the Will of Jesus?

Short answer. To meditate on the Passion is to recite the *Twenty-Four Hours* as a pious yet exterior exercise; to enter into its reparations is to do them "with" Jesus' own Will—for it is this union alone, he tells Luisa, that gives the exercise all its effectiveness, to the point that the soul, by doing them in this way, "hides within" his Volition, and his Volition acts in her with its own power.

Development. The preceding Questions have shown the pedagogy of the *Twenty-Four Hours* (X.6, X.8); it is now necessary to specify what distinguishes their simple recitation—useful and pious, but which can remain exterior to the soul who makes it—from a real entry into the reparations they bear.

Having finished writing these pages at the cost, she says, of great sacrifices, Luisa one day asks Jesus what recompense those who do them after her will receive. Jesus' answer completely shifts the question she has asked: it is never simple recitation that gives the Hours their value, but union with his Will in which they are done. "The greater or lesser effectiveness of these Hours of my Passion is in the greater or lesser union that they have with Me": by doing them in this way, the soul "hides within" his Volition, and it is this Volition, acting in her, that can then produce all the goods it wants, even through one recited word alone.

This union, then, is never a matter of affective intensity or an effort of memory: it is a matter of the will laid down, exactly as this work has already established for every act done in the Fiat (VI.6, VIII.1), and as the text just quoted in X.8 has now shown for these same Hours—Jesus coming to "dwell" in the soul in order to do within her what she herself does. Here lies the whole difference between meditating on the Passion and entering into its reparations: the former remains an exercise, however fervent it may be; the latter lets the Will of Jesus act within the soul with its own power.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, October 1914:

> "'My daughter, as recompense for having written the Hours of my Passion, for each word you have written I will give you a kiss—a soul.' And I: 'My love, this is for me; and what will You give to those who will do them?' And Jesus: 'If they do them together with Me and with my own Will, I will also give them a soul for each word they recite, because the greater or lesser effectiveness of these Hours of my Passion lies in the greater or lesser union they have with Me; and by doing them with my Will, the creature hides within my Volition, and since my Volition acts, I can produce all the goods I want, even through one word alone; and this, each time they do them.'"
>
> *« "Figlia mia, per compenso che hai scritto le ore della mia Passione, ad ogni parola che hai scritto ti darò un bacio, un'anima." Ed io: "Amor mio, questo a me, ed a quelle che le faranno che darai?" E Gesù: "Se le faranno insieme con Me e con la mia stessa Volontà, ad ogni parola che reciteranno darò anche un'anima, perché tutta la maggiore o minore efficacia di queste ore della mia Passione sta nella maggiore o minore unione che hanno con Me e, facendole con la mia Volontà, la creatura si nasconde nel mio Volere ed agendo il mio Volere posso fare tutti i beni che voglio, anche per una sola parola e questo ogni volta che le faranno." »*

Catholic articulation. The *Catechism* teaches that "it is most important that the heart should be present to him to whom we are speaking in prayer," and that "Whether or not our prayer is heard depends not on the number of words, but on the fervor of our souls" (CCC 2700)—a requirement that Jesus himself had already laid down by citing Isaiah against ev-

ery worship that remains exterior: "This people honors me with their lips, but their heart is far from me" (Matt 15:8). The distinction this text establishes between reciting and "hiding within" the Will of Jesus therefore does no more than extend, with a new realism, this same evangelical requirement.

Formula to remember. Reciting the *Twenty-Four Hours* is an exercise, however fervent it may be; doing them "with his Will" is to let Jesus himself act within the soul with all his power.

Question 10 — How Can We Make the Blood, the Wounds, the Sufferings, and the Love of Jesus Our Own?

Short answer. The *Twenty-Four Hours* do not first invite the soul to present to Jesus, from outside, the Blood, the Wounds, or the sufferings of his Passion: they teach her to make them her own, hour by hour—to take, Jesus says, "his thoughts and make them her own, his reparations, his prayers, his desires"—to the point that he declares that he himself does with her, hour by hour, what she does, and receives from this contact a real relief of his own Passion.

Development. After showing how the soul's suffering can be united to that of Jesus (VIII.8), and how the *Twenty-Four Hours* themselves bear their fruit only when done "with his Will" (X.9), it is necessary to specify the exact nature of the gesture these Hours ask of us—and to dispel at once a possible misunderstanding: it is never, first of all, a matter of "offering" to Jesus, as from outside, what he suffered, but of making what he lives her own, until his Passion is prolonged and finds real healing within the soul who makes it her own.

Jesus himself says this to Luisa with rare clarity in November 1914, when she has just done these same Hours: the Saints before her meditated on his Passion and "comprehended how much [he] suffered," even melting into tears of compassion—but what she does differs from that compassion, however sincere it may be. By redoing, hour after hour, the same life and the same suffering, she moves him to do with her what she herself does: "hour by hour, I give you this food and I eat the same food with you, doing what you do together with you." It is therefore never an exterior object that she presents to him: it is his own Life that she takes up within herself, and that he, in return, takes up again with her.

Two days later, Jesus specifies this same mechanism under an image harsher still: the whole world, through the continued sin of all generations, keeps his Passion in a state of perpetual renewal—nails, thorns, scourges, scorns, and spit that his immensity, touching every creature at every time, continues to receive. But the soul who does these same Hours produces, through that same contact, the opposite effect: she "removes the nails," "shatters the thorns," and "soothes the wounds"—so that Jesus says that he is literally relieved, and not merely thanked, by this exercise. On the same day, he adds that to do these Hours is to take "his thoughts" and "make them her own," his reparations, his prayers, his desires, down to his most intimate fibers—until the soul, rising up between Heaven and earth, does his "same office" and says with him, as co-redemptrix: "Here I am, send me" (already quoted in the *Practical Guide*, IV).

This mode of appropriation culminates in the very scene of the institution of the Eucharist, already quoted in IX.5 and IX.6: at the Cenacle, Jesus asks the Father for permission to "be Incarnated in each Host […] and be Life of each one of My children," revealing that the Blood soon to be shed on Calvary and the Body soon to be given in the Eucharist are never two separate realities, but one and the same continued gift. To make the Blood, the Wounds, the sufferings, and the love of Jesus our own is therefore to take up again, act after act, the

same movement that Jesus himself inaugurated at the Cenacle and completed upon the Cross—not to add a merit lacking to his sacrifice, which is already perfect (X.7), but so that this same Life may continue to be lived, received, and given back by living hearts, exactly as the logic of the living hosts already required (IX.5). The text of the *Twenty-Four Hours* translates this same movement into a concrete dialogue, hour by hour: before Peter's denial, the soul does not merely pity Jesus from afar, but says, "I want to make my heartbeat flow within Yours"—a gesture that is nothing like an exterior offering, but is, quite precisely, the identification Jesus has just taught Luisa.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, November 4, 1914:

> "My daughter, if you knew what great satisfaction I feel in seeing you repeat these Hours of my Passion—always repeating them, over and over again—you would be happy. It is true that my Saints have meditated on my Passion and have understood how much I suffered, and have dissolved in tears of compassion, to the point of feeling consumed with love for my pains; but not so continuously, and so many times repeated in this order. Therefore I can say that you are the first one to give Me this pleasure, so great and special; and you keep fragmenting within yourself, hour by hour, my life and what I suffered. And I feel so drawn that, hour by hour, I give you the food and I eat the same food with you, and I do together with you what you yourself do. Know, however, that I will compensate you abundantly with new light and new graces; and even after your death, every time these Hours of my Passion are done by souls on this earth, in Heaven I will always clothe you with new light and glory."
>
> *« Figlia mia, se tu sapessi il grande compiacimento che provo nel vederti ripetere queste ore della mia Passione e sempre ripeterle e di nuovo ripeterle, tu resteresti felice. E' vero che i miei santi hanno meditato la mia Passione ed hanno compreso quanto ho sofferto e si sono sciolti in lacrime di compassione, tanto, da sentirsi consumare per amore delle mie pene, ma non così continuato e tante volte ripetute con quest'ordine, sicché posso dire che tu sei la prima che mi dai questo gusto sì grande e speciale e vai sminuzzando in te ora per ora la mia vita e ciò che soffrii ed Io mi sento tanto tirato, che ora per ora ti dò il cibo e mangio teco lo stesso cibo e faccio insieme con te ciò che fai tu. Sappi però che ti compenserò abbondantemente di nuova luce e nuove grazie ed anche dopo la tua morte, ogniqualvolta queste ore della mia Passione saranno fatte dalle anime su questa terra, Io in Cielo ti ammanterò sempre di nuova luce e gloria. »*

Two days later, vol. 11, November 6, 1914:

> "'My daughter, the world is in the continuous act of renewing my Passion; and since my immensity envelops everyone, inside and outside the creatures, by their contact I am forced to receive nails, thorns, scourges, scorns, spit, and all the rest that I suffered in the Passion—and even more. Now, if certain creatures do these Hours of my Passion, by their contact I feel the nails being removed, the thorns shattered, the wounds soothed, the spit taken away; I feel the evil that others do to Me repaid with good; and, feeling that their contact does not harm Me but benefits Me, I lean ever more upon them.' In addition to this, blessed Jesus, returning to speak about these Hours of the Passion, said: 'My daughter, know that by doing these Hours, the soul takes my thoughts and makes them her own, my reparations, prayers, desires, affections, even my most intimate fibers, and makes them her own; and rising between Heaven and earth, she performs my same office and, as co-redemptrix, says together with Me: "Ecce ego mitte me—here I am, send me; I want to repair You for all, answer You for all, and impetrate good for all."'"
>
> *« "Figlia mia, il mondo sta in continuo atto di rinnovare la mia Passione e siccome*

la mia immensità involge tutti, dentro e fuori le creature, così sono costretto dal loro contatto a ricevere chiodi, spine, flagelli, disprezzi, sputi e tutto il resto che soffrii nella Passione ed anche più. Ora, se certe creature fanno queste ore della mia Passione, dal contatto di queste mi sento togliere i chiodi, frantumare le spine, raddolcire le piaghe, togliere gli sputi, mi sento contraccambiare in bene il male che mi fanno gli altri, ed Io, sentendo che il loro contatto non mi fa male, ma bene, mi poggio sempre più su loro." Oltre a ciò, tornando il benedetto Gesù a parlare di queste ore della Passione ha detto: "Figlia mia, sappi che col fare queste ore, l'anima prende i miei pensieri e li fa suoi, le mie riparazioni, le preghiere, i desideri, gli affetti, anche le più intime mie fibre e le fa sue ed elevandosi su, tra il Cielo e la terra fa il mio stesso ufficio e come corredentrice dice insieme a Me: "Ecce ego mitte me, voglio ripararti per tutti, risponderti per tutti ed impetrare il bene a tutti." »

Quotation. *The Twenty-Four Hours of the Passion*, during the hour of Peter's denial:

"…Your Heart repairs with perfect calm for slanders, hatred, false testimonies, the evil done to innocents with premeditation; and it repairs for those who offend You upon the instigation of leaders and for the offenses of ecclesiastics. […] I want to make my heartbeat flow within Yours, to soothe the atrocious spasm You suffer; and this heartbeat of mine swears fidelity and love to You, and repeats and swears a thousand and a thousand times that it knows You."

« …il tuo cuore ripara con tutta calma le calunnie, gli odi, le false testimonianze, il male che si fa agli innocenti con premeditazione; e ripara per quelli che ti offendono per istigazione dei capi e le offese degli ecclesiastici. […] Voglio far scorrere il mio palpito nel tuo, per raddolcire lo spasimo atroce che soffri, e questo mio palpito ti giura fedeltà, amore, e ripete e giura le mille e mille volte di conoscerti. »

Catholic articulation. The Letter to the Hebrews teaches that the Blood of Christ, shed once for all, will "purify your conscience from dead works" (Heb 9:14)—Blood truly shed, never a mere symbol. Revelation sings of the redeemed who "have washed their robes and made them white in the blood of the Lamb" (Rev 7:14), while devotion to the Precious Blood, approved and encouraged by many popes, invites the faithful precisely to this concrete and repeated appropriation. Saint Paul sums up, better than any formula, this same identification: "it is no longer I who live, but Christ who lives in me" (Gal 2:20, already quoted in VI.6, VIII.3, VIII.8)—a verse that precisely forbids reducing this gesture to an exterior offering. Finally, the *Catechism* recalls that Jesus "desires to associate with his redeeming sacrifice those who were to be its first beneficiaries" (CCC 618; cf. Col 1:24, already quoted in X.7)—the exact doctrinal foundation of this appropriation hour by hour.

The text of November 6, 1914, goes so far as to make the soul say, with Jesus, "as co-redemptrix"—a term whose exact contours the Magisterium has itself never circumscribed (cf. V.16), and which this work therefore receives without attempting to determine its measure in advance. The doctrine of the Divine Will recognizes here only one single act, continually repeated, through which God redoes in the soul, without any rivalry or second creation, what he did in the universe (V.8) and what Christ did in his own Passion (X.7, X.11): it is this same act, and no other, that the soul joins when, united to him, she "does his same office" and says with him, as co-redemptrix, "Here I am, send me."

Formula to remember. We never present the Passion to Jesus from outside: we make it our own, hour by hour, until he himself, through this contact, does with the soul what she does.

Question 11 — How Does the Passion Shed Light on Acts Not Done, Done Badly, or Done Humanly?

Short answer. In his Passion, Jesus sees and gathers all the acts that creatures should have performed and did not perform, as well as those they performed only in a human manner; he calls the soul to come, within that same Will in which he suffers, to "embrace" these missing acts and redo them in a divine manner—the Passion thus becoming, very concretely, the school in which this substitution is learned.

Development. X.7 showed what it means, in general, to redo the acts of reparation with Jesus. It is now necessary to specify a more particular point: why it is in these final hours of his Passion that Jesus teaches and renders most visible this substitution for acts not done, done badly, or done only humanly.

The same text already quoted in X.7 shows this precisely: it is by inviting Luisa to enter his Will that Jesus asks her "to substitute in a divine manner for so many acts not done by our other brothers; for many others done humanly; and for other acts, holy, yes, but human and not in the divine order." Now this text belongs to the same register as the one already quoted in III.6–7 concerning the acts Jesus redid throughout his earthly life—a register that this book has already situated, from the Conception onward, as continuous throughout that entire life (X.4): the final hours of the Passion are its last act, visible and handed on by the Gospel, not the only moment in which all that Jesus had to "remake" of undone human nature was concentrated (X.1).

This is why these final hours, in which all that Jesus silently endured from his Conception onward is completed and publicly sealed (X.4), shed light, better than any other moment accessible to our contemplation, upon this doctrine of acts not done or done badly: every wound, every humiliation, every instant of this Passion condenses within itself the reparation of innumerable acts omitted throughout the centuries—prayers not said, forgiveness not granted, virtues practiced only halfway. The soul who enters, hour by hour, into the *Twenty-Four Hours of the Passion* (X.6, X.8) therefore does not merely commemorate a past event: at each hour contemplated, she comes to "embrace" an act left unfulfilled somewhere in human history, and to redo it with Jesus in a divine manner.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, February 13, 1919:

> "Beloved daughter of my Volition, do you want to come into my Will to substitute in a divine manner for so many acts not done by our other brothers? For many others done humanly; and for other acts, holy, yes, but human and not in the divine order? I did everything in the divine order, but I am not yet content; I want the creature to enter into my Will and, in a divine manner, to come to kiss my acts, substituting for everything, as I did. Therefore, come—come; I long for it, I desire it so much that I put Myself as though in feast when I see that the creature enters this divine sphere…"
>
> *« Figlia diletta del mio Volere, vuoi venire nella mia Volontà a sostituire in modo divino tanti atti non fatti dagli altri nostri fratelli, tanti altri fatti umanamente e altri atti santi, sì, ma umani e non in ordine divino? Io tutto ho fatto nell'ordine divino, ma non sono contento ancora, voglio che la creatura entri nella mia Volontà ed in modo divino venga a baciare i miei atti, sostituendosi a tutto come feci Io; perciò vieni, vieni, lo sospiro, lo desidero tanto, che mi metto come in festa quando vedo che la creatura entra in questo ambiente divino… »*

Catholic articulation. The Letter to the Hebrews describes Christ entering the world and saying: "Sacrifices and offerings thou hast not desired […]. Then I said, 'Lo, I have come […] to do thy will, O God'" (Heb 10:5–7, already quoted in III.7 and X.4)—this perfect

obedience supplying precisely for all the imperfect or omitted offerings of the Old Covenant. Saint Paul likewise teaches that "where sin increased, grace abounded all the more" (Rom 5:20)—a superabundance that, in the Passion, reaches even the most gravely missing acts of human history.

Formula to remember. The Passion is not only the place where sin was forgiven: it is the place where every missing act in history still finds, today, someone to come and redo it.

Question 12 — What Joy and Security Do Jesus and the Soul Find in Shared Reparation?

Short answer. To repair with Jesus is, first of all, neither a burden nor merely a protection: it is a joy that Jesus says he himself experiences first—to the point of feeling "debilitated" by the love of the soul who repairs, and held back, as though chained, in his justice toward creatures. This shared joy then becomes, very concretely, a shelter from the Divine Justice continually called down by the sin of the world—not because suffering is sought for its own sake, but because reparation restrains the very hand of this Justice and thus, through this single gesture, places under shelter, far beyond the soul who practices it, all those whom her reparation "for all" reaches.

Development. After showing the depth and breadth of reparation (X.1–11), it is now necessary to state its most intimate fruit: what it produces first within the very Heart of Jesus, even before considering what it produces within the soul who practices it.

Jesus reveals to Luisa that hearing her repeat his own words and his own prayers gives him a real joy, and not merely the satisfaction of justice: "I feel that you want what I want […] I feel drawn toward you, as though by many magnets […] I can say that it is a feast for Me." He goes further still, in an image of rare boldness: this joy "debilitates" him to the point that he no longer has "the strength to strike the creatures"—he recognizes in Luisa "the same chains" that he himself once placed upon the Father in order to reconcile mankind. Reparation, then, is never merely received by Jesus as an exterior consolation: it truly acts upon him and restrains his hand, exactly as his own Passion once restrained the Justice of the Father.

Jesus then explains, through a domestic image, why this reparation remains necessary without ever becoming a search for suffering in itself: "Wherever there is reparation, the soul is as though under shelter […]. But where there is no reparation, it is like being out in the middle of the street, exposed to lightnings, to hail and to all evils." Jesus immediately adds, with pressing urgency: "Times are most sad, and if the circle of reparations does not expand, there is the danger that those who remain uncovered may be struck by the lightnings of Divine Justice"—a clarification showing that this shelter is not an optional spiritual comfort, but responds to a real danger that reparation alone can contain.

Nothing in this twofold teaching, however, invites the soul to seek suffering for its own sake or to cultivate permanent sadness as a sign of fidelity: what Jesus reveals here as joy and shelter excludes, by its very nature, all complacency in pain. To live reparation in this way, then, is never to seek shelter for oneself alone: it is to widen, act after act, the circle beneath which others too are placed under cover—because of a real need for shelter, and with the sincere joy of knowing that Jesus himself, as he has said, finds true comfort there, even to the point of feeling held back by love.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 12, June 4, 1918:

> "My daughter, when I hear you repeat my words, my prayers, I feel that you want as I want; I feel drawn toward you as though by many magnets, and as I hear you repeat my words, my Heart feels many distinct joys, and I can say that it is a feast for Me. And while I enjoy, I feel debilitated by the love of your soul, and I do not have the strength to strike the creatures; I feel in you the same chains that I put on the Father in order to reconcile mankind. Ah, yes! Repeat what I did—repeat it always, if you want your Jesus, in the midst of so many bitternesses, to find one joy on the part of creatures."
>
> *« Figlia mia, quando ti sento ripetere le mie parole, le mie preghiere, sento che vuoi come voglio Io, come da tante calamite mi sento tirare verso di te e come ti sento ripetere le mie parole, tante gioie distinte sente il mio cuore e posso dire che è una festa per Me e mentre godo, mi sento debilitato dall'amore dell'anima tua e non ho la forza di colpire le creature; sento in te le stesse catene che Io mettevo al Padre per riconciliare il genere umano. Ah! si, ripeti ciò che feci Io, ripetilo sempre se vuoi, perchè il tuo Gesù, in tante amarezze, trovi una gioia da parte delle creature. »*

Then He added:

> "…If you want to be safe, repair always, and repair together with Me. Identify yourself with Me so much as to form one single echo of reparations between Me and you. Wherever there is reparation, the soul is as though under shelter, where she is protected from cold, from hail and from everything; but where there is no reparation, it is like being in the middle of the street, exposed to lightning, to hail and to all evils. Times are most sad, and if the circle of reparations does not expand, there is the danger that those who remain uncovered may be struck by the lightnings of Divine Justice."
>
> *« …Se vuoi stare al sicuro, ripara sempre e ripara insieme con Me, immedesimati tanto in Me, da formare un solo eco di riparazioni tra Me e te; dove c'è riparazione, l'anima è come al coperto, dove sta difesa dal freddo, dalla grandine e da tutto; invece dove non c'è riparazione, è come chi si trova in mezzo alla strada, esposto ai fulmini, alla grandine ed a tutti i mali. I tempi sono tristissimi e se il cerchio delle riparazioni non si allarga, passa pericolo che quelli che sono scoperti, restino fulminati dai fulmini della Divina Giustizia. »*

Catholic articulation. The *Catechism* does not present suffering as a good sought for its own sake: it teaches that, through his Passion and death on the Cross, Christ has given it a new meaning, so that it can henceforth configure us to him and unite us with his redemptive Passion (CCC 1505); and that, by the grace of the Anointing, the sick person can unite himself more closely to this Passion and bear fruit through this configuration (CCC 1521); it also recalls that Christ himself did not abolish suffering or its mystery but, by taking it upon himself, gave it a new meaning (CCC 1505). The image of Divine Justice restrained by intercession is not peculiar to the *Book of Heaven*: after the golden calf, Moses obtains from the Lord that he relent from the evil he had threatened against his people (Exod 32:11–14), and Abraham negotiates, step by step, divine clemency toward Sodom (Gen 18:22–33)—reparation in the Fiat therefore carries to its most intimate degree an intercession already known throughout Scripture. Saint Paul, already cited in X.7 and X.10, rejoices in his sufferings (Col 1:24) without ever seeking them for their own sake: it is the fruit and meaning of the suffering already present that constitutes his joy, not suffering as such.

Formula to remember. We do not repair first because we love to suffer, but because Jesus himself finds real joy in it, to the point of feeling chained there by love—and because this same shelter protects from the very real danger of which he warns.

Question 13 — What Meaning Should Be Given, in the Divine Will, to the State of Victim and to Sufferings Offered for Others?

Short answer. The *Book of Heaven* calls "true victims" not those who suffer out of necessity, illness, or accident—the common lot of all humanity—but those who freely ask to suffer what God wants and in the way he wants it, in the image of the Passion of Christ, which was entirely voluntary. This state, as Jesus lived it with Luisa, always presupposes the consent of the soul and her complete submission to ecclesial obedience; it is never an end sought for its own sake, nor a path to be imitated materially, but a fruit of union with Jesus, obedience, and charity—in the exact line of what X.12 has already established against all dolorism.

Development. This theme, present from the first volumes of the *Book of Heaven*, deserves to be approached with particular prudence: it is neither dolorism nor a spirituality of suffering sought for its own sake, but a precise doctrine, framed by safeguards that the text itself establishes.

Jesus explains to Luisa what truly distinguishes a "true victim": not suffering itself, which the whole world knows in the form of illness, necessity, or accident, but suffering freely requested and accepted, in the image of his own—"my suffering was all voluntary; they could give Me not one pain, even the slightest, had I not wanted it so." This is why, he explains, he almost always asked Luisa, before each trial, whether she accepted it voluntarily: never a constraint imposed without consent. A second safeguard, more striking still: Luisa herself recognizes that what made her a "true victim" was not only the suffering offered, but the fact that she could not leave it until her confessor—"my minister," Jesus says—came to call her to obedience; a privilege of submission that even illness or the harshest prison do not ordinarily impose. Elsewhere in the corpus, Jesus goes so far as to suspend this state himself, by his "permissive Will, not wanted," when the legitimate authority of the Church requires it—a sign that obedience always takes precedence over the attraction, however great, of the victim herself.

This framework immediately excludes two possible deviations: making suffering sought for its own sake a spiritual ideal, or making the experience proper to Luisa a model that every soul should reproduce materially. Neither finds support in this text: only union with Jesus, lived in obedience and animated by charity, gives meaning and fruitfulness to what God sometimes permits one to bear for others.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 29, February 17, 1931:

> "…there is nothing that placates Justice more […] than voluntary suffering, and it is not those who suffer out of necessity, because of illness or misfortune, that can be called true victims, […], but those who, voluntarily, offer themselves to suffer what I want and in the way I want. These are the victims that resemble Me; my suffering was all voluntary, […] This is why, when I had to make you fall into sufferings, I almost always asked you […] whether you voluntarily accepted, […] the strongest tie was that you could not go out of that state of pains […] if my minister would not come to call you to obedience. This is what constituted you true victim…"
>
> *« …non vi è cosa che più placa la mia giustizia […] che il patire volontario e si possono chiamare vere vittime, non quelli che soffrono per necessità, per malattia, per infortunio, […], ma quelli che volontariamente chiedono di patire quello che Io voglio e nel modo in cui voglio; queste sono le vittime che mi rassomigliano, il mio patire fu tutto volontario, […] Ecco perciò quasi sempre ti chiedevo […] se tu volontariamente accettavi, […] il nodo più forte era che tu non potevi uscire da quello stato di pene […] se prima non veniva il mio Ministro a chiamarti all'ubbidienza: era questo che ti costituiva vera vittima… »*

Catholic articulation. Saint Paul writes: "in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col 1:24; X.15 will return to this)—not because Redemption is incomplete, but because Christ freely associates members of his Body with the application of his one sacrifice. The *Catechism* recalls that "All Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of charity" (CCC 2013); and that, in Christ, the Cross was freely accepted out of love: his humanity "became the free and perfect instrument of his divine love," and, "out of love for his Father and for men," he "freely accepted his Passion and death" (CCC 609)—exactly what this text of the *Book of Heaven* verifies and details.

Formula to remember. What makes a victim is not the suffering received, but the freely given "yes," kept until the "yes" of obedience which alone can bring it to an end.

Question 14 — Why Does the Passion Prepare the Triumph of the Kingdom?

Short answer. Far from remaining a closed episode, the Passion remains a living and active expectation of Jesus himself, who "count[s] the breaths […] and the minutes" in the hope of at last seeing his Kingdom reign upon earth; it is in his name, and through the merit of that same Blood already presented as a passport, that this Kingdom, still awaited, will one day bring to fulfillment what the Passion prepared without yet fully accomplishing it in history.

Development. Everything that has just been set forth concerning the Passion and reparation never closes in upon itself: this work actively tends toward the triumph of the Kingdom, which Part Eleven of this work, devoted to hope and fulfillment, will develop fully.

Jesus reveals to Luisa that the expectation of this Kingdom constitutes one of his greatest pains: "the waiting is one of Our Greatest Pains. […] We even count the breaths, the heartbeats and the minutes." This expectation is never passive or resigned: it is already announced, in principle, by the image of the passport encountered in III.10 (the Blood of the Passion as passport for entering the Kingdom of the Will) and taken up again in X.5 of this same Part (the disposition to do the Will of God as a passport signed by Jesus himself): these two passports, one obtained through the historical Passion, the other offered to every soul today, are one and the same document, whose value is never exhausted.

This is why the Passion prepares the triumph of the Kingdom without ever, by itself, fully realizing it in history: it constitutes its merit acquired once for all, the passport already signed, the ardent expectation of Jesus himself who never ceases to "knock on all created things"—on the sun, the wind, the Heaven, the stars, his own Divinity, the Angels and the Saints—so that this Reign may at last come. This final image, in which Jesus himself becomes a supplicant before the whole of Creation and all Heaven to hasten his own Kingdom, already opens, by anticipation, onto the final questions of this book: those of hope, of the fruits already given, and of the fulfillment still awaited of the Fiat on earth as in Heaven—before this Tenth Part itself closes, further on, with the Cross of the Will (X.18).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 35, March 16, 1938:

> "My good daughter of my Volition, the waiting is one of Our greatest pains. It keeps Us as sentries; We even count the breaths, the heartbeats and the minutes when We do not feel her with Us […] Much more, because as she enters Our Volition and asks Us for Our Will to come and reign upon earth, We make a feast, because she wants what We want, […] Now, as she asks for Our Volition to come and reign, she knocks on all

created things: on the sun, on the wind, on the Heaven, on the stars—on everything. I, who dominate within them, as soon as I hear the knocking, open all the doors and set out to come and reign. But she does not stop; she rises higher and knocks at Our Divinity, at all the Angels and Saints, and through all she has Me asked that my Fiat may come. How sweet is her penetrating, commanding knock, so much so that all open, all place themselves on alert; she gives everyone work to do, and all ask for what she wants. Therefore, living in Our Volition moves Heaven and earth and places Our works in readiness for so holy a cause."

« Figlia mia buona del mio Volere, l'attesa è una delle nostre pene più grandi, ci tiene come in sentinella, giungiamo a contare i respiri, i palpiti, i minuti in cui non la sentiamo con Noi […] Molto più, che come entra nel nostro Volere e ci chiede che la nostra Volontà venga a regnare sulla terra, facciamo festa, perché vuole ciò che vogliamo Noi, […] Ora, come chiede che il nostro Volere venga a regnare, essa bussa a tutte le cose create, al sole, al vento, al cielo, alle stelle, a tutto. Io, che sono dominante in esse, come sento picchiare apro tutte le porte e mi metto in via per venire a regnare. Ma non si arresta, sale più su e picchia alla nostra Divinità, a tutti gli angeli e santi e da tutti mi fa chiedere che venga il mio Fiat. Come è dolce il suo picchio penetrante, imperante, tanto che tutti aprono, si mettono tutti sull'attenti, dà da fare a tutti e tutti chiedono ciò che essa vuole. Perciò il vivere nel nostro Volere muove Cielo e terra, mette in attitudine le nostre opere per una causa così santa. »

Catholic articulation. Revelation causes this same ardent expectation to resound at the end of divine Revelation: "The Spirit and the Bride say, 'Come.' […] Amen. Come, Lord Jesus!" (Rev 22:17, 20)—an expectation which, far from being passive, mobilizes the Bride herself, that is, the Church, in active supplication. The *Catechism* teaches that Christians pray, especially in the Eucharist, to hasten Christ's return by saying, "Maranatha! 'Our Lord, come!'" (CCC 671), and that the petition "Thy Kingdom come" is "the cry of the Spirit and the Bride: 'Come, Lord Jesus'" (CCC 2817, already present in germ in the General Introduction)—an expectation that Part Eleven of this work will develop fully, with all the required eschatological prudence.

Formula to remember. The Passion is never a final point: it is a passport already signed, which Jesus himself waits to see at last used by a Kingdom still to come.

Question 15 — How Does Suffering Offered with Jesus Become Adornment and Jewels for the Soul?

Short answer. By uniting herself to the suffering of Christ crucified, the soul allows Jesus to make her his spouse, whom he himself adorns—not with earthly jewels, but with the "gems" that he makes come forth from suffering consented to in his Fiat. The Cross, his dearest treasure, thus becomes the dowry that Jesus gives to each of his spouses; what suffering apparently damages, his Fiat transfigures into beauty.

Development. The *Book of Heaven* unites, in two texts that answer one another, the Cross as a nuptial treasure and suffering as the very material of the soul's adornment. Jesus first reveals why he embraces the Cross as his dearest good: it is in it that he "dowered" souls and "espoused them" to himself, the Cross containing, in its length and breadth, a sufficient dowry for each of his spouses. This first text immediately avoids all dolorism: it is not suffering in itself that is loved for its own sake, but the Cross as the place and sign of a nuptial covenant already sealed.

The second text, more intimate still, shows how this dowry is distributed concretely in the

life of each soul. Jesus compares himself to a groom who entrusts to no one, not even to his bride, the care of washing her, combing her, clothing her, and adorning her himself with his own hands. The gems with which he wants to adorn her are not those produced by the earth, but those he makes come forth "from the depth of her soul, from the most intimate parts," at the very contact of the suffering he permits: "from suffering come the gems." The will of the soul, thus touched, is changed into gold, and this gold sends forth the most beautiful colors, crowns, garments, fragrances, and melodies. As with reparation itself, suffering is never sought or valued here for its own sake: it is that which is real and already present in the soul's life that is transfigured once it is consented to and united, in the Fiat, to that of Jesus himself.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 9, April 1, 1909:

> "I do nothing other than what a bridegroom does when, having to espouse his bride and have her appear in public, so as to make her present herself beautifully and render her worthy of himself, he trusts no one, not even his own bride, but wants to wash her, comb her, clothe her and adorn her with gems and diamonds himself, […] And now I give her a washing, now a combing; now I prepare to clothe her a little more beautifully, now to bejewel her—but not with the gems procured by the earth, things all superficial, but with the gems that I make come out from the depth of the soul, from the most intimate parts, which are formed at the touch of my fingers that creates suffering; and from suffering come the gems. It converts the will into gold, and this will converted into gold by my own hands will send forth all the colors and the most beautiful crowns, the most magnificent garments, the most fragrant flowers and the most pleasing melodies…"

> *« Io non faccio altro che come uno sposo, che dovendo sposare la sua sposa e farla uscire in pubblico, per farle fare una bella comparsa e per farla degna di sé, non si fida di nessuno, neppure della sua stessa sposa, ma lui stesso la vuole lavare, pettinare, vestire, ornare con le gemme, coi brillanti, […] Ed ora le faccio una lavata, or una pettinata, ora mi accingo a vestirla un po' più bella, ora ad ingemmarla, ma non con le gemme che procura la terra, cose tutte superficiali, ma con le gemme che faccio uscire dal fondo dell'anima, dalle parti più intime, che si formano col tocco delle mie dita che crea il dolore e dal dolore escono le gemme; converte la volontà in oro e questa volontà convertita in oro dalle mie stesse mani, manderà fuori tutti i colori e le corone più belle, le vesti più magnifiche, i fiori più odorosi e le musiche più gradite… »*

Reference quotation. Jesus to Luisa, *Book of Heaven*, vol. 7, July 27, 1906:

> "…My daughter, when I received the cross, I embraced it as my dearest treasure, because in the cross I endowed souls and espoused them to Myself. Now, looking at the cross, at its length and breadth, I rejoiced, because I saw in it sufficient dowries for all my brides, and none could fear being unable to espouse Me, since I held in my own fist, in the cross, the price of their dowry; but on this condition alone: if the soul accepts the little gifts that I send her, which are the crosses, as a pledge that she accepts Me as Spouse, the espousal is formed and I make her the donation of the dowry. If, then, she does not accept the gifts—that is, if she does not resign herself to my Will—everything remains undone; and even if I want to endow her, I cannot, because to form an espousal the will of both parties is always required; and if the soul does not accept the gifts, it means that she does not want to accept the espousal."

> *« …Figlia mia, quando ricevetti la croce, l'abbracciai come il mio più caro tesoro, perché nella croce dotai le anime e le sposai a Me. Or, guardando la croce, la sua lunghezza e larghezza, Io giubilai, perché vedevo in essa le doti sufficienti a tutte le mie spose e*

nessuna poteva temere di non potersi sposare con Me, tenendo Io in proprio pugno, nella croce, il prezzo della loro dote, però con questa sola condizione, che se l'anima accetta i piccoli donativi che Io le invio, quali sono le croci, come pegno che mi accetta per Sposo, lo sposalizio viene formato e le faccio la donazione della dote. Se poi non accetta i donativi, cioè, non si rassegna alla mia Volontà, resta sciolta ogni cosa e anche se Io voglio dotarla, non posso, perché per formare uno sposalizio ci vuole sempre la volontà d'ambo le parti e l'anima, se non accetta i donativi, significa che non vuole accettare lo sposalizio. »

Catholic articulation. Saint Paul writes: "in my flesh I complete what is lacking in Christ's afflictions for the sake of his body, that is, the church" (Col 1:24)—a verse which summarizes, long before the *Book of Heaven*, this same doctrine of an associated suffering, never autonomous, always fruitful because united to that of the Head. Jesus proclaims blessed "those who mourn, for they shall be comforted" (Mt 5:4): a beatitude that never exalts suffering in itself, but the consolation and transformation promised to those who pass through it in faith.

Formula to remember. Jesus never suppresses suffering consented to in his Fiat: he changes it into jewels and makes of the Cross the dowry of each of his spouses.

Question 16 — Why Is the Cross a Desirable Treasure, and Not Merely a Burden to Be Carried?

Short answer. On the very feast of its Exaltation, Jesus reveals to Luisa that the Cross is never first of all a weight that one would have to consent to carry out of duty: it is beauty ("it will give you the most beautiful features"), inexhaustible wealth, and contains "all the triumphs, all the victories, and the greatest gains"—to the point that Jesus says he wants the soul to have no aim other than the Cross itself. Elsewhere, he also says that it revealed him as God more than his works, his preaching, or his miracles: raised upon it as upon his own throne, only then was he recognized.

Development. The preceding questions have shown reparation, identification, and the joy Jesus finds in shared suffering (X.1–12), and then its transfiguration into nuptial adornment (X.15). We must now return to the source of all this: why the Cross itself, even before it is carried or offered, deserves to be desired.

On September 14, 1899—the day of the Exaltation of the Cross—Jesus transports Luisa "to the holy sites" and speaks to her at length about the virtue of the cross, of which she remembers, she says, only fragments. The first of these fragments suffices to overturn every reductive reading: "My beloved, do you want to be beautiful? The cross will give you the most beautiful features that can possibly be found, both in Heaven and on earth; so much so, as to enamor God, who contains all beauties within Himself." A promise of riches follows: "the cross will administer to you all kinds of riches—from the tiniest cents, which are the little crosses, up to the greatest amounts, which are the heavier crosses"—and Jesus marvels that men, so eager for a temporal gain that they will soon have to leave, give no thought to acquiring this eternal gain. Then comes the densest affirmation: "in the cross are all the triumphs, all the victories, and the greatest gains. You must have no aim other than the cross, and it will be enough for you, in everything."

That same day, Jesus causes Luisa to experience a mystical crucifixion—Mary, Saint John, and the Angels assist at it, and a larger cross descends from Heaven for her—of which she herself says: "What a memorable day that was for me—of sufferings, yes, but of contentments; of unspeakable pains, but also of joy." Far from opposing suffering and joy as two

realities that exclude one another, the text holds them together, without confusing them or weakening one through the other. Jesus then adds a doctrine of discernment founded on this same cross: "the cross allows one to distinguish the reprobates from the predestined"—the soul who embraces it, carries it with resignation and patience, kisses and thanks the hand that sends it, bears within herself the sign of her salvation; the one who becomes irritated by it or goes so far as to offend God bears the opposite sign. "The cross is a book that, without deception and in clear notes, tells you and allows you to distinguish the saint from the sinner, the perfect from the imperfect, the fervent from the lukewarm"—and "All other virtues remain humble and reverent before the virtue of the cross, and grafting themselves to it, they receive greater glory and splendor."

A second text, from 1901, explains why the Cross, more than everything else in the life of Jesus, reveals him as God: "it was not my works, nor my preaching, nor the very power of my miracles that made Me recognized with clarity as the God I am, but when I was put on the Cross and lifted up on It as though on my own throne—then was I recognized as God"—the Cross alone, he says, "revealed Me to the world and to the whole of hell for Who I really was." It "reveals God to the soul" and makes known whether the soul is truly of God, for "the Cross uncovers all the intimate parts of the soul and reveals to God and to men who she is"—on two distinct registers, Jesus explains, that of suffering and that of love, each having its own function, just as each choir of Angels has its own office.

A third text, from 1902, gives this richness a precise scriptural name. Jesus shows Luisa a tree planted in his own Heart, as though it shared the very nature of that Heart: its roots seemed to rise from its center, and its beauty, strikingness, and height touched Heaven, while its branches extended to the farthest ends of the world. "This Tree," he tells her, "was conceived together with Me, in the center of my Heart": he calls it the "Tree of Redemption, called 'Tree of Life' "—the souls who remain united to it receive from it the life of grace in time, and then, once fully formed, the life of glory in eternity.

A fourth text, finally, shows the Cross as the place of universal access: because he is nailed hand and foot, Jesus can "oppose nothing of what they want"—the one who wants him as Teacher finds him as Teacher, the one who moans in abandonment finds him as Father, the sick person finds him as Doctor, the one oppressed by calumnies finds him as Defender; "and so with all the rest. So, whoever wants Me as Judge finds Me as Judge; whoever wants Me as Friend, as Spouse, as Advocate, as Priest… such do they find Me." The Cross is therefore never only the place where Jesus suffers: it is the place where, through his very inability to resist, he makes himself available for everything every soul needs.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 1, September 14, 1899—the day of the Exaltation of the Cross:

> "…My beloved, do you want to be beautiful? The cross will give you the most beautiful features that can be found in Heaven and on earth, so much as to enamor God, who contains all beauties within Himself. […] Do you want to be filled with immense riches—not for a short time, but for all eternity? Well then, the cross will administer to you every kind of riches—from the smallest cents, which are the little crosses, up to the greatest sums, which are the heavier crosses; and yet men are so greedy to earn a temporal penny, which they will soon have to leave, and give no thought at all to acquiring one eternal cent […]. My beloved, in the cross are all the triumphs, all the victories and the greatest gains; you must have no aim other than the cross, and it will be enough for you in all this."
>
> *« …Diletta mia, vuoi tu essere bella? La croce ti darà i lineamenti più belli che si possano trovar e nel Cielo e nella terra, tanto da innamorare Iddio che contiene in Sé*

tutte le bellezze. […] Vuoi tu essere piena d'immense ricchezze, non per breve tempo ma per tutta l'eternità? Ebbene, la croce ti somministrerà tutte le specie di ricchezze, dai centesimi più piccoli, qual sono le piccole croci, alle somme più grandi, quali sono le croci più pesanti, eppure gli uomini sono tanto avidi per guadagnare un soldo temporale che dovranno presto lasciare e nessun pensiero si danno per acquistare un centesimo eterno […]. Diletta mia, nella croce ci sono tutti i trionfi, tutte le vittorie ed i più grandi acquisti, tu non devi aver altra mira che la croce e questa ti basterà per tutto questo. »

The same day, after a mystical crucifixion experienced with Mary and Saint John:

"My beloved, the cross allows one to distinguish the reprobates from the predestined […]. The cross tells everything; the cross is a book that, without deception and in clear notes, tells you and allows you to distinguish the saint from the sinner, the perfect from the imperfect, the fervent from the lukewarm […]. All the other virtues remain humble and reverent before the virtue of the cross, and by grafting themselves onto it they receive greater luster and splendor."

« Diletta mia, la croce fa distinguere i reprobi dai predestinati. […] Tutto dice la croce, la croce è un libro che senza inganno ed a chiare note ti dice e fa distinguere il santo dal peccatore, il perfetto dall'imperfetto, il fervoroso dal tiepido. […] Tutte le altre virtù stanno umili e riverenti innanzi alla virtù della croce ed innestandosi con essa ne ricevono maggior lustro e splendore. »

Jesus to Luisa, *Book of Heaven*, vol. 4, March 8, 1901:

"My daughter, it was not my works, nor my preaching, nor the very power of miracles that made Me known clearly as the God I am; but when I was placed upon the cross and raised upon it as upon my own throne, then I was recognized as God. Thus the cross alone revealed to the world and to all hell who I truly was; all were shaken and recognized their Creator. Therefore it is the cross that reveals God to the soul and makes known whether the soul is truly of God; it can be said that the cross uncovers all the intimate parts of the soul and reveals to God and to men who she is."

« Figlia mia, non le opere, né la predicazione, né la stessa potenza dei miracoli, mi fecero conoscere con chiarezza Dio qual sono, ma quando fui messo sulla croce ed innalzato su di essa come sul mio proprio trono, allora fui riconosciuto per Dio; sicché la sola croce mi rivelò al mondo ed a tutto l'inferno, chi Io veramente ero; onde tutti restarono scossi e riconobbero il loro Creatore. Quindi è la croce che rivela Dio all'anima e fa conoscere se l'anima è veramente di Dio, si può dire che la croce scopre tutte le intime parti dell'anima e rivela a Dio ed agli uomini chi essa sia. »

Jesus to Luisa, *Book of Heaven*, vol. 4, November 5, 1902—Luisa sees a tree planted in the Heart of Jesus:

"My daughter, this tree was conceived together with Me, within the center of my Heart, and from that moment I felt in the depth of my Heart all the good and evil that man would do by means of this tree of Redemption, called the Tree of Life, so that all those souls who remain united to this tree will receive the life of grace in time and, when they are well grown, it will administer to them the life of glory in eternity. Yet, what is not my sorrow? Although they cannot uproot the tree or touch the trunk, many try to cut branches from Me so that souls may not receive life, taking from Me all the glory and the pleasure that this Tree of Life would have produced for Me."

« Figlia mia, quest'albero fu concepito insieme a Me, dentro il centro del cuore e fin d'allora Io sentii nel più profondo del cuore tutto ciò che di bene e di male avrebbe fatto l'uomo, mercé quest'albero di redenzione, chiamato albero di vita, tanto che tutte

quelle anime che si tengono unite a quest'albero riceveranno vita di grazia nel tempo e quando saranno ben cresciute somministrerà loro vita di gloria nell'eternità. Eppure quale non è il mio dolore? Sebbene non possano svellere l'albero, non passono toccare il tronco; molti cercano di tagliarmi dei rami per fare che le anime non ricevano la vita per togliermi tutta la gloria ed il piacere che quest'albero di vita mi avrebbe prodotto. »

Jesus to Luisa, *Book of Heaven*, vol. 6, December 15, 1905:

"My daughter, I wanted to be crucified and raised upon the cross so that souls might find Me according to how they want Me. Thus, one wants Me as Teacher, for he feels the need to be instructed, and I lower Myself to teach him both the little things and the highest and most sublime, […] Another moans in abandonment, in oblivion; he would like to find a father, he comes to the foot of my cross, and I make Myself Father […] Another is infirm and already finds Me as Doctor, […] Another is oppressed by calumnies, by scorns, and at the foot of my cross finds his Defender, […] and so with all the rest: whoever wants Me as Judge finds Me as Judge; whoever as Friend, as Spouse, as Advocate, as Priest—such do they find Me. Therefore I wanted to be nailed, hands and feet, so as to oppose nothing of what they want and to make Myself as they want Me…"

« Figlia mia, volli essere crocifisso ed innalzato in croce, per fare che le anime, a seconda che mi vogliano, mi trovino. Sicché, uno mi vuole maestro, ché sente la necessità di essere ammaestrato ed Io mi abbasso ad insegnargli tanto le cose piccole quanto le più alte e sublimi, […] Un altro geme nell'abbandono, nell'oblio, vorrebbe trovare un padre, viene ai piedi della mia croce ed Io mi faccio padre […] Quell'altro è infermo e già mi trova medico, […] Quest'altro è oppresso da calunnie, da disprezzi, ai piedi della mia croce trova il suo difensore, […] così di tutto il resto sicché, chi mi vuole giudice mi trova giudice, chi amico, chi sposo, chi avvocato, chi sacerdote, tale mi trovano. Perciò volli essere inchiodato mani e piedi, per non oppormi a nulla di ciò che vogliono, per farmi come mi vogliono… »

Catholic articulation. Saint Paul resolves "to know nothing among you except Jesus Christ and him crucified" (1 Cor 2:2), and elsewhere declares: "far be it from me to glory except in the cross of our Lord Jesus Christ" (Gal 6:14)—not from a taste for suffering, but because this Cross has become for him the one treasure. The liturgy itself sings, on Good Friday, of the Cross as the tree without equal, alone noble among all trees (the hymn *Crux fidelis*): Catholic tradition has therefore never reduced the Cross to a mere instrument of torture, but has always celebrated it also as trophy and treasure. The very name Jesus gives to the tree planted in his Heart—"Tree of Life"—joins, by analogy, this same liturgical vein and the typology that patristic tradition has long applied to the Cross as the new Tree of Life, opposed to the one man lost in Eden (Gen 2–3). Scripture gives this name its full scope: Christ "abolished death and brought life and immortality to light through the gospel" (2 Tim 1:10)—this very life, victorious over death, which the Tree promises to those who remain united to it.

Formula to remember. The Cross is never first of all what one must consent to carry: it is the most desirable treasure there is, the throne on which God reveals himself, and the place where everyone, without exception, finds what he needs.

Question 17 — In What Sense Can the Cross Be Called an "Incarnation" and a "Sacrament"?

Short answer. Jesus uses two words of rare audacity concerning the Cross. He first reveals that the Cross was "incarnated" in him at the same instant as his own Incarnation in the womb of Mary—conceived together with him, as his Passion itself was—and that since then it "incarnates," in the same way, God in the womb of each soul who receives it: not a simple union, always liable to be broken, but an incarnation, as stable as that which unites the two natures in him. He also calls it "Sacrament," because it unites in itself all the effects proper to each sacrament—the remission of sin, grace, union with God, strength.

Development. The preceding Question showed why the Cross deserves to be desired; we must now say what it actually works in the soul who receives it—for the *Book of Heaven* here employs a vocabulary that this work has not yet used for any other act done in the Fiat.

On April 25, 1902, Jesus shows himself to Luisa in a state that breaks the heart: his hands are so wounded, so contracted by the sharpness of the pain, that they cannot be touched. Luisa begs him to let her share in his pains in order to relieve them; an Angel then pierces her own hands and feet through with a nail, and as the nail is driven into her, the wounds of Jesus heal. It is within this very concrete exchange that Jesus pronounces his word: "the Cross is Sacrament. Each one of the Sacraments contains Its special effects—one removes sin, another confers grace, another unites one with God, another gives strength, and many other effects. But the Cross alone unites all these effects together, producing them in the soul with such effectiveness as to render her, in a very short time, similar to the original from which she came." The Cross therefore adds nothing to the seven sacraments instituted by Christ; but what each of them confers separately, it concentrates and produces by itself, with a rapidity the text never seeks to attenuate.

One year later, on December 22, 1903, Jesus goes further still and closes a circle opened as early as X.4: what he revealed there concerning his own Conception—that his Passion was conceived together with him in the womb of Mary—he completes here by revealing that the Cross itself was "incarnated" there, at the same instant as his own Incarnation. After another sorrowful apparition in which he shares his pains with her, he reveals to Luisa: "in the Creation I gave my image to the soul; in the Incarnation I gave my Divinity, divinizing humanity. And since in the very act, in the very instant, in which the Divinity incarnated Itself in humanity, It incarnated Itself in the cross, in such a way that from the moment I was conceived, I was conceived united with the cross—it can be said that just as my cross was united with Me in the Incarnation which I did in the womb of my Mother, so does my cross form as many other incarnations of mine in the wombs of souls. And just as the cross forms my incarnation in souls, the cross is the incarnation of the soul in God, destroying in her everything that gives of nature, and filling her with the Divinity so much, as to form a sort of incarnation—God in the soul, and the soul in God." Luisa, as though enchanted on hearing that the cross is the incarnation of the soul in God, hears him repeat, as though to forestall every attenuation: "I am not saying union, but incarnation, because the cross penetrates so much into her nature as to make her nature itself become suffering, and where there is suffering there is God, as God and suffering cannot be apart. And the cross, forming this sort of incarnation, renders this union more stable, and the separation of God from the soul almost as difficult as is separating suffering from one's nature. On the other hand, through union, the separation can easily occur. It is understood, always, that this is not the Incarnation, but a simile of the Incarnation."

This text therefore articulates two incarnations, never confused yet rigorously parallel: the unique Incarnation of the Word in the womb of Mary, accomplished once for all—to which the Cross was united from that first instant (X.4)—and the incarnation repeated in as many

souls as receive that same Cross, through which God is introduced into the womb of each of them. This text must not be weakened by a prudence it does not ask for: Jesus himself insists twice upon the strongest word—not through imprecision, but because, in his eyes, no weaker word would do justice to what he means. Yet the same text, read rightly, never claims that the second of these incarnations equals or repeats the first: Jesus himself speaks of "a sort of incarnation," and even calls it "a simile of the Incarnation"—thus acknowledging the analogy in the very words he chooses, without ever reducing it to a pure metaphor.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 4, April 25, 1902:

> "My daughter, the cross is Sacrament; each one of the Sacraments contains its special effects: one removes sin, another confers grace, another unites with God, another gives strength, and many other effects; the cross alone unites all these effects, producing them in the soul with such efficacy as to render her, in a very short time, similar to the original from which she came."
>
> *« Figlia mia, la croce è sacramento; ognuno dei sacramenti contiene i suoi effetti speciali: uno toglie la colpa, un altro conferisce la grazia, un altro unisce a Dio, un'altra ancora dona la forza e tanti altri effetti; la sola croce unisce tutti questi effetti producendoli nell'anima con tale efficacia, da renderla in pochissimo tempo simile all'originale donde uscì. »*

Jesus to Luisa, *Book of Heaven*, vol. 6, December 22, 1903:

> "My daughter, in Creation I gave my image to the soul; in the Incarnation I gave my Divinity, divinizing humanity. And since, in the very act in which the Divinity incarnated Itself in humanity, in that same instant It incarnated Itself in the cross, so that from the moment I was conceived I also conceived the cross, it can be said that just as the cross was united with Me in the Incarnation which I accomplished in the womb of my Mother, so does the cross form as many other incarnations of mine in the wombs of souls; and just as it forms mine in souls, so the cross is the incarnation of the soul in God, destroying in her everything that gives of nature and filling her so much with the Divinity as to form a sort of incarnation: God in the soul, and the soul in God." I remained as though enchanted on hearing that the cross is the incarnation of the soul in God, and He repeated: " I do not say union, but incarnation, because the cross penetrates so deeply into nature as to make nature itself become suffering; and where there is suffering, there is God, because God and suffering cannot be separated. The cross, forming this sort of incarnation, renders the union more stable and makes the separation of God from the soul almost as difficult as separating suffering from nature. Whereas with union, separation can easily occur, because what is meant is not incarnation, but a similitude of incarnation."
>
> *« Figlia mia, nella Creazione Io diedi all'anima la mia immagine, nell'incarnazione diedi la mia Divinità, divinizzando l'umanità. E siccome nell'atto stesso in cui la Divinità s'incarnò nell'umanità, in quel medesimo istante s'incarnò nella croce, sicché da che fui concepito, concepii anche la croce, sicché si può dire che siccome la croce fu unita con Me nell'incarnazione che feci nel seno di mia Madre, così la croce forma altrettante mie incarnazioni nel seno delle anime e siccome forma la mia nelle anime, così la croce è l'incarnazione dell'anima in Dio, distruggendo in essa tutto ciò che dà di natura e riempiendola tanto della Divinità, da formare una specie d'incarnazione: Dio nell'anima e l'anima in Dio." Io sono rimasta come incantata nel sentire che la croce è l'incarnazione dell'anima in Dio e Lui ha ripetuto: " Non dico unione, ma incarnazione, perché la croce s'intromette tanto nella natura, da far diventare la stessa natura: dolore e dove c'è il dolore là vi è Dio, perché Dio e il dolore non possono stare*

separati; la croce, formando questa specie d'incarnazione, rende l'unione più stabile e rende quasi difficile la separazione di Dio dall'anima, com'è difficile separare il dolore dalla natura. Mentre con l'unione, facilmente può avvenire la separazione, perché non s'intende incarnazione, ma similitudine d'incarnazione." »

Catholic articulation. The *Catechism* teaches that "The Word became flesh to make us 'partakers of the divine nature'" (CCC 460, citing 2 Pet 1:4), taking up the Fathers: "For the Son of God became man so that we might become God." This vocabulary of divinization, constant in Tradition, allows Luisa's strong word to be received without diluting it, and confirms, from the other side, the same distinction the text itself establishes between its two incarnations: what the *Book of Heaven* here calls the "incarnation" of the soul in God is never the Incarnation of the Word, unique and unrepeatable, but its most intense analogical prolongation—the very "participation in the divine nature," carried as far as the vocabulary of the most total divinization. Concerning the word "Sacrament," the *Catechism* teaches that, in the liturgy, "it is principally his own Paschal mystery that Christ signifies and makes present" (CCC 1085), and that the sacraments are the "powers that comes forth" from his ever-living Body (CCC 1116): the Cross is therefore not an eighth sacrament added to the seven, but the one source from which they draw, each according to its proper mode, what Luisa sees here united within it.

Formula to remember. The Cross is a "sacrament" because it gathers the effects of the sacraments, and an "incarnation" because, in suffering freely accepted, it forms "God in the soul and the soul in God."

Question 18 — What Is the Cross of the Will, Which Jesus Gives beyond the Cross of Wood?

Short answer. On a day of great trial, Jesus tells Luisa that he will take away her cross of wood to give her one nobler still: the Cross of his Will, which has "no length and no width—it is interminable"—not made of wood, but of light, burning more than any fire, in which he wants to suffer with her in each creature, so as to be "life of all."

Development. The three preceding Questions have shown suffering transfigured into adornment (X.15), the Cross as desirable (X.16), and then as incarnation and Sacrament (X.17). To close this Tenth Part, we must say what the Cross itself becomes when a soul lives fully in the Fiat—for the *Book of Heaven* does not stop at the cross of wood, common to all the saints: it reveals a Cross more intimate still, proper to those who live in the Divine Will.

On June 17, 1915, during a time of war and trial which Jesus announces will grow worse still, he tells Luisa: "In these sad times, you and I will go through a very painful period—things will rage more. But know that if I take my cross of wood away from you, I give you the cross of my Will, which has no length and no width—it is interminable. A more noble cross I could not give you; it is not made of wood, but of light; and in this light, burning more than any fire, we will suffer together in each creature and in their agonies and tortures; and we will try to be life of all." This text never replaces the cross of wood with a cross less real or merely spiritual: it surpasses it with a cross burning more intensely still, precisely because it no longer has any measure—no length or width that would limit it to one body, one instant, one suffering.

That same day, Jesus had already explained to Luisa why "everything must end in my Will": what the soul places within it is never lost or dispersed, but reaches that single point in which everything finds its end: "All things have only one final point. The sun has only one

point—that its light may invade all the earth. The farmer sows, hoes, works the earth, he suffers from cold and heat; but this is not his final point—no; his point is to reap [the fruits] to make of them his food." The Cross of the Will is therefore not an additional cross placed beside the one of wood: it is what every cross, small or great, becomes once it no longer ends in the nature alone that bears it, but in the very Will of God, who makes his own food from every suffering thus deposited.

Here, at the end of this entire Tenth Part, we encounter once more what has been continually announced since the Eighth (VIII.1, VIII.8): nothing lived in the Fiat is ever measured on the scale of one life or one suffering alone. The Cross of wood belongs to the time of one life; the Cross of the Will belongs to no time, because it is of the same nature as that "interminable" Volition in which it burns—and this is why, upon it, Jesus never promises merely to console one soul, but to make himself, with her, "life of all."

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, June 17, 1915:

> "…In these sad times, you and I will go through a very painful period—things will rage more. But know that if I take my cross of wood away from you, I give you the cross of my Will, which has no length and no width—it is interminable. A more noble cross I could not give you; it is not made of wood, but of light; and in this light, burning more than any fire, we will suffer together in each creature and in their agonies and tortures; and we will try to be life of all."
>
> *« …Io e te in questi tempi tristi passeremo un periodo troppo doloroso, le cose imperverseranno di più, ma sappi che se ti tolgo la mia croce di legno, ti dò la croce della mia Volontà, che non ha né altezza né larghezza, ma è interminabile, croce più nobile non potrei darti, non è di legno ma di luce, ed in questa luce, scottante più di ogni fuoco, soffriremo insieme in ciascuna creatura e nelle loro agonie e torture cercheremo di essere vita di tutti. »*

Catholic articulation. Saint Paul teaches that Christians are "heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him" (Rom 8:17)—a coheirship that presupposes a shared suffering without assignable limit, such as the one revealed here by the *Book of Heaven*. Saint John of the Cross, Doctor of the Church, likewise teaches that the soul which has reached transforming union no longer carries its cross as an external weight, but lives it from within the will united to God—an intuition that this text of the Fiat here carries to its most concrete conclusion: a Cross become light rather than wood.

Formula to remember. There are two crosses: the one of wood, which one carries; and the one of the Will, without length or width, in which one no longer carries anything, but burns, with Jesus, to be life of all.

Part Eleven — The Kingdom of the Divine Will: Hope, Fruits, and Fulfillment

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Question 1 — What Are the Fruits of the Divine Will in the Soul?

Short answer. The soul who lives in the Divine Will receives, even in this life, a crown of real and already perceptible effects—joy, peace, strength, goodness, love, sanctity, indescribable beauty—which are never mere promises deferred, but the effective firstfruits, already given, of the Kingdom still awaited in its fullness.

Development. Having considered the Gift itself (Parts Six and Seven), its acts (Part Eight), its ecclesial insertion (Part Nine), and its root in the Passion (Part Ten), this work must now turn toward the final horizon to which everything preceding leads: the Kingdom of the Divine Will in its hoped-for fullness. We must begin with what has already been given, before addressing what still remains awaited.

Luisa herself describes the experience of these fruits with a precision that deserves to be quoted almost in full, so dense is it: her intelligence, absorbed in the light of the Divine Will, felt within itself the one strength of this Will and "Its innumerable effects and the variety of them. Forming a circle around [her] and investing [her], they were bearers of joy, of peace, of strength, of goodness, of love, of sanctity, of indescribable beauty." These effects, she specifies, were "like many kisses of life" that this Will gave to her soul, and she remained, she says, "their possessor."

This enumeration—joy, peace, strength, goodness, love, sanctity, beauty—receives a divine seal that renders it immutable: Jesus explains, in the continuation of this same text, that these effects are sealed just as "the heavens, the stars, the sun" have never changed since their creation. These fruits are therefore not fragile consolations, destined to disappear at the first contrary wind, but gifts already confirmed by the same creative strength that has sustained the heavens and the stars from the beginning—a sure pledge, already given, of what the Kingdom in its fullness will only amplify without ever contradicting it.

Quotation from Luisa. Luisa, *Book of Heaven*, vol. 29, May 16, 1931:

> "Now, I felt my little and poor intelligence absorbed in the light of the Divine Will, and I felt within me the one and powerful strength of It, and Its innumerable effects and the variety of them. Forming a circle around me and investing me, they were bearers of joy, of peace, of strength, of goodness, of love, of sanctity, of indescribable beauty. These effects were like many kisses of life that were given to my soul, and I remained their possessor…"
>
> *« Ora sentivo la mia piccola e povera intelligenza assorbita nella luce della Volontà Divina e sentivo in me la forza unica e potente di Essa e gli innumerevoli e vari suoi effetti, facendomi corona ed investendomi, erano portatori di gioia, di pace, di fortezza, di bontà, d'amore, di santità, di bellezza indescrivibile; questi effetti erano come tanti baci di vita che davano all'anima mia e ne restavo posseditrice… »*

Jesus to Luisa, *Book of Heaven*, vol. 29, May 16, 1931:

> "My daughter, all the acts done by the creature in the Divine Will are confirmed by God as divine acts, and this confirmation forms the life of those same acts, which are sealed with the divine seal as imperishable acts, always new, fresh, and of an enchanting beauty. […] See, then, what it means to do and live in my Divine Will: to be under the empire of a creative and confirming strength, which places all the acts of the creature in safety, rendering them immutable."
>
> *« Figlia mia, tutti gli atti fatti dalla creatura nella Divina Volontà sono confermati da Dio come atti divini e questa confermazione forma la vita degli stessi atti che vengono suggellati col suggello divino, come atti imperituri sempre nuovi, freschi e d'una beltà incantevole. […] Vedi dunque che significa fare e vivere nella mia Divina Volontà: stare sotto l'impero d'una forza creatrice e confermatrice, che mette al sicuro tutti gli atti della creatura, rendendoli immutabili. »*

Catholic articulation. Saint Paul describes the fruits of the Spirit in very similar terms: "love, joy, peace, patience, kindness […]" (Gal 5:22–23), fruits already given to the Christian in this life—the convergence of vocabulary with Luisa's enumeration is not accidental, but signals the continuity between the ordinary fruit of the Holy Spirit and its most intense flowering in the life of the Fiat. The *Catechism* teaches that the goods of the Kingdom, although fully revealed only at the end of time, are already present "in mystery" in the Church (CCC 763) and, in the Eucharist, are "already present" in our midst (CCC 2816); and that sanctifying grace is "the gratuitous gift that God makes to us of his own life, infused by the Holy Spirit into our soul to heal it of sin and to sanctify it" (CCC 1999)—these fruits already tasted being the pledge, not the illusion, of the promised fullness.

Formula to remember. Joy, peace, strength, goodness, love, holiness, and beauty: these are the "kisses of life" with which the Divine Will already crowns the soul that lives in It.

Question 2 — How Does the Divine Will Restore the Order Lost by Adam?

Short answer. Whereas the Kingdom of Redemption heals after evil has already struck—giving sight to a blind person, straightening a cripple—the Kingdom of the Divine Will acts through a continuous "preservative miracle" that wards evil off before it occurs: it thus restores, in principle, the very order Adam possessed before the Fall, that of a nature protected from within rather than healed afterward.

Development. The preceding Question showed the fruits already given to the soul who lives in the Fiat. We must now specify how this Kingdom, once fully received by humanity, would restore the very order that Part One showed to have been lost through Adam's disobedience (I.7–8, II.3–4)—not through a mere return backward, but through the accomplishment of what Creation awaited from the beginning.

Jesus explains to Luisa the difference in nature between the two Kingdoms already distinguished in III.10: the Kingdom of Redemption operates through particular miracles, granted after evil has already struck—giving sight to a blind person, straightening a cripple, healing a sick person, raising a dead person. The Kingdom of his Will, by contrast, will contain what he calls a "preserving nourishment," so that whoever is within it will no longer run the risk of becoming blind, crippled, or sick: "The Kingdom of the Divine Fiat will make the great miracle of banishing all evils, all miseries, all fears, because It will not perform a miracle at time and circumstance, but will keep the children of Its Kingdom with Itself with an act of continued miracle, to preserve them from any evil."

This same text goes further still. Jesus adds that, if death retains power over the body in

this Kingdom, "it will not be death, but transit"; and he specifies at once: since the nourishment of sin will be lacking, the bodies themselves will no longer be subject to becoming decomposed as horribly as they do today, but will remain composed in their sepulchers, awaiting the day of the resurrection of all. This promise never says that death and burial would be abolished within history before the definitive return of Christ: the expectation of the resurrection remains entire. What changes is their countenance. For the soul united without reserve to the Will of God, death loses its sting of terror and truly becomes what it already is, in the most common Catholic faith, for every saint who dies in grace—a passage to life, not annihilation; and the body itself, spared that corruption which today inspires dread, anticipates something of the dignity already known in the Church through the bodies of certain saints that have remained incorrupt. Understood in this way, this restoration corresponds exactly to what Adam possessed before the Fall (I.8): not the absence of every creaturely limit, but a nature wholly protected from within by union with the Divine Will, in which moral evil, the ultimate cause of every disorder (II.3–4), no longer finds any hold.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 20, October 22, 1926:

> "…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, the most sensational prodigies; even more, It will surpass them all together. And if miracle means to give sight to a blind one, to straighten up a cripple, to heal one who is sick, to raise a dead man, etc., the Kingdom of my Will will have the preserving nourishment, and for whomever enters into It, there will be no danger that he might 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 a degraded human will which produced corruption in the bodies, and with the preserving nourishment of my Will, the bodies also will not be subject to decomposing and becoming so horribly corrupted 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. […] The Kingdom of the Divine Fiat will make the great miracle of banishing all evils, all miseries, all fears, because It will not perform a miracle at time and circumstance, but will keep the children of Its Kingdom with Itself with an act of continued miracle, to preserve them from any evil…"
>
> *« …Figlia mia, quale sarà il gran bene? Quale sarà il gran bene? Il Regno del mio Fiat racchiuderà tutti i beni, anzi sorpasserà tutti i miracoli e i portenti più strepitosi uniti insieme e, se miracolo significa dare la vista ad un cieco, raddrizzare uno zoppo, sanare un infermo, risuscitare un morto, eccetera, il regno della mia Volontà avrà l'alimento preservativo e per chiunque entrerà in esso non ci sarà alcun pericolo che possa rimanere cieco, zoppo ed infermo, la morte nell'anima non avrà più potere, e se l'avrà sul corpo, non sarà morte ma passaggio e mancando l'alimento della colpa e la volontà umana degradata che produsse la corruzione nei corpi e stando invece l'alimento preservativo della mia Volontà, anche i corpi non saranno soggetti a scomporsi ed a corrompersi così orribilmente, da incutere paura anche ai più forti come lo è tuttora, ma rimarranno composti nei loro sepolcri aspettando il dì della risurrezione di tutti. […] Il regno del Fiat Divino farà il gran miracolo di allontanare tutti i mali, tutte le miserie, tutti i timori perché essa non farà il miracolo a tempo ed a circostanze, ma starà con i suoi figli del suo regno con un atto di miracolo continuato, per preservarli da qualunque male… »*

Catholic articulation. The *Catechism* teaches that Adam's original justice included an interior harmony protecting man from concupiscence and death before they could strike him (CCC 375–376)—exactly the "preservative" rather than "curative" model that Luisa's

text applies to the hoped-for Kingdom. Saint Paul sings the hope of Creation itself, which "waits with eager longing for the revealing of the sons of God," in the certainty that it "will be set free from its bondage to decay" (Rom 8:19–21)—a text that authorizes hope for a real transformation of the created condition, without ever specifying either its mode or its moment, a prudence that XI.6 will develop fully.

Formula to remember. The Kingdom of Redemption heals evil once it has occurred; the Kingdom of the Will restores, in principle, the very order Adam possessed before the Fall—a nature protected from within rather than healed afterward.

Question 3 — How Does Trinitarian Inhabitation Reach Its Fullness in the Soul Who Lives in the Divine Will?

Short answer. Every soul in the state of grace already receives the indwelling of the three Divine Persons, who make it their dwelling through grace. Jesus reveals to Luisa a still more intense register, which he himself calls "Real Life": when the soul no longer opposes him with any resistance, the entire Trinity takes possession of its heart in order to establish there its "perpetual dwelling," taking, he says, "the reins" of its intelligence, its heart, and its whole being.

Development. Having shown how the Kingdom restores the order of Creation (XI.2), we must specify the connection between this same Kingdom and the most central mystery of the Christian faith: the intimate Life of God, One and Triune. Every soul in the state of grace already possesses this indwelling; what Jesus reveals here to Luisa brings its register to its highest intensity.

Jesus reveals to Luisa, in intimate terms, how this Trinitarian indwelling assumes, in the life of his Will, the most intense form it can take: the three Divine Persons take possession of her heart and make it their "perpetual dwelling," taking, he says, "the reins" of her intelligence, her heart, and her whole being.

Jesus himself calls this register a "Real Life" (VII.6), which he distinguishes from the mystical life common to hearts that possess his grace without being united to him in everything through their acts: "I am in them by Grace, but not in reality," he says there: what is lacking is not on the side of grace, but on that of the will, which can still resist it—even without ever sinning. What he reveals here to Luisa is therefore the same Trinity, the same Gift received through grace from Baptism onward—brought, through the absence of all resistance, to this register of full and unobstructed presence.

The same Trinity, never another, thus dwells in both hearts: the one that lives in ordinary grace, and the one that lives wholly in the Fiat. What changes is neither its identity nor the truth of its first Gift, but the space it finds there: where a will of one's own retains the possibility of resisting it, it dwells by grace; where this will has freely ceased to resist it, the Trinity itself takes, Jesus says, "the reins," and becomes, in the very vocabulary of this text, a real presence rather than a mystical one. A soul can therefore validly possess the Trinitarian indwelling without this presence yet finding in it all the space it seeks to occupy; life in the Fiat is precisely what opens this entire space to it within the soul.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 13, December 5, 1921:

> "Your family is the Trinity. Don't you remember when, in the first years of bed, I took you to Heaven, and before the Sacrosanct Trinity we celebrated our union? […] And then, after a few days, We, all Three Divine Persons, descended from Heaven, took possession of your heart, and formed Our perpetual dwelling. We took the reins of your

intelligence, of your heart, and of all of you; and everything you did was an outpouring of Our Creative Will over you, and the confirmation that your will was animated by an Eternal Will…"

« La tua famiglia è la Trinità. Non ti ricordi nei primi anni di letto che ti condussi in Cielo e dinanzi alla Trinità Sacrosanta facemmo la nostra unione? […] E poi, dopo pochi giorni scendemmo dal Cielo e tutte e tre le Divine Persone prendemmo possesso del tuo cuore e formammo la nostra perpetua dimora; Noi prendemmo le redini della tua intelligenza, del tuo cuore, di tutta te ed ogni cosa che tu facevi era uno sbocco della nostra Volontà Creatrice su di te… »

Catholic articulation. Jesus himself promises this indwelling to anyone who keeps his word: "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" (Jn 14:23)—a promise addressed to every faithful disciple, not to a mystical elite. The *Catechism* teaches that "the ultimate end of the whole divine economy is the entry of God's creatures into the perfect unity of the Blessed Trinity," and that even now "we are called to be a dwelling for the Most Holy Trinity" (CCC 260; cf. 1 Cor 3:16)—the same Father, the same Son, the same Spirit, for every soul that loves and keeps his word, whatever the measure in which that love, within it, finally leaves all the room to the One it welcomes.

Formula to remember. The Trinity already dwells by grace in every faithful soul; in the soul that no longer resists It, It takes the reins of the whole being and establishes Its perpetual dwelling there.

Question 4 — What Is the Proper Role of the Holy Spirit in the Third Fiat?

Short answer. Jesus reveals to Luisa a Trinitarian appropriation: if Creation is related to the Father and Redemption to the Son—the Three Persons always remaining united in their operation—the *Fiat Voluntas Tua* is related to the Holy Spirit, the Sanctifier, who unfolds in it the whole of his proper work. Living in the Divine Will therefore introduces no new economy after Christ: it is the Holy Spirit himself, sent by the Father and the Son, who accomplishes in souls and in the Church the fruits already contained in Creation and Redemption.

Development. The preceding Question showed how the entire Trinity dwells in the soul that no longer opposes it with resistance (XI.3). Thirteen days after revealing to Luisa that her own mission reflects, in the order of knowledge, the work of the Holy Spirit within the three earthly missions of the Trinity (V.16), Jesus names still more directly the Person to whom the third Fiat belongs, in a text already quoted in part for the round in Sanctification (VIII.12), but of which two passages remain to be given here in their own full force.

The first specifies the appropriation itself: if Creation points to the Father and Redemption to the Son—the Three Persons always remaining united in their operation—the *Fiat Voluntas Tua* will point to the Holy Spirit, and it is precisely in it that the Divine Spirit will make display of his work. The second is the prayer that Jesus then places upon Luisa's lips, addressed directly to this Person: "Spirit Sanctifier, hurry […] make your Will known to all, so that, by knowing It, they may love It and may welcome […] your Holy Will."

Luisa does not merely ask that the Will of God come about: she asks that it be known by all, so that this very knowledge may cause love and welcome to be born. This is the same principle that Part Five has already established concerning Luisa's entire mission (V.1, V.4): God chooses a time to manifest what he awaits from the creature, because the human will

attaches itself only to what it knows. The knowledges Luisa receives and transmits thus serve what this prayer itself requests: that a Divine Person already present through grace may find, in a soul that knows him better, a freer and more complete welcome.

Scripture and Tradition have always recognized in the Holy Spirit this same mission of teaching and bringing to remembrance the words of Christ (Jn 14:26), and of guiding into all truth (Jn 16:13): what Jesus entrusts here to Luisa belongs within this mission already known to the faith, making it known with a new precision and insistence for the present time.

This action of the Holy Spirit never replaces the soul's freedom: it moves it from within, like the new law inscribed in hearts (XII.9), without ever substituting itself for it. His gifts and fruits remain its most concrete criterion (XII.8). Finally, it unfolds within the whole Church—in her liturgy and in her sacraments, where the Holy Spirit continues, Jesus tells Luisa, to moan at being so poorly received (VIII.12)—and in Confirmation, where the soul receives precisely "as a mission" this Spirit of whom IX.2 has already spoken.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 17, May 17, 1925—completing the quotation already given in VIII.12:

> "…More so since, while We, the Three Divine Persons, are always united in operating, if the Creation points to the Father, and Redemption to the Son, the Fiat Voluntas Tua will point to the Holy Spirit. And it is precisely in the Fiat Voluntas Tua that the Divine Spirit will make display of His work. […] And you, in your childlike simplicity, say to Him: 'Spirit Sanctifier, hurry, I implore You, I pray You again—make your Will known to all, so that, by knowing It, they may love It, and may welcome your first act of their complete sanctification—which is your Holy Will.' My daughter, We, the Three Divine Persons, are inseparable and distinct, and in this way do We want to manifest to the human generations Our works for them—that while being united among Ourselves, each One of Us wants to manifest individually His love and His work toward the creatures."
>
> *« …molto più che se la Creazione si addice al Padre, nonostante siamo sempre unite le Tre Divine Persone nell'operare, la Redenzione al Figlio, il Fiat Voluntas Tua si additerà allo Spirito Santo ed è proprio nel Fiat Voluntas Tua che il Divino Spirito farà sfoggio della sua opera. […] E tu, nella tua infantile semplicità gli dici: "Spirito Santificatore, fa' presto, Ti supplico, Ti riprego, fa' conoscere a tutti la Tua Volontà, affinché, conoscendola, l'amino e accolgano il vostro primo atto della loro santificazione completa, qual è la Santa Tua Volontà. Figlia mia, le Tre Divine Persone siamo inseparabili e distinte, così vogliamo manifestare alle umane generazioni le nostre opere verso di loro, che mentre siamo uniti tra Noi, ognuno di Noi vuole manifestare distintamente il suo amore e la sua opera verso le creature." »*

Catholic articulation. One might fear that assigning the third Fiat in this way to one distinct Divine Person would fragment God's action into three successive economies, each governed by one separate Person to the exclusion of the other two—precisely the interpretation that this corpus elsewhere rejects with the greatest clarity (cf. Appendix E). The *Catechism* removes this fear through the very doctrine of appropriation: "The whole divine economy is the common work of the three divine persons. For as the Trinity has only one and the same nature so too does it have only one and the same operation"; the Father, the Son, and the Holy Spirit are "not three principles of creation but one principle"; "however, each divine person performs the common work according to his unique personal property" (CCC 258). What Jesus reveals to Luisa therefore adds neither a Person nor a mission to those already professed by the common faith; it specifies only, for the present time, the

manner of their action in souls.

On the day of Pentecost, Christ's Passover is fulfilled in the outpouring of the Holy Spirit, "manifested, given, and communicated as a divine person," and on that day "the Holy Trinity is fully revealed" (CCC 731–732): the third Fiat asks for nothing that Pentecost has not already inaugurated for the whole Church.

One final clarification distinguishes two things that might be confused: the visions, dictations, and phenomena that accompanied Luisa's mission belong to her alone and in an unrepeatable manner (V.15); the knowledges themselves that she received and transmitted belong to no one in particular, but are given to every soul willing to receive them.

Formula to remember. The same Holy Spirit given to the whole Church on the day of Pentecost waits only to be known, desired, and freely welcomed in order to unfold fully within a soul.

Question 5 — What Is the Connection between the Divine Will and New Sanctity?

Short answer. The sanctity of life in the Divine Will, already described as "the Sanctity of sanctities," introduces no category of sanctity foreign to what the Church has always taught: it is its most intense and radical form, offered, as the Second Vatican Council recalled, to every baptized person without exception.

Development. Part Five has already established the difference between the sanctity of the virtues and the sanctity of life in the Divine Will (V.9), showing that a soul faithful to this Will "leaves the other Saints behind," not through greater personal merit, but because it acts "in a divine manner" rather than only in a human manner. Here, in order to bring this question to its conclusion in Part Eleven, we must specify how this singular sanctity is articulated with the universal call to holiness that the Church addresses to all her members, without distinction of vocation or state of life.

Nothing in what the *Book of Heaven* teaches concerning this sanctity of the Fiat reserves it to a spiritual elite separated from the rest of the baptized: on the contrary, Part Five has shown that it remains accessible to the soul who is "small, ignorant, unknown" (V.9), provided that the soul consents to lay down its own will. This is exactly what the Second Vatican Council sought to recall forcefully to the whole Church, teaching that "all the faithful of Christ of whatever rank or status, are called […] to the fullness of the Christian life and to the perfection of charity"—not an ideal reserved to religious or mystics, but the common demand made upon every baptized person. The sanctity of the Fiat therefore does nothing other than carry this universal call to its most radical and interior form, never outside it or above it.

The sanctity of the Fiat is therefore the common call of all the baptized carried to its most interior degree, never a parallel way reserved to a few. Jesus makes access to it depend upon littleness and humility, not upon an exceptional privilege—as Part Five has shown throughout.

Reference quotation. Recalling V.9, Jesus to Luisa, *Book of Heaven*, vol. 11, March 15, 1912:

> "My daughter, my Will is the Sanctity of sanctities. The soul who does my Will, however small, ignorant, unknown, leaves the other Saints behind in spite of their prodigies, sensational conversions and miracles…"

« Figlia mia, la mia Volontà è la Santità delle santità, sicché l'anima che fa la mia Volontà, per quanto piccola, ignorante, ignota, lascia dietro gli altri santi, nonostante i loro portenti, le conversioni strepitose e i miracoli… »

Catholic articulation. The Second Vatican Council teaches that "all the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity," this call to holiness admitting no exception of vocation (*Lumen Gentium* 40, already cited in V.9 and IX.1). Saint Paul formulates the same universal call from the opening of his letters, addressed to the "saints," that is, to all the baptized without distinction (1 Cor 1:2; Eph 1:1)—sanctity never being, in the New Testament, the privilege of a restricted category of Christians.

Formula to remember. The sanctity of the Fiat is not a way alongside the universal call to holiness: it is that very call, carried to its most interior and radical degree.

Question 6 — What Is the Kingdom on Earth—and What Is It Not?

Short answer. The Kingdom of the Divine Will hoped for by this work is neither the visible return of Christ to reign within history before the Judgment, nor a new public revelation, nor a surpassing of the Church or the sacraments, nor the end of all suffering or all death before the eschaton: it is the intra-historical triumph of the grace already given, the Church reaching her full vigor, the finally visible fulfillment of the most central petition of the Our Father.

Development. This question touches one of the most important points in this entire work: it is here that the most enthusiastic vocabulary of the *Book of Heaven*—a reign that will come, preservative miracles, a transformed nature (XI.2)—must be received within its proper limits, those the Church has always traced in the face of what she calls millenarianism.

The *Catechism of the Catholic Church* teaches with great clarity: "The kingdom will be fulfilled, then, not by a historic triumph of the Church through a progressive ascendancy, but only by God's victory over the final unleashing of evil"—the Church herself having to pass through a final trial before Christ's glorious coming, and not through the gradual and peaceful establishment of his reign within history (CCC 675–677). The same *Catechism* specifies that messianic hope "can only be realized beyond history through the eschatological judgement"; every claim to realize it already within history, "even modified forms" of it, including under the name of millenarianism, is explicitly rejected by the Church as a falsification of the Kingdom (CCC 676). The Holy Office had already, in 1944, expressly condemned the idea of a *visible* coming of Christ to reign upon this world before the Last Judgment, even in a mitigated form.

The Kingdom of the Divine Will can therefore be stated simply, in the light of these landmarks: not a visible and anticipated coming of Christ within history; not a new public revelation added to the one, closed and perfect, transmitted by Christ and the Apostles (already established in V.13); not a surpassing of the Church, her sacraments, or her Magisterium (already established throughout Part Nine); and not the anticipated abolition of all suffering and all death before the Last Judgment—the formula already encountered in XI.2, where death "will not be death, but transit," being received as a transformation of the meaning of death for the soul united to God, not as the promise of bodily immortality acquired within history. What the Kingdom of the Divine Will announces, on the other hand, remains fully receivable within the Catholic faith: a real, intra-historical triumph of the grace already

given by Christ; a Church reaching greater vigor and fruitfulness; the finally visible fulfillment, for a period of history, of the petition the whole Church has always addressed in the Our Father—without this ever anticipating or replacing the definitive fulfillment that will occur only beyond history itself.

Catholic articulation. The *Catechism* teaches that Christ's reign, "already present in his Church," is "nevertheless yet to be fulfilled 'with power and great glory' by the King's return to earth," and remains "under attack by the evil powers, even though they have been defeated definitively by Christ's Passover" (CCC 671). In a response of July 21, 1944, the Congregation of the Holy Office explicitly condemned the teaching of a "mitigated millenarianism," defined as the expectation of a visible reign of Christ upon this earth, even without the gross excesses of the ancient forms of this error (Denzinger 3839). This doctrine is fully received here: the Kingdom spoken of from the beginning therefore includes neither a chronology, nor a visible coming, nor the suppression of man's mortal condition before the Last Judgment.

Formula to remember. The Kingdom of the Divine Will is never Christ returning to reign visibly within history: it is his grace, already given once for all, finally triumphing, for a time, over the refusal that men continue to oppose to it.

Question 7 — How Can We Hope for the Coming of the Kingdom without Trying to Predict When It Will Come?

Short answer. Jesus assures us that his word will never pass away, however many centuries may themselves pass; this absolute certainty concerning the final fulfillment of his Will is accompanied, at most, by the broad providential rhythm he entrusts to Luisa—never by a precise date or calculation, but by a very real mode of growth already at work: each soul that comes to know and to will this Will in turn becomes a "tiny little house of Nazareth," and it is through their multiplication, from one to another, that this Kingdom expands.

Development. After tracing, in XI.6, the strict limits of what the hoped-for Kingdom is and is not, it is necessary to specify the right attitude toward this hope: neither doubt concerning its future reality nor unhealthy curiosity concerning its appointed time.

Jesus affirms to Luisa, regarding every truth he reveals to her about his Fiat, a permanence that passes through the centuries without ever being extinguished: "Centuries will pass in which everything—men and things—will be overwhelmed and disappear, but my word will never pass away, because it contains Life—the miraculous power of the One who issued it." This certainty concerns the word itself, not a date: Jesus never says when his Kingdom will come, but only that no word pronounced by him concerning this Kingdom can remain without effect, however many centuries may still have to be awaited.

Yet this same *Book of Heaven* entrusts to Luisa a broader rhythm of providence, already encountered in V.3: at the end of each period of two thousand years, God renewed the world—a first time through the Flood, a second through the coming of Christ in the flesh—and we now find ourselves, Jesus says, near the end of a third period of two thousand years, approaching a new renewal. This rhythm is equivalent to no calculation: it fixes neither a precise year nor a precise century, and Jesus gives it as the signature of his providence rather than as a timetable to be checked. To acknowledge it is simply to receive, with the same measure as the rest of the *Book of Heaven*, what Jesus chooses to show and what he chooses to keep for himself alone.

The *Book of Heaven* also indicates, without this becoming any more of a calculation, the

concrete way by which this Kingdom grows. Jesus reveals that each soul coming to know his Will and to let it reign within herself becomes "a tiny little house of Nazareth"; his design is never to raise up a whole people all at once, but to begin, he says, "first alone, one on one with one single creature," and then gradually to expand—two or three souls, then a small group—until these houses, multiplied, fuse together into one single Kingdom and one great people. Whoever comes to know and to will this Will, by reading these pages or those of the *Book of Heaven* itself, thus enters, from this moment, into this growth from one to another—one more house of Nazareth, not a dated milestone on a calendar.

The right attitude therefore holds together three certainties that in no way oppose one another: the absolute certainty, founded upon the very fidelity of the word of God, that this Kingdom will one day come; the knowledge, not of a date, but of a rhythm—that of the two thousand years—which situates this expectation without ever calculating it; and the experience, already accessible today, of a growth from one to another, house after house, in which every soul that knows this Will takes part without waiting.

A final text of the *Book of Heaven* protects this hope from all discouragement: nothing, not even the prolonged resistance of the human will, can indefinitely prevent this design of God from bearing its fruit. Whoever refuses to do the Will of God, Jesus says, "hinders [Its] journey" and would, if that were possible, "tie [Its] hands" so that It might no longer operate—but this obstruction, however real and painful it may be for the love of God that waits, never has power over the divine word itself, which remains and awaits its hour without ever withdrawing or being exhausted.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 20, October 22, 1926:

> "My word is like mighty wind that runs, pounds on the hearing, enters into the hearts, warms, purifies, illuminates, goes round and round from nation to nation; it covers the whole world, it wanders throughout all centuries. Who could ever give death and bury one word of mine? No one. And if sometimes it seems that my word is silent and is as though hidden, it never loses its life. When least expected, it comes out and goes around everywhere. Centuries will pass in which everything—men and things—will be overwhelmed and disappear, but my word will never pass away, because it contains Life—the miraculous power of the One who issued it."
>
> *« La mia parola è come vento impetuoso che corre, percuote l'udito, entra nei cuori, riscalda, purifica, illumina, gira, rigira da nazione in nazione, percorre tutto il mondo, gira per tutti i secoli. Chi mai può dar morte e seppellire una mia parola? Nessuno. E se qualche volta sembra che la mia parola tace, è come nascosta, essa non perde mai la vita, quando meno si crede, esce e gira dappertutto. Passeranno i secoli nei quali tutti gli uomini e le cose saranno travolti e scompariranno, ma la mia parola non passerà mai perché contiene la vita, la forza miracolosa di Colui che l'ha messa fuori. »*

Jesus to Luisa, *Book of Heaven*, vol. 12, January 29, 1919—already quoted in V.3, concerning the rhythm of the two thousand years:

> "My beloved daughter, I want to make known to you the order of my Providence. Every course of two thousand years I have renewed the world. In the first two thousand years I renewed it with the Flood; in the second two thousand I renewed it with my coming upon earth, in which I manifested my Humanity, from which, as though from many fissures, my Divinity shone forth. And the good and the very Saints of the following two thousand years have lived of the fruits of my Humanity, and, in drops, they have enjoyed my Divinity. Now we are at the turn of the third two thousand years, and there will be a third renewal…"

« Figlia diletta mia, voglio farti sapere l'ordine della mia provvidenza, dopo il corso di ogni duemila anni ho rinnovato il mondo, nei primi lo rinnovai col diluvio; nei secondi duemila lo rinnovai con la mia venuta sulla terra, in cui manifestai la mia Umanità, da cui, come da tante fessure, traluceva la mia Divinità ed i buoni e gli stessi santi dei secondi duemila anni son vissuti dei frutti della mia Umanità, ed in parte hanno goduto della mia Divinità. Ora siamo verso la fine del terzo periodo di duemila anni e ci sarà una terza rinnovazione… »

Jesus to Luisa, *Book of Heaven*, vol. 29, May 31, 1931—concerning the tiny little houses of Nazareth and the growth of the Kingdom:

"My daughter, it is certain that the Kingdom of my Divine Will existed upon earth, and therefore there is the certain hope that It will return again in Its full vigor; Our house of Nazareth was Its true Kingdom, but We were without peoples. Now, you must know that each creature is a kingdom; therefore, one who lets my Will reign within herself can be called a little kingdom of the Supreme Fiat. So, she is a little house of Nazareth that We have upon earth. […] Now, in order to form the great Kingdom of Our Will upon earth, first We will make the many little houses of Nazareth—that is, the souls who will want to know It in order to let It reign within themselves. […] Then, with these little houses, repeaters of Our house of Nazareth, We will form many little states of Ours, many provinces, which, after they have been formed well and ordered like many little kingdoms of Our Will, will fuse together and form one single Kingdom and one great people. Therefore, in order to have Our greatest works, Our way of acting is to begin first alone, one on one with one single creature; after We have formed her, We will make her a channel to enclose two or three more creatures in Our works; then We will expand the number, forming a small nucleus, and finally We will expand it so much as to take the whole world. Our works begin in the isolation of God and the soul, and end by continuing their life in the midst of entire peoples."

« Figlia mia, certo che il regno della mia Divina Volontà è esistito sulla terra e perciò c'è la speranza certa che ritorni di nuovo nel suo pieno vigore; la nostra casa di Nazaret era il vero suo regno, però eravamo senza popoli. Ora tu devi sapere che ogni creatura è un regno, quindi chi fa regnare la mia Volontà in essa, si può chiamare un piccolo regno del Fiat Supremo. Onde è una piccola casetta di Nazaret che abbiamo sulla terra. […] Ora per formare il gran regno della nostra Volontà sulla terra, faremo prima le tante piccole casette di Nazaret, cioè le anime che vorranno conoscerla per farla regnare in loro. […] Onde con queste piccole casette, ripetitrici della nostra casa di Nazaret, formeremo tanti piccoli stati nostri, tante provincie, che dopo che si saranno ben formate ed ordinate come tanti piccoli regni della nostra Volontà, si fonderanno insieme e formeranno un sol regno ed un gran popolo. Perciò per avere le nostre opere più grandi, il nostro modo di agire è d'incominciare prima solo, a tu per tu, con una sola creatura; dopo aver formato questa, la faremo canale per racchiudere nelle opere nostre altre due, tre creature, poi allargheremo il numero formando un piccolo nucleo e infine lo allargheremo tanto da prendere tutto il mondo intero; le nostre opere incominciano nell'isolamento di Dio e l'anima e finiscono continuando la lor vita in mezzo a popoli interi. »

Jesus to Luisa, *Book of Heaven*, vol. 31, October 16, 1932—concerning human resistance, which never has power over the divine word:

"…one who hinders my journey would want to hinder the continuation of my Creation, hamper my steps and tie my hands so that I may not operate."

« …chi impedisce il mio cammino vorrebbe impedirmi la continuazione della mia Creazione, inceppare i miei passi e legarmi le mani, affinché non operi. »

Catholic articulation. Jesus himself proclaims, concerning the end of time: "Heaven and earth will pass away, but my words will not pass away" (Mt 24:35)—a verse of which the quotation above seems to be an almost word-for-word faithful paraphrase. The same Gospel passage immediately continues: "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only" (Mt 24:36)—an explicit refusal of every dating. The *Catechism* likewise teaches that it is not for us "to know times or seasons which the Father has fixed by his own authority," and that this coming, although imminent since the Ascension, "could be accomplished at any moment," without any date being capable of being fixed (CCC 673). As for the growth from one to another described by this text, the Gospel itself gives its exact figure: "The kingdom of heaven is like a grain of mustard seed […] the smallest of all seeds, but when it has grown it is the greatest of shrubs and becomes a tree" (Mt 13:31–32)—a growth that can no more be calculated than it can be seen coming.

Formula to remember. No word of God concerning his Kingdom will remain without effect; no creature has ever received the date when that effect will occur; but whoever knows and wills this Will is, from this moment, one more house of Nazareth through which this Kingdom grows.

Question 8 — Why Can No Date Be Calculated for the Coming of the Kingdom, and What Role Do Our Acts Play in It?

Short answer. The *Book of Heaven* teaches that the coming of the Kingdom depends upon no calendar, but upon a number of acts fixed by God himself, to be freely accomplished by souls in his Will—so that ignorance of the date is not an arbitrary mystery: this number is known to God alone, and the pace at which it is fulfilled depends upon a free cooperation that no one can measure. A second text confirms this same truth from another angle: the greater number of faithful today shortens, in comparison with Redemption, the time of waiting. Far from inviting calculation, this twofold revelation is a pressing call to multiply, from this moment, our acts in the Fiat.

Development. XI.7 showed how this Kingdom grows from one to another, like so many multiplied "tiny little houses of Nazareth." It is now necessary to specify the very mechanism of this growth: Jesus reveals to Luisa that "everything has been determined by the Supreme Being"—prayers, acts, pains, sighs—a number fixed beforehand, whose completion alone causes the "Sun" of the Reign to rise. This is never a magical final act that would, by itself, obtain the grace: it is the entire chain of acts that obtains it, the last having value only through all those that preceded it—"if the other hours had not preceded it, the dawn could never have said: 'I am she who calls for the day.'" Jesus applies this same law to Redemption itself: the Patriarchs and the Prophets were, through their acts, like the hours of the night; Mary, upon coming, was its dawn, and the day of the Word was then able to rise. Jesus adds to this a complementary image, that of a long chain of acts that must reach up to the Throne of God: to abandon it before its term exposes one, he warns, to not obtaining what was nevertheless already willed and promised—an admonition he repeats in concluding this same text, as though to underscore its urgency.

A second, later text formulates the same truth in more doctrinal language: "God has all the acts of creatures, and the number of their acts, established." This commitment, Jesus specifies, is taken on by the Divine Will itself, which orders them and places its life within them—but their fulfillment requires the free cooperation of the creature. To refuse this cooperation, to do one's own will rather than his, does not leave things unchanged: it "forms a void for the divine in the soul," a void that God alone could fill, and which the acts, in their fixed number, were destined to fill.

A third text, finally, directly answers the question every soul eventually asks: "My Jesus, when will this Kingdom come?" Jesus gives no date, but a comparison: Redemption waited four thousand years because the people who prayed for it and longed for it were few; today's Church, far more numerous, shortens the time of waiting by that same measure. This text therefore says nothing other, from a different angle, than what the first two have already established: it is never the calendar that governs the coming of the Kingdom, but the measure—in acts, in souls, in sighs—of what creatures themselves will have contributed to it.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 24, May 20, 1928:

> "My daughter, continue on—do not want to stop. You must know that everything has been established by the Supreme Being: the prayers, acts, pains and sighs that the creature must make in order to obtain what We Ourselves want to give her and what she longs to receive. So, if these acts are not performed, the longed-for Sun does not rise from Us in the midst of the long night of the human will, to form the day of the Kingdom of the Divine Fiat. Therefore, many times it happens that many acts and prayers are done and nothing is obtained; then, through another little sigh and prayer, what was so longed for is obtained. Was it perhaps the last act that obtained the rescript of grace? Ah, no! It was the continuation of all the acts and prayers; and if it appears that it is obtained through that last act, it is because that last one was necessary to complete the number established by Us. So, if you want to receive the Kingdom of the Divine Will, do not stop; otherwise, if the long chain of acts that reaches up to the Throne of God is lacking, you will not obtain what you want and what We want to give. The acts are like the hours that form the day or the night; each hour has its place […] and, if it is the hour of midnight, it is vain to want to see the Sun rise: it is necessary that at least the dawn come […]. Now, is it perhaps the dawn that has all the honor of making the Sun rise? Ah, no! It was the last hour; but if the other hours had not preceded it, the dawn could never have said: 'I am she who called the day.' […] The same happened in Redemption. Redemption did not come for many centuries, because the Patriarchs and the Prophets found themselves with their acts as in the night hours, and from afar they longed for the day. When the Virgin Queen came, She formed the dawn and, embracing all the night hours together, She made the day of the Word arise upon earth, and Redemption was accomplished. Therefore, do not stop; the series of acts is so necessary that there is the risk that, if they are not all performed, the desired good will not be obtained."
>
> *« Figlia mia, avanti, non volerti fermare, tu devi sapere che tutto è stabilito dall'Ente Supremo, preghiere, atti, pene, sospiri che deve fare la creatura per ottenere ciò che noi stessi vogliamo darle ed essa sospira di ricevere, sicché se questi atti non vengono compiuti, non spunta da noi il sospirato Sole in mezzo alla lunga notte dell'umana volontà, per formare il giorno del regno del Fiat Divino. Perciò molte volte succede che si fanno tanti atti e preghiere e non si ottiene nulla, poi per un altro piccolo sospiro e preghiera si ottiene ciò che tanto si sospirava, forse è stato l'ultimo atto che ha ottenuto il rescritto della grazia? ah no! è stata la continuazione di tutti gli atti e le preghiere e se si vede che si ottiene con quell'ultimo atto, è perché quell'ultimo era necessario per completare il numero da noi stabilito. Onde se tu vuoi ricevere il regno del Voler Divino non ti arrestare, altrimenti mancando la lunga catena degli atti che giunge fino al Trono di Dio, non otterrai ciò che tu vuoi e noi vogliamo dare. Gli atti sono come le ore che formano il giorno o la notte, ogni ora ha il suo posto […] e se è l'ora di mezza notte invano è voler vedere che spunti il Sole, è necessario che venga l'alba almeno […]. Ora è forse l'alba che ha tutto l'onore di fare spuntare il Sole? ah no! essa è stata l'ultima ora, ma se le altre ore non l'avessero preceduta mai avrebbe potuto dire l'alba: io sono colei che*

chiamò il giorno. […] Così successe nella Redenzione, per tanti secoli la Redenzione non venne, perché i Patriarchi ed i Profeti si trovarono coi loro atti come nelle ore notturne e da lontano sospiravano il giorno. Come venne la Vergine Regina formò l'alba ed abbracciando insieme tutte le ore notturne, fece spuntare il giorno del Verbo sulla terra e la Redenzione venne compiuta. Perciò non ti arrestare, è tanto necessaria la serie degli atti, che passa pericolo che se non vengono tutti compiuti non si ottiene il bene desiderato. »

Jesus to Luisa, *Book of Heaven*, vol. 30, November 9, 1931:

"Now, God has all the acts of creatures, and the number of their acts, established. So, the commitment of these acts, because they are established by God, is taken by my Divine Will. It orders them, and It places Its life in them—but who gives the fulfillment to these acts established by the Supreme Being? One who cooperates with them and lets herself be dominated by the Divine Will. […] She feels Its divine life flow in her acts. On the other hand, when she does not cooperate […] each act of human will forms a void for the divine in the soul […] because the acts, established in their number, were to serve to fill her with the Divine Being."

« Ora, Dio ha stabilito tutti gli atti delle creature ed il numero degli atti di esse. Onde l'impegno di questi atti, perché stabiliti da Dio vengono presi dalla mia Divina Volontà, che li ordina e vi mette dentro la sua vita, ma chi dà il compimento a questi atti stabiliti dall'Ente Supremo? Chi coopera e si fa dominare dalla Volontà Divina […] sente scorrere la sua vita divina negli atti suoi. Mentre quando la creatura non coopera […] ogni atto di umana volontà forma nell'anima un vuoto per il divino […] perché gli atti, stabiliti nel loro numero, dovevano servire a riempirla dell'Essere Divino. »

Jesus to Luisa, *Book of Heaven*, vol. 24, May 26, 1928:

"…My daughter, in order for Redemption to come it took four thousand years, because the people that prayed and longed for the future Redeemer was the smallest one, of limited number. But those which belong to my Church are more peoples and—oh! how much greater in number than that one. Therefore, the number will shorten the time; more so, since religion is making its way everywhere, and this is nothing but the preparation for the Kingdom of my Divine Will."

« …Figlia mia, per venire la Redenzione ci vollero quattro mila anni, perché il popolo che pregava e sospirava il futuro Redentore era il più piccolo, di numero ristretto; invece quelli che appartengono alla mia Chiesa sono più popoli e di numero oh quanto più esteso di quello, perciò il numero abbrevierà il tempo, molto più che la religione si sta facendo strada ovunque, la quale non è altro che la preparazione al Regno della mia Volontà Divina. »

Catholic articulation. Scripture already knows this language of a fixed number that eschatological expectation must see completed: the souls of the martyrs beneath the altar were told to rest a little longer, "until the number of their fellow servants and their brethren should be complete" (Rev 6:11). Following Saint Augustine, the theological tradition has long meditated upon this mystery of a number known to God alone (*De civitate Dei*, XX, 5); Saint Thomas Aquinas took it up again in his question concerning the number of the predestined, emphasizing that this number remains certain for God without ever being calculable by man (*Summa Theologiae*, I, q. 23, a. 7). This is exactly what the *Book of Heaven* presents again here, applied no longer only to the number of the elect, but to the number of acts which, done in the Fiat, hasten the coming of its Reign.

This revelation only confirms, without ever weakening it, what this work has already es-

tablished against every form of millenarianism (XI.6–7; Dz 3839): it offers no date, no calculation, no sign to be observed in history or in the stars—it says only why no date can be calculated, namely, because this coming depends upon a measure known to God alone and nourished by the freedom of creatures. Jesus himself, when questioned by his disciples concerning the times of the Kingdom, answered in the same sense: "It is not for you to know times or seasons which the Father has fixed by his own authority" (Acts 1:7)—but he immediately added the mission that follows from this: "you shall be my witnesses" (Acts 1:8). The *Book of Heaven* says nothing else, in the vocabulary proper to the Fiat: ignorance of the hour is never an invitation to passive waiting, but to the multiplication of acts.

Formula to remember. The Kingdom is not awaited on a calendar: it is hastened, act after act, soul after soul, by those who already live in the Fiat.

Question 9 — Why Does the *Book of Heaven* Announce Chastisements, and How Are They Articulated with the Goodness of God?

Short answer. The *Book of Heaven* repeatedly announces chastisements destined to purify humanity and prepare the coming of the Kingdom of the Divine Will; these chastisements are never an outburst of anger, but the final recourse of a love which, unable to conquer through grace and gentleness, seeks to conquer through salutary fear—always in the service of reconstruction, never of destruction for its own sake.

Development. Luisa herself one day raises the objection that every attentive reader of these pages would raise: how can the reign of the Divine Fiat come if the earth abounds in evil and Divine Justice arms the elements against man? Jesus answers by showing her that the upheavals announced are never an end in themselves, but a means ordered toward a far greater end: "everything you saw will serve to purify and prepare the human family. The turmoils will serve to reorder, and the destructions to build more beautiful things. If a collapsing building is not torn down, a new and more beautiful one cannot be formed upon those very ruins."

A second text, received several years later, reveals their most intimate motive—never vindictiveness, but love itself constrained to a final recourse: "everything will serve for the triumph of my Will. If I strike, it is because I want to restore. My love is so great, that when I cannot win by way of love and of graces, I try to win by way of terror and fright." Jesus immediately adds a maternal guarantee: those whom he entrusts beneath the Virgin's mantle escape the reach of these trials—"even death will have no power over those who will be in the custody of my Mama."

The same refusal of all prophetic curiosity—already expressed above concerning the Kingdom itself (XI.7), and which Part Thirteen will take up fully (XIII.6)—applies here: to announce the principle of chastisements—their reality, their meaning, and their purifying finality—never invites anyone to seek their dates or their precise nature, which the *Book of Heaven* itself does not give with certainty. What this text actually asks is simpler and nearer at hand: conversion and filial trust, far more than any attempt to forecast a timetable.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 24, April 30, 1928:

> "My daughter, everything you saw will serve to purify and prepare the human family. The turmoils will serve to reorder, and the destructions to build more beautiful things. If a collapsing building is not torn down, a new and more beautiful one cannot be formed upon those very ruins…"

« Figlia mia, tutto ciò che tu hai visto servirà a purificare ed a preparare l'umana famiglia, gli sconvolgimenti serviranno per riordinare e le distruzioni per edificare cose più belle; se un edificio crollante non si atterra, non si può formare il nuovo più bello su quelle stesse rovine… »

Jesus to Luisa, *Book of Heaven*, vol. 33, June 6, 1935:

"…My daughter, courage, everything will serve for the triumph of my Will. If I strike, it is because I want to heal. My love is so great that, when I cannot win by way of love and of graces, I try to win by way of terror and fright. Human weakness is such that many times it pays no heed to my graces, […] but it is enough to touch its flesh and take away the things necessary to natural life for it to lower its pride; it feels so humiliated as to become a rag, and I make of it whatever I want. Especially if the creatures do not have a perfidious and obstinate will, one chastisement is enough, because they see themselves at the edge of the grave, and they return into my arms. You must know that I always love my children, my beloved creatures; I would tear out my very entrails rather than see them struck, so much so that, in the calamitous times that will come, I have placed them all in the hands of my Celestial Mama; to Her I have entrusted them, that She may keep them for Me under Her secure mantle, […] death itself will have no power over those who are under the custody of my Mama"

« …Figlia mia, coraggio, tutto servirà al trionfo della mia Volontà, se colpisco è perché voglio risanare, il mio amore è tanto, che quando non posso vincere a via d'amore e di grazie, cerco di vincere a via di terrore e di spavento. La debolezza umana è tanta che molte volte non cura le mie grazie, […] ma basta toccarle la pelle, toglierle le cose necessarie alla vita naturale, che abbassa la sua alterigia, si sente così umiliata che si fa un cencio ed Io ne faccio quello che voglio, specie se le creature non hanno una volontà perfida ed ostinata, basta un castigo, perché si vedono sull'orlo del sepolcro, e ritornino nelle mie braccia. Tu devi sapere che amo sempre i figli miei, le mie amate creature, Mi sviscererei per non vederli colpiti, tanto che nei tempi funesti che verranno, li ho messi tutti nelle mani della mia Mamma Celeste, a Lei li ho affidati, affinché Me li tenga sotto il suo manto sicuro, […] la stessa morte non avrà potere su quelli che saranno in custodia della mia Mamma »

Catholic articulation. Scripture never separates the justice of God from his patient mercy: "The Lord is not slow about his promise as some count slowness, but is forbearing toward you, not wishing that any should perish, but that all should reach repentance" (2 Pet 3:9). The prophets of the Old Covenant likewise announce collective chastisements that are always ordered toward the people's return to God, never toward their destruction for its own sake (cf. Amos 4:6–12; Joel 2:12–13). The *Catechism* teaches that God "permits" trial in respecting human freedom and "knows how to derive good from it," without ever willing evil for its own sake (CCC 311, 313)—which is exactly what this text of the *Book of Heaven* applies on the scale of history as a whole.

Formula to remember. God never strikes in order to destroy, but always in order to rebuild; and no one beneath his Mother's mantle has anything to fear from that day.

Question 10 — What Are the "Wanted" Will and the "Permissive" Will of God?

Short answer. The *Book of Heaven* teaches that the Divine Will acts in history according to two distinct modes: in the wanted way, when It directly accomplishes Its own designs and fills the docile soul with light, grace, and help; and in the permissive way, when creatures,

through their free will, resist It to the point of constraining It to allow their own choices to bear their just consequences—consequences which then themselves take the form of justice.

Development. This text arises from an episode more painful than any other: Luisa, unjustly accused and calumniated to the point of being brought before the Holy Office, finds herself abandoned by everyone. Jesus then reveals to her that he could easily confound her accusers—"I can! But I do not want to"—because willing costs him more than being able: to destroy an act of his Will already established would be to act not as God but as man, changing his designs according to circumstances. It is within this precise context that he gives Luisa the distinction governing this entire Question.

Jesus explains that his Divine Will acts in two modes. In the wanted way, It directly accomplishes Its designs, forms sanctity, and the creature who receives this act receives it "equipped with light, with grace, with help": nothing is lacking to her for fulfilling it. In the permissive way, on the other hand—and this occurs when creatures, through the free exercise of their will, seek as though to "bind the hands of the Omnipotent One" by opposing what he had disposed out of love for all—God finds himself, out of regard for that very freedom which he never suppresses, constrained to act permissively; and this permissive Will, Jesus specifies, "by justice and chastisement, is blinding."

The permissive Will remains fully voluntary in its act of permitting: God freely chooses to respect the freedom he himself has given. He never wills the evil that results from it as one wills a good; he permits it and, through his very justice, draws a new order from it. Thus this same text directly illuminates the preceding Question concerning chastisements: these belong precisely to this second mode, never to the first.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 28, February 8, 1931:

> "Good daughter, courage, you must know that my Divine Will acts in two ways—in the wanted way and in the permissive way. When It acts in the wanted way, those are designs that It accomplishes, sanctities that It forms; and the creature who receives this wanted act of my Will receives it equipped with light, with grace, with help. Nothing must be lacking to this fortunate creature in order to fulfill this act wanted by my Will. On the other hand, when It acts in the permissive way, and this happens when the creatures, with the free willing of the will which they have, try to bind the hands of the Omnipotent One […] and they force Me to act in a permissive way—and my permissive Will, by justice and chastisement, is blinding, such that who knows where they go to hurl themselves."
>
> *« Figlia buona, coraggio, tu devi sapere che la mia Volontà Divina agisce in due modi, in modo voluto ed in modo permissivo; quando agisce in modo voluto compie disegni, forma santità e la creatura che riceve quest'atto voluto della mia Volontà, lo riceve corredato di luce, di grazia, di aiuto, nulla deve mancare a questa fortunata creatura di compiere quest'atto voluto dalla mia Volontà. Invece quando agisce in modo permissivo, e questo succede quando le creature col libero arbitrio della loro volontà, cercano di legare le mani all'Onnipotente […] e mi costringono ad agire in modo permissivo e la mia Volontà permissiva è con giustizia castigo e accecamento che chissà dove vanno a precipitarsi. »*

Catholic articulation. The *Catechism* teaches: "God is in no way, directly or indirectly, the cause of moral evil. He permits it, however, because he respects the freedom of his creatures and, mysteriously, knows how to derive good from it" (CCC 311). This distinction corresponds to what classical theology calls God's "antecedent" and "consequent" will, or again the will of "good pleasure" and the will "of sign": God positively and directly wills every good; he merely permits, without ever willing it in itself, what created freedom chooses

against him. Saint Paul expresses this with the same firmness: “Do not be deceived; God is not mocked, for whatever a man sows, that he will also reap” (Gal 6:7)—a law of consequence, not of arbitrary vengeance.

Formula to remember. God never changes the designs he has willed, whatever the resistance of men; but he permits, without ever willing them in themselves, that their refusals should bear their own fruits of justice.

Question 11 — How Does the Soul Who Lives in the Divine Will Also Participate in the Acts of His Justice?

Short answer. Living in the Divine Will does not associate the soul only with God’s love and mercy: it associates her with all his attributes, including his justice—not so that she may judge or strike anyone on her own initiative, but so that she may understand, from within the Fiat itself, that divine justice is itself sanctity and love, without which the perfection of God would remain incomplete.

Development. One day Jesus reveals to Luisa that the sanctity proper to his Volition consists in “doing nothing of one’s own, but doing what God does”: the soul who lives in his Will takes part in all his attributes and “concurs” with him in each of his acts—including, he specifies, the acts of his Justice. Frightened by this thought alone, Luisa refuses outright, as would any soul naturally drawn toward mercy alone: “No, no, Heaven forbid that I touch my brothers! […] In everything I want to do what You do; but in this—striking the creatures—never.”

Jesus’ answer yields nothing concerning the principle, but immediately reveals its true nature: “In my Will you cannot exempt yourself from doing what I do. […] My Justice is Sanctity and Love, and It is to balance the divine rights. If I did not have Justice, my Divinity would lack the whole fullness of perfection.” To refuse to take part in justice while wishing to live fully in the Fiat would amount to separating what God never separates within himself: his attributes are not pieces placed side by side, but one and the same Being, whose justice and love form one single water.

Luisa then abandons herself entirely, “but [feels] great repugnance […] toward Justice”—the admission of a real interior resistance, fully acknowledged. Jesus responds, not with a reproach, but with a heartrending confidence concerning the very cost of this justice to him: “If you knew how heavy it is for Me to use Justice, and how much I love the creature!” He continues with a meditation upon his hidden presence throughout the whole of Creation—in the fire that warms, the water that quenches thirst, the food that nourishes, the sun that gives light—continually visiting man without ever receiving from him a single gesture of recognition.

It must be stated clearly here what this text never authorizes: at no point does it say that the soul herself should judge, condemn, or inflict anything upon anyone in God’s place—such a reading would be a grave distortion, foreign to the charity and forgiveness that the Gospel teaches without qualification. It means only that, in prayer and union with God, the soul must not evade the truth of his justice any more than she would evade his mercy, but must receive both as the two indivisible faces of one and the same love.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 14, May 12, 1922:

> “…Ah! my daughter, the Sanctity in my Will is not yet known; […] the soul who lives in my Will takes part in all my attributes, and together with Me she concurs in each of my acts; therefore, she must concur with Me also in the acts of Justice…” And Luisa:

> "So, my Love, now that You are striking the creatures, making their homes collapse, am I together with You in doing this? No, no, Heaven forbid that I touch my brothers! When You want to strike them, I will make myself small in your Will, I will not diffuse myself in It, so as not to take part in what You are doing. In everything I want to do what You do; but in this—striking the creatures—never." And Jesus: "Why are you frightened? In my Will you cannot exempt yourself from doing what I do […] My Justice is Sanctity and love; it is the balancing of the divine rights. If I did not have Justice, the whole fullness of perfection would be lacking in my Divinity […] If you knew how much it weighs on Me to use Justice, and how much I love the creature!"
>
> *« …Ah! figlia, la santità nel mio Volere non è conosciuta ancora; […] Ora, l'anima che vive nel mio Volere prende parte a tutti i miei attributi ed insieme con Me corre ad ogni atto mio, quindi deve correre con Me anche agli atti di giustizia… » « Ed io, nel sentire che concorrevo agli atti di giustizia, spaventata, ho detto: "Sicché amor mio, ora che stai colpendo le creature facendo crollare le abitazioni, sono io insieme con Te nel far ciò? No, no, il Cielo mi guardi dal toccare i miei fratelli. Quando Tu vorrai colpirli io mi farò piccola nel tuo Volere, non mi diffonderò in Esso, affinché non prenda parte a ciò che fai Tu; in tutto voglio fare ciò che fai, ma in questo cioè di colpire le creature, mai." » « E Gesù: "Perché ti spaventi? Nel mio Volere non puoi esimerti dal fare ciò che faccio Io […] E poi, la mia giustizia è santità e amore, è equilibrare i diritti divini; se non avessi la giustizia mancherebbe tutta la pienezza della perfezione alla mia Divinità […] Se sapessi come mi pesa l'usar giustizia e quanto amo la creatura!" »*

Catholic articulation. The *Catechism* gathers these two attributes under the title "God, 'He Who Is,' Is Truth and Love" (CCC 214–221), and teaches that his attributes, far from being placed side by side, are all affirmed of one and the same divine simplicity. The psalmist likewise sings that "steadfast love and faithfulness will meet; righteousness and peace will kiss each other" (Ps 85:11)—never two rival forces, but one mystery contemplated under two names. Saint John recalls that "God is love" (1 Jn 4:8) without subtracting anything from the same Gospel's firmest warnings concerning judgment: authentic charity never obscures truth; on the contrary, as Saint Paul recalls, it is the only manner in which truth can rightly be expressed—"speaking the truth in love" (Eph 4:15).

Formula to remember. In the Fiat, the soul runs with God even into His acts of justice—not to strike on its own initiative, but because His justice is itself holiness, love, and the balance of divine rights.

Question 12 — What Is the Difference between the Hope of the Kingdom on Earth and the Hope of Heaven?

Short answer. Heaven remains, for every Christian, the ultimate end and the proper object of theological hope: definitive and unending union with God, which nothing within history can equal or replace. Yet the *Book of Heaven* reveals that the soul who lives fully in the Fiat already receives so real a foretaste of it that faith and hope, Jesus says, come "almost" to fade before a possession already given: love, alone among the three theological virtues never to pass away, already fills the whole place there. And it is the word "almost," chosen by Jesus himself, that states all that still separates such a soul from the vision face to face.

Development. Having defined the limits of the earthly Kingdom (XI.6) and the attitude of hope without curiosity that it requires (XI.7), one final and decisive distinction must be established: the one that situates the Kingdom on earth in relation to that of which it is

the dawn.

Nothing that has been said concerning the future triumph of the Divine Will within history could ever replace, even partially, the hope of Heaven as the Catholic faith has always professed it: the face-to-face vision of God, perfect and unending communion with the Most Holy Trinity, and the glorious resurrection of the body on the last day. The Kingdom presented since Part Five remains, by its nature, a historical good and therefore a limited one: even when brought to its highest degree of grace and fruitfulness, it remains subject, like everything in this world, to time, change, and finally to that same history which will one day end in the Last Judgement already mentioned in XI.6.

A text from 1906 goes further than any other concerning what this life already given can cause the soul to experience. While reciting the Creed, Luisa asks Jesus to give her the faith that he himself had upon earth; he immediately corrects her: "You are wrong, I had neither faith nor hope, nor could I have them, because I was God Himself—I was only love." He then applies this same logic, with all due proportion, to the soul who lives of his Will: having become "all love" through this continual contact with him, she comes, he says, "almost […] to the point of dissolving faith and hope"—for what remains to be believed concerning the One whom she has found and made her food? What remains to be hoped for concerning the One whom she already possesses, living not outside of God, but in God?

The word chosen by Jesus deserves full attention: "almost." This possession is never the face-to-face vision, nor the end of the condition of the pilgrim—the soul most closely united to the Divine Will continues to walk by faith, not by sight, and her body remains mortal until the day of the resurrection already mentioned in XI.6. Yet this "almost" expresses a truth that it would be regrettable to silence through excessive prudence: in the soul fused in the Divine Will, love already occupies so much space that faith and hope, without disappearing, cease to be experienced there as a lack—exactly what Saint Paul teaches concerning charity, the only one of the three theological virtues never to pass away (1 Cor 13:8, 13).

To live in the Fiat even now is therefore not a way of possessing Heaven beforehand without having to await it, but the best preparation for receiving it fully, when the day comes, in all its fullness. This text from 1906 is, in its most radical manner, the clearest illustration of this: the more the soul loves, the less she needs faith and hope in order to persevere, and the more she becomes like what she will one day be, without ever ceasing still to tend toward it. To confuse these two hopes—to believe that this possession already given dispenses with awaiting Heaven, or that it constitutes by itself the ultimate end—would be to fall back precisely into the millenarian error already excluded in XI.6, by bringing back into history what belongs only to eternity.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 7, November 6, 1906:

> "You are wrong, I had neither faith nor hope, nor could I have them, because I was God Himself—I was only love." "This is my goal, and this is why I often speak to you about perfect resignation, because by living in my Will, the soul acquires the most heroic love, and reaches the point of loving Me with my own love. She becomes all love, and becoming all love, she is in continuous contact with Me. So, she is with Me, in Me, and for Me she does everything I want; nor does she move or desire anything but my Will, in which all the love of the Eternal One is enclosed, and in which she herself remains enclosed. By living in this way, the soul almost comes to the point of dissolving faith and hope, because as she comes to live of Divine Will, the soul no longer feels in contact with faith and hope. Since she lives of the Will of God, what does she have to believe if she has found It and made of It her food? And what does she have to hope for, if she already possesses It by living, not outside of God, but in God? Therefore, true and

perfect resignation is the mark of sure predestination, and the sure possession that the soul has of God…"

« Tu sbagli, Io non avevo né fede e né speranza, né ne potevo avere, perché ero lo stesso Dio, Io ero solo amore. » « Questa è la mia mira, perciò ti vado spesso parlando della perfetta rassegnazione, ché vivendo del mio Volere, l'anima acquista l'amore più eroico e giunge ad amarmi col mio stesso amore e diventa tutt'amore e, diventando tutt'amore, sta a mio continuo contatto, sicché sta con Me, in Me e per Me fa tutto ciò che voglio, né si muove, né desidera che il mio Volere, dove è racchiuso tutto l'amore dell'Eterno e dove resta essa racchiusa e, vivendo in questo modo, l'anima giunge quasi a sperdere la fede e la speranza, perché giungendo a vivere del Volere Divino, l'anima non si sente più a contatto della fede e della speranza, se vive del suo Volere, che cosa deve credere se l'ha trovato e ne fa suo cibo? E che cosa deve sperare se già lo possiede vivendo non fuori di Dio ma in Dio? Perciò la vera e perfetta rassegnazione è il suggello della sicura predestinazione ed il possesso certo che l'anima ha di Dio… »

Catholic articulation. Saint Paul teaches that, of the three theological virtues, two are destined to fade before their object finally attained, while the third alone remains without end: "For now we see in a mirror dimly, but then face to face. […] So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor 13:12–13)—for "love never ends" (1 Cor 13:8). Paul states here the eschatological principle: the hierarchy of the three virtues, and the fading of two of them before their object finally attained. The *Book of Heaven* adds what belongs to it alone: for the soul who lives in the Fiat, this fading already begins within time. The *Catechism* further teaches that Heaven is "the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness"—a communion of life and love with the Trinity which is "beyond all understanding and description" (CCC 1024, 1027), and that those who die in God's grace and friendship and are perfectly purified "live for ever with Christ" (CCC 1023). In asking "Thy Kingdom come," the Lord's Prayer itself refers first and principally, the *Catechism* teaches, to "the final coming of the reign of God through Christ's return," without ceasing thereby also to call for the growth of the Kingdom "in the present time" of our lives (CCC 2818).

Formula to remember. In the Fiat, the soul comes "almost to lose" faith and hope, because it already possesses God as nourishment; but only the vision of Heaven will bring this possession to fulfillment.

Question 13 — What Is the Mission of the Children of the Divine Will?

Short answer. To be a child of the Divine Will is to follow faithfully, as a daughter follows her father, the multiplicity of the acts of this Will, allowing It to take ever more space within one's own acts: a mission that consists entirely in living fully the Gift already received and in spreading, as Luisa herself did, the knowledge of it around oneself.

Development. The preceding Question showed how the soul who lives in the Fiat comes almost to live by love alone, faith and hope fading before a possession already so intense (XI.12). It is now necessary to specify what this love, having become almost total, concretely asks of the soul while she still remains upon earth: what, very precisely, is the mission proper to a child of the Divine Will?

Jesus defines this mission through a family image: just as a father would be unhappy if his son did not remain at his side in order to be associated with his acts, and the son would not feel loved if the father kept him apart, so "daughter of my Will and newborn in It means precisely this: to follow all of Its acts as Its faithful daughter." This Will, Jesus specifies,

already acts within Creation through human acts; but in order to unfold Its operation fully, It wants the creature's act to come and unite itself with Its own—so as to be able to say: "My Kingdom is in the midst of my children, and right within their inmost acts." He adds a reciprocity of measure that gives this mission its full reach: to the extent that the creature takes from his Will, It extends Its Kingdom within her, and she extends her own within this Will—the joy, glory, and happiness of each increasing according to the same measure.

The mission of the children of the Divine Will thus rejoins, in its broadest formulation, what Part Five had already named more precisely concerning Luisa's writings: helping to form the children of the Kingdom through the faithful diffusion of the knowledges received (V.9). This is exactly the movement XI.7 has already described on the scale of the whole Kingdom: every soul who comes to know this Will and to make It reign within her becomes one more "tiny little house of Nazareth" (XI.7). To make known, according to one's means, what one has oneself received is therefore already, very concretely, to participate in this growth from one to another. To follow the acts of this Will, to allow oneself to be dominated by It within one's own acts, and to transmit the Gift received: this, in the end, is the mission proper to every child of the Divine Will.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 20, October 15, 1926:

> "…Little daughter of my Will, it is just, it is necessary, it is a right of both sides—both yours and of my Will—that one who is Its child follow the multiplicity of the acts of my Will, and that my Will receive them into Its acts. A father would be unhappy if he did not feel his child at his side, so as to be followed by his child in his acts; nor would the child feel loved by the father if, putting him aside, the father would not let himself be followed by his child. Therefore, 'daughter of my Will and newborn in It' means precisely this: to follow all of Its acts as Its faithful daughter. […] My Kingdom is in the midst of my children, and right within their inmost acts."
>
> *« …Figlia piccola del mio volere, è giusto, è necessario, è di diritto d'ambo le parti tanto tuo quanto della mia Volontà, che, chi è figlia sua, essa segua la molteplicità degli atti del mio Volere ed Esso li riceva nei suoi. Un padre sarebbe infelice se non sentisse suo figlio al suo fianco per essere seguito nei suoi atti da suo figlio, né il figlio si sentirebbe amato dal Padre, se il padre mettendolo da parte, non si facesse seguire da suo figlio. Perciò, figlia della mia Volontà e neonata in Essa significa proprio questo, seguire come figlia fedele tutti gli atti suoi. […] poter dire: il mio regno è in mezzo ai figli miei e proprio nell'intimo dei loro atti. »*

Catholic articulation. Saint John recalls that "we are God's children now," called one day to become like him "because we shall see him as he is" (1 Jn 3:2)—a filiation already real through Baptism, whose lived consequences this work has only deepened from one Part to the next (see especially VI.1 and IX.1). Jesus commands his disciples to bear fruit and to make it known: "Go therefore and make disciples of all nations" (Mt 28:19)—the ordinary missionary mandate of every baptized person, of which the faithful diffusion of the knowledges concerning the Divine Will (V.6–8) is one particular application.

Formula to remember. To be a child of the Divine Will is not to bear a title: it is to follow, as a faithful daughter follows her father, each of the acts of this Will, and to make known to others what one has oneself received from It.

Question 14 — How Do We Ask for the Kingdom in the Our Father?

Short answer. To ask for the Kingdom in the Our Father is to pray these precise words: "Thy kingdom come, thy will be done, on earth as it is in heaven." These are not two petitions, but one: the Kingdom comes precisely when this Will is fulfilled upon earth as It is already fulfilled in Heaven. Jesus reveals to Luisa that all the rest of the Our Father rests upon this one petition.

Development. Before entering the final three Parts of this work, it is necessary to return to the central petition of the Our Father, upon which Jesus himself comments to Luisa: "Thy kingdom come, thy will be done, on earth as it is in heaven."

The *Catechism of the Catholic Church* gathers the first three petitions of the Our Father—"hallowed be thy name, thy kingdom come, thy will be done"—within one and the same "first series of petitions," wholly directed toward the Father's glory, already answered in Christ's sacrifice yet still stretched in hope toward its final fulfillment (CCC 2803–2804); it even specifies that the petition for the hallowing of the Name "embodies all the others" (CCC 2815). Within this same movement, the final two of these three petitions converge, according to the same *Catechism*, into one and the same supplication: the coming of the Kingdom is realized only through the fulfillment of the Father's Will, and this fulfillment is precisely what the coming of this Kingdom concretely means. To pray "thy will be done, on earth as it is in heaven" is therefore to ask that the earth become, to the extent God wills and for the time he has fixed, what Heaven already is perfectly: a place where nothing ever again opposes what God wills.

On May 2, 1923, Jesus himself confirms this unity by commenting upon the whole Our Father, yet making it rest entirely upon this one petition: only "when [the] Fiat Voluntas Tua has Its fulfillment on earth as It is in Heaven," he says, will all the rest of the prayer reach its complete fulfillment. Daily bread, he then specifies, is in reality asked for under three forms—the bread of the Will, that of the Sacramental Life, and that of the body—but none attains its full measure without the first, which bears the other two. The same applies to the forgiveness of debts, called to the fullness of the heroism that Jesus himself lived upon the Cross, and to deliverance from temptation, which is promised only through "the bread of [his] Will." Each petition of the Our Father is thus bound, in this commentary, to the one central petition—not as requests placed side by side, but as fruits that it alone brings to completion.

Jesus concludes with a declaration that gives this prayer its full place within the economy of the Fiat: "I had no other interest, nor did I teach any other prayer but the 'Our Father.'" He adds that, just as Redemption had its beginning in one Virgin alone before extending to anyone who would enter into it, the Divine Will first had to take its beginning, possession, growth, and development within one determined creature before anyone who wills it could enter into the goods It contains. To repeat the Our Father in full knowledge of this explanation is therefore to ask, in one single phrase, everything this work has sought to unfold from its beginning—and to ask for it actively, for today.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 15, May 2, 1923:

> "…And when my Fiat Voluntas Tua has Its fulfillment on earth as It is in Heaven, then will the complete fulfillment of the second part of the Our Father take place—that is, 'Give us this day our daily bread.' I said: 'Our Father, in the name of all, I ask You each day for three kinds of bread: the bread of your Will—more than bread, because if bread is necessary two or three times a day, this one is necessary at each moment, in all circumstances. Even more, it must be not only bread, but like balsamic air that brings life—the circulation of the Divine Life in the creature; Father, if this bread of

your Will is not given, I will never be able to receive all the fruits of my Sacramental Life, which is the second bread that we ask of You every day; […] then I asked for the third bread, the material bread. […] After this I added: "Forgive us our debts, as we forgive our debtors." In this way charity too will be perfect; then forgiveness will be perfect, and will have the imprint of heroism, as I had it upon the cross, when man has eaten the bread of my Will as my Humanity ate it […] And I added: "And lead us not into temptation." […] "Give us the bread of your Will, that we may reject all temptations and, by virtue of this bread, deliver us from every evil. Amen." […] Therefore, it was and is so necessary that my Will be done on earth as It is in Heaven, that I had no other interest, nor did I teach any other prayer but the Our Father…"

« …E quando il mio Fiat Voluntas Tua avrà il suo compimento come in Cielo così in terra, allora verrà il pieno compimento della seconda parte del Pater Noster, cioè, dacci oggi il nostro pane quotidiano. Io dicevo: Padre nostro, a nome di tutti, tre specie di pane Ti chiedo ogni giorno: il pane della tua Volontà, anzi più che pane, perché se il pane è necessario due o tre volte al giorno, invece questo è necessario in ogni momento, in tutte le circostanze, anzi dev'essere non solo pane, ma come aria balsamica che porta la vita, la circolazione della Vita Divina nella creatura; Padre, se non è dato questo pane della tua Volontà, non potrò mai ricevere tutti i frutti della mia Vita Sacramentale, che è il secondo pane che tutti i giorni ti chiediamo; […] Poi chiedevo il terzo pane, cioè quello materiale. […] Onde dopo soggiunsi: "Rimetti a noi i nostri debiti, come noi li rimettiamo ai nostri debitori." Sicché anche la carità sarà perfetta, allora sarà perfetto il perdono, avrà l'impronta dell'eroismo come lo ebbi Io sulla croce, quando l'uomo avrà mangiato il pane della mia Volontà come lo mangiava la mia Umanità […] E soggiunsi: "E non c'indurre in tentazione." […] "Dacci il pane della tua Volontà, affinché possiamo respingere tutte le tentazioni ed in virtù di questo pane liberaci da ogni male. Così sia." […] Onde era ed è tanto necessario che la mia Volontà si faccia come in Cielo così in terra, che Io non ebbi altro interesse né insegnai altra preghiera, se non il Pater Noster… »

Catholic articulation. The *Catechism* explicitly teaches that "by the second petition, the Church looks first to Christ's return and the final coming of the Reign of God," without thereby ceasing also to pray for the growth of the Kingdom "in the 'today' of our own lives" (CCC 2859); it further specifies that the third petition—that the Father's Will be done—is joined to this same hope for the Kingdom (CCC 2823–2826). The Apostle John closes the whole of Scripture with this same prayer, condensed into a single cry: "Amen. Come, Lord Jesus!" (Rev 22:20, already cited in X.14)—the ultimate fulfillment toward which every recitation of the Our Father, day after day, leads without ever anticipating it.

Formula to remember. There are not two petitions in the Our Father, one for the Kingdom and another for the Will: to ask for one is already to ask for the other.

Question 15 — How Do We Live Today in Active Expectation of the Fiat on Earth as It Is in Heaven?

Short answer. To live in this expectation is never to be indifferent to it: it is to call for it, as Luisa does in every act of her round, asking again and again that the Kingdom of the Divine Fiat come. This call is never nothing, even when it resembles silence: Jesus reveals to Luisa that a soul united to his Will may seem to do nothing while doing everything, because it is then the very operating of God that unfolds within her.

Development. Having specified the hope proper to this Kingdom (XI.6, XI.7, XI.12), it

is now necessary to specify the concrete attitude it requires: does this expectation resolve itself into resigned silence, or does it ask something of the soul herself?

A text of October 24, 1926, answers by showing what Luisa already does, without always naming it: making her usual round again in the Divine Volition (VIII.10–12), she places her "I love You" in each thing; then, having reached all the acts Jesus accomplished in Redemption, she asks, in each act of Jesus, that his Kingdom come: "the very acts of Jesus, His life, His tears, His Blood, His wounds, say from within: 'May our Kingdom come upon earth.' And so I enter into the act of Jesus, and I repeat along with it: 'May the Kingdom of the Divine Fiat come soon.'" Jesus answers her by giving this gesture its broadest scope: "one who is born in my Will feels Its life flowing within her, and as though naturally, she wants for everyone that which she possesses. And since my Will is immense and encloses everything and everyone, one who possesses It goes around through all the things It encloses, to pray It and win It to descend upon earth to form Its Kingdom."

This call nevertheless presupposes no exterior agitation. A text of 1935 states this with singular clarity: resuming her round, Luisa says to herself, "I am at my place of honor, I am doing my office […] I can say that I am nothing, I do nothing, but I do everything, because I do the Divine Will." Jesus himself confirms these words: "By just doing my Will, though it may seem that one does nothing, it is not true […] and [the creature] can say: 'What God does, I do as well.'" Nothing in the expectation of the Kingdom therefore requires the multiplication of visible works; what is excluded is never rest, but indifference—the soul who would receive the promise of the Kingdom without ever desiring it or calling for it.

To live in expectation of the Fiat, therefore, is never to await a date (XI.7) or to turn away from the hope of Heaven (XI.12): it is to call, in every round begun anew, for this Kingdom still awaited—and this call, even when silent, is already the work of God unfolding within the soul who forms it, until God, at the end of time, is at last "everything to every one" (1 Cor 15:28, already cited in III.12).

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 20, October 24, 1926—on calling for the Kingdom during the round:

> "I was doing my usual round in the Divine Volition, and in each thing I placed my 'I love You', and I asked that the Kingdom of the Fiat come and be known upon earth. And reaching all the acts that my sweet Jesus did in Redemption, asking, in each act, 'your Kingdom come', […] the very acts of Jesus, His life, His tears, His Blood, His wounds, say from within: 'May our Kingdom come upon earth'. And so I enter into the act of Jesus, and I repeat along with it: 'May the Kingdom of the Divine Fiat come soon'. […]" "My daughter, one who is born in my Will feels Its life flowing within her, and as though naturally, she wants for everyone that which she possesses. And since my Will is immense and encloses everything and everyone, one who possesses It goes around through all the things It encloses, to pray It and win It to descend upon earth to form Its Kingdom…"
>
> *« Stavo facendo il mio solito giro nel Volere Divino ed in ogni cosa mettevo il mio Ti amo e chiedevo che il regno del Fiat venisse e fosse conosciuto sulla terra, sono giunta a tutti gli atti che fece il mio dolce Gesù nella Redenzione e ho chiesto in ciascun atto che venga il suo regno. […] gli stessi atti di Gesù, la sua vita, le sue lacrime, il suo sangue, le sue piaghe, dicono dentro: "venga il regno nostro sulla terra" ed io entro nell'atto di Gesù e ripeto insieme: venga subito il regno del Fiat Divino. […] » « Figlia mia, l'anima nata nel mio volere sente la sua vita scorrere in essa e, come connaturale, vuole per tutti ciò che essa possiede. E siccome la mia Volontà è immensa e racchiude tutto e tutti perciò chi la possiede gira per tutte le cose che la racchiudono per pregarla e convincerla a*

scendere sulla terra, a formare il suo regno… »

Jesus to Luisa, *Book of Heaven*, vol. 33, October 4, 1935—on the act that seems to be nothing and is everything:

> "I was doing my round in the Divine Will, in order to trace all of Its acts done in Creation, to place my little 'I love You' and unite myself with all created things to glorify my Creator and be able to say: 'I am at my place of honor, I am doing my office, I am a continuous act of Divine Will. I can say that I am nothing, I do nothing, but I do everything, because I do the Divine Will…'" "Blessed daughter of my Will, […] See then, how everything is in doing my Will—never go out of Its divine and interminable boundaries. By just doing my Will, though it may seem that one does nothing, it is not true—the creature already finds herself together with the divine operating, and can say: 'What God does, I do as well.' Does this seem nothing to you? God does everything, and the soul takes part in everything."
>
> *« Stavo facendo il mio giro nella Divina Volontà per rintracciare tutti i suoi atti fatti nella Creazione, per mettere il mio piccolo "ti amo" ed unirmi con tutte le cose create, per glorificare il mio Creatore e poter dire: "sono al mio posto d'onore, faccio il mio ufficio, sono un atto continuo di Volontà Divina, posso dire che sono nulla, faccio nulla, ma faccio tutto, perché faccio la Divina Volontà"… » « Figlia mia benedetta, […] Vedi dunque che il tutto sta nel fare la mia Volontà, non uscire mai dai suoi recinti Divini ed interminabili! Già col fare la mia Volontà, anche se pare che non si faccia nulla, non è vero, già ci si trova insieme coll'operato Divino e si può dire: "ciò che fa Dio, faccio io". E ti par poco? Dio fa tutto e l'anima prende parte a tutto. »*

Catholic articulation. At the end of his life, Saint Paul describes his perseverance as a combat carried through to the end, not as resigned expectation: "I have fought the good fight, I have finished the race, I have kept the faith" (2 Tim 4:7). The *Catechism* likewise teaches that Christian hope takes up the hopes that inspire human activity and "purifies them so as to order them to the Kingdom of heaven"; far from weakening action, it "keeps man from discouragement" and "sustains him during times of abandonment" (CCC 1818). Revelation, already cited in X.14 and XI.14, carries this call to its most stripped-down cry: "The Spirit and the Bride say, 'Come.' […] Amen. Come, Lord Jesus!" (Rev 22:17, 20)—a prayer that never ceases to call for what it hopes.

Formula to remember. To await the Fiat actively is to call it into every act and every round; even when the soul appears to do nothing, united to the Divine Will it takes part in all that God does.

Question 16 — Does the Promised Kingdom Render the Sacraments or the Commandments Superfluous?

Short answer. No. What the Gift is to restore to humanity is indeed the fullness and continuity of communion that Adam possessed before the Fall—the *Book of Heaven* teaches this without qualification. But this restoration never goes back behind Christ and his work in order to recover an Eden without him: it is accomplished through the sacraments he instituted, never alongside them or before them, and is received entirely from Christ dead and risen. What this same Book calls "continued baptism," "absolution never interrupted," and "communion of each instant" designates no parallel source of grace, but the interior and uninterrupted fullness that the fruit of the sacraments can produce within a soul who never ceases to correspond to it. The same logic applies to the law: before the Fall, Adam knew "no law nor anything else" but the Divine Will itself, felt interiorly as his own life; but

since the Fall, this same Will never dispenses from the commandments given to man as a support—it is their most interior fulfillment, never a way around them.

Development. The *Book of Heaven* teaches that before the Fall Adam needed no sacrament, because his will, remaining united to the Divine Will, directly gave him everything that the sacraments would later give as remedies—"continued baptism, absolution never interrupted, communion of each instant." The promised Kingdom restores precisely this order lost by Adam (XI.2); a question therefore arises quite naturally: once fully received, would this Kingdom in turn render the sacraments less necessary, since it would restore the very state in which they did not exist?

The answer lies in the very structure of salvation history. The text quoted below itself explains *why* Adam did not need the sacraments: because there was not yet any wound to heal, any separation to repair. But since the Fall, the Word has become flesh and instituted his Church and her sacraments as the ordinary and permanent channels of his grace (III, VIII). To go back "behind" the Incarnation and Redemption in order to recover a state that knew nothing of them would not be progress within the Kingdom, but its negation: Christ would then remain an intermediary who had become useless—something no line of the *Book of Heaven* affirms. As III.13 shows, the Humanity of Jesus remains forever the one door through which the soul enters into the Divinity; the same is true, on another plane, of the sacraments he instituted through this Humanity.

The same text applies this principle to the law itself, with a clarity that calls for the same vigilance: before the Fall, Jesus says, Adam received "no law nor anything else," because the Divine Will, by giving him continuous life, already gave him within his very nature that law, felt interiorly as his own life, without his needing it to be commanded; only after the Fall was the law given to fallen man as a support. Jesus even adds: "wherever my Will reigns there are no laws, nor commands; laws are for servants, for rebels, not for one's children." We must guard here against the misinterpretation such a text might suggest if isolated: it is never a matter of dispensing the soul today from observing the commandments (XII.4)—the text itself shows this, since even after receiving the law man did not rise again, and Jesus had to institute the sacraments. What this text reveals is the most interior mode of obedience: not the absence of law, but a law received so perfectly from within that it is no longer experienced as an external precept—exactly what Scripture announces concerning the new law written in hearts (Jer 31:33), which Part Twelve develops for the whole Christian life (XII.9).

A text of 1934 confirms this with particular clarity by showing how the Kingdom of the Will and Redemption are articulated with one another rather than competing. Jesus reveals there that he and his Mother, united as the Heads of one family to be reunited, first possessed this Kingdom—Mary in her own immaculate fullness, then his own Humanity in all Its fullness—before Redemption itself came: "It was precisely from within the Kingdom of my Will that Redemption came out […]; Redemption will serve as powerful means in order to communicate to the members the Kingdom which the Head possesses—one and the other will hold hands." His own Life, sufferings, and death, he adds, "will serve to dispose the creature to so great a good, and as preparation for the great portent of the Kingdom of my Will." To live in the Divine Will is therefore never a path that would go around the Cross in order to return to Adam: it is the very fruit that this Cross, and the Resurrection that sealed it, at last make accessible to anyone who wills to receive it.

Read as a whole, the text itself confirms this interpretation. The same Jesus who speaks of "continued baptism" is the one who elsewhere (IX.4) bitterly laments the real absence of priests and hosts: "my Sacramental Life not only does not remain multiplied as much as I would like, but remains without existence." A Jesus who desired the sacraments one day to become superfluous could not, within the same Book, suffer so truly from their ab-

sence. "Continued baptism" and "communion of each instant," therefore, never describe a dispensation, but an intensity: the fullness attained without interruption by the grace already received through the real sacraments, in a soul who never ceases to correspond to it through her acts. What Part Seven has already established concerning the living host (VII.6; IX.5) therefore applies here as well: acts done in the Divine Will create no grace parallel to the sacraments; they bring to its fullest maturity the grace they have already received from them.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 30, May 30, 1932:

> "And then, the Sacraments are received in time, places and circumstances: Baptism is given only once and never again […] On the other hand, my Divine Will, possessing the primary act of life and the capacity to give life, with Its empire, holds the continuous act over the creature. In each instant It gives Itself as life […] especially because It must give life, and life is formed with continuous acts, not at intervals. And therefore, in the ardor of Its love, with Its continuous empire, it can be said that It is continual Baptism, absolution never interrupted, and communion of each instant. […] therefore, it was not necessary to institute the Sacraments when man was created, because in my Will he possessed the origin and the life of all goods […] but when man rejected this Will of Ours, as It withdrew, he remained without divine life, therefore without the nourishing virtue, without the continuous act of receiving new and increasing life; and if he did not die completely, it was because of the effects which, according to his dispositions, circumstances and times, my Divine Will gave him. Now, as Our Paternal Goodness saw that man kept falling lower and lower, in order to give him a support, a help, It gave him the law as norm of his life. In fact, in Creation It gave him no law nor anything else but my Divine Will which, by giving him continuous life, gave him Our divine law as his own nature, in such a way that he was to feel it within himself, as his own life, with no need for Us to tell him and command him. More so, since wherever my Will reigns there are no laws, nor commands; laws are for servants, for rebels, not for one's children. Between Us and those who live in Our Will it all resolves in love. But, with all the law, man did not recover; and since Our ideal of Creation had been man, and only for him was everything made, I wanted to come upon earth, then, into their midst; and in order to give him more valid supports, more salutary medicines, surer means, more powerful helps, I instituted the Holy Sacraments…"
>
> *« E poi, i sacramenti si ricevono a tempo, a luoghi ed a circostanze: Il battesimo si dà una sola volta e non più […] Invece la mia Divina Volontà, possedendo l'atto primario di vita e di poter dar vita, col suo impero ha l'atto continuo sulla creatura, in ogni istante si dà come vita […] specie perché deve dar vita e la vita si forma con atti continui, non ad intervalli. E perciò nella foga del suo amore, col suo impero continuo, si può dire che è battesimo continuato, assoluzione mai interrotta e comunione di ogni istante. […] perciò non fu necessario istituire i sacramenti quando fu creato l'uomo, perché nella mia Volontà possedeva il principio e la vita di tutti i beni […] ma quando l'uomo respinse questa nostra Volontà, che si ritirò da lui, restò senza vita divina, quindi senza la virtù alimentatrice, senza l'atto continuo di ricevere nuova e crescente vita e se non morì del tutto, fu grazie agli effetti che a seconda le sue disposizioni, circostanze e tempi gli dava la mia Divina Volontà. Ora la nostra paterna bontà vedendo che l'uomo andava sempre più precipitando, per dargli un sostegno, un aiuto, gli diede la legge come norma della sua vita, nella Creazione invece non gli diede né legge, né altro, se non che la mia Volontà Divina, la quale dandogli vita continua, gli dava in natura la nostra legge divina, in modo che la sentisse in se stesso, come vita propria, senza aver bisogno che Noi gli dicessimo e comandassimo. Molto più che dove regna la mia Volontà non ci sono leggi, né comandi, le leggi sono per i servi, per i ribelli, non per i figli; tra Noi e quelli che*

vivono nel nostro Volere si risolve tutto in amore. Ma nonostante la legge, l'uomo non si rifece e siccome il nostro ideale della Creazione era stato l'uomo infatti solo per lui tutto fu fatto, perciò volli venire sulla terra in mezzo a loro e per dare appoggi più validi, medicine più salutari, mezzi più sicuri, aiuti più potenti, istituii i santi sacramenti… »
Jesus to Luisa, *Book of Heaven*, vol. 33, May 6, 1934—on the connection between the Kingdom of the Will and Redemption:

"…Therefore, my Redemption, my life, my pains, my death will serve to dispose the creatures to so great a good, and as preparation for the great portent of the Kingdom of my Will in the human generations. And if the fruits, the life of It, cannot yet be seen, this says nothing, because in my Humanity there is the seed, the life of my Fiat…" "…I can say that first began the Kingdom of the Divine Will in my Celestial Mother, then in my own Humanity, which possessed all the fullness of the Supreme Will, and then came Redemption; and since the Queen of Heaven and I, by virtue of this Kingdom which We possessed in Its full vigor, represented the whole human family as the heads, to reunite all the scattered members, it is because of this that Redemption could come. It was precisely from the Kingdom of my Will that Redemption came out; if I and my Mother had not possessed It, It would have been a dream and would have remained in Our divine mind. Now, I being the Head, the King, the Savior, and the true sacrificator of mankind, whatever is in the Head, it is right that the members possess it; whatever the Mother possesses, the children have the right to inherit. Here, then, is Redemption: the Head wants to heal the members and bind them by way of pains and death, so that they may enjoy the virtues of the Head. The Mother wants to reunite the children and make Herself known, to constitute them heirs of what She possesses. Here is the necessity of time, in such a way that Redemption came out of the Kingdom of my Will as the first act, and Redemption will serve as a powerful means to communicate to the members the Kingdom which the Head possesses: one and the other will hold hands…"

« …Quindi la mia Redenzione, la mia vita, le mie pene, la mia morte, serviranno a disporre le creature ad un tanto bene e come preparativo al grande portento del regno della mia Volontà nelle umane generazioni e se ancora non si vedono i frutti, la vita di Esso, ciò dice nulla, perché nella mia Umanità c'è il germe, la vita del mio Fiat… » « …Posso dire che prima incominciò il regno della Volontà Divina nella mia Madre Celeste, poi nella mia stessa Umanità, che possedeva tutta la pienezza della Volontà Suprema e poi venne la Redenzione e siccome Io e la Regina del Cielo, in virtù di questo regno che possedevamo nel suo pieno vigore, rappresentavamo tutta l'umana famiglia, eravamo come capi per riunire tutte le membra sparse, perciò potette venire la Redenzione. Fu proprio dal regno della mia Volontà che uscì la Redenzione, se Io e mia Madre non l'avessimo posseduto, sarebbe stato un sogno e sarebbe restato nella nostra mente Divina. Ora essendo Io il Capo, il Re, il Salvatore ed il vero sacrificatore del genere umano, ciò che c'è nel Capo, è giusto che abbiano le membra, ciò che possiede la Madre, hanno diritto di ereditare i figli, ecco perciò la Redenzione; il Capo vuol sanare le membra e vincolarle a via di pene e di morte per far fruire ad esse le virtù del Capo. La Madre vuol riunire i figli, farsi conoscere, per costituirli eredi di ciò che essa possiede, ecco la necessità del tempo, in modo che dal regno della mia Volontà uscì la Redenzione, come atto primo e la Redenzione servirà come mezzo potente per comunicare alle membra il regno che possiede il Capo, l'uno e l'altro si daranno la mano… » **Catholic articulation.** The *Catechism* teaches that "the Church affirms that for believers the sacraments of the New Covenant are necessary for salvation" (CCC 1129), and that "the Lord himself affirms that Baptism is necessary for salvation" (CCC 1257)—a necessity that nothing in the salvation history still to come is authorized to suspend, since

> Christ himself instituted them as the ordinary and permanent path of his grace until his return. The same paragraph rightly specifies: "God has bound salvation to the sacrament of Baptism, but he himself is not bound by his sacraments" (CCC 1257)—a freedom that applies to cases in which the sacrament cannot materially be received, such as desire or martyrdom, not to a future economy that would render it superfluous. This same requirement accords with what XI.6–7 has already established: no legitimate hope for the Kingdom promises a history in which the Church, her sacraments, and her mediation would become useless.

The same care is required concerning the law. The *Catechism* itself recognizes the difference between law as an external precept and law as interior life: the New Law is "the grace of the Holy Spirit given to the faithful through faith in Christ" (CCC 1966), and it "is called a law of love because it makes us act out of the love infused by the Holy Spirit, rather than from fear" (CCC 1972). Saint Paul teaches this in terms very close to those the *Book of Heaven* applies here to Adam: "the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death" (Rom 8:2), and "if you are led by the Spirit you are not under the law" (Gal 5:18)—a freedom proper to sons, never a dispensation from holiness, which this same freedom instead renders more demanding: "the whole law is fulfilled in one word, 'You shall love your neighbor as yourself' " (Gal 5:14).

Formula to remember. The Kingdom never goes back behind the Cross in order to recover an Eden without Christ: it is the matured fruit of his death and Resurrection, never a way around them.

Question 17 — How Does the Old Testament Already Announce This Kingdom?

Short answer. Jesus reveals to Luisa that the greatest figures of the Old Testament, while prefiguring the Messiah to come, already symbolized the children of his Kingdom themselves: Adam was their true image; Abraham, the symbol of their privileges; Joseph, of their dominion; Moses, of their power; David, of their reign. After all these figures came Mary, who was no longer symbol but reality; then the very Life of Jesus, in which this reign was established. Thus all of Scripture, even before it was closed, converges toward one single purpose: to form the reign of the Divine Will in the midst of creatures.

Development. This text does not merely reread the Old Testament as announcing Christ—which the whole of Tradition already receives—but adds to it a second layer of prefiguration, directed toward those who would one day live in the Fiat. Each great figure thus bears a twofold meaning: Adam, in his original state, was "the true and perfect image" of what the children of the Kingdom would be—a theme already developed in I.6 and I.10. Abraham, called to a promised land "flowing with milk and honey," prefigures the privileges given to the children of the Will; Jacob, father of the twelve tribes from whom the Redeemer would be born, prefigures their filiation. Joseph, who saved entire peoples from famine, including his ungrateful brothers, prefigures how the children of the Divine Fiat will keep from perishing those who ask them for "the bread of [God's] Will"—a direct echo of the bread of the Will already encountered in XI.14. Moses symbolizes power, Samson strength, David the reign; and all the prophets, finally, symbolize the grace and intimacy with God which the children of the Fiat would possess more than they did.

This long chain of figures stops abruptly at Mary: she alone, Jesus says, "was neither symbol nor image, but the reality, the true life"—the first creature to possess in its entirety the life of the Supreme Will, and this is why she merited to conceive the Word. Then came the

very Life of Jesus, in which was established the reign itself that these figures announced. This movement—from the biblical shadows to the Virgin, and then to Christ—thus portrays the whole economy of salvation as one single long preparation for this reign, without any of these figures ever having value in itself: each was, Jesus says, only a symbol "of what I would do with the children of my Will."

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 21, April 8, 1927:

"My daughter, the greatest figures of the Old Testament, while being images that veiled the future Messiah, enclosed also the gifts, the image, and symbolized all the gifts which the children of the Supreme Fiat would possess. When he was created, Adam was the true and perfect image of the children of my Kingdom. Abraham was symbol of the privileges and the heroism of the children of my Will. And calling Abraham to a promised land flowing with milk and honey, making him the owner of that land, a land so fecund as to be enviable and aspired to by all other nations—everything was symbol of what I would do with the children of my Will. Jacob was another symbol of them; in fact, as the twelve tribes of Israel would descend from him, from their midst the future Redeemer was to be born, who was to bind again the Kingdom of the Divine Fiat to my children. Joseph was symbol of the dominion which the children of my Will would have; and just as he did not let many peoples—and also his ungrateful brothers—perish of starvation, so will the children of the Divine Fiat have dominion and be the ones who will not let the peoples perish that will ask for the bread of my Will from them. Moses was the image of the power; Samson, symbol of the strength of the children of my Will; David symbolized the reigning of them. All the prophets symbolized the grace, the communications, the intimacies with God which, more than they did, the children of my Divine Fiat would possess. See, all these were but symbols—images of them; what will happen when the lives of these symbols will come out? After all these came the Celestial Lady, the Sovereign Empress, the Immaculate, the Spotless—my Mother. She was neither symbol nor image, but the reality, the true life, the first privileged daughter of my Will […] Then came my own Life, in which the Kingdom that these fortunate children were to possess was established. From all this you can comprehend that […] its primary purpose is to form the Kingdom of its Will in the midst of creatures."

« Figlia mia, le più grandi figure dell'antico testamento, mentre erano figure ed adombravano il futuro Messia, racchiudevano insieme i doni, la figura e simboleggiavano tutti i doni che avrebbero posseduto i figli del Fiat Supremo. Adamo fu la vera e perfetta immagine quando fu creato, dei figli del mio regno; Abramo fu simbolo dei privilegi e dell'eroismo dei figli del mio Volere. Chiamai Abramo ad una terra promessa in cui scorreva latte e miele, facendolo padrone di quella terra tanto feconda ch'era invidiabile ed ambita da tutte le altre nazioni, tutto era simbolo di ciò che avrei fatto coi figli della mia Volontà. Giacobbe fu un altro simbolo di essi, discendendo da lui le dodici tribù di Israele, sarebbe nato da loro il futuro Redentore che avrebbe rannodato di nuovo il regno del Fiat Divino ai figli miei. Giuseppe fu simbolo del dominio che avrebbero tenuto i figli della mia Volontà e come questo non fece perire di fame tanti popoli ed anche i suoi ingrati fratelli, così i figli del Fiat Divino avranno il dominio e saranno causa di non far perire i popoli che chiederanno loro il pane della mia Volontà. Mosé era figura della potenza. Sansone simbolo della fortezza dei figli del mio Volere. Davide simboleggiava il regnare di essi. Tutti i profeti simboleggiavano la grazia, le comunicazioni, le intimità con Dio, che più di loro avrebbero posseduto i figli del Fiat Divino. Vedi, tutti questi non erano che simboli, figure di essi; che sarà quando verranno fuori le vite di questi simboli? Dopo tutti questi venne la Celeste Signora, la Sovrana Imperatrice, l'Immacolata, la senza macchia, la Madre mia, Essa non era simbolo né figura,

ma la realtà, la vera vita, la prima figlia privilegiata della mia Volontà […] Poi venne la mia stessa Vita, in cui veniva stabilito il regno che dovevano possedere questi figli fortunati. Da tutto ciò puoi comprendere che […] il suo scopo principale è di formare il regno della sua Volontà in mezzo alle creature. »

Catholic articulation. The Church has always read the Old Testament as prefiguring Christ—the *Catechism* teaches that "the events, words and symbols of the Old Testament" find their meaning in "the redemptive work of Christ" (CCC 128–130)—without ever seeing in it a second, distinct revelation. What this text adds therefore never goes beyond this received principle: Saint Paul teaches that what happened to the figures of the Old Testament "happened to them as a warning," and was written "for our instruction" (1 Cor 10:11)—a formula that precisely authorizes this second level of reading, directed toward the Church herself rather than toward the Messiah alone. To see in these figures an announcement of the children of the Kingdom therefore adds nothing to what Paul already teaches: it simply applies it, as the typological tradition of the Church has always done, to the most radical form of Christian life which the *Book of Heaven* calls living in the Divine Will.

Formula to remember. Each great figure of the Old Testament was only a shadow cast forward: what it announced was not only the Messiah, but those who would one day live in his Will.

Part Twelve — The Divine Will and the Fullness of Christian Life

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Question 1 — From Whom Do the Three Powers of the Soul Proceed, and How Do They Unfold in the Three Fiats?

Short answer. God created man with three powers—intellect, memory, and will—so that he might preserve a bond of communication with the three Persons of the Trinity. Jesus reveals to Luisa two distinct dimensions of them. In their very origin, each power proceeds from the proper concurrence of one of the three Persons: in the will shines the Father, as first act; the intellect proceeds from the Son, as second act; the memory proceeds from the Holy Spirit, as third act. In their unfolding throughout history, these same powers are each engaged by a distinct Fiat: the intellect by the Fiat of Creation, which enraptures it before God hidden in created things; the memory by the Fiat of Redemption, which keeps it "as though enchained" by the suffering love of the Bridegroom; and finally the will by the Fiat of Sanctification, in which God himself places his own Will as its support.

Development. This twofold foundation must be laid before addressing the moral life itself: anthropological first, since everything that follows—commandments, virtues, conscience—is addressed to these same three powers; and Trinitarian second, since their origin and their purpose can be understood only in reference to the Trinity whose image they bear.

Jesus reveals to Luisa that these three powers were given to man "so that he might have the links of communications with the Divine Persons of the Sacrosanct Trinity"—a text already quoted in the General Introduction (Q3). A text received several years earlier specifies their very origin, power by power: in the agony of Gethsemane, contemplating beforehand the sorrow that sin would inflict upon these three gifts, Jesus reveals to Luisa that each proceeds from the proper concurrence of one of the three Persons. In the will, as first act, shines the Father, who invests it with his own holiness and his own power, leaving all the currents open between himself and it; the intellect, as second act, proceeds from the Son, who communicates to it his wisdom and the knowledge of all things; the memory, as third act, proceeds from the Holy Spirit, who willed to crown it with a love that would never cease remembering his benefits.

Another text, received the preceding year, no longer speaks of the origin of the powers, but of their unfolding in history: to the Fiat of Creation corresponds the intellect, enraptured before all that it understands of God hidden in created things; to the Fiat of Redemption corresponds the memory, which Jesus says remains "as though enchained" by the excesses of his love, he who willed to suffer so much in order to help and save man in the state of sin; and to the Fiat of Sanctification, finally, corresponds the will itself, which God comes to "sustain" with his own Will, to the point that the human will finds itself not only enraptured and enchained, but upheld by an Eternal Will from which, Jesus says, it will almost no longer be able to escape.

These two texts answer two distinct questions rather than one: the first says from which Person, at its origin, each of the three powers proceeds; the second says how these same powers are engaged by each of the three great acts of God in salvation history. These two

registers must therefore both be received exactly as they stand, without being fused into a single scheme which Luisa herself nowhere gives as such.

The common destination of these two registers encounters its obstacle, and its restoration, in an image Jesus gives elsewhere of these same powers under the form of three suns veiled by clouds (I.5): what these clouds designate is none other than the human will itself—the same obstacle already called the "little stone" that blocks the water of the Divine Will (VI.5). As long as it remains, intellect, memory, and will continue to receive their communication with the Trinity, but weakened, like land deprived of the full sun; to remove it is to allow these three powers at last to be "directed, animated," and vivified by the very Will for which they were formed. Living in the Divine Will therefore adds nothing to these three powers: it only removes what, in man, prevented them from receiving all the light for which they were created.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 14, April 8, 1922:

> "My daughter, my sorrow was great and incomprehensible to created mind, especially when I saw the human intelligence deformed—the beautiful image of Me which I reproduced in it, no longer beautiful, but ugly, horrid. I endowed the soul with will, intellect and memory. In the first shone my Celestial Father who, as first act, communicated His power, His sanctity, His height, by which He elevated the human will, investing it with His own sanctity, power and nobility, leaving all currents open between Himself and the human will […] Now, as second act, I, Son of God, concurred by endowing her with intellect, communicating to her my wisdom, the knowledge of all things […] Then, as third act, the Holy Spirit concurred by endowing her with memory, so that in remembering so many benefits, she might be in continuous currents of love […] My sorrow was indescribable at seeing the deformity of the three powers of man. We had formed Our royal palace in him, and he had cast Us out."
>
> *« Figlia mia, il mio dolore fu grande ed incomprensibile a mente creata, specie quando vidi l'intelligenza umana deformata, la mia bella immagine che feci riprodurre in lei, non più bella, ma brutta, orrida. Io la dotai di volontà, intelletto e memoria. Nella prima rifulgeva il mio Celeste Padre, che, come atto primo, comunicava la sua potenza, la sua santità, la sua altezza, per cui elevava la volontà umana investendola della sua stessa santità, potenza e nobiltà, lasciando tutte le correnti aperte tra Lui e la volontà umana […] Ora, come atto secondo vi concorsi Io, Figlio di Dio, dotandola d'intelletto, comunicandole la mia sapienza, la scienza di tutte le cose […] E poi, come atto terzo vi concorse lo Spirito Santo, dotandola di memoria, affinché ricordandosi di tanti benefici, potesse stare in continue correnti d'amore […] Il mio dolore fu indescrivibile nel vedere la deformità delle tre potenze dell'uomo, avevamo formato la nostra reggia in lui e lui ci aveva cacciati fuori. »*

Jesus to Luisa, *Book of Heaven*, vol. 12, February 22, 1921:

> "My daughter, these three Fiats are the Creating, the Redeeming, and the Sanctifying. In creating man, I endowed him with three powers—intellect, memory and will; with three Fiats I will accomplish the work of the sanctification of man. At the Creating Fiat, the intellect of man remains as though enraptured—and how many things he comprehends of Me and of how I love him, as I am hidden in all created things to make Myself known and to give him love in order to make Myself loved. In the Fiat of Redemption, his memory remains as though enchained by the excesses of my love in suffering so much in order to help and save man in the state of sin. In the third Fiat, my love wants to display even more; I want to assail the human will, I want to place my very Will as support of his will, in such a way that the human will will remain

not only enraptured, enchained, but sustained by an Eternal Will, such that, making Itself prop for the whole of man, he will almost be unable to escape It."

« Figlia mia, questi tre Fiat sono il Creante, il Redimente ed il Santificante. Nel creare l'uomo lo dotai di tre potenze: intelletto, memoria e volontà. Con tre Fiat compirò l'opera di santificazione sull'uomo. Al Fiat Creante, l'intelletto dell'uomo resta come rapito e quante cose comprende di Me e come Io lo amo, essendo Io nascosto in tutte le cose create per farmi conoscere e dargli amore per farmi amare. Nel Fiat della Redenzione, la memoria resta come incatenata dagli eccessi del mio amore perché volli patire tanto per aiutare e salvare l'uomo nello stato della colpa. Nel terzo Fiat, il mio amore vuole sfoggiare di più, voglio assalire la volontà umana, voglio mettere a sostegno della sua volontà la mia stessa Volontà, in modo che la volontà umana resti non solo rapita, incatenata, ma sostenuta da una Volontà Eterna, che facendosi poggio a tutto, l'uomo quasi non potrà sfuggire. »

Catholic articulation. The *Catechism* teaches that man alone among all visible creatures is "able to know and love his creator" (CCC 356)—a capacity that rests precisely upon intellect and will, the image within him of the thrice-holy God. Saint Augustine, in his treatise on the Trinity, meditated at length upon this same triad—memory, intellect, and will—as the most intimate Trinitarian vestige within the human soul, without Luisa depending directly upon him: it is the text of her own mystical experience which, independently, converges with this great tradition. That the whole Trinity presides over the origin of these three powers while each is in turn appropriated to one Person in their historical unfolding involves no contradiction: the *Catechism* teaches that the Three Persons have "one and the same operation," while recognizing in each his "unique personal property" within the common work (CCC 258)—it is this same doctrine of appropriation which already made it possible, in XI.4, to attribute the third Fiat to the Holy Spirit without dividing the divine action.

Formula to remember. God endowed man with will, intellect, and memory: the Father communicates His power to the will, the Son His wisdom to the intellect, and the Holy Spirit His love to the memory. The three Fiats make God known through Creation, bind the memory to the excesses of love of Redemption, and sustain the human will by the Eternal Will.

Question 2 — How Did Sin Disorder These Three Powers, and How Did the Passion of Jesus Redeem Them?

Short answer. Sin introduced a profound disorder into the three powers of the soul, breaking the bonds of communication they were meant to preserve with the Trinity—for there is no fault, Jesus says, in which these three powers are not involved together. Jesus redeemed them one by one: it is through the three nails of His Cross, He Himself says, that He "nailed" the intellect, memory, and will of the souls who desire to love Him, drawing them once again wholly to Himself.

Development. Before the Fall, these three powers were, Jesus reveals to Luisa in 1926, "paths along which to ascend to God, doors through which to enter, rooms in which to form the continuous dwelling," where the creature dwelt in God and God in the creature. Sin closed these doors and barricaded these paths: "how much disorder reigns in the three powers of the human soul. One can say that they have shut the door on Our face, they have barricaded the paths to prevent Our passing and to break the communications with Us, while it was the greatest gift We gave man in creating him." The Divine Volition, Jesus

specifies, cannot reign in the soul until these three powers hold hands with one another in order to return to the purpose for which God created them.

This disorder spares none of the three: there is no fault, Jesus reveals in a text from 1904, in which the intellect, memory, and will do not concur together, and it is in this way that the creature "stains and disfigures the beautiful divine image that she contains within herself," using the gift to offend the Giver. This is why His own sufferings in the Passion were so often triple—three hours of agony in the garden, a triple scourging, three falls beneath the Cross, three nails—not by chance, but because He willed to engage there, He too, "all [His] intellect, memory and will," in order to restore within the creature this disfigured image.

A still earlier text, received at Christmas in 1900, reveals the remedy already prepared in its most concentrated form: Jesus says that He was conceived united to suffering, was born to suffering, and died in suffering, and that through the three nails which crucified Him He "nailed" the three powers—intellect, memory, and will—of the souls who desire to love Him, so as to draw them wholly to Himself, they whom sin had rendered infirm and dispersed far from their Creator.

Quotation from Luisa. *Book of Heaven*, vol. 19, August 12, 1926 — editorial title of the entry: *The Divine Will cannot reign if the three powers of the soul are not ordered with God*.

> "My daughter, man was created by God with three powers: memory, intellect and will; and this, so that he might have the links of communications with the Divine Persons of the Sacrosanct Trinity. These were like paths along which to ascend to God, like doors through which to enter, like rooms in which to form the continuous dwelling—the creature for God, God for the creature […] Ah! my daughter, how much disorder reigns in the three powers of the human soul. One can say that they have shut the door on Our face, they have barricaded the paths to prevent Our passing and to break the communications with Us, while it was the greatest gift We gave man in creating him. These three powers were to serve him to comprehend the One who had created him, to grow in His likeness, and, his will being transfused in that of his Creator, to give Him the right to let It reign. This is why the Supreme Volition cannot reign in the soul if these three powers—intellect, memory and will—do not hold hands in order to return to the purpose for which God created man."

« Figlia mia, l'uomo fu creato da Dio con tre potenze: memoria, intelletto e volontà e questo perché potesse tenere i vincoli di comunicazione con le Divine Persone della Trinità Sacrosanta; queste erano come vie per salire a Dio, come porte per entrare, come stanze per formare il continuo soggiorno, la creatura a Dio, Dio alla creatura […] Ah figlia mia, quanto disordine regna nelle tre potenze dell'anima umana! Si può dire che ci hanno serrato le porte in faccia, hanno barricato le vie per impedirci il passo e spezzare con Noi le comunicazioni, mentre fu il dono più grande che le facemmo nel crearla. Queste tre potenze dovevano servire per comprendere Colui che l'aveva creato, per crescere a sua somiglianza e, trasfusa la sua volontà in quella del suo Creatore, darle il diritto di farla regnare. Ecco perciò il Supremo Volere non può regnare nell'anima se queste tre potenze: intelletto, memoria e volontà, non si danno la mano tra loro per ritornare allo scopo per cui Iddio le ha create. » Jesus to Luisa, *Book of Heaven*, vol. 6, September 26, 1904:

> "My daughter, not only was the crowning with thorns triple, but almost all of the pains I suffered in my Passion were triple. Triple were the three hours of agony in the garden; triple was the scourging, as they scourged Me with three different types of lashes; three times did they strip Me, and as many as three times was I condemned to death: at nighttime, early in the morning, and in broad daylight. Triple were my falls under the

Cross; triple the nails […] And this was not by chance, but everything was so because of divine disposition, and in order to render the glory due to the Father complete, as well as the reparation due to Him by creatures and the good to be earned for the creatures themselves. In fact, the greatest good that the creature has received from God was being created in His image and likeness, and endowed with three powers—intellect, memory and will—and there is no sin that the creature commits in which these three powers do not concur. So, she stains and disfigures the beautiful divine image that she contains within herself, using the gift to offend the Giver. And I, in order to restore this divine image anew in the creature, and to give God all the glory that the creature owed Him, concurred with all my intellect, memory and will, in a special way with these 'triples' suffered by Me, in order to render both the glory due to the Father and the good which was necessary for creatures complete."

« Figlia mia, non solo la coronazione di spine fu triplice, ma quasi tutte le pene che soffrii nella mia Passione furono triplici. Triplici furono le tre ore dell'agonia nell'orto; triplice fu la flagellazione, fui flagellato infatti con tre specie di diversi flagelli; per tre volte mi spogliarono; per ben tre volte fui condannato a morte: di notte, di mattino presto e di pieno giorno; triplici furono le cadute sotto la croce; triplici i chiodi […] E questo non fu per caso, ma tutto fu per disposizione divina e per rendere completa la gloria dovuta al Padre, la riparazione che gli si doveva dalle creature ed il bene da meritare alle stesse creature, perché il dono più grande che la creatura ha ricevuto da Dio è stato l'essere creata a sua immagine e somiglianza e l'essere dotata con tre potenze, intelletto, memoria e volontà e non c'è colpa che la creatura commette, che queste tre potenze non vi concorrano e in questo modo la creatura macchia, deturpa la bella immagine divina che contiene in se stessa, servendosi del dono per offendere il donatore; Io per rifare questa immagine divina nella creatura e per dare tutta quella gloria che la creatura doveva a Dio, vi ho concorso con tutto il mio intelletto, memoria e volontà, ed in modo speciale in questi triplici modi da Me sofferti, per rendere completa, tanto la gloria che gli si doveva al Padre, quanto il bene che era necessario alle creature. » Jesus to Luisa, *Book of Heaven*, vol. 4, December 25, 1900:

"My beloved, I was conceived united to suffering, I was born to suffering, and I died in suffering. And with the three nails with which they crucified Me, I nailed the three powers—intellect, memory and will—of those souls who yearn to love Me, keeping them all drawn to Myself, because sin had rendered them infirm and dispersed from their Creator, without any restraint."

« Diletta mia, Io fui concepito unito al dolore, nacqui al dolore e morii nel dolore e coi tre chiodi che mi crocifissero, inchiodai le tre potenze: Intelletto, memoria e volontà, di quelle anime che bramano amarmi, facendole restare attirate tutte a Me, perché la colpa le aveva rese inferme e disperse dal loro Creatore, senza alcun freno. »

Catholic articulation. The *Catechism* teaches that original sin wounded human nature "in the natural powers proper to it," leaving it subject "to ignorance, suffering and the dominion of death," and inclined to sin—a wound that only the grace of Christ can heal (CCC 405, 407). Saint Paul describes this same interior struggle: "For I do not do the good I want, but the evil I do not want is what I do" (Rom 7:19), before proclaiming the deliverance obtained through Christ (Rom 7:24–25)—a deliverance that Luisa's text names, in its own manner, the reparative nailing of the three wounded powers. The *Catechism* gives this image its most concentrated formulation: it is in Christ, "Redeemer and Savior," that "the divine image, disfigured in man by the first sin, has been restored to its original beauty" (CCC 1701)—a restoration the *Book of Heaven* describes here down to its most concrete detail, faculty by faculty.

Formula to remember. What sin disordered power by power, the Cross redeemed nail by nail.

Question 3 — What Is Free Will, and Why Does God Never Destroy It?

Short answer. Jesus reveals to Luisa that His Humanity, seeing present all sins, chastisements, and lost souls, would have wanted to seize everything in one instant in order to destroy evil and save souls—and that, for this, He could have destroyed the free will of creatures. He never did so: without it, man would have had no will of his own in doing good, and could never have been an object worthy of God's creative wisdom—a foreign son in another's house rather than an heir.

Development. Part Twelve has just set forth the three powers of the soul, including the will (XII.1–2); it is now necessary to name what makes this will properly human and worthy of love: its freedom. Jesus never presents free will as a merely neutral capacity to choose: He makes it the very condition of man's filial dignity. Before the spectacle of all sins and all the sufferings they entail, His Humanity would have wanted, He says, to seize everything in one single instant, to suffer an entire Passion every day rather than only once, in order to spare creatures these heaps of evils. For this, He could have destroyed their free will—and with it these evils themselves. But He then asks the question that turns everything around: what would have become of man without merits of his own, without a will of his own in doing good? The word says nothing autonomous: the merit of which Jesus speaks here remains, like every merit, a gift—but a gift that God chooses to render truly proper to the creature, by the very fact that He consents to leave her free to receive it or refuse it. Never, Jesus says, could man have been an object worthy of His creative wisdom—a foreign son in another's house, who, having done no work together with the other children, has neither right nor inheritance, and who eats and drinks always covered with shame, knowing that he has performed no act to attest his love for that father.

This same respect governs the manner in which the Divine Will invests the soul who gives herself to It: the "chains of light" with which Jesus binds the soul as soon as she decides to live only in His Volition (VI.6) never suppress this same free will—"I do this so as not to take away free will, a gift given to the creature in Creation," Jesus specifies, going so far as to call this non-suppression an "eclipse." The soul always remains free, in principle, to leave this union, at the cost, it is true, of an effort that becomes almost impossible as the light invests each of her acts (VI.7).

It is this same gift, never withdrawn, that makes both sin and merit possible: Part Two showed that every sin, from Adam's to the most intimate of our own, is never anything but "an act of the human will opposed to the Divine" (II.2, II.10)—and this very risk, which God never suppresses, is the price He accepts so that the creature's love may be truly her own.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 6, November 13, 1904:

> "My daughter, since I was Man and God, my Humanity could see, as present, all sins, chastisements and lost souls. It would have wanted to seize all this in one single point, destroy sins and chastisements, and save souls; It would have wanted to suffer, not one day of Passion, but all days, to be able to contain all these pains within Itself and spare the poor creatures. But in spite of the fact that I would have wanted to, and could have done it—because I could have destroyed the free will of creatures and I would have destroyed these heaps of evils—yet, what would have happened to man without his own merits, without his own will in operating good? What impression would he ever have made? Would he ever have been an object worthy of my creative wisdom?

Certainly not. Oh, would he not have been like a foreign son in someone else's home, who, not having worked together with the other sons, has no right and no inheritance? This son is always full of blush if he eats or drinks, because he knows that he has done not one favorable act to prove his love for that father, therefore he can never be worthy of the love of that father for him. So, the creature would never have been worthy of Divine Love without a free will."

« Figlia mia, la mia Umanità, essendo uomo e Dio, vedeva presenti tutti i peccati, i castighi, le anime perdute; avrebbe voluto afferrare in un sol punto tutto questo, distruggere peccati, castighi e salvare le anime; sicché avrebbe voluto soffrire non un giorno di Passione, ma tutti i giorni per poter contenere tutte in Sé queste pene e risparmiare le povere creature. Nonostante avessi voluto e potuto tutto, avrei potuto distruggere il libero arbitrio delle creature ed avrei distrutto questi cumuli di mali, ma che sarebbe stato dell'uomo senza meriti propri? Senza volontà sua nell'operare il bene? Qual figura avrebbe fatto egli mai? Sarebbe stato egli mai oggetto degno della mia sapienza creatrice? No, certo. Oh! non sarebbe stato come un figlio straniero nella casa altrui, che non avendo lavorato insieme cogli altri figli non ha alcun diritto ed alcuna eredità? Perciò egli va sempre pieno di rossore se mangia, se beve, perché sa che non ha fatto nessun atto propizio per attestare il suo amore verso quel padre; onde non può essere mai degno dell'amore di quel padre verso di lui, sicché la creatura non sarebbe mai stata degna dell'amor divino senza il libero arbitrio. »

Catholic articulation. The *Catechism* teaches that God created man "a rational being, conferring on him the dignity of a person who can initiate and control his own actions," quoting Saint Irenaeus: "Man is rational and therefore like God; he is created with free will and is master over his acts" (CCC 1730, citing Saint Irenaeus, *Adv. Haer.* IV, 4, 3). It specifies that freedom "is a force for growth and maturity in truth and goodness" (CCC 1731), and that it "makes man responsible for his acts to the extent that they are voluntary" (CCC 1734)—merit and fault alike presupposing this same capacity. The Second Vatican Council expresses it in the same spirit as this text: "Only in freedom can man direct himself toward goodness"; "Man's dignity therefore requires him to act out of conscious and free choice" (*Gaudium et Spes*, 17). The merit of which Jesus speaks here is never an autonomous possession of the creature: the Church teaches that "the merits of our good works are gifts of the divine goodness" (CCC 2009). This text does not contradict it: it is God Himself who, by respecting free will, chooses to make real man's free part in a good that remains, from beginning to end, His gift.

Formula to remember. God could have suppressed evil by suppressing freedom; He preferred to leave His child the risk and the honor of loving freely.

Question 4 — What Are the Ten Commandments, and How Are They Fulfilled, Not by Constraint but from Within, in the Divine Will?

Short answer. The Ten Commandments remain, for every Christian life, the law that no one may claim to have surpassed: Jesus Himself, though the "Author of the law," willed to submit to it in all things, even to the circumcision that did not bind Him. Living in the Divine Will therefore never dispenses from their observance: on the contrary, it makes them the place where duty ceases to be experienced as an exterior constraint and becomes the very form of holiness.

Development. The Virgin Mary, in the pages that are her own, teaches Luisa a lesson received at the very moment when the Infant Jesus was circumcised, on the eighth day

after His birth, according to the law of the Old Covenant that bound all firstborn sons: "He, who is the Author of the law, obeys the law." Mary herself draws the consequence of this gesture for every holy life: "sanctity is in doing one's own duty, in the observance of the laws, and in fulfilling the Divine Will. Sanctity without duty does not exist. It is duty that places order, harmony, and the seal on sanctity."

This text gives this work the surest principle for understanding the place of the commandments in life in the Fiat: far from being a stage surpassed by a higher spirituality, the observance of the commandments remains the very matter in which this holiness is embodied and verified—in direct continuity with what has already been established concerning the law itself (XI.16). A soul who claimed to live "in the Divine Will" while permitting herself compromises with the law of God would be doubly mistaken: she would have understood neither what the Divine Will means nor what the most elementary holiness requires, since, in Mary's own words, holiness without duty simply does not exist.

Quotation. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day Twenty-three:

> "My child, what an example the Celestial Baby gives! He, who is the Author of the law, obeys the law. Only eight days after birth, He makes it His duty and submits to the painful cut of Circumcision […] This says that sanctity is in one's own duty, in the observance of the laws, and in fulfilling the Divine Will. Sanctity without duty does not exist. It is duty that places order, harmony, and the seal on sanctity."
>
> *« Figlia mia, che esempio che dà il Celeste Bambino! Lui, che è Autore della legge, ubbidisce alla legge. Solo appena otto giorni nato e se ne fa un dovere e si sottopone al duro taglio della Circoncisione […] Ciò dice che la santità sta nel proprio dovere e nell'osservanza delle leggi e nel compiere la Divina Volontà; santità senza dovere non esiste. E' il dovere che mette l'ordine, l'armonia, il suggello alla santità. »*

Catholic articulation. Jesus Himself declares that He has come "not to abolish but to fulfil" the Law (Mt 5:17), a reminder already cited in the Introduction (Q9) to establish the general principle of non-substitution, and which must here be applied expressly to the commandments. The *Catechism* teaches that the Ten Commandments "bring to light the essential duties" of man toward God and neighbor and remain, even today, the ordinary path of every authentic life of charity (CCC 2070–2072); far from being abolished by grace, in the renewed heart they become a path followed no longer from fear but from love (CCC 1824).

Formula to remember. No one rises above the commandments by living in the Fiat; rather, one descends to their root, where duty and love become one.

Question 5 — What Are the Beatitudes, and How Do They Express the Happiness Proper to Life in the Fiat?

Short answer. The Beatitudes, as Jesus proclaims them in the Gospel, describe the paradoxical happiness promised to the poor, the afflicted, the meek, and those who hunger for righteousness—a happiness that life in the Fiat never contradicts, but on the contrary makes fully accessible.

Development. The attitude of littleness already set forth in the Introduction (Q11)—"one who does not think of herself, by thinking of Me expands within my immensity"—corresponds naturally to the first Beatitude, "Blessed are the poor in spirit": it is the same interior dispossession that opens access, in both cases, to the presence of God. The promise

made to those who mourn likewise finds a profound echo in the doctrine of transfigured suffering proper to Parts Nine and Twelve: the consolation promised by Christ to those who mourn is never a consolation deferred until later, but one already at work in the soul that unites her sorrow to that of Jesus.

Understood in this way, the Beatitudes do not describe an ideal foreign to life in the Divine Will, but its most concrete face: poverty of spirit, mourning consoled, meekness, and hunger for righteousness find, in the soul who allows the Fiat to become the principle of her acts, not an obstacle but their most favorable ground.

Catholic articulation. The Beatitudes "depict the countenance of Jesus Christ and portray his charity," in a happiness that responds to the natural desire for happiness while surpassing and purifying it (CCC 1716–1718). The text of Saint Matthew (Mt 5:3–12) remains their normative source.

Formula to remember. The happiness promised by the Beatitudes is never deferred to a remote hereafter: it begins as soon as the soul consents to become as poor, as meek, and as hungry for righteousness as Christ Himself was.

Question 6 — How Are the Theological Virtues—Faith, Hope, and Charity—Rooted in the Three Restored Powers of the Soul?

Short answer. Jesus Himself teaches Luisa, in a long contemplative exercise, that the three theological virtues are as though veiled one within another in the image of the Trinity of the Divine Persons: faith makes one believe, hope makes one hope, charity makes one love, and the three are so united with one another that none can subsist without the other two.

Development. This text, one of the earliest in the corpus, deserves to be read as a true little treatise: Jesus explains faith as the light without which the soul, like a blind person without a guide, can only stumble; hope as the nourishment that feeds this same light, clothing the soul with an almost unshakable strength, "like those high mountains which no intemperance can damage"; and charity, finally, as the very substance of this light and this nourishment, which makes suffering sweet and even causes it to be desired.

The summit of this text lies in a single sentence, in which Jesus applies to these three virtues the same Trinitarian key that governs this whole Part: "And here It is, oh my spouse, veiled in the three theological virtues, the Trinity of the Divine Persons." It is therefore no accident that these three virtues, precisely, bear the name theological: they are not merely moral dispositions acquired by repetition, as the cardinal virtues will be (XII.7), but participations directly infused into the very Life of the Trinity, reaching each of the three powers already described in XII.1—faith perfecting the intellect, hope strengthening the memory in fidelity, and charity crowning the will in love.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 1:

> "In order to obtain, one must believe. […] Now, what is this light of Faith nourished by? By Hope. Now, what is the substance of this light of Faith, and of this nourishment of Hope? It is Charity. All of these three virtues are grafted to one another, in such a way that one cannot be without the other. […] Faith and Hope give way to Charity, and Charity connects all the rest of the other two together, in such a way as to make them one, while they are three. And here It is, oh my spouse, veiled in the three theological virtues, the Trinity of the Divine Persons. […] If Faith makes one believe, and Hope makes one hope, Charity makes one love."

« Per ottenere bisogna credere. […] Or, da che cosa viene alimentata questa luce della fede? Dalla speranza. Or, di quale sostanza è questa luce della fede e questo alimento della speranza? La carità. Tutte e tre queste virtù sono innestate tra loro, in modo che una non può stare senza l'altra. […] Alla fede ed alla speranza sottentra la carità, e questa si congiunge alle altre due, in modo da formare una sola mentre sono tre. Eccoti, oh sposa mia, adombrata nelle tre virtù teologali, la Trinità delle Divine Persone. […] Se la fede fa credere, la speranza fa sperare, la carità fa amare. »

Catholic articulation. The *Catechism* teaches that the theological virtues have "the One and Triune God for their origin, motive, and object" and are infused by Him into the souls of the faithful (CCC 1812–1813)—a precision that corresponds exactly to Luisa's insistence upon their mutual grafting and their Trinitarian origin. Saint Paul gathers them in the same familiar triad: "So faith, hope, love abide, these three; but the greatest of these is love" (1 Cor 13:13).

Formula to remember. The three theological virtues are not three more virtues alongside the others: they are the shadow cast by the Trinity Itself within the soul that believes, hopes, and loves.

Question 7 — How Does the Divine Will Order and Crown All the Virtues in the Soul That Surrenders Itself to God?

Short answer. Mary teaches Luisa something more radical than a mere list of virtues: when the soul delivers its will entirely to God, it receives all the virtues "as though they belonged to it by nature"—not merely through progressive and meritorious acquisition, but as the immediate fruit of this Divine Will that takes possession of it.

Development. In recounting her entrance into the Temple, Mary explains to Luisa that, having delivered her will to God, she immediately received all the virtues as "many noble princesses" remaining under her dominion: "perfect charity, invincible patience, enrapturing sweetness, profound humility, and the whole endowment of the other virtues." She adds a decisive key: "It does not lower Itself to reign in a soul where there is a rebellious nature—no, no. It is sanctity, and It wants the nature in which It must reign to be ordered and holy."

This text offers a reading that deepens, without contradicting it, the classical doctrine of the progressive acquisition of the cardinal virtues through repeated acts: in the soul wholly surrendered, these same virtues, rather than being laboriously conquered one by one, are as though crowned and ordered together by the Divine Will Itself that comes to reign there. Ordinary moral effort keeps its full weight here: Mary herself lived these virtues in the most concrete and humble circumstances of the Temple. What the Fiat gives it is its unity and its crowning.

Quotation. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day Thirteen:

> "Now, you must know that I courageously prepared Myself to go to the Temple, because with Me I delivered My will to the Divine Being, and the Supreme Fiat took possession of all My being. I acquired all virtues as though by nature; I was ruler of Myself; all virtues stood within Me like many noble princesses […] They would have called Me Queen in vain had I not possessed the virtue of being Queen over Myself. Therefore, I held under My dominion perfect charity, invincible patience, enrapturing sweetness, profound humility, and the whole retinue of the other virtues […] The Divine Will

would not lower Itself to reign in a rebellious soul—no, no. It is Sanctity, and It wants the nature in which It must reign to be ordered and holy."

« Ora, tu devi sapere che io, con coraggio, mi preparavo alla mia andata al Tempio, perché con me consegnai la mia volontà all'Ente Divino, ed il Fiat Supremo prese possesso di tutto l'essere mio. Io acquistai tutte le virtù in natura; io ero dominatrice di me stessa; tutte le virtù stavano in me come tante nobili principesse […] Invano mi avrebbero chiamata Regina, se non avessi tenuto virtù di fare la Regina sopra di me stessa. Perciò io tenevo in mio dominio la carità perfetta, la pazienza invitta, la dolcezza rapitrice, l'umiltà profonda e tutto il corredo delle altre virtù […] La Divina Volontà non si abbasserebbe a regnare in un'anima ribelle, no, no. Essa è Santità, e vuole la natura ordinata e santa dove deve regnare. »

Catholic articulation. The *Catechism* defines the four cardinal virtues—prudence, justice, fortitude, and temperance—as human virtues acquired "by education, by deliberate acts and by a perseverance ever-renewed in repeated efforts," while specifying that they are also "purified and elevated by divine grace" (CCC 1804, 1810): this latter precision is exactly what the Marian text illustrates with the greatest force. Isaiah announces upon the Messiah "the spirit of wisdom and understanding, the spirit of counsel and might" (Is 11:2), a text Tradition has always read as a foundation for the virtues and gifts gathered in one single source.

Formula to remember. When the soul surrenders its will, the Fiat orders and crowns all the virtues within it, which stand like "noble princesses" under its dominion.

Question 8 — What Are the Gifts of the Holy Spirit, and How Do They Perfect Life in the Fiat?

Short answer. Mary promises Luisa the descent of the Holy Spirit into her soul, "that He may burn away from [her] all that is human" and confirm her, by His breath, in the Divine Will—a description that expresses, in its own manner, the perfecting action proper to the gifts of the Holy Spirit.

Development. The promise Mary makes to Luisa at the close of her teaching on life in the Temple describes the mode of action of the Holy Spirit: He comes to burn what remains "human" in the soul—that is, what is moved by the human will alone—in order to direct and confirm the whole soul in the Fiat, through a movement Mary compares to a "refreshing breath."

This image of fire that burns and breath that refreshes corresponds, in its overall movement, to the action of the gifts of the Holy Spirit as Tradition has always understood them: not virtues acquired by human effort, but permanent dispositions received from the Spirit Himself, rendering the soul docile to His most delicate motions. Life in the Divine Will, in this sense, never replaces these gifts: as with the theological virtues, it is their most complete flowering, since the soul wholly surrendered is, by definition, as docile as possible to the motions of the Spirit.

Quotation. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day Thirty:

"And I will make the Holy Spirit descend into your soul, that He may burn away from you all that is human; and by His refreshing breath, He may rule over you and confirm you in the Divine Will."

« Io farò scendere lo Spirito Santo nell'anima tua, affinché ti bruci ciò che è umano e col suo soffio refrigerante imperi sopra di te e ti confermi nella Divina Volontà. »

Catholic articulation. Isaiah announces the gifts of the Spirit in the very text that founds their traditional list: "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord" (Is 11:2). The *Catechism* teaches that these gifts "complete and perfect the virtues of those who receive them" and render man "docile in following the promptings of the Holy Spirit" (CCC 1830–1831)—a docility that life in the Fiat, through the total surrender of one's own will, realizes in its most intense degree.

Formula to remember. The gifts make the soul docile to the motions of the Spirit: His fire burns away what remains human, and His breath directs and confirms it in the Divine Will.

Question 9 — What Is the New Law, and How Is Life in the Divine Will Its Most Interior Fulfillment?

Short answer. Jesus says that He came to abolish certain ancient laws and to fulfill others perfectly, in order to establish a new law, a "law of grace and love," in which all the ancient sacrifices find their one and sufficient fulfillment in Himself. Living in the Divine Will does not reenact that same abolition or establish a still newer law: it is to allow this law of grace, already established, to become in the soul a holiness lived to its most complete crowning.

Development. Jesus explains to Luisa, in an entry from 1923, that He came to observe the ancient laws "in a more perfect way," precisely in order to give them their fulfillment before "placing on them the seal of their abolition," and thus to give rise to the new law, a "law of grace and of love," in which He enclosed all sacrifices within Himself, since He alone, Man and God, was more than sufficient to satisfy for all.

Jesus immediately applies this same movement to Luisa herself, in the uninterrupted continuation of the same exchange: wishing to form in her a more perfect image of Himself, He wills to centralize in her all the states of holiness already known in the history of salvation, in order to give them, within her, their fulfillment, crown and seal—not in order to close them, but because, He says, "there where the other sanctities end, the sanctity of my Will […] has all other sanctities as its footstool, and has its beginning."

Taken in isolation, this comparison with the abolition of the ancient laws might suggest that the sanctity of the Fiat inaugurates a radically new regime, rendering obsolete everything that preceded it. The same exchange, continued two days later—not in order to answer this precise question, which had then received no response from Luisa, but within the broader movement in which Jesus reveals her own mission and reassures her concerning the magnitude of her election—nevertheless provides two decisive indications: the second channel opens after the first, that of Redemption, without closing it; and this life of the Divine Will had already existed upon earth, fleetingly, in Mary herself. The sanctity of the Fiat therefore closes nothing that preceded it: as the Short Answer has already said, it is its most interior crowning, never its replacement.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 16, November 8, 1923:

"…You must know that when I came upon earth, I came to abolish the ancient laws, and to perfect others. But in abolishing them, I did not exempt Myself from observing those laws; rather, I observed them in a more perfect way than others did. But having to unite the old and the new within Myself, I wanted to observe them in order to give

completion to the ancient laws, placing on them the seal of their abolition, and to give rise to the new law, which I came to establish upon earth—a law of grace and of love, by which I enclosed all sacrifices within Myself, since I was to be the true and only sacrificed one. Therefore, all other sacrifices were no longer necessary because, I being Man and God, this was more than sufficient to satisfy for all."

« …Tu devi sapere che quando venni sulla terra, venni ad abolire le leggi antiche e a perfezionarne altre, ma con l'abolirle non mi esentai dall' osservare quelle leggi, anzi le osservai nel modo più perfetto che non facevano gli altri, ma dovendo unire in Me l'antico ed il nuovo, volli osservarle per dare compimento alle leggi antiche, mettendo il suggello dell'abolizione e dar principio alla legge nuova che Io venni a stabilire sulla terra, legge di grazia e d'amore in cui racchiudevo tutti i sacrifici in Me, dovendo essere Io il vero ed il solo sacrificato, quindi tutti gli altri sacrifici non erano più necessari, perché essendo Io uomo e Dio, era più che sufficiente a soddisfare per tutti. »

On the same day, in the uninterrupted continuation of the same exchange, Jesus applies this movement to Luisa:

"Now, beloved daughter of mine, wanting to make of you a more perfect image of Myself and to give rise to a new sanctity, so noble and divine, which is the 'Fiat Voluntas Tua on earth as It is in Heaven', I want to centralize in you all the interior states which have been until now on the path of sanctity. And as you suffer them and move on, doing this in my Will, I give completion to them, I crown them and, embellishing them, I place on them the seal. Everything must end in my Will; and there where the other sanctities end, the sanctity of my Will, being noble and divine, has all other sanctities as its footstool, and has its beginning…"

« Ora figlia diletta mia, volendo fare in te un'immagine più perfetta di Me e dar principio ad una santità così nobile e Divina, qual è il Fiat Voluntas tua come in Cielo così in terra, voglio accentrare in te tutti gli stati d'animo che ci sono stati finora nel cammino della santità e come tu li soffri e passi facendo ciò nel mio Volere, Io ne do il compimento, l'incorono e, abbellendoli, ne metto il suggello. Tutto deve finire nella mia Volontà e dove le altre santità finiscono, la santità del mio Volere, essendo nobile e divina, ha per sgabello tutte le altre santità e dà il suo principio… »

Two days later, in the continuation of this same vision—Jesus has just revealed to Luisa that she is called, beside Mary, to open this second channel—she is seized with fear: not before this doctrine, but before the very magnitude of the election just revealed to her, fearing that she might yield in it to some subtle pride. Reassuring her on this point, Jesus adds this clarification, which nevertheless sheds light upon the nature of the Gift:

"…and after the first channel of Redemption, through her We will open the second one of the Fiat Voluntas Tua on earth as it is in Heaven. […] And besides, the life of my Will has already been on earth; it is not completely new, although it was as though in passing. It existed in my inseparable and dear Mama."

« …per mezzo suo apriremo dopo il primo canale della Redenzione, il secondo del Fiat Voluntas tua come in Cielo così in terra. […] E poi, la vita della mia Volontà è già stata sulla terra, non è del tutto nuova, anche se fu come di passaggio, ci fu nella mia inseparabile e cara Mamma. »

Catholic articulation. The *Catechism* teaches that the New Law, or Law of the Gospel, "fulfills," refines, surpasses, and leads the Old Law to its perfection (CCC 1967), and that it "is the grace of the Holy Spirit given to the faithful through faith in Christ" (CCC 1966)—grace, not a new code of exterior precepts. The Letter to the Hebrews likewise teaches that

Christ, "by a single offering […] has perfected for all time those who are sanctified" (Heb 10:14), the exact scriptural foundation of Luisa's text concerning the one sufficient sacrifice. As for the sanctity of the Fiat itself, it never claims to succeed Christ as a revelation that would surpass Him: the role of every authentic private revelation is never to complete Christ's definitive Revelation, but only to "help live more fully by it" (CCC 67), while the New Covenant remains definitive and admits of no succession before its glorious manifestation (CCC 66).

Formula to remember. The New Law is not one more law after the Old Law; it is grace itself, which finally makes it possible to love what the law only commanded.

Question 10 — What Is Moral Conscience, and How Is It Formed in the Light of the Divine Will?

Short answer. Life in the Divine Will presupposes and requires, rather than replaces, a right and well-formed conscience: no soul can allow the Will of God to become the principle of its acts if it does not already exercise, with regard to each of those acts, the ordinary moral discernment the Church asks of every believer.

Development. Far from lulling the conscience through passive submission, life in the Fiat presupposes, on the contrary—as Part Six has already shown (VI.7)—a soul more active than ever in its attention to what it does. To give oneself entirely to the Will of God is never to renounce judgment; it is, on the contrary, to desire to judge every act in the highest light there is, the very light that an upright conscience already seeks to reach by its own means.

Catholic articulation. The *Catechism* defines moral conscience as "a judgment of reason" by which man recognizes the moral quality of a concrete act, a judgment which he has the duty to follow and also the duty to form rightly, in the light of reason and the divine law (CCC 1778, 1783–1785). Saint Paul gives thanks for having always served God "with a clear conscience" (2 Tim 1:3).

Formula to remember. Living in the Divine Will never dispenses anyone from forming his conscience; on the contrary, it presupposes a conscience already attentive to each act that it now desires to unite to the Fiat.

Question 11 — How Do Everyday Married Life, Family, Work, Illness, Old Age, and Social Life Become a Path toward the Fiat?

Short answer. Marriage, family, work, illness, old age, and social life become a path toward the Fiat as soon as their most ordinary gestures—conjugal fidelity, the education of children, daily labor, the suffering of a declining body, day-to-day relationships with others—cease to be performed for oneself alone and are offered, one by one, as acts done in the Divine Will rather than in one's own will alone. No state of life is too humble to become the matter of this union.

Development. Marriage is never merely a setting to which life in the Fiat would be added from outside. Jesus Himself deplores, in a long meditation upon the sacraments, the disorders of marriage: instituted to bear within itself "the symbol of the Sacrosanct Trinity," it was to make of every faithful household a family in the image of the Celestial Family, populating the earth with "terrestrial angels" destined for Heaven—and not, as happens all too often, "families of sin" that disfigure its image. Conjugal fidelity, mutual patience, and

the education of children are therefore never merely domestic virtues: in the most concrete daily life, they keep alive what the sacrament deposited from the beginning.

Work receives an equally proper light. Jesus reminds Luisa that He Himself worked with His hands at Nazareth—working the wood, hammering nails, helping Joseph in his smithing work—and that these most humble gestures already bore, even before the Passion, a divine merit. He goes further still with her: when the soul works because she wants Him to be the One who works within her, "my fingers flow within yours"—a companionship so concrete that work ceases to be a mere occupation and becomes a place of continual union with the Creator.

Illness retains the light already encountered concerning the Anointing of the Sick (IX.8): these hours are never lost time, but those in which the Divine Will places upon the soul its "final brush stroke." Old age, in which strength and the possibilities of acting are gradually reduced, receives its own light elsewhere in the corpus: Jesus explains that even a thought, even a breath, united to Him through the sole intention of pleasing Him, is worth in the eyes of the Divinity as much as every human work, however great it may be. Nothing, not even the most extreme decline of strength, can therefore render a life too poor for the Fiat.

Social life, finally, finds its simplest model in the manner in which Mary herself, in the Temple, remained at peace with everyone and submitted to the humblest services.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 18, November 5, 1925:

> "Lend Us the ear of your heart and listen to Our profound moans in the Sacrament of Marriage. How many disorders in it! Marriage was elevated by Me to a Sacrament, in order to place in it a sacred bond, the symbol of the Sacrosanct Trinity, the divine love which It encloses. So, the love which was to reign in the father, mother and children, the concord, the peace, was to symbolize the Celestial Family. I was to have on earth as many other families similar to the Family of the Creator, destined to populate the earth like as many terrestrial angels, to then bring them back to populate the celestial regions. But, ah! how many moans in seeing families of sin being formed in the Marriage, which symbolize hell, with discord, with lack of love, with hatred, and which populate the earth like many rebellious angels, who will serve to populate hell."
>
> *« Presta l'orecchio del tuo cuore e ascolta i nostri profondi gemiti nel sacramento del matrimonio. Quanti disordini in esso. Il Matrimonio fu elevato da Me come sacramento per mettervi in esso un vincolo sacro, il simbolo della Trinità Sacrosanta, l'amore divino che Essa racchiude, sicché l'amore che dovrebbe regnare nel padre, nella madre e nei figli, la concordia, la pace, avrebbe dovuto simboleggiare la Famiglia Celeste. Onde avrei dovuto avere sulla terra tante altre famiglie simili alla Famiglia del Creatore, destinate a popolare la terra come altrettanti angeli terrestri, da ricondurli a popolare le regioni Celesti. Ma, ahi! quanti gemiti nel vedere formare nel matrimonio famiglie di peccato, che simboleggiano l'inferno con la discordia, col disamore, coll'odio, che popolano la terra come tanti angeli ribelli che serviranno a popolare l'inferno. »*

Jesus to Luisa, *Book of Heaven*, vol. 11, August 14, 1912:

> "And Jesus: Indeed I do. My fingers are in yours and they work. My daughter, when I was on earth, did my hands not lower themselves to work the wood, hammer the nails, and help my foster father Joseph in his smithing work? […] See: while you work, working because I want to work, my fingers flow within yours; and while I work in you, see, in that same instant, with my creative hands, how many am I bringing to the light of this world? How many other souls do I call? How many others do I sanctify, correct, chastise, and so forth? Now, you are with Me creating, calling, correcting, and

more; therefore, just as you are not alone, neither am I alone in my work. Could I give you greater honor?"

« E Gesù: "Io proprio, le mie dita stanno nelle tue e lavorano, figlia mia, quand'Io stavo sulla terra, le mie mani non si abbassavano a lavorare legna, a ribattere i chiodi, ad aiutare nei lavori fabbrili il mio padre putativo Giuseppe? […] Vedi, mentre tu lavori, lavorando perché Io voglio lavorare, le mie dita scorrono nelle tue e mentre lavoro in te, vedi nel medesimo istante con le mie mani creatrici, quanti sto mettendo alla luce di questo mondo? Quante altre anime chiamo? Quante altre santifico, altre correggo, altre castigo, ecc.? Ora, tu stai con Me a creare, a chiamare, a correggere ed altro, sicché come tu non sei sola, neppure lo sono Io nel mio operare; ti potrei dare onore più grande?" » Jesus to Luisa, *Book of Heaven*, vol. 4, October 8, 1901:

"My daughter, when the soul makes use of my Humanity as the means to operate, be it even a thought, a breath, or any act whatsoever, they are like as many gems that come out of my Humanity and present themselves before the Divinity; and since they come out by means of my Humanity, they have the same effects as my operating when I was on earth. […] Ah, my daughter, the operating of the creature is empty, be it even a great work; it is union with Me and the simple aim of pleasing Me that fills it. And since my operating, be it even a breath, accesses, in an infinite way, all the works of creatures together, this is why it renders it so great. And then, do you not know that one who makes use of my Humanity as the means to perform his actions comes to nourish himself with the fruits of my very Humanity and to feed himself with my own food? Moreover, is it not the good intention that makes man holy and the bad one that makes him perverse? Different things are not always done; rather, with the same actions one sanctifies himself and the other perverts himself."

« Figlia mia, quando l'anima si serve della mia Umanità come mezzo per operare, fosse anche un pensiero, un respiro, un atto qualunque, sono come tante gemme che escono dalla mia Umanità e si presentano innanzi alla Divinità e siccome escono per mezzo della mia Umanità, hanno gli stessi effetti del mio operare quando stavo sulla terra. […] Ah! figlia mia, vuoto è l'operare della creatura, fosse pure un'opera grande, è la mia unione e la semplice mira di piacere a Me che la riempie e siccome il mio operare, fosse anche un respiro accede in un modo infinito tutte le opere delle creature insieme, ecco la causa che la rende sì grande e poi, non sai tu che chi si serve come mezzo della mia Umanità, d'operare le sue azioni viene a nutrirsi dei frutti della mia stessa Umanità e ad alimentarsi del mio stesso cibo? Oltre a ciò, non è forse la buona intenzione che fa l'uomo santo e la cattiva che lo fa perverso? Non sempre si fanno cose diverse, ma con le stesse azioni uno si santifica e l'altro si pervertisce. » The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day Fifteen:

"I was most attentive to all the duties customarily performed in that holy place; I was peaceful with everyone, nor did I ever cause any bitterness or bother to anyone. I submitted Myself to the most humble tasks; I found no difficulty in anything, either in sweeping or in doing dishes. Any sacrifice was an honor—a triumph for Me. But do you want to know why? I looked at nothing; everything was Will of God for Me."

« Io ero attentissima a tutti i doveri che si usavano di fare in quel luogo santo; io ero pacifica con tutti, né diedi mai amarezze e disturbo a nessuno; mi sottoponevo ai servizi più umili; non trovavo difficoltà a nulla, né a scopare né a fare i piatti; qualunque sacrificio era per me un onore, un trionfo. Ma vuoi sapere il perché? Io non guardavo nulla; tutto per me era Volontà di Dio. » **Catholic articulation.** The Second Vatican Council teaches that the laity are called to work for the sanctification of the world "from within as a leaven," precisely through the exercise of their ordinary duties—

family, work, and social life (*Lumen Gentium* 31; CCC 898–901). Saint Paul asks that everything, "whether you eat or drink, or whatever you do," be done "to the glory of God" (1 Cor 10:31)—a formula that summarizes, in its simplicity, everything this question has sought to show.

Formula to remember. There is no life too ordinary for the Fiat; there are only acts still waiting to be done within It.

Question 12 — How Are Consecrated Virginity and Celibacy for the Kingdom Articulated with Life in the Divine Will?

Short answer. Christ Himself invites some to renounce marriage "for the sake of the kingdom of heaven" (Mt 19:12): far from being a diminished state, this virginity already anticipates the eternal nuptials of the Lamb. Mary reveals that she lived, with Joseph, this same mutual vow of perpetual virginity, and that precisely there the Divine Will found Its greatest fecundity. Living in the Fiat therefore adds no new state of life alongside marriage, consecrated virginity, or the priesthood: each of these states finds in It, according to its proper form, the same total availability of the heart to God.

Development. The preceding Question showed how marriage, lived out in everyday life, becomes a path toward the Fiat (XII.11). Virginity and celibacy consecrated for the Kingdom form another path, neither lesser nor superior, but total according to a different form.

Mary herself reveals its most ancient source. Having arrived at Nazareth with Joseph, she recounts to Luisa the awkward silence of the first days, followed by the joy of the secret finally shared: before they had even known one another, each had made to God the same vow of perpetual virginity. It is within this marriage, truly lived and truly virginal—not in its abandonment—that Mary situates the highest fecundity of her life at Nazareth: there the Divine Will "invests" her acts with light, beauty, sanctity, and power, and it is this same Will, she says, that "brought Me fecundity."

A second text broadens this virginity still further beyond the canonical state alone. Jesus reveals to Luisa that He performs His greatest works "in souls that are virgin […] and not only virgin of nature, but virgin of affections, of heart, of thoughts"—"true virginity," He says, being the divine shadow in which alone His fecundity can operate. Nothing therefore prevents any soul, whatever her state, from tending toward this same purity of heart; but consecrated virginity and celibacy remain its most visible and radical sign, because they engage even the body in it.

No more than life in the Fiat itself, therefore, does this virginity introduce any state of life parallel to those the Church already knows (cf. Introduction, Q9): it may be lived by the religious as by the priest, by the consecrated virgin as by the unmarried person who, without a vow or liturgical consecration, offers to God, within the ordinary course of a life not shared with a spouse, this same availability of heart.

Quotation from Luisa. The Virgin Mary to Luisa, *The Virgin Mary in the Kingdom of the Divine Will*, Day Eighteen:

> "Now, you must know that Saint Joseph and I looked at each other with modesty, and we felt our hearts swollen, because each one wanted to let the other know that we were bound to God by the vow of perpetual virginity. Finally, silence was broken, and we both manifested our vow. Oh, how happy we felt […] Now listen, my daughter: in the house of Nazareth I felt more enkindled than ever. The Divine Will, which reigned in Me, did nothing but invest all my acts with light, with beauty, with sanctity, with

power […] So, all the divine Qualities which the Divine Fiat extended within Me with Its reigning brought Me fecundity."

« Onde, tu devi sapere che con San Giuseppe ci guardavamo con ritegno e ci sentivamo il cuore gonfio, ché l'uno voleva far conoscere all'altro che eravamo legati con Dio col voto di verginità perenne. Finalmente si ruppe il silenzio ed ambedue manifestammo il voto. Oh, come ci sentimmo felici […] Ora senti, figlia mia: nella casa di Nazareth io mi sentivo più che mai accesa. La Divina Volontà, che regnava in me, non faceva altro che investire tutti i miei atti di luce, di bellezza, di santità, di potenza […] Sicché tutte le Qualità divine, che il Fiat Divino stendeva in me col suo regnare, mi portavano la fecondità. »

Reference quotation. Jesus to Luisa, *Book of Heaven*, vol. 15, April 20, 1923:

"…it is my usual way to do my greatest works in souls that are virgin and unknown; and not only virgin of nature, but virgin of affections, of heart, of thoughts, because true virginity is the divine shadow, and only in my shadow can I fecundate my greatest works…"

« …è mio solito fare le mie opere più grandi in anime vergini e sconosciute e non solo vergini di natura, ma vergini d'affetti, di cuore, di pensieri, perché la vera verginità è l'ombra divina ed Io solo alla mia ombra posso fecondare le mie opere più grandi… »

Catholic articulation. One might fear that valuing virginity in this way depreciates marriage, or, conversely, that the fecundity promised by Mary concerns consecrated virgins alone, leaving no proper place for the unmarried person who has received neither that call nor that charism. The *Catechism* dismisses both fears at once: "Both the sacrament of Matrimony and virginity for the Kingdom of God come from the Lord himself […]. Esteem of virginity for the sake of the kingdom and the Christian understanding of marriage are inseparable, and they reinforce each other" (CCC 1620). The decree promulgating the *Rite of Consecration of Virgins* presents consecrated virginity as a "particularly noble gift" left by Christ to His Church, through which virgins "contributed to the beauty of the Mystical Body of Christ and enriched it with an astonishing fruitfulness"—a spiritual, not carnal, fruitfulness: that is what Mary speaks of here to Luisa. Virginity for the sake of the Kingdom of Heaven thus remains, for the Church, "a powerful sign of the supremacy of the bond with Christ and of the ardent expectation of his return" (CCC 1619). As for the unmarried person who is not consecrated, the universal call to holiness admits no exception, whatever the state of life (*Lumen Gentium* 40, already cited in V.9 and IX.1): no form of life is too devoid of visible consecration to become, in its turn, complete availability to God.

Formula to remember. Consecrated virginity and celibacy give the heart to God alone; this "true virginity," Jesus says, becomes the "divine shadow" under which He brings forth His greatest works.

Question 13 — How Can We Persevere in This Integral Christian Life despite Weakness and Relapses?

Short answer. Hope, Jesus teaches, clothes the soul with an almost invincible strength and gives it final perseverance, until it takes possession of the Kingdom of Heaven. Persevering therefore never means no longer falling, but never ceasing to rise again and begin anew, act after act, without ever wasting time excusing one's own weaknesses. Beyond this persevering combat, the soul fully established in the Fiat enters a state in which peace,

joy, and certainty are no longer merely awaited but already shared, within a communion of goods with its Creator that classical spiritual theology does not know in this form.

Development. The same foundational text on the theological virtues, already cited in XII.6, extends its teaching on hope in terms that touch directly upon perseverance: "Hope renders the soul almost omnipotent, invincible, and it administers to her the final perseverance, so much so, that only then does she cease to hope and to persevere, when she has taken possession of the Kingdom of Heaven." Perseverance is therefore not a separate virtue added to the three theological virtues: it is hope itself, unfolded through time until its term.

Part Six has already taught, concerning life in the Fiat in general, that "repeated acts form, in the creature, the strength of the soul" and that "one act alone has never formed sanctity," while also recalling, through the image of the prodigal son, that true love, if it falls, "never wastes time excusing itself before rising again." This same doctrine applies, without any need to repeat it in full, to the whole integral Christian life unfolded in this Twelfth Part: commandments, virtues, the New Law, and an upright conscience are never acquired once and for all, but require, like every act done in the Fiat, a continual renewal that is never discouraged by its own weaknesses.

This perseverance in combat is not, however, the final word of this Twelfth Part. There exists, in the Divine Will, a state of fulfillment in which combat itself fades away: not through weariness or through the absence of exterior trial, but because the soul fully established in the Fiat enters into a communion of goods with its Creator that far surpasses what classical spiritual theology ordinarily calls perseverance. Jesus says this to Luisa through a striking image: the soul who possesses His Will is as though she held concentrated within herself the Divine Sun itself, and everything then becomes common between her and her Creator—love, sanctity, light—in a continual exchange of goods that ascends and descends without ceasing, as the certainty and seal of this communion. This certainty never suppresses the combat that every soul still on the way must wage; but for the one who has attained this full communion, it marks its true term: peace, joy, and certainty are no longer there the hope of a good to come, but the possession already begun of what hope awaits.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 1:

> "Hope renders the soul almost omnipotent, invincible, and it administers to her the final perseverance, so much so, that only then does she cease to hope and to persevere, when she has taken possession of the Kingdom of Heaven. Then, she lays down Hope and plunges all of herself into the immense ocean of Divine Love."
>
> *« La speranza rende l'anima quasi onnipotente, invincibile e somministra all'anima la perseveranza finale, tanto che allora cessa di sperare e di perseverare quando ha preso possesso del regno del Cielo, allora depone la speranza e tutta si tuffa nell'oceano immenso dell'amore divino. »*

Jesus to Luisa, *Book of Heaven*, vol. 20, February 6, 1927:

> "…My daughter, for one who possesses my Will, it is as if she had the sun centered within herself—but not the sun that can be seen up there in the heavens; rather, the Divine Sun, that very Sun which is centered in God. Extending Its rays, It centers Itself in the soul, and so she is the owner of the light, because she possesses within herself the life of the light, and all the goods and effects which it contains. […] Everything is in common with one who possesses my Will: common is the love, common is the sanctity, common is the light—everything is in common with her. […] So, these goods ascend and descend continuously, as the certainty and the seal of the communion that

exists between Creator and creature."

« …Figlia mia, chi possiede la mia Volontà è come se tenesse accentrato il sole in se stesso e non il sole che si vede nell'alto dei cieli, ma il sole Divino, quello stesso sole che sta accentrato in Dio e che divulgando i suoi raggi si accentra nell'anima, sicché lei è padrona della luce perché possiede dentro la vita della luce e tutti i beni e gli effetti che essa contiene […] Tutto è in comune con chi possiede la mia Volontà: in comune è l'amore, in comune è la santità, in comune è la luce, tutto è in comune con lei […] Quindi questi beni salgono e scendono continuamente, come certezza e suggello della comunanza che vi è tra Creatore e creatura. »

Catholic articulation. The *Catechism* teaches that final perseverance is a gift that must be asked for without ceasing, Christian hope being precisely the virtue by which we await this gift "with steadfast trust" (CCC 1843, 2016, 2849). Saint Paul exhorts the Galatians not to "grow weary in well-doing" (Gal 6:9), already cited in Part Six, and the Letter to the Hebrews offers the classical image of the race that must be run "with perseverance," keeping our eyes fixed upon Jesus (Heb 12:1–2).

Formula to remember. Hope makes the soul almost invincible and raises it to the possession of Heaven; in the fully established Fiat, this possession already begins through the sharing of goods with God.

Question 14 — What Does the Divine Will Imply for Social Justice, the Use of Goods, and Responsibility toward Creation?

Short answer. The kingship over Creation that Part One recognized in man was never an arbitrary domination, but a charge received from God, to be exercised in the Fiat rather than in his own name. A soul who lives in the Divine Will therefore cannot treat either the goods of the earth or her relationships with others in a purely possessive manner.

Development. The *Book of Heaven* grounds this principle upon a radical distinction between two titles of possession. The soul who lives in the Divine Will, because her will has become one with God's, enjoys created goods by a true right—"the heavens, the sun, the earth and all the other things, are mine," she can say in truth; the soul who does not live in It, whatever goods she may have at her disposal, never has more than a borrowed right to them: she is, Jesus says, a "usurper," and receives them only "as alms," not by right. Social justice, from this perspective, is therefore never first a matter of redistribution: it begins with the recognition that no one, outside the Divine Will, possesses anything in complete truth—a recognition that rules out beforehand every appropriation that would claim to be absolute.

The relationship with Creation obeys the same logic. The Divine Will, Jesus teaches, "hovers over all Creation" and, from the first Fiat, took a dominion within it that It has never relinquished: It remains "life and preservation of all things." The dominion entrusted to man (Gen 1:28) is therefore never an autonomous sovereignty, but an echo called to fuse itself within this first Will; human action upon Creation honors its origin only insofar as it prolongs, and does not contradict, this initial gift.

The same holds true for authority and service: every legitimate human authority is authentic only to the extent that it strips itself of arbitrariness in order to become, in its turn, true service—the same logic already encountered concerning obedience in the Church in IX.11 and IX.14, and which XIII.7 will take up again.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 19, May 1, 1926:

> "…she alone will enjoy, by right, the things created by Me, because since my Will is one with hers, what is mine is hers and, by right, she can say: 'The heavens, the sun, the earth and all the other things, are mine. Therefore I want to enjoy them, also to give honor to that Supreme Will which created them, and which reigns in me.' On the other hand, the soul in whom my Will does not reign has no right, and if she enjoys them, she is a usurper, because they do not belong to her—she is an intruder in my goods; and because my goodness is great, I let her enjoy them as alms, but not by right. […] So, the creature who lives in my Will is like a queen in the midst of Creation, and I greatly enjoy seeing her reigning in the midst of my goods."
>
> *« …essa sola godrà per diritto le cose da Me create, perché essendo la mia Volontà una con la sua, ciò che è mio è suo e con diritto può dire: "Il cielo, il sole, la terra e tutte le altre cose sono mie, perciò voglio godermele, anche per fare onore a quella Suprema Volontà che le ha create e che regna in me." Invece l'anima in cui non regna il mio Volere non ha alcun diritto e se le gode è usurpatore, perché non sono sue, è un intruso nei miei beni e siccome la mia bontà è tanta, le faccio godere a titolo di elemosina, ma non di diritto. […] Onde, la creatura che vive nel mio Volere è come regina in mezzo alla Creazione ed Io godo sommamente nel vederla regnante in mezzo ai miei beni. »*

Jesus to Luisa, *Book of Heaven*, vol. 14, March 21, 1922:

> "My Will hovers over all Creation—there is nothing in which my Volition does not have Its seal. As I pronounced the Fiat in creating things, my Will took dominion over them, and became life and preservation of all things. […] This alone was the purpose of Creation—that the emanations of the wills be continuous. […] Then will I obtain the purpose of Creation; my Will will rest in them…"
>
> *« Su tutto il creato aleggia la mia Volontà, non c'è cosa in cui il mio Volere non abbia il suggello; come pronunziai il Fiat nel creare le cose, così il mio Volere prese il dominio e si fece vita e conservazione di tutte le cose. […] Fu solo questo lo scopo della Creazione, che le emanazioni dei voleri fossero continue […] ed allora avrò lo scopo della Creazione, la mia Volontà si riposerà in loro… »*

Catholic articulation. The *Catechism* teaches that "the goods of creation are destined for the whole human race," a principle grounding the whole social doctrine without abolishing the right to private property, but subordinating it to this universal destination (CCC 2402–2406). It likewise recalls, concerning Creation, that the dominion granted to man by the Creator "is not absolute": "it is limited by concern for the quality of life of his neighbor, including generations to come," and "requires a religious respect for the integrity of creation" (CCC 2415; cf. Gen 1:28). Concerning authority, the Gospel overturns the model of worldly power: "whoever would be great among you must be your servant" (Mt 20:26–28).

Formula to remember. The kingship man received over Creation (Part One) was never a right of possession: it is a charge of service, which life in the Divine Will restores to its truth rather than abolishing it.

Question 15 — Is There a Hierarchy in the Exercise of Charity?

Short answer. Jesus teaches Luisa that the charity most pleasing to Him is never undifferentiated: it goes first to those who are closest to Him, and those closest to His Heart are the souls in Purgatory, confirmed in His grace and yet powerless to relieve themselves. In second place comes charity toward the souls who, upon this same earth, already live close to His Will.

Development. The sixth question of this Part showed that the three theological virtues are grafted to one another in the image of the Trinity itself (XII.6). It is now necessary to specify a concrete point that this same *Book of Heaven* teaches concerning the exercise of charity itself: it is not received equally by the Heart of Jesus according to those toward whom it is directed, and He Himself indicates its order.

Jesus uses a very simple image to explain it to Luisa: suppose, He says, that you had a mother and a sister living with you in a state of suffering, unable to help themselves, and a stranger living outside your house, likewise suffering but capable of helping himself—would you not prefer that someone occupy himself with relieving your mother or sister rather than that stranger? So it is, Jesus says, with the charity most pleasing to Him: it goes first to the souls in Purgatory, who are closest to Him—confirmed in His grace, with no opposition between their will and His, they live continually in Him, and He is constrained to see them suffer within Himself, without their being able to give themselves the slightest relief. This "constraint" says nothing of a limit upon divine omnipotence: God freely willed to associate living souls with the work of this purification, through love and not through necessity, just as He willed from eternity to associate His creatures with the accomplishment of His design rather than doing everything alone.

In second place comes charity toward those who, while still living upon this earth, already draw near to the souls in Purgatory through their manner of life: those who love Jesus, always do His Will, and interest themselves in what belongs to Him as though it were their own good. If such souls are themselves oppressed or in need, and someone occupies himself with relieving them, this is more pleasing to the Heart of Jesus than if it were done for any other person.

This hierarchy in no way diminishes the universal commandment to love every human being without exception (already recalled in XII.4): it merely indicates, within this universal charity, where the Heart of Jesus feels most directly reached—the proximity of the will, not rank or personal merit, always being the true measure.

This same charity, lived so intensely in relation to the souls in Purgatory, never dispenses from its most concrete exercise toward the neighbor who visibly suffers upon this same earth. In an earlier text, Jesus Himself gives the sign by which true charity is recognized: it loves the poor, helps them, and relieves them, not out of interest or natural sympathy, but because it sees in them, through their very poverty, the image of God—whereas a charity directed only toward the rich, toward those like oneself, or toward those from whom one expects a return, remains a virtue that "begins from matter, produces matter and ends in matter," without ever receiving the "divine touch." These works of mercy are therefore never a charity of second rank, distinct from that just described for the souls in Purgatory: they are its visible test, the place where the invisible universality of a heart united to the Divine Will is verified in the concrete act toward the neighbor one sees.

The *Book of Heaven* offers, in a wholly different passage of the corpus, a concrete illustration of this preferential charity: Luisa herself recounts how several souls were freed from Purgatory through her own sufferings, united to those of Christ, and how those same souls, once they had entered glory, came down again, united with the Angels, to surround her bed, comfort her with their canticles, and thank her. This preferential charity therefore never moves in one direction alone: in return, it draws forth a gratitude and tenderness that pass beyond death itself.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 4, January 16, 1901:

> "The charity most acceptable to Me is toward those who are closest to Me, and those who are closest to Me are the purging souls, because they are confirmed in my grace

and there is no opposition between my Will and theirs. They live in Me continually, they love Me ardently, and I am forced to see them suffer within Myself, impotent to give themselves the slightest relief on their own. […] The second charity most acceptable to my Heart is for those who, though living on this earth, yet are almost like the purging souls—that is, they love Me, they always do my Will, they interest themselves with my things as if they were their own. Now, if these find themselves oppressed, in need, in a state of sufferings, and someone occupies himself with relieving them and helping them, this is more pleasing to my Heart than if this were done to others."

« La carità più accettevole a Me è per quelli che mi sono più vicini, onde i più vicini a Me sono le anime purganti, perché confermate nella mia grazia e non c'è alcuna opposizione tra la mia Volontà e la loro, vivono continuamente in Me, mi amano ardentemente e son costretto a vederle in Me stesso soffrire, impotenti da per se stesse a darsi il minimo sollievo […] La seconda carità più accettevole al mio cuore, è per quelle che sebbene vivano su questa terra, si avvicinano quasi alle anime purganti, cioè, mi amano, fanno sempre la mia Volontà, s'interessano delle cose mie come se fossero proprie, or, se queste tali si trovano oppresse, bisognose, in stato di sofferenze ed una si occupa a sollevarle ed aiutarle, al mio cuore riesce più gradito che se si facesse ad altri. »

Jesus to Luisa, *Book of Heaven*, vol. 6, September 8, 1905:

"My daughter, true charity is when, in doing good to one's neighbor, one does it because he is my image. All charity that goes outside this sphere cannot be called charity; if the soul wants the merit of charity, she must never go outside this sphere—that is, of seeing my image in everything. So true is this that true charity consists in this: my own charity never goes outside this sphere; it loves the creature so much because she is my image; and if by sin she deforms this image of mine, I no longer feel like loving her—on the contrary, I abhor her…"

« Figlia mia, la vera carità è quando facendo il bene al prossimo, lo si fa perché è mia immagine. Tutta la carità che esce da questo ambiente non si può dire carità; se l'anima vuole il merito della carità, non deve mai uscire da questo ambiente di riguardare cioè in tutto la mia immagine. Tanto è vero che la vera carità consiste in questo, che la stessa carità mia non esce mai da questo ambiente; ama tanto la creatura perché immagine mia; e se col peccato deforma questa immagine mia, non mi sento più d'amarla, anzi l'aborrisco… »

Jesus to Luisa, *Book of Heaven*, vol. 8, September 2, 1908:

"My daughter, the sign to know whether one has true charity is that he loves the poor, because if he loves the rich and makes himself available to them, it may be because he hopes for something or obtains something, or because he sympathizes with them on account of their nobility, their intelligence, their fine speech, and even out of fear; but if he loves the poor, helps them and supports them, it is because he sees in them the image of God. Therefore he does not look at roughness, ignorance, rudeness or misery. Through these miseries, as though from within a glass, he sees God, from whom he hopes for everything; and he loves them, helps them and consoles them as if he were doing it to God Himself: here is the beautiful type of true virtue, which begins from God and ends in God; but that which begins from matter produces matter and ends in matter."

« Figlia mia, il segno per conoscere se uno ha vera carità è se ama i poveri, perché se ama i ricchi ed a loro si presta, può essere perché spera o perché ottiene, o perché simpatizza con loro, per la nobiltà, per l'ingegno, per il bel dire, ed anche per il timore; ma se ama i poveri, li aiuta, li sovviene, è perché vede in essi l'immagine di Dio, quindi non guarda

la rozzezza, l'ignoranza, la sgarbatezza, la miseria. Attraverso queste miserie, come da dentro un vetro, vede Iddio, da Cui tutto spera e li ama, li aiuta, li consola, come se facesse a Dio stesso, ecco il bel tipo della vera virtù, che da Dio incomincia ed in Dio finisce; ma ciò che incomincia dalla materia, materia produce e nella materia finisce. » *Book of Heaven*, vol. 1:

"Many souls were freed from Purgatory and took flight toward Heaven, and quite a few sinners were converted, because my Divine Spouse let everyone participate in the good of my sufferings. […] Those souls from Purgatory who had flown up to Heaven, descended together with the Angels and surrounded my bed, cheering me with their canticles, and thanking me affectionately because through my sufferings I had freed them from those pains."

« Molte anime dal purgatorio furono liberate prendendo il volo per il Cielo e parecchi peccatori furono convertiti, perché il mio Divin Sposo a tutti partecipò il bene delle mie sofferenze. […] Quelle anime del purgatorio che erano volate al Cielo scendevano unite con gli angeli e circondavano il mio letto, ricreandomi coi loro cantici e ringraziando affettuosamente ché, per le mie sofferenze, le avevo liberate da quelle pene. »

Catholic articulation. Scripture already knows this order of the heart within charity: Saint Paul asks us to "do good to all men, and especially to those who are of the household of faith" (Gal 6:10), and Jesus Himself identifies with those who suffer: "as you did it to one of the least of these my brethren, you did it to me" (Mt 25:40). The *Catechism* teaches that prayer for the dead and recourse to the communion of saints permit the sinner to be "more promptly and efficaciously purified of the punishments for sin" (CCC 1475, which will be taken up again in XIV.11)—so this charity toward the souls in Purgatory is never a secondary devotion, but the most concrete exercise of the communion of saints itself. As for the "constraint" Jesus says He experiences, the *Catechism* gives in advance its proper measure: if God makes use of the cooperation of His creatures in carrying out His design, "this use is not a sign of weakness, but rather a token of almighty God's greatness and goodness" (CCC 306).

The *Catechism* gathers the demands made by the visibly suffering neighbor under the name of the corporal and spiritual works of mercy (CCC 2447); Jesus Himself makes them the criterion of the Last Judgment in the verse already cited above (Mt 25:40). Higher still, He commands love even of the enemy: "Love your enemies, do good to those who hate you" (Lk 6:27)—a commandment from which charity toward the souls in Purgatory, already reconciled with God, could never dispense anyone in relation to the living, who may not yet be so. Finally, this same charity orders the proclamation of the Gospel itself: "Go therefore and make disciples of all nations" (Mt 28:19)—the final, and by no means least, degree of the universality that the Fiat already unfolds within the invisible order.

Formula to remember. The charity most pleasing to Jesus goes first to the souls in Purgatory, unable to relieve themselves, then to souls on earth close to His Will; in every neighbor, it recognizes His image.

Part Thirteen — Spiritual Combat in the Divine Will

Question 1 — Who Is the Adversary, and Why Does He Oppose the Manifestation of the Kingdom of the Divine Will in a Particular Way?

Short answer. The Adversary is neither a principle of evil equal to God nor a merely symbolic figure: he is an angel, a purely spiritual creature created good, who became evil through his own free and irrevocable choice to reject God and His reign. More than anything else, the Adversary fears a courageous soul supported by God, for he can do nothing against it without divine permission. If he opposes the manifestation of the Fiat with such fury, it is because this Kingdom, once established, would accomplish precisely what his original rebellion sought to prevent: that the creature should form one single will with its Creator.

Development. Before understanding why the Adversary opposes the Kingdom of the Fiat with such fury, one must know who he is—a point that the *Book of Heaven*, wholly occupied as it is with Luisa's concrete combat, does not develop for its own sake, and which only the received doctrine of the Church allows us to specify here. Satan and the other demons were first angels created good by God; they became evil through their own choice, a free and radical rejection of God and His reign. It is the irrevocable character of this choice, not any defect in divine mercy, that renders their sin unforgivable. As a creature, even though a pure spirit, the Adversary possesses no power that is not first permitted by divine providence.

Spiritual tradition has summarized this rebellion in the Latin formula *Non serviam*, "I will not serve"—a phrase borrowed from the vocabulary of Israel's refusal (Jer 2:20), but long applied to the rebellion of the fallen angel himself. This refusal is exactly the opposite of what, on the side of the faithful creature, life in the Fiat is: not enslavement to a foreign will, but the free fusion of the created will within the Creative Will. The same logic governs the temptation in Paradise: the serpent does not first propose a pleasure, but an autonomy—"you will be like God, knowing good and evil" (Gen 3:5)—that is, one's own judgment substituted for simple obedience to the Word of God. The first sin of the angel and the first sin of man are thus, each in its own order, the same original refusal to allow the created will to lose itself within the Divine Will—and it is precisely this refusal that life in the Fiat comes to undo, question after question, throughout this book.

At the very heart of the harshest period of her combat, Jesus teaches Luisa the fundamental paradox governing this whole question: demons fear nothing so much as a soul that goes into their midst not in order to be wounded, but resolved to conquer them. Their very fury is the sign of their powerlessness: "The demons are left frightened, terrified, and would rather flee; but they cannot, because they are bound by my Will." This text must govern every reading of the present Part: the description of the attacks of the Evil One must never make us forget his total subjection to divine permission.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 1:

> "So the demons are; there is nothing they fear more than a courageous soul who, all cleaving to Me, with a strong spirit, goes into their midst—not to be wounded, but with the firm resolve to wound them and to exterminate them. The demons are left frightened, terrified, and would rather flee; but they cannot, because they are bound

by my Will, and they are forced to stay, to their greater torment. Therefore, do not fear them, for they can do nothing to you without my Will."

« Così sono i demoni, nulla più temono che un'anima coraggiosa, tutta appoggiata a Me, con animo forte va in mezzo a loro non per essere ferita, ma con risoluzione di ferirli e di sterminarli; i demoni restano spaventati, atterriti e vorrebbero fuggire, ma non possono, perché legati dalla mia Volontà e sono costretti a starvi per loro maggior tormento. Dunque non temere loro, ché niente possono farti senza il mio Volere. »

Catholic articulation. The *Catechism* teaches that "the devil and the other demons were indeed created naturally good by God, but they became evil by their own doing" (CCC 391, citing the Fourth Lateran Council); their fall consists in "the free choice of these created spirits, who radically and irrevocably rejected God and His reign" (CCC 392), of which Scripture preserves an echo in the tempter's words: "you will be like God" (Gen 3:5). Being only a creature, "powerful from the fact that he is pure spirit, but still a creature," Satan "cannot prevent the building up of God's reign" (CCC 395). Saint Paul teaches that the Christian struggle is "not against flesh and blood, but against the principalities, against the powers, against the world rulers of this present darkness" (Eph 6:12); the Gospel of John calls the devil "the ruler of this world," already judged and defeated beforehand in the Paschal Mystery (Jn 12:31; 16:11). The *Catechism* recalls that the Evil One can do nothing against the person who entrusts himself to God, and that the final victory over him is already won in Christ, even though his combat against creatures continues until the fulfillment (CCC 2850–2854).

Formula to remember. The devil fears the soul that, relying on God, fears God alone; he fights the Kingdom of the Fiat because it realizes what his rebellion rejected: the free union of the created will with the Divine Will.

Question 2 — What Is Temptation, and How Is It Lived Differently by the Soul Who Lives in the Fiat?

Short answer. God permits temptation not in order to lose the soul, but to establish it more firmly in the virtues it believes it is about to lose: at the end of the combat it finds itself, Jesus says, "like a king returning victorious from a most fierce war," richer through that very combat than it was before. Once the soul is fully established in the Fiat, however, temptation changes in nature: the devil, who has neither power over this Will nor even the desire to enter It, flees the soul rather than assailing it.

Development. Before the harshest period of Luisa's combat had even begun, Jesus Himself announced to her the theological meaning of what she was about to undergo: He would "put [her] in the midst of demons," giving them freedom to torment and tempt her, precisely so that, "after [she had] fought the virtues with the opposite vices," she might already find herself in possession of those very virtues she believed she was losing. Temptation, from this perspective, is therefore never merely an evil to be endured passively: it is the very ground upon which virtue, tested by its opposite, takes root and grows strong.

The example just given belongs, however, to this period of preparation prior to full establishment in the Fiat: it is a soul still journeying toward the Divine Will whom Jesus thus places in the midst of demons in order to strengthen her. Once the soul is truly established in the Fiat, the *Book of Heaven* teaches something else, and still more decisively: she is no longer subject to temptation—not by an exterior exemption, but because the devil himself has neither the power nor the will to enter into that Will which is light, and before which his tricks would immediately be exposed and mocked—a mockery he fears, Jesus says, more

than hell itself, and from which he flees with all his strength. Temptation therefore retains its role of preparation and strengthening upon the path that leads to the Fiat; but for the soul who dwells fully within It, victory is no longer only at the end of the combat—it is already, in a certain manner, the ordinary condition of that dwelling.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 1:

> "Know then, that I want to put you in the midst of demons. I will give them freedom to torment you and to tempt you, so that after you have fought the virtues with the opposite vices, you may already find yourself in possession of those very virtues which you think you are losing. And then, your soul, purged, embellished, enriched, will be like a king returning victorious from a most fierce war, who, while he thought he would lose what he possessed, comes back more glorious and filled with immense riches."
>
> *« Sappi dunque che voglio metterti in mezzo ai demoni, darò loro libertà di tormentarti e di tentarti, affinché quando avrai combattuto le virtù coi vizi opposti, già tu ti trovi in possesso di quelle stesse virtù che crederai di perdere e dopo l'anima tua purgata, abbellita, arricchita, sarà come un re che viene vincitore da una fierissima guerra, che mentre credeva di perdere quello che aveva, se ne ritorna invece più glorioso e ripieno di immense ricchezze. »*

Later, when Luisa is surprised that she has no longer known temptation for a long time, Jesus gives her the reason:

Jesus to Luisa, *Book of Heaven*, vol. 11, December 14, 1912:

> "My daughter, one who is completely in my Will is not subject to temptation, because the devil does not have the power to enter my Will. Not only this, but he himself does not want to enter because my Will is light, and before this light the soul would recognize his tricks very easily and would therefore make fun of the enemy. The enemy does not like this mockery, which is more terrible for him than hell itself; so he does all he can to stay away from her. Try to get out of my Will, and you will see how many enemies will swoop down on you. One who is in my Will carries the flag of victory always high, and none of the enemies dares to confront this impregnable flag."
>
> *« Figlia mia, chi sta del tutto nella mia Volontà non è soggetto a tentazione, perché il demonio non ha il potere d'entrare nella mia Volontà, non solo, ma lui stesso non vuole entrarci perché la mia Volontà è luce e l'anima innanzi a questa luce conoscerebbe benissimo le sue astuzie, quindi si farebbe beffe del nemico, il quale non ama queste beffe che sono per lui più terribili dello stesso inferno e, a tutto potere, le sfugge. Prova ad uscire dalla mia Volontà e vedrai quanti nemici ti piomberanno addosso. Chi sta nella mia Volontà porta sempre in alto la bandiera della vittoria e nessuno dei nemici ardisce far fronte a questa bandiera inespugnabile. »*

Catholic articulation. Saint Paul assures us that "God is faithful, and he will not let you be tempted beyond your strength," but with the temptation will also provide the way of escape (1 Cor 10:13). Saint James goes still further: "Blessed is the man who endures trial, for when he has stood the test he will receive the crown of life" (Jas 1:12)—a text that almost word for word rejoins the image of the victorious king used by Jesus with Luisa.

Formula to remember. Temptation undergone with God strengthens the virtues it seems to threaten; but before the soul fully established in the Fiat, it is the devil who flees.

Question 3 — What Is Discernment of Spirits, and What Are Its Classical Criteria and Those Proper to Life in the Fiat?

Short answer. From the first pages of her diary, Luisa herself asks Jesus for the light necessary to know whether it is truly he "or rather, an illusion from the enemy"—a gesture that must remain the first reflex of every soul before an extraordinary spiritual experience. Jesus also teaches her a concrete weapon: to protest before Heaven, earth, and the demons themselves her resolve never to offend God, which is enough to cut short every anxiety and every temptation to paralyzing doubt. Later, once established in the Fiat, Luisa receives criteria more specific to this very life: a peace without the shadow of disturbance, and a constancy of action that only the presence of the Divine Will produces.

Development. Discernment of spirits is never, in the corpus, a technique separated from the humility and obedience already taught elsewhere in this work (V.13, IX.11): rather, it is their most concrete exercise. Luisa herself never took the authenticity of her own experiences for granted; she continually asks for light to distinguish the true from the false—a gesture that must inspire every soul placed before a similar experience.

Jesus also teaches her a practical means of remaining free from every "vain apprehension, every doubt, every fear": to protest, before Heaven, earth, and the demons themselves, her resolve never to offend God, even at the cost of her life, and never to consent to any temptation of the devil. As soon as the soul feels temptation approaching, it is enough for her to remember this protest already made in order to recover calm at once, without wasting time wondering whether she consented or not—and the devil, confounded, sees his own artifices turned against him, the soul using them to multiply her acts of reparation and love.

Much later in the *Book of Heaven*, when Luisa has already been living in the Fiat for a long time, Jesus gives her criteria of another nature, adapted this time to this very life rather than to its beginnings. The first concerns the quality of peace itself: the true sign for knowing whether the soul lives in his Will is that, whatever happens to her, there should be peace—a peace so total that it excludes even the shadow of disturbance; the soul who, in trial, feels herself merely resigned yet still disturbed can at most say that she is "in the shadow" of this Will, not yet fully within It. The second, given thirty years later, concerns constancy: beyond unceasing love, immutability—the firmness of a character that never changes its action, never tires, never draws back—becomes the sign that a soul truly dwells in the Fiat, whereas one who does not live in It resembles, Jesus says, a stem bent by the wind of her own passions.

Quotation from Luisa. *Book of Heaven*, vol. 1:

> "Oh! my Sun Jesus, one more ray of light upon my lips, that I may say the pure truth, with the sole purpose of knowing whether it is really You, or rather, an illusion from the enemy."
>
> *« Oh! mio Sole Gesù, un altro raggio di luce ancora sulle mie labbra acciocché possa dire la pura verità, a solo scopo di conoscere se sei Tu veramente oppure è illusione del nemico. »*

Jesus to Luisa, *Book of Heaven*, vol. 1:

> "Jesus Christ taught me that the most effective means so that the soul would remain free of any vain apprehension, of any doubt, of any fear, was to protest before Heaven, the earth and the very demons, that she does not want to offend God, even at the cost of her life, and that she does not want to consent to any temptation of the devil. […] By doing this, the soul will not waste time in thinking about whether she has consented or not, because the mere memory of the protest will already give her calm…"

« M'insegnò Gesù Cristo che il mezzo più efficace per fare che l'anima resti libera da ogni vana apprensione, da ogni dubbio, da ogni timore, era il professare innanzi al Cielo, alla terra ed agli stessi demoni, di non voler offendere Dio, anche a costo della propria vita, di non voler consentire a qualunque tentazione del demonio […] Facendo così, l'anima non perderà tempo a pensare se sia o no consentito, che il solo ricordarsi della professione, già le restituirà la calma… »

A few years later, Jesus gives Luisa a first criterion proper to life in the Fiat, concerning the very quality of peace:

Jesus to Luisa, *Book of Heaven*, vol. 8, July 17, 1907:

"My daughter, the true sign to know whether the soul lives in my Will, is that everything that happens to her, every circumstance, takes place in peace, because my Will is so perfect and holy that It cannot produce even the shadow of disturbance. So, if in contrasts, mortifications or bitternesses she feels disturbed, she cannot say that she is inside my Will. If she feels resigned and also disturbed, she can say, at most, that she is in the shadow of my Will; in fact, while being outside of It, she is free to feel her own self—but not inside."

« Figlia mia, il vero segno per conoscere se l'anima vive nella mia Volontà, è che tutto ciò che le succede, in qualunque cosa ci sia la pace, perché la mia Volontà è tanto perfetta e santa che non può produrre neppure l'ombra del turbamento. Onde se nei contrasti, nelle mortificazioni, nelle amarezze, si sente turbata, non può dire che sta nella mia Volontà; al più, se si sente rassegnata ed insieme turbata può dire che sta all'ombra della mia Volontà, ché essendo fuori è padrona di sentire se stessa, ma non dentro. »

Thirty years later, almost at the conclusion of the *Book of Heaven*, he gives her a second, concerning constancy this time:

Jesus to Luisa, *Book of Heaven*, vol. 36, April 25, 1938:

"…In addition to unceasing love, there is another sign that indicates whether the soul lives in my Will and whether It reigns in her, and this is immutability. Never changing from good to evil belongs to God alone; a firm, constant character, not easily changing action, which only a divine patience can have, the constancy of always doing the same act without ever tiring, without ever feeling annoyance or regret, belongs to God alone. Now, one who lives in our Fiat feels Its immutability […] and oh! how immediately one who does not live in It can be recognized: today she wants to do one thing, tomorrow another; at one time she likes to make a sacrifice, at another she runs away from it; she cannot be trusted, she seems like a reed moved by the breath of the winds of her passions."

« …Oltre all'amore incessante vi è un altro segno che indica se l'anima vive nel mio Volere e vi regna in essa e questo è l'immutabilità. Il non mutarsi mai dal bene al male è solo di Dio; un carattere fermo, costante, né essere facile a cambiare azione, che solo una pazienza divina può avere, la costanza di fare sempre un atto senza mai stancarsi, senza mai provare fastidio, rincrescimento, è solo di Dio. Ora, chi vive nel nostro Fiat sente la sua immutabilità […] ed oh! come si riconosce subito chi non vive in Essa, oggi vuol fare una cosa, domani un'altra; una volta le piace fare un sacrificio, un'altra volta lo fugge, non ci si può fidare di essa, sembra una canna che si muove al soffio dei venti delle sue passioni. » **Catholic articulation.** Saint John asks us: "Beloved, do not believe every spirit, but test the spirits to see whether they are of God" (1 Jn 4:1), the primary scriptural foundation of all Christian discernment. The *Catechism* recalls that judgment concerning the authenticity of charisms belongs to those who preside

over the Church (CCC 801; *Lumen Gentium* 12, already cited in V.12 and IX.11); spiritual tradition has always retained, with Saint Teresa of Ávila and Saint Ignatius of Loyola, the criteria of lasting peace, the humility produced, and docility toward legitimate authority as ordinary signs of a good spirit. The later criteria given to Luisa therefore add nothing foreign to this tradition: they radicalize its demand, to the point of that peace without shadow and that constancy which are no longer, properly speaking, merely acquired virtues, but the mark of a Will that is no longer merely imitated, but shared.

Formula to remember. Discernment begins by humbly asking whether the experience comes from God; in the fully established Fiat, its signs are a peace without shadow and a constancy that nothing can alter.

Question 4 — How Can the Devil Manipulate the Imagination, and How Can a False Light Be Recognized?

Short answer. The imagination, the sensitive faculty closest to the interior life, is also the one the devil most willingly manipulates: at times he passes off as a mere "crafting of the imagination" what truly comes from God; at other times he fills it with images and terrors that have nothing divine about them. The criterion therefore never lies in the vividness or strangeness of the image received, but in its lasting fruit: a peace that neither dream, imagination, nor the devil himself can produce or sustain over time.

Development. The corpus gives a concrete example of this tactic: on several occasions, the demons placed before Luisa the graces she had received from God, presenting them to her at times as "a crafting of her imagination," and at other times, conversely, as real, but in order to reproach her bitterly for them, as though she had responded badly to so great a gift. The imagination thus becomes, in the hands of the devil, a double-edged instrument: it can just as readily be filled with terrors that have nothing divine about them—Luisa recounts one day how, at the announcement of a coming combat, her imagination was filled with "black ghosts" that seemed to want to devour her—as serve afterward to cast doubt upon an authentic grace by making it pass for a mere mental production.

The *Book of Heaven*, however, gives a positive criterion for emerging from this doubt, much later in Luisa's journey, when she herself wonders whether everything might have been "imagination, dream, or demon." Jesus answers her that neither imagination, dream, nor the devil has the power to produce, and to sustain for twenty-five years, the profound peace dwelling within her: God alone, who is himself all peace, can operate such a fruit and cause it to endure. The criterion therefore never lies in the intensity or strangeness of what the imagination may have represented at the moment, but in the capacity of the resulting fruit to pass through the years without ever being exhausted.

This same doubt finally returns in a still more painful form, when Luisa herself, in a moment of great aridity, fears that everything Jesus has told her and operated within her soul may have been a pure illusion. One common lesson emerges from these three moments: honest doubt concerning what the imagination may have produced, humbly submitted to the confessor's judgment rather than to one's own interior evidence, is never itself a sign of illusion—it is, on the contrary, the presumption never to doubt that should cause concern.

Quotation from Luisa. *Book of Heaven*, vol. 1:

> "Many times the devil would place before me the graces that the Lord had given me, now as a crafting of my imagination […] and now as true, and they reproached me by

saying: ‘Is this the love He had for you? Is this the recompense?’ ”

« Molte volte i demoni mi mettevano innanzi le grazie che il Signore mi aveva fatto, ora come un lavorio della mia fantasia […] ed ora come vere e mi rimproveravano col dire: “Questo è il bene che ti voleva? Questa è la ricompensa?” »

Book of Heaven, vol. 1:

“I felt my blood freeze, my hair curl, my imagination filled by black ghosts that seemed to want to devour me alive.”

« Mi sentivo gelare il sangue, arricciare i capelli, la mia immaginazione era piena di neri spettri che pareva che mi volessero divorare viva. »

Much later, when Luisa herself doubts the nature of what she is living, Jesus gives her the criterion that settles the matter:

Jesus to Luisa, *Book of Heaven*, vol. 9, July 14, 1909:

“My daughter, if these were fantasies, dreams, demons, they would not have so much strength as to make you possess the halo of peace—and not for one day, but for as many as twenty-five years. No one could have made that aura of sweet peace breeze inside and outside of you—only the One who is all peace […] Fantasy, dreams, and much less the devil, do not have this virtue; and even less can they give it to others…”

« Figlia mia, se fossero fantasie, sogni, demoni, non avrebbero tanta forza da farti possedere l’aureola della pace e non per un giorno, ma per ben venticinque anni, nessuno avrebbe potuto farti spirare quell’aura di pace soave dentro e fuori di te, solo Colui che è tutto pace […] La fantasia, il sogno, molto meno il demonio, non hanno questa virtù e molto meno la possono dare agli altri… »

Catholic articulation. Saint Paul warns that “even Satan disguises himself as an angel of light” (2 Cor 11:14), a foundational text for every theology of mystical illusion: the most dangerous evil never presents itself as evil, but as an apparent good. The *Catechism* asks that every charism, even the most luminous in appearance, be submitted “to the discernment of those who preside over the Church” (CCC 801, already cited in XIII.3)—never left to the sole judgment, however sincere, of the one who receives it.

Formula to remember. Neither the vividness of an image nor the strangeness of an experience proves its origin; what comes from God leaves a deep and lasting peace that neither imagination, dream, nor the devil can sustain.

Question 5 — What Is Spiritual Pride, and How Does It Particularly Threaten Souls Advanced in the Interior Life?

Short answer. Jesus says that he cannot even enter hearts that “reek of pride”: swollen with themselves, they leave no place in which he can put himself. The remedy he immediately teaches is the littleness of a baby wrapped in swaddling clothes, incapable of taking a step or making a gesture by itself, and expecting everything from its mother.

Development. This text, one of the very first in the corpus, situates spiritual pride not as one fault among others but as the radical obstacle to every authentic interior life: where the heart is “swollen with itself,” there is literally no longer any place for God. The danger is all the greater for a soul advanced in the spiritual life because the graces received can become, if they are not referred entirely to God, the very matter of this pride—no longer the coarse pride of ordinary vices, but a refined pride that feeds upon the spiritual gifts themselves.

The remedy Jesus teaches immediately afterward takes up the already central image of littleness, developed in the General Introduction (Q11): to remain like a baby wrapped in swaddling clothes who can "move neither a foot to take a step, nor a hand to work," but expects everything from its mother, continually confessing its own nothingness. It is this same littleness, not any acquired competence, that protects the advanced soul from spiritual pride: the more she receives, the more she must know herself to be little before the One who gives.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 1:

> "All the opposite in the hearts which reek of pride. I cannot even enter into their hearts because they are so swollen with themselves that there is no space in which to put Myself. […] Therefore, on this day I want you to make continuous acts of humility; I want you to be like a baby wrapped in swaddling clothes, who can move neither a foot to take a step, nor a hand to work, but expects everything from his mother. In the same way, you will stay close to Me like a baby, always praying Me to assist you, to help you; always confessing to Me your nothingness—in sum, expecting everything from Me."
>
> *« Tutto all'opposto nei cuori che puzzano di superbia, già neppure posso entrare nel loro cuore, perché, gonfio di loro stessi, non c'è luogo dove potermi mettere […] Perciò voglio che in questo giorno faccia continui atti d'umiltà, voglio che tu stia come un bambino legato in fasce che non può muovere né un piede per dare un passo, né una mano per operare, ma aspetta tutto dalla madre, così tu starai vicina a Me come un bambino, pregandomi sempre che ti assista, che ti aiuti, confessando sempre il tuo nulla, insomma, aspettando tutto da Me. »*

Catholic articulation. Scripture states without qualification that "God opposes the proud, but gives grace to the humble" (Jas 4:6; 1 Pet 5:5). The *Catechism* places pride, together with spiritual vainglory, among the most subtle obstacles to true prayer, precisely because it can lodge even within the most real spiritual progress (CCC 2733, 2559).

Formula to remember. The more a soul receives from God, the smaller she must make herself; the opposite movement—swelling before the gifts received—is what betrays spiritual pride.

Question 6 — Why Is Prophetic Curiosity a Trap, and How Can It Be Avoided?

Short answer. Prophetic curiosity is a trap because it diverts attention from what is truly asked—to live, beginning today, in the Fiat—toward speculation about the future that belongs neither to faith nor to charity, and which the demons themselves know how to exploit in order to lead the soul astray. Avoiding it therefore consists less in repressing curiosity than in redirecting it: seeking not when the Kingdom will come, but how to live in it from this very moment.

Development. Luisa's corpus gives no precise date for the fulfillment of the Kingdom of the Divine Will, and never encourages anyone to seek one through calculation. It gives only, as Part Five has shown (V.3), a broad rhythm of providence—the periods of two thousand years, each sealed by a renewal of the world—offered as the signature of a Master of history who leaves nothing to chance, not as a timetable to be checked. Receiving this indication is therefore fully legitimate: it belongs to what Jesus chose to show. What he did not give—the year, the century, the calculation—remains simply what he kept for himself. Prophetic

curiosity is a trap precisely because it diverts attention from what is truly asked—to live, beginning today, in the Fiat—toward speculation about the future that belongs neither to faith nor to charity, but to an avidity which the demons themselves know how to exploit, as XIII.4 has shown, in order to lead the soul astray.

Catholic articulation. Jesus himself answers the question concerning the moment of final fulfillment: "of that day and hour no one knows" (Mt 24:36); and when the disciples question him about the times, he answers: "It is not for you to know times or seasons which the Father has fixed by his own authority" (Acts 1:7)—an explicit refusal of all chronological speculation, fully retained here. The *Catechism* likewise rejects every form of divination and every recourse to practices claiming to unveil the future, as contrary to the attitude of trust and respect required toward God, who alone is master of times (CCC 2115–2116).

Formula to remember. What God has not willed to reveal must never become an object of curiosity; what he has revealed—to live, beginning today, in his Volition—is more than enough to occupy an entire lifetime.

Question 7 — How Can We Distinguish the Opinion of Churchmen from the Legitimate Authority of the Church, and Guard against All Distrust of the Latter?

Short answer. From the very beginnings of her mystical life, Luisa herself encountered severe and contradictory ecclesiastical judgments—some calling her a deceiver, others demanding that she be corrected by force, and still others declaring her possessed—without ever allowing this human harshness to become a reason for distrusting the authority of the Church herself. The same distinction remains valid today: the opinion, however severe, of an individual churchman—even a priest—never commits the authority of the Church as such, especially when it runs contrary to the judgment of those whose legitimate office it is to decide; in all things, fidelity, obedience, and respect toward the Church herself remain required.

Development. From Volume 1 onward, the corpus reports that a true "war" arose among the priests concerning Luisa: some called her a deceiver, others demanded that she be corrected through bodily punishment, others wanted to make her out to be a saint, and still others declared her possessed. This diversity of judgments, at times cruel, could have furnished any less firmly grounded soul with what seemed a legitimate reason to mistrust the very men who judged her so harshly and so differently. Nothing of the kind occurred in Luisa, whose unconditional obedience—down to her silent submission in 1938—has already been shown in Part Five (V.11) and Part Nine (IX.11, IX.14).

This work draws from this a principle valid for every soul undergoing an intense spiritual combat: the harshness, incomprehension, or even possible error of this or that representative of the Church never dispenses anyone from the obedience owed to the Church herself as the institution willed by Christ. It is precisely in this kind of trial that the devil seeks to instill distrust, making the legitimate suffering of being misjudged pass for a reason to withdraw from ecclesial authority.

This distinction remains current with regard to Luisa herself: among those who even today call into question the authenticity or scope of her writings, some are themselves priests—but their judgment, however sincere, remains a private opinion, not an act of authority, especially when it runs contrary to that of the competent authorities charged with examining her cause of beatification and her writings. To follow the opinion of a churchman against a judgment legitimately rendered by the authority to whom it belongs to judge is never,

even when that person is a priest, an act of ecclesial obedience: it is, on the contrary, the same private judgment substituted for legitimate authority. With regard to Luisa, as with every similar cause, the fidelity required consists in following the judgment of the competent authorities, and in remaining obedient and respectful even when an individual opinion, though ecclesiastical, goes in the opposite direction. Appendix E takes up and details, case by case, several objections of this kind.

Reference quotation. *Book of Heaven*, vol. 1:

> "From here, a war arose against me on the part of priests—some would say that it was a pretense, some that beating was needed, others that I wanted to make myself believed a saint; some would add that I was possessed…"
>
> *« Da questo momento ci fu una guerra da parte dei sacerdoti, chi diceva che era finzione, chi che ci volevano le bastonate, altri che volevano farmi credere santa, chi soggiungeva che ero indemoniata… »*

Catholic articulation. Jesus promises Peter that "the powers of death shall not prevail against" the Church he builds upon him (Mt 16:18)—a promise that guarantees the institution itself, not the infallibility of every judgment pronounced by each of its members individually. The *Catechism* recalls that obedience owed to legitimate pastors remains a duty even when their human judgment appears severe or incomplete, charity then requiring dialogue and patience rather than rupture (CCC 87, 2037, already developed in IX.11). Catholic theology itself distinguishes the religious submission owed to the authentic Magisterium of the Church from the always more limited deference called for by the personal opinion of an individual pastor, however severe it may be (cf. *Lumen Gentium* 25).

Formula to remember. A particular opinion, however severe, is not the judgment of the Church: following Luisa's example, the soul is neither disturbed nor disoriented, but remains humble and obedient, entrusting itself to the competent authority, which alone is charged with legitimate discernment.

Question 8 — What Is Spiritual Discouragement, Why Is It So Dangerous, and How Can It Be Remedied?

Short answer. Jesus compares discouragement to an "infectious humor" that penetrates to the very root of the soul and dries up the whole of it if it is not remedied by the contrary humor. More formidable still, this evil never presents itself as an enemy, but as a friend who seems to agonize together with the soul itself—this is why one must learn to recognize it before it takes root.

Development. While herself passing, on February 4, 1900, through a state of profound discouragement linked to the felt privation of Jesus' presence, Luisa receives a precise teaching concerning the interior life: discouragement is compared to an infectious humor that reaches "the most beautiful flowers and the most pleasant fruits" of the soul, penetrating to the very bottom of the root, so that, if one does not remedy it by watering the soul with the contrary humor, it dries up the root itself and causes the whole tree to fall.

Jesus goes further by identifying the true nature of the danger: it is not discouragement as a passing feeling that kills the soul, but the lack of confidence (*sconfidenza*) it engenders, which "renders the soul moribund." Thinking that she is about to die, the soul no longer thinks of progressing, embellishing herself, or remedying her ailments; and this same lack of confidence renders, Jesus says, "all virtues close to expiring." The text specifies that this specter never shows itself as an enemy whom one could fight openly, but as a faithful

friend who seems to agonize together with the soul itself—it is this deceptive resemblance to compassion that makes the evil so difficult to identify. The remedy taught the following day is contained in a single formula: never to leave "the circle of truth, which is the knowledge of one's own nothingness"—the same littleness already taught in XIII.5, turned here against discouragement rather than against pride.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 3, February 4, 1900:

> "…Discouragement is an infectious humor, which infects the most beautiful flowers and the most pleasant fruits, and penetrates down to the bottom of the root, in such a way that, by invading the whole tree, that infectious humor renders it withered and squalid. And if one does not remedy it by watering it with a contrary humor, since the bad humor has infiltrated deep into the root, it will make the root wither and the tree fall to the ground. […] Don't you know that lack of confidence renders the soul moribund? Thinking that she has to die, she no longer thinks of anything—neither of gaining anything, nor of making it circulate, nor of embellishing herself more, nor of remedying her ailments—she thinks of nothing else but that everything is over for her. And not only does discouragement render the soul moribund, but it renders all virtues close to expiring."
>
> *« …Lo scoraggiamento è un umore infettivo, che infetta i più bei fiori e i più graditi frutti e penetra fino al fondo della radice, in modo che invadendo tutto l'albero, lo rende appassito, squallido e se non vi si pone rimedio con l'innaffiarlo con l'umore contrario, siccome quell'umore cattivo si è introdotto fin nella radice, dissecca la radice e fa cadere l'albero per terra […] Non sai tu che la sconfidenza rende l'anima moribonda? Pensando che deve morire, non pensa più a nulla, né ad acquistare, né a mettere a traffico, né ad abbellirsi di più, né a porre rimedio ai suoi malori, non pensa altro che per lei è finito. E la sconfidenza non solo rende l'anima moribonda, ma rende tutte le virtù vicine a spirare. »*

Catholic articulation. The *Catechism* places discouragement, together with dryness and acedia, among the great difficulties of the life of prayer, specifying that these temptations must be answered by humility, trust, and perseverance rather than by yielding to the temptation to abandon everything (CCC 2733, 2753). Saint Paul exhorts: "let us not grow weary in well-doing" (Gal 6:9, already cited in Parts Six and Twelve, Q13).

Formula to remember. Discouragement never presents itself as an avowed enemy; this is why one must learn to recognize, beneath its compassionate appearance, the humor that silently dries up the root.

Question 9 — Why Does Jesus Permit the Sensible Privation of His Presence, and How Can It Be Distinguished from the Aridity Contrary to a Life Fully Established in the Fiat?

Short answer. Two realities must be distinguished which the *Book of Heaven* never confuses: privation—the sensible absence of Jesus' presence, which Luisa constantly lives as a trial of constancy and an occasion for the purification of self-love—and aridity properly so called, which Jesus explicitly declares excluded from life *fully* established in His Will, since this life is wholly light and peace. Aridity marks a soul still "in the shadow" of the Fiat, not a life fully established within It.

Development. The soul engaged upon this path may wrongly fear that life in the Fiat ought to be constantly luminous and sensible, and become troubled at the first dryness

encountered—a fear this question must dispel, in direct continuity with what XIII.8 has already said concerning discouragement.

On the one hand, Jesus Himself corrects Luisa when she suggests that the soul in His Will may feel aridity while remaining at peace: "neither aridities, nor temptations, nor defects, nor restlessness, nor coldness enter my Will, because my Will is light." This text, rare but unequivocal, shows that a soul truly established in the Fiat no longer knows, properly speaking, the classical aridity of the spiritual night: the Divine Will, being wholly light and beatitude, cannot produce within her the shadow of disturbance. A soul who feels resigned yet also disturbed, the preceding entry specifies, is still only "in the shadow" of this Will, not fully within It.

On the other hand, and without contradiction, Luisa constantly lives what she herself calls "privation": the sensible absence of Jesus' presence, an experience distinct from aridity in the technical sense, which Jesus treats as a genuine school of constancy. He explains it to her in this way: constancy in good, despite privation felt "between life and death," presses self-love and natural satisfactions out of the soul, leaving a juice so pure that Jesus receives it with delight. This privation is therefore never a sign of distance from the Divine Will, but, on the contrary, the occasion for the faithful soul to undergo a deeper purification of everything within her that still sought a consolation of its own rather than God alone.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 8, July 19, 1907:

> "My daughter, be very careful when you speak about my Will, because my Will is so happy that It forms Our very beatitude, while the human will is so unhappy that, if it could enter Ours, it would destroy Our happiness and wage war against Us; therefore, neither aridities, nor temptations, nor defects, nor restlessness, nor coldness enter my Will, because my Will is light…"
>
> *« Figlia mia, badaci bene quando parli della mia Volontà, perché la mia Volontà è tanto felice, che forma la nostra stessa beatitudine e la volontà umana è tanto infelice, che, se potesse entrare nella nostra, distruggerebbe la nostra felicità e ci farebbe guerra, perciò nella mia Volontà non entrano né aridità, né tentazioni, né difetti, né inquietudini, né freddezze, perché la mia Volontà è luce… »*

Jesus to Luisa, *Book of Heaven*, vol. 12, September 18, 1917, concerning Luisa's ordinary privation:

> "My daughter, patience; constancy in good places everything in safety. Even more, I tell you that when you, deprived of Me, fight between life and death for the pain of being without your Jesus, and in spite of this you remain constant in good and you neglect nothing, you do nothing other than squeeze yourself. And in squeezing, love of self, natural satisfactions, come out; your nature remains as though undone, and what is left is a juice so pure and sweet, which I take with so much delight, that I am sweetened…"
>
> *« Figlia mia, pazienza, la costanza nel bene mette tutto in salvo, anzi ti dico che quando tu, priva di Me, lotti tra la vita e la morte per il dolore di essere priva del tuo Gesù e, nonostante ciò, sei costante nel bene e nulla trascuri, non fai altro che premere te stessa e, nel premere esce l'amor proprio, le naturali soddisfazioni, la natura resta come disfatta e rimane un succo tanto puro e dolce che Io prendo con tanto gusto che mi raddolcisco… »*

Catholic articulation. The *Catechism* itself defines dryness as a difficulty of prayer in which "the heart is separated from God, with no taste for thoughts, memories, and feelings, even spiritual ones" (CCC 2731)—a description corresponding exactly to what the *Book*

of Heaven excludes from life fully established in the Fiat. Mystical tradition knows this trial well: with Saint Thérèse of the Child Jesus, the *Catechism* teaches that contemplative prayer remains "a communion of love bearing Life for the multitude" even insofar as it is a consent "to abide in the night of faith" (CCC 2719)—dryness itself becoming, within this tradition, fruitful for others without ever ceasing to be a trial. The *Book of Heaven* therefore does not disregard this tradition; it merely specifies its term: for the soul who reaches full union in the Fiat, this very night fades before a peace that no longer withdraws. Christ indeed promises: "Peace I leave with you; my peace I give to you" (Jn 14:27), a peace that is never the absence of exterior trial, but the absence of interior disturbance for the soul fully established in Him—exactly what the first text quoted confirms.

Formula to remember. The sensible privation of Jesus tests constancy and purifies self-love; aridity, by contrast, marks a soul still in the shadow of the Fiat, not a life fully established in its light and peace.

Question 10 — How Does the Soul Who Lives in the Fiat Also Participate in the Final Combat Announced in Scripture?

Short answer. The same Adversary, constrained by the Divine Will, is the very one whose definitive defeat Scripture announces. Every victory won by a soul over temptation, illusion, or discouragement therefore participates, in the humblest and most everyday order, in that same combat already won in principle by the Cross and fully manifested on the last day.

Development. There are not two separate registers of combat—one minute and everyday, the other cosmic and final. The same Adversary already described in XIII.1, constrained by the Divine Will, is the very one whose definitive defeat Scripture announces: the combat each soul wages against illusion, pride, or discouragement (XIII.3–5, XIII.8) is already, on its own scale, a real participation in the victory won once for all upon the Cross and fully manifested on the last day.

The *Book of Heaven* gives this principle a concrete face in Luisa's own life. After years of arduous combat—privations, sufferings, even that almost total confinement within her little room—Jesus reveals to her that this combat had never been separate from His own: since their ideal was one, their victory was one as well. The most personal and hidden combat—the one Luisa waged in the secrecy of her room—is thus expressly united by Jesus Himself to His own conquest of the Kingdom, in the same spirit that governs the final victory announced in Scripture.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 19, June 20, 1926:

> "My daughter, so, my ideal and yours are one, and therefore one is our purpose. Brava, brava, the little daughter of my Will! And since your ideal and mine are one, you too have sustained the battle of long years to conquer the Kingdom of my Will. You had to endure pains, privations, and have been even a prisoner in your little room, bound to your little bed, to conquer that Kingdom so much wanted and longed for by Me and by you. It cost much to both of us, and now we are both triumphant and conquerors…"
>
> *« Figlia mia, sicché il mio ideale ed il tuo sono tutt'uno, quindi unico il nostro scopo, brava, brava la figlia della mia Volontà! E siccome l'ideale tuo e il mio sono tutt'uno, anche tu hai sostenuto la battaglia di lunghi anni per conquistare il Regno della mia Volontà, hai dovuto sostenere pene, privazioni e sei stata persino prigioniera nella tua stanzetta, legata nel tuo piccolo letto, per conquistare quel Regno da Me e da te tanto*

voluto e sospirato; a tutti e due è costato assai e ora siamo tutti e due trionfatori e conquistatori… »

Catholic articulation. Revelation sings the victory of the brethren over the Accuser: "they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death" (Rev 12:11)—a text that explicitly associates the faithful witness of each believer with the cosmic victory already acquired. The *Catechism* teaches that victory over "the prince of this world" was won once for all at the Hour when Jesus freely gave Himself up to death in order to give us His Life (CCC 2853), while Christ's reign, "already present in his Church," remains "still under attack by the evil powers," even though they have been definitively defeated by Christ's Passover (CCC 671). The Church therefore already participates, in each one of her members, in a combat whose outcome admits of no doubt.

Formula to remember. There are not two combats—one minute and everyday, the other cosmic and final: it is the same combat, already won in principle, that is fought anew each day in the heart of the one who refuses illusion, pride, and discouragement.

Question 11 — How Can We Remain in Peace and Confidence at the Very Heart of the Combat?

Short answer. "Humility without confidence is false virtue," the corpus teaches from its earliest pages: true humility never opposes peace, but is, on the contrary, its condition, since nothing the devil may attempt can reach the soul without the permission of a God whom she knows with certainty to will only her good.

Development. This final question of the present Part must draw from everything preceding it the interior disposition that gathers it all together. An aphorism as brief as it is dense, received early in the corpus, provides the key: "Humility without confidence is false virtue." This text must be read in direct relation to XIII.5 and XIII.8: authentic humility, that of the baby wrapped in swaddling clothes who awaits everything from his mother (XIII.5), never falls into the lack of confidence that dries up the soul (XIII.8); on the contrary, it remains filled with that confidence which knows, as XIII.1 recalls, that nothing can happen to the soul unless the Divine Will permits it for her true good.

The spiritual combat described throughout this Part—temptation, illusion, pride, discouragement, distrust—therefore never finds its rest in the absence of combat, but in that particular peace Jesus promises to one who remains founded upon Him alone: a peace that does not exclude the struggle, but passes through it without ever being shaken by it, knowing that the ultimate victory does not depend upon the soul's own strength, but upon the fidelity of the One who leads her into combat.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 2, April 3, 1899:

"Humility without confidence is false virtue."

« L'umiltà senza confidenza è virtù falsa. »

Catholic articulation. On the eve of His Passion, Jesus says to His disciples: "In the world you have tribulation; but be of good cheer, I have overcome the world" (Jn 16:33)—words that unite, within a single sentence, the reality of the combat and the already acquired certainty of victory. The *Catechism* sees in the final petition of the Our Father, "deliver us from evil," the recapitulation of the preceding petitions, entrusted to the confident prayer of the Church until the final fulfillment (CCC 2854).

Formula to remember. The peace of the Christian combatant never comes from the absence of combat, but from the certainty that the One for whom he fights has already conquered.

Part Fourteen — The Divine Will and the Last Things

Question 1 — What Is Death, and How Is It Transformed for the Soul Who Lives in the Divine Will?

Short answer. Jesus tells Luisa that an extravagant fear of death is foolishness, since every soul already possesses, as a passport for entering Heaven, all His merits, virtues, and works, which He has given to everyone as a pure gift. For the soul who lives in the Fiat, desiring to die in order to be united with God even becomes the most beautiful homage she can offer Him, and the surest disposition for passing directly, without detour, along the way of Heaven.

Development. This text overturns the ordinary fear of death by shifting the gaze: it is never upon her own merits, necessarily insufficient, that the soul must rely in order to cross this passage, but upon the merits of Christ Himself, given as a pure gift to whoever receives them—merits all the more efficacious because the soul herself has added to them, through her life in the Fiat, her own acts united with His. Furnished with this "most safe passport," Jesus says, the soul can enter wherever she wants, and everyone, out of regard for that same passport, respects her and lets her pass.

Jesus goes further still for the soul who already lives in His Will: it is no longer merely a matter of not fearing death, but of coming to desire it as the means of definitive union with Him—a desire which becomes, He says, "the most beautiful homage" a soul can offer Him, and the most perfect disposition for being purified and passing, without the slightest interval, directly along the way of Heaven.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 4, January 6, 1902:

> "…Daughter, in truth, that extravagant fear of dying is foolishness, when one has all my merits, virtues and works as passport in order to enter Heaven, since I made a donation of it to everyone. Those who have added from their own, then, profit even more from this donation of mine; and with all this substance, what fear can one have of death? Rather, with this most safe passport the soul can enter wherever she wants, and out of regard for her passport, everyone respects her and lets her pass. […] Know, however, that the most pleasing homage that can be offered to Me, is desiring to die in order to be united with Me. This is the most beautiful disposition in order for the soul to be purged and to pass straight on, with no interval, through the way of Heaven."
>
> *« …Figlia, in verità quel timore stravagante di morire è sciocchezza, mentre ognuno ha tutti i miei meriti, virtù ed opere, come passaporto per entrare in Cielo, avendone fatto a tutti donazione, molto più si profittano di questa mia donazione chi ha aggiunto il suo e con tutta questa roba, qual timore si può avere della morte? Mentre con questo sicurissimo passaporto l'anima può entrare dove vuole e tutti, per riguardo del passaporto, la rispettano e le fanno il passaggio. […] sappi che il più gradito omaggio che mi si possa offrire, è desiderare di morire per unirsi a Me ed è la più bella disposizione per l'anima per purgarsi e, senza alcuno intervallo, passare addirittura per la via del Cielo. »*

Catholic articulation. Saint Paul dares to write: "For to me to live is Christ, and to die is

gain" (Phil 1:21), a desire for death as definitive union which this text of Luisa joins exactly. The *Catechism* teaches that, in death, "God calls man to himself," and that Christian death has "a positive meaning" as access to life (CCC 1010–1011), natural fear in the face of death thus being transformed, not suppressed, by the hope received from the risen Christ. Saint Thérèse of Lisieux sums up this same certainty in one of her final letters: "I am not dying; I am entering into life" (Letter 244, June 9, 1897)—a formula that could serve as an epigraph to this very text of the *Book of Heaven*.

Formula to remember. Christ gives everyone His merits as a sure passport to Heaven; in the Fiat, fear of death is transformed even into the desire to be united with Him without interval.

Question 2 — What Is the Particular Judgment?

Short answer. The particular judgment is the immediate judgment each soul receives from God at the very moment of death, by which her whole life is referred to Christ and receives its eternal retribution—Heaven directly, a purification that prepares for it, or hell forever. The *Book of Heaven* illuminates this moment with a striking light: at the very instant the soul leaves the body, Jesus presents Himself to her with extreme tenderness in order to snatch from her, in one final movement, an act of sorrow, love, and adherence to His Will—for without at least such an act, He says, the gates of Heaven would not open. This "final surprise of love" explains why so many souls, except the most obstinate, are saved; Mary herself intervenes there, by virtue of her authority as Mother, to obtain their salvation.

Development. The particular judgment designates nothing other than the immediate judgment each soul receives from God at the instant of her death: her whole life is referred to Christ, and she then receives her eternal retribution, whether by entering Heaven directly, preparing for it through a final purification, or damning herself forever through a refusal already fully matured.

The *Book of Heaven* reveals what concretely takes place at that instant. Jesus explains that whenever a creature finds herself between life and death, He Himself presents Himself to her, with an amiability and sweetness capable of sweetening the bitternesses of that extreme moment, and looks at her with so much love as to snatch from her "an act of sorrow, an act of love, an adhesion" to His Will. It is this act, however small, that makes salvation possible: for if the creature did not accomplish even one single act of the Will of God, Jesus says, "the gates of Heaven would not be opened." Without this Will, then, there is neither true sanctity nor salvation; and it is by virtue of this "final surprise of love" that, Jesus says, all souls except the most obstinate are saved—even though they may then have to undergo the long purification of Purgatory. Jesus goes so far as to call this moment His "daily catch," the very place where each day He finds the lost man: far from being an exceptional mechanism reserved for a few, this final visit is presented as an abundant harvest of saved souls, from which only the most perverted and obstinate cut themselves off.

To this final instant is added, throughout life, a second teaching given much earlier in the corpus: "Just as, on the Day of Judgment, the good will rejoice upon seeing the cross, so even now it can be seen whether one will be saved or lost." The cross thus becomes, in the teaching received by Luisa, "a book that, without deception and in clear notes, tells you and allows you to distinguish the saint from the sinner, the perfect from the imperfect, the fervent from the lukewarm"—an examination continually offered long before the hour of death, and not a brutal and unforeseeable verdict falling without any connection to the life

already lived.

However clear this sign given by the cross may be, it never permits man to judge definitively the state of a soul, whether his own or another's: it indicates a real and observable spiritual orientation, never an anticipated sentence that would take the place of the judgment of God alone. No one reads within the heart of another, and patience in trial can coexist, until the last instant, with combats and relapses that God alone measures.

Finally, the *Book of Heaven* reveals, a few months later in the corpus, that Mary herself intervenes at this decisive moment: at the bed of the dying she uses her authority as Mother, given to her by Christ, in order to obtain their salvation, covering and hiding them within her maternal love, with an accent that Jesus Himself says He cannot refuse. Thus the soul never presents herself alone, before Divine Justice alone, at this decisive moment.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 35, March 22, 1938:

> "Now, you must know that at that point comes the last surprise of love that We make to the creature, and We endow her with graces, with light, with goodness; We place in it such tendernesses of love as to soften and conquer the hardest hearts; and when the creature finds herself between life and death, between time that ends and Eternity which is about to begin, almost in the act in which the soul is about to go out of the body, I, your Jesus, make Myself seen with an amiability that enraptures, with a sweetness that chains and sweetens the bitternesses of life, especially those of that extreme moment; then, with my gaze, I look at her, but with so much love as to snatch from her an act of sorrow, an act of love, an adhesion to my Will. Now, in that point of disillusion, the creatures, in seeing, in touching with their own hands how much We have loved them and love them, feel such sorrow that they repent for not having loved Us, and recognize Our Will as origin and completion of their life; and, as satisfaction, they accept death, in order to fulfill an act of Our Will. Because, you must know that if the creature did not do even one act of the Will of God, the gates of Heaven would not be opened; she would not be recognized as inheritress of the Celestial Fatherland; and the Angels and Saints could not admit her into their midst—nor would she want to enter, because she would know that it does not belong to her. Therefore, without Our Will there is neither true Sanctity nor salvation; and how many are saved by virtue of this sign of Ours, all love, with the exception of the most perverted and obstinate; although even following the long path of Purgatory would be more convenient for them. The moment of death is Our daily catch—the finding of the lost man."
>
> *« Or, tu devi sapere che in quel punto è l'ultima spia d'amore che facciamo alla creatura e la corrediamo di grazie, di luce, di bontà; ci mettiamo tali tenerezze d'amore, da ammollire e vincere i cuori più duri e quando la creatura si trova tra la vita e la morte, tra il tempo che finisce e sta per incominciare l'Eternità, quasi nell'atto in cui l'anima sta per uscire dal corpo, Io, il tuo Gesù, mi faccio vedere con una amabilità che rapisce, con una dolcezza che incatena e raddolcisce le amarezze della vita, specie di quel punto estremo; poi, col mio sguardo, la guardo, ma con tanto amore da strapparle un atto di dolore, un atto d'amore, un'adesione alla mia Volontà. Ora, in quel punto di disinganno, le creature nel vedere, nel toccare con mano quanto le abbiamo amate e amiamo, sentono tale dolore che si pentono di non averci amato e riconoscono la nostra Volontà come principio e compimento della loro vita e come soddisfazione accettano la morte, per compiere un atto di nostra Volontà. Perché tu devi sapere che se la creatura non facesse neppure un atto di Volontà di Dio, le porte del Cielo non verrebbero aperte, né sarebbe riconosciuta come erede della patria celeste, né gli angeli e i santi la potrebbero ammettere fra loro, né lei vorrebbe entrarci, perché conoscerebbe che non le appartiene. Perciò senza la nostra Volontà non vi è né Santità vera, né salvezza e quanti, tranne*

i più perversi e ostinati, vengono salvati in virtù di questa nostra spia tutta d'amore, sebbene converrà loro fare la lunga tappa del purgatorio. Perciò il punto della morte è la nostra pesca giornaliera, il ritrovamento dell'uomo smarrito. »

Jesus to Luisa, *Book of Heaven*, vol. 1:

"Just as, on the Day of Judgment, the good will rejoice upon seeing the cross, so even now it can be seen whether one will be saved or lost. If, as the cross presents itself to the soul, she embraces it, carries it with resignation, with patience, and she kisses and thanks that hand which is sending it—here is the sign that she is saved. If, on the contrary, as the cross is presented to her, she gets irritated, despises it, and even reaches the point of offending Me—you can say that that's a sign that the soul is heading on the way to hell. […] The cross tells everything; the cross is a book that, without deception and in clear notes, tells you and allows you to distinguish the saint from the sinner, the perfect from the imperfect, the fervent from the lukewarm."

« Come nel giorno del giudizio i buoni si rallegreranno al vedere la croce, così fin d'ora si può vedere se uno dev'essere salvo o perduto, se al presentarsi della croce l'anima l'abbraccia, se la porta con rassegnazione, con pazienza e bacia e ringrazia quella mano che l'invia, eccoti il segno che è salva. Se al contrario al presentarsi della croce s'irrita, la disprezza e giunge fino ad offendermi, puoi dire, è segno che è un'anima che s'incammina per la via dell'inferno […] Tutto dice la croce, la croce è un libro che senza inganno ed a chiare note ti dice e fa distinguere il santo dal peccatore, il perfetto dall'imperfetto, il fervoroso dal tiepido. »

Jesus to Luisa, *Book of Heaven*, vol. 36, December 28, 1938:

"… her Maternity runs everywhere. If creatures are in danger of falling into sin, she covers them with her Maternity to prevent them from falling; and if they do, she leaves her Maternity as help and defense, to make them stand up again. […] Her Maternity shows on the beds of the dying. Using the rights of authority as Mother given to her by me, in such a tender tone that I cannot refuse her anything, she says: 'My Son, I am the Mother, and they are my children; I must save them. If you don't grant me this, my Maternity would be compromised.' And as she says this, she covers them with her love, hiding them with their Maternity to rescue them."

« … la sua Maternità corre ovunque, nei pericoli di cadere in peccato corre, copre le creature con la sua Maternità affinché non cadano e, se sono cadute, lascia la sua Maternità come aiuto e difesa per farle rialzare. […] La sua Maternità fa sfoggio sul letto dei morenti e avvalendosi dei diritti di autorità di Madre, dati da Me, mi dice con accento così tenero, che Io non posso negarle: "Figlio mio, sono Madre e sono figli miei, devo metterli in salvo. Se ciò non mi concedi, la mia Maternità ne risente." E mentre dice ciò li copre col suo Amore, li nasconde nella sua Maternità per metterli in salvo. »

Catholic articulation. The *Catechism* teaches that each man receives, in his immortal soul, his eternal retribution at the very moment of death, in a particular judgment that refers his life to Christ: either through a purification, or by entering immediately into the blessedness of Heaven, or by being immediately and forever damned (CCC 1021–1022). The Letter to the Hebrews recalls that "it is appointed for men to die once, and after that comes judgment" (Heb 9:27)—a judgment which this work, following Luisa's text, refuses to make an event external to the life already lived. It is important here to distinguish this text carefully from a distinct theological hypothesis, sometimes called the "final option" or "final decision" (associated in particular with the theologians L. Boros and P. Glorieux), according to which death would offer every soul—including one who had never heard the Gospel or had always rejected it—a new lucidity and freedom enabling her to decide for or against God

independently of the orientation taken throughout her entire life. This hypothesis, judged to be in tension with the traditional teaching on the uniqueness of earthly life and immediate retribution according to the state in which one is found at death, has been severely criticized by Catholic theology. There is nothing of this kind in Luisa's text: the act which Jesus "snatches" from the soul is never presented as an unprecedented decision independent of what preceded it, but as the final fruit of an entire life already oriented—the text itself says that creatures "recognize Our Will as origin and completion of their life"—and it explicitly specifies that "the most perverted and obstinate" are not saved by this final sign of love: it is their entire life, not this single instant, that remains decisive. This final grace thus belongs within the continuity of a whole life of divine seeking, not as an exception that would contradict it. Without taking up the most disputed elements of one or another private theological hypothesis concerning the exact nature of this moment, the Magisterium itself opens a space for understanding it as something other than a purely chronological instant: Benedict XVI teaches that "the encounter with him is the decisive act of judgement," and that the transforming "moment" of this encounter "eludes earthly time-reckoning—it is the heart's time, the time needed for 'passage' to communion with God in the Body of Christ" (*Spe Salvi*, 47). It is within this space, opened by the Magisterium without further specifying its nature, that the act described by Luisa's text may legitimately be situated. Mary's maternal intervention at this decisive hour is likewise nothing foreign to the common faith: it is exactly what the whole Church asks each day in the Hail Mary, "pray for us sinners, now and at the hour of our death."

Formula to remember. At the hour of death, Jesus offers His "last surprise of love" to draw from the soul an act of sorrow, love, and adherence to His Will; Mary herself intervenes as Mother.

Question 3 — What Is Purgatory, and What Does Life in the Fiat Contribute to Its Understanding?

Short answer. Purgatory is that state of final purification, after death, for souls who die in the grace of God but are still imperfectly purified, before entering into the joy of Heaven. The *Book of Heaven* teaches that life in the Fiat profoundly changes what is at stake there: the soul who truly lives in the Divine Will cannot, Jesus says, go to Purgatory, because this same Will "anticipates" upon this earth the work of purification that Purgatory would accomplish after death—so that, at her death, the soul takes flight directly toward Heaven. This same Will also determines the efficacy of the suffrages offered for souls who, having lived in the Fiat without having been perfectly faithful to It, nevertheless pass through an abbreviated purification: their acts have formed for them "paths" by which the prayer of the living can reach them and hasten their passage to Heaven; and the more the one who prays lives in this same Will, the more his prayer finds these paths and bears fruit.

Development. In Catholic doctrine, Purgatory is never a place of vindictive punishment, but the state of final purification of those who die in God's friendship, yet are still imperfectly purified, before entering into the joy of Heaven.

The *Book of Heaven* brings to this doctrine a precision proper to life in the Fiat. Jesus teaches that one who truly does His Will can by no means go to Purgatory, because this Will purges the soul of everything, having kept her so jealously throughout her life; at the most, some small lack may remain, which the same Will purifies instantaneously with Its own light before revealing Itself to her. Later, Jesus specifies the mechanism of this grace: as soon as the soul truly decides to live in His Will, the Fiat forms within her as it were an "anticipated Purgatory," purging her beforehand of everything that might prevent this

life from being formed within her—for sin and the Divine Will cannot coexist. This, Jesus says, is the very condition for the petition of the Our Father, "Thy Will be done on earth as It is in Heaven," to become a reality and not a mere way of speaking: in Heaven, where this Will reigns, there is neither sin nor Purgatory; the same is therefore true, already upon this earth, for the soul in whom It truly reigns.

The *Book of Heaven* further teaches that this same Will governs the efficacy of the suffrages offered for the souls who do in fact pass through this purification—and this text actually distinguishes three cases, without ever contradicting what has just been said. The soul who has always and continuously lived in the Fiat has, Jesus repeats, no path toward Purgatory: her way is straight to Heaven, exactly as has just been established. But the soul who has recognized and followed this Will "in great part," without having been faithful to It in everything and always, forms for herself, through each of her acts done in the Fiat, as many "paths" by which she will be able to receive from the earth the help of prayer—so that Purgatory sends her immediately to Heaven. Finally, the soul who has never lived in this Will has scarcely any path of this kind, and the suffrages offered for her struggle to reach her. This efficacy moreover depends upon both ends of the bond: prayer itself, if it is offered by a soul foreign to the Divine Will, in turn fails to find this path by which to ascend. Praying for the souls in Purgatory therefore remains an ever-present duty of charity; the *Book of Heaven* adds to it this precision proper to the Fiat: it is this same Will, lived on both sides of the exchange, that renders this bridge truly practicable—and that explains, between full fidelity which avoids Purgatory and the total absence of life in the Fiat, this intermediate case of an abbreviated purification already filled with hope.

The corpus gives a concrete and striking example of what such a suffrage can be for the soul who lives in the Fiat. A deceased former confessor of Luisa appears to her one day to remind her of a suffrage she had offered for him, although she herself no longer remembered it: she had immersed herself in the Divine Will and had "taken Its power, the immensity of Its love, the immense value of the pains of the Son of God and of all the divine qualities," in order to pour them over him. The confessor remembers it as a bath of light and love which spared him entire years of purification, and he begs Luisa: "Repeat it for me—repeat it for me." To pray for a soul in Purgatory, in the Fiat, is therefore never to recite a formula: it is to immerse oneself in this Will so as to allow It to pour out, through the soul who prays, what It contains that is richest.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, March 8, 1914:

> "…My daughter, one who does my Will can by no means go to Purgatory, because my Will purges the soul of everything. After keeping her so jealously during her life, in the custody of my Volition, how could I allow the fire of Purgatory to touch her? At the most she may lack some clothing, but my Will, before revealing the Divinity to her, will clothe her with all that she may lack. And then I reveal Myself."
>
> *« …Figlia mia, chi fa la mia Volontà, non può assolutamente andare in purgatorio, perché la mia Volontà purga l'anima di tutto ed avendola tenuta sì gelosa in vita, custodita nel mio Volere, come potrò permettere che il fuoco del purgatorio la tocchi? E poi, al più le potrà mancare qualche abbigliamento e la mia Volontà, prima di svelarle la Divinità, l'abbaglia di tutto ciò che le manca e poi mi svelo. »*

Jesus to Luisa, *Book of Heaven*, vol. 33, October 27, 1935:

> "…My daughter, you must know that as soon as the creature truly decides that she wants to live in my Divine Will, and at any cost never to do her own, my Fiat, with an unspeakable love, forms the seed of Its life in the depth of the soul. This has such power, such sanctity, that it does not grow if it does not reorder the soul first, freeing

her of her weaknesses, miseries and stains, if there is any. It can be said that It forms an anticipated Purgatory, purging her of anything that might prevent that a life of Divine Will be formed in her. In fact, my Will and sins cannot exist or live together […] Therefore, the first thing that my Will does is to get Purgatory out of the way, making the creature go through It in advance, so as to be more free to let her live in It […] So, if the creature dies after an act, determined and wanted, of wanting to live in my Volition, she will take flight toward Heaven […] And if it were not so, one could not say: 'Your Will be done on earth as It is in Heaven.' It would be a way of speaking, not a reality. In Heaven, because my Will reigns in It, there can be neither sins nor Purgatory; so on earth, if It reigns in the soul, there can be neither sin nor fear of Purgatory."

« …Figlia mia, tu devi sapere che appena la creatura decide veramente di voler vivere nella mia Divina Volontà ed a qualunque costo di non mai fare la sua, il mio Fiat, con un amore indicibile, forma il germe della sua vita nel fondo dell'anima, questo ha tal potenza, ha tale santità, che non cresce se prima non mette a posto l'anima, liberandola dalle sue debolezze, dalle miserie e dalle macchie, se ci sono, si può dire che forma il purgatorio anticipato, purgandola di tutto ciò che possa impedire che una vita di Volontà Divina si formi in essa, perché Volontà mia e peccati non possono esistere, né stare insieme […] Quindi la prima cosa che fa la mia Volontà è di togliere di mezzo il purgatorio, facendolo fare anticipato, per essere più libero di farla vivere in Essa […] Onde se la creatura muore dopo un atto deciso e voluto di vivere nel mio Volere, prenderà il volo verso il Cielo […] e se ciò non fosse, non si potrebbe dire: "sia fatta la tua Volontà come in Cielo così in terra"; sarebbe un modo di dire, non una realtà, in Cielo siccome Essa regna non ci sono né peccati, né purgatorio, così in terra se regna nell'anima, non ci possono essere né peccato, né timore di purgatorio. »

Book of Heaven, vol. 20, November 3, 1926 — editorial title of the entry, followed by words of Jesus to Luisa:

"…My daughter, the more the souls who have passed to the next life have been submitted to my Will, and the more acts they have done in It, the more paths they have formed for themselves in order to receive suffrages from the earth. So, the more they have done my Will, forming for themselves the ways of communication of the goods which are present in the Church and which belong to Me, there is no path formed by them which does not bring, to some a relief, to some a prayer, to some a diminution of pains. The suffrages walk within these royal paths of my Will, to bring to each one the merit, the fruit and the capital which one has formed for oneself in my Will. Therefore, without It, there are no paths and no means in order to receive suffrages. Even though the suffrages and everything that the Church does always descend into Purgatory, they go, however, to those who have formed paths for themselves. For the others, who have not done my Will, the paths are closed or do not exist at all; and if these were saved, it is because at least at the point of death they have recognized the supreme dominion of my Will, they have adored It, and have submitted themselves to It—and this last act has rescued them; otherwise, they could not even be saved. For one who has always done my Will, there are no paths to Purgatory—his path goes straight to Heaven. And one who has recognized my Will and has submitted to It, not in everything and always, but in great part, has formed for himself so many paths and receives so much, that Purgatory sends him quickly to Heaven. Now, just as the purging souls had to form their paths to be able to receive suffrages, in the same way, the living, in order to send suffrages, must do my Will in order to form their paths, so as to make their suffrages ascend into Purgatory. If they make suffrages, but they are far away from my Will, since the communication with my Will is missing, which alone

unites and binds everyone, their suffrages will not find the way in order to ascend, the feet to be able to walk, the strength in order to give relief. They will be suffrages without life, because the true life of my Will is missing, which alone has the virtue of giving life to all goods."

*« …Figlia mia, quanto più le anime passate all'altra riva sono state sottoposte alla mia Volontà, quanti più atti hanno fatto in Essa, tante più vie si son formate per ricevere i suffragi dalla terra. Sicché quanto più hanno fatto la mia Volontà tanto più hanno formato le vie di comunicazione dei beni che ci sono nella Chiesa e che mi appartengono, non c'è via da loro fatta che non porti a chi un sollievo, a chi una prece, a chi una diminuzione di pene; i suffragi camminano in queste vie regie del mio Volere, per portare a ciascuna il merito, il frutto ed il capitale che s'è formato nella mia Volontà, perciò senza di Essa non ci sono vie e mezzi per ricevere i suffragi. Sebbene i suffragi e tutto ciò che fa la Chiesa scendano sempre nel Purgatorio; ma vanno a coloro che si son formate le vie, per gli altri che non hanno fatto la mia Volontà, le vie son chiuse oppure non esistono affatto. E se si son salvati è perché almeno in punto di morte hanno riconosciuto il Supremo dominio del mio Volere, l'hanno adorato e si son sottoposti ad Esso e quest'ultimo atto li ha messi in salvo, altrimenti non avrebbero potuto neppure salvarsi. Per chi ha fatto sempre la mia Volontà non esistono vie per il purgatorio, la sua via è diritta per il Cielo. E chi non in tutto e per sempre, ma in gran parte ha riconosciuto il mio Volere e si è sottoposto, si è formato tante VIE e riceve tanto che subito il purgatorio lo spedisce al Cielo. Ora come le anime purganti per ricevere i suffragi devono formarsi le vie, così i viventi per mandare i suffragi devono fare la mia Volontà per formare le vie, per fare salire i suffragi nel Purgatorio. Se fanno i suffragi e son lontani dalla mia Volontà, i loro suffragi, mancando la comunicazione di Essa che sola unisce e vincola tutti, non troveranno la via per salire, i piedi per camminare, la forza per dare il sollievo, saranno suffragi senza vita, perché manca la vera vita del mio volere che ha virtù di dar vita a tutti i beni. » *Book of Heaven*, vol. 12, March 14, 1919:

"While I was in my usual state, I found myself outside of myself, and I saw a late confessor of mine […] Then he added: 'Once you did for me a beautiful suffrage. If you knew the good you did to me, the refreshment that I felt, the years that I paid off!' And I: 'I don't remember. Tell me what it was, and I will repeat it for you.' And he: 'You immersed yourself in the Divine Volition, and took Its power, the immensity of Its love, the immense value of the pains of the Son of God and of all the divine qualities. You came over me and poured them upon me; and as you poured them, I received the bath of the love that the divine power contains, the bath of the beauty, the bath of the Blood of Jesus, and of all the divine qualities. Who can tell you the good you did to me? They were all baths which contained a divine power and immensity. Repeat it for me—repeat it for me.'"

« Mentre mi trovavo nel solito mio stato, mi son trovata fuori di me stessa e ho visto un mio confessore defunto […] Poi ha soggiunto: "Tu una volta mi facesti un bel suffragio, se sapessi il bene che mi facesti, il refrigerio che provai, gli anni che scontai!" Ed io: "Non ricordo, dimmi quale fu, in modo che te lo ripeta." E lui: "T'immergesti nel Voler Divino e prendesti il suo potere, l'immensità del suo amore, il valore immenso delle pene del Figliuolo di Dio e di tutte le qualità divine, venisti su di me e me le versasti e, come tu me le versavi, io ricevevo il bagno dell'amore che contiene il potere divino, il bagno della bellezza, il bagno del sangue di Gesù e di tutte le qualità divine; chi ti può dire il bene che mi facesti? Erano tutti bagni che contenevano un potere ed un'immensità divina; ripetimelo, ripetimelo." »

Catholic articulation. The *Catechism* teaches that "from the beginning the Church has

honored the memory of the dead and offered prayers in suffrage for them," in particular the Eucharistic sacrifice, "so that, thus purified, they may attain the beatific vision of God" (CCC 1032, 1030–1031). The Second Book of Maccabees offers the earliest scriptural foundation for this practice: "Therefore he made atonement for the dead, that they might be delivered from their sin" (2 Macc 12:46). The bond that the *Book of Heaven* establishes between the anticipated Purgatory and the petition "Thy Will be done on earth as It is in Heaven" (Mt 6:10) takes up, without adding any new doctrine to it, the scope that the Church herself recognizes in this petition of the Our Father.

Formula to remember. The Fiat forms on this earth an "anticipated purgatory" and opens the straight path to Heaven; for souls still being purified, acts done in the Divine Will trace the paths by which suffrages reach them.

Question 4 — What Is Hell, and Why Does Its Existence Not Contradict the Goodness of God?

Short answer. Jesus teaches that His presence never changes: it is the state of the soul that determines whether this same presence is received as attraction and life, or endured as rejection and suffering. God therefore never takes arbitrary vengeance: at the judgment, He manifests in truth the creature's choice, now become definitive. Hell is not a merely subjective impression, but definitive separation from communion with God, freely chosen through the obstinate refusal of His love; the evil soul then experiences as rejection that which, for the good soul, is the source of every joy.

Development. Questioned by her confessor about the terror of seeing God "indignant" on the Day of Judgment, Luisa first objects that there can be no indignation whatsoever in God, but rather a different effect according to the state of the soul receiving His presence—a theological intuition that Jesus immediately confirms and deepens: "I do not change, but it is the creature that feels the different effects of my presence, as she changes." One who loves Me, He says, cannot fear Me, feeling all My Being flow within her and form My own Life there; but the evil soul, deprived of this same life, experiences this same divine presence as a weight that crushes her and drives her away from Him.

This text offers a precious key for understanding hell without ever making God a vindictive judge: hell is not a punishment arbitrarily added from without, but the definitive consequence of the free and obstinate refusal of communion with God. The difference in experience described by Jesus manifests its interior dimension, but does not exhaust it: at the particular judgment, God manifests and judges in truth the choice of the soul, which becomes irrevocable with death. The punishment of hell is therefore objective—definitive deprivation of communion with God—while remaining inseparable from the way in which a freedom obstinately closed to Him now receives His presence.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 8, September 5, 1908:

> "My daughter, it was well said—I do not change, but it is the creature that feels the different effects of my presence, as she changes. In fact, how can one who loves Me ever fear, if she feels my whole Being flow within her and form her very life? Can she ever fear my Sanctity, if she takes part in Sanctity Itself?"
>
> *« Figlia mia, sta ben detto, non mi cambio, ma a seconda che si cambia la creatura così sente i diversi effetti della mia presenza. Difatti, come può temere chi mi ama, se si sente scorrere tutto il mio Essere nel suo e vi forma la sua stessa vita? Può temere della mia Santità, se alla stessa Santità essa prende parte? »*

Catholic articulation. The *Catechism* teaches that hell consists precisely in "definitive self-exclusion" from communion with God, a communion from which man remains free to withdraw himself through unrepented grave sin (CCC 1033, 1037): it is never God who condemns arbitrarily, but the creature who, through a free and definitive choice, closes herself to the love that never ceases to offer itself. Saint John already announces it: "the light has come into the world, and men loved darkness rather than light" (Jn 3:19).

Formula to remember. God never changes His face; it is the heart that, by refusing to love Him, itself transforms His presence into torment.

Question 5 — What Is Heaven, the Final End of All Christian Hope?

Short answer. Heaven is the perfect and definitive communion of life and love with the Most Holy Trinity: the state of supreme happiness to which the whole Christian life aspires, and which fulfills, beyond all expectation, the desire for happiness inscribed in the human heart. No earthly reign of the Divine Will, however real and desired it may be, could either replace it or precede it in the order of ends: Heaven remains the ultimate and absolute end toward which all Christian hope tends.

Development. Part Eleven (XI.12) has already established that Heaven remains the ultimate end of all Christian hope. This primacy never enters into rivalry with the hope of the earthly Kingdom of the Fiat that this work unfolds elsewhere: on the contrary, it is its deepest condition. It is precisely because nothing upon this earth, not even the Kingdom of the Divine Will already hoped for here below, can equal the perfect communion promised in Heaven, that this same earthly Kingdom always retains its true countenance: not an end in itself, but a foretaste, a preparation, a path that leads to this communion without ever claiming to take its place. Living in the Fiat already upon this earth therefore never turns one away from Heaven; on the contrary, it prepares one for it more surely than any other way, since it is already, in its own manner, to live it in advance.

Catholic articulation. The *Catechism* defines Heaven as "this communion of life and love with the Trinity" and as "the ultimate end and fulfillment of the deepest human longings, the state of supreme, definitive happiness"; it also recalls that God alone fulfills the natural desire for happiness inscribed in the human heart (CCC 1023–1024, 1718). Saint Paul confesses that he cannot even say "what God has prepared for those who love him"—realities that "no eye has seen, nor ear heard, nor the heart of man conceived" (1 Cor 2:9).

Formula to remember. Heaven is perfect and definitive communion with the Trinity; no Kingdom awaited on earth replaces it or rivals this final end.

Question 6 — What Is the Resurrection of the Body?

Short answer. The Mass itself, Luisa teaches, reminds us that our bodies, undone and reduced to ashes by death, will rise on the day of judgment with Christ, to immortal and glorious life—a truth that Jesus presents to her as one of the most consoling and sublime mysteries of the whole Christian religion, alongside His Eucharistic presence. This same Will also gives the soul, already upon this earth, as it were a spiritual anticipation of this resurrection: every act done in the Fiat is already, Jesus says, "a divine resurrection" that the soul receives beforehand.

Development. This text—taken from the same meditation on the Mass, "Reflections on

the Holy Mass," already used in IX.13 for what it says about the very meaning of the Mass and the rhythm of consecration-consumption-new consecration—brings together, within one and the same contemplation, two mysteries that the Christian faith intimately unites: the Real Presence of Jesus in the Eucharist and the future resurrection of bodies. Jesus Himself designates these two realities as "the highest and most sublime mysteries of our holy religion" and as "the most consoling thing for a Christian"—thus closely associating the Sacrament already received here below with the bodily hope that will fulfill it on the last day.

The *Book of Heaven* further teaches, in an entirely different passage of the corpus, that this future resurrection already finds, for the soul who lives in the Fiat, a real spiritual anticipation. Jesus explains that His own bodily Resurrection is the symbol of what happens to the soul established in His Will: every act, every word, every step done in this Fiat is, He says, "a divine resurrection that the soul receives," a mark of glory, a going out of herself in order to enter the Divinity Itself. This spiritual anticipation never replaces the future resurrection of bodies, which it prepares, on the contrary, and whose light and power it already bears within the soul.

Quotation from Luisa. *Book of Heaven*, vol. 1, "Reflections on the Holy Mass"—text already presented in IX.13:

> "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."

« La messa ci dice pure che i nostri corpi disfatti, inceneriti dalla morte, risorgeranno nel giorno del giudizio insieme con Cristo a vita immortale e gloriosa. Gesù mi faceva comprendere che la cosa più consolante per un cristiano ed i misteri più alti e sublimi della nostra santa religione sono: Gesù in sacramento e la resurrezione dei nostri corpi alla gloria. » Jesus to Luisa, *Book of Heaven*, vol. 12, April 15, 1919:

> "My daughter, in creating the heavens, first I created the stars as minor spheres, and then I created the sun, major sphere, endowing it with such light as to eclipse all the stars, as though hiding them within itself, constituting it king of the stars and of all nature. It is my usual way to do minor things first, as preparation for major ones, and these, as crowning of the minor things. […] The Saints who lived in the mirror of my Humanity and as though in the shadow of my Will, will be the stars; the former souls, though later in time, will be the suns.
>
> Ah! my daughter, only my Will brings true happiness. It alone encloses all goods in the soul, and making Itself crown around the soul, It 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; and 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 littlest acts shine, with such splendor and marvel as to make Heaven and earth to be astonished. It 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 the Resurrection, it would have been as though heavens without sun, without heat and without life. Now, my Resurrection is symbol of the souls who will form their sanctity in my Will. The Saints of these past centuries are symbols of my Humanity; although resigned, they did not have continuous attitude 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 for Me 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 before Its death, 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 it, 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, because 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 undergoes; it is to go out of herself in order to enter the Divinity, and to hide within the refulgent Sun of my Volition; and in It she loves, works, thinks—what is the wonder if the soul remains fully risen and identified with the very Sun of my glory, and symbolizes my resurrected Humanity?"

« Figlia mia, nel creare il cielo, prima creai le stelle come astri minori e poi creai il sole, astro maggiore, dotandolo di tale luce da eclissare tutte le stelle, come nascondendole in sé, costituendolo re delle stelle e di tutta la natura. E' mio solito fare prima le cose minori, come preparativo alle cose maggiori e queste, come corona delle cose minori. […] i santi che sono vissuti allo specchio della mia Umanità e come all'ombra della mia Volontà, saranno le stelle; quelli, che verranno dopo, saranno i soli. »

« Ah! figlia mia, la vera felicità la porta la mia Volontà, solo Essa racchiude tutti i beni nell'anima e, facendosi corona intorno all'anima, la costituisce regina della vera felicità; esse sole saranno regine del mio trono, perché sono parto del mio Volere. E' tanto vero questo, che quella gente non fu felice, molti mi videro, ma non mi conobbero, perché il mio Volere non risiedeva in loro come centro di vita, quindi, anche se mi videro rimasero infelici e solo quelli che ricevettero il bene di ricevere nei loro cuori il germe del mio Volere, si disposero a ricevere il bene di vedermi risorto. Ora, il portento della mia Redenzione fu la Risurrezione, che, più che fulgido sole, coronò la mia Umanità, facendo splendere anche i miei più piccoli atti d'uno splendore e meraviglia tale, da far stupire Cielo e terra. La Risurrezione sarà principio, fondamento e compimento di tutti i beni, corona e gloria di tutti i beati; la mia Risurrezione è il vero sole che glorifica degnamente la mia Umanità, è il sole della religione cattolica, è la vera gloria di ogni cristiano; senza di Essa sarebbe stato come il cielo senza sole, senza calore e senza vita. Ora, la mia Risurrezione è simbolo delle anime che formeranno la santità nel mio Volere; i santi di questi secoli passati sono simboli della mia Umanità, che sebbene rassegnati, non hanno avuto attitudine continua nel mio Volere, quindi non hanno ricevuto l'impronta del sole della mia Risurrezione, ma l'impronta delle opere della mia Umanità prima della Risurrezione, perciò saranno molti, quasi come stelle formeranno un bell'ornamento al cielo della mia Umanità, ma i santi del vivere nel mio Volere, che simboleggeranno la mia Umanità risorta, saranno pochi; difatti, molte turbe e folle di gente videro la mia Umanità prima di morire, ma pochi videro la mia Umanità risorta , i soli credenti, i più disposti e potrei dire, solo quelli che contenevano il germe del mio Volere, perchè se non avessero avuto ciò, sarebbe mancata loro la vista necessaria per poter vedere la mia Umanità gloriosa e risorta, e quindi per essere spettatori della mia salita al Cielo. »

« Ora se la mia Risurrezione simboleggia i santi del vivere nel mio Volere e questo con ragione, perché ogni atto, parola, passo, ecc., fatto nel mio Volere è una risurrezione divina che l'anima riceve, è un'impronta di gloria che subisce, è un uscire di sé per entrare nella Divinità e nascondersi nel fulgido sole del mio Volere in cui ama, opera, pensa; che meraviglia se l'anima resta tutta risorta ed immedesimata nello stesso sole della mia gloria e simboleggia la mia Umanità risorta? » **Catholic articulation.** The Apostles' Creed professes "the resurrection of the body," a central dogma that the *Catechism* recalls by teaching that God, in His almighty power, "will definitively grant incorruptible life to our bodies by reuniting them with our souls, through the power of Jesus' Resurrection" (CCC 988, 997). Saint Paul unfolds this hope at length: "It is sown perishable, it is raised imperishable. […] It is sown a physical body, it is raised a spiritual body" (1 Cor 15:42–44).

Formula to remember. The resurrection will render our bodies immortal and glorious with Christ; even on this earth, every act done in the Fiat is a "divine resurrection," an anticipation and not a replacement of final glory.

Question 7 — What Is the Last Judgment, and What Is Its Relation to the Kingdom Hoped for on Earth Already Treated in Part Eleven?

Short answer. On the day of judgment, says a confessor of Luisa, reporting a classical fear, the wicked will cry out before God indignant: "Mountains, bury us, destroy us, that we may not see the face of God indignant"—a severe image that Luisa herself immediately qualifies by recalling that it is never God who changes countenance, but the soul that, according to its own state, experiences His presence as joy or as terror. This Last Judgment, public and universal, has no chronological continuity with the earthly Kingdom of the Fiat: it is its definitive closure, not one stage among others.

Development. The Last Judgment differs from the particular judgment (XIV.2) by its universal and public scope: it is no longer each soul taken separately that is judged, but humanity as a whole, in the public and definitive manifestation of the justice and mercy of God before all creation. The text reported by Luisa's confessor, although reflecting the sensibility of his time, retains its value if it is read in the light of XIV.4: the terror of the reprobate before "the face of God indignant" is never the sign of a change in God Himself, but the ultimate manifestation, with no veil remaining, of what their own refusal has rendered unbearable for them.

This Last Judgment has no relation of temporal continuity with the earthly Kingdom of the Divine Will as Part Eleven defined it: this Kingdom, whatever its hoped-for fullness may be, remains wholly within history still in progress, whereas the Last Judgment marks its absolute closure and the entrance into definitive eternity. To confuse the two registers would be to fall back precisely into the millenarian error that XI.6 has already firmly excluded.

Reference quotation. *Book of Heaven*, vol. 8, September 5, 1908:

"I was speaking with the Confessor, and he was saying: 'How terrible it will be to see God indignant! This is so true, that on the Day of Judgment, the wicked will say: "Mountains—bury us, destroy us, that we may not see the face of God indignant."'"

« Parlando col confessore, lui diceva: "Quanto sarà terribile vedere Dio sdegnato! Tanto è vero, che nel giorno del giudizio i cattivi diranno: Monti, seppelliteci, distruggeteci, affinché non vediamo la faccia di Dio sdegnato." »

Catholic articulation. Revelation depicts this same scene: men say "to the mountains and rocks, 'Fall on us and hide us from the face of him who is seated on the throne'" (Rev 6:16), a text that Luisa's confessor takes up almost literally. The *Catechism* teaches that the Last Judgment will reveal, even to its furthest consequences, the good each person has done or failed to do during his earthly life, and will fully manifest the justice of God before all creation (CCC 1038–1039).

Formula to remember. The Last Judgment does not prolong the earthly Kingdom hoped for: it closes it, as all history one day finds its last word.

Question 8 — What Is the New Creation and the Beatific Vision?

Short answer. The Humanity of Jesus, he tells Luisa, already enjoyed the beatific vision during his earthly life, without this vision ever escaping him, even at the height of his Passion. For the soul who lives in the Fiat, every act done in the Divine Will unfolds already here below, according to her measure, as a "new heaven" of sanctity, light, and glory—a real, though not yet consummated, prefiguration of the new creation in which this same Will will reign without division.

Development. Jesus reveals to Luisa a classical aspect of Christological theology, rarely developed with this precision outside learned treatises: his Humanity, hypostatically united to his Divinity, enjoyed the beatific vision already on earth, "which never escaped It," while at the same time suffering, in his flesh, all the horror of the sin that It took upon Itself in order to repair it—joy and pain coexisting without destroying one another. This Christological paradox sheds light, by a distant analogy, upon what the soul who gives herself entirely to the Divine Will experiences: she too can know, mingled together, the profound peace of union with God and the trials still permitted in earthly life.

A second text describes how every act done in the Fiat already forms, here below, "a new heaven which extends above the head of the soul—one more beautiful than the other"—a heaven whose air is "divine" and brings with itself sanctity, love, light, and fortitude. Jesus specifies that his Will, in Heaven, is already "confirming, beatifying," and completed in the works of the saints; but on earth, in the soul who lets It reign, It "delights in extending" new heavens, thus forming, act after act, a real anticipation of the new creation in which It will reign fully and without obstacle.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 11, July 9, 1915:

> "I was Man and God. As God, I contained within Myself all the happinesses, beatitudes, beauties and all the goods that I possess. On one hand, my Humanity participated in my Divinity and therefore was blissful and happy; Its beatific vision never escaped It…"
>
> *« Io ero Uomo e Dio, come Dio contenevo in Me tutte le felicità, le beatitudini, le bellezze e tutti i beni che posseggo. La mia Umanità da una parte prendeva parte della mia Divinità e quindi era beata, felice, la sua visione beatifica non le sfuggiva mai… »*

Jesus to Luisa, *Book of Heaven*, vol. 17, February 15, 1925:

> "Daughter of my Will, each act in my Will is a new heaven that extends above the head of the soul—one more beautiful than the other. The air of these heavens is divine and carries with it sanctity, love, light and fortitude, and contains all delights together; therefore it is felt as balsamic and sweet. My Will in Heaven is confirming, beatifying, felicifying, penetrating everywhere, transforming and divinizing everything within

Itself; instead, in the soul who possesses these new heavens of my Will on earth, It is operative and, while It operates, It delights in extending new heavens."

« Figlia della mia Volontà, ogni atto nella mia Volontà è un nuovo cielo che si stende sul capo dell'anima, uno più bello dell'altro. L'aria di questi cieli è divina e porta con sé: santità, amore, luce, fortezza e contiene tutti i gusti insieme, perciò si sente balsamica e dolce. La mia Volontà nel Cielo è confermante, beatificante, felicitante e penetrante ovunque, trasformante, divinizzante tutto in Sé; invece nell'anima che possiede questi nuovi cieli della mia Volontà in terra, è operante e, mentre opera, si diletta di stendere nuovi cieli. »

Catholic articulation. Saint John contemplates "a new heaven and a new earth" where God "will wipe away every tear" (Rev 21:1–4), a new creation which the *Catechism* teaches will transform the entire universe, restored in its definitive state (CCC 1042–1043). The *Catechism* teaches that those who die in God's grace and are perfectly purified "are like God for ever, for they 'see him as he is,' face to face" (CCC 1023, quoting 1 Jn 3:2)—a fullness which the Humanity of Christ already enjoyed, according to classical doctrine, during his earthly life.

Formula to remember. Every act done in the Fiat unfolds even here below a "new heaven" of holiness, light, and glory, a real prefiguration of the new creation and the beatific vision.

Question 9 — How Does the Communion of Saints Concretely Unite Earth, Purgatory, and Heaven?

Short answer. The souls delivered from Purgatory through Luisa's sufferings came back down to surround her and thank her with their canticles: this concrete exchange between a soul still on earth and souls already entered into Heaven illustrates, better than any abstract definition, what the communion of saints really is—one and the same Body in which the good done by some truly benefits others, even beyond the very boundary of death.

Development. The text already quoted in XIV.3 offers a lived illustration of what the communion of saints is: the souls delivered from Purgatory do not merely ascend to Heaven without returning; united with the Angels, they come back to surround the bed of the one whose sufferings freed them, in order to comfort and thank her. This two-way movement—the earth helping Purgatory, Heaven coming back down to console the earth—expresses, with greater force than a treatise, what the common doctrine of the Church affirms.

Reference quotation. Recall of XIV.3, *Book of Heaven*, vol. 1:

"Those souls from Purgatory who had flown up to Heaven descended together with the Angels and surrounded my bed, cheering me with their canticles and affectionately thanking me because, through my sufferings, I had freed them from those pains."

« Quelle anime del purgatorio che erano volate al Cielo scendevano unite con gli angeli e circondavano il mio letto, ricreandomi coi loro cantici e ringraziando affettuosamente ché, per le mie sofferenze, le avevo liberate da quelle pene. »

Catholic articulation. The *Catechism* defines the communion of saints as the union, in Christ, of the Church still pilgrim on earth, the souls completing their purification, and the blessed already in glory, all united by one same love and by a real exchange of spiritual goods (CCC 954–957). The Apostles' Creed confesses this communion in one article of faith immediately after the Church herself—a sign of their inseparable bond.

Formula to remember. Death never breaks the bond of charity among the members of the same Body; on the contrary, it reveals all its fruitfulness.

Question 10 — What Eternal Value Do Acts Done in the Divine Will Already Have Here Below?

Short answer. Part Eleven has already established that every act done in the Divine Will receives from God a confirmation that renders it "everlasting, always new, fresh, and of an enchanting beauty" (XI.1): this same truth, already fully stated, finds here its natural place of conclusion, because the eternal value of acts is precisely what links the present life to the life that does not end, without rupture.

Development. As Part Eleven has already established with the quotation from vol. 29, May 16, 1931 (XI.1), every act done in the Fiat, "confirmed by God as a divine act," receives a seal that renders it immutable and places it definitively beyond all future corruption. This Fourteenth Part merely draws from it the most direct eschatological consequence: if such acts are already, from now on, everlasting, then nothing of what will have been lived in the Fiat throughout an entire life will be lost on the day of judgment (XIV.7) or in the eternity of Heaven (XIV.5)—on the contrary, these same acts, already sealed, will form the very matter of the glory proper to each soul, as XIV.8 has already begun to show through the image of the "new heavens" continually extended.

Reference quotation. Recall of XI.1, Jesus to Luisa, *Book of Heaven*, vol. 29, May 16, 1931:

> "My daughter, all the acts done by the creature in the Divine Will are confirmed by God as divine acts, and this confirmation forms the life of those same acts, which are sealed with the divine seal as imperishable acts, always new, fresh, and of an enchanting beauty. […] See, then, what it means to do and live in my Divine Will: to be under the empire of a creative and confirming strength, which places all the acts of the creature in safety, rendering them immutable."
>
> *« Figlia mia, tutti gli atti fatti dalla creatura nella Divina Volontà sono confermati da Dio come atti divini e questa confermazione forma la vita degli stessi atti che vengono suggellati col suggello divino, come atti imperituri sempre nuovi, freschi e d'una beltà incantevole. […] Vedi dunque che significa fare e vivere nella mia Divina Volontà: stare sotto l'impero d'una forza creatrice e confermatrice, che mette al sicuro tutti gli atti della creatura, rendendoli immutabili. »*

Catholic articulation. Revelation promises: "Blessed are the dead who die in the Lord henceforth. […] Their deeds follow them!" (Rev 14:13)—the scriptural foundation is there: nothing of what is accomplished remains enclosed within the present time. What is proper to the Fiat, announced from the Introduction onward, is the divine quality of those acts, which thus pass through death. The *Catechism* likewise teaches that the good works accomplished in a state of grace bear a fruit that remains for eternal life (CCC 1038, 2011).

Formula to remember. Confirmed by God as a divine act, every act done in the Fiat becomes imperishable, always new, and of a beauty that never decays.

Question 11 — How Do Acts Done in the Divine Will Lead to Heaven and Open Paths of Relief for the Souls in Purgatory?

Short answer. Acts done in the Divine Will do not remain even for an instant with the soul who has just performed them: Jesus reveals that, as soon as they are formed, they take flight toward Heaven, where the Blessed welcome them and lead them to the place of honor around the supreme throne—a path that Jesus himself calls the "royal way." Acts that are merely good, but not done in this Will, instead follow winding roads: they wait for the soul in Purgatory in order to be purified there together with her, before reaching Heaven in a secondary place. The soul who has given everything to the Divine Will therefore has, properly speaking, no longer any path toward Purgatory: her path, too, is direct toward Heaven—and even from this earth she retains direct access to the souls who still suffer there.

Development. Part Ten showed how the Passion of Jesus repairs for all (X.5, X.7); this Part has already presented, in XIV.3, the concrete solidarity between a soul on earth and the souls in Purgatory, in the episode in which several of them, freed through Luisa's sufferings, came back down to comfort her. It is now necessary to specify the very mechanism of this solidarity, as Jesus reveals it to Luisa: what role, very precisely, is played by whether or not one has lived in the Divine Will?

A text from the *Book of Heaven*, in the form of a dialogue, gives this destiny its very name. Jesus asks Luisa: "which ones are those that set out on the royal road, as property of the Celestial Fatherland, and take the most honorable places, and give divine glory to their Creator?"—and he himself answers: "The acts done in my Will." As soon as such an act departs from the earth, he explains, the Heavens bow down, all the Blessed go to meet it and accompany it to the place of honor around the supreme throne, where "all feel glorified" because the Eternal Will has triumphed in the act of the creature. Acts that are merely good, but not done in this Will, follow a completely different path: they set out along winding roads, make a long stop in Purgatory, where—the text specifies—they wait for the creature herself so as to be purified there together with her, before reaching Heaven in a merely secondary place.

Jesus then insists upon the difference between these two destinies: "Do you see the great difference?" he asks Luisa. Acts done in his Will, as soon as they are formed, do not remain even for an instant with the creature who has just performed them: "being things of Heaven, they cannot remain on earth," and immediately they take flight toward their Fatherland. Even more, all the Angels and Saints claim them in Heaven as belonging to themselves, "because everything that is done by It, both on earth and in Heaven, is all property of the Celestial Fatherland"—each of them, even in its smallest measure, being a source of eternal joys and beatitudes that belong to all Heaven.

Another text applies this same principle no longer to the destiny of each act considered separately, but to the destiny of the soul herself after death. Jesus explains that every soul who has passed into the next life has formed for herself, through the acts she performed in the Divine Will during her life, "paths" by which the suffrages of the earth can reach her—like roads already traced between her and the Church that prays for her. The more a soul has lived in the Fiat, the more numerous and open these paths are; the less she has lived in It, the fewer there are, or there are none at all—unless, at least at the point of death, she recognized and adored the sovereign dominion of this Will, this final act then being sufficient to rescue her. "For one who has always done my Will," Jesus says, "there are no paths to Purgatory—his path goes straight to Heaven."

This same Will also conditions, in the opposite direction, the capacity to bring help: just

as the souls in Purgatory must have formed paths for themselves in order to receive suffrages, the living must themselves live in this Will in order to form the paths by which their suffrages can ascend. And the soul who possesses this Will in fullness does not even need particular paths any longer: possessing the royal path within herself, she has access to every point of that "deep prison," in order to bring relief and liberation there directly.

This direct path must never be understood as a guarantee of automatic salvation or as a dispensation from the salutary fear before judgment: it designates the purifying power of acts accomplished in the Divine Will, always within grace, final perseverance, and the mercy of God—never a mechanism that would dispense the soul from remaining vigilant to the end, nor a right that she could claim by herself.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 30, February 16, 1932:

> "…My daughter, you must know that each act of creature has its place around God. Just as each star has its place under the vault of the heavens, the same for the acts of creatures: each has its place. But which ones are those that set out on the royal road, as property of the Celestial Fatherland, and take the most honorable places, and give divine glory to their Creator? The acts done in my Will. When one of these acts departs from the earth, the Heavens bow down, all the Blessed go to meet it, and accompany that act to the place of honor around the Supreme Throne. In that act all feel glorified, because the Eternal Will has triumphed in the act of the creature, and has placed Its divine act in it. On the other hand, the acts that are not done in my Will, be they even good, do not set out on the royal road; they set out through winding roads, and make a long stop to go to Purgatory, and there wait for the creature, so as to be purified together by dint of fire. And when they are done with being purified, then do they set out for Heaven, to take their place—not in places of prime order, but in secondary places. Do you see the great difference? The first acts, as soon as they are formed, don't even remain together with the creature, because, being things of Heaven, they cannot remain on earth, and therefore they immediately take their flight into their Fatherland. Not only this, but all the Angels and Saints claim in Heaven, as their own thing, that which has been done in the Divine Will, because everything that is done by It, both on earth and in Heaven, is all property of the Celestial Fatherland. Therefore, each little act of hers is claimed by the whole of Heaven, because they are all founts of eternal joys and beatitude, which belong to them."

> *« …Figlia mia, tu devi sapere che ogni atto di creatura ha il suo posto intorno a Dio, come ogni stella ha il suo posto sotto la volta del cielo, così gli atti delle creature, ciascuno ha il suo posto, ma chi sono quelli che partono per la via regia come proprietà della Patria Celeste e prendono i posti più onorifici e danno gloria divina al loro Creatore? Gli atti fatti nella mia Volontà. Quando uno di questi atti parte dalla terra, s'inchinano i Cieli, tutti i beati gli vanno incontro ed accompagnano quell'atto al posto d'onore intorno al trono supremo. In quell'atto si sentono tutti glorificati, perché la Volontà Eterna ha trionfato nell'atto della creatura e ci ha messo il suo atto divino. Invece gli atti non fatti nella mia Volontà e forse anche buoni, non partono per la via regia, partono per le vie tortuose e fanno una lunga tappa per andare nel purgatorio ed ivi aspettano la creatura per purificarsi insieme a vie di fuoco e quando finiscono di purificarsi, allora partono per il Cielo per prendere il loro posto, ma non nei posti di primo ordine, ma nei posti secondari. Vedi la gran differenza? I primi atti, appena formati, non restano neppure insieme con la creatura, perché essendo roba di Cielo non possono restare sulla terra e perciò subito prendono il volo nella loro patria, non solo, ma tutti gli angeli e i santi reclamano nel Cielo ciò che è stato fatto dalla Divina Volontà come roba loro, perché tutti gli atti fatti da Essa, tanto in terra quanto in Cielo, sono tutti proprietà della*

patria celeste. Perciò ogni suo piccolo atto viene reclamato da tutto il Cielo, perché sono tutti fonte di gioie e di beatitudini eterne, che a loro appartengono. »

Jesus to Luisa, *Book of Heaven*, vol. 20, November 3, 1926:

"…My daughter, the more the souls who have passed to the next life have been submitted to my Will, and the more acts they have done in It, the more paths they have formed for themselves in order to receive suffrages from the earth. […] For one who has always done my Will, there are no paths to Purgatory—his path goes straight to Heaven. […] Now, just as the purging souls had to form their paths to be able to receive suffrages, in the same way, the living, in order to send suffrages, must do my Will in order to form their paths […] One who possesses the life of my Will in everything and in whom It dominates triumphantly […] does not even need the paths, because by possessing my Will, she has the right to all paths. She can go to all points […] in order to bring all reliefs and liberations."

« …Figlia mia, quanto più le anime passate all'altra riva sono state sottoposte alla mia Volontà, quanti più atti hanno fatto in Essa, tante più vie si son formate per ricevere i suffragi dalla terra. […] Per chi ha fatto sempre la mia Volontà non esistono vie per il purgatorio, la sua via è diritta per il Cielo. […] Ora come le anime purganti per ricevere i suffragi devono formarsi le vie, così i viventi per mandare i suffragi devono fare la mia Volontà per formare le vie […] Chi in tutto possiede la vita del mio Volere […] questa neppure ha bisogno di vie perché, possedendo la mia Volontà, ha diritto a tutte le vie, può andare da tutti i punti […] per portare tutti i sollievi e le liberazioni. »

Catholic articulation. The *Catechism* teaches that, in the communion of saints, "a perennial link of charity exists between the faithful who have already reached their heavenly home, those who are expiating their sins in purgatory and those who are still pilgrims on earth. Between them there is, too, an abundant exchange of all good things" (CCC 1475): it is this exchange that the *Book of Heaven* here describes under the name of "paths." The practice of suffrages for the dead, already attested in Scripture (2 Macc 12:46; CCC 1032, already cited in XIV.3), has always presupposed this same living bond among the three states of the Church; this text describes that exchange from within, without ever adding anything foreign to the common doctrine.

The very image of the act that, as soon as it is formed, takes flight toward Heaven so as to precede the soul herself there finally joins a commandment of Christ that this work had not yet had occasion to cite: "Do not lay up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal, but lay up for yourselves treasures in heaven […]. For where your treasure is, there will your heart be also" (Matt 6:19–21). What the *Book of Heaven* gives us to see with such realism is therefore nothing foreign to the teaching of the Gospel: a treasure truly placed in safety beforehand, in the very Fatherland toward which the heart of the faithful is already turned.

Formula to remember. Acts done in the Divine Will immediately take the "royal road" to the place of honor in Heaven; from this earth, the same Will also opens paths of relief toward the souls in Purgatory.

Question 12 — Is There a Hierarchy among the Souls Who Live in the Divine Will, in Heaven?

Short answer. Just as God has in Heaven the hierarchy of the Angels in nine distinct choirs, so, Jesus says, will he have the hierarchy of the children of his Kingdom in nine

other choirs—distinguished not by merits foreign to one another, but by the measure of the knowledges of the Divine Will that each has made his own. And those who received and lived them already on earth will possess them in a manner that those who receive them only in Heaven will never be able to equal.

Development. Part Five has already established that the knowledges concerning the Divine Will are never mere information, but bear within themselves the life and value of the good they make known (V.6), and that the entire Kingdom is founded upon them (V.7). It is now necessary to draw from this the eschatological consequence that Jesus himself reveals to Luisa, on the occasion of a sorrowful thought of hers concerning her deceased confessors.

Thinking of those who had helped her to write without having been able to know the full extent of what Jesus would later reveal concerning his Fiat, Luisa grows sorrowful; Jesus corrects her by revealing the very principle that governs the glory of each one in his Kingdom: "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." This Kingdom too will have its nine choirs, distinguished according to the measure of the knowledges of the Divine Will that each one has made his own—for each additional knowledge, Jesus explains, is a new creation that forms in the soul a happiness and beauty proper to itself.

Jesus adds a clarification of great import for this entire work: there will be a difference of nature between those who receive these knowledges already on earth and those who receive them only in Heaven. The former will keep them "as their own endowments," participating in the very nature of the divine beauties they contain; the latter will receive them only through an external communication, "almost as the earth receives the effects of the sun, but does not possess the nature of the sun." Those who possess all the knowledges will thus form the highest choir—without this difference of degree destroying, in the others, the common nobility of their filiation: Jesus compares it to a noble family in which some sons distinguish themselves through study or the arts without the others therefore ceasing to bear the same blood.

This hierarchy must never become, upon earth, an object of comparison among souls or an instrument for judging the degree of holiness of another: no one can measure here below the exact measure of the knowledges that a soul has made her own, and this hierarchy itself belongs to the judgment of God alone, to be fully known only in the light of Heaven.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 23, February 28, 1928:

> "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 they have acquired by knowing, some more and some less, the knowledges that pertain to my Fiat […]. If you knew what difference there will be between those who bring my knowledges from the earth and those who will acquire them in Heaven! The first will possess them as their own endowments […]; instead, in the latter […] they will receive them through the communication of others, almost as the earth receives the effects of the sun but does not possess the nature of the sun. […] Thus, your confessors who have passed into the next life will be like the prelude of the children of my Will […]. 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 of your confessors […] will be like the rising sun which, setting itself on its course, forms the day full of light. […] And do you think that the memory of Father Di Francia […] will be extinguished in this great work of my Divine Fiat? No, no; on the contrary, he will have the first place…"

« Figlia mia, come ho la Gerarchia degli Angeli, con nove cori distinti, così avrò la gerarchia dei figli del regno del mio Fiat Divino. Esso avrà i suoi nove cori e si distingueranno l'uno all'altro per le varietà delle bellezze, che avranno acquistato col conoscere chi più e chi meno le conoscenze che al mio Fiat appartengono. […] Se sapessi che differenza passerà tra chi porta le mie conoscenze dalla terra e chi le acquisterà nel Cielo! I primi le terranno come doti proprie […] Invece nei secondi […] li riceveranno per effetto di comunicazione degli altri, quasi come la terra che riceve gli effetti del Sole, ma non possiede la natura del Sole. […] Quindi i tuoi Confessori passati all'altra vita saranno come il preludio dei figli della mia Volontà […] Lui sarà come il primo foriero, come l'alba che annunzia il giorno del regno della mia Volontà; il secondo e terzo tuo Confessore […] saranno come Sole che spunta e che, mettendosi in corso, forma il giorno pien di luce. […] E credi tu che la memoria del Padre di Francia […] sarà spenta in questa grand'opera del mio Fiat Divino? No, no, anzi Lui avrà il primo posto… »

Catholic articulation. The spiritual tradition of the Church, without this being a defined dogma, has distinguished since the Fathers nine angelic choirs; the *Catechism* teaches more soberly the existence of the heavenly spirits and their personal, immortal nature, without detailing their traditional distribution into nine choirs (CCC 328–330). What this text affirms with certainty, on the other hand, belongs to the common faith: Saint Paul teaches that "star differs from star in glory" (1 Cor 15:41, already cited in VII.1), and the *Catechism* recalls that each one receives, from the moment of death, a recompense proportionate to what he has lived of Christ (CCC 1021–1022, already cited in XIV.2)—one same glory common to all the saved, but never uniform in its degree.

Formula to remember. Like the angels in nine choirs, the children of the Fiat will have nine choirs of glory in Heaven, according to the knowledges of the Divine Will received and lived on earth.

Question 13 — What Relation Do the Blessed in Heaven Have with the Souls Who Live in the Divine Will on Earth?

Short answer. The Blessed enjoy in Heaven all the beatitude contained in the Divine Will, but their merits there are now fixed: they can no longer, Jesus says, "multiply" this Divine Life. The soul who still lives in the Fiat upon earth alone retains this power: in her the Divine Will remains "operative," whereas in the Blessed It is only "beatifying." Yet every act done in the Fiat reaches the Blessed themselves, whose joy is increased by that same good which they can no longer produce by themselves.

Development. Part Eight showed how an act done in the Divine Will can increase, through accidental glory, the happiness of a Saint already in Heaven (VIII.15); Part Eight also showed how this same Will "bilocates" Its life between Heaven and the soul who possesses It upon earth (VIII.5), and Part Six showed how this same operative Will concretely inhabits the faculties of the soul who still lives It upon this earth (VI.10). It remains to specify what these truths together imply for the relation between the Blessed, already fixed in their glory, and the souls who, still upon this earth, continue to act in this same Fiat.

Jesus reveals to Luisa a difference that might at first be surprising, so much does it seem to place the pilgrim of earth above the Blessed of Heaven: "if in Heaven the Blessed enjoy all the beatitude that my Will contains, they live in It as in their own center, but they do not multiply It, since their merits are fixed in them; you are happier than they are, being able to multiply my Life, my Will, my goods; in them my Will is the beatifier, in you It is operative." This text never says that the state of the Blessed is inferior to that of the soul

still on the way—their beatitude is already fullness itself—but it names a capacity proper to the pilgrim state, which the very fixing of glory makes impossible for one who has already attained it: that of continuing, through new acts, to make this same Will bear fruit.

A second text confirms this same difference through the image of bilocation, already encountered in VIII.5: the "conquering" Will that the soul conquers upon earth through her acts bilocates Itself toward Heaven, where It joins the "beatifying and felicifying" Will that already dwells there, and the two unite to inundate the heavenly regions with the joys of this new conquest. This is why, far from remaining enclosed upon earth, an act done in the Fiat truly reaches the Blessed themselves: Luisa thus recounts that a simple "I love You" addressed to Jesus, borne by the light of his Will, passes through the whole vault of the heavens and "fixes itself in each Blessed," forming its crown of light at the foot of the divine throne.

An earlier text reveals why Jesus says that he takes more delight in the love of the soul still on the way than in that of the Saints: with her, unlike the Blessed already in Heaven, he can "share [his] pains"—and the pilgrim soul, precisely because she can still suffer, retains the power to take upon herself the pains of others and his own, to the point of being able, in a certain measure, to "disarm" him before the justice he would exercise; this precise weapon—offered suffering—the Blessed no longer have in their power, without their intercession, which is nonetheless real and living (CCC 956), ever being diminished. This greater delight therefore never diminishes the delight Jesus takes in the Saints: it names only what the pilgrim condition alone makes possible.

This exchange, however, never moves in one direction alone. A later text reveals that the beatitudes of Heaven themselves "pour themselves over the earth" and come to place themselves within the soul who lives and operates in the Divine Will, so as not to leave her deprived of celestial joys while she forms one single Will with Heaven. But whereas the Blessed, while "swimming in the divine joys," acquire no new merit from what they receive, the pilgrim soul converts these same received joys into merit—for one who does the Will of God upon earth, everything becomes meritorious, even the breath and joy itself. Heaven therefore gives to earth what earth, in return, alone knows how to make bear fruit.

This same movement can be seen still more concretely in the manner in which the *Book of Heaven* describes the Celestial Court itself—Angels, Virgin, and Saints—before the acts done in the Fiat: never as mere spectators, but in active expectation. Jesus goes so far as to say that there are "no joys of conquests up there," such that Heaven awaits them from the earth; each act thus becomes a "messenger" bearing a "Divine Circular" that sets the whole Court to work, even the Creator himself, in order to prepare the Kingdom. Luisa then worries about a natural objection: if the act thus departs to reach Heaven, does the soul not remain deprived of it? Jesus answers no: the act remains hers, property in the depth of her soul, while simultaneously gladdening the whole Celestial Court—nothing is ever lost by being used twice.

Quotation from Luisa. Jesus to Luisa, *Book of Heaven*, vol. 14, May 19, 1922:

> "And if in Heaven the Blessed enjoy all the beatitude that my Will contains, they live in It as in their own center, but they do not multiply It, since their merits are fixed in them; you are happier than they are, being able to multiply my Life, my Will, my goods. In them my Will is the beatifier—in you It is operative, and I ask for your acts in order to multiply Myself."
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> *« E se nel Cielo i beati godono di tutta la beatitudine che contiene il mio Volere, vivono in Esso come nel proprio centro, ma non lo moltiplicano, essendo fissati in loro i loro meriti, tu sei più felice di loro, potendo moltiplicare la mia Vita, il mio Volere, i miei beni; in*

loro il mio Volere è felicitante, in te è operante e chiedo i tuoi atti per moltiplicarmi. »

Luisa, *Book of Heaven*, vol. 19, August 4, 1926—on the reach of the "I love You":

"That 'I love You' changed into characters of light and the electric power of the Supreme Volition multiplied it, in such a way that that 'I love You' of light would go through the whole vault of the heavens, fix itself in the sun and in each star, penetrate into Heaven, fix itself in each Blessed, form its crown of light at the foot of the divine throne, and enter even into the bosom of the Supreme Majesty…"

« Quel ti amo si cambiava in caratteri di luce e la forza elettrica del Supremo Volere lo moltiplicava, in modo che quel ti amo di luce percorreva tutta la volta dei cieli, si fissava nel sole, in ogni stella, penetrava nei Cieli, si fissava in ciascun beato, formava la sua corona di luce ai piedi del trono divino ed entrava fin nel seno della Maestà Suprema… »

Jesus to Luisa, *Book of Heaven*, vol. 10, October 17, 1911—on the delight Jesus takes in the love of the pilgrim soul:

"…When I keep you within Me, I alone enjoy you; when I place you outside, everyone enjoys you, and you can defend your brothers, plead for them and have them spared; so much so that the Saints say that I content you more than them and take more delight in your love than in theirs. And I tell them that I do this with love and justice, because with you I can share my pains, but not with them. Since you are a pilgrim soul, you can take upon yourself the pains of others and my own, and by this you have the strength to disarm Me, unless I do not want it—as yesterday, when I bound your arms so tightly to keep you from opposing my Will; while they no longer have these weapons in their power, so much so that when I must chastise, I hide from you, because you can prevent Me to some extent, whereas they cannot."

« …Quando ti tengo dentro di Me ti godo Io solo, quando ti metto fuori ti godono tutti e tu puoi difendere i tuoi fratelli, puoi perorare, puoi farli risparmiare, tanto è vero, che i santi dicono che Io contento più te che loro, che prendo più gusto del tuo amore che del loro, ed Io dico loro che ciò lo faccio con amore e con giustizia, perché con te posso dividere le mie pene, con loro no; tu, essendo viatrice, puoi prendere le pene altrui e le mie sopra di te e con ciò hai la forza di disarmarmi, a meno che Io non lo voglia, come ieri che ti legai tanto forte le braccia per non farti opporre al mio Volere, mentre loro non hanno più queste armi in loro potere, tanto che quando devo flagellare mi nascondo da te, perché me ne puoi fare qualcuna, da loro no. »

Jesus to Luisa, *Book of Heaven*, vol. 29, September 16, 1931—on the beatitudes of Heaven that pour themselves over the earth:

"Indeed, you must know that the beatitudes of Heaven pour themselves over the earth and go to place themselves in the soul who lives and operates in my Will, because they do not want to leave her without the celestial joys and happinesses while she forms a single Will with Heaven. However, while the Blessed swim in the divine joys, they acquire nothing of merit; on the other hand, with the pilgrim soul, they not only make her happy, but add the merit, because for one who does my Will upon earth everything is meritorious—the word, the prayer, the breath, and even the joys convert into merit and into new gains."

« Anzi tu devi sapere che le beatitudini del Cielo si riversano sulla terra e vanno a deporsi nell'anima che vive ed opera nella mia Volontà, perché non vogliono lasciarla priva delle gioie e delle felicità Celesti mentre forma una sola Volontà col Cielo, i beati però, mentre nuotano nelle gioie divine, nulla acquistano di merito. Invece non solo

felicitano l'anima viatrice, ma aggiungono il merito, perché per chi fa la mia Volontà in terra, tutto è meritorio, la parola, la preghiera, il respiro e le stesse gioie si convertono in merito ed in nuovi acquisti. »

Jesus to Luisa, *Book of Heaven*, vol. 24, May 20, 1928—on the Divine Circular:

"My daughter, each saying, work and sacrifice done in my Will in order to obtain the Divine Kingdom are many messengers sent to the Celestial Fatherland, which carry the Divine Circular and make it circulate through all the Saints, the Angels, the Sovereign Queen and the Creator Himself, giving to each one the task of preparing the different things that are needed for a Kingdom so holy […] So, the circular of the earth echoes the Celestial Circular, and Heaven and earth move and occupy themselves for the sole purpose of the Kingdom of my Divine Will…"

« Figlia mia, ogni detto, opera e sacrificio che si fa nella mia Volontà e per ottenere il regno Divino, sono tanti messaggeri che si spediscono per la patria Celeste, i quali portano la Circolare Divina e la fanno girare a tutti i Santi, agli Angeli, alla Sovrana Regina ed allo stesso Creatore, dando a ciascuno l'impegno di preparare le diverse cose che ci vogliono per un regno sì Santo […] Sicché la Circolare della terra fa il suo eco alla Circolare Celeste e Cielo e terra si muovono, si occupano per il solo scopo del regno della mia Volontà Divina… »

Dialogue between Luisa and Jesus, *Book of Heaven*, vol. 34, April 25, 1937:

"…My Love, if You carry this act into Heaven, does the poor creature not remain without it and as though fasting from this act? » And Jesus added: « No, no, my daughter, the act is always hers; no one can take it away. And while it gladdens the Celestial Fatherland, it remains as base, foundation and property in the depth of the soul; the conquest is hers, and while it gladdens the Celestial Court, she loses nothing; rather, she feels within herself the creative and continuous virtue of my Fiat in the act of always making new conquests […] And then, when my Will operates in the soul, Heaven places Itself in expectation, because, swimming in the Fiat, they feel that It is about to operate; therefore they place themselves on the alert, claim and yearn to receive the new conquests and the joys of the life of the Divine Will which they possess. It is the primary life of the Saints in Heaven; therefore, in the acts It performs, all concur, and by right they want to receive the new joys and the beautiful conquests that my Will knows how to make. […] More so, since there are no joys of conquests up there, and therefore they await them from the earth."

« …Amor mio, se porta quest'atto in Cielo, la povera creatura resta senza e come digiuna di quest'atto. » E Gesù ha soggiunto: « No, no, figlia mia, l'atto è sempre suo, nessuno lo può togliere e mentre allieta la Patria Celeste, resta come base, fondamento e proprietà nel fondo dell'anima, la conquista è sua e mentre allieta la corte celeste, essa nulla perde, anzi sente in sé la virtù creatrice e continua del mio Fiat in atto di fare sempre nuove conquiste […] E poi come la mia Volontà opera nell'anima, il Cielo si mette in aspettativa, perché nuotando Essi nel Fiat, sentono che sta per operare e perciò si mettono sull'attenti, reclamano, sospirano di ricevere le nuove conquiste e gioie della vita della Divina Volontà che loro posseggono. Essa è vita primaria dei Santi in Cielo, quindi negli atti che Essa fa tutti concorrono, perciò con diritto vogliono ricevere le nuove gioie e le belle conquiste, che la mia Volontà sa fare. […] molto più che gioie di conquiste non ce ne sono lassù e perciò le aspettano dalla terra. »

Catholic articulation. The *Catechism* teaches that those who dwell in Heaven, "being more closely united to Christ," continue to intercede for the pilgrim Church, "as they proffer the merits which they acquired on earth" (CCC 956; cf. *Lumen Gentium* 49)—thus recogniz-

ing that the glory of the Blessed, now fixed, remains indebted, in its own exercise, to what was merited during mortal life. The doctrine of the particular judgment likewise teaches that death puts an end to the "time open to either accepting or rejecting the divine grace manifested in Christ" (CCC 1021–1022, already cited in XIV.2): what the *Book of Heaven* here calls merits that are "fixed" is therefore nothing other than this common truth, expressed in the vocabulary proper to this spirituality. The living bond between the Church in Heaven and the Church on earth, already cited concerning Purgatory (CCC 1475, XIV.11), applies here as well: the holiness of one truly benefits the others, whatever the state of each may be.

Formula to remember. In Heaven, the Divine Will is beatifying; in the soul still on earth, It remains operative: each act multiplies Its Life there and communicates a new joy to the blessed.

Living in the Divine Will

A Short Practical Guide — A Continuation of the Work

What follows is not one supplement among others: it is its direct continuation, on the side of daily practice. All quotations are taken from the Book of Heaven and verified against the Italian corpus.

This work has given you the doctrine: what the Divine Will is, Its Kingdom, the Gift, the three Fiats, everything that must be believed and understood. There remains the question that it deliberately leaves open, because it does not belong to its province: **how is this lived, concretely, in the course of a day?**

Yet it is not complicated. One day, when Luisa felt overwhelmed by everything she had just learned about this Kingdom, Jesus stopped her:

> "My good daughter, the way to enter into my Will is most simple, because your Jesus never teaches difficult things; my Love makes Me adapt very much to the human capacity, so that the creature, without difficulty, may do what I teach and want. Now, you must know that in order to enter into my Fiat, the first indispensable thing is to want—to yearn with all firmness to want to live in It. The second thing is to take the first step; once the first is taken, my Divine Will surrounds her with light and with such attractions that the creature loses the desire to do her own will, because as soon as she takes one step and feels herself dominant, the night of the passions, weaknesses, and miseries changes into day, into Divine Strength; therefore she feels the extreme need to take the second step, which calls the third, the fourth, the fifth, and so forth. These steps are steps of light, which embellish her, sanctify her, make her happy, trace the way for her, and communicate to her the likeness of her Creator—to such an extent that she not only feels the extreme need to live in my Volition, but feels It as her own life, from which she cannot separate herself. See, then, how easy it is—but it is necessary to want it, just as my Paternal Goodness wants it. I endow that will with grace, love, and goodness; and since I too want it, I place of my own within it and, if necessary, my very Life, to give her all the helps, all the means, and even my Life as her own life, so as to make her live in my Divine Volition. I spare nothing when it is a matter of making the creature live in my Will."
>
> *« Figlia mia buona, per entrare nella mia Volontà, il modo è semplicissimo, perché il tuo Gesù non insegna mai cose difficili, il mio Amore mi fa adattare molto alla capacità umana, affinché la creatura, senza difficoltà, possa fare ciò che Io le insegno e voglio. Ora, tu devi sapere che per entrare nel mio Fiat, la prima cosa indispensabile è voler, sospirare con tutta fermezza di voler vivere in Esso. La seconda cosa, fare il primo passo; fatto il primo, la mia Divina Volontà la circonda di luce e di tali attrattive, che la creatura perde la voglia di fare la sua volontà, perché appena fa un passo e si sente dominatrice, la notte delle passioni, delle debolezze, delle miserie, si cambia in giorno, in Forza Divina, quindi sente l'estremo bisogno di fare il secondo passo, il quale chiama il terzo passo, il quarto, il quinto e così via via. Questi passi sono passi di luce, la quale l'abbellisce, la santifica, la felicita, le segna la via e le partecipa la somiglianza del suo Creatore, ma tanto, che non solo sente l'estremo bisogno di vivere nel mio Volere, ma lo sente come vita propria, che non può disgiungersi. Vedi dunque com'è facile, ma è necessario volerlo come lo vuole la mia Paterna Bontà. Corredo quella volontà di grazia,*

d'amore, di bontà e siccome anch'Io lo voglio, ci metto del mio e, se occorre, la mia stessa Vita per darle tutti gli aiuti, i mezzi e anche la mia Vita come vita sua per farla vivere nel mio Voler Divino, Io non risparmio nulla quando si tratta di far vivere la creatura nel mio Volere. »

(*Book of Heaven*, vol. 36, May 6, 1938)

To want, and to take a first step. The rest—Jesus Himself says it—comes almost on its own, like a light that makes one desire to advance still farther. This guide therefore does not propose thirty-six techniques: it describes this first step, and then those that follow, as Jesus Himself taught them to Luisa over the years—in order to extend into concrete life what the work has already established in doctrine.

Three Movements, to Sum Up All the Rest

On another day, Jesus summed up the whole practice in three gestures:

"…I want to teach you the way you must be with Me: first, you must enter into Me, transform yourself in Me, and take what you find in Me. Second, once you have filled yourself completely with Me, go out and operate together with Me, as if you and I were one single thing, in such a way that if I move, you move as well; if I think, you think of the same thing of which I am thinking—in sum, whatever I do, you do as well. Third, with what we have done together, move away from Me for one instant and go into the midst of creatures, giving to all and to each one everything we have done together, that is, giving to each one my Divine Life; then return quickly into Me to give Me, in the name of all, all the glory they should give Me, praying, excusing them, repairing, loving; ah, yes, love Me for all, satiate Me with love…"

« …Voglio insegnarti il modo come devi stare con Me: primo, devi entrare in Me e trasformarti in Me e prendere ciò che trovi in Me. Secondo, quando ti sei riempita tutta di Me, esci fuori ed opera insieme con Me, come se Io e te fossimo una cosa sola, in modo che se mi muovo Io, ti muovi; se penso, tu pensi alla stessa cosa pensata da Me, insomma, qualunque cosa Io faccia farai tu. Terzo, con questo operato che abbiamo fatto insieme, allontanati per un istante da Me e va' in mezzo alle creature, dando a tutti ed a ciascuno tutto ciò che abbiamo operato insieme, cioè dando a ciascuno la mia vita divina, poi ritorna subito in Me per darmi, a nome di tutti, tutta quella gloria che dovrebbero darmi, pregando, scusandoli, riparando, amando; ah! sì, amami per tutti, saziami d'amore… »

(*Book of Heaven*, vol. 8, February 9, 1908)

Enter (allow oneself to be filled with Him), **operate with Him** (no longer do anything alone), **give back** (carry to others what one has received, then thank Him in their name). The chapters that follow do nothing more than unfold these three gestures, one after another.

A Path in Four Stages

The theologian Joseph Iannuzzi, who has studied these pages extensively, proposes reading this same path in four stages which he himself draws from the whole of the *Book of Heaven*—not a formula that Luisa herself states as such, but a convenient way of knowing where one stands: desire, knowledge, virtue, life.

Desire is already the first of the "two things" cited above—to yearn, with all possible firmness, to want to live in this Will. Knowledge then follows: to read, reread, and allow the

truths about the Divine Will to nourish this desire, because "the easiest means in order to hasten the coming of my Will upon earth are the knowledges about It" (vol. 20, January 1, 1927). Virtue follows: each good practiced forms a seed, which repetition waters until, through habit, it becomes nature (vol. 18, October 4, 1925). And at the end comes life—a final passage of another nature than the first three, because the Divine Will Itself, Jesus says, "is not seed like the virtues—but Life": a child already born, which must now be nourished so that it does not die (vol. 24, April 29, 1928).

These four words do not replace the three gestures that precede them—they merely provide another view of them, a more progressive one, for anyone who likes to know where one stands along the path.

I. To Want, and to Take the First Step

Everything begins, as we have just seen, with a firm willing. But this willing has a price: it asks one to set one's own will aside, for good. Jesus speaks of it without any suggestion of a violent wrenching away:

> "Know that your will must dissolve within Mine, just as the snow dissolves at the rays of a burning sun."
>
> *« Sappi che il tuo volere deve disfarsi nel mio, come viene disfatta la neve ai raggi d'un sole cocente. »*
>
> (*Book of Heaven*, vol. 13, December 3, 1921)

The snow does not struggle to disappear: it simply yields to a heat stronger than itself. This is what the renunciation asked resembles—not a tense effort, but a progressive abandonment to a greater light. Elsewhere, Luisa writes that one must remove the "bars" that the human will itself raises without realizing it (vol. 17, June 18, 1925), and allow this will to be "emptied" of everything that is not upright, in order to make room (vol. 16, October 16, 1923).

Reading this vocabulary of annihilation, one might think that it is a matter of ceasing to act, of becoming passive. The text says the opposite. Luisa herself specifies it in her own journal:

> "I feel within me the continuous Power of the Divine Fiat, which envelops me with such dominion that it gives my dying will no time to make the slightest act; and It glories in not making it die completely, because, if It did so, It would lose Its prestige of operating over a human will that, while it lives, voluntarily undergoes the vital act of the Divine Fiat upon itself. And it is content to live while dying, in order to give life and absolute dominion to the Supreme Volition which, victorious in Its divine rights, extends Its boundaries and sings victory over the dying will of the creature; and though dying, she smiles and feels happy and honored that a Divine Volition has Its field of action in her soul."
>
> *« Sento in me la continua Potenza del Fiat Divino che mi involge con tale impero, che non dà tempo alla mia morente volontà di fare il minimo atto e si gloria non di farla morire del tutto, perché se facessi ciò, perderebbe il suo prestigio d'operare su una volontà umana che mentre vive, volontariamente subisce l'atto vitale del Fiat Divino su di sé ed essa si contenta di vivere, morendo, per dar vita e dominio assoluto al Supremo Volere, che vittorioso dei suoi diritti divini, stende i suoi confini e canta vittoria sulla morente*

volontà della creatura, la quale sebbene morente, sorride e si sente felice ed onorata che un Voler Divino abbia il suo campo d'azione nell'anima sua. »

(Luisa, *Book of Heaven*, vol. 25, March 31, 1929)

It "dies" while remaining alive, voluntary—and even happy and honored to be so. This renunciation, therefore, is never the disappearance of the person or of his freedom: it is a gift that is repeated, freely, as many times as necessary. It is not made once and for all upon waking; it is taken up again, act after act, throughout the day.

For whom is this done? The other side of this first disposition is purity of intention—less one more virtue than a way of reorienting everything. Jesus goes far: upright intention, He says, "directs, dominates and rectifies the virtues themselves, and even obedience" (vol. 5, May 11, 1903). A work done without it is like food from which the substance has been removed: it nourishes no one, it only bloats (vol. 7, November 18, 1906). And conversely, when it is present, it becomes light:

"My daughter, upright intention is light for the soul; it converts her into light and gives her the way to operate in a divine manner. The soul is nothing but a dark room, and upright intention is like the sun that enters and illuminates it, with this difference: the sun does not convert the walls into light, while upright operating transforms everything into light."

« Figlia mia, la retta intenzione è luce all'anima, la converte in luce e le dà il modo d'operare alla maniera divina. L'anima non è altro che una stanza oscura e la retta intenzione è come sole che entra e la illumina con questa differenza: il sole non converte le mura in luce e il retto operare trasforma tutto in luce. »

(*Book of Heaven*, vol. 9, March 8, 1910)

Concretely: before an act, one question is enough, asked without scrupulosity—*for whom am I doing this?* And the rest can follow.

II. To Enter into Him, Each Morning

The first of the three gestures announced in the introduction—to enter into Jesus, to allow oneself to be filled with Him—has a privileged moment: the morning, upon waking. Jesus calls this the **prevenient act**, and distinguishes it from a second gesture, the **actual act**, which will be taken up again throughout the day:

"My daughter, there is the prevenient act and the actual act. The prevenient act is when the soul, from the first rising of the day, fixes her will in Mine, and decides and confirms that she wants to live and operate only in my Volition. She anticipates all of her acts and makes them all flow in my Will. With the prevenient will, my Sun rises, my Life remains duplicated in all her acts, as though in one single act; and this makes up for the actual act. However, the prevenient act can be shaded, obscured, by the human ways, by one's own will, by self-esteem, by negligence and other things, which are like clouds before the sun, that render its light less vivid on the face of the earth. On the other hand, the actual act is not subject to clouds; on the contrary, it has the virtue of dispelling the clouds, if there are any, and it makes many other suns rise, in which my Life is duplicated, with such vividness of light and heat as to form as many new suns, one more beautiful than the other. However, both of them are necessary: the prevenient act gives the hand, disposes and forms the plan for the actual act; the actual act preserves and expands the plan of the prevenient."

« Figlia mia, c'è l'atto preventivo e l'atto attuale. Il preventivo è quando l'anima, dal primo sorgere del giorno, fissa la sua volontà nella mia e si decide e si conferma di voler vivere ed operare solo nel mio Volere, previene tutti i suoi atti e li fa scorrere tutti nel mio Volere. Con la volontà preventiva il mio Sole sorge, la mia Vita resta duplicata in tutti i tuoi atti come in un solo atto e questo supplisce all'atto attuale. Ma, l'atto preventivo può essere ombrato, oscurato dai modi umani, dalla volontà propria, dalla stima, dalla trascuratezza e da altre cose, che sono come nubi innanzi al sole e rendono meno vivida la sua luce sulla faccia della terra. Invece l'atto attuale non è soggetto a nubi, ma ha virtù di diradare le nubi se ci sono e fa sorgere tanti altri soli in cui resta duplicata la mia Vita, con tale vivezza di luce e calore, da formare altrettanti nuovi soli, l'uno più bello dell'altro. Però tutti e due sono necessari, il preventivo dà la mano, dispone e forma il piano all'attuale; l'attuale conserva ed allarga il piano del preventivo. »

(*Book of Heaven*, vol. 14, May 27, 1922)

What this means, very simply: in the morning, before any other thought, to fix one's will in that of Jesus—a few seconds suffice, no formula is imposed. It is an act that, by itself, already makes the whole day to come "flow" in the Fiat. But Jesus honestly warns: this beautiful morning decision can fade beneath the weight of an ordinary day, without one noticing it. This is why something more is needed—what the next section will describe.

III. To Operate with Him, throughout the Day

Here is the second gesture: no longer to do anything alone. Jesus calls the souls who live in His Will the tiny little wheels that rotate within the great wheel of Eternity—a wheel that touches everything that has been done and everything that remains to be done, and which, as it rotates, redoes what creatures have not done:

"Oh, how beautiful it is to see a soul enter into my Will! As she enters, the great wheel of Eternity gives her the cord to make her rotate within its great circumference, and the little wheel makes eternal rounds; […] Therefore, let your rounds be continuous in my Will; I will give you the cord, and you will lend yourself to receiving it, will you not?"

« Oh! com'è bello vedere entrare un'anima nel mio Volere! Come entra, la gran ruota dell'eternità le dà la corda per farla girare nella sua gran mole e la piccola rotella fa dei giri eterni; […] Perciò i tuoi giri siano continui nel mio Volere, Io ti darò la corda e tu ti presterai a riceverla, non è vero? »

(*Book of Heaven*, vol. 13, February 4, 1922)

Jesus calls this **making one's rounds**. Making a round has nothing of a learned technique. It is a brief interior movement—to transport oneself in thought into a place in Creation (the sky, the sea, a house, a face) and there deposit, in the name of all, the love or adoration that should have been there. This is done in a few seconds, several times a day, without changing anything in what one is doing.

For work and ordinary gestures, Jesus gives a very simple formula:

"My daughter, in order for the soul to forget herself, she should do all that she does and that is necessary to her as if I wanted to do it within her. If she prays, she should say: 'It is Jesus who wants to pray, and I pray together with Him.' If she has to work: 'It is Jesus who wants to work; it is Jesus who wants to walk; it is Jesus who wants to

take food, who wants to sleep, who wants to rise, who wants to enjoy Himself,' and so with all the rest of life. Only in this way can the soul forget herself, because she will not only do everything because I want it, but because I Myself want to do it—because it is precisely necessary to Me."

« Figlia mia, per potere l'anima dimenticare se stessa, dovrebbe fare in modo che tutto ciò che fa e che le è necessario, lo fa come se Io lo volessi fare in lei; se prega dovrebbe dire, è Gesù che vuol pregare, ed Io prego insieme con lei; se deve lavorare, è Gesù che vuole lavorare, è Gesù che vuole camminare, è Gesù che vuole prendere cibo, che vuole dormire, che vuole alzarsi, che vuole divertirsi e così di tutto il resto della vita. Solo così l'anima può dimenticarsi di se stessa, perché non solo farà tutto perché lo voglio Io, ma perché lo voglio fare Io, necessita a Me proprio. »

(*Book of Heaven*, vol. 11, August 14, 1912)

And He adds that He Himself worked the wood, hammered the nails, and helped Joseph in his workshop, with those same hands with which He created souls. Nothing is too small: work, taking food, sleep, pains are, He says, only "straw"—but without the straw, no wheat; it protects it from frost and the burning sun (vol. 22, July 26, 1927).

And punctuate all this with one word. Few words recur as often in the *Book of Heaven* as this repeated "I love You." Jesus Himself gives its import:

"My blessed daughter, do you know what your 'I love You' is? It is like punctuation in a written text: if a text has no punctuation, one sees confusion, without right ideas, without formed expressions, […] Such is your 'I love You': it is the punctuation of the text of your life, of your words, works, steps, and even of your heart…"

« Mia figlia benedetta, sai che cosa è il tuo ti amo? Esso è come la punteggiatura al carattere, se un carattere è senza punteggiatura si vede una confusione, senza idee giuste, senza espressioni formate, […] Tale è il tuo "ti amo", è la punteggiatura al carattere della tua vita, delle tue parole, opere, passi e perfino del tuo cuore… »

(*Book of Heaven*, vol. 31, January 14, 1933)

Said in the Divine Will, this word never really stops:

"My daughter, have you forgotten that an 'I love You' in my Divine Will has this virtue: once it is said, it never ceases to say 'I love You, I love You'? The 'I love You' in my Divine Will is life and, as life, it cannot cease to live; it must have its continuous act."

« Figlia mia, hai dimenticato che un ti amo nella mia Divina Volontà ha virtù che, detto una volta, non finisce di dire mai ti amo, ti amo; il ti amo nella mia Divina Volontà è vita e come vita non può cessare di vivere, deve avere il suo atto continuo. »

(*Book of Heaven*, vol. 28, May 2, 1930)

This is not a sentimental piety to reserve for moments of fervor: it is the punctuation of the whole day, to slip between two tasks, without needing to accompany it with any particular emotion for it to bear fruit.

IV. To Give Back: To Make Reparation, and to Offer in the Name of All

The third gesture, finally: not to keep for oneself what one has received, but to carry it toward others, before returning to give thanks for it. This is what Jesus calls **making the**

acts one's own—His own, and those of every creature. With regard to His own acts, by doing the Hours of the Passion, the soul:

> "My daughter, know that by doing these Hours, the soul takes my thoughts and makes them her own; she takes my reparations, prayers, desires, affections, and even my most intimate fibers, and makes them her own; and, rising between Heaven and earth, she performs my same office and, as co-redemptrix, she says together with Me: 'Here I am, send me; I want to make reparation to You for all, answer You for all, and impetrate good for all.'"
>
> *« Figlia mia, sappi che col fare queste ore, l'anima prende i miei pensieri e li fa suoi, le mie riparazioni, le preghiere, i desideri, gli affetti, anche le più intime mie fibre e le fa sue ed elevandosi su, tra il Cielo e la terra fa il mio stesso ufficio e come corredentrice dice insieme a Me: "Ecce ego mitte me, voglio ripararti per tutti, risponderti per tutti ed impetrare il bene a tutti." »*
>
> (*Book of Heaven*, vol. 11, November 6, 1914)

With regard to the acts of all: one who lives in the Divine Will must embrace everything and do the acts of all, following the example of the Virgin who, in order to conceive the Redeemer, first embraced everything within Herself (vol. 19, May 18, 1926).

This is not a feat reserved for advanced souls: it is a very simple act of the will—"I make that act my own"—directed toward a good that has been observed (a smile, a job well done) or toward its absence (indifference, hardness), in order to offer it in place of the one who did not do it.

Reparation is not one more prayer to add to the list: it is what qualifies all the rest. Jesus says it without detour:

> "My daughter, only the souls who live in my Will can give Me true reparations and sweeten such piercing thorns for Me, because, since they live in my Will and my Will is found everywhere, finding themselves in Me and in all, they descend into the creatures and rise to Me; they bring Me all the reparations, sweeten Me, and make the darkness in minds change into light."
>
> *« Figlia mia, solo le anime che vivono nella mia Volontà possono darmi vere riparazioni e raddolcirmi spine sì pungenti, perché siccome vivono nella mia Volontà e la mia Volontà si trova dappertutto, loro, trovandosi in Me ed in tutti, scendono nelle creature e salgono a Me, mi portano tutte le riparazioni, mi raddolciscono e fanno cambiare nelle menti le tenebre in luce. »*
>
> (*Book of Heaven*, vol. 11, April 24, 1915)

He goes so far as to unite assiduous sufferings, perpetual reparation, and persevering love like three cords that bind Him to the soul:

> "Know that you have three titles before Me which, like three little cords, bind Me everywhere and clasp Me more intimately to you, in such a way that I cannot leave you: assiduous sufferings, perpetual reparation, and persevering love."
>
> *« Sappi che hai tre titoli innanzi a Me che come tre funicelle mi legano dappertutto e mi stringono più intimamente a te, in modo che non posso lasciarti e sono: le sofferenze assidue, la riparazione perpetua, l'amore perseverante. »*
>
> (*Book of Heaven*, vol. 6, April 10, 1904)

These three things, therefore, are never lived separately.

And this movement does not go in only one direction. What is given in this way is not lost:

> "And although there is a great difference between the acts of our Life and those of the creature, We remain glorified and satisfied, because she gives Us what she can give Us; all the more since all the acts done by her in order to give Us the exchange of life remain, not outside of Us, but inside of Us, as attestations of the perennial life of the creature."
>
> *« E nonostante ci sia gran differenza tra gli atti di vita nostra e quelli della creatura, però restiamo glorificati ed appagati, perché quello ci può dare e quello ci dà, molto più, che tutti gli atti fatti da essa per darci lo scambio di vita, restano non fuori di Noi, ma dentro di Noi, come attestati di vita perenne della creatura. »*
>
> (*Book of Heaven*, vol. 30, November 29, 1931)

And Jesus adds:

> "My little daughter of my Will, you seek your refuge in Me, and I seek my refuge in you, to enjoy my creature and rest in her, so that her love may keep Me defended from all the offenses of creatures."
>
> *« Mia piccola figlia del mio Volere, tu cerchi il tuo rifugio in Me ed Io cerco il mio rifugio in te, per godermi la mia creatura e riposarmi in essa, affinché il suo amore mi tenga difeso da tutte le offese delle creature. »*
>
> (*Book of Heaven*, vol. 36, August 6, 1938)

It is therefore not only the soul who needs God: it is an exchange that moves in both directions.

One last thing, to end this chapter with prudence. The *Book of Heaven* often recounts that Jesus "made Himself seen" interiorly to Luisa—a grace proper to her mystical experience, which one is not to expect or seek for oneself. What, on the other hand, can be received by everyone is the certainty of His presence truly operating within each act, recognized by faith and not by the senses:

> "… One who carries the light of faith will touch with his own hand what I operate in you; otherwise, he will see things naturally."
>
> *« … Chi porta la luce della credenza toccherà con mano ciò che Io opero in te, se poi no, scorgerà le cose naturalmente. »*
>
> (*Book of Heaven*, vol. 4, November 18, 1900)

This is an act of faith made while acting, not a phenomenon one waits to feel.

V. The Twenty-Four Hours of the Passion

The preceding chapter showed what Jesus calls "making the acts" of reparation one's own. There exists, for living this same gesture concretely, an instrument already prepared, written by Luisa herself at Jesus' request and circulated as early as 1915: the *Twenty-Four Hours of the Passion*. This is not one more reading to add to the list, but a method, hour by hour, for learning to make reparation with Him.

A movement in four stages. Each hour of this book takes up the same gesture: to contemplate what Jesus is suffering at that precise moment, to have true compassion on Him—not

from afar, as a spectator—to repair the offense that caused it, and finally to enter into Jesus' own intention, to the point of willing with Him what He wills. A few excerpts suffice to show these four stages one after another.

First, to contemplate, with a realism that does not draw back before any detail:

> "I see You with Your hands tied behind You to a column, Your feet held tight and bound; Your Most Holy Face bruised, swollen and bleeding from the horrible blows received. Your Most Holy Eyes are livid, Your pupil weary and sorrowful from the vigil, Your hair all disheveled, Your Most Holy Person all battered…"
>
> *« Ti vedo con le mani legate all'indietro ad una colonna, stretti e legati i piedi; il volto santissimo contuso, gonfio e sanguinante per gli orribili schiaffi ricevuti. I tuoi santissimi occhi sono lividi, la tua pupilla è stanca e mesta per la veglia, i tuoi capelli sono tutti in disordine, la tua santissima persona è tutta pesta… »*
>
> *(The Twenty-Four Hours of the Passion, hour of Jesus' imprisonment in the house of Caiaphas)*

Then, to have compassion on Him, never from afar, never as a spectator:

> "Alas, how You have been reduced, O Jesus!"
>
> *« Ahimè, come sei ridotto, o Gesù! »*
>
> *(same hour)*

Next, to make reparation, by offering something precise in place of the one who failed—thus, before Peter's denial:

> "O Jesus, I want to make my heartbeat flow within Yours, to soothe the atrocious spasm You suffer; and this heartbeat of mine swears fidelity and love to You, and repeats and swears a thousand and a thousand times that I know You."
>
> *« O Gesù, voglio far scorrere il mio palpito nel tuo, per raddolcire lo spasimo atroce che soffri, e questo mio palpito ti giura fedeltà, amore, e ripete e giura le mille e mille volte di conoscerti. »*
>
> *(The Twenty-Four Hours of the Passion, hour of Peter's denial)*

And finally, to enter into Jesus' own intention, to the point of praying with Him rather than before Him:

> "And I want to answer You for all of them, for their thoughts, words, works, and steps, at the cost of Blood and death."
>
> *« Ed Io voglio risponderti per tutti, per i loro pensieri, parole, opere e passi, a costo di sangue e di morte. »*
>
> *(The Twenty-Four Hours of the Passion, at the dawn of the Passion)*

To recite is not to enter. A precision given by Jesus Himself to Luisa prevents these Hours from being reduced to one pious exercise among others: their effectiveness never lies in recitation alone, but in the union of will with which they are done.

> "If they do them together with Me and with My own Will, for every word they recite I will give them also a soul, because all the greater or lesser efficacy of these Hours of My Passion lies in the greater or lesser union they have with Me; and, by doing them with My Will, the creature hides within My Volition, and as My Volition operates I can

do all the goods I want, even by means of a single word, and this each time they do them."

« Se le faranno insieme con Me e con la mia stessa Volontà, ad ogni parola che reciteranno darò anche un'anima, perché tutta la maggiore o minore efficacia di queste ore della mia Passione sta nella maggiore o minore unione che hanno con Me e, facendole con la mia Volontà, la creatura si nasconde nel mio Volere ed agendo il mio Volere posso fare tutti i beni che voglio, anche per una sola parola e questo ogni volta che le faranno. »

(Book of Heaven, vol. 11, October 1914)

Concretely: it is therefore never a matter of quickly reciting a text in order to have done it, but of taking up even a single sentence while truly willing it with Him—one sentence prayed in this way is worth more than the twenty-four hours recited mechanically.

How to begin. Nothing requires one to go through the twenty-four hours in a single stretch, or every day. One may, for example, take a single hour—the one corresponding to the moment at which one reads it, without this being an obligation—and return the next day to another. The central gesture, "embracing" an act of Jesus that has remained without a response in others and substituting oneself for them, can also be made outside the book itself, at any moment, upon any scene of the Passion already known through the Gospel:

"Beloved daughter of My Volition, do you want to come into My Will to substitute in a divine manner for so many acts not done by our other brothers, so many others done humanly, and other acts that are holy, yes, but human and not in the divine order? I did everything in the divine order, but I am not yet content; I want the creature to enter My Will and, in a divine manner, come to kiss My acts, substituting herself for everything as I did…"

« Figlia diletta del mio Volere, vuoi venire nella mia Volontà a sostituire in modo divino tanti atti non fatti dagli altri nostri fratelli, tanti altri fatti umanamente e altri atti santi, sì, ma umani e non in ordine divino? Io tutto ho fatto nell'ordine divino, ma non sono contento ancora, voglio che la creatura entri nella mia Volontà ed in modo divino venga a baciare i miei atti, sostituendosi a tutto come feci Io… »

(Book of Heaven, vol. 12, February 13, 1919)

VI. To Remain on the Right Path

To live in the Divine Will is not a shortcut that would dispense with effort. Nor is it a mere increase in virtue: it is a passage into a distinct order, in which the soul ceases to imitate God from the outside in order to let Him Himself act within her—a passage that in no way diminishes ordinary sanctity, of which it is, on the contrary, the full flowering.

Jesus does in fact distinguish two ways of being holy, without ever disqualifying the first:

"See what a great difference there is between sanctity in My Volition and that of the other virtues. The first is to receive, at every instant, currents of grace, of light, of love, and to remain in every act in order with one's Creator; therefore it is the sanctity that draws closest to its Creator. The second, that of the other virtues, is according to time and circumstance: when the occasion presents itself to exercise now patience, now obedience, now charity, and so forth; and if the occasions do not present themselves, the virtues remain interrupted and without growth, and cannot receive the good contained in the virtue in act. On the other hand, in the sanctity of My Volition there are no

stops or interruptions; My Volition is always fixed on darting the creature, and she can receive It at every instant: if she breathes, if she thinks, if she speaks, if she palpitates, if she takes food, if she sleeps, everything enters My Volition, and at every instant she can fill herself with My Will, with all the goods It contains."

« Vedi che gran differenza c'è tra la santità nel mio Volere e quella delle altre virtù, la prima è ricevere in ogni istante correnti di grazia, di luce, d'amore e stare in ogni atto in ordine col suo Creatore, perciò è la santità che più si avvicina al suo Creatore. La seconda, quella delle altre virtù, è a tempo, a circostanza, quando si presenta l'occasione di esercitare, ora la pazienza, ora l'ubbidienza, ora la carità e altro e se occasioni non si presentano, le virtù restano interrotte e senza crescita e non possono ricevere il bene che contiene la virtù in atto. Invece nella santità del mio Volere non ci sono fermate, né interruzioni, il mio Volere è sempre fisso a dardeggiare la creatura, lei lo può ricevere in ogni istante, se respira, se pensa, se parla, se palpita, se si ciba, se dorme, tutto entra nel mio Volere ed in ogni istante può riempirsi della mia Volontà con tutti i beni che Essa contiene. »

(Book of Heaven, vol. 16, December 6, 1923)

But the one prepares the other, as a cortege precedes the king:

"Now, living in My Volition is not only salvation, but sanctity that must rise above all other sanctities, because it must bear the imprint of the sanctity of its Creator; therefore the lesser sanctities had to come first, as cortege, heralds, messengers, and preparations for this wholly divine sanctity."

« Ora, il vivere nel mio Volere non è solo salvezza, ma è santità che si deve innalzare su tutte le altre santità, perché deve portare l'impronta della santità del suo Creatore, perciò dovevano esserci prima le santità minori, come corteggio, forieri, messaggeri, preparativi di questa santità tutta divina. »

(Book of Heaven, vol. 13, December 3, 1921)

No one, therefore, is dispensed from patience, humility, or obedience under the pretext of aiming higher.

How can one know whether one is truly advancing? Not by what one feels—Jesus gives a more sober and surer criterion:

"My daughter, the sign that a soul possesses My Volition is that she feels herself the dominator of herself, so that her passions do not dare to move before the light of My Fiat and feel powerless to act, as if they had no life."

« Figlia mia, il segno se un'anima possiede il mio Volere è sentirsi dominante di se stessa, in modo che le sue passioni non ardiscano muoversi innanzi alla luce del mio Fiat, si sentano impotenti d'agire, come se non avessero vita. »

(Book of Heaven, vol. 25, March 3, 1929)

A true mastery of oneself, verifiable from the outside—not an emotion of light or consolation.

Discouragement never presents itself as an enemy. This is its particular trap. Jesus compares it to a humor that infects the very root of the soul if one allows it to settle there:

"Discouragement is an infectious humor that infects the most beautiful flowers and the most pleasing fruits, and penetrates to the bottom of the root, so that, invading the whole tree, it renders it withered and squalid; and if it is not remedied by watering it

with the contrary humor, since that bad humor has entered even into the root, it dries up the root and makes the tree fall to the ground."

« Lo scoraggiamento è un umore infettivo, che infetta i più bei fiori e i più graditi frutti e penetra fino al fondo della radice, in modo che invadendo tutto l'albero, lo rende appassito, squallido e se non vi si pone rimedio con l'innaffiarlo con l'umore contrario, siccome quell'umore cattivo si è introdotto fin nella radice, dissecca la radice e fa cadere l'albero per terra. »

(Book of Heaven, vol. 3, February 4, 1900)

The remedy He teaches is contained in a simple formula: never to go out "of the circle of truth, which is the knowledge of one's own nothingness"—to recognize that one is nothing, not in order to become even more discouraged, but to allow God to fill that void rather than adding to it the further weight of discouragement.

Spiritual pride lies in wait precisely for souls who are advancing. Jesus says it without softening it: He can no longer even enter into a heart "swollen with itself." The remedy is the same as for discouragement, turned in the other direction: to remain like a baby wrapped in swaddling clothes, incapable of taking a step or making a gesture by itself, expecting everything from its mother (vol. 1)—the more one receives, the smaller one must become.

One sentence alone can sum up this whole chapter:

"Humility without confidence is false virtue."

« L'umiltà senza confidenza è virtù falsa. »

(Book of Heaven, vol. 2, April 3, 1899)

To doubt honestly, to know oneself little, to pass through discouragement without yielding to it—all this remains sterile if it is not borne by the certainty that God wills, through all of it, only our good. The combat never ceases altogether; peace, however, can remain at the very heart of the combat, because it does not depend upon its outcome but upon the One who leads it with us.

And obedience remains, here as elsewhere, non-negotiable. Luisa herself, in her own journal, doubted whether all this might be only illusion and disguised pride:

"Only my pride can suggest this to me and even make me go so far as to write so many things about the Will of God."

« Solo la mia superbia può suggerirmi e perfino farmi giungere a scrivere tante cose sulla Volontà di Dio. »

(Luisa, Book of Heaven, vol. 16, December 26, 1923)

This doubt is not an accident: Jesus Himself had laid down, years earlier, the absolute condition of all authenticity:

"My daughter, as soon as the confessor released you, that is, by telling you: 'All right, tomorrow try it,' the knot of victim was also loosened, because only the ornament of obedience constitutes the victim, and I would never accept her as such without this ornament, even at the cost, if necessary, of performing a miracle of My omnipotence to give light to the one who directs, so that he may give this obedience. I suffered, I suffered voluntarily, but what constituted Me victim was obedience to My dear Father, who wanted to adorn all My works, from the greatest to the smallest, with the honorable ornament of obedience."

« Figlia mia, appena il confessore ti ha sciolto, cioè col dirti: "Va bene, domani provaci." Il nodo di vittima si è pur sciolto, perché il solo fregio dell'ubbidienza è che costituisce la vittima e non mai l'accetterei per tale senza questo fregio, anche a costo, se fosse necessario, di fare un miracolo della mia onnipotenza per dar lume a chi dirige, per far dare questa ubbidienza. Io soffrii, soffrii volontario, ma chi mi costituì vittima fu l'ubbidienza al mio caro Padre, che volle fregiare tutte le mie opere, dalla più grande alla più piccola col fregio onorifico dell'ubbidienza. »

(Book of Heaven, vol. 5, October 24, 1903)

No reading of this guide therefore dispenses with spiritual accompaniment, regular confession, and true ecclesial obedience—they are, on the contrary, its condition.

VII. The Enduring Supports

Living in the Divine Will replaces none of the means that the Church gives to all; rather, it intensifies them.

The Eucharist. One passage deserves to be well understood before being quoted on its own, because, isolated, it might seem to say the opposite of what it really says. Jesus confides to Luisa:

"My daughter, I want nothing to cause you distress. It is true that receiving Communion is a great thing, but how long does the close union with the soul last? At most a quarter of an hour. But what must be closest to your heart is the complete undoing of your will in Mine, because for one who lives of My Will the close union lasts not only a quarter of an hour, but always, always. Therefore My Will is continuous communion with the soul; hence, not once a day, but at every hour and every moment, it is always communion for one who does My Will."

« Figlia mia, nessuna cosa voglio che ti procuri fastidio. E' vero che è cosa grande fare la comunione, ma quanto dura l'unione stretta con l'anima? Al più un quarto d'ora, ma la cosa che ti deve stare più a cuore è la completa disfatta della tua volontà nella mia, perché per chi vive della Volontà mia non è solo un quarto d'ora l'unione stretta, ma sempre sempre. Sicché la mia Volontà è continua comunione con l'anima, onde non una volta al giorno ma tutte le ore, i momenti è sempre comunione per chi fa la mia Volontà. »

(Book of Heaven, vol. 8, April 8, 1908)

It is not a matter of two goods competing with one another: sacramental Communion remains, as the Church teaches, the source and summit of the Christian life—nothing can take its place. What Jesus asks is that the fruit of this quarter of an hour be allowed to continue throughout the whole day, rather than being confined to that moment.

Confession. It "remits sins," Jesus recalls, while adding that "the surest and most certain thing to be exempt from Purgatory is love" (vol. 8, July 14, 1907).

A brief examination in the evening, without turning it into a burdensome exercise, can help to preserve the thread:

- Did I make the prevenient act this morning, and did I renew it often enough to prevent the clouds from settling in?
- Where did my own will take the upper hand again today, without my noticing it?

- Did I make at least one round, one act of reparation—or did everything remain at the level of good intention?
- Did I slip my "I love You" in like a breath, or did I forget it for hours at a time?
- Faced with a contradiction received today, did I place it back into the hands of Jesus, or did I react alone?

To continue reading. One final support: reading itself. Jesus says it without detour to Luisa: "the easiest means in order to hasten the coming of my Will upon earth are the knowledges about It" (vol. 20, January 1, 1927). To take up the *Book of Heaven*, to return to it often, is therefore not an activity separate from practice: it is itself a way of advancing.

VIII. A Day with Jesus

To conclude, here is what, in practice, a day lived with what precedes would look like—not as a list of duties, but as one and the same thread, simply unwound hour by hour.

Upon waking — the prevenient act: to fix one's will in that of Jesus, to decide to live only in His Will. A few seconds are enough.

Before a task — the attribution: "It is You who want to do this in me."

During the day — brief returns, as often as one thinks of them: a round of a few seconds, an "I love You" slipped between two occupations.

Faced with a contradiction — first to receive what happens as coming from a hand from which nothing bad proceeds, even if the event appears painful or incomprehensible; "nothing has come out of my hands which is not good," Jesus says—not even what, at that moment, resembles manure, because manure too serves the earth (vol. 6, October 24, 1905). Then, if the occasion lends itself to it, to turn that act toward what is lacking to God elsewhere, rather than stopping at one's own reaction alone.

Before Communion or Mass — to ask that the grace received in one moment may continue throughout the whole day that follows.

In the evening — to take up again, without judging oneself too severely, the few questions from the preceding chapter, in order to know where to take up again tomorrow the thread of the first step.

This guide does not claim to say everything: it is a beginning, as Jesus Himself asks—to want, and to take a first step. The rest, He has promised, comes in addition.

Appendix A — Glossary

Accidental glory — An increase of glory, distinct from the essential glory already fully possessed by the blessed, which acts done in the Divine Will can still bring to a soul in Heaven (VIII.15).

Acts in suspense (or suspended acts) — The acts Jesus lived, performed, and suffered on earth, and the acts proper to each creature that the Supreme Will destined to her from the beginning: two treasures that remain "in suspense" in the Divine Will, like fruit not yet gathered, as long as no one disposes himself to receive them. The soul who lives in this Volition truly enters into these acts and takes them down one after another, at last causing their complete fruit to flow upon itself (VI.14–15). This second treasure—the acts destined to each creature from the beginning—is the same reality that the *Book of Heaven* calls, viewed from the creature's side, the acts not done, badly done, or done only humanly (see that entry): what God had prepared for her and she did not receive.

Acts not done, badly done, done humanly — The three deficiencies that Jesus, immersed in the Eternal Volition, supplied for in advance: the acts creatures did not perform, those they performed badly, and the good acts that remained merely human, without the imprint of the divine order; the soul is called to continue this same work of substitution (III.7; X.11). What Jesus first supplies for alone in His own Humanity, His Passion becomes, in Part Ten, the concrete school in which the soul itself learns this same gesture: to "embrace" these missing acts and redo them in a divine manner, in the very Will in which Jesus suffers. These same acts, viewed from the side of God who had prepared them from the beginning for each creature, are those designated by the entry Acts in suspense (or suspended acts).

Actual act — The attention effectively renewed in each particular act, by which the soul calls the Divine Will to descend into that act in order to operate it as Its own: "if you call my Divine Will as life of your mind, as heartbeat of your heart, as action of your hands, and so forth." This is, quite exactly, the call of the operative degree—the "operative" or "operating" Will (VI.9–10)—which then comes to place Its life and sanctity within it, divinizing the human act from within without suppressing its author. This act never knows the shadow that can obscure the prevenient act: each time it occurs, it dispels it and causes, Jesus says, "as many new suns" to arise (VI.8; see also VI.9–10, VIII.1).

Anticipated purgatory — The work by which the Fiat, as soon as the soul truly decides to live in the Divine Will, forms within her the seed of a life that purifies her beforehand of everything that could prevent It from being formed in her—sin and Divine Will being unable to coexist. Jesus sees in this the concrete condition for "Thy Will be done on earth as It is in Heaven" to be a reality and not a manner of speaking: in Heaven, where this Will reigns, there is neither sin nor purgatory; the same therefore holds true, already upon this earth, for the soul in whom It truly reigns (XIV.3).

Bilocation (of the Divine Will) — The mystery by which the one Will of God, without dividing Itself or losing anything of Its full exercise within the Trinity, reigns just as fully in a soul who allows It to act—like a king who, without ceasing to be king, chooses to dwell in a poor abode; the foundation of the mystery of multiplied "Divine Lives" (VIII.5), explicitly named by Jesus Himself with regard to His own Will (VIII.7), and of grace itself, the "bilocated Life of God that gives itself to creatures." This movement is never one-sided: the soul who thus receives the Divine Will in turn "puts forth" its own bilocating virtue, which

hovers over all Creation and there reaches every thought, every word, every heartbeat of every creature—a grace already granted to Adam before his fall (I.7), reopened today to every soul living in the Fiat, and embracing both all time and all space, without first or last (VII.7).

Blessed — See Pilgrim soul for the distinction that separates them from souls still on earth. The *Book of Heaven* shows them fully happy, "swimming in the divine joys" of a Will they possess "as their own center"—but their life, their acts, and their will have reached, once and for all, their full completion: they can say they have "completed their day," without being able to add anything more of themselves. The only glory still capable of increasing for them is accidental glory, which the acts of souls living on earth in the Divine Will can bring them as an addition (see Accidental glory). Among them, the children of the Kingdom form a hierarchy proper to themselves, distinct from the ordinary holiness measured by charity and the virtues (see Choirs).

Book of Heaven (title of the) — The title in three parts that Jesus Himself dictates, on August 27, 1926, to the priest charged with printing the writings on His Will: *The Kingdom of My Divine Will in the Midst of Creatures* (name of the work), *Book of Heaven* (customary title of the corpus), *The Recall of Creatures to the Order, to Their Place, and to the Purpose for Which They Were Created by God* (explanatory subtitle). This subtitle, Jesus says, must correspond to the great work of His Will: the place assigned by God to the creature is found in this Will Itself, and as long as she does not enter It, she remains without place, without order, without purpose—a wandering intruder in her own Creation. Jesus blesses it "from the heart" two days later (General Introduction, Q6–7).

Celestial Court — The angels, the Virgin, and the saints, whom the *Book of Heaven* shows almost always in active expectation before acts done in the Fiat, never as mere spectators. Jesus says it without reserve: "there are no joys of conquests up there, and therefore they await them from the earth"—for the very fixity of the glory of the blessed (see Blessed) prevents them from producing this new joy themselves. Each act thus becomes a "messenger" bearing a "Divine Circular" that sets the whole Court to work in order to prepare the Reign, even to the Creator Himself who receives it in turn (vol. 24, May 20, 1928); and the soul who places this act becomes "the welcomed one, the favorite of the whole Celestial Court"—without ever losing anything of it herself: the act remains hers, a property in the depth of her soul, while simultaneously rejoicing all Heaven (vol. 34, April 25, 1937). See also Blessed, Glory (accidental).

Choirs (nine, of the children of the Kingdom) — The hierarchy that the children of this Kingdom will form in Heaven, in the image of the nine angelic choirs; it is measured, not by merits foreign to one another, but by the portion of the knowledges concerning the Fiat that each will have made his own (XIV.12).

Co-redemptrix — A title applied to Mary in a text of the *Book of Heaven* (vol. 17) for her real but wholly secondary and derived cooperation in the one sacrifice of Christ; a term used by several popes, never defined as dogma by the Magisterium (V.16).

Creature — In the *Book of Heaven*, this word almost always designates the human being himself, not living beings in general: the creature is man considered in his proper condition before his Creator—drawn from nothingness (see Nothingness), destined from the beginning for a filial life rather than a mere obedience of a servant (I.17), and called to occupy in Creation the place God assigns him. For Adam, this place was that of a king and a father, knowing all the domains of Creation, with the right to place his acts in them as so many suns (I.6). The very title Jesus willed for this Book recalls it: outside this place, in the Divine Will, the creature remains without order, without purpose, a wandering intruder in

his own home (General Introduction, Q7).

Cross of the Will — Beyond the wooden cross, the cross "without height or width," made not of wood but of light, which Jesus reveals He wishes to give to the soul advanced in the Fiat, in order to suffer with her in every creature and there be "the life of all" (X.18).

Degrees (four, of life in the Divine Will) — The four measures of exposure to the light of the Divine Will, from the soul who lives from It outside Its boundaries to the one who, after taking flight within the rays of the sun, finds herself so totally absorbed by the intensity of this light that she can no longer see or feel anything but It; never a fate imposed, but the portion each one first consents to receive from a light offered without restriction (VII.1).

Divine act — A human act which, through an intention that "empties itself" to make room for God's action, has become the visible veil of an interior life that is the Divine Will Itself, received by God as His own. Nothing in the outward gesture distinguishes it from a merely good act—the same work, the same word can serve as the support of either one—but whoever removes its veil finds enclosed within it "the operating virtue of the divine action": this is, quite exactly, what the actual act calls, and what the operative or operating Will comes to produce (VI.9–10; VIII.1–3).

Divine Will — God's very Will, one and eternal, by which He creates, redeems, and sanctifies; in the usage proper to this work, it also designates the Gift by which a soul allows this Will to become the continuous principle of its acts (General Introduction, Q1).

Eclipse — The image by which Jesus explains that the Divine Will, in reigning fully in the soul, never destroys the free will it received in Creation: just as the sun of day makes the stars invisible without annihilating them, the soul united to the Fiat keeps its own will in its place, free to leave It if it wished—at the price of a great effort—but without a distinct initiative as long as the divine light that invests it endures (VI.7). See also Free will.

Effects (to live from them) / To possess unity — The distinction between receiving from the Divine Will particular graces and helps—the ordinary lot of every faithful soul since the Fall—and having It Itself as the sole and permanent source of all one's acts, as Adam did before sin. Jesus illustrates it through the image of the sun and the earth: the effects of its light cause the most beautiful flowers to germinate, without the earth ever rising into the sphere of the sun (II.7).

Fiat — A Latin word ("let it be done") used to designate each of the three great acts by which God creates, redeems, and sanctifies; by extension, it also designates the Divine Will Itself in Its concrete exercise.

Fiat of Creation, of Redemption, of Sanctification (the three Fiats) — The three great divine acts that structure this entire work: Creation, accomplished by God alone; Redemption, accomplished with Mary's cooperation; Sanctification, still being accomplished through the cooperation of souls (General Introduction, Q2).

The first two, already accomplished, nevertheless do not suffice by themselves: Jesus Himself calls them "interwoven" and awaits from them a third, which must rise from the earth through an act at once human and divine (III, synthesis). Luisa receives the mission of opening its knowledge to souls (V), and the Kingdom that results from it fulfills in souls the fruits already contained in the first two Fiats, without introducing a new economy (XI, synthesis).

Free will — The power of choosing given to the creature in the very act of his creation, which God never withdraws, whatever the cost: Jesus reveals that His Humanity, seeing all the evil this gift would make possible, could have destroyed it in order to spare men their

sins and pains—but without it, He says, man would have had no will of his own in doing good and could never have been an object worthy of God's creative wisdom (XII.3). It is this same gift, never taken back, that the Divine Will respects even in the closest union: It "eclipses" the human will without annihilating it, and the soul most united to God always remains free, by right, to turn away from It (VI.7). See also Human will, Eclipse.

Fusion (in the Divine Will) — See To fuse / Fusion (in the Divine Will).

Gift (of the Divine Will) — The grace proper to the time opened by Luisa Piccarreta, by which a soul can live not only by doing the Will of God, but by allowing It to become the very life of its acts (Parts Six and Seven).

The time of this Gift opens with the mission entrusted to Luisa (V); Part Six gives its most precise definition, a continuous exchange in which Jesus offers first, in each act, the gift of His own Will, and awaits in return that of the soul; Part Seven unfolds its properties and fruits; Part Nine shows its sacramental fruit, each act multiplying the Sacramental Life of Jesus (IX.4); and Part Eleven gathers the fruits already sensible in the soul who receives it, real firstfruits of the Kingdom still awaited in its fullness (XI, synthesis).

Growing act — What God placed in man at his creation, unlike the rest of Creation, which received a determined act, fixed once and for all: a capacity to grow without ever reaching a limit, which God bound to man's free will rather than imposing it upon him (see Free will), and for which He placed His own Will at his disposal. "as Creation has a determined act, the creature has an act ever growing"—God never says "enough" to man, under pain of no longer being a father but a master. Mary offers its highest realization: her "creating, the preserving and the growing act" never knew a limit. Nor does this growth cease at death: the Divine Life formed in the soul who lives in the Fiat, Jesus says, "Our Life never dies—It is eternal, with Us" (I.16).

Human will — The real faculty of willing given by God to every human person, never suppressed or absorbed, even in the most perfect union with the Divine Will: Christ possesses a human will truly distinct from His divine Will, freely submitted without being annihilated—a mystery defined by the Church against the Monothelite heresy (III.3). Mary herself received this same human will, real and free, without God ever taking it away from her: what she offered from the first instant of her reason was never the faculty itself, but its use for herself (IV.3–4). Reigning fully in a soul, the Divine Will no more destroys this faculty: It "eclipses" it, just as the sun of day makes the stars invisible without annihilating them—they remain in their place, ready to reappear (VI.7). See also One's own will, Free will.

Incessant act — The second of the two characteristics Jesus reveals of His own Will, together with unshakable firmness: "my Divine Will has two characteristics: unshakeable firmness and incessant act"—for life itself, He says again, is contained entirely in this continuous movement that never stops. An act placed in this Will therefore never forms a work that one performs and then sets aside: it forms a Divine Life there (VIII.5), which, because it is divine, inherits from its source this same incessancy and repeats itself without ever ceasing, like a sun that never stops shining (VIII.6). This movement is never a becoming in God, who knows no passage from potency to act: it is the first act itself, one and indivisible, which moves without ceasing to remain identical to itself—like a first wheel that sets all the others in motion without ever stopping (VIII.7). See also Growing act, Bilocation (of the Divine Will).

Infused knowledge — The gift Adam possessed before the Fall, united to the Divine Will: an "eye full of light" formed in the depth of the soul, which made him know without effort the divine truths and the beneficial virtue of every created thing, down to the smallest blade of

grass. By rejecting this Will, Adam lost this gift together with the very life that bore it. It is promised anew, in the same terms, to one who lives fully in the Fiat, as a guide for knowing God and for conducting oneself even within the order of natural things—a gift inseparable from the Divine Will as light is from heat, which withdraws entirely with It, like the sun which, in setting, leaves not the least drop of its light to the night (V.20).

Kingdom of the Divine Will — The state, hoped for but not yet fully accomplished on earth, in which the Will of God circulates without obstacle in the acts of men; it neither abolishes nor replaces what Christ has already established in His Church, but names the hoped-for deepening of it (General Introduction, Q4; Part Eleven). The *Book of Heaven* also distinguishes it from the Kingdom of Redemption that preceded it: the latter heals evil once it has occurred, whereas that of the Will restores, in its principle, the very order Adam possessed before the Fall—two Kingdoms never in rivalry, linked to one another as healing is to the full health it prepares (III.10, III.12; XI.2).

To possess it, and not merely to know it, is the issue that runs through the whole work under forms that are always new. Adam first possesses it, like a king in his dwelling, as long as his will is one with God's (I.10); the Fall does not destroy it, but withdraws it from man (II.3–4); Jesus must first re-form and possess it Himself, at the center of His own Heart, before being able to give it (III.4); Mary alone, among Adam's descendants, never lost it (IV, synthesis); Luisa receives its full knowledge in order to open it to the souls of her time (V); and the soul who lives today in the Fiat already receives sensible fruits from it, even before its full accomplishment (XI.11), until the acts thus done follow, at the end, a royal road leading directly to Heaven (XIV.11).

Knowledges (of the Divine Will) — The truths revealed concerning the Divine Will, whose progressive discovery does not merely inform the intellect but gradually transforms the soul that receives them; their diffusion is, according to the *Book of Heaven*, the necessary condition for the promised Kingdom to be effectively desired and inhabited (V.6–8).

Last surprise of love — The name given to what the *Book of Heaven* reveals concerning the particular judgment: at the very moment of death, Jesus presents Himself to the soul with extreme tenderness—Mary herself intervening with her authority as Mother—in order to obtain from her, without ever constraining her, one final free act of adherence to His Will, whose heart is the very consent to die, accompanied by a repentance of love in which the creature measures how much she was loved without having loved enough in return. This act is in no way automatic: it is the ultimate fruit of a life already turned toward God, without which, Jesus says, "the gates of Heaven would not be opened"—and this is why the most obstinate, who persist to the end in refusing it, never benefit from it (XIV.2).

Life and completed works / period of life — A distinction established with regard to Adam and Mary: Adam had, in the Fiat, only "a period of life," interrupted by the Fall; Mary alone possessed "life and completed works" in the Divine Will, without ever interrupting it (I.9; IV.1).

Little daughter of the Divine Will (primogenita) — A title given by Jesus to Luisa Piccarreta in the very text He dictates to her, and not chosen by her; it unites two traits the *Book of Heaven* presents as inseparable: the position of "firstborn" through whom a new good enters the world, and the radical littleness that alone makes it possible to receive a gift without appropriating it (V.5).

Little stone (pietruzza) of one's own will — An image used by Jesus to designate the sole obstacle to entering the Divine Will: just as a stone blocks water at the shore, one's own will, if not removed, prevents the soul from "flowing" in this Volition that already surrounds her on every side (VI.5). See also One's own will.

Littleness (piccolezza) — The interior disposition of radical humility, in the image of the child who expects everything from her mother, required in order to receive the Divine Will and to guard oneself from spiritual pride (General Introduction, Q11; XIII.5).

Luisa herself is its living model: "firstborn" of this Fiat, she nonetheless remains, on the lips of Jesus, always "little"—the greatness of the gift being equaled only by the littleness of the one who receives it (V.5; see also Little daughter of the Divine Will). In spiritual combat, this same littleness becomes the sole remedy for the spiritual pride that threatens advanced souls: Jesus says He cannot even enter a heart that "stinks of pride" (XIII.5).

Living host — The name Jesus gives to the soul who, having caused her own will to die in order to allow His to reign, offers Him her body and her will as so many accidents, veils for His consecration: each time she renews this gift, He continues His life in her, not passively received as in the sacramental host, but freely answered and ceaselessly renewed—"living hosts, not dead ones" (VII.6; IX.5). See also Real Life, Sacramental Life (multiplication of the).

Mystical Body — The theological name of the Church as the Body of Christ, to which Jesus applies a precise organic image: souls living in the Divine Will are to this Body what the skin is to the physical body—the place of a continuous circulation of life that causes the weak members to grow and heals the wounded members—an image still more concrete than that of the channel (VII.9), and never reducible to a momentary intercession (VIII.16).

Narration (role of narrator) — The function by which the soul who lives in the Divine Will lends her voice to all Creation, mute by nature, in order to return to God the glory of His own works; but Jesus Himself, designating Himself as the first narrator, extends this role to His own Redemption, called just as much as Creation—so that narrating is never merely lending one's voice to what has none, but also recounting the very history of salvation. A participation, in the order of grace, in the role of the Word, the eternal narrator of the Father (Jn 1:18) (VIII.14).

New Eve (applied to Luisa) — A title Jesus applies to Luisa in a secondary and derived sense—not the tempting Eve, but the one who, through her proper mission, recalls the reign of the Divine Will upon earth—without ever rivaling Mary, who alone is worthy of this title in the order of divine motherhood (V.16).

Nothingness — The true recognition of one's radical powerlessness to produce by oneself the good that the Divine Will alone can give: the creature who sees clearly that she was drawn from nothingness in order to live thereby allows the All to fill her with Himself, without any barrier. Far from discouraging the soul, this knowledge on the contrary frees her from every presumption and disposes her to receive the Gift (VI.4; XIII.8). In spiritual combat, this same truth becomes the remedy for discouragement—that "infectious humor" which dries the soul even to its root: to recognize one's nothingness is never to become discouraged with oneself, but to consent to be filled; humility without this confidence, the corpus teaches, is a false virtue (XIII.8). See also Littleness.

Number of acts (established by God) — The number of prayers, acts, and sacrifices that God has fixed beforehand as the condition for the coming of the Kingdom of the Divine Will; its fulfillment depends upon the free cooperation of souls, which explains why no date can ever be calculated from it (XI.8).

One's own will — Not the human will itself, always good and never suppressed (see Human will), but its exercise independently of the Divine Will, or even in opposition to It. The *Book of Heaven* gives its most general definition: "an act of the human will opposed to the Divine"—it is the root of every sin, from Adam's fault to the least daily resistance (II.2,

II.10). It is this, and this alone, that Jesus saw condensed in the chalice of Gethsemane, the bitterness of all wills separated from God throughout the centuries (III.9). It is this again that Mary never allowed to live for a single instant, binding it from her Conception "at the foot of the Divine Throne" in perpetual sacrifice (IV.3–4). Laying it down in God's hands, without the human will itself being suppressed, is the sole condition of the Gift: like a stone blocking water at the shore, it alone prevents the soul from "flowing" in the Volition that already surrounds her on every side (VI.5–7). See also Little stone (pietruzza).

Operative Will (four degrees: willed, commanded, operative, accomplished) — The four progressive ways in which the Divine Will acts in the soul: willed, when It makes a desire known without ever forcing it; commanded, when It adds the obligatory precept of every Christian; operative—most often called "operating" in the *Book of Heaven*, the two words being used there interchangeably—when It descends Itself into the creature's act in order to operate it as Its own; finally accomplished, the holiest act in which are enclosed "the heavens, the sun, the stars, the sea, the celestial beatitudes, everything and everyone" (VI.9–10).

Passport — The right of entry Jesus Himself gives to the soul in order to cross the boundaries of the Kingdom of His Will: at times His own Blood shed in the Passion, which makes it possible to pass from the Kingdom of Redemption to that of the Fiat (III.10); at times His life and merits, for which He Himself becomes the signatory on behalf of the soul who disposes herself to do His Will (X.5), and which He gives as a pure gift to every soul for her entrance into Heaven (XIV.1). A distinct image uses the same word for the light of the Divine Will, which enables the soul fused in It truly to enter into every act of every creature, in every time and place (VII.7).

Pilgrim soul (viatrix) — The name Jesus gives to the soul still journeying on earth (the Italian of the *Book of Heaven* says *viatrice*), as opposed to the blessed already fixed in the vision of God. Far from being in a position of inferiority, she enjoys a privilege that Heaven itself no longer possesses: the blessed, their life and merits definitively fixed, can only be "made happy" without acquiring anything new; the pilgrim soul, for her part, can still act, merit, and—living in the Divine Will—"perform prodigies of grace and of light for the whole world." Jesus goes so far as to say that He takes more delight in her love than in that of the saints, because with her alone can He share His pains, and she alone retains, by still being able to suffer, the power to "disarm" Him before His own justice. Yet the exchange is not one-sided: the beatitudes of Heaven also "pour themselves" upon the pilgrim soul who lives in the Fiat—but whereas the blessed, in receiving them, acquire no further merit, she alone can still convert them into new merit (XIV.13). See also Blessed.

Powers of the soul — Intellect, memory, and will, given by God to man so that he might maintain communication with the three Persons of the Trinity; the fundamental anthropological structure of this work (General Introduction, Q3; XII.1–2).

Formed in Adam as the "three suns" of his soul, a discreet signature of the Trinity (I.5), they are each ordered toward one of the three Fiats: the intellect toward Creation, enraptured by what it understands of God; the memory toward Redemption, seized by the total gift of the Bridegroom; the will toward Sanctification, in which God takes it as the support of His own. This gift, willed from eternity independently of sin (Part Three, synthesis), assumed its suffering form only within actual history. Sin disorders the three powers together; the three nails of the Cross redeem them one by one (XII.1–2). These same suns remain veiled today by the "clouds" of one's own will—that obstacle already called the "little stone" (VI.5); to remove it is to allow these three powers at last to be directed, animated, and vivified by the very Will for which they were formed (I.5; XII.1).

Preservative miracle — The mode of action proper to the Kingdom of the Divine Will, which does not wait for evil to occur in order to heal it, as does the Kingdom of Redemption, but removes it from within before it occurs—thus restoring the very order Adam possessed before the Fall (XI.2).

Prevenient act — The act the soul makes each morning, from the moment the day begins, by fixing its will in God's and confirming itself in the intention of living and operating only in His Volition: by this one act, it causes all the acts of the coming day to "flow" beforehand in the Divine Will, so that the latter supplies for them even when attention should fail. This act can nevertheless become obscured as the day passes through negligence, one's own will, or self-esteem—something the actual act alone dispels (VI.8).

Priesthood of the reign of the Will — The name Jesus gives, in the *Book of Heaven*, to the mission of proclamation He entrusts to priests in order to make His Divine Will known—as He once entrusted to the prophets the announcement of His coming, then to the Apostles that of His Redemption. It is never a new priesthood added to the only three recognized by the Catholic faith: it is the same ministerial priesthood of the Church, called to an unprecedented charge of proclamation (V.14).

Re-creation (in the soul) — Not a second creation, rival to and outside the first, but the wholly particular intensity of the same gift received interiorly: each new knowledge of the divine perfections unfolds a new heaven there, each progress in these truths forms a sun there, each grace and each renewed union becomes a sea there, and the very exercise of the virtues, even in the body, causes an ever-new garden to bloom there—four images by which Jesus says that what He operates in the soul surpasses what He did in the universe (V.8).

Real Life — The mode of personal presence that Jesus says He establishes in the soul who lives in His Will, distinct from the mystical life common to souls in the state of grace: whereas the consecrated host receives without being able to respond, this soul offers, through the ceaselessly renewed gift of her will, a living response of love—what Jesus calls "surpasses even the miracle of the Eucharist," not through a presence more real or more substantial than the sacramental presence, but through lived charity, which is its proper end (VII.6). See also Living host.

Reparation — The act by which the soul, united to Jesus, offers God what was not done, or was badly done, by others, in order to repair the deficiency (Parts Three, VI.16, VIII, X).

Jesus first supplies the deficiency in His own Humanity, through the acts not done, badly done, or done only humanly by creatures (III.7)—a reparation already perfect and complete in itself. Yet He does not wish to remain alone in it: He calls the soul who lives in His Will to come, in a divine manner, to continue this same work of substitution, re-forming Himself in her in order to form "another Jesus in the creature" (VI.16). The concrete mechanism of this reparation draws from the treasury of Jesus' acts, producing according to each one distinct fruits—accidental glory for the blessed, relief for the soul in purgatory, light and a call for the sinner (VIII.15). The *Twenty-Four Hours of the Passion* give its most concrete form in four movements—to contemplate, to have compassion, to make reparation, to enter into Jesus' own intention (X).

Rest of God (in the soul) — The rest God had sought since the seventh day of Creation: the contemplative joy of a good and completed work, in a world that as yet opposed Him no resistance—a day that Genesis moreover marks with a proper feature, by closing it with no formula of "evening" and "morning" as it does the other six (Gen 2:1–3). Refused by Adam's fall, this full rest will be returned only when the Reign of the Fiat reigns over the whole earth: "God will take His perpetual rest in the last Fiat" (vol. 12, February 22, 1921). In the meantime, God finds in the soul who lives fully in His Will a protective and anticipated rest:

she lends Him her intelligence, her word, her works, and her love as a screen interposed between Him and the resistance of the world (VII.3).

Round — The contemplative movement by which the soul, fused in the Divine Will, presents herself before God in the name of all and for all—as though all creatures themselves had done His Most Holy Will—and retraces in spirit the "infinite theater" of the works accomplished by this Will in Creation, Redemption, and Sanctification, in order to adore, bless, thank, and glorify God in them, and to return to Him the return of love due to Him. Jesus Himself defines it as "a divine right" and "the first duty of the creature" (vol. 18, August 9, 1925)—a duty first fulfilled by the Virgin Mary, then by His own Humanity, before Luisa was associated with it. It thus restores, in the soul who makes it, what Adam possessed before the Fall: the power to make himself present in every created thing in order to place his love there (I.7; VIII.10–12).

Royal road — The image by which Jesus names the destiny of acts done in the Divine Will: scarcely formed, without even remaining for an instant with the creature who has just placed them, they take flight toward Heaven, where the blessed welcome them and lead them to the place of honor around the supreme throne. Acts that are merely good, but not done in this Will, set out through "winding roads" and await the creature in purgatory in order to be purified there with her. The soul who lives fully in the Fiat, for her part, no longer has a road toward purgatory—the anticipated purgatory she formed for herself on this earth has already purified her—and, while still living, possesses direct access to every point of that place in order to bring relief and liberation there (XIV.11; see also Anticipated purgatory).

Sacramental Life (multiplication of the) — Every act the soul places in the Divine Will multiplies, Jesus says, His own Sacramental Life, just as every consecrated host multiplies it sacramentally—a real addition that Jesus Himself chooses and operates, eternal High Priest, without the soul ever consecrating herself or replacing the consecration that only legitimately ordained priests can confer. Jesus also finds in it the means to supply for what the scarcity of Communions and priests leaves elsewhere without existence (IX.4). See also Living host.

Sanctity of the virtues / Sanctity of sanctities — A distinction taken from the *Book of Heaven* between two paths of holiness: the first imitates God through acts similar to His, acquired one by one through virtuous effort; the second, which Jesus Himself calls "the Sanctity of sanctities"—in which the soul, He says, "acts in a divine manner" and "concurs" in everything He Himself does, finding in each of her acts what He also calls "divine sanctity"—no longer imitates God from without, but allows Him Himself to act within her. For convenience, this work also designates it by the name "sanctity of the Fiat." This difference in no way diminishes ordinary holiness, the authentic fruit of the grace common to all the baptized, of which it remains the most intense and radical form; but it situates, in a distinct order, a more immediate participation in God's own action, offered without exception to whoever consents to lay down his own will (V.9; XI.5).

Second link (Luisa) — The term Jesus uses to designate Luisa's proper function in the chain of transmission of the third Fiat: the "second link of connection" with the Humanity of Christ, to which all the future links of souls who will come after her to live in the Fiat will be joined. When Luisa herself becomes concerned about this rank, fearing it might relegate Mary to a secondary place, Jesus immediately reassures her: Mary never belongs to the secondary part of His love or of His Volition, but forms with Him one and the same link (V.18).

Temple (reversed) — Whereas the soul in grace is, according to common doctrine, the

Temple of God, the *Book of Heaven* reveals that God in turn makes Himself the Temple of the soul who lives in His Will—a temple sheltered from dangers and passions, in which He finds His glory and His triumph, and in which He continues to grow according to the very model of His gestation in Mary's womb (VII.2).

Three Passions — The three invisible wounds distinguished by Jesus within the one Passion lived in the Garden of Olives, corresponding to the three effects of sin: the Passion of love, which repairs the lack of love; the Passion of sin, which restores to the Father the glory stolen from Him; the Passion by the hand of the Jews, which remakes the strength lost by man (X.2–4).

To fuse / Fusion (in the Divine Will) — The gesture Jesus Himself calls "the most solemn, the greatest, the most important act" of the soul's whole life: the total gift, freely renewed at every instant, by which the creature ceases to act first in order to allow the Divine Will to act wholly within her. This word at no time designates the disappearance of the human will as a faculty: what "dies" in this gesture is the creature's own initiative, never her nature or her freedom, which remain, as in Christ, two distinct wills united without confusion (VI.13).

To give God to God — The formula Jesus Himself gives as the first answer to the question "what is the Divine Will?": since all Creation is nothing other than an outpouring of love of the creative Fiat, the soul who returns it intact to Him through her rounds gives Him nothing foreign to Himself, but His own gift closed back upon its source; and the least "I love You" of the creature, purified in the Fiat, is itself a "divine birth" that rises back to God and gives Him what Jesus describes in these words: "you give Me Myself as many times." The concrete mechanism of this gift, in every act, is narration: lending one's voice to a Creation that cannot of itself speak its own glory, in order to recount it to Him (VI.1; VIII.13; see also Narration, To stir the Divine Being).

To live in the Divine Will / To do the Will of God — Two distinct but not opposed degrees: to do the Will of God is the ordinary obedience asked of every Christian; to live in the Divine Will is the more complete gift by which this same Will becomes the permanent principle of the soul's acts (General Introduction, Q5).

To stir the Divine Being — What the *Book of Heaven* says occurs when the creature loves or adores in the Divine Will: not to add to God a good He did not already possess, but to cause the fragrance of what He possesses from all eternity to arise, like a pebble cast into a spring. Jesus says it without reserve: "This is what it means to enter into my Will: to stir—to move my Being" (VIII.13). Nothing is therefore ever increased in God, whose fullness knows neither lack nor change; but what He already possesses is revived, tasted a second time, as though offered anew—a language that meets, still more concretely, that of Scripture speaking of God who "rests" or "rejoices" without ever losing anything of His immutability. Along this same fine line one understands the language, elsewhere in the *Book of Heaven*, of a Creator "charged" by the creature's acts with preparing His own Reign (XIV.13): an image, not a real causality exercised upon Him.

Triple act — What the *Book of Heaven* distinguishes in every act of the creature living in the Fiat: a first act, in which God's creative power gives the soul the very life of His operation; a second, in which the soul forms, upon this received act, that of its own operating love—a love continually nourished by that same creative power, and nourished all the more as its intensity, breadth, and value are great; and finally a third, the love of delight and gratitude, without which no act could be said to be complete or receive its just value—in it the soul returns to God, with a greater love, what had begun from Him (VIII.4).

Two thousand years (providential rhythm of the) — The order according to which Jesus reveals to Luisa that His providence guides history through great periods of two thou-

sand years, each sealed by a renewal of the world—the Flood, then the Incarnation—a third renewal, more interior, being near. It is never given as a calculation or a date to await, but as the signature of a Providence that leads everything toward the fullness of time without leaving anything to chance (V.3).

This great historical rhythm finds a counterpoint in Part Eleven, where the Kingdom is measured by a number of acts, prayers, and sacrifices that God has fixed beforehand, not by the duration that passes: its fulfillment depends upon the free cooperation of souls, and it is this dependence upon freedom, more than upon the clock, that forbids every calculation of a date (XI.8; see also Number of acts).

Victim — A term used in Luisa's writings to designate the victim soul, in the sense proper to mystical tradition: one who freely asks to unite her suffering to Christ's in order to offer it with Him. This restricted sense detracts nothing from the reality of suffering endured without having chosen it—illness, accident, assault, bereavement—as real and as worthy of compassion as any other; it names only a distinct vocation, always free, never sought for its own sake, and always submitted to ecclesial obedience (X.12–13).

Willed mode / permissive mode — The two ways in which the Divine Will acts in history: in the willed mode, when It directly accomplishes Its designs and fills the docile soul with light and grace; in the permissive mode, when the resistance of creatures forces It to allow their choices to bear their own consequences of justice (XI.10).

Appendix B — Reading Keys: The Major Distinctions of the Work

This appendix gathers six distinctions that run through the whole work. Each arises from the same situation: two equally true affirmations that appear to collide as long as the exact relation uniting them has not been specified. Stating them takes nothing away from the boldness of the Book of Heaven—quite the contrary: failing to hold them together would tempt one to blunt one of the two affirmations in order to save the other, and thus to lose what the text actually gives. Each point first names the apparent tension, then the relation that makes it possible to maintain everything.

1. Adam, Mary, Luisa: Three Primacies That Do Not Occupy the Same Place

Adam, Mary, and Luisa are each in turn called "first" in the Kingdom of the Divine Will. Taken without qualification, these affirmations seem to contend for one and the same title; in reality, they belong to three different orders.

Adam was the first man, father of the entire human generation, created to live in the Kingdom: this Gift belonged to his native endowment, not to a merited reward. In the first epoch of Creation, he truly lived in and possessed this Kingdom, and because he was its head, all creatures received in him the right to this possession. But this possession awaited being sealed by a test: the test did not add possession; it was to confirm it and render it incapable of being lost. Adam was not faithful in it; for lack of this confirmation, he lost the Kingdom—a real life, but one not made firm, and then interrupted.

Mary is not first according to earthly chronology: She came into the world four thousand years after Adam. Her primacy is of another order. As the only pure creature of Adam's descendants, She lived this life entirely and without defect, never giving life to a will of Her own separated from the Fiat; and She passed through Her test victoriously, so that Her possession was confirmed from the outset, incapable of being lost—and it does not cease: She remains Queen of the Kingdom forever. Before God, moreover, She comes before Adam himself: having come into the world after four thousand years, "in the eyes of God She came before Adam" (vol. 19, May 6, 1926), Her acts standing in the first order of creatures—first not in time, but in the eternal thought of God.

Luisa, finally, is first in a third sense, the one closest to us. In a creature, the Divine Will found a total and unresisting reception only in Adam before the Fall, and then in Mary alone; all of Adam's descendants born after his fault—including Luisa—inherit the common condition that this fault bequeathed to them. Now, the third Fiat had first to be received and sealed in such a creature—not in an immaculate exception: "After my Celestial Mama, I called you, so that all human acts may have the first seal done by Me, the second done by my Mama, and the third by one creature of common stock. My eternal love would not be content, if I did not raise one of common stock, who would open the doors for those who would dispose themselves to enter through these doors in order to live in Our Will" (vol. 14, November 11, 1922). Coming from this common stock, Luisa had to be restored by grace to the nature from before the Fall—the seeds and passions of the rebellious nature removed, her will left free—a restoration that Jesus likewise offers to whoever disposes himself to enter through these doors.

Another text sheds light on why she, precisely, had to be called. God was the first model of Creation, upon whom Adam was to form all his acts; Adam in turn was to be the second model, the one upon whom all his descendants would have been formed. But by withdrawing from the Fiat, he lost, Jesus says, "the brushes, the colors and the prime matter" with which to continue modeling according to the Divine likeness: he began this model without completing it, and "ended in sorrow and confusion." The third model, completing what Adam had left unfinished, was to be made by "she who must make the Kingdom return" (vol. 23, November 10, 1927)—Luisa therefore not adding a rank beside the first two, but taking up again, for all those who would come after her, a modeling that Adam had begun without being able to bring it to completion.

She is thus the first, coming from the common condition, to be admitted to this life, chosen so that humanity may recover the Gift lost by Adam; in this she succeeds Adam, while Mary and Jesus remain, for their part, the exceptions. To call Luisa "first" therefore never means that she lived the Fiat more fully than Mary, but that, within the common condition of humanity, she inaugurates the time in which this Gift is offered to all.

2. The Work of Christ: Perfect in Itself, to Be Unfolded in History, to Be Received by Creatures

Jesus accomplished everything and made reparation for everything (III.7; VI.16; X.7). And yet the *Book of Heaven* speaks of acts to be "redone," of reparations that have remained "in suspense," of a work that the creature would come to "complete." The apparent contradiction disappears as soon as three planes are distinguished.

The first is the objective accomplishment in Christ: nothing is lacking in His work, His reparation, or His merits, once for all. The second is the historical unfolding of this work: everything Christ accomplished is not yet fully known, received, manifested, or lived in history. The third is the free response of creatures: the love and recognition they owed Him have not yet been effectively given by them. When the text speaks of "redoing a missed act" or of "completing," it never means that Christ would have made reparation imperfectly: it designates the creature freely entering into the perfect act already prepared for her and giving the response still owed. What remains unfinished is never the work of the Redeemer, but its unfolding in history and its reception by men (III.7; VI.14–16; Part Eight).

3. Entering the Fiat: One Single Step to Enter, a Death to Self in Order to Be Established There

No door, no path, no key is required in order to enter: since the Divine Will already flows everywhere, it is enough to remove the little stone of one's own will in order to find oneself in It immediately (VI.5). The initial act is simple and immediate, accessible as soon as the soul sincerely gives her will. And yet, by this act alone, the soul is not stably established in the Fiat: between entry and full possession stretches a long path.

This path is not first of all a matter of degrees to be climbed or virtues to be accumulated—these descriptions express the breadth of the Gift, not a prerequisite. It is a death to self: one's own willing must cease to have life, the old man must die. It is "the sacrifice of sacrifices." But this death is never obtained by the soul's own strength alone, nor according to the ordinary pattern of the sanctity of the virtues: it is received, through perseverance and fidelity in calling the Divine Will, desiring It, fusing oneself in It, in perfect abandonment to what God comes to do in the soul.

The *Book of Heaven* names the regime proper to this phase: the loan (VII.8). The soul who continually asks for this Gift first receives It "as though on loan"—for one act, the operating

Will coming to divinize it—and then seems to return It, until this repeated asking hollows out within her the void in which the Gift can finally be deposited permanently. These are never two different gifts, one borrowed and the other one's own, but one single Gift, first received through repeated requests, then possessed without having to ask for It again. The formula "it is enough to remove it in order to find oneself in It immediately" therefore applies to entry; fully formed possession, for its part, is the term of a stripping that God alone brings to completion.

4. Leaving the Fiat: Involuntary Weakness, the Resumption of One's Own Will, Sin

One and the same word—"leaving"—covers very unequal realities, and three statements seem to oppose one another: the least absence of the exchange, even in one single act, leaves a void (VI.3); the morning prevenient act supplies for the actual act when attention happens to fail (VI.8); departures are inevitable, and the soul returns without scruple (VI.18).

Four situations must be distinguished. Involuntary weakness—inattention, distraction, impotence—does not destroy the orientation established by the prevenient act. The omission of an actual act impoverishes the conscious and fruitful part of the union, without yet being a departure. The deliberate resumption of one's own will—the soul deciding to act from herself—is a true departure, from which she must return. Voluntary opposition or sin is a rupture to be repaired and, if grave, to be brought to the sacrament.

The "void" of which VI.3 speaks concerns the last two situations, not involuntary weakness. For to the soul who has made the firm and constant decision to live in the Fiat, and who does as much as she can, Jesus Himself commits to supplying: when she falls short "not through her own will, but through weakness and impotence," His love "does what the creature should do; It supplies her in everything," so that His Divine Life may never be broken and no void may remain (VI.18; vol. 34, March 18 and May 28, 1937; vol. 36, September 5, 1938). The void is therefore never caused by a distraction suffered involuntarily: it is born from one's own will resumed or from opposition consented to.

5. The Value of an Act: Infinite from Its Origin, Not Yet Formed into Life, Growing through Knowledge

One single act accomplished in the Fiat has a value that surpasses Heaven and earth (VIII.2). And yet an isolated act, however great it may be, never forms sanctity by itself (VI.18), and the knowledges bring to acts "new values and new riches" (V.6–7; XIV.12). Here again, three things must not be confused.

The essential value of the act, which comes to it from the Divine Will, is present from its origin and does not change: one single act can receive a universal reach, beyond all created measure. The stable formation of the person—habit, continuity, a life—is not given by an isolated act: continuity alone establishes the soul. The explicit possession of the act, its fecundity, and its accidental richness in the soul do grow with the knowledges. Knowledge therefore does not create the divine character of the act after the fact; it truly increases what the soul can possess, unfold, and communicate of it. The greatness of the act and the formation of a life are two distinct orders.

6. The Kingdom on Earth: a Real and Enduring Era, Not Heaven, Not a Parenthesis

The expected Kingdom is said to "triumph for a time" (XI.6), and yet to be established, enduring, and distinct both from Heaven and from the Last Judgment (XIV.7); and while

the soul's growth does not stop at death (I.16), the merits of the Blessed are nevertheless fixed there (XIV.13). These statements hold together as soon as three clarifications are made.

The Kingdom on earth is a real, intra-historical triumph of the grace already given by Christ—a "new era" destined "for all generations" (vol. 15, April 14, 1923), the fulfillment, within history, of the "on earth as in Heaven" of the Our Father. It is neither Heaven, nor a visible coming of Christ reigning before the Judgment, nor a new public revelation, nor a surpassing of the Church (XI.6–7; XIV.7; Appendix E). The expression "for a time of history" means *within* history—as opposed to the definitive fulfillment that will take place only beyond it—not "temporarily": the corpus speaks of an era for all generations, and of the bond it forms as an "eternal bond" (vol. 19, September 12, 1926), the earthly Kingdom continuing without rupture into the heavenly Kingdom; nowhere does it announce that this Kingdom will end or be lost before the Parousia. As for the growth that does not cease at death: what ceases then is meritorious acquisition and every change of moral state; what unfolds without end is knowledge, joy, and the capacity to receive the good already possessed in God.

Appendix C — Thematic Index

Acts in suspense (or suspended acts) — VI.14–15; see also Acts not done, badly done, done humanly

Acts not done, badly done, done humanly — III.7; X.11; see also Acts in suspense, Reparation

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Celestial Court — XIV.13; see also Blessed, Glory (given to God, accidental)

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Charity (hierarchy of) — XII.15; see also Purgatory, Virtues

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Church — IX (sacraments, obedience); XIII.7 (distrust to be avoided); V.11–13 (reception of Luisa); VIII.16 (Mystical Body, organic solidarity)

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To stir the Divine Being — VIII.13; see also To give God to God

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Work — VIII.17; XII.11

Appendix D — Bibliography and Resources

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Websites

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  - **Association Française Luisa Piccarreta — AFLP** — https://luisapiccarreta.fr/ (website of the French association; teachings, conferences, retreats, homilies, and broadcasts by Father Gabriel Marie Tchonang, audio recordings of the thirty-six volumes of the *Book of Heaven*, the *Twenty-Four Hours of the Passion*, the *Month of Mary*, prayers, novenas, events, radio, and a specialized bookstore);
  - **Association Franco-Canadienne Luisa Piccarreta — AFCLP** — https://www.luisapiccarreta.ca/ (formation and resource website presenting Luisa and her writings, courses for beginners, daily meditations, read or illustrated excerpts from the *Book of Heaven*, cenacle summaries, prayers, songs, rounds, and downloadable documents);
  - **Disciples amoureux missionnaires** — https://disciples-amoureux-missionnaires.com/ (website of the Sainte-Rose-de-Lima Association and the ministry of Fathers Dominique and Jean-Jacques Duten; meditations on the Gospel and the *Book of Heaven*, teachings, retreats, formation, videos, and resources for discovering and practicing life in the Divine Will);
  - **Carrefour de la Divine Volonté** — https://www.carrefourdivinevolonte.com/ (Quebec multimedia portal dedicated to spreading the Divine Will; access to the principal writings, teachings organized by topic, practical advice for beginning and progressing, prayers, rounds, cenacles, resources for young people, downloadable documents, and a specialized publishing house);
  - **À la source de la Divine Volonté** — https://alasourcedeladivinevolonte.org/ (website of a fraternal community born around the study of the *Book of Heaven* and the prayer of the *Twenty-Four Hours of the Passion*, spiritually accompanied by Father Philippe Lecocq; introductory pathways, teachings on the rounds, spiritual resources, gatherings, and artistic or publishing initiatives);
  - **Le Cénacle « Vivant » de la Divine Volonté** — https://sites.google.com/site/cenacledeladivinevolonte/ (personal website of Nicole Boulanger, designed especially to help beginners; educational explanations, first steps, short features, thematic bulletins, prayers, compilations of texts, and answers to frequently asked questions about the Divine Will);
  - **Formation Divine Volonté** — https://www.formation-divine-volonte.com/ (structured video and audio formation pathway, comprising an initial proclamation followed by several cycles of deepening; it brings together teachings by priests and French-speaking formators or materials translated into French, as well as Colombine's commented readings of the *Book of Heaven*);

  - **Famille de Saint-Joseph** — https://fsj.fr/ (general website of the Catholic community founded by Father Joseph-Marie Verlinde; included here for the retreats and teachings he devotes to life in the Divine Will, within a broader body of biblical, doctrinal, and spiritual formation);
  - **Amen Fiat** — https://amen-fiat.fr/ (French-language resource and publication website dedicated to the Divine Will; access to Luisa's writings, the *Twenty-Four Hours of the Passion*, videos, meditations, formation tools, and downloadable documents; the website from which the present work originated).
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  - **Coming of the Kingdom — Luisa Piccarreta Center for the Divine Will** — https://comingofthekingdom.org/ (center founded in 1994 by Thomas Fahy; progressive teachings, online cenacles, commented excerpts from the *Book of Heaven*, archives of the *Letters* and *Messages of Gold*, books, podcasts, news, and study resources);
  - **Benedictine Daughters of Divine Will** — https://benedictinesofdivinewill.org/ (website of the monastic community founded by Mother Gabrielle Marie and recognized in 2011 as a public association of the faithful in the Diocese of San Marino-Montefeltro; community life, vocations, newsletters, spiritual friends, Eucharistic adoration, and participation in the *School of Mary*);
  - **Being Catholic Media** — https://www.beingcatholicmedia.org/ (lay Catholic apostolate with a Marian orientation, led by Carol Kelso from Scotland; interviews, testimonies, and formation on Catholic life, together with an extensive series of study days, round tables, and sequential studies of the volumes of the *Book of Heaven* devoted to the Divine Will);
  - **Luisa Piccarreta — Servant of God** — https://luisapiccarreta.com/ (historical website gathering resources connected with Father Bernardino Bucci, biographical material, prayers, the *Twenty-Four Hours of the Passion*, *The Virgin Mary in the Kingdom of the Divine Will*, reflections on the *Book of Heaven*, videos, and a directory of groups);
  - **The Sun of My Will** — https://sunofmywill.com/ (website centered on Luisa's biography published by the Libreria Editrice Vaticana under the title *The Sun of My Will*; introductory resources on her life, mission, and the Gift of the Divine Will, together with suggested readings and consecration);
  - **Divine Will Missionaries of Mercy** — https://dwmom.org/ (apostolate founded by Daniel O'Connor, uniting the spirituality of the Divine Will, Divine Mercy, and Eucharistic life; missionary walks after Mass, a prayer proper to the apostolate, evangelization cards, and guidance for living this mission within the ordinary duties of one's state in life);
  - **The Divine Will** — https://divinewill.org/ (historical dissemination website connected with the work of Thomas L. Osborne; archives of texts and conferences, prayers, thematic meditations, documents on the rounds, news concerning Luisa, and communications relating to her cause of beatification);
  - **Book of Heaven** — https://bookofheaven.org/ and https://bookofheaven.com/ (documentary portals offering texts, introductions, prayers, spiritual calendars, historical documents, information on the cause, teachings by priests, retreat announcements, and numerous downloadable resources devoted to Luisa and her writings);

  - **Little Children in the Divine Will** — https://www.littlechildreninthedivinewill.com/ (introductory and formation portal offering, in particular, the thirty-six volumes of the *Book of Heaven*, presentations of Luisa, audio resources, prayers and rounds, teachings organized by speaker, and documents on the history of the cause);
  - **Gift of Divine Will — Little Children of the Divine Fiat** — https://www.giftofdivinewill.com/ (website of the American Catholic organization *Little Children of the Divine Fiat, Inc.*; online formation and prayer groups, teachings by José Luis and Alejandra Acuña and various priests, retreats, pilgrimages, international congresses, meditations on the *Twenty-Four Hours of the Passion*, resources for children, and content available in several languages, especially English and Spanish);
  - **Houses of the Resurrection of the Faith** — https://www.housesoftheresurrectionofthefaith.net/ (platform intended to support the mission of priests who study and teach the Divine Will; teachings by Father B. Thomas Celso, Father Mark Byrne, and other priests, retreats, pilgrimages, formation meetings, and initiatives of the *Mystical Mothers* and *Mystical Fathers of Priests*);
  - **Frances Hogan** — https://www.franceshogan.com/ (general website of the Irish teacher and Scripture scholar Frances Hogan, devoted mainly to her biblical courses; it preserves information on her teaching, while her commentaries on the *Book of Heaven* and her Divine Will apostolate are now primarily gathered on *Divine Will Family*);
  - **Divine Will Family** — https://www.divinewillfamily.org/ (international Catholic mission and charity established in Ireland under the spiritual direction of Frances Hogan; structured study groups for the *Book of Heaven*, local cenacles, clocks for the *Twenty-Four Hours*, audio commentaries, intercessory prayer for priests, formation, and practical resources);
  - **Queen of the Divine Will — Mary's Hill** — https://queenofthedivinewill.org/ (website of the online contemplative cenacle Mary's Hill and the *School of Mary*, coordinated by Peter DePalma; archives of live cenacles, studies of the *Book of Heaven*, thematic series, and contributions by Frances Hogan, Father Joseph Iannuzzi, the Benedictine Daughters, and other teachers);
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- **Spanish-speaking:**
  - **Hijos de la Divina Voluntad** — https://www.divvol.org/ (website of the private association of the faithful coordinated by Father Luis Pedro Rubio; presentation of the community and its houses, formation of cenacles, audio conferences, publications, prayers, texts on Luisa, and resources for internal or external members);
  - **La Divina Voluntad** — https://ladivinavoluntad.org/ (website under the responsibility of Father Pablo Martín Sanguiao; doctrinal and thematic presentation of the Gift, Luisa's texts organized by topic, explanations of the difference between doing the Will of God and living in the Divine Volition, prayers, and downloadable documents);
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- **Italian-speaking:**

  - **Associazione Luisa Piccarreta – Piccoli Figli della Divina Volontà** — https://www.luisapiccarretaofficial.org/ (official website of the association established in Corato, Luisa's native city; information on her life, writings, and cause of beatification, ecclesiastical communications, association news, events, testimonies, multimedia gallery, and information for visiting Luisa's house; available in Italian, English, and Spanish);
  - **La Piccola Figlia della Divina Volontà — Scritti originali** — https://www.scrittidiluisapiccarreta.it/ (website of the Associazione del Divin Volere, founded in 1972 by Andrea Magnifico and now established at Gamba publishing house in Verdello; presentation of the historical archive, copies of the manuscripts, and the philological transcription of the thirty-six volumes made from the originals);
  - **La Divina Volontà** — https://www.ladivinavolonta.it/ (Italian portal of texts, catecheses, and meditations devoted to the Gift of Living in the Divine Will; it publishes, in particular, teachings by Father Pablo Martín Sanguiao, thematic excerpts from Luisa's writings, prayers, and audio and video resources on the *Book of Heaven* and the *Twenty-Four Hours of the Passion*).

YouTube Channels

- **French-speaking:**
  - **Les enfants de la Divine Volonté** — https://www.youtube.com/channel/UCu4iXnz6oYaz7PlndNiC9DQ (channel of the Association Française Luisa Piccarreta — AFLP; readings from Luisa's writings, teachings, conferences, retreats, homilies, and contributions by Father Gabriel Marie Tchonang);
  - **Association Franco-Canadienne Luisa Piccarreta** — https://www.youtube.com/channel/UCIzAXmtCBUAs-B5rjEdibeA (AFCLP channel; cenacles, teachings, readings, prayers, testimonies, and formation on life in the Divine Will, with the participation, in particular, of Father André Nault);
  - **Les petits enfants de la Divine Volonté** — https://www.youtube.com/@lespetitsenfantsdeladivine (Colombine's channel; continuous commented reading of the *Book of Heaven*, practical explanations of the rounds, and deepening of life in the Divine Will);
  - **Les Dialogues du Ciel** — https://www.youtube.com/@lesdialoguesduciel836 (channel of Rolande Santiago; short meditated readings from the *Book of Heaven*, passages from the *Twenty-Four Hours of the Passion*, prayers, and texts intended to make the Divine Will known);
  - **La Divine Volonté** — https://www.youtube.com/@LADIVINEVOLONT%C3%89 (channel carried by Fathers Jean-Jacques and Dominique Duten and their ministry connected with the Sainte-Rose-de-Lima Association; teachings, homilies, retreats, commentaries on Luisa's writings, and practical formation in life in the Divine Will);
  - **Amen Fiat – La Divine Volonté** — https://www.youtube.com/@Amen_Fiat (French-language channel devoted to knowing and understanding life in the Divine Will; it brings together readings, catecheses, cenacles, interviews, testimonies, prayers, and thematic resources, with contributions from many participants; the channel from which the present work originated).
- **English-speaking:**
  - **Divine Will Era** — https://www.youtube.com/@divinewillera (channel led by Dr. Michael James; courses, interviews, readings, question-and-answer sessions, and presentations of the Divine Will drawing in particular on the theological work and teachings of Father Joseph Iannuzzi);
  - **Fiat Luisa** — https://www.youtube.com/@FiatLuisa (channel offering human-

voice recordings of Luisa's writings, chiefly the thirty-six volumes of the *Book of Heaven*; occasional teachings are given by Father B. Thomas Celso);
  - **Being Catholic Media** — https://www.youtube.com/@BeingCatholicMedia (channel of the Being Catholic Media apostolate, led by Carol Kelso from Scotland; Catholic interviews and series, Divine Will formation days, sequential studies of the volumes of the *Book of Heaven*, and contributions by international priests and teachers, including Sam Khadhouri, OCDS);
  - **Faustina Gorham / Youth on Fire** — https://www.youtube.com/@faustinagorham1891 (channel of Faustina Gorham, a young lay missionary connected with the Youth on Fire ministry; introductory teachings, excerpts from the *Book of Heaven*, practical explanations, prayers, and rounds in the Divine Will);
  - **School of Mary / Mary's Hill** — https://www.youtube.com/@The-School-of-Mary (channel of the Mary's Hill cenacle and the *School of Mary* program, led by Peter DePalma with the regular participation of the Benedictine Daughters of Divine Will; weekly readings and reflections on Luisa's writings and sharing on how to put them into practice).
- **Spanish-speaking:**
  - **Vivir en la Divina Voluntad** — https://www.youtube.com/@VivirenlaDivinaVoluntad (channel led by Alejandra Acuña; conferences and formation by Alejandra and her father José Luis Acuña Romero for understanding Luisa's writings, putting them into practice, and progressing in life in the Divine Will);
  - **Tercer Fiat** — https://www.youtube.com/c/tercerfiat (channel of the Tercer Fiat project, whose teachings are presented chiefly by Dr. Salvador Thomassiny Frías; introductory courses, retreats, sustained studies of the writings, question-and-answer programs, and interviews with various contributors);
  - **Divina Voluntad TV** — https://www.youtube.com/c/DivinaVoluntadTv (channel publicly presented as a work of the Asociación Nuestra Señora de Loreto; formation based on Luisa's writings and Catholic doctrine, series on her life and on the history of the Gift, teachings by priests, prayers, and meditations on the Passion).
- **Italian-speaking:**
  - **Associazione Luisa Piccarreta – Piccoli Figli della Divina Volontà** — https://www.youtube.com/@associazioneluisapiccarret4677 (channel of the public association of the faithful established in Corato; celebrations, commemorations, international gatherings, conferences, testimonies, and official activities of the association and Luisa's house);
  - **Divina Voluntas** — https://www.youtube.com/c/DivinaVoluntas (channel connected with the Divina Voluntas portal; audiobooks and readings of Luisa's writings, including the *Book of Heaven* volume by volume in the voice of Daniela Giarla, as well as the *Twenty-Four Hours of the Passion*, *The Virgin Mary in the Kingdom of the Divine Will*, prayers, and formation);
  - **Divina Volontà – Fra Pio Maria Ciampi** — https://www.youtube.com/@divinavolontaDonPioMariaCiampi (channel of Fra Pio Maria Ciampi, connected with the Fiat! Totus Tuus community; homilies, catecheses, retreats, prayers, and formation devoted to the Gift of Living in the Divine Will);
  - **Fiat Voluntas Dei** — https://www.youtube.com/@FiatVoluntasDei1 (Italian channel whose administrator is not named in its public presentation; readings and meditations from Luisa's writings, prayers, rounds, Eucharistic adoration, Marian content, and teachings by various priests, including Father Pedro Rubio).

* Listing updated in August 2026. The descriptions synthesize information publicly presented by the websites, channels, and their reference organizations.

Appendix E — The Most Difficult Passages of the Book of Heaven: Understanding Rather than Evading

This appendix responds to the families of objections most frequently raised against the writings of Luisa Piccarreta—not to any particular author, but to the accusations as they recur, in closely related forms, in critical literature and even in theological examinations issued by local episcopal authorities. Each point follows the same threefold method: what the text actually says; what it does not say; and within what Catholic grammar it becomes intelligible. No quotation is avoided in favor of a paraphrase when the original text is available; conversely, none is taken at face value without the context that sheds light upon it.

On the status of these texts. In June 2024, the Dicastery for the Doctrine of the Faith issued its *nihil obstat* for continuation of the Cause of beatification, after concluding that "in the writings and thought of the Servant of God there are no statements that are blatantly in contrast with the doctrine of the Church." At the same time, the Postulator's public communication of August 10, 2024, specifies that, in accordance with the prescriptions of the Dicastery for the Causes of Saints, continuation of the cause must necessarily be accompanied by a typical and critical edition of the writings, with an introduction and notes intended to prevent erroneous interpretations and to highlight God's merciful and gratuitous love (cf. Part V.11 for the complete history of this reception). This appendix explicitly places itself within this spirit: it does not claim to decide in advance, in place of that critical edition, every formulation down to the detail of its wording—but it is written in the conviction, defended by this book from its beginning, of the authenticity and spiritual value of these writings, and seeks to give the reader the keys that this critical edition is called to provide more formally.

I. How to Read the Difficult Texts

1. The Status of Private Revelations

Nothing that follows claims to add to the deposit of faith. A private revelation, even when authentic, always remains subject to the judgment of the Church and never imposes itself by its own authority upon the conscience of the faithful (CCC 67; see V.13). Luisa herself never wrote except under the constraint of obedience to her confessor, with the torment of one who fears misunderstanding what is being entrusted to her (vol. 12, January 24, 1921, already quoted in the General Introduction, Q8). It is this constant submission—not prophetic autonomy—that must govern the reading of every passage treated here.

2. The Source Text and Its Limits

This appendix works systematically from the Italian corpus as preserved in the manuscripts, rather than from isolated excerpts circulating without a precise reference. This does not, however, close every textual question: this Italian is itself the written form of speech and thought first lived in Luisa's dialect, and no edition has to this day received the official and definitive approval of the competent authority—which is precisely why the Dicastery requested the preparation of a typical and critical edition (see V.11). What this appendix

can therefore offer is not a final textual verdict, but a reading as faithful as possible to the best state of the text currently available, while awaiting that work which is yet to come.

3. Discernment of Spirits

A classical criterion of mystical discernment is the soul's very doubt concerning the origin of what she receives. Luisa herself repeatedly questions the apparition made to her, asking that the sign of the cross be made upon its forehead before proceeding (vol. 2, see the section concerning this test, 1899)—a classical gesture of discernment, not a ground for suspicion against her. A text that documents its author's doubt is, structurally, less suspect than a text that would document none.

Public Revelation and private revelation: two registers never confused. A large part of the objections treated in this appendix rest, in the final analysis, upon a confusion between these two registers—a confusion recurrent enough, including in official theological examinations by local ecclesial authorities, that it is worth defusing once and for all before entering into the detail of each point:

Public Revelation in Jesus Christ	Private revelation through Luisa
God reveals Himself as three Persons, not as one.	No new revelation of the divine essence: these three Persons merely wish to share their life more fully with us.
Jesus reveals Himself as God.	Luisa herself insists upon her state as a sinner and upon her condition as the littlest of creatures.
A new and permanent Church, necessary for salvation, is established on earth.	A new spirituality is proposed, but one obedient to that same Church and perfectly inserted within it.
Seven sacraments are instituted.	No sacrament is instituted; the same seven sacraments remain the sole necessary path toward holiness.
A new priesthood is established.	No new priesthood is formed: the same Catholic priests are called to be the first heralds of these revelations.
The Law is modified.	The Law remains entirely unchanged.
An entirely new liturgy is instituted.	The liturgy is identical.
Authority passes from the Levitical priesthood to the Petrine ministry.	All authority remains in the hands of the successor of Peter, of his Magisterium, and of the whole Catholic hierarchy.

A private revelation may, as the *Catechism* recalls, help believers "live more fully by" public Revelation "in a certain period of history" (CCC 67), without ever claiming to improve, complete, surpass, or correct it. This is the simplest and most decisive test to apply before any objection asserting that a mystical text would encroach upon the deposit of faith.

On the affective register of the Italian. Several of the passages treated below employ an affective, familiar Italian, sometimes nuptial or childlike—*giocare* (to play), *scherzo* (game, jest), *burla* (jest), *contento* (content, fulfilled). This vocabulary must never be heard in a coldly conceptual register, nor translated into categories of domination, cruelty, or profane amusement: in this corpus, it belongs constantly to the language of an intimate mystical relationship, for which the Song of Songs has always provided the closest biblical model.

II. The Grammar of Suffering and Spousal Love

4. Why Does Jesus Say That He Is "Content" When Renewing the Mystical Crucifixion?

What the text says. Vol. 3, April 24, 1900:

> "This morning, having received Communion, it seemed to me that the confessor was placing the intention of making me suffer the crucifixion […]. Jesus […] told me: 'Your refreshment is I, and My refreshment is your suffering.' […] 'Since the Sacrament of the Eucharist is the fruit of the Cross, I feel more disposed to concede suffering to you when you receive My Body, because, seeing you suffer, it seems to Me that, not mystically but really, I continue My Passion in you for the good of souls.' […] 'Do you want Me to amuse Myself a little by renewing the crucifixion in you again with My own hand?' And I […] said: 'Lord, I am in your hands; do with me whatever You want.' Then Jesus, all content, began to drive the nails into me again […] I was content because I was making Jesus content."

> *« Questa mattina, avendo fatto la comunione, mi pareva che il confessore mettesse l'intenzione di farmi soffrire la crocifissione […]. Gesù […] mi ha detto: "Il tuo refrigerio sono Io, il mio refrigerio è il tuo patire." […] "Siccome il sacramento dell'Eucaristia è frutto della croce, perciò mi sento più disposto a concederti il patire quando ricevi il mio corpo, perché vedendo te patire, mi pare che non misticamente, ma realmente continuo in te la mia passione a pro delle anime." […] "vuoi tu che mi diverta Io un poco col rinnovarti di nuovo la crocifissione di propria mia mano?" Ed io […] ho detto: "Signore, sono nelle tue mani, fa' di me ciò che vuoi." Allora Gesù tutto contento ha incominciato a conficcarmi di nuovo i chiodi […] ero contenta perché contentavo Gesù. »*

What the text does not say. It does not say that Jesus imposes suffering upon a captive will, nor that He takes cruel pleasure in making someone suffer for suffering's sake. Luisa's consent is explicitly requested anew and freely given anew each time ("do with me whatever You want"); the scene is framed by the Eucharist she has just received and by an explicitly reparative finality ("for the good of souls").

Catholic articulation. The joy here is not that of an executioner, but the joy that the whole tradition recognizes in a gift freely offered through love: Saint Lawrence singing upon the gridiron, according to patristic tradition, or, more broadly, the "perfect joy" that the Fathers associate with martyrdom willingly embraced. Saint Paul rejoices "in [his] sufferings" endured for the Church, insofar as they "complete" what is lacking in Christ's afflictions (Col 1:24)—not because the Passion is insufficient, but because its fruit continues to be applied, through the members of the Body, until the end of time. This is exactly the theological mechanism already established in Part Ten (synthesis on suffering and the Cross, summit text, vol. 35, March 16, 1938: "it is not the creature who suffers, but I Myself").

Formula to remember. Jesus' joy is not the joy of making someone suffer: it is the joy of receiving a gift freely offered, as a father rejoices in the generous sacrifice of his child without ever having demanded it through cruelty.

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5. The Word "Jest" (*burla*): Who Is Complaining, and about What?

What the text says. Vol. 1, one of the very first texts in the corpus:

> "And I had such fear that He might not finish crucifying me that I did nothing but say to Him: 'Hurry, O Jesus! Hurry, do not draw it out.' But when it came to nailing my other hand, the arms of the cross were found to be too short […]. This was repeated many times […]. I would say to Him: 'My beloved, everything ends in a jest; You told me You had to take me to Heaven, and then You made me return again to earth; You tell me You must crucify me, and we never come to the complete crucifixion.'"
>
> *« Ed avevo tale timore che non terminasse di crocifiggermi, che non facevo altro che dirgli: "Fa' presto, oh Gesù! fa' presto, non la prendere per le lunghe." Ma quando si giungeva a inchiodarmi l'altra mano, i bracci della croce si trovavano corti […]. Questo si ripeteva molte volte […]. Gli dicevo: "Diletto mio, tutto finisce in burla, mi dicevi di dovermi portare nel Cielo e poi di nuovo mi facevi ritornare alla terra, mi dici di dovermi crocifiggere e mai veniamo alla completa crocifissione." »*

What the text does not say. At no point does it say that Jesus treats Luisa's crucifixion as a cruel jest at her expense. It is exactly the opposite: **it is Luisa who complains**, frustrated that the mystical experience does not reach its completion, impatient for a fuller configuration to the Cross.

Catholic articulation. This ardent desire for an ever more complete union with the Passion joins Saint Paul's cry: "For to me to live is Christ […] My desire is to depart and be with Christ" (Phil 1:21–23), or Saint Teresa of Ávila's longing for a martyrdom that she never ceases to desire without obtaining it. It is not an imposed suffering that disappoints; it is a desire of love that has not yet found its full measure.

Formula to remember. This text does not show a God who plays cruelly with a soul: it shows a soul who loves to the point of finding every measure of the Cross still too small.

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6. The Stripping Before the Mystical Crucifixion

What the text says. Vol. 4, December 24, 1902, under the editorial title of the entry: "Effects of Suffering. Value of Pride":

> "'Leave the Cross and strip yourself, for Our Lord must return and must find you ready for the crucifixion.' I stripped myself and kept my clothes in my hands because of the embarrassment my nature felt […]. 'You did not even let yourself be found completely stripped so that I might crucify you at once; therefore, we will reserve it for another time.' I remained confused and afflicted, unable to articulate a word, and Jesus, to console me, took me by the hand and said to me: 'Tell Me, what do you want Me to give you?' And I: 'Lord, suffering.'"
>
> *« "Lascia la Croce e spogliati, ché deve ritornare Nostro Signore e ti deve trovare pronta per la crocifissione." Io mi sono spogliata e ho tenuto le vesti in mano per la vergogna che la natura sentiva […]. "Neppure ti sei fatta trovare del tutto spogliata per poterti subito crocifiggere, allora la riserveremo in altro tempo." Io sono rimasta confusa ed afflitta, senza potere articolare parola e Gesù, per consolarmi, mi ha presa per mano e mi ha detto: "Dimmi, che vuoi che ti doni?" Ed io: "Signore, patire." »*

What the text does not say. The entire scene unfolds while Luisa is, according to her own words that open this same entry, "outside of myself" (*fuori di me stessa*)—the state of rapture or ecstasy long recognized by mystical theology, in which the soul, with the ordinary

senses suspended, receives a vision of a spiritual nature and not an event bodily verified in the flesh, in the ordinary sense of the term. It is therefore at no point a carnal event of which an external witness could have been a spectator; moreover, the text contains no sensual description of the body; it is brief, sober, and explicitly respects Luisa's modesty as a legitimate movement of nature ("the embarrassment my nature felt"), never turning it to ridicule.

Catholic articulation. Total stripping is a classical theme of the spirituality of the Passion: Christ Himself was stripped of His garments before being crucified (Matt 27:35), a scene commemorated in the Tenth Station of the Cross. The vocabulary of "stripping" (*spogliamento*) has long belonged to the ascetical lexicon of total renunciation of self—from Saint Francis of Assisi's stripping naked before the bishop of Assisi, to the ritual divestiture of novices at their religious profession, symbolizing the abandonment of the world. It is in this register, not in a bodily register, that this text must be read.

Formula to remember. The stripping described here is not an exhibition: it is the same gesture as that of Christ stripped on Calvary, taken up as a symbol of the creature's total renunciation.

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7. The "Game" After a Vision of Suffering

What the text says. Vol. 3, July 25, 1900, under the editorial title of the entry: "There Is No Cruelty at All in Jesus, but Everything Is Love":

> "… He made me see a machine in which it seemed that many human members were being crushed […]. But blessed Jesus, seeing me so embittered, told me: 'My daughter, let us move what so much afflicts us away for a little while, and let us cheer ourselves by playing together a little.' […] 'Let me hear your complaints; tell Me, tell Me: am I cruel? Has My love for you changed into cruelty?' And I, blushing all over, said: 'No, Lord, You are not cruel when You come, but when You do not come, then I will say that You are cruel.' […] 'No, no, there can be no cruelty at all in Me, but everything is love…'"

> *« … mi ha fatto vedere una macchina dove pareva che si stritolassero tante membra umane […]. Ma il benedetto Gesù, vedendomi così amareggiata mi ha detto: "Figlia mia, allontaniamo per poco ciò che tanto ci affligge e solleviamoci col giocare un poco insieme." […] "Fammi sentire le tue querele, di', di', sono Io crudele? Il mio amore per te si è cambiato in crudeltà?" Ed io, tutta arrossendo, ho detto: "No, Signore, non sei crudele quando vieni, ma quando non vieni, allora dirò che sei crudele." […] "No, no, non ci può essere in Me crudeltà alcuna, ma tutto è amore…" »*

What the text does not say. It never gratuitously juxtaposes torture and play for an effect of shock: the game is an explicit gesture of consolation after real distress, and the text, in its own title, refutes in advance the accusation of cruelty that one might perceive in it.

Catholic articulation. The nuptial vocabulary of the Song of Songs ("Let my beloved come to his garden," Song 4:16; the "caresses" and "kisses" of the Bridegroom) provides the natural grammar of this passage—a grammar recognized by the whole Catholic mystical tradition, from Saint John of the Cross to Saint Teresa of Ávila. Sensible consolation after trial is itself a commonplace of spiritual theology: God never leaves the soul in desolation alone.

Formula to remember. The text does not conceal the accusation of cruelty that might be brought against it: it names it and answers it itself, even before it is formulated.

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8. Milk and Liquids Exchanged from Mouth to Mouth

What the text says. The corpus contains several scenes in which a liquid—bitter or sweet, milk or another liquid—is given from mouth to mouth between Jesus and Luisa, in one direction or the other. Three examples, on distinct dates, give the exact measure of the phenomenon.

Vol. 1, at the very beginning of the corpus:

> "And while saying this, He would draw His lips close to mine and pour such bitterness that I would feel mortal pains […] then, from His lips, He would pour a most sweet liqueur, and in this way the pains would be mitigated."
>
> *« E mentre così diceva, avvicinava le sue labbra alle mie e versava un'amarezza tale, da sentirmi pene mortali […] poi, dalle sue labbra versava un liquore dolcissimo e così le pene si mitigavano. »*

Vol. 4, September 12, 1900, immediately after Luisa herself had refused all relief as a penance, Jesus having first justified His gesture ("My daughter, I am content with your sacrifice, but you need a refreshment, otherwise you faint"):

> "But, drawing close to my mouth, almost by force, He poured a few drops of sweet milk from His mouth, which mitigated my suffering…"
>
> *« Ma Lui avvicinandosi alla mia bocca, quasi per forza ha versato dalla sua bocca qualche goccia di latte dolce che ha mitigato il mio patire… »*

Vol. 9, August 22, 1910, where the reverse occurs: Jesus, exhausted and pursued by those who reject Him, seeks refuge with Luisa:

> "'Daughter, I can take no more; give Me some refreshment.' And He began to suckle at my breast; then I found myself within myself."
>
> *« "Figlia, non ne posso più, dammi qualche ristoro." E si è messo a succhiare al mio petto e poi mi son trovata in me stessa. »*

What the text does not say. The first and third scenes take place explicitly while Luisa is "outside of herself" (*fuori di me stessa*)—the state of rapture or ecstasy long recognized by mystical theology, in which the soul, with the ordinary senses suspended, receives a vision of a spiritual nature and not an event bodily verified in the flesh, in the ordinary sense of the term. The second scene, by contrast, belongs to Luisa's habitual mystical state and precedes, rather than follows, the moment the narrative itself describes as being transported "outside of herself." The reader must therefore forbid himself from imagining them as material or bodily scenes: that would already mean leaving the literary and mystical genre of the text. None of them contains a sensual description: each time the text is brief and stripped down, and is immediately followed or preceded by a doctrinal explanation given by Jesus Himself—the bitter liquid representing sins of blasphemy or against charity that the victim soul absorbs in reparation, a putrid and foul-smelling substance representing sins of impurity, and the milk or sweet liquid representing the grace, love, or refreshment she receives in return.

Catholic articulation. The image of liquid drunk or received from the mouth of God belongs to a constant biblical vocabulary: the bitter cup of suffering assumed by the just one ("let this cup pass from Me," Matt 26:39; "the cup of His wrath," Isa 51:17), and the sweetness of the word of God tasted in the mouth ("How sweet are Your words to my taste,

sweeter than honey to my mouth!" Ps 119:103; the scroll that Ezekiel eats and that "was in my mouth as sweet as honey," Ezek 3:3). The image of milk received as grace is itself directly scriptural: "Like newborn babes, long for the pure spiritual milk" (1 Pet 2:2), and God compares Himself to a mother who nurses and consoles (Isa 49:15; 66:11–13: "As one whom his mother comforts, so I will comfort you"). As for the reverse image—Jesus taking refuge and refreshment with a soul—it belongs to the same vein as what this work has already established in the preceding point: a Christ exhausted by the rejection of men who finds rest in the souls who welcome Him, not an equivocal gesture. This imagery, moreover, has a famous and venerated Catholic precedent: the vision of Saint Bernard of Clairvaux receiving the Virgin Mary's milk (the *Lactatio Sancti Bernardi*), a traditional episode widely represented in sacred art since the Middle Ages, without any theologian ever seeing in it anything other than an image of grace received.

Formula to remember. These exchanges of liquids never describe contact between bodies: in the most ancient biblical language—the bitter cup and the sweet milk—they express the very exchange of reparation and grace between the soul and her God.

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9. Synthesis: Nuptial Mysticism as a Key to Interpretation

The preceding texts belong to one and the same register: that of mystical marriage, in which the soul freely espouses the sufferings of the Bridegroom out of love, not by constraint, and receives from Him, in the most bodily language possible, the grace and consolation that she renders to Him in reparation. This register runs through the whole Catholic tradition—from the Song of Songs to John of the Cross (*Dark Night*, *Spiritual Canticle*), by way of the transverberation of Teresa of Ávila, the lactation of Saint Bernard, and the exchange of hearts already compared, in Luisa's case, with the one reported in Saint Catherine of Siena (cited by Benedict XVI in a General Audience—a recognized episode, not an unprecedented novelty). Its vocabulary is necessarily carnal, because human love—even in its most intimate images, including those of nourishment and nursing—remains, according to the entire Western spiritual tradition, the best available analogy for expressing union with God. What distinguishes this register from a perverse reading is never the intensity of the vocabulary, but the structure of the gift: free consent, a reparative finality, never an external constraint imposed against the will of the soul.

III. Total Exigency, Obedience, and the Risk of Misinterpretation

10. The Threat of Affective Withdrawal

What the text says. Vol. 1, at the very beginning of the corpus:

> "If during the day my mind was occupied with thinking about people I loved, immediately He would reprimand me, telling me: 'Is this the love you have for Me? Who has ever loved you like Me? Look, if you do not stop it, I will leave you.'"
>
> *« Se durante il giorno la mia mente si occupava di pensare a persone a cui io volevo bene, subito mi riprendeva dicendomi: "Questo è il bene che mi vuoi? Chi mai ti ha amato come Me? Vedi, se tu non la finisci, Io ti lascio." »*

What the text does not say. This severe correction is never the corpus's last word on love for those who are close to us: the movement that follows is an explicit teaching on ordered love—seeing every person as an image of God, never losing esteem for her—until Luisa

herself speaks of "a freedom that I myself cannot explain." What follows, therefore, is not an enduring relational rupture, but a reordering of love, with God served first.

Catholic articulation. Jesus Himself lays down a requirement of absolute primacy: "He who loves father or mother more than Me is not worthy of Me" (Matt 10:37)—a radical word that has never meant, in the tradition, contempt for natural bonds, but their just subordination to the love of God.

Formula to remember. The requirement of primacy is not a requirement of exclusion: it reorders love for those who are close to us; it never suppresses it.

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11. "We Are Alone": Interior Solitude, Not Social Isolation

What the text says. Vol. 1, immediately after a stage of purification already accomplished:

> "Now we are alone—there is no one left who may disturb us. Aren't you happier now than before, when you had to content many upon many? You see, it is easier to content one alone. You must consider as if you and I were alone in the world…"
>
> *« Adesso siamo rimasti soli, non c'è più nessuno che ci disturbi; non sei adesso più contenta di prima che dovevi contentare tanti e tanti? Vedi, è più facile contentare uno solo, devi fare conto che Io e tu siamo soli nel mondo… »*

What the text does not say. Contrary to what an isolated reading might suggest, this text does not say that social isolation is the *first* stage of Luisa's spiritual life. In the very order of the narrative, it follows an earlier stage in which her relationships with those close to her have already been reordered—never severed—as the preceding point shows.

Catholic articulation. The soul's exclusive interior rest in God ("God alone suffices," Saint Teresa of Avila) is a commonplace of the theology of prayer, which has never implied material withdrawal from social life—Luisa herself remained, throughout her life, integrated into her family and parish, under the constant supervision of successive confessors.

Formula to remember. "We are alone" names a state of prayer, not a program of rupture with the world.

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12. The Child Wrapped in Swaddling Clothes

What the text says. Vol. 1:

> "… I want you to be like a baby wrapped in swaddling clothes, who can move neither a foot to take a step nor a hand to work, but expects everything from his mother; in the same way, you will remain close to Me like a baby, always asking Me to assist you, to help you, always confessing your nothingness—in sum, expecting everything from Me."
>
> *« … voglio che tu stia come un bambino legato in fasce che non può muovere né un piede per dare un passo, né una mano per operare, ma aspetta tutto dalla madre, così tu starai vicina a Me come un bambino, pregandomi sempre che ti assista, che ti aiuti, confessando sempre il tuo nulla, insomma, aspettando tutto da Me. »*

Catholic articulation. The spiritual childhood evoked by this image is the one Jesus Himself teaches: "unless you turn and become like children, you will never enter the kingdom of heaven" (Matt 18:3)—a theme that would find its classical expression only a few years

later in Thérèse of Lisieux's *Story of a Soul*. This is neither an infantilizing regression nor a destruction of personal autonomy: it is the acknowledgment of the creature's radical dependence upon its Creator ("What have you that you did not receive?", 1 Cor 4:7), already documented under the heading of *nothingness* in this work (VI.4; XIII.8).

Formula to remember. The image of the dependent child does not destroy the person: in the most classical biblical language, it names the condition of every creature before its Creator.

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13. Small Voluntary Mortifications

What the text says. Vol. 1:

> "In order to content Him, I would immediately shift to half of the chair, leaving the other half empty; and sometimes, jokingly, I said to Him: 'See oh Lord, half the chair is empty – come and sit near me.'"
>
> *« Subito, per contentarlo mi mettevo sulla metà della sedia e lasciavo vuota l'altra metà e qualche volta, per scherzo, gli dicevo: "Vedi oh Signore, la metà della sedia è vuota, vieni a sederti vicino." »*

What the text does not say. At no point is this a matter of external surveillance imposed upon Luisa's body: it is she herself who initiates this gesture, freely and in jest (*per scherzo*).

Catholic articulation. Small voluntary mortification is a commonplace of the whole Western ascetical tradition, from the Rule of Saint Benedict to countless religious institutes contemporary with Luisa—never presented in this text as a humiliation inflicted by a third party.

Formula to remember. A mortification that one freely imposes upon oneself in jest and out of love is not evidence of external control.

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14. What These Texts Never Permit: A Safeguard against Spiritual Coercion

Points 10 to 13 describe a unique, personal mystical relationship, lived under constant canonical obedience to successive confessors, themselves subject to the authority of the Archbishop of Trani. **Nothing in these texts can legitimately serve as a model for a spiritual director, a community leader, or an accompanier to exercise affective control over another person, isolate someone from those close to her, or demand from her a submission that would not pass through the normal mediations of the Church (a recognized confessor, communal discernment, freedom of conscience).** A word addressed by Heaven to a given soul, under the extraordinary and verified conditions of a canonically recognized mystic and under constant ecclesial obedience, can never be exported as such into an ordinary human relationship—especially if it were to give an accompanier direct power over a person's conscience, affective bonds, or concrete decisions. This work establishes this principle as a safeguard in its own right, on the same level as the Christological, metaphysical, anthropological, and eschatological safeguards already established: no reading of these pages can justify, in anyone today, coercive control over another person's conscience.

15. The Fear of Being Deprived of Him

A suspicion often arises before the harshest pages of this corpus: that of a privation inflicted as a sanction, particularly in connection with Communion. What the corpus actually attests in this passage is of another nature: a felt absence of sensible consolation during or after Communion—a spiritual aridity, not sacramental exclusion.

What the text says. Vol. 1, at the very beginning of the corpus:

> "With regard to Communion, I do not want you to afflict yourself because you are not able to stay there; know that this is a shadow of the pains I suffered in Gethsemani […]. The thought of greater pains will make you suffer the minor pains with more courage. So, when during Communion you find yourself alone, agonizing, think that I want you a little bit as company in my agony in the garden […]. it is not that you will not suffer, because the most bitter pain I can give to the souls dear to Me is to deprive them of Me; but by thinking that with that suffering of yours you give relief to Me, you will also be content."
>
> *« Riguardo alla comunione, non voglio che ti affligga che non sai stare, sappi che è un'ombra delle pene che soffrii nel Getsemani […]. Il pensiero delle pene maggiori ti farà soffrire con più coraggio le pene minori; quindi, quando nella comunione ti troverai sola, agonizzante, pensa che ti voglio un poco in compagnia nell'agonia dell'orto […]. non che non soffrirai, perché la pena più amara che possa dare alle anime mie care, è il privarle di Me, ma tu pensando che con quel tuo penare darai sollievo a Me, sarai anche contenta. »*

What the text does not say. Jesus never pronounces here a sanction, a punishment, or a voluntary withdrawal of His grace; He names a suffering that He Himself explicitly relates to His own agony in Gethsemane, where He experienced the abandonment of His most faithful friends and the silence of the Father.

Catholic articulation. This is the classical register of the "dark night" already described by Saint John of the Cross: an absence of sensible taste that is never a withdrawal of grace itself, but a purification of faith, now required no longer to rest upon feeling alone.

Formula to remember. Understood in this way, this felt privation is neither arbitrary nor punitive: it configures the soul to Christ's own experience in Gethsemane and invites her to union, not to fear.

IV. Luisa, Mary, John, Priests, and the Sacraments

16. Mary, John, and Primacy—Not an Alternative Church

What the text says. Vol. 15, July 11, 1923:

> "… then, when I was conceived in her virginal womb, since I was the true, the head and the first of all priests, I took on the commitment to keep her and direct her in everything […] and when I died, I entrusted her to another priest, who was Saint John […]. I deposited as though in a sanctuary all the laws, the precepts, the doctrines that the Church was to possess, and she, faithful as she was and jealous even of one word of Mine so that it would not be lost, deposited them in my faithful disciple John, so my Mother has primacy over the whole Church."
>
> *« … quando poi restai concepito nel suo seno verginale, essendo Io il vero, il capo ed il primo di tutti i sacerdoti, presi Io l'impegno di custodirla e di dirigerla in tutto […]*

> *e quando Io morii l'affidai ad un altro sacerdote, qual fu San Giovanni […] Io deposi come in un santuario tutte le leggi, i precetti, le dottrine che la Chiesa doveva possedere e che Lei, fida qual era e gelosa anche d'una mia parola perché non si sperdesse, depose nel mio fido discepolo Giovanni, sicché la mia Mamma ha il primato su tutta la Chiesa. »*

The same text continues: just as Mary deposited what she received in John so that it might pass, safeguarded, into the whole body of the Church, so has Jesus willed to do again with Luisa: "since the 'Fiat Voluntas Tua' must serve the whole Church, I entrusted you to a minister of mine, that you may deposit in him everything I manifest to you about my Will […] so as to let them pass […] into the whole body of the Church" (*« ti ho affidata a un mio ministro, affinché tu deponga in lui […] a tutto il corpo della Chiesa »*).

What the text does not say. Peter is mentioned nowhere in this passage—neither negatively nor implicitly. This is never a substitutive ecclesiology intended to displace Petrine primacy, but a Marian affirmation (Mary's primacy over the Church through her spiritual motherhood) and a role given to John as a **historical channel of transmission**, not as a rival founder.

Catholic articulation. The affirmation of a primacy of Mary over the Church must be received with the same prudence already applied to the title "Co-redemptrix" (V.16): never a defined dogma, but an affirmation that finds real support in the title "Mother of the Church" given by Paul VI in 1964 and taken up by the Council (LG 61–63). The patristic tradition concerning the Fourth Gospel has long associated John, at the foot of the Cross, with the figure of the contemplative disciple receiving Mary "into his own home" (Jn 19:26–27)—without this figure ever competing with that of Peter, the visible head of the apostolic college. As for the parallel with Luisa: the fact that her revelations must pass through "a minister"—an ordained confessor under the authority of the bishop—is the opposite of bypassing the hierarchy; it is the explicit reaffirmation of the ordinary channel of ecclesial authentication (see V.11).

Formula to remember. This text founds no alternative Church upon John: it makes John, like Luisa's confessor, the faithful depositary who guarantees that nothing passes to the Church except through the legitimate channel of her ministers.

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17. "The Divine Will Surpasses All the Sacraments"—In What Sense?

The word "sacrament" is used here analogically, in the broad sense of an efficacious sign and a sanctifying reality—not in the strict sense of the seven sacraments instituted by Christ and entrusted to His Church. With this clarification established, here is what the text says:

What the text says. Vol. 12, December 26, 1919. The published entry is headed, "To live in the Divine Will is Sacrament, and surpasses all the Sacraments together":

> "Now, my Will is sacred and holy, and It contains altogether the virtue of all the Sacraments. […] And then, what do the Sacraments do if not unite the soul with God? What is it to do my Will? Is it not perhaps to unite the will of the creature with her Creator? To dissolve herself in the Eternal Will—the nothing to rise to the All, the All to descend into the nothing—is the noblest, most divine, purest, most beautiful, most heroic act the creature can perform. Ah! yes, I confirm it to you, I repeat it: my Will is Sacrament, and It surpasses all the Sacraments together, but in a more admirable way, without the mediation of anyone, without any matter; the Sacrament of my Will

is formed between my Will and that of the soul; the two wills bind themselves together and form the Sacrament…"

« Ora, la mia Volontà è sacra e santa e contiene tutta insieme la virtù di tutti i sacramenti […] e poi, che fanno i sacramenti se non unire l'anima con Dio? Che cosa è fare la mia Volontà? Non è forse unire la volontà della creatura col suo Creatore? Sperdersi nel Volere eterno, il nulla salire al Tutto, il Tutto discendere nel nulla; è l'atto più nobile, più divino, più puro, più bello, più eroico che la creatura possa fare. Ah! sì, te lo confermo, te lo ripeto, la mia Volontà è Sacramento ed oltrepassa tutti i sacramenti insieme, ma in modo più ammirabile, senza intermedio di nessuno, senza alcuna materia; il Sacramento della mia Volontà si forma tra la Volontà mia e quella dell'anima, le due volontà si annodano insieme e formano il sacramento… »

Catholic articulation. The text itself defines the meaning of this "surpassing": the sacraments *unite* the soul with God; to live fully in the Divine Will is this union *brought to its most interior fulfillment*. This is not an opposition of nature between two competing realities, but a relationship of means to end—exactly the same structure already established in XI.16 for the Humanity of Christ, the "door that never closes."

Formula to remember. The Divine Will is not a superior sacrament that replaces the sacraments: It is the very Life of God to which the sacraments configure and ordain us.

18. Why This Never Diminishes the Sacraments Instituted by Christ

What the same text says immediately afterward.

"On the other hand, my other Sacraments—how much they have to work to dispose souls, if they manage at all! […] If you knew the enormous sacrileges committed in the Sacrament of Confession, and the horrendous abuses of the Sacrament of the Eucharist, you would weep with Me because of the great sorrow!"

« Invece, gli altri miei sacramenti, quanto devono lavorare a disporre le anime, se pure vi riescono! […] se tu sapessi i sacrilegi enormi che si fanno nel sacramento della confessione e gli abusi orrendi del sacramento dell'Eucaristia, piangeresti Meco per il gran dolore! »

What this shows. In the very passage that affirms this "surpassing," Jesus deplores the sacrileges committed *against* the sacraments—proof that He continues to attribute to them all their objective value and all their necessity. Nothing in it suggests that one may dispense with them.

Catholic articulation. The Church teaches that the sacraments are necessary for salvation for believers (CCC 1129) and act *ex opere operato*—through the action of Christ alone, independently of the holiness of the minister—but that their fruit depends on the dispositions of the subject who receives them (CCC 1128). This is precisely what the text affirms: the Divine Will is the perfect disposition that allows the sacraments to bear their full fruit, not a path that dispenses with them.

Formula to remember. Far from weakening the sacraments, this text defends their value by deploring their abuses—the Divine Will is their most fully accomplished fruit, never a substitute.

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19. "Baptism of Fire"—A Category Already Recognized

What the text says. Vol. 11, March 13, 1912:

> "My daughter, the baptism at birth is by water, therefore it has the virtue of purifying, but not of removing tendencies and passions. On the other hand, the baptism of victim is baptism by fire, therefore it has not only the virtue of purifying, but of consuming every passion and evil tendency…"
>
> *« Figlia mia, il battesimo della nascita è di acqua, perciò ha virtù di purificare, ma non di togliere le tendenze, le passioni, ma il battesimo di vittima è battesimo di fuoco, perciò ha virtù di purificare, non solo, ma di consumare tutte le passioni e le tendenze cattive… »*

Catholic articulation. Catholic tradition has long recognized non-sacramental modes of participation in baptismal grace—the baptism of desire and the baptism of blood of the martyrs (CCC 1258–1260)—without ever seeing in them a rite competing with the Baptism of water instituted by Christ. The "baptism of fire" described here belongs to this same analogical category: a spiritual intensification of what sacramental Baptism has already inaugurated, not the institution of a new rite.

Formula to remember. This "baptism of fire" does not compete with Baptism of water: by an analogy already recognized by the Church, it names its spiritual fulfillment in a soul configured to the victim.

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20. "Living Hosts, Not Dead Ones"—The Real Presence Is Never at Issue

What the text says. Vol. 11, March 15, 1912:

> "This is why I can surely say that these souls are my true hosts—but living hosts, not dead ones. In fact, the accidents that form the host are not full of life […], but the soul is full of life […] these hosts consecrated by my Will are more dear to Me than the very sacramental hosts, and if I have reason to exist in the sacramental hosts, it is to form the sacramental hosts of my Will."
>
> *« Ecco come posso ben dire che queste anime sono le mie vere ostie, ma ostie vive, non morte, perché gli accidenti che formano l'ostia non sono pieni di vita […], ma l'anima è piena di vita […] mi sono più care queste ostie consacrate dalla mia Volontà che le stesse ostie sacramentali e, se ho ragione di esistere nelle ostie sacramentali, è per formare le ostie sacramentali della mia Volontà. »*

What the text does not say. The word "dead" never refers to the Real Presence of Christ in the Eucharist, but to the inert matter of bread and wine as such—which is simply true in the most ordinary sense: bread, materially, is not a living organism. The formula therefore denies nothing of the doctrine of transubstantiation.

Catholic articulation. The text itself closes the door to every depreciative reading: the Eucharist is presented as the *cause* and the *school* of the "living hosts," never as what they would replace or surpass in objective dignity. Two orders must be distinguished here, which this text never confuses: the sacramental and objective dignity of the Eucharist, which remains absolutely unique and admits no equivalent—nothing surpasses or replaces it—and the subjective joy that Christ can say He experiences before a soul that freely corresponds to the very fruit for which He gives Himself in the Host. To say that such a soul is "more dear" to Him therefore never belongs to the first order, but to the second: it is not the consecrated Host that is surpassed in dignity; it is the fruit It produces that is manifested and

rejoices the One who instituted It. This formula directly joins what this work has already established in VII.6 concerning "living hosts": acts done in the Divine Volition form, as it were, the "species" in which Jesus forms His Real Life in the soul—a development, not a substitute, of Eucharistic theology.

Formula to remember. To say that a soul becomes a "living host" never diminishes the consecrated Host: it says only that the fruit intended by the Eucharist—a transformed life—has reached its full effect.

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21. The Sick Person and the "Wounds Inflicted upon Jesus"—Reparative, Not Accusatory, Logic

What the text says. Vol. 2, October 3, 1899:

> "Afterwards, I commended a sick person to Him, and Jesus showed me His wounds, given to Him by that sick person. And I tried to pray Him, to placate Him and to repair Him, and it seemed that those wounds would heal. And Jesus, all benignity, told me: 'My daughter, today you have performed for Me the office of a most skillful doctor, for you have not only tried to medicate and bandage them, but also to heal My wounds which that sick person gave Me; because of this I feel very much soothed and placated.'"
>
> *« Dopo gli raccomandai un infermo e Gesù mi mostrava le sue piaghe, fattegli da quell'infermo. Ed io ho cercato di pregarlo, placarlo e ripararlo e pareva che quelle piaghe si saldassero. E Gesù, tutto benignità, mi ha detto: "Figlia mia, tu oggi mi hai fatto l'uffizio d'un peritissimo medico, ché non solo hai cercato di medicare, di fasciare, ma anche di guarire le mie piaghe fattemi da quell'infermo; perciò mi sento molto ristorato e placato." »*

What the text does not say. This is never an accusation made against the sick person as a person, nor an inversion of Matthew 25 that would make the sufferer an executioner to be neutralized. Luisa's prayer is explicitly *in favor* of the sick person—she "heals" the wounds by interceding for him, not by fighting against him.

Catholic articulation. The idea that sin wounds Christ is in no way foreign to Scripture: the Epistle to the Hebrews speaks of those who, through apostasy, "crucify the Son of God on their own account" (Heb 6:6). Here, it is presumably the impatience or rebellion that illness can bring forth—not the illness itself nor the person of the sick man—that is named as wounding Christ; and Luisa's response is a gesture of intercession and compassion toward this sick person, structurally identical to the theology of reparation already established in Part Ten.

Formula to remember. This text does not make the sick person an executioner to be fought: it makes prayer for the sick person an act of healing, both for him and for the Heart of Christ, which every sin reaches.

V. Six Major Doctrinal Objections: Reading and Response

The objections that follow form the heart of what is sometimes presented as a "catalogue of heresies" identifiable in this corpus—objections that recur, in very similar formulations, both in the most polemical critical literature and in theological examinations emanating

from local episcopal authorities. Each response is based on what the corpus itself says, and on the Catholic doctrine that sheds light on its exact meaning.

22. Objection: Luisa Confuses the Soul's Union with God with Christ's Hypostatic Union

Response. The corpus never says that, by living in the Divine Will, the soul receives what the Word alone receives in the hypostatic union—the assumption of a human nature into the one divine Person of the Son. Rather, to describe the soul's union with God, it applies by analogy the model that the Catholic faith recognizes in Christ Himself: two distinct wills, united without confusion.

The text formulates it in this way (vol. 14, March 18, 1922):

> "When the human will unites with the Divine Will, the two wills embrace and rest together."
>
> *« Quando la volontà umana si unisce alla Volontà Divina, le due volontà si abbracciano e riposano insieme. »*

There is never one single will resulting from the fusion of the two. According to the corpus, it is Christ Himself who gives access to this model and remains its only door (vol. 17, March 8, 1925):

> "Now, my Humanity had two wills: the human and the Divine […] Now, if you want to travel the paths of the Eternal Will, enter through the door of my Humanity; in It you will find my Divinity…"
>
> *« Ora, la mia Umanità aveva due volontà: l'umana e la Divina […] Ora, se vuoi percorrere le vie dell'eterno Volere, entra dalla porta della mia Umanità, vi troverai la mia Divinità… »*

The Third Council of Constantinople (680–681) defined this precise structure—two wills operating without confusion or separation, the human will freely subject to the divine (CCC 475)—as the mystery proper to Christ and never to be surpassed; the corpus never extends it to the soul as a new hypostatic union, but as a participation, by grace and in the manner of a creature, in this unique model.

The corpus goes further still: far from ever presenting the two natures of Christ as separable, it affirms, on the contrary, their most intimate unity, even at the very heart of His Passion: "It [My Humanity] was identified with the Divinity—even more, They were one single thing; and while They were one, I felt the torment of the separation, of the abyss of the Divinity" (vol. 12, June 2, 1920). At no point does this text describe a real division between the two natures—it affirms the opposite, "one single thing"—but rather the suffering, lived in Christ's human consciousness, of the weight of sin that separates sinful humanity from God. This suffering belongs within the mystery that Catholic theology calls *kenosis*: the voluntary abasement by which the Son, "though he was in the form of God, […] emptied himself" (Phil 2:6–7), even to the cry of abandonment upon the Cross—"My God, my God, why hast thou forsaken me?" (Mt 27:46)—which likewise presupposes a real suffering of abandonment, without ever implying the slightest division between the two natures of Christ.

23. Objection: Luisa Announces a Joachimite Third Age

Response. The objection supposes that the "Kingdom of the Divine Will" announced by the corpus corresponds either to what the Church condemned under the name of

millenarianism—the visible coming of Christ to reign upon this earth before the Last Judgment (Holy Office, 1944, Dz 3839)—or to the third "age of the Spirit" that Joachimism announced as surpassing even the Gospel of Christ. Yet the corpus, examined in its own terms, affirms neither of these two elements: no visible and anticipated coming of Christ within history is ever described in it; no new public revelation is added to that closed Revelation transmitted by Christ and the Apostles; no surpassing of the Church, her sacraments, or her Magisterium is ever envisaged—Section Four of this appendix documents, on the contrary, the text's constant insistence on the permanence of ecclesial and sacramental mediation. What the corpus announces is of another nature: an intra-historical triumph of the grace already given once for all by Christ, the fulfillment, for a time within history, of the petition that the whole Church has always addressed in the Our Father—not a new age succeeding that of Christ, but the deepening of the age He has already inaugurated and never ceases to inaugurate.

What is more: when the corpus itself uses the expression "the three ages of the world," it defines it in terms that explicitly exclude the Joachimite scheme. Jesus explains there that, in the thirty years of His mortal life, He satisfied "for the three ages of the world, for the three different states of law: natural, written, and of grace" (vol. 4, February 22, 1903)—that is, the classical patristic and scholastic scheme (natural law, Mosaic law, law of grace), not a succession of ages that would replace the Church with an "age of the Spirit." The age of the law of grace, inaugurated by the Incarnation and the foundation of the Church, remains therein the last age of history—the one in which we have found ourselves for two thousand years, and in which we will remain until the end of time. It is this precise distinction between deepening and succession that removes the corpus from the very definition of millenarianism condemned by CCC 676.

Another text of the corpus, that of the three renewals of the world by periods of two thousand years—the Flood, the Incarnation, the renewal to come (vol. 12, January 29, 1919; see V.3)—might seem, at first sight, closer to the Joachimite scheme than that of the "three ages." Careful examination shows the opposite: this text distinguishes not three ages but four periods (from Adam to the Flood, from the Flood to the Incarnation, from the Incarnation to the Kingdom, from the Kingdom to the end of time), and Jesus makes no attribution in it of a period to one distinct Divine Person, contrary to the Trinitarian scheme of history proper to Joachim. The "third renewal" that He announces is never described as a new age succeeding that of Christ, but as a deepening of the knowledge of what His Divinity was already operating within His Humanity—exactly the distinction between deepening and succession established above. As for the use, by this same corpus, of a distribution of the three Fiats (Creation, Redemption, Sanctification) among the three Divine Persons (vol. 17, May 17, 1925), this is a Trinitarian appropriation in the received theological sense—attributing to one Person, by reason of a particular fittingness, what in reality remains the common work of the Three (as 1 Corinthians 1:24 attributes to Christ the power and wisdom of God)—never a chronological succession of ages each governed by one distinct Person to the exclusion of the other two, which the corpus says nowhere.

Finally, the corpus goes so far as to refute in advance, and directly, the precise point in which the Joachimite error lies: not the idea of a fulfillment to come, but that of a surpassing of what precedes it. Jesus explicitly declares that the Kingdom will neither replace nor abolish the sacramental economy already given by Christ, but will give it its full fruit (vol. 20, November 2, 1926):

> "My daughter, my Redemption came as remedy for man […] Therefore, I long so much for the coming of the Kingdom of the Supreme Fiat, because then everything I did in coming upon earth will serve as food for those who enjoy perfect health. […] So, how

> great will my contentment be in seeing that, in the Kingdom of my Will, everything I did will serve no longer as food for the sick, but as food for the children of my Kingdom, who will all be full of vigor and in perfect health? […] The Kingdom of my Will will be the true echo of the Celestial Fatherland, where the Blessed possess their God as their own Life and receive Him also from outside themselves. […] In the Kingdom of my Will there will be neither foods nor communions that are interrupted, but perennial; and everything I did in Redemption will serve them no longer as remedy, but as delight, as joy, as happiness, and as beauty ever growing. So, the triumph of the Supreme Fiat will give the complete fruit to the Kingdom of Redemption."
>
> *« Figlia mia, la mia Redenzione venne come rimedio dell'uomo […] Perciò sospiro tanto che venga il regno del Fiat Supremo perché allora tutto ciò che io feci venendo sulla terra, servirà come cibo a quelli che godranno perfetta salute. […] Sicché qual non sarà il mio contento, nel vedere che nel regno del mio Volere tutto ciò che io feci servirà non più come cibo agli infermi, ma come cibo ai figli del regno mio che saranno tutti pieni di vigore e di perfetta salute? […] Il regno del mio Volere sarà il vero eco della Patria Celeste dove i beati posseggono come Vita propria il loro Dio e lo ricevono anche dal di fuori di loro stessi. […] Nel regno del mio Volere non ci saranno né cibi, né comunioni interrotte, ma perenni e tutto ciò che io feci nella Redenzione servirà loro non più di rimedio, ma di diletto, di gioia, di felicità e di bellezza sempre crescente. Sicché il trionfo del Fiat Supremo darà il frutto completo al regno della Redenzione. »*

What must be ruled out here is therefore not the expectation of a fulfillment, but the idea of a supersession of the economy of Christ and of the Church—an idea developed by certain Joachimite posterities. In Luisa, the expected Kingdom fulfills Redemption and its sacramental fruit; it never dismisses them.

Formula to remember. Not after the Church, but within the Church; not after the sacraments, but through their full fruit; not after Christ, but through the full extension of His reign in souls.

24. Objection: Luisa Destroys or Annihilates the Human Will

Response. The objection is most often based on a real vocabulary of the corpus—"laying down" one's will, no longer "giving it life"—understood in the sense of pure and simple suppression. But the corpus itself defines this vocabulary, and in a sense contrary to annihilation: "free will […] is a gift which I gave man, and what I give once, I never take back. […] I am the God of sons and daughters, not of slaves" (vol. 17, May 30, 1925). The same text describes the Blessed in Heaven as remaining fully free—their will is never suppressed—while being borne, by the knowledge and love they have received alone, no longer to want to separate themselves from God: freedom intact, but whose exercise no longer finds rest outside of Him. This is a real paradox, but one already known elsewhere to Catholic theology: the freedom of the Blessed, unanimously taught as intact in Heaven (CCC 1721–1722), remains entire there while having become incapable of turning toward evil. To "lay down" one's human will, in this precise vocabulary, therefore describes a transformed exercise of freedom, not its disappearance.

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25. Objection: Luisa Divinizes Man by Nature, or Makes Him a "Particle of the Divinity"

Response. The corpus employs language of real intensity to describe the soul's union with God—"Divine Life," "to participate in My own Life"—language which, isolated from its own

grammar, might suggest an identity of nature between the creature and her Creator. But this grammar itself remains constantly relational and participatory, never a grammar of identity: the image most frequently used by the corpus to express this relationship is that of the sun and its orbit, in which God "reflect[s] in him my light […] and all my happiness" (vol. 16, September 14, 1923)—reflection, by its very nature, presupposes the distinction between the source and that which receives it, never their confusion. This structure corresponds exactly to what Saint Peter teaches: the creature becomes a "partaker of the divine nature" (2 Pet 1:4), a formula which the whole patristic tradition—from Athanasius, Basil, and Cyril to Thomas Aquinas—has always understood as a divinization *by grace and participation*, never by identity of essence; within this same tradition, the distinction between Creator and creature remains forever unbridgeable (CCC 460). Nothing in the corpus affirms that the soul ceases to be a creature or receives a portion of the Divine Essence itself: what the text constantly repeats, on the contrary, is the radical "littleness" of the creature, who never does anything but receive.

26. Objection: Luisa Describes Three Distinct Gods, Confusing the Persons of the Trinity

Response. This objection arises from a confusion that is easy to dispel: on several occasions the corpus describes mystical experiences in which Luisa distinctly perceives the action proper to one or another Person of the Trinity—but to distinguish is never to separate, and Scripture itself proceeds in this way without ever falling into polytheism. Christ Himself distinguishes His own mission from that of the Spirit ("it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you," Jn 16:7) and speaks of the sin against the Holy Spirit as distinct from the sin against the Son (Mt 12:31–32), without anyone concluding from this that the Gospel teaches the existence of several gods. The *Catechism* recalls that "the divine persons are really distinct from one another" according to their relations of origin, while remaining one God (CCC 254).

Far from departing from this doctrine, the corpus illustrates it with remarkable precision (vol. 24, June 7, 1928):

> "These three suns are the three powers: intellect, memory and will; while being distinct among themselves, they hold hands and arrive at forming one single power. Symbol of Our adorable Trinity: while We are distinct in the Persons, We form one single power, one single intellect, and one single Will."
>
> *« Questi tre soli sono le tre potenze: intelletto, memoria e volontà, che mentre son distinte tra loro, si danno la mano e giungono a formare anche una sola. Simbolo della nostra Trinità adorabile, che mentre siamo distinte nelle persone formiamo una sola potenza, un intelletto solo ed un'unica Volontà. »*

This text itself affirms, in the same words, both the distinction of the Persons and the unity of Their Being, exactly as Trinitarian dogma does.

27. Objection: The Insistence upon "Knowledge" of the Divine Will Amounts to a Spiritual Gnosticism

Response. Ancient Gnosticism taught that an esoteric doctrine, reserved for initiates, was the necessary condition of salvation. Nothing of the kind appears in this corpus, in which access to the Gift constantly rests upon the simplest of conditions, offered without exception to every soul: to want, not to know. This work has already established (Part Five, Q9) that the Gift is never a private spirituality reserved for a circle of initiates separated from the rest of the Church, but the very fulfillment of the design of the whole Creation;

it has likewise established (VI.4; XIII.8) that the disposition required in order to receive it is the knowledge of one's own nothingness, not the acquisition of knowledge reserved for an elite. Moreover, the corpus's insistence upon the "knowledge" of the truths of the Divine Will corresponds to a constant biblical principle—"My people are destroyed for lack of knowledge" (Hos 4:6)—and to the classical place, throughout the whole Catholic spiritual tradition, of reading and meditation as the necessary nourishment of prayer. A knowledge that nourishes desire rather than conditions salvation is not Gnostic knowledge.

VI. Conclusion: What a Catholic Reading Can Affirm, and What It Must Not Affirm

This appendix has evaded none of the major families of the most difficult passages of the *Book of Heaven*—including the most bodily, such as the scenes of milk and liquids exchanged from mouth to mouth (§8), or the stripping before the mystical crucifixion (§6): each has been quoted in its actual wording, not in a softened paraphrase. But it has shown, case by case, that the shocking character produced by a first-level reading does not survive being set alongside the immediate context, classical mystical vocabulary, and Catholic doctrine, which illuminates its meaning.

What this appendix does not affirm: it issues neither a blanket condemnation of the writings of Luisa Piccarreta nor an anticipated and definitive approval of each of their formulations—this judgment belongs to the Holy See alone, whose 2024 *nulla osta* explicitly requested a critical edition furnished with notes, precisely for passages of this nature. Nor does it endorse an enthusiastic reading without safeguards, which would neglect the doctrinal safeguards set forth in Section V or the safeguard against coercion set forth in §14.

What it affirms: that the most difficult texts of the *Book of Heaven*, read in their original language, restored to their immediate context, and measured against the classical Catholic grammar—nuptial mysticism, theology of reparation, discernment of spirits, and sacramental and Christological doctrine—cease to appear as evidence of an origin foreign to the Holy Spirit, without thereby becoming formulations that should be proposed without accompaniment or discernment to an unprepared reader. This is precisely the spirit of the critical edition requested by Rome, and it is the spirit in which this appendix was conceived.

Appendix F — The 214 Questions and Answers: Condensed Version

This appendix reproduces the 214 questions of the work accompanied only by their short answers, without development, quotation, or Catholic articulation. It is not intended to replace the complete reading of the fourteen Parts, but to serve as a memory aid, a rapid review table, or a first entry point for a reader in haste—inviting the reader afterward to return to the main text for the complete demonstration of each answer.

General Introduction — Why a Work of Questions and Answers on the Divine Will?

Question 1 — What Is the Divine Will?

The Divine Will is God's very Will, one and eternal, by which he creates, redeems, and sanctifies. Following Luisa Piccarreta, this work uses the expression not only for that Will in itself, but also for the gift by which a soul can allow it to become, here below, the continuous principle of all its acts—a miracle of every instant rather than an isolated event.

Question 2 — What Are the Three Fiats of God?

According to the revelations received by Luisa, God's work unfolds in three great Fiats, three divine "yeses": the Fiat of Creation, pronounced by God alone; the Fiat of Redemption, pronounced with Mary's cooperation; and a third Fiat, that of Sanctification, which God still awaits seeing fully accomplished on earth through the free cooperation of souls. These three Fiats form the very framework of this work.

Question 3 — How Are We to Understand That the Divine Will Is the One Will of the Three Divine Persons?

The Father, the Son, and the Holy Spirit have one and the same Will, since they have one and the same divine nature. To speak of the "Divine Will," therefore, never introduces a fourth reality alongside the Trinity: it is to speak of the Trinity itself in the unity of its willing—that one Will by which it created man capable of entering into communication with it.

Question 4 — Why Speak of a Kingdom of the Divine Will?

God himself says that he wants "to establish the Kingdom of his Divine Will upon earth," so that the one purpose for which he created man may be fully realized. This Kingdom, therefore, is not one image among others: it is the very name God gives to the accomplishment of his creative design, as Part One will develop.

Question 5 — What Is the Difference Between Doing the Will of God and Living in the Divine Will?

To do the Will of God is to obey it act by act, as every Christian has always been called to do. To live in the Divine Will goes further: it is to allow this Will to become, in a stable and continuous manner, the very principle from which all the acts of the soul proceed—no longer repeated obedience, but a dwelling.

Question 6 — Why Are the Writings of Luisa Piccarreta Central to This Work?

Because in them Jesus entrusts Luisa with a mission that he himself presents as new: if other souls before her had already lived fully in the Divine Will, the Church would have preserved traces, norms, and teachings concerning it. This silence within the received spiritual tradition is itself the sign of the newness of the gift entrusted to Luisa. But Jesus goes beyond the newness of the mission alone: he himself claims authorship of the writing, blesses the resulting volumes with an unambiguous formula, and shows Luisa in advance what the Church will one day do with them.

Question 7 — What Complete Title Does Jesus Give to Luisa's Notebooks on the Divine Will, Now Collected in Thirty-Six Volumes, and What Does It Mean?

On August 27, 1926, two days before blessing this title from his Heart (General Introduction, Q6), Jesus had dictated it himself—not to Luisa, but, in a vision granted to her, to the priest charged with printing the writings about his Will: "The Kingdom of my Divine Will in the midst of creatures. Book of Heaven. The call of the creature to the order, the place and the purpose for which he was created by God." Jesus himself explains this final clause: he wants the creature to understand that the place assigned to him by God is in his Will, and that until he enters it, he remains without place, order, or purpose—an intruder within his own Creation.

Question 8 — How Should These Writings Be Received in the Faith of the Church?

By receiving them exactly as Luisa herself wrote them: not on her own initiative, but under the strict obedience of a confessor, with the entire submission of her judgment to ecclesiastical authority. Part Five will retrace the complete history of their reception by the Church; the attitude to be adopted toward them is already governed by Luisa's own attitude toward her confessor.

Question 9 — Does the Divine Will Dispense with the Sacraments, Morality, the Cross, or the Hope of Heaven?

No—never, on any of these four points. Living in the Divine Will does not dispense with the sacraments (Part Nine); it does not lessen in any way the demands of the moral life, but is, on the contrary, their most interior fulfillment (Part Twelve); it never removes the Cross, but transfigures it without setting it aside (Parts Three and Ten); and it never replaces the hope of Heaven with an earthly kingdom that would suffice in itself (Part Fourteen). This principle of non-substitution governs the reading of this entire book.

Question 10 — What Is the Connection Between the Kingdom of the Divine Will and the Lord's Prayer?

Jesus himself tells Luisa that the third Fiat he awaits is nothing other than the fulfillment of the prayer he has taught the whole Church for centuries: "Thy will be done on earth, as it is in heaven." What the Church has thus asked each day for two thousand years, Jesus announces to Luisa that he wills to grant: the Kingdom of the Divine Will is the very fulfillment of that prayer.

Question 11 — What Interior Attitude Is Needed to Enter into This Light?

Littleness: recognizing one's own nothingness before the greatness of God, after the example of Mary, chosen in her humility and littleness, wholly receptive to the grace she received. Jesus himself says that, for his greatest works, he chooses the poorest and most destitute souls—not in order to humiliate them, but because littleness alone leaves all the room to his greatness.

Part One — The Original Design: Man Created to Live in the Divine Will

Question 1 — Why Did God Create Man?

God created man out of pure love, and for one purpose alone: that his Will might live in man, and that man might live in It. All Creation has but one purpose—that all should fulfill the Divine Will—and man was called to this not as a servant charged with producing works, but as a son destined to receive the very Life of God and to return it to him in glory and love.

Question 2 — What Does the Breath by Which God Gave Life to Man Reveal?

In the Garden of Eden, God formed the beautiful statue of man and gave him life by breathing over him with his omnipotent breath: a breath that did not merely animate him, but poured into him God's own divine qualities and his own Life, making him, in a real though always analogical sense, a "little god"—to the point of rendering him inseparable from his Creator. This breath, Jesus tells Luisa, never ceased: it continues to give itself to every creature, like breathing that is exhaled and then drawn in again. But when the will of man no longer turns toward God, this breath no longer finds in him the way of return.

Question 3 — How Was the Creation of Man, from the Beginning, an Exchange of Love?

Creating Heaven and earth awakened nothing new in the Heart of God, Jesus tells Luisa; creating man did—because in him a free will was being formed, capable of returning the love it received. God created man in a true ecstasy of love, enraptured before his own work to the point of desiring to be loved by it in return; and when man, filled with this gift, pronounced his first word, "I love You," God's joy was immense, as though he were already receiving the interest on all the goods he had just given him. What God awaited was neither a tribute nor a work, but a love returning to him—for one love, Jesus says, always calls for another.

Question 4 — What Does It Mean to Be Created in the Image and Likeness of God?

Man is the image of God because he is a person, endowed with intellect, will, and love. But likeness is not a property acquired once and for all: it is realized and brought to fullness in the Divine Will. By making It his own, the creature comes to act in a divine manner, and through the repetition of these divine acts, becomes the perfect image of his Creator.

Question 5 — What Do the "Three Suns" Formed by God in Adam's Soul Mean?

Jesus reveals to Luisa that, in creating Adam, God infused into his soul "three suns," formed respectively by the power of the Father, the wisdom of the Son, and the love of the Holy Spirit: these are the three powers of the soul—intellect, memory, and will—really distinct from one another, yet united in the one life and unity of action of the soul, in the image of the Trinity itself.

Question 6 — What Was Adam's Place in Creation?

Adam was created king of all Creation. His kingship was not an external domination, but the supremacy of a son placed at the summit of his Father's works: he knew all his dominions, he had the right to place his acts within them, and he was to form their crown.

Question 7 — What Was the Grace of Adam's "Bilocation," and How Did His Soul Embrace All Creation?

The *Book of Heaven* reveals that, before sin, Adam possessed a grace of "bilocation": through the power of the Divine Fiat, his soul rendered itself present in all created things, so that

each of his acts of love, adoration, and speech resounded throughout the entire universe, making him, in truth and not merely metaphorically, the king of all Creation.

Question 8 — What Was Adam's Life Before Sin?

Adam's life at the beginning was a time of reciprocal happiness between God and his creature: his will was God's, and God's was his. Endowed with every good, he freely drew holiness, wisdom, power, and happiness from his Creator: he was his prototype, his portrait, his happy son.

Question 9 — What Became, in Heaven, of the Acts Adam Performed in the Divine Will Before His Fall?

They were never erased. An act done in the Divine Will, Jesus tells Luisa, is as untouchable as the Will Itself: neither the frailty of the one who performed it, nor even his later fall, can undo it. This is why Adam possesses in Heaven a glory unique among the saints, second only to that of the Virgin Mary—and why those same acts, having remained intact, passed as an inheritance to all his descendants, as a pledge and a right to the Kingdom, the exact inverse of the inheritance of original sin.

Question 10 — What Does It Mean to Possess the Kingdom of the Divine Will?

To possess the Kingdom of the Divine Will is to have the Will of God not as an external law, but as one's own life, inheritance, and good: to remain voluntarily in the primary act of one's creation, to find all goods within it, and to exercise within the Fiat a true son's right over the works of God.

Question 11 — What Does the "Void" of the Soul That Adam Was to Fill with His Acts Mean?

Jesus reveals to Luisa that, just as God created a "visible void"—the universe—in which to unfold his works, he also created within the human soul an "invisible void," more vast still, destined to become the dwelling of God himself: the more the soul performs acts in the Divine Will, the more she allows this void to be filled with the divine presence that alone can fill it.

Question 12 — Why Does Creation Remain in the Fiat?

Creation remains in the Fiat because the Fiat is its life, its order, and its firmness. Proceeding from the Will of God, creatures without intelligence have no will of their own to oppose to It: they remain in the act that created them, and this is why the heavens, the sun, and the sea have preserved their order, harmony, and constancy from the beginning.

Question 13 — What Relationship Was Man to Have with Creation?

Creation was given to man as his dwelling and as his mirror. He was to look at himself within it in order to copy within himself the order, harmony, light, and firmness of the works of his Creator—and Creation, in turn, was to be reflected in him, each reflecting the other.

Question 14 — What Glory Was Man to Render to God in the Name of All?

Man was to be the voice of Creation. All creatures glorify God through their being, but they are mute; man, on the other hand, was to speak, love, adore, and operate in the name of all, so that his voice might resound throughout the whole of Creation and God might receive, from his first son, the love and adoration of all his works.

Question 15 — Why Is Life in the Divine Will the Primary Purpose of Creation?

Because God has said so and has never withdrawn his word: the sole purpose for which man was created is that the Divine Will might live in him and reign upon earth. Everything God has done since the creation of the world, and everything he will do, retains this one principle: that man return to the inheritance of the Kingdom of the Fiat.

Question 16 — Why Did God Place No Determined Act in Man at His Creation, but an Act Ever Growing?

Jesus reveals to Luisa that God did not treat man like the rest of Creation, endowed once and for all with a determined act; he linked to man's freedom an act ever growing, refusing ever to say "enough" to him. A father worthy of the name never fixes a limit to the food given to his son: that would be the domination of a master, not the love of a father. This is why God even placed his own Will at man's disposal, so that he might sustain, at Its own expense, this growth without end.

Question 17 — Did God Create Man for Mere Obedience or for a Filial Life in His Will?

For a filial life. God did not desire an executor who carries out orders, but a son in whom he could form his own Life. As man does the Will of God, God completes his Life within him, act after act, until the Creator finds within his creature his own sun—and takes him, transformed together with him, into the delights of Heaven.

Part Two — The Fall: The Loss of the Kingdom of the Divine Will

Question 1 — What Did Adam Possess in the Divine Will Before the Fall?

Adam had the Will of God as the center of his life and of all his acts. From It he possessed a strength, a dominion, and an attractiveness that were wholly divine: his very breath and his simplest gestures bore something of God, to the point that Heaven felt itself "wounded with love" by each of his acts.

Question 2 — How Did Adam Come to Withdraw from the Fiat?

Even before disobeying, Adam ceased to love: he forgot that God loved him, and he forgot to love God in return—"This was the first seed of his fall." From this forgetfulness came the seduction of the senses before the forbidden fruit, and then the very act of disobedience to a command that God had expressly declared in order to test his fidelity. Love ceased first; sin came only afterward.

Question 3 — Why Is Original Sin the Loss of the Kingdom of the Divine Will?

Because an act done without the fullness of the Divine Will, even if outwardly identical to an act performed before the Fall, is emptied from within: it becomes like food without seasoning, an unripe fruit, or a flower without fragrance. Original sin therefore did not merely offend God once: at its root, it changed the very nature of all the acts that would follow.

Question 4 — What Did Man Lose with This Kingdom?

Man lost his nobility, his strength, and his resemblance to his Creator. The image of God remains engraved within him, indelible; but the living resemblance—that divine Life which made each of Adam's acts delightful to God—withdrew together with the Will that had been its principle.

Question 5 — Why Does This Loss Concern All Humanity?

Because Adam was created as the head of the entire human family. By withdrawing from the Fiat, he did not act for himself alone: through that same gesture, he drew into unhappiness all those who were to be born from him, like a leader whose fall affects his whole people.

Question 6 — After the Fall, Could Man Still Live in the Divine Will as Adam Had?

No. After sin, Adam could still weep over his fault and *do* the Will of God—but he could never again *possess* It as before, because God himself, the One offended, was needed to remake the broken graft between the creature and the Creator.

Question 7 — What Is the Difference Between Living from the Effects of the Divine Will and Possessing Its Unity?

To live from the effects is to receive graces, lights, and particular helps from the Will of God; to possess Its unity is to have It Itself as the one permanent source of all one's acts. The distance between the two, Jesus tells Luisa, is the distance between innocent Adam and Adam after sin.

Question 8 — How Could the Just and the Saints Do the Will of God Without Possessing the Gift as Adam Did?

Because the Divine Will, even without being possessed as the one center of life, never withdrew completely from man after the Fall: It offered Itself to him as a remedy—medicine against the passions, health for the soul, and food for growth in sanctity—according to what each person was disposed to receive from It.

Question 9 — Why Could Man Not Recover the Lost Eden by Himself?

Because the Divine Offended One himself was missing. No human tears, however sincere, could repair a wound inflicted upon God: only the Eternal Word, by descending to earth, could remake the broken graft between the creature and the Creator—and he waited four thousand years to do so.

Question 10 — How Does Awareness of Personal Sin Fit within This Deeper Loss?

Every personal sin repeats, on a smaller scale, Adam's own gesture: an act of the human will opposed to the Divine, or a will that seeks itself even within the holiest works. Awareness of personal sin must therefore be understood in the light of this broader loss; otherwise, it is reduced to a tally of isolated faults.

Question 11 — Why Does God's Gratuitous Love, Given without Measure, Suffer from Human Indifference or Contempt?

Because, in creating man, God desired a love of true reciprocity rather than mechanical homage: unlike the heavens, the sun, and the stars, to which he left no freedom, he created man free precisely so that man might return to him a love truly his own. This same freedom, which alone makes love worthy of the name, also makes its refusal possible—and this is why human indifference or contempt can truly wound a love that, without freedom, would remain beyond every wound.

Part Three — Redemption: Jesus Remakes Man and Prepares the Return of the Kingdom

Question 1 — Why Would the Word Have Become Flesh Even If Man Had Not Sinned?

According to the particular light of the *Book of Heaven*, the Word would have become flesh even if man had not sinned: from all eternity, the primary purpose of Creation was already that the Divine Will should reign visibly in a creature crowned as head of the human family. Adam's sin did not make the Incarnation necessary where it would not otherwise have occurred—it merely changed its mode: instead of coming as a glorious King escorted by his Angels, the Word came under the humblest appearances, poor and suffering, in order to heal the man whom he would otherwise have found already happy and holy.

Question 2 — Why Does Jesus Suffer from the First Instant of His Incarnation?

From the very instant of his Conception in Mary's womb, the most holy Humanity of Jesus, endowed with the perfect use of reason, knew and embraced all the sorrow of the fallen condition it had come to assume: the visible Passion of Calvary merely manifests in time an interior Passion already borne in its fullness from the first instant of the Incarnation.

Question 3 — What Do the Two Wills of Christ Teach Us?

Jesus Christ, true God and true man, possesses a divine will and a human will that are truly distinct—his human will is neither suppressed nor absorbed by his divine will, but is freely and perfectly subject to it. This mystery, defined by the Church against the Monothelite heresy, is the exact and unsurpassable model of what the Divine Will asks of every creature: not the annihilation of the human will, but its filial union with the Will of God.

Question 4 — Why Did Jesus Have to Possess the Kingdom of the Divine Will within Himself?

Jesus had to possess fully within his Humanity the Kingdom of the Divine Will—that is, to live, in his human nature, the perfect and total union with the Will of the Father—because no one can restore to another a good that he does not himself possess in its fullness. The Kingdom lost by Adam first had to be re-formed, intact, within the Humanity of Christ before it could be restored to the creature.

Question 5 — What Does the Chalice of Gethsemane Mean in the Light of the Fiat?

The chalice that Jesus asks the Father to take away in the Garden is not primarily the chalice of the sufferings of his Passion: it is the chalice of the human will of all creatures without the Divine Will—a chalice of bitterness and vice so repugnant that the Humanity of Jesus, united with the Divinity, felt extreme horror and terror before it. By repeating three times, "not my will, but yours," Jesus obtained for the earth the future establishment of the reign of the Fiat.

Question 6 — How Did Jesus Redo the Acts of All Creatures?

Throughout his earthly life, Jesus redid, within his Humanity united with the Divinity, everything that every creature of all times was bound to do toward God: he adored, thanked, repaired, glorified, and prayed for each one individually, tracing within the Eternal Will every possible act of creatures in order to make it his own.

Question 7 — Why Did Jesus Repair the Acts Not Done, Done Badly, or Done Humanly?

Within the Eternal Volition in which his Humanity was immersed, Jesus saw all the acts that creatures ought to have performed but did not perform, as well as good acts themselves performed only in a human manner; he himself did the acts left undone and redid those that had been done badly—a work already wholly perfect and complete in itself, objectively lacking nothing.

Question 8 — How Does Jesus Render to the Father the Glory That Man Could No Longer Give Him?

Because the Kingdom of the Divine Will was formed within his Humanity, every act of Jesus—every thought, every gaze, every breath, every heartbeat, every drop of his Blood—bore the imprint of the Fiat and thus rendered perfect glory to the Father, the very glory that the creature, by withdrawing from the Fiat, had ceased to offer him.

Question 9 — Why Did Redemption Not Immediately Manifest the Gift of Life in the Divine Will?

Jesus reconquered and formed the Kingdom of his Will within his Humanity already at the time of Redemption, but he could not immediately give it to creatures who had not yet received and caused to bear fruit all the goods of Redemption itself, destined to serve them as preparation, dowry, and antidote before entering the Kingdom of the Divine Will: to give so great a good at once, without this preparation, would have exposed man to the risk of falling again, like Adam, in a second fall.

Question 10 — How Does the Passion Prepare the Kingdom of the Fiat?

The Kingdom of Redemption, obtained through the Passion and death of Jesus, heals and prepares man, sick and wounded by sin; this same outpoured Blood then serves as the passport for entering the greater Kingdom of the Divine Will, into which only souls already healed and restored to full spiritual health may enter.

Question 11 — How Do the Resurrection, the Ascension, and Pentecost Continue the Work of Redemption?

The Resurrection of Jesus, the "first act" that restores to every creature the right to rise again in both soul and body, opens forty days during which he himself teaches and confirms the future reign of his Will; his Ascension, far from being a simple departure, opens a new presence—he leaves and he remains—and Pentecost, by pouring out the same Spirit upon the whole Church, completes the opening within history of the space in which this reign may one day unfold in its fullness.

Question 12 — Why Is the Return of the Kingdom the Crown of Redemption?

The Fiat that created the universe and the Fiat that accomplished Redemption are already braided together as one single divine act; but this braiding remains incomplete until a third Fiat comes to crown the first two, uniting itself with them through a freely offered human act. The return of the Kingdom therefore adds nothing foreign to Creation and Redemption: it is their organic completion, without which the divine work would remain incomplete, according to the very words of Jesus.

Question 13 — Why Must the Soul Pass through the Humanity of Jesus in Order to Enter the Kingdom of the Divine Will?

Because Jesus himself teaches it without ambiguity: during his earthly life, his Humanity was the "heaven" in which his Divinity dwelt, and it remains forever the one door through which the soul must enter in order to find that same Divinity and live of his Will. No mystical elevation, however lofty, permits anyone to reach the Divinity directly while bypassing the Humanity that the Word assumed precisely in order to give it to us as the way.

Part Four — Mary: The Creature Who Never Lost the Kingdom

Question 1 — Why Is Mary the Perfect Model of Life in the Divine Will?

In the whole history of the world, Jesus—in his Most Holy Humanity, inseparably united to the Person of the Word—and Mary, the one pure creature among all Adam's descendants, are the only two who lived of the Divine Will without ever giving life to a will of their own separated from the Fiat. Whereas Adam, even in his innocence, had only a period of life in the Fiat, interrupted by the Fall, Mary alone possesses a life and works entirely completed in the Divine Will, without flaw or interruption, from the first instant of her Conception until her Assumption.

Question 2 — What Is the Connection Between the Immaculate Conception and the Kingdom of the Fiat?

Mary's Immaculate Conception was not merely a preservation from original sin: in the distinctive vocabulary of *The Virgin Mary in the Kingdom of the Divine Will*, it was the prodigy by which the Divine Fiat accomplished within her, in a single instant, the six steps that the whole of Creation had taken six days to complete—so that Mary took possession of the Kingdom of the Divine Will from the first instant of her existence.

Question 3 — What Does It Mean That Mary Never Gave Life to Her Human Will?

Although endowed with a true and free human will, Mary never allowed it to act independently of God or in opposition to him: she exercised it at every instant in perfect adherence to the Divine Will. It is in this sense that she says she took it and bound it "to the foot of the Divine Throne," as a perpetual offering, never giving it an autonomous life—a sacrifice continued even in her most virtuous acts, which she herself calls "the sacrifice of sacrifices."

Question 4 — What Was Mary's Test?

From the very first instant of her Immaculate Conception, at the very moment when she received the use of reason, Mary was subjected to a test that God asked of no other creature: to remain faithful to the Divine Will without ever making use of her own will—not for a limited time, but for her entire life—a test necessary so that the Eternal Word, in descending into her, might find no human will capable of opposing his own.

Question 5 — Why Did Mary Receive Possession of the Kingdom?

Because she triumphed fully in the test required of her, offering her human will without reserve, Mary received from the Most Holy Trinity possession of all the divine qualities insofar as a creature can receive them, and was established Queen and Secretary of Heaven, charged with placing the destiny of the human race in safety.

Question 6 — How Did Mary Become the Mother of the Incarnate Word in the Kingdom of the Divine Will?

At the Annunciation, the Angel asked Mary to pronounce her "fiat" so that God's might be fulfilled within her; when she pronounced it, the two fiats—hers and God's—fused into one single act, giving life, from her own humanity, to the tiny Humanity of the Divine Word. Thus the great prodigy of the Incarnation was not God's work alone: it required and received the free fiat of a creature already fully established within the Kingdom of his Will.

Question 7 — How Does Mary Become the Mother of the Children of the Divine Will?

The same infinite Love that made use of Mary to bring the Eternal Word down to earth entrusts to her, in turn, the mandate of forming the children of the Kingdom of the Divine Will: her motherhood therefore does not end with Jesus, but extends, through one single movement of love, to every soul that accepts allowing the Divine Will to reign within it as It reigned within her.

Question 8 — How Does Mary Form the Soul to Lay Down Its Own Will?

Mary does not merely set forth a doctrine: day after day, through a concrete maternal pedagogy, she teaches the soul to place its will into her hands so that she may purify it, embellish it, and bind it together with her own at the foot of the Divine Throne—until the soul can say with her: "My will is ended, it will have life no more; my life will be the Divine Will."

Question 9 — Why Is *The Virgin Mary in the Kingdom of the Divine Will* a Pedagogy for Entering the Kingdom?

The book Mary dictates to Luisa is not a doctrinal treatise on the Divine Will: in its very form, it is a maternal school of thirty-one days and six appendices, in which every lesson follows the same movement—the soul approaches, the Queen of Heaven teaches, a concrete practice is proposed, and a brief prayer seals it—thus reproducing, through the very rhythm of its reading, the progressive movement of reception that Mary asks of anyone who wishes to enter the Kingdom.

Part Five — The Time of the Gift: Luisa, the Knowledges, and the Manifestation of the Kingdom

Question 1 — Why Does God Choose a Time to Manifest the Gift?

Jesus keeps within himself, as though held back in prolonged expectation, all the interior acts accomplished by his Humanity in the Divine Will during his earthly life: they desire to give themselves and to become known to souls, but God, like a mother carrying her child, awaits the right moment for this great birth—a time chosen not through indifference, but through a love that wishes neither to hasten anything nor to leave anything incomplete.

Question 2 — Why Was the Gift Not Manifested in the Same Way from the First Centuries?

Because the creature first had to know and make her own the exterior acts of Jesus—his public life, his Passion, everything proclaimed by the Gospel—before being able to receive the far more interior and demanding revelation of what his Will secretly operated within his Humanity. God proceeded like a teacher who first teaches the letters before having the pupil write complete compositions.

Question 3 — What Does the Rhythm of the "Two Thousand Years" Reveal About the Providential Order of History?

Jesus reveals to Luisa that his Providence guides history through great periods of two thousand years, each marked by an act renewing the world—the Flood, then his own coming in the flesh—and that a third, more interior renewal approaches: not a new Gospel, but the fuller manifestation of what his Divinity was already operating in secret within his Humanity. This rhythm is given neither as a calculation to verify nor as a date to await, but as the signature of the Master of history, who leaves nothing to chance and guides everything toward the fullness of time.

Question 4 — What Is Luisa Piccarreta's Proper Mission?

Luisa receives a mission unprecedented in the history of the Church: to live fully in the Divine Will and to receive the full knowledge of It, so as afterward to open this life to other souls. Jesus himself attests to the radical novelty of this mission through a sober argument: had other souls lived in this way before her, the Church would have preserved traces of it in her teaching—but no such traces exist.

Question 5 — Why Is Luisa Called the Little Daughter of the Divine Will?

Jesus calls Luisa the "firstborn daughter" of his Will—the first to receive this life in its fullness—yet always "little," because the greatness of the mission received is matched only by the littleness of the one who receives it: it is precisely within this humility, not in spite of it, that God chooses to deposit so great a gift.

Question 6 — What Are the "Knowledges" of the Divine Will?

The knowledges are the truths that Jesus progressively reveals concerning his Divine Will; they are never mere information, but carry within themselves the life, value, and effects of the good they make known, just as the light of the sun, investing a being, may transform it into a "little sun" in its own likeness.

Question 7 — Why Is the Kingdom Founded upon the Revealed Truths, and Why Does God Wait for Them to Be Known?

The Kingdom of the Divine Will will be all the richer according to the number of truths concerning this Kingdom that have been revealed and received, because each truth exercises within it a distinct office—teacher, father, mother—and bears within itself a portion of life that no other can supply. These truths are therefore the necessary heralds of this Kingdom, and to give the Gift without them would be to give it to the blind, incapable of making use of it.

Question 8 — How Do the Knowledges, Grace, and the Virtues Reproduce within the Soul the Very Work of Creation?

Jesus reveals to Luisa that what he operates within the soul who lives in his Will surpasses what he did in Creation itself: every knowledge he manifests of his perfections extends a new heaven within her; as the soul rises within those truths, he forms new suns; every grace poured out and every renewed union becomes a new sea; and even in the bodily exercise of the virtues, he delights in causing an ever-new garden to bloom.

Question 9 — What Is the Difference Between the Sanctity of the Virtues and the Sanctity of Life in the Divine Will?

The sanctity of the virtues is acquired through repeated acts of patience, obedience, and charity within the human order, however heroic they may be; the sanctity of life in the Divine Will causes the soul to act "in a divine manner" itself, hidden beneath the appearance of simplicity, yet in reality reaching, within the order of the Will she possesses, all the good that all the other saints together can produce.

Question 10 — Must the Sanctity of the Virtues Be Surpassed, or Brought to Fulfillment?

Jesus reveals that the sanctity of the virtues is never rejected by that of the Fiat, but concentrated, consummated, and brought to completion so as to serve as its footstool: this is what he first accomplished within Luisa herself, before making known to her the sanctity of living in his Volition. This ordinary sanctity nevertheless bears a risk that it cannot, by itself, wholly remove: rarely exempt from mixed motives—self-esteem, the desire to please, the pursuit of one's own glory—it exposes the soul to acting more for the satisfaction she finds in it than for the good contained in the virtue. By first knocking down the human will, the Divine Will purifies what the practice of the virtues alone could not purify by itself.

Question 11 — How Has the Church Received Luisa and Her Writings?

The history of the ecclesial reception of Luisa Piccarreta's writings is marked by alternations that a serious work must present without concealing them: initial approval and an

Imprimatur during her lifetime; the placing of three published works upon the Index in 1938; the abolition of the Index in 1966; the opening of the cause of beatification by the Archdiocese of Trani in 1994; the canonical establishment of the official association in 2010; Archbishop Pichierri's communication in 2012—favorable to a serious reading of the writings while still maintaining the prohibition on publishing them at that time; the identification of ambiguities by the Dicastery for the Doctrine of the Faith in 2019, resulting in a temporary suspension of the canonical process; and then, in June 2024, the conclusion that "in the writings and thought of the Servant of God there are no statements that are blatantly in contrast with the doctrine of the Church," together with the *nihil obstat* for the resumption of the canonical process. The Postulator made this decision public on August 10, 2024, and specified that continuation of the cause must necessarily be accompanied by an official typical and critical edition of the writings.

Question 12 — Why Is the Gift Not One Private Spirituality among Others, and How Can Every Proud, Sectarian, or Church-Separated Reading Be Avoided?

Life in the Divine Will is not an optional spirituality reserved for a circle of initiates separated from the rest of the Church: according to the *Book of Heaven* itself, it is the very fulfillment of the design of the whole of Creation and of the central petition of the *Our Father*. Any reading that would turn it into a spiritual elite, a group closed in upon itself, or a source of authority competing with that of the bishops therefore betrays, by the very fact of this closure, the spirit of the text it claims to follow.

Question 13 — How Should the Revelations Concerning the Gift Be Received in Humility, Obedience, and Catholic Fidelity?

The Gift of life in the Divine Will is received like every authentic private revelation: with trust and gratitude, but without ever granting it the authority proper to public Revelation, completed once for all in Christ and transmitted by the Church; it is a help for living this same faith more fully at a given time, never a supplement without which that faith would remain incomplete.

Question 14 — What Role Does the Lord Entrust to Priests in the Missionary Proclamation of the Kingdom of the Divine Will?

On several occasions and across several years of revelations, Jesus calls priests to become the heralds of the knowledge of his Divine Fiat, as the prophets were for his first coming and the Apostles for his Redemption. It is to the very priesthood of his Church that he entrusts this mission, and he himself gives its measure.

Question 15 — Is the Gift of the Divine Will Reserved for Souls Who Receive Extraordinary Mystical Phenomena?

No. The extraordinary path by which Luisa received and transmitted the knowledges concerning the Divine Will—visions, dictations, bodily phenomena—belongs to her proper and irreplaceable mission, not to the very nature of the Gift. God, the text says, seeks souls who *want* to live in his Will; it is this willingness to do so, not extraordinary mystical experience, that opens access to the Gift as Part Six describes it.

Question 16 — How Should We Understand Jesus' Association of Luisa's Mission with Mary's, without Taking Anything Away from the Proper and Incomparable Prerogatives of the Queen of Heaven?

Jesus reveals to Luisa that her mission of making the Divine Will known, joined to Mary's mission as Mother of the Redeemer, reflects upon earth—without ever replacing or equaling it—the very life of the three Divine Persons: Mary's maternity reflects the Father's Pater-

nity, the Humanity of Jesus manifests the Word, and Luisa's mission reflects the proper work of the Holy Spirit, who manifests God's hidden secrets. Jesus himself specifies that this mission, like Mary's, is never repeated; and Luisa, within the same movement, never ceases to recognize herself before God as "a little girl," never as a privileged person exempted from the common littleness proper to every creature.

Question 17 — Why Does Jesus Join Luisa's Hand to Mary's before the Throne of the Trinity in a Vision?

Because Luisa receives, within the order of the third Fiat through which God wills to complete his design for humanity (Introduction, Q2), a role structurally comparable to the one Mary received for Redemption: within history, she is its origin and depositary. Jesus says so directly through the image of an inventor: others after her will propagate, diffuse, and develop this good, but it will always be said that the origin and depositary of the Kingdom of his Fiat was the Little Daughter of his Will. It is this function of origin common to Mary and Luisa—never their personal rank or dignity—that the vision of the "two wings" portrays, placing one at the right and the other at the left of Christ.

Question 18 — In What Sense Does Luisa, the Firstborn Daughter of the Divine Will, Enclose within Herself the Goods of the Other Children of the Kingdom?

Jesus reveals to Luisa that her rank as firstborn within the order of the third Fiat does not merely make her the first loved and the first filled: as firstborn daughter of the Divine Will, she encloses within herself all the goods that the other children of the Kingdom will each possess in part—by right and with justice, because the Father entrusted and gave everything to her in her capacity as firstborn. She is thus the origin of these goods: from her they derive, from her they go forth, and to her they return. An earlier text explains the concrete mechanism of this function: Luisa is the second link connecting to the Humanity of Christ—the first link of this life in the Fiat—all the future links of the souls who will come after her to live in It in turn.

Question 19 — How Did Luisa Enter, Step by Step, into Possession of the Divine Will?

Luisa did not receive the Gift in one single instant: the testimony received by the Church recounts a succession of significant stages—a mystical marriage on earth at the age of twenty-three; its renewal in Heaven at twenty-five, in the presence of the entire Most Holy Trinity, together with the gift of sensibly perceiving Its indwelling; the mystical marriage of the Cross; and finally an exchange of hearts by which Jesus removed her heart and gave her his own love in its place.

Question 20 — What Is Infused Knowledge, Promised to One Who Lives in the Divine Will and Lost by Adam at the Fall?

Before the Fall, Adam possessed together with the Divine Will a gift that Jesus calls infused knowledge—an interior light, "like a divine eye," that enabled him to know without effort the divine truths and even the profound virtue of the smallest created thing. By rejecting this Will in order to follow his own, he lost the gift together with the very life that carried it, and remained, Jesus says, "in the dark." This same gift, inseparable from the Divine Will as light is from heat, is promised to one who lives fully in the Fiat: not knowledge acquired through study, but a gaze that sees and comprehends the most difficult truths without effort.

Part Six — Receiving and Living the Gift of the Divine Will

Question 1 — What Is the Gift of the Divine Will?

The Gift of the Divine Will is a continual and reciprocal exchange between God and the soul: in each act she performs, Jesus is the first to offer her the gift of his own Will and awaits in return the gift of hers; from this exchange there arises, act after act, a new act of divine life within the soul, in a bond of inseparability that Jesus does not hesitate to compare to an ever-renewed marriage.

Question 2 — Is the Gift a Created Grace or the Uncreated Life of God?

The Divine Will is uncreated, and what the creature receives of It, Jesus names himself with exactness: his power administers to her "continuously, the participation in divine life." Participation, and not essence—the soul receives without ceasing, by grace, the very life of God, which in God alone remains uncreated; and she receives it while remaining herself, free, a person before her Creator.

Question 3 — How Is the Gift Received and Renewed Act by Act?

To live in the Divine Will means a continual exchange of human will and Divine Will, act after act, and not a gift received once and for all: wherever this exchange is absent, even in a single act, a void is formed that ordinary weaknesses immediately come to fill.

Question 4 — What Dispositions Are Necessary?

Two dispositions open the soul to this Gift: the true recognition of her own nothingness—not a judgment of failure, but the very truth of her condition as a creature drawn from nothing, which allows the All to fill her with Himself without barrier—and desire, which keeps her reaching toward a good she knows she cannot produce by herself; both are nourished by an ever broader knowledge of the truths concerning the Divine Will already presented in Part Five.

Question 5 — Why Does Entering the Divine Will Require Neither Path, Door, nor Key?

Jesus reveals that there is no path, door, or key for entering his Will, because this Will is already everywhere, like water flowing ceaselessly beneath the soul's steps: the only obstacle is the "little stone" of her own will, which blocks this flow as a stone blocks water at the shore. The soul need only remove it to find herself, at that very instant, wholly within this Volition—unlike the other virtues, which require effort, combat, and a long road continually to be traveled again; the first step taken in the Fiat, by contrast, calls forth a second of itself, without ever being lost.

Question 6 — Why Must the Human Will Be Laid Down, and What Does It Mean to Live without Giving It Life?

As soon as the soul decides to live in the Divine Will without any longer giving life to her own, Jesus binds her with "chains of light" that invest each of her acts, in order to render this decision secure and stable—not to suppress her human will, but so that it may cease to act first and always yield the way to the Divine Will.

Question 7 — Does the Gift Suppress the Human Will?

Jesus answers himself: "I will never take free willing away from the human will—a great gift given to creatures in creating them." The Divine Will does not destroy the human will; It "eclipses" it—as the daylight sun renders the stars invisible without annihilating them: they remain in their place and reappear as soon as the light declines.

Question 8 — What Is the Prevenient Act? What Is the Actual Act?

The prevenient act is the act by which, from the morning, the soul fixes her will in God's and decides to live and operate only in his Volition: it causes all the acts of the coming day to flow beforehand within the Divine Will. The actual act is the attention effectively renewed in each particular act. The two are necessary and complementary: the prevenient act disposes and lays out the plan; the actual act preserves and expands it—the first can be obscured by negligence, while the second always dispels those shadows whenever it is made.

Question 9 — What Does It Mean for the Divine Will to Be "Wanted," "Commanded," "Operative," and "Fulfilled"?

Jesus reveals to Luisa that his Divine Will acts according to four progressive and interrelated modes: wanted, when It makes known what It desires without ever forcing it; commanded, when It adds the precept binding upon every Christian; operative, when—the soul having become accustomed to the first two modes—It descends into the creature's act and operates it as Its own, placing within it Its life and sanctity; and finally fulfilled, the holiest act the Divine Will can produce, within which, Jesus says, "the heavens, the sun, the stars, the sea, the celestial beatitudes—everything and everyone" are enclosed. The operative mode is proper to life in the Fiat: it is this mode that the soul calls through the actual act.

Question 10 — How Does the Operative Will Concretely Inhabit the Faculties of the Soul?

When the soul has allowed the Operative Will to descend into her acts, Jesus reveals that It comes to possess each of her faculties distinctly—the mind animated by Its science, the voice speaking, the hands operating, the feet walking with divine steps, the heart loving—without ever imposing Itself by force: It always wishes to be called, never to enter as an intruder. This same Will that operates in the creature is none other than the One that operates from all eternity among the Divine Persons themselves.

Question 11 — What Became of the Operating Life of the Divine Will after the Fall, and How Is It Restored to Humanity?

When Adam withdrew from the Fiat, God withdrew from creatures not his authority or his commandments—which, through pure goodness, remained within everyone's reach—but the very operating life of his Will. For without the Divine Will, Jesus specifies, there can be neither true salvation nor true sanctity. Since then, within a patient love that yearned for the return of this operating life, God now takes "the first steps into the midst of creatures" through every truth manifested to Luisa concerning his Divine Volition: every knowledge given is itself a step through which this life gradually returns to reign over the human family.

Question 12 — In What Sense Is the Divine Will, Even within the Body, the Heartbeat and Breath of the Soul Who Lives in It?

Jesus carries to its bodily root what the two preceding Questions showed concerning the faculties of the soul: he describes the Divine Will Itself as "heartbeat without heart" and "breath without body"—so intimate a union that neither term subsists without the other, the heart having no value without the heartbeat that gives it life, and the heartbeat being unable to beat without a heart in which to dwell. This same heartbeat, found at the very foundation of the breath that gave Adam life (I.2) and animated the three powers, image of the Trinity (I.4), was lost at the Fall—not because the creature ceased to exist, but because she ceased to feel its presence—and God restores it today by breathing anew, more strongly, until he heals what he finds wounded.

Question 13 — What Does It Mean to "Fuse Oneself" in the Divine Will, and Why Does This Expression Imply No Confusion of the Two Wills?

Jesus himself calls "the most solemn, the greatest, the most important act" of the soul's whole life a gesture he names "fusing oneself" in his Will—a gesture the text restricts to no particular moment of the day, but which the soul may renew at every instant, as the most interior extension of the actual act. This expression never means that the human will disappears into the Divine Will as though the two became one and the same will: it names the total gift, freely renewed, by which the creature ceases to act first so as to allow the Will of God to act wholly within her.

Question 14 — How Do the Acts of Jesus That Remained Suspended in His Will Bear Their Fruit in the Soul?

Everything Jesus did, said, prayed, and suffered during his earthly life remains, in his own words, "suspended" within his Will, like fruit whose complete fruitfulness creatures have not yet received; the soul who lives in this Volition ceases to leave these goods suspended by entering into each one of those acts so that they may truly live again within her.

Question 15 — What Are the Goods That the Divine Will Destined for Each Creature in Particular?

Beyond the personal treasury of his own acts, which Jesus offers to those who enter into them (VI.14), the *Book of Heaven* reveals that from the origin of Creation the Supreme Will also destined Its own acts for every creature: a path belonging uniquely to that person, capable of rendering her happy and holy. These acts likewise remain "suspended," not through any lack on God's part, but because the generations, by rejecting his Will, did not dispose themselves to receive or accomplish them; they await a soul who offers herself to receive them in the name of all, so that the Divine Will may finally find within one creature the homage the multitude refuses It.

Question 16 — Why Does Jesus Call the Soul to Continue, in His Will, the Work of Reparation Already Accomplished?

The reparation Jesus accomplished within his Humanity is already, in itself, perfect and complete: objectively, nothing is lacking to it. Yet Jesus does not wish to remain alone within this act; through a love that is never content with the mere sufficiency of his work, he desires companionship, and he calls the soul who lives in his Will to come and substitute in a divine manner for the acts not done or badly done by others—replicating himself within her, in order, as he says, "to form another Jesus in the creature."

Question 17 — How Do Ordinary Acts Become Acts in the Divine Will?

Just as leaven makes all the flour ferment without changing its outward nature, the Divine Will, present as a germ within an otherwise entirely ordinary act, casts into it a divine fermentation that transforms this human act into a divine act—without its outwardly ceasing to be what it was.

Question 18 — How Can One Persevere in This Life?

A single act, however beautiful, never forms sanctity: it is the continuity of acts that binds God more closely to the creature and forms the strength of the soul, because true love, Jesus says, "never says 'enough.'" The inevitable little escapes of one's own will, for their part, must never become a cause of scrupulosity: return, always possible, is always welcomed immediately and without reproach—and for the soul firmly resolved to live in the Fiat, Jesus himself undertakes to supply whatever is lacking through mere weakness.

Part Seven — Properties, Fruits, and Fruitfulness of Life in the Fiat

Question 1 — Are There Degrees in Life in the Divine Will?

Jesus distinguishes four degrees of life in his Will, in the image of four persons exposed in different ways to the light and heat of the sun: the soul who remains outside the Kingdom and receives only a diffused light despite her own weaknesses; the soul who has entered the first steps of its boundaries and already feels her passions dying; the soul who has advanced within it to the point of almost forgetting everything about herself; and finally, the soul who has acquired it and finds herself totally consumed within that same sun. These degrees are never imposed from without: they measure only how far each soul consents to expose herself to a light that, for its part, is offered without any restriction.

Question 2 — How Does God, in Turn, Become the Temple of the Soul Who Lives in His Will?

Jesus unfolds this mystery in two movements. First comes the classical image: the soul in the state of grace is the Temple of God, who comes to dwell there and to unfold ever more fully the effects of his Life there, like a child growing in its mother's womb. Then Jesus reveals a surpassing: when the soul lives fully in his Will, she in turn finds refuge in God as in her own Temple—no longer only the host, but the one welcomed. Far from contradicting one another, the two movements close one and the same circle: God in the soul, the soul in God.

Question 3 — How Does the Soul Who Lives in the Divine Will Become God's Heaven and Rest?

The rest God sought on the seventh day was the contemplative joy of a good and completed work, within a world that as yet offered him no resistance—and Genesis marks this day with a feature of its own: unlike the other six, it closes it with neither evening nor morning. Adam first offered him this rest; the Fall immediately took it away from him. What Jesus later reveals to Luisa is the form this same rest assumes within a world now wounded by sin: the soul who lives fully in his Will lends him her intelligence, her word, her works, and her love, like a screen interposed between him and the world's resistance. This protective rest anticipates the full and unshielded rest promised for the day when the Reign of the Fiat reigns throughout the whole earth.

Question 4 — How Does Living in the Divine Will Differ from the Adoptive Filiation Common to Every Baptized Person, without Ever Diminishing Its Reality or Dignity?

Every baptized person truly becomes a child of God by adoption, a partaker of the divine nature (2 Pet 1:4): a filiation entire and fully real. The *Book of Heaven* nevertheless specifies that Jesus and Mary alone possessed, from their origin, a perfect and uninterrupted cooperation with the Divine Will, giving them a share in prerogatives that baptismal adoption, although fully real, does not automatically confer: living in the Divine Will is the path by which the baptized person is invited to bring this same adoption to its full fruitfulness, not a filiation of a higher order that would replace it.

Question 5 — Why Does Life in the Divine Will Not Render the Virtues Superfluous, but Divinize Them from Within?

Living in the Divine Will dispenses with no virtue, no commandment, and no duty of state: far from rendering them superfluous, this Gift becomes the interior principle that crowns

and unifies them, causing even the heroic exercise of human virtue to pass into a properly divine manner of acting.

Question 6 — What Does It Mean That the Soul Who Lives in the Divine Will Becomes a "Living Host" in Whom the "Real Life" of Jesus Is Repeated?

Jesus reveals to Luisa that the soul who lives fully in his Volition does not merely receive his grace in the manner common to the saints: she becomes the place of a "Real Life"—distinct from mystical life—in which Jesus continues to live as he lives in the consecrated host, to the point of calling this soul a "living host" and affirming that this prodigy surpasses even the miracle of the Eucharist.

Question 7 — How Does the Soul Who Lives in the Divine Will Make Herself Present to Every Created Thing and at Every Time?

What the *Book of Heaven* reveals concerning Adam before his fall—a soul rendered present, through the power of the Fiat, in all created things—is reopened for anyone who today lives fully in that one and eternal act: as the soul performs her acts in It, the Divine Will "puts out Its bilocating virtue," which hovers throughout the whole Creation and extends Its Divine Life in It, reaching the thoughts, gazes, words, steps, and even the heartbeats of every creature. This presence is not only spatial: because the act in which the soul is fused is eternal, without succession or division, it also embraces all time without distinction of first or last—creatures present, past, and future.

Question 8 — Once the Soul Has Entered Life in the Divine Will, Can She Leave It?

As a matter of right, yes: the soul's freedom is never suppressed, and Adam himself, after having fully possessed the Divine Will, withdrew from It. But God does not give this Gift all at once: he prepares the soul through knowledge, then lends It to her, act after act, before finally giving It to her as her own forever—and once this final stage has been crossed, the bonds formed by so many acts already done in the Fiat make departure, without ever abolishing it as a matter of right, almost impossible in fact.

Question 9 — How Can We Explain That Miracles and the Sanctity of the Saints Find Their Source in Souls Who Live in the Divine Will?

If the act of the Divine Will is one and does not divide itself according to time, neither does it divide itself according to the number of souls who touch it: Mary, Jesus, and every soul who lives fully in the Fiat each receive, without division, this same act in its entirety. Jesus thus reveals that visible miracles and even the sanctity of the saints are, in the final analysis, only channels: the power that passes through them finds its source in the one act of the Divine Will as it gives itself, without reserve, to one who lives in it.

Question 10 — How Does Every Soul Who Lives in the Divine Will Receive, in Turn, a Spiritual Fecundity That Generates Good in Others?

The Divine Will, by Its nature, never ceases to generate—as the sun generates light, as the flower generates the flower. Whoever lets herself be dominated by It receives within herself this same generative virtue and can, in turn, generate in others the good she possesses. Mary is the supreme and unequalled case, having generated the Word not only within herself but, Jesus says, "in all creatures"; but what she accomplishes at the summit, every soul living in the Fiat receives at her own proper degree.

Part Eight — Acts in the Divine Will: Rounds, Reparation, and Daily Life

Question 1 — What Is an Act Done in the Divine Will?

An act done in the Divine Will is an act whose intention—not its exterior gesture—is formed by the Will of God called to be its life: just as the soul gives life to the body without being confused with it, so the Divine Will, called within the intention, becomes the hidden life of an act that, seen from the outside, remains perfectly ordinary.

Question 2 — Why Do Acts in the Divine Will Have Divine Value?

One single act done in the Divine Will is greater than Heaven and earth, because Its Power and Its Love, without limits, unfold within it without reserve; and this value never ceases to grow as the soul comes to know more fully what she possesses—like a gem whose real value never changes, but whose revealed price increases with the knowledge of the one who examines it.

Question 3 — What Is the Difference Between a Good Human Act and an Act in the Divine Will?

A good human act remains, even when virtuous, the work of the creature's will alone; an act in the Divine Will is an act in which the intention empties itself of itself in order to make room for God's action, so that, seen from the outside, it remains an ordinary and natural action, but covers, beneath this common veil, the operative virtue of a divine act.

Question 4 — In What Does the Triple Act That God Forms with the Soul in Each Act Done in the Divine Will Consist?

Jesus reveals that in every act of the creature living in the Fiat, three acts are distinguished within one: God's Creative Strength, which gives the first act before the soul herself acts; the soul's operating love, nourished by that same Strength, which continues it; and the love of complacency and recognition, which alone completes it by returning to God, with a greater love, what had its beginning from him. Without this third act, Jesus says, no act could be called complete or receive its just value.

Question 5 — How Do Acts Done in the Divine Will Form Multiplied "Divine Lives"?

Each act that the Divine Will, united with the soul, performs really forms a Divine Life within her—not through any power proper to the creature, who could never multiply God himself, but because the Divine Will, being Divine, cannot do otherwise than produce such an effect wherever It reigns without obstacle. The *Book of Heaven* calls this mystery "bilocation": the same one and only Will that reigns fully in God reigns, without any division, just as fully within the soul—like a king who, without losing anything of his royalty, chooses to dwell in a poor hovel rather than in his palace.

Question 6 — Why Is the Divine Will an Incessant Act, and Why Does the Divine Life It Forms in the Soul Never Cease?

Each act done in the Divine Will really forms a Divine Life within It. Now the Divine Will, Jesus tells Luisa, has two characteristics: unshakeable firmness and an incessant act—for life itself, he specifies elsewhere, consists entirely in this continuous motion that never stops. An act placed in this Will therefore never forms within It an ordinary work, which one performs and then sets aside: because the Life it forms is divine, and not merely human, it inherits from its one source this same firmness and this same incessancy. It continues to repeat itself, without ever ceasing, like a sun that never stops shining.

Question 7 — What Is the Single Act of the Divine Will, and How Does It Escape the Succession of Time?

The Divine Will is not a sum of acts juxtaposed in time, but one single, incessant, never-divided act that contains Creation, Redemption, and Sanctification all together—the primary act from which every motion in Creation proceeds. Whoever lives fully in It, at whatever moment of history that person may come, does not join one act among others: that person finds himself or herself fused within this same single act, without there being, before God, either a first or a last to arrive.

Question 8 — How Does Suffering Become, in the Divine Will, an Act United to That of Jesus?

It is never Jesus himself who causes the soul united to his Will to suffer: it is the most pure light of his Volition which, having caused his own Humanity to bear the offenses of all creatures at every breath and at every heartbeat—thus rendering him "continually crucified" far beyond his visible Passion—now carries these same pains into the heart of one whose will and his are but one. Suffering thus becomes, like every other act, a place where the intention empties itself in order to leave room for the divine action—no longer the will of the soul that suffers, but that of Jesus who, within her, continues to bear what he bore first.

Question 9 — What Does It Mean to Pray in the Divine Will, and What Is the Real Reach of Such a Prayer?

To pray in the Fiat is never merely to find oneself enveloped by a Will which, by Its nature, is already everywhere: it is to enter It voluntarily, knowingly, laying down one's own will so as to allow the light which that will veils elsewhere to shine without shadow. Such a prayer is never an isolated act or confined to the instant in which it is made: because this same Will has no point at which It does not exist, it diffuses itself throughout all Creation, reaches the Blessed in Heaven with a new joy, and descends even to the souls in Purgatory.

Question 10 — What Is a Round in the Divine Will, and How Is It Made in Creation?

Jesus calls this way of praying "a divine right" and "the first duty of the creature": the round is the act by which the soul, having entered into the Divine Will, goes through the works of the Fiat in order to reach this Will in each of Its acts, keep It company, and render to God, in the name of all, the love, adoration, thanksgiving, and glory that he awaits from his creatures. In the round of Creation, the soul may retrace the days of Genesis and the gifts made to Adam, but she may also begin from any created thing—the heavens, the sun, the sea, a flower, or a bird—in order to recognize the distinct act that the Divine Will continually performs within it, unite herself to this act, place her "I love You" within it, and ask that the Kingdom of the Fiat come upon earth as It is in Heaven.

Question 11 — How Is the Round Made in Redemption?

To make one's round in Redemption is to retrace the mysteries of the life, Passion, and death of Jesus already set forth in Part Three, not as a mere distant spectator, but by truly entering into them, as Part Ten will develop more fully.

Question 12 — How Is the Round Made in Sanctification?

To make one's round in Sanctification is to retrace the gifts given to Mary and the Gift manifested through Luisa, in order to appropriate them in turn—not as a third separate exercise, but as the completion of the same single movement already begun in the two preceding rounds.

Question 13 — What Does It Mean That the Soul Can "Give God to God"?

When asked directly what the Divine Will is, Jesus first answers with this dense formula: "Divine Will means giving God to God." In a first sense, already radical, the three rounds show this: in going through the works of her Creator, the soul takes the whole of Creation as though in her own fist and gives it back to him intact for his glory—and since this Creation is nothing other than an outpouring of love of the creating Fiat, to give it back to him is, literally, to give God to God. But Jesus goes further: he explains that the soul's very love, once purified in the Fiat, is a "Divine Birth" that rises back into God and there finds God himself again; and he receives without correcting them Luisa's words when she asks to unite herself to the reciprocal love and mutual glory of the three Divine Persons. This is never by nature—the creature does not enter into the eternal processions—but through the filiation the Fiat gives her in the Son, truly associating her with what the Son receives from the Father and gives back to him.

Question 14 — How Does the Soul Become the Narrator of God's Works and Render to Him All Their Glory?

Whoever lives in the Divine Will and follows Its acts becomes the narrator of all the works of God: in retracing, for example, the history of the sun that God created, the soul becomes the narrator of its light, and God, on hearing his own work narrated to him by her, feels all the glory of that light being given back to him—the creature thus becoming, for each created thing, the echo that returns to its Creator the glory which that thing has no voice to render to him by itself.

Question 15 — How Can We Make Reparation for Everyone and Offer the Treasury of Jesus' Acts for the Benefit of Each One in the Divine Will?

To make reparation for everyone in the Divine Will is to draw from the infinite treasury of Jesus' acts in order to render to God, in the name of every creature who fails to do so, the honor, love, and gratitude that are due to him. This same treasury, then offered for the benefit of a particular soul, produces distinct fruits according to that soul's state: an increase of accidental glory for the blessed soul already fixed in essential glory, assistance and relief for the soul in Purgatory, and a grace of light and a call to conversion for the sinner.

Question 16 — How Do Acts Done in the Divine Will Vitally Unite the Soul to the Whole Mystical Body of the Church?

The inseparability already recognized between the soul and God has a horizontal counterpart: Jesus reveals that the souls who live in his Will become, for his Mystical Body which is the Church, what the skin is for the body—the very place through which the life circulates that causes weak members to grow and wounded members to heal. Living in the Divine Will is therefore never a private good: it is, literally, to bear the growth of all the other members—and this circulation is never one-way: Heaven itself, in its Blessed, takes part in what is lived in this way upon earth.

Question 17 — How Can Work, Speech, Suffering, Joy, and Ordinary Gestures Be Lived in the Fiat?

Nothing in a human life is by nature too small or too material to bear the imprint of the Fiat: just as God said "Fiat" in order to create, man is called to leave in each of his actions—work, speech, suffering, or joy—nothing but the echo of that same Fiat, its imprint, its works, so that nothing in his ordinary life may escape this single law.

Part Nine — The Sacraments, the Church, and Obedience in the Divine Will

Question 1 — What Is the Link between Baptism and the Divine Will?

Baptism wipes away original sin and gives the new life of the children of God, but leaves the passions and weaknesses that an entire life of spiritual combat must then overcome. To live fully in the Divine Will never reenacts this sacrament or replaces it: it is the fullness toward which baptismal grace itself tends from the first day, when the soul allows it, without resistance, to bear all the fruit it already contained.

Question 2 — How Can We Live Out Confirmation in the Divine Will and Respond to the Gift of the Holy Spirit?

Confirmation renders the soul invincible before enemies and passions and enrolls her in the militia of her Creator for the conquest of the Celestial Fatherland. To live fully in the Divine Will never replaces this strength received once for all: on the contrary, it is to correspond to it without resistance, at last returning to the Holy Spirit's kiss the kiss of love he awaits in return.

Question 3 — How Does Sanctifying Grace Prepare the Soul for the Gift?

Just as a life needs nourishment in order to grow, the divine life that God gradually forms in the soul needs to be continually nourished: sanctifying grace, received and faithfully cultivated through the sacraments and the virtues, is this nourishment, without which the life of the Fiat, already deposited in germ, could neither grow nor bear its fruit.

Question 4 — How Does Jesus Consecrate and Multiply His Sacramental Life in the Acts of the Soul, and How Does This Multiplication Relate to the Sacraments?

The acts of the soul who lives in the Divine Will multiply and prolong the Sacramental Life of Jesus, just as each consecrated host multiplies him sacramentally. But whereas sacramental consecration requires the host and the priest who consecrates it, this multiplication requires only the act of the creature—because it is Jesus himself, eternal High Priest, who consecrates this act in Person. Where Communions and priests are lacking, he declares that he finds in these acts even "the very multiplication" of his Sacramental Life, which without them would remain without existence—a way he opens himself, and whose effect he guarantees.

Question 5 — How Does the Soul Become a Living Host in the Image of the Eucharist?

Just as the sacramental host is formed of the accidents of bread consecrated by the words of the priest, the soul can offer her body and her human will as the "accidents" of a living host: by making her own will die so as to let God's Will enter, she allows herself to be consecrated anew in each act, becoming—unlike the sacramental host, which remains silent in the tabernacle—a living host who loves Jesus in return and responds to his love.

Question 6 — How Is the Celebration of the Mass Lived in the Divine Will?

At every Mass, Jesus renews before the Father the same act as on the evening of the Cenacle, incarnating Himself anew in each host in order to be the Life of each one; to live the Mass in the Divine Will is to let one's whole life—thoughts, glances, words, desires—stand within this same intention, so that all the Life of Jesus may be truly repeated in the one who attends it.

Question 7 — How Is Confession Lived in This Light?

Sacramental confession is the place in which one's own will, having gone out of the Divine Will through sin, is truly absolved and reintegrated into grace; lived in the light of the Fiat, it also becomes the occasion to renew, without scruple or delay, the very act of laying down one's will already learned in Part Six—not a mere moral reordering, but a concrete return into the very movement of the continual exchange with God. Jesus himself nevertheless warns, in the *Book of Heaven*, against confession reduced to habit and emptied of all true sorrow, which deprives the soul of the very fruit this Sacrament should bear.

Question 8 — How Are the Anointing of the Sick, Suffering, and the Passage of Death Lived in the Divine Will?

The Anointing of the Sick is, Jesus says, "the final display of Our love": it confirms the sanctity of the good, purifies the soul through the merits of the Redeemer, and clothes her so that she may appear before her Creator. To live this sacrament in the Divine Will is to allow this final dew of Heaven to complete, without resistance, what an entire life of acts done in the Fiat will have prepared.

Question 9 — How Does Marriage, Lived in the Divine Will, Reflect the Most Holy Trinity?

Marriage was elevated by God to the rank of a Sacrament so that he might place within it a sacred bond symbolizing the Most Holy Trinity itself: the love that should reign among the father, the mother, and the children was to make visible upon earth the concord and peace of the Celestial Family. To live this Sacrament in the Divine Will is to allow this Trinitarian likeness to become truly visible once again in a concrete family, rather than betraying it through discord.

Question 10 — How Does the Ministerial Priesthood Serve the Divine Fiat in the Church?

The Sacrament of Holy Orders is, Jesus himself says, "the Sacrament which encloses all other Sacraments together": it raises man to a supreme height, gives him a divine character, and makes him the guardian of all the other Sacraments. For the priest, to serve the Divine Fiat in the Church is to preserve intact this received character, for on his fidelity depends, in a very real sense, the safeguarding of the Church's entire sacramental life.

Question 11 — How Can We Live Out Obedience to the Church in the Divine Will, Following Luisa's Example?

Obedience to the Church—represented concretely for Luisa by her successive confessors and by the authority of the Holy Office—is never an external constraint imposed upon life in the Divine Will: it is the very bond by which this life remains faithful and secure, as shown by the fact that Luisa never wrote a single line of her thirty-six volumes without an explicit order from her confessors, and that in 1938 she submitted without hesitation to the Holy Office's decision to place three of her works upon the Index.

Question 12 — How Does Jesus Consecrate Directly the Souls Who Live in His Will?

For souls who live in his Will, Jesus reserves to himself the privilege of consecrating them directly each time they repeat their acts in him: "what the priest does over the host, I do with them." Not a merely mystical presence, but a real union, of an order proper to itself, which Jesus brings about in Person—while the priest exercises the power no one else can exercise: by his hands alone do the bread and wine become the Body and Blood of the Lord. Two consecrations, each establishing what the other cannot.

Question 13 — How Does Life in the Divine Will Unite the Soul's Prayer to the Liturgy and Sacraments of the Church?

The Mass, Jesus teaches Luisa from the very earliest days of her journey, contains in itself "the whole depth of our Sacrosanct Religion": it sums up Redemption, announces the resurrection of the body, and, through the very rhythm of the consecration, the consumption of the species, and the new consecration, makes us "almost touch" the whole Paschal Mystery with our own hands. To live the Mass in the Divine Will is also to allow this contemplation to bring to completion the movement proper to this Part: the flight of the soul who descends into the depths of each Sacrament in order finally to offer it the requital of love it awaits.

Question 14 — How Can We Live in Communion and Obedience with the Hierarchy of the Church?

Jesus teaches Luisa, in a four-point rule of life, that obedience toward the legitimate superiors given on earth and obedience toward his Will are never two hierarchically ordered virtues, but "two virtues of obedience" of the same value, neither of which can exist without the other: living in communion with the hierarchy of the Church is therefore never a service rendered from outside, but the concrete and visible exercise of the same obedience that the soul owes to God.

Part Ten — The Passion, Reparation, and the Twenty-Four Hours

Question 1 — Why Is the Passion Central in the Divine Will?

Jesus wanted to suffer in his Humanity precisely in order to "redo" corrupted and hopeless human nature: it is therefore never an episode that life in the Divine Will would leave behind as something surpassed, but the very act through which this nature became capable, one day, of receiving the Kingdom spoken of by this work from its very beginning.

Question 2 — What Are the Three Passions of Jesus According to the Book of Heaven?

Jesus reveals to Luisa that his Passion in the Garden of Olives actually contains three distinct Passions, corresponding to the three effects of sin: the Passion of love, to repair for the lack of love that is the root of every fault; the Passion of sin, to restore to the Father the glory that every fault takes from him; and the Passion from the hands of the Jews, to restore the strength that sin caused man to lose.

Question 3 — What Is the Interior Passion That the Divinity Made the Humanity of Jesus Suffer throughout His Entire Life?

The *Book of Heaven* distinguishes, under a title proper to it, two very different Passions of Jesus: the one creatures inflicted upon him by their hands, fixed and completed in a few days, and the one, much harsher, that his own Divinity made his Humanity suffer throughout his entire life. The first did not multiply—so many nails, so many thorns, no more; the second grew with every offense committed by every creature, of all times, so that Jesus can say: "In the face of the Passion which the Divinity gave Me, the Passion which creatures gave Me on the last of my days was nothing but the shadow." Incapable itself of suffering, the Divinity left the Humanity alone to face this pain, positioning itself as judge and demanding from it the price of the fault of each soul.

Question 4 — Why Did the Passion of Jesus Begin from His Conception, and Not Only at Gethsemane?

The *Book of Heaven* reveals that the Passion of Jesus began neither at his arrest nor in the Garden of Olives, but at the first instant of his Conception in the womb of Mary: "My Passion was conceived together with Me." The nine months of gestation were already, Jesus says, a true crucifixion, motionless and silent; and this suffering, far from ending at his birth, continued without interruption until his last breath. The hours of the Passion meditated in our *Twenty-Four Hours* are therefore its final act, visible and transmitted by the Gospel—not the only moment in which Jesus suffered in order to redo humanity.

Question 5 — How Does Jesus Make Reparation for Everyone?

Jesus does not make reparation for humanity as one would repay an external debt: he literally wants to "remake himself" in each creature, forming within her, through his own Life offered as surety, a passport that gives anyone who disposes herself to do his Will a recognized right of entry into his Kingdom.

Question 6 — How Does the Soul Accompany Jesus in His Sufferings?

The *Twenty-Four Hours of the Passion* teach a movement in four stages that the soul can take up anew at every moment of the day: to contemplate what Jesus suffers at that precise hour, truly to suffer with him in that suffering, to repair the offenses that caused it, and to enter into Jesus' own intention so as to make it her own—not through a succession of separate exercises, but as the four faces of one movement of the heart.

Question 7 — What Does It Mean to Redo the Acts of Reparation with Jesus?

Jesus has already repaired everything for everyone in the divine order, but he does not remain satisfied with this: he ardently desires that the soul herself enter into his Will in order to come and "embrace" his acts and substitute, in a divine manner, for the acts not done or done only humanly by others—not in order to add anything whatever to a reparation already perfect, but so that this same office, which he exercised first, may continue and multiply in a creature associated with his work.

Question 8 — How Do the Twenty-Four Hours Introduce Us into the Interior Acts of Jesus?

Written by Luisa at the request of Jesus himself, then handed over to her confessor and disseminated beginning in 1915 through Saint Annibale Maria di Francia, the *Twenty-Four Hours of the Passion* lead us, hour by hour, not only through the external events well known from the Gospel, but through the most intimate movements of the Heart of Jesus at each of those moments—thus introducing the soul into those same interior acts which Part Six showed to be held "in suspense" in his Will.

Question 9 — What Is the Difference between Reciting the *Twenty-Four Hours* and Doing Them in the Will of Jesus?

To meditate on the Passion is to recite the *Twenty-Four Hours* as a pious yet exterior exercise; to enter into its reparations is to do them "with" Jesus' own Will—for it is this union alone, he tells Luisa, that gives the exercise all its effectiveness, to the point that the soul, by doing them in this way, "hides within" his Volition, and his Volition acts in her with its own power.

Question 10 — How Can We Make the Blood, the Wounds, the Sufferings, and the Love of Jesus Our Own?

The *Twenty-Four Hours* do not first invite the soul to present to Jesus, from outside, the Blood, the Wounds, or the sufferings of his Passion: they teach her to make them her own, hour by hour—to take, Jesus says, "his thoughts and make them her own, his reparations,

his prayers, his desires"—to the point that he declares that he himself does with her, hour by hour, what she does, and receives from this contact a real relief of his own Passion.

Question 11 — How Does the Passion Shed Light on Acts Not Done, Done Badly, or Done Humanly?

In his Passion, Jesus sees and gathers all the acts that creatures should have performed and did not perform, as well as those they performed only in a human manner; he calls the soul to come, within that same Will in which he suffers, to "embrace" these missing acts and redo them in a divine manner—the Passion thus becoming, very concretely, the school in which this substitution is learned.

Question 12 — What Joy and Security Do Jesus and the Soul Find in Shared Reparation?

To repair with Jesus is, first of all, neither a burden nor merely a protection: it is a joy that Jesus says he himself experiences first—to the point of feeling "debilitated" by the love of the soul who repairs, and held back, as though chained, in his justice toward creatures. This shared joy then becomes, very concretely, a shelter from the Divine Justice continually called down by the sin of the world—not because suffering is sought for its own sake, but because reparation restrains the very hand of this Justice and thus, through this single gesture, places under shelter, far beyond the soul who practices it, all those whom her reparation "for all" reaches.

Question 13 — What Meaning Should Be Given, in the Divine Will, to the State of Victim and to Sufferings Offered for Others?

The *Book of Heaven* calls "true victims" not those who suffer out of necessity, illness, or accident—the common lot of all humanity—but those who freely ask to suffer what God wants and in the way he wants it, in the image of the Passion of Christ, which was entirely voluntary. This state, as Jesus lived it with Luisa, always presupposes the consent of the soul and her complete submission to ecclesial obedience; it is never an end sought for its own sake, nor a path to be imitated materially, but a fruit of union with Jesus, obedience, and charity—in the exact line of what X.12 has already established against all dolorism.

Question 14 — Why Does the Passion Prepare the Triumph of the Kingdom?

Far from remaining a closed episode, the Passion remains a living and active expectation of Jesus himself, who "count[s] the breaths […] and the minutes" in the hope of at last seeing his Kingdom reign upon earth; it is in his name, and through the merit of that same Blood already presented as a passport, that this Kingdom, still awaited, will one day bring to fulfillment what the Passion prepared without yet fully accomplishing it in history.

Question 15 — How Does Suffering Offered with Jesus Become Adornment and Jewels for the Soul?

By uniting herself to the suffering of Christ crucified, the soul allows Jesus to make her his spouse, whom he himself adorns—not with earthly jewels, but with the "gems" that he makes come forth from suffering consented to in his Fiat. The Cross, his dearest treasure, thus becomes the dowry that Jesus gives to each of his spouses; what suffering apparently damages, his Fiat transfigures into beauty.

Question 16 — Why Is the Cross a Desirable Treasure, and Not Merely a Burden to Be Carried?

On the very feast of its Exaltation, Jesus reveals to Luisa that the Cross is never first of all a weight that one would have to consent to carry out of duty: it is beauty ("it will give you

the most beautiful features"), inexhaustible wealth, and contains "all the triumphs, all the victories, and the greatest gains"—to the point that Jesus says he wants the soul to have no aim other than the Cross itself. Elsewhere, he also says that it revealed him as God more than his works, his preaching, or his miracles: raised upon it as upon his own throne, only then was he recognized.

Question 17 — In What Sense Can the Cross Be Called an "Incarnation" and a "Sacrament"?

Jesus uses two words of rare audacity concerning the Cross. He first reveals that the Cross was "incarnated" in him at the same instant as his own Incarnation in the womb of Mary—conceived together with him, as his Passion itself was—and that since then it "incarnates," in the same way, God in the womb of each soul who receives it: not a simple union, always liable to be broken, but an incarnation, as stable as that which unites the two natures in him. He also calls it "Sacrament," because it unites in itself all the effects proper to each sacrament—the remission of sin, grace, union with God, strength.

Question 18 — What Is the Cross of the Will, Which Jesus Gives beyond the Cross of Wood?

On a day of great trial, Jesus tells Luisa that he will take away her cross of wood to give her one nobler still: the Cross of his Will, which has "no length and no width—it is interminable"—not made of wood, but of light, burning more than any fire, in which he wants to suffer with her in each creature, so as to be "life of all."

Part Eleven — The Kingdom of the Divine Will: Hope, Fruits, and Fulfillment

Question 1 — What Are the Fruits of the Divine Will in the Soul?

The soul who lives in the Divine Will receives, even in this life, a crown of real and already perceptible effects—joy, peace, strength, goodness, love, sanctity, indescribable beauty—which are never mere promises deferred, but the effective firstfruits, already given, of the Kingdom still awaited in its fullness.

Question 2 — How Does the Divine Will Restore the Order Lost by Adam?

Whereas the Kingdom of Redemption heals after evil has already struck—giving sight to a blind person, straightening a cripple—the Kingdom of the Divine Will acts through a continuous "preservative miracle" that wards evil off before it occurs: it thus restores, in principle, the very order Adam possessed before the Fall, that of a nature protected from within rather than healed afterward.

Question 3 — How Does Trinitarian Inhabitation Reach Its Fullness in the Soul Who Lives in the Divine Will?

Every soul in the state of grace already receives the indwelling of the three Divine Persons, who make it their dwelling through grace. Jesus reveals to Luisa a still more intense register, which he himself calls "Real Life": when the soul no longer opposes him with any resistance, the entire Trinity takes possession of its heart in order to establish there its "perpetual dwelling," taking, he says, "the reins" of its intelligence, its heart, and its whole being.

Question 4 — What Is the Proper Role of the Holy Spirit in the Third Fiat?

Jesus reveals to Luisa a Trinitarian appropriation: if Creation is related to the Father and Redemption to the Son—the Three Persons always remaining united in their operation—the *Fiat Voluntas Tua* is related to the Holy Spirit, the Sanctifier, who unfolds in it the whole of his proper work. Living in the Divine Will therefore introduces no new economy after Christ: it is the Holy Spirit himself, sent by the Father and the Son, who accomplishes in souls and in the Church the fruits already contained in Creation and Redemption.

Question 5 — What Is the Connection between the Divine Will and New Sanctity?

The sanctity of life in the Divine Will, already described as "the Sanctity of sanctities," introduces no category of sanctity foreign to what the Church has always taught: it is its most intense and radical form, offered, as the Second Vatican Council recalled, to every baptized person without exception.

Question 6 — What Is the Kingdom on Earth—and What Is It Not?

The Kingdom of the Divine Will hoped for by this work is neither the visible return of Christ to reign within history before the Judgment, nor a new public revelation, nor a surpassing of the Church or the sacraments, nor the end of all suffering or all death before the eschaton: it is the intra-historical triumph of the grace already given, the Church reaching her full vigor, the finally visible fulfillment of the most central petition of the Our Father.

Question 7 — How Can We Hope for the Coming of the Kingdom without Trying to Predict When It Will Come?

Jesus assures us that his word will never pass away, however many centuries may themselves pass; this absolute certainty concerning the final fulfillment of his Will is accompanied, at most, by the broad providential rhythm he entrusts to Luisa—never by a precise date or calculation, but by a very real mode of growth already at work: each soul that comes to know and to will this Will in turn becomes a "tiny little house of Nazareth," and it is through their multiplication, from one to another, that this Kingdom expands.

Question 8 — Why Can No Date Be Calculated for the Coming of the Kingdom, and What Role Do Our Acts Play in It?

The *Book of Heaven* teaches that the coming of the Kingdom depends upon no calendar, but upon a number of acts fixed by God himself, to be freely accomplished by souls in his Will—so that ignorance of the date is not an arbitrary mystery: this number is known to God alone, and the pace at which it is fulfilled depends upon a free cooperation that no one can measure. A second text confirms this same truth from another angle: the greater number of faithful today shortens, in comparison with Redemption, the time of waiting. Far from inviting calculation, this twofold revelation is a pressing call to multiply, from this moment, our acts in the Fiat.

Question 9 — Why Does the *Book of Heaven* Announce Chastisements, and How Are They Articulated with the Goodness of God?

The *Book of Heaven* repeatedly announces chastisements destined to purify humanity and prepare the coming of the Kingdom of the Divine Will; these chastisements are never an outburst of anger, but the final recourse of a love which, unable to conquer through grace and gentleness, seeks to conquer through salutary fear—always in the service of reconstruction, never of destruction for its own sake.

Question 10 — What Are the "Wanted" Will and the "Permissive" Will of God?

The *Book of Heaven* teaches that the Divine Will acts in history according to two distinct modes: in the wanted way, when It directly accomplishes Its own designs and fills the docile

soul with light, grace, and help; and in the permissive way, when creatures, through their free will, resist It to the point of constraining It to allow their own choices to bear their just consequences—consequences which then themselves take the form of justice.

Question 11 — How Does the Soul Who Lives in the Divine Will Also Participate in the Acts of His Justice?

Living in the Divine Will does not associate the soul only with God's love and mercy: it associates her with all his attributes, including his justice—not so that she may judge or strike anyone on her own initiative, but so that she may understand, from within the Fiat itself, that divine justice is itself sanctity and love, without which the perfection of God would remain incomplete.

Question 12 — What Is the Difference between the Hope of the Kingdom on Earth and the Hope of Heaven?

Heaven remains, for every Christian, the ultimate end and the proper object of theological hope: definitive and unending union with God, which nothing within history can equal or replace. Yet the *Book of Heaven* reveals that the soul who lives fully in the Fiat already receives so real a foretaste of it that faith and hope, Jesus says, come "almost" to fade before a possession already given: love, alone among the three theological virtues never to pass away, already fills the whole place there. And it is the word "almost," chosen by Jesus himself, that states all that still separates such a soul from the vision face to face.

Question 13 — What Is the Mission of the Children of the Divine Will?

To be a child of the Divine Will is to follow faithfully, as a daughter follows her father, the multiplicity of the acts of this Will, allowing It to take ever more space within one's own acts: a mission that consists entirely in living fully the Gift already received and in spreading, as Luisa herself did, the knowledge of it around oneself.

Question 14 — How Do We Ask for the Kingdom in the Our Father?

To ask for the Kingdom in the Our Father is to pray these precise words: "Thy kingdom come, thy will be done, on earth as it is in heaven." These are not two petitions, but one: the Kingdom comes precisely when this Will is fulfilled upon earth as It is already fulfilled in Heaven. Jesus reveals to Luisa that all the rest of the Our Father rests upon this one petition.

Question 15 — How Do We Live Today in Active Expectation of the Fiat on Earth as It Is in Heaven?

To live in this expectation is never to be indifferent to it: it is to call for it, as Luisa does in every act of her round, asking again and again that the Kingdom of the Divine Fiat come. This call is never nothing, even when it resembles silence: Jesus reveals to Luisa that a soul united to his Will may seem to do nothing while doing everything, because it is then the very operating of God that unfolds within her.

Question 16 — Does the Promised Kingdom Render the Sacraments or the Commandments Superfluous?

No. What the Gift is to restore to humanity is indeed the fullness and continuity of communion that Adam possessed before the Fall—the *Book of Heaven* teaches this without qualification. But this restoration never goes back behind Christ and his work in order to recover an Eden without him: it is accomplished through the sacraments he instituted, never alongside them or before them, and is received entirely from Christ dead and risen. What this same Book calls "continued baptism," "absolution never interrupted," and "communion of

each instant" designates no parallel source of grace, but the interior and uninterrupted fullness that the fruit of the sacraments can produce within a soul who never ceases to correspond to it. The same logic applies to the law: before the Fall, Adam knew "no law nor anything else" but the Divine Will itself, felt interiorly as his own life; but since the Fall, this same Will never dispenses from the commandments given to man as a support—it is their most interior fulfillment, never a way around them.

Question 17 — How Does the Old Testament Already Announce This Kingdom?

Jesus reveals to Luisa that the greatest figures of the Old Testament, while prefiguring the Messiah to come, already symbolized the children of his Kingdom themselves: Adam was their true image; Abraham, the symbol of their privileges; Joseph, of their dominion; Moses, of their power; David, of their reign. After all these figures came Mary, who was no longer symbol but reality; then the very Life of Jesus, in which this reign was established. Thus all of Scripture, even before it was closed, converges toward one single purpose: to form the reign of the Divine Will in the midst of creatures.

Part Twelve — The Divine Will and the Fullness of Christian Life

Question 1 — From Whom Do the Three Powers of the Soul Proceed, and How Do They Unfold in the Three Fiats?

God created man with three powers—intellect, memory, and will—so that he might preserve a bond of communication with the three Persons of the Trinity. Jesus reveals to Luisa two distinct dimensions of them. In their very origin, each power proceeds from the proper concurrence of one of the three Persons: in the will shines the Father, as first act; the intellect proceeds from the Son, as second act; the memory proceeds from the Holy Spirit, as third act. In their unfolding throughout history, these same powers are each engaged by a distinct Fiat: the intellect by the Fiat of Creation, which enraptures it before God hidden in created things; the memory by the Fiat of Redemption, which keeps it "as though enchained" by the suffering love of the Bridegroom; and finally the will by the Fiat of Sanctification, in which God himself places his own Will as its support.

Question 2 — How Did Sin Disorder These Three Powers, and How Did the Passion of Jesus Redeem Them?

Sin introduced a profound disorder into the three powers of the soul, breaking the bonds of communication they were meant to preserve with the Trinity—for there is no fault, Jesus says, in which these three powers are not involved together. Jesus redeemed them one by one: it is through the three nails of His Cross, He Himself says, that He "nailed" the intellect, memory, and will of the souls who desire to love Him, drawing them once again wholly to Himself.

Question 3 — What Is Free Will, and Why Does God Never Destroy It?

Jesus reveals to Luisa that His Humanity, seeing present all sins, chastisements, and lost souls, would have wanted to seize everything in one instant in order to destroy evil and save souls—and that, for this, He could have destroyed the free will of creatures. He never did so: without it, man would have had no will of his own in doing good, and could never have been an object worthy of God's creative wisdom—a foreign son in another's house rather than an heir.

Question 4 — What Are the Ten Commandments, and How Are They Fulfilled, Not by Constraint but from Within, in the Divine Will?

The Ten Commandments remain, for every Christian life, the law that no one may claim to have surpassed: Jesus Himself, though the "Author of the law," willed to submit to it in all things, even to the circumcision that did not bind Him. Living in the Divine Will therefore never dispenses from their observance: on the contrary, it makes them the place where duty ceases to be experienced as an exterior constraint and becomes the very form of holiness.

Question 5 — What Are the Beatitudes, and How Do They Express the Happiness Proper to Life in the Fiat?

The Beatitudes, as Jesus proclaims them in the Gospel, describe the paradoxical happiness promised to the poor, the afflicted, the meek, and those who hunger for righteousness—a happiness that life in the Fiat never contradicts, but on the contrary makes fully accessible.

Question 6 — How Are the Theological Virtues—Faith, Hope, and Charity—Rooted in the Three Restored Powers of the Soul?

Jesus Himself teaches Luisa, in a long contemplative exercise, that the three theological virtues are as though veiled one within another in the image of the Trinity of the Divine Persons: faith makes one believe, hope makes one hope, charity makes one love, and the three are so united with one another that none can subsist without the other two.

Question 7 — How Does the Divine Will Order and Crown All the Virtues in the Soul That Surrenders Itself to God?

Mary teaches Luisa something more radical than a mere list of virtues: when the soul delivers its will entirely to God, it receives all the virtues "as though they belonged to it by nature"—not merely through progressive and meritorious acquisition, but as the immediate fruit of this Divine Will that takes possession of it.

Question 8 — What Are the Gifts of the Holy Spirit, and How Do They Perfect Life in the Fiat?

Mary promises Luisa the descent of the Holy Spirit into her soul, "that He may burn away from [her] all that is human" and confirm her, by His breath, in the Divine Will—a description that expresses, in its own manner, the perfecting action proper to the gifts of the Holy Spirit.

Question 9 — What Is the New Law, and How Is Life in the Divine Will Its Most Interior Fulfillment?

Jesus says that He came to abolish certain ancient laws and to fulfill others perfectly, in order to establish a new law, a "law of grace and love," in which all the ancient sacrifices find their one and sufficient fulfillment in Himself. Living in the Divine Will does not reenact that same abolition or establish a still newer law: it is to allow this law of grace, already established, to become in the soul a holiness lived to its most complete crowning.

Question 10 — What Is Moral Conscience, and How Is It Formed in the Light of the Divine Will?

Life in the Divine Will presupposes and requires, rather than replaces, a right and well-formed conscience: no soul can allow the Will of God to become the principle of its acts if it does not already exercise, with regard to each of those acts, the ordinary moral discernment the Church asks of every believer.

Question 11 — How Do Everyday Married Life, Family, Work, Illness, Old Age, and Social Life Become a Path toward the Fiat?

Marriage, family, work, illness, old age, and social life become a path toward the Fiat as soon

as their most ordinary gestures—conjugal fidelity, the education of children, daily labor, the suffering of a declining body, day-to-day relationships with others—cease to be performed for oneself alone and are offered, one by one, as acts done in the Divine Will rather than in one's own will alone. No state of life is too humble to become the matter of this union.

Question 12 — How Are Consecrated Virginity and Celibacy for the Kingdom Articulated with Life in the Divine Will?

Christ Himself invites some to renounce marriage "for the sake of the kingdom of heaven" (Mt 19:12): far from being a diminished state, this virginity already anticipates the eternal nuptials of the Lamb. Mary reveals that she lived, with Joseph, this same mutual vow of perpetual virginity, and that precisely there the Divine Will found Its greatest fecundity. Living in the Fiat therefore adds no new state of life alongside marriage, consecrated virginity, or the priesthood: each of these states finds in It, according to its proper form, the same total availability of the heart to God.

Question 13 — How Can We Persevere in This Integral Christian Life despite Weakness and Relapses?

Hope, Jesus teaches, clothes the soul with an almost invincible strength and gives it final perseverance, until it takes possession of the Kingdom of Heaven. Persevering therefore never means no longer falling, but never ceasing to rise again and begin anew, act after act, without ever wasting time excusing one's own weaknesses. Beyond this persevering combat, the soul fully established in the Fiat enters a state in which peace, joy, and certainty are no longer merely awaited but already shared, within a communion of goods with its Creator that classical spiritual theology does not know in this form.

Question 14 — What Does the Divine Will Imply for Social Justice, the Use of Goods, and Responsibility toward Creation?

The kingship over Creation that Part One recognized in man was never an arbitrary domination, but a charge received from God, to be exercised in the Fiat rather than in his own name. A soul who lives in the Divine Will therefore cannot treat either the goods of the earth or her relationships with others in a purely possessive manner.

Question 15 — Is There a Hierarchy in the Exercise of Charity?

Jesus teaches Luisa that the charity most pleasing to Him is never undifferentiated: it goes first to those who are closest to Him, and those closest to His Heart are the souls in Purgatory, confirmed in His grace and yet powerless to relieve themselves. In second place comes charity toward the souls who, upon this same earth, already live close to His Will.

Part Thirteen — Spiritual Combat in the Divine Will

Question 1 — Who Is the Adversary, and Why Does He Oppose the Manifestation of the Kingdom of the Divine Will in a Particular Way?

The Adversary is neither a principle of evil equal to God nor a merely symbolic figure: he is an angel, a purely spiritual creature created good, who became evil through his own free and irrevocable choice to reject God and His reign. More than anything else, the Adversary fears a courageous soul supported by God, for he can do nothing against it without divine permission. If he opposes the manifestation of the Fiat with such fury, it is because this Kingdom, once established, would accomplish precisely what his original rebellion sought to prevent: that the creature should form one single will with its Creator.

Question 2 — What Is Temptation, and How Is It Lived Differently by the Soul Who Lives in the Fiat?

God permits temptation not in order to lose the soul, but to establish it more firmly in the virtues it believes it is about to lose: at the end of the combat it finds itself, Jesus says, "like a king returning victorious from a most fierce war," richer through that very combat than it was before. Once the soul is fully established in the Fiat, however, temptation changes in nature: the devil, who has neither power over this Will nor even the desire to enter It, flees the soul rather than assailing it.

Question 3 — What Is Discernment of Spirits, and What Are Its Classical Criteria and Those Proper to Life in the Fiat?

From the first pages of her diary, Luisa herself asks Jesus for the light necessary to know whether it is truly he "or rather, an illusion from the enemy"—a gesture that must remain the first reflex of every soul before an extraordinary spiritual experience. Jesus also teaches her a concrete weapon: to protest before Heaven, earth, and the demons themselves her resolve never to offend God, which is enough to cut short every anxiety and every temptation to paralyzing doubt. Later, once established in the Fiat, Luisa receives criteria more specific to this very life: a peace without the shadow of disturbance, and a constancy of action that only the presence of the Divine Will produces.

Question 4 — How Can the Devil Manipulate the Imagination, and How Can a False Light Be Recognized?

The imagination, the sensitive faculty closest to the interior life, is also the one the devil most willingly manipulates: at times he passes off as a mere "crafting of the imagination" what truly comes from God; at other times he fills it with images and terrors that have nothing divine about them. The criterion therefore never lies in the vividness or strangeness of the image received, but in its lasting fruit: a peace that neither dream, imagination, nor the devil himself can produce or sustain over time.

Question 5 — What Is Spiritual Pride, and How Does It Particularly Threaten Souls Advanced in the Interior Life?

Jesus says that he cannot even enter hearts that "reek of pride": swollen with themselves, they leave no place in which he can put himself. The remedy he immediately teaches is the littleness of a baby wrapped in swaddling clothes, incapable of taking a step or making a gesture by itself, and expecting everything from its mother.

Question 6 — Why Is Prophetic Curiosity a Trap, and How Can It Be Avoided?

Prophetic curiosity is a trap because it diverts attention from what is truly asked—to live, beginning today, in the Fiat—toward speculation about the future that belongs neither to faith nor to charity, and which the demons themselves know how to exploit in order to lead the soul astray. Avoiding it therefore consists less in repressing curiosity than in redirecting it: seeking not when the Kingdom will come, but how to live in it from this very moment.

Question 7 — How Can We Distinguish the Opinion of Churchmen from the Legitimate Authority of the Church, and Guard against All Distrust of the Latter?

From the very beginnings of her mystical life, Luisa herself encountered severe and contradictory ecclesiastical judgments—some calling her a deceiver, others demanding that she be corrected by force, and still others declaring her possessed—without ever allowing this human harshness to become a reason for distrusting the authority of the Church herself. The same distinction remains valid today: the opinion, however severe, of an individual churchman—even a priest—never commits the authority of the Church as such, especially

when it runs contrary to the judgment of those whose legitimate office it is to decide; in all things, fidelity, obedience, and respect toward the Church herself remain required.

Question 8 — What Is Spiritual Discouragement, Why Is It So Dangerous, and How Can It Be Remedied?

Jesus compares discouragement to an "infectious humor" that penetrates to the very root of the soul and dries up the whole of it if it is not remedied by the contrary humor. More formidable still, this evil never presents itself as an enemy, but as a friend who seems to agonize together with the soul itself—this is why one must learn to recognize it before it takes root.

Question 9 — Why Does Jesus Permit the Sensible Privation of His Presence, and How Can It Be Distinguished from the Aridity Contrary to a Life Fully Established in the Fiat?

Two realities must be distinguished which the *Book of Heaven* never confuses: privation—the sensible absence of Jesus' presence, which Luisa constantly lives as a trial of constancy and an occasion for the purification of self-love—and aridity properly so called, which Jesus explicitly declares excluded from life *fully* established in His Will, since this life is wholly light and peace. Aridity marks a soul still "in the shadow" of the Fiat, not a life fully established within It.

Question 10 — How Does the Soul Who Lives in the Fiat Also Participate in the Final Combat Announced in Scripture?

The same Adversary, constrained by the Divine Will, is the very one whose definitive defeat Scripture announces. Every victory won by a soul over temptation, illusion, or discouragement therefore participates, in the humblest and most everyday order, in that same combat already won in principle by the Cross and fully manifested on the last day.

Question 11 — How Can We Remain in Peace and Confidence at the Very Heart of the Combat?

"Humility without confidence is false virtue," the corpus teaches from its earliest pages: true humility never opposes peace, but is, on the contrary, its condition, since nothing the devil may attempt can reach the soul without the permission of a God whom she knows with certainty to will only her good.

Part Fourteen — The Divine Will and the Last Things

Question 1 — What Is Death, and How Is It Transformed for the Soul Who Lives in the Divine Will?

Jesus tells Luisa that an extravagant fear of death is foolishness, since every soul already possesses, as a passport for entering Heaven, all His merits, virtues, and works, which He has given to everyone as a pure gift. For the soul who lives in the Fiat, desiring to die in order to be united with God even becomes the most beautiful homage she can offer Him, and the surest disposition for passing directly, without detour, along the way of Heaven.

Question 2 — What Is the Particular Judgment?

The particular judgment is the immediate judgment each soul receives from God at the very moment of death, by which her whole life is referred to Christ and receives its eternal retribution—Heaven directly, a purification that prepares for it, or hell forever. The *Book of Heaven* illuminates this moment with a striking light: at the very instant the soul leaves

the body, Jesus presents Himself to her with extreme tenderness in order to snatch from her, in one final movement, an act of sorrow, love, and adherence to His Will—for without at least such an act, He says, the gates of Heaven would not open. This "final surprise of love" explains why so many souls, except the most obstinate, are saved; Mary herself intervenes there, by virtue of her authority as Mother, to obtain their salvation.

Question 3 — What Is Purgatory, and What Does Life in the Fiat Contribute to Its Understanding?

Purgatory is that state of final purification, after death, for souls who die in the grace of God but are still imperfectly purified, before entering into the joy of Heaven. The *Book of Heaven* teaches that life in the Fiat profoundly changes what is at stake there: the soul who truly lives in the Divine Will cannot, Jesus says, go to Purgatory, because this same Will "anticipates" upon this earth the work of purification that Purgatory would accomplish after death—so that, at her death, the soul takes flight directly toward Heaven. This same Will also determines the efficacy of the suffrages offered for souls who, having lived in the Fiat without having been perfectly faithful to It, nevertheless pass through an abbreviated purification: their acts have formed for them "paths" by which the prayer of the living can reach them and hasten their passage to Heaven; and the more the one who prays lives in this same Will, the more his prayer finds these paths and bears fruit.

Question 4 — What Is Hell, and Why Does Its Existence Not Contradict the Goodness of God?

Jesus teaches that His presence never changes: it is the state of the soul that determines whether this same presence is received as attraction and life, or endured as rejection and suffering. God therefore never takes arbitrary vengeance: at the judgment, He manifests in truth the creature's choice, now become definitive. Hell is not a merely subjective impression, but definitive separation from communion with God, freely chosen through the obstinate refusal of His love; the evil soul then experiences as rejection that which, for the good soul, is the source of every joy.

Question 5 — What Is Heaven, the Final End of All Christian Hope?

Heaven is the perfect and definitive communion of life and love with the Most Holy Trinity: the state of supreme happiness to which the whole Christian life aspires, and which fulfills, beyond all expectation, the desire for happiness inscribed in the human heart. No earthly reign of the Divine Will, however real and desired it may be, could either replace it or precede it in the order of ends: Heaven remains the ultimate and absolute end toward which all Christian hope tends.

Question 6 — What Is the Resurrection of the Body?

The Mass itself, Luisa teaches, reminds us that our bodies, undone and reduced to ashes by death, will rise on the day of judgment with Christ, to immortal and glorious life—a truth that Jesus presents to her as one of the most consoling and sublime mysteries of the whole Christian religion, alongside His Eucharistic presence. This same Will also gives the soul, already upon this earth, as it were a spiritual anticipation of this resurrection: every act done in the Fiat is already, Jesus says, "a divine resurrection" that the soul receives beforehand.

Question 7 — What Is the Last Judgment, and What Is Its Relation to the Kingdom Hoped for on Earth Already Treated in Part Eleven?

On the day of judgment, says a confessor of Luisa, reporting a classical fear, the wicked will cry out before God indignant: "Mountains, bury us, destroy us, that we may not see the face

of God indignant"—a severe image that Luisa herself immediately qualifies by recalling that it is never God who changes countenance, but the soul that, according to its own state, experiences His presence as joy or as terror. This Last Judgment, public and universal, has no chronological continuity with the earthly Kingdom of the Fiat: it is its definitive closure, not one stage among others.

Question 8 — What Is the New Creation and the Beatific Vision?

The Humanity of Jesus, he tells Luisa, already enjoyed the beatific vision during his earthly life, without this vision ever escaping him, even at the height of his Passion. For the soul who lives in the Fiat, every act done in the Divine Will unfolds already here below, according to her measure, as a "new heaven" of sanctity, light, and glory—a real, though not yet consummated, prefiguration of the new creation in which this same Will will reign without division.

Question 9 — How Does the Communion of Saints Concretely Unite Earth, Purgatory, and Heaven?

The souls delivered from Purgatory through Luisa's sufferings came back down to surround her and thank her with their canticles: this concrete exchange between a soul still on earth and souls already entered into Heaven illustrates, better than any abstract definition, what the communion of saints really is—one and the same Body in which the good done by some truly benefits others, even beyond the very boundary of death.

Question 10 — What Eternal Value Do Acts Done in the Divine Will Already Have Here Below?

Part Eleven has already established that every act done in the Divine Will receives from God a confirmation that renders it "everlasting, always new, fresh, and of an enchanting beauty" (XI.1): this same truth, already fully stated, finds here its natural place of conclusion, because the eternal value of acts is precisely what links the present life to the life that does not end, without rupture.

Question 11 — How Do Acts Done in the Divine Will Lead to Heaven and Open Paths of Relief for the Souls in Purgatory?

Acts done in the Divine Will do not remain even for an instant with the soul who has just performed them: Jesus reveals that, as soon as they are formed, they take flight toward Heaven, where the Blessed welcome them and lead them to the place of honor around the supreme throne—a path that Jesus himself calls the "royal way." Acts that are merely good, but not done in this Will, instead follow winding roads: they wait for the soul in Purgatory in order to be purified there together with her, before reaching Heaven in a secondary place. The soul who has given everything to the Divine Will therefore has, properly speaking, no longer any path toward Purgatory: her path, too, is direct toward Heaven—and even from this earth she retains direct access to the souls who still suffer there.

Question 12 — Is There a Hierarchy among the Souls Who Live in the Divine Will, in Heaven?

Just as God has in Heaven the hierarchy of the Angels in nine distinct choirs, so, Jesus says, will he have the hierarchy of the children of his Kingdom in nine other choirs—distinguished not by merits foreign to one another, but by the measure of the knowledges of the Divine Will that each has made his own. And those who received and lived them already on earth will possess them in a manner that those who receive them only in Heaven will never be able to equal.

Question 13 — What Relation Do the Blessed in Heaven Have with the Souls Who Live in the Divine Will on Earth?

The Blessed enjoy in Heaven all the beatitude contained in the Divine Will, but their merits there are now fixed: they can no longer, Jesus says, "multiply" this Divine Life. The soul who still lives in the Fiat upon earth alone retains this power: in her the Divine Will remains "operative," whereas in the Blessed It is only "beatifying." Yet every act done in the Fiat reaches the Blessed themselves, whose joy is increased by that same good which they can no longer produce by themselves.