

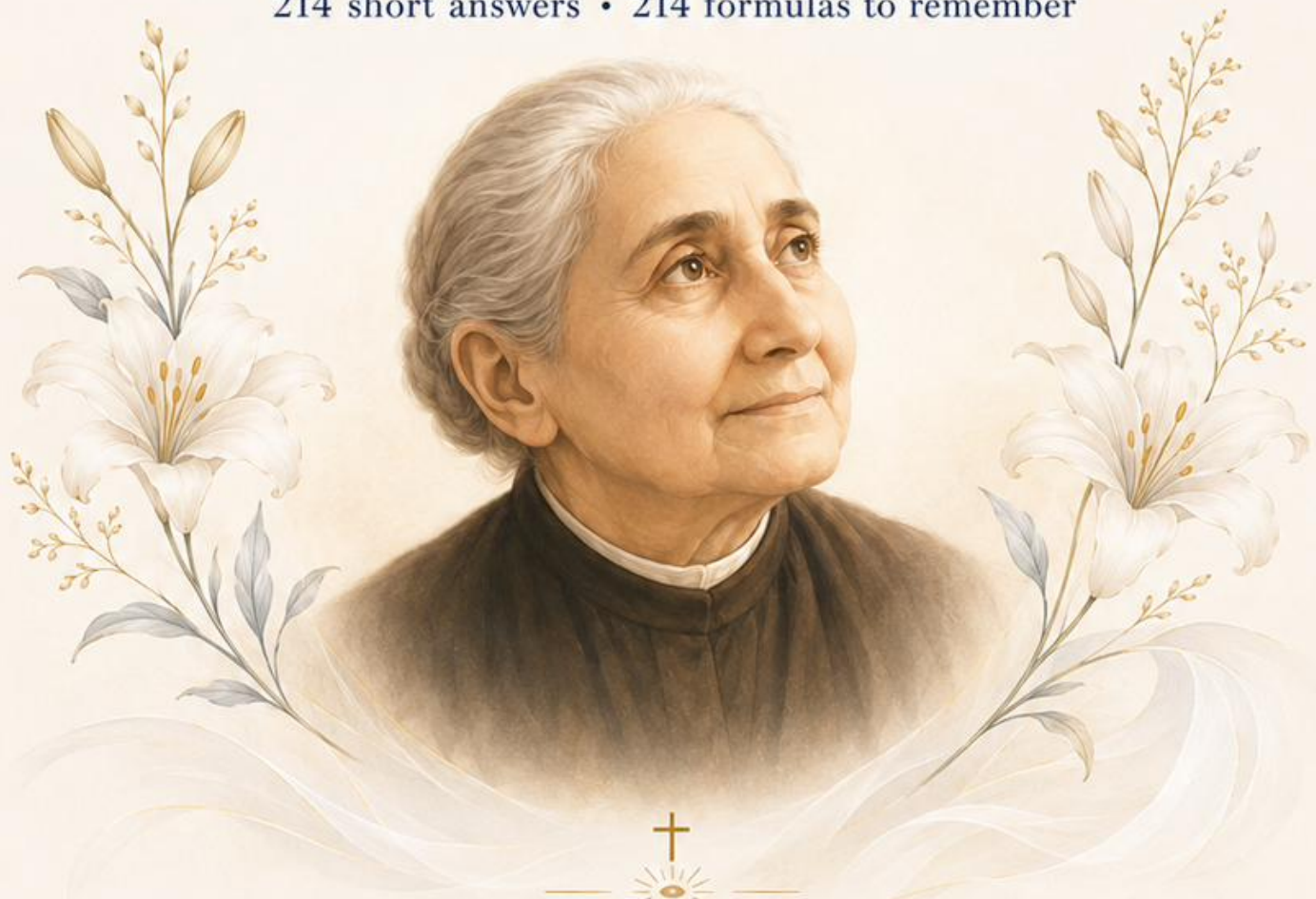


CONDENSED VERSION

THE 214 QUESTIONS AND ANSWERS *on the* DIVINE WILL

Followed by the Formulas to Remember

214 short answers • 214 formulas to remember



An extract from *Questions and Answers on the Divine Will*

amen-fiat.fr

Foreword

This booklet reprints the condensed version of the 214 questions of *Questions and Answers on the Divine Will* — their short answer alone — followed by the complete set of their Formulas to Remember, grouped under the same fourteen-part division. The complete work — 214 questions across fourteen parts, with commentary, citations verified against the Italian corpus, and Catholic doctrinal articulation — is available free of charge at amen-fiat.fr, in French, English, Spanish, and Italian, in PDF and EPUB formats.

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amen-fiat.fr and the Amen Fiat YouTube channel (@Amen_Fiat) are the two parts of a single project: to make known, to love, and to help live concretely the Gift of the Divine Will, according to the writings of the Servant of God Luisa Piccarreta.

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The 214 Questions and Answers: Condensed Version

The 214 questions that follow are accompanied only by their short answer, without development, quotation, or Catholic articulation — a memory aid, a rapid review table, a first entry point for a reader in haste. The full work, available at amen-fiat.fr, alone gives 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 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.

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,” “Com-manded,” “Operative,” and “Fulfilled”?

Jesus reveals to Luisa that his Divine Will acts according to four progressive and interre-lated modes: wanted, when It makes known what It desires without ever forcing it; com-manded, 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 Heart-beat 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 Communion 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.

Formulas to Remember

This second part gathers, under the same fourteen-part division as the condensed version above, the complete set of “Formulas to Remember” from the work — one per question, in the order in which they appear.

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

Question 1. 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. 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. 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. 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. Doing the Will of God is repeated obedience; living in the Divine Will is a dwelling.

Question 6. 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. 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. Luisa never wrote except under obedience; we can receive what she wrote only in communion with the Church and within her faith.

Question 9. 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. 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. 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

Question 1. 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. 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. 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. 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. 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. 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. 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. Before sin, Adam’s will was God’s, and God’s was his: the happiness of the beginning was this reciprocal happiness.

Question 9. 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. 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. 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. 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. 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. 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. 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. 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. 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

Question 1. 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. Love ceased first, and then sin began: Adam did not first disobey—he first forgot that he was loved.

Question 3. 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. 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. 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, man could still do the Will of God; he could no longer possess It—that possession awaited God himself, the One offended.

Question 7. 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. 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. 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. Every personal sin repeats Adam's gesture on a smaller scale: a will that seeks itself instead of giving itself.

Question 11. 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

Question 1. 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. 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. 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. 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. 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. 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. 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. 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. 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. The Kingdom of Redemption heals; the Kingdom of the Will makes God reign—and the same Blood opens both doors.

Question 11. 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. 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. 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. Adam had a springtime in the Fiat; Mary alone had the whole season, from the first day to the last.

Question 2. 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. 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. 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. 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. 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. 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. 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. *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

Question 1. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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

Question 1. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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

Question 1. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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

Question 1. 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. The Holy Spirit gives the kiss once at Confirmation; an entire lifetime is then needed to return it to him.

Question 3. 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. 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. 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. 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. 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. 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. 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. 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. Obedience was never an obstacle to Luisa's mission: it was its very bond, even in the most painful hour of 1938.

Question 12. 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. 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. 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

Question 1. 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. 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. 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. 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. 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. 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. Jesus needs no one in order to repair; but he desires someone with whom to share the joy of doing so.

Question 8. 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. 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. 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. 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. 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 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. 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. 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. 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. 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. 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

Question 1. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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

Question 1. 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. What sin disordered power by power, the Cross redeemed nail by nail.

Question 3. God could have suppressed evil by suppressing freedom; He preferred to leave His child the risk and the honor of loving freely.

Question 4. 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. 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. 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. 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. 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. 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. 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. There is no life too ordinary for the Fiat; there are only acts still waiting to be done within It.

Question 12. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. 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. God never changes His face; it is the heart that, by refusing to love Him, itself transforms His presence into torment.

Question 5. Heaven is perfect and definitive communion with the Trinity; no Kingdom awaited on earth replaces it or rivals this final end.

Question 6. 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. 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. 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. Death never breaks the bond of charity among the members of the same Body; on the contrary, it reveals all its fruitfulness.

Question 10. 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. 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. 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. 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.

These 214 formulas replace neither reading nor life: they are a thread to hold, to quickly find what matters when memory falters. The full work, available at amen-fiat.fr, alone gives the complete demonstration of each answer.

Amen. Fiat.