

Luisa and Bread/Food of the Divine Will

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Pope Benedict XVI/Cardinal Ratzinger on the Meaning of "Our Daily Bread"

Editor's Note: In Chapter Five of his new book, *Jesus of Nazareth*, Pope Benedict reflects on the Lord's Prayer, line by line. The following is excerpted from the section on the phrase, "Give us this day our daily bread", in which the Holy Father comments on the meaning of the Greek word *epiousios*, a word unique to the Gospel. (All the pope's works are copyrighted by the *Libreria Editrice Vaticana*.)

Give us this day our daily bread. "Daily" renders the Greek word *epiousios*. Referring to this word, one of the great masters of the Greek language — the theologian Origen (d. ca. 254) — says that it does not occur anywhere else in Greek, but that it was coined by the Evangelists. Since Origen's time, it is true, an instance of this word has been found in a papyrus dating from the fifth century after Christ. But this one example alone is insufficient to give us any certainty about the meaning of this word, which is at any rate very unusual and rare. We have to depend on etymologies and the study of the context.

Today there are two principal interpretations. One maintains that the word means "*what is necessary for existence*". On this reading, the petition would run as follows: Give us today the bread that we need in order to live. *The other interpretation maintains that the correct translation is "bread for the future", for the following day.* But the petition to receive tomorrow's bread today does not seem to make sense when looked at in the light of the disciple's existence. *The reference to the future would make more sense if the object of the petition were the bread that really does belong to the future: the true manna of God. In that case, it would be an eschatological petition, the petition for an anticipation of the world to come, asking the Lord to give already "today" the future bread, the bread of the new world — Himself.* On such a reading, the petition would acquire an eschatological meaning. Some ancient translations hint in this direction. An example is Saint Jerome's Vulgate, which translates the mysterious word *epiousios* as *supersubstantialis* (i.e., super-substantial), *thereby pointing to the New, Higher "substance"* that the Lord gives us in the Holy Sacrament as the true bread of our life.

The fact is that the Fathers of the Church were practically unanimous in understanding the fourth petition of the Our Father as a Eucharistic petition; in this sense the Our Father figures in the Mass liturgy as a Eucharistic table-prayer (i.e., "grace"). This does not remove the straightforward earthly sense of the disciples' petition that we have just shown to be the text's immediate meaning. The Fathers consider different dimensions of the saying that begins as a petition for today's bread for the poor, but insofar as *it directs our gaze to the Father in heaven who feeds us*, it recalls the wandering People of God, who were fed by God Himself. *Read in the light of Jesus' great discourse on the bread of life, the miracle of the manna naturally points beyond itself to the New World in which the Logos — the Eternal Word of God — will be our Bread, the Food of the Eternal Wedding Banquet. (Divine Will)*

Is it legitimate to think in such dimensions, or is that a false "theologizing" of a word intended only in a straightforwardly earthly sense? There is a fear of such theologizing today,

which is not totally unfounded, but neither should it be overstated. I think that in interpreting the petition for bread, it is necessary to keep in mind the larger context of Jesus' words and deeds, a context in which essential elements of human life play a major role: water, bread, and, as a sign of the festive character and beauty of the world, the vine and wine. The theme of bread has an important place in Jesus' message — from the temptation in the desert and the multiplication of the loaves right up to the Last Supper.

The great discourse on the bread of life in John 6 discloses the full spectrum of meaning of this theme. It begins with the hunger of the people who have been listening to Jesus and whom He does not send away without food, that is to say, the “necessary bread” that we require in order to live. But Jesus does not allow us to stop there and reduce man's needs to bread, to biological and material necessities. “Man shall not live by bread alone, but by every word that proceeds from the mouth of God” (Mt 4:4; Deut 8:3). The miraculously multiplied bread harks back to the miracle of manna in the desert and at the same time points beyond itself: to the fact that man's real food is the *Logos*, the eternal Word, the eternal meaning, from which we come and toward which our life is directed. If this initial transcendence of the physical realm *prima facie* tells us no more than what philosophy has found and is still capable of discovering, there is nevertheless a further transcendence to consider: The eternal *Logos* does not concretely become bread for man until He has “taken flesh” and speaks to us in human words.

This is followed by the third, absolutely essential, transcendence, which nevertheless proves scandalous to the people of Capernaum: The incarnate Lord gives Himself to us in the Sacrament, and in that way the eternal Word for the first time becomes fully manna, ***the gift of the bread of the future given to us already today***. Then, however, the Lord brings everything together once more: This extreme “becoming-corporeal” is actually ***the real “becoming-spiritual”***: ***“It is the spirit that gives life, the flesh is of no avail”*** (Jn 6:63).

Are we to suppose that Jesus excluded from the petition for bread everything that He tells us about bread and everything that He wants to give us as bread? When we consider Jesus' message in its entirety, then it is impossible to expunge the Eucharistic dimension from the fourth petition of the Our Father. True, the earthly nitty-gritty of the petition for daily bread for everyone is essential. But this petition also helps us to transcend the purely material ***and to request already now what is to come “tomorrow”, the New Bread. (Bread of the Divine Will) And when we pray for “tomorrow's” bread today, we are reminded to live already today from tomorrow, from the love of God, which calls us all to be responsible for one another.***

606 ...414 *From the first moment of His Incarnation the Son embraces the Father's Plan of Divine Salvation in His Redemptive Mission: “My Food is to do the Will of Him Who sent Me, and to accomplish His Work.” - (II. Christ's Redemptive Death in God's Plan of Salvation Christ's Whole Life is an Offering to the Father-CCC)*

V6 – 11.17.04 - “My daughter, just as I make Myself Food for the creature, so can the creature make herself My Food, converting all of her interior into Nourishment for Me, in such a Way that her thoughts, affections, desires, inclinations, heartbeats, sighs, love – everything, everything should tend toward Me. And I, on seeing the True Fruit of My Food, which is to Divinize the soul and convert everything within Myself, would come to Nourish Myself with the soul – that

is, with her thoughts, with her love, and with all the rest. In this Way, the soul could say to Me: 'Just as You have reached the point of making Yourself my Food and of giving me everything, I too have made myself Your Food; there is nothing left to give You, because everything I am is all Yours.'

In the meantime I understood the enormous ingratitude of creatures, because while Jesus deigns to reach such Excess of Love as to make Himself our Food, we then, deny Him His Food and cause Him to remain on an empty stomach.

V6 – 11.8.05 - "My daughter, it happens to the soul who Resigns herself to My Will as to someone who, drawing near a beautiful food in order to see it, feels the desire to eat it, and as his desire is excited, he begins to enjoy that food, and to transmute it into his flesh and into his blood. Had he not seen that beautiful food, the desire could not have come, he could not have experienced its taste, and would have continued to remain on an empty stomach. Now, such is Resignation for the soul. As she resigns herself, in her very Resigning she sees a Divine Light, and this Light dispels what prevents her from seeing God; and as she sees God, she desires to enjoy Him; and while she enjoys Him, she feels as if she were Eating Him, in such a Way as to feel God Himself all Transmuted into herself.

Therefore, it follows that the First Step is to Resign oneself; the second is to Desire to do the Will of God in everything; the third is to make of It one's Favorite Food, daily; the fourth is to Consume the Will of God within one's own. But if one does not take the First Step, he will remain empty of God."

V7 – 5.6.06 - Continuing in my usual state, Blessed Jesus came for just a little with a loaf of Bread in His Hand, as if He wanted to Refresh me, for I feel so ill because of His continuous Privations that it seems that a mere thread of life keeps me alive, and that I would be reduced to ashes and consumed under this thread. Then, after He Refreshed me with that Bread, He told me: "My daughter, the material bread is food and life for the body, and there is no particle of the body which does not receive life from that bread. In the Same Way, God is Food and Life of the soul, and there Must be no particle which does not take Life and Food from God – that is, Animating all of oneself in God, Nourishing one's desires in God, and making one's affections, inclinations and love take Life and Food in God, in Such a Way as to enjoy no other Food but God Alone. But – oh, how many let their souls feed on all sorts of filth!"

V11 – 12.17.14 - "My daughter, you too can form the Hosts and Consecrate them Mystically. Do you see the Garments that cover Me in the Sacrament? They are the accidents of the bread from which the Host is made. The Life which exists in this Host is My Body, My Blood and My Divinity. My Supreme Will is the Act which contains this Life. This Will develops the Love, the Reparation, the Immolation and all the rest that I do in the Sacrament. The Sacrament Never moves one Point from My Volition. There is nothing that comes from Me which is not led by My Volition.

Here is how you too can form the Host. The host is material and totally human; you too have a material body and a human will. This body and will of yours - as long as you keep them Pure, Upright and far away from any shadow of sin - are the accidents, the veil in order to Consecrate Me and make Me Live hidden in you. But this is not enough; it would be like the host

without Consecration - My Life is needed. My Life is Composed of Sanctity, Love, Wisdom, Power, etc., but the Engine of All is My Will. So, after you prepared the Host, you have to make your will die in it; you Must cook it well, so that it may not rise again. Then you have to let My Will Permeate all your being; and My Will, which contains all My Life, will form the True and Perfect Consecration. Therefore, there will be no more life for human thought, but only for the thought of My Volition, which will Consecrate My Wisdom inside your mind; no more life for what is human - weakness, inconstancy - because My Will shall form the Consecration of the Divine Life, of Fortitude, of Firmness, and of All that I AM. So, each time you let your will flow into Mine, I will Renew the Consecration of your desires, and of all that you are and that you can do. I will continue My Life in you as if in a Living Host - not a dead one, like the hosts without Me.

But this is not all. In the Consecrated Hosts, in the Pyxes, in the Tabernacles, everything is dead - mute; not the sensitivity of a heartbeat, not a rush of Love which may return My great Love. If I didn't wait for hearts in order to give Myself to them, I would be very unhappy; I would remain defrauded of My Love, and My Sacramental Life would remain without Purpose. Though I tolerate this in the Tabernacles, I would not tolerate it in Living Hosts. In the Sacrament I Want to be Fed with My own Food: the soul will take Possession of My Will, My Love, My Prayers, My Reparations, My Sacrifices; she will give them to Me as if they were her own things, and I will Nourish Myself. The soul will Unite with Me, pricking up her ears in order to hear What I AM doing, and to do it together with Me; so, as she keeps repeating My own Acts, she will give Me her food, and I will be Happy. Only in these Living Hosts will I find the Compensation for My Loneliness, My Starvation and all that I Suffer in the Tabernacles."

V12 – 8.12.18 - Another day I was feeling sick, because of the continuous throwing up that I do; and I was saying to my Sweet Jesus: 'What would You have lost in giving me the Grace of not feeling the necessity to take food – such that then I am forced to bring it up?' I say this to Obey. And my Lovable Jesus told me: "My daughter, what are you saying? Quiet, quiet, don't say this any more. You Must Know that if you did not need anything, I would let the peoples die of starvation. But because you need it, since it can serve your necessities, I give the Necessary things to creatures for Love of you and because of you. Therefore, if I listened to you, you would harm the others. On the other hand, by taking food and then bringing it up, you do Good to others, and your suffering Glorifies Me. Even more, how many times do I see you suffering while you throw up, and since you suffer in My Will, I take that suffering of yours, I Multiply it, I Divide it for the Good of creatures and, pleased, I say to Myself: 'This is the Bread of My daughter, which I give for the Good of My children'."

V12 – 3.9.19 - "Have you seen how I Want you? The Sun that you see is My Will, in which My Humanity was as though within Its own Center. I received everything from My Will; no other food entered into Me. Not even one thought, one word or one breath entered into Me, which was nourished by a food extraneous to My Will. It was Right that I gave everything back to It. So do I Want you - in the Center of My Will, from which you will take the Nourishment of everything. Beware of taking any other food; you would descend from your Nobility, and degrade yourself, like those queens who lower themselves to taking vile and dirty foods, unworthy of them. And as

you take, you must immediately return everything back to Me. Therefore, you will do nothing other than take and give to Me. In this way, you too will form an Enchanting Harmony between Me and you."

V15 – 5.2.23 - "My daughter, oh! how well your acts done in My Will Harmonize. They Harmonize with Mine, with those of My Beloved Mama, and one disappears within the other, forming One Single Act. It seems that Heaven is on earth, and the earth is in Heaven. And the Echo of One in Three and of Three in One, of the Sacrosanct Trinity – Oh! how Sweet it Sounds to Our Hearing, how it Enraptures Us, but so much as to Capture Our Will from Heaven to earth. And when My 'Fiat Voluntas Tua' has Its Fulfillment 'on earth as it is in Heaven', then will the Complete Fulfillment of the second part of the Our Father occur - that is, 'Give us this day our daily Bread.' I said: 'Our Father, in the name of all, I ask You for three kinds of Bread every day: the Bread of Your Will, or rather, more than bread, because if bread is necessary two or three times a day, this One is Necessary at each moment and in all circumstances. Even more, it Must be not only Bread, but like Balsamic Air that brings Life - the Circulation of the Divine Life in the creature. Father, if this Bread of Your Will is not given, I will never be able to receive All the Fruits of My Sacramental Life, which is the Second Bread we ask of You every day. Oh! how My Sacramental Life feels discomforted, because the Bread of Your Will does not Nourish them; on the contrary, it finds the corrupted bread of the human will. Oh! how disgusting it is to Me! How I shun it! And even though I go to them, I cannot give them the Fruits, the Goods, the Effects, the Sanctity, because I do not find Our Bread in them. And if I give something, it is in small proportion, according to their dispositions, but not all the Goods which I Contain; and My Sacramental Life is Patiently waiting for man to take the Bread of the Supreme Will, in order to be able to give All the Good of My Sacramental Life. See then, how the Sacrament of the Eucharist - and not only that one, but All the Sacraments, left to My Church and Instituted by Me - will give All the Fruits which they Contain and Complete Fulfillment, when Our Bread, the Will of God, is done on earth as it is in Heaven.

Then I asked for the third bread - the material one. How could I say: 'Give us this day our Bread'? I could do so in view of the fact that, as man would do Our Will, what was Ours would be his, and so the Father would no longer have to Give the Bread of His Will, the Bread of My Sacramental Life and the daily bread of natural life, to illegitimate, usurping, evil children, but to Legitimate and Good children, who would share in the Goods of their Father. This is why I said: 'Give us our Bread.' Then will they Eat the Blessed Bread; everything will Smile around them, and Heaven and earth will carry the Mark of the Harmony of their Creator.

After this I added: 'Forgive us our debts, as we forgive our debtors.' So, Charity also will be Perfect. Once man has Eaten the Bread of My Will as My Humanity Ate it, then will forgiveness have the Mark of Heroism, as I had it on the Cross. Then will the Virtues be Absorbed into My Will and receive the Mark of True Heroism and of Divine Virtues; They will be like many little rivulets, which will gush forth from the Bosom of the great Sea of My Will.

And if I added, 'And lead us not into temptation' - how could God ever lead man to temptation? - it was because man is always man, free in himself, since I never take away from him the Rights I gave him in Creating him; and he, frightened and fearful of himself, tacitly cries

out, and prays without expressing it with words: ‘Give us the Bread of Your Will, that we may reject all temptations; and by Virtue of this Bread, deliver us from every evil. Amen.’

V16 – 10.4.23 – “...For many who do not do It, it is if My Will did not exist... It happens as if someone had water in his room but would not drink it, or fire but he would not approach it in order to get warm, or bread but he would not eat it. In spite of the fact that he has with himself all these elements which can give life to man, by not taking them, he can die of thirst, cold and hunger. Others take them rarely, and are weak and sick. Others, every day, and these are healthy and robust. Therefore, everything is in the Possession of a Good – whether the human will wants to take it, and how it wants to take it; and depending on whether it uses it, so does it receive its effects.

So is My Will. In order to become Life of the soul, she Must make her will disappear in Mine; her will must no longer exist. My Will Must take over in all her acts, as the Prime Act; and so It will give Itself to the soul, now as Water to quench her thirst with Its Divine and Celestial Waters; now as Fire, not only to Warm her, but to destroy what is human in her and to Rebuild in her the Life of My Will; now as Food, to Nourish her and to make her Strong and Robust. Oh, how hard it is to find a creature who surrenders all her rights, to give My Will Alone the Right to Reign! Almost all want to keep something of their own will for themselves, and therefore, not Reigning in them Completely, My Will is not able to form Its Life in all the creatures."

V16 – 11.24.23 – “...Not only was She (the Celestial Queen) Completely in order with Our Will, but She made all the acts of the creatures Her own; and Absorbing into Herself all of Our Will rejected by them, She Repaired It, Loved It, and keeping It as though Deposited in Her Virginal Heart, She Prepared the Food of Our Will for all creatures.

Do you see, then, with What Food this most Loving Mother Nourishes Her children? It cost Her all Her Life, unspeakable Pains, and the very Life of her Son, to Prepare within Her the Abundant Deposit of this Food of My Will, and to keep It ready to Nourish all Her children as a Tender and Loving Mother. She could not Love Her children more; by giving them this Food, Her Love reached the Ultimate Degree. Therefore, among the many Titles that She has, the most Beautiful Title that could be given to Her is that of "*Mother and Queen of the Divine Will*".

Now, My daughter, if My Mama did this for the Work of Redemption, you too Must do it for the Work of the "*Fiat Voluntas Tua*". Your will Must have no life in you. Making All of the Acts of My Will in each creature your own, you will deposit them into yourself; and in Repaying My Will in the name of all, you will form within you all the Necessary Food to Nourish all generations with the Food of My Will.

Every Saying, every Effect, every additional Knowledge of It, will be one more Flavor that they will find in this Food, in Such a Way that they will Eat It with avidity. Everything I tell you about My Volition will serve to whet their appetite, and so that they may take no other food - at the cost of any sacrifice. If a food were said to be good, to restore strength, to heal the sick, to contain all flavors, and even more, to give life, beauty and happiness – who would not make any sacrifice in order to take this food? So it will be for My Will. In order to make It Loved and Desired, the Knowledge of It is Necessary. Therefore, Be Attentive, and receive within you this Deposit of My Will, so that, as a second mother, you may Prepare the Food for our children. In

doing so, you will imitate My Mama. It will cost you much as well, but in the Face My Will any sacrifice will seem nothing to you. Be little, do not come down from My Arms, and I will continue to Narrate to you the Story of My Will."

V16 – 2.10.24 – "...One saying, one effect, one simile on my Will can be like beneficial dew upon the souls, just as dew is beneficial on the plants after a day of burning sun, or like a pouring rain after long months of drought. You cannot understand all the good, the light, the strength contained in one word; but your Jesus knows it, and knows the ones whom it will serve and the good it will do."

Now, as He was saying this, He showed me a table in the midst of the Church, and all the writings on the Divine Will placed on it. Many venerable people surrounded that table and were transformed into light and divinized; and as they walked, they communicated that light to whomever they encountered. Then Jesus added: "You will see this great good from Heaven, when the Church will receive this celestial food, which will strengthen her and make her rise again to her full triumph."

V18 – 10.17.25 - "My daughter, My Will is more than food. Food gives strength to the body, it warms it, it increases the blood, it enlivens the intelligence if it is dim, it puts liveliness in all the members, and pushes the creature to new works and sacrifices. On the other hand, one who is on an empty stomach, not giving the necessary food to her body, is weak, cold, lacking in blood, her intelligence dim, exhausted in all of her members; and this leads her to melancholy and pushes her to do nothing, with no desire to sacrifice herself in anything. Poor one, she feels life missing in all of her person; and this is so true that, when an illness is mortal for a creature, she abandons food, and by abandoning food, she disposes herself to death.

Now, since the Eternal Wisdom has established that the soul too should have food, she was assigned the Supreme Will as Delicious Food. So, one who takes this Food is Strong in doing Good; she is as though soaked with Love for her God. This Food increases the Divine Blood in order to form the Growth of the Life of God within her. Like sun, It is Reflected in her intelligence, to make her Know her Creator and be formed in His Likeness. It puts Liveliness in the whole soul, in order to put all Virtues in force, and it pushes her to New Works and to sacrifices unheard-of. The Food of My Will gives Itself in every instant, at each breath, at night, during the day, in each thing, and as many times as one wants; nor is there any danger, as with corporal food, that in taking too much of It, It may do harm and even produce illnesses - no, no; rather, the more one takes of It, the more It Fortifies and Raises the soul to the Likeness of her Creator. One can remain with one's mouth always opened, in the act of taking this Celestial Food. All the opposite for one who does not take this Food of My Will. For one who does not take It at all, it can be said that she disposes herself to die Eternally. As for one who seldom Feeds herself, she is weak and inconstant in Good, she is cold in Love, she is lacking in Divine Blood, in such a way that the Divine Life grows as though anemic within her. The light of her intelligence is so dim, that she knows little or nothing of her Creator; and not Knowing Him, His Likeness is so far away from her, for as much as she is far away from the Food of His Will. She is without Liveliness in doing Good, because she does not have sufficient Food; and now Patience escapes her, now Charity, now Detachment from everything; so, the poor Virtues live as though

strangled, without enough Food of My Will. Ah! if one could see a soul without this Celestial Food, one would weep over her, so many are the miseries and the rubbish with which she is covered. However, there is more for one to compassionate if one sees a creature starved of corporal food, because many times she lacks the means in order to buy it; but the Food of My Will is given out for free, therefore one who does not take it deserves condemnation; and the condemnation is formed by herself, because she has rejected the Food which gave her Life.”

Then, afterwards, I heard that various people had suffered contrasts, humiliations and other things; and my Sweet Jesus resumed His speaking: “My daughter, just as the body contains bad blood which infects the good one, and it is necessary to apply vesicants, leeches, bloodlettings, in order to draw out the bad blood, otherwise one is in danger of remaining paralyzed for the rest of one’s life; in the same way, the soul who lacks the Continuous Food of My Will, contains many bad humors, and it is necessary to apply the vesicants of humiliations, in order to draw out the bad humor of self-esteem; the bites of leeches, in order to extract the infected humor of the vainglory of one’s own self; immediate bloodlettings, to block and draw out the bad blood of the little attachments which she keeps forming in her heart toward the people whom she approaches in doing Good. Otherwise, those humors would grow so much as to infect everything she does, in such a way as to remain paralyzed in Good for the rest of her life. Punctures always do Good; they are the sentries of the heart which maintain the blood Pure – that is, the intention of the soul Upright in doing Good. Therefore, if all did Good only in order to Fulfill My Will, punctures would not be necessary, because My Will is the safeguard against all bad humors. So, punctures are also the penalties for those who do not take enough Food of My Will.”

V18 – 1.10.26 - “My daughter, my Will is always on the way in the created things, in order to go toward creatures. But who fulfills It? Who places the final point on the work of my Will? The creature; or rather, the creature who takes all created things as the fulfillment of my Will.

My Will makes Its way in the seed, as It makes the earth receive it, giving it the virtue of making it germinate and multiply. It performs Its crafting by calling the water to water it, the sun to fecundate it, the wind to purify it, the cold to make it take root, the heat to develop it and make it reach the proper maturity. Then It gives virtue to the machines to cut it, to thresh it, to grind it, so as to be able to give it the substance of bread; and calling the fire to cook it, It offers it to the mouth of the creature, that she may eat of it and preserve her life. See, then, how long a way and a crafting has my Will done in that seed; how many things It has called over that seed, to make it reach, as bread, the mouth of creatures! Now, who gives the final step to the way of my Will, and the fulfillment of the final act of my Supreme Volition? One who takes that bread and eats it as bearer of the Divine Will within it; and as she eats that bread, she eats my Will in it, to increase the strengths of her body and soul, as the Divine Will’s fulfillment of everything.”

V20 – 11.2.26 - “My daughter, My Redemption came as remedy for man, and therefore It serves as remedy, as medicine, as food, for the sick, for the blind, for the mute, and for all kinds of maladies. And because they are sick, they do not enjoy nor receive all the strength that all the remedies that I came to bring them for their good contain. The Eucharistic Sacrament that I left as food in order to give them perfect health—many eat It over and over again, but they appear always sick. Poor food of My very Life, hidden under the veils of the accidents of the bread—

how many corrupted palates, how many undigesting stomachs, that prevent creatures from enjoying the taste of My food, and from digesting all the strength of My Sacramental Life. And so they remain infirm; and because they are members feverish in evil, they take it with no appetite.

“This is why I long so much for the coming of the Kingdom of the Supreme Fiat—because, then, everything I did in coming upon earth will serve as food for those who enjoy perfect health. What is not the difference between a sick person who takes the same food, and someone else who enjoys perfect health? The infirm one takes it without appetite, without taste, and it serves him in order to sustain himself and not die. The healthy one takes it with appetite, and because he enjoys it, he takes more, and preserves himself strong and healthy. So, what will not be My contentment in seeing that, in the Kingdom of My Will, everything I did will serve no longer as food for the sick, but as food for the children of My Kingdom, who will be all full of vigor and in perfect health? Even more, by possessing My Will, they will possess My permanent Life within them, just as the Blessed in Heaven possess It. So, My Will will be the veil that will hide My Life in them.

“And just as the Blessed possess Me within themselves as their own life, because true happiness has its origin inside the soul, and so the happiness that they receive continuously from the Divinity holds hands and exchanges the kiss with the happiness that they possess inside, and this is why they are fully happy; in the same way, the soul who possesses My Will will have My perennial Life within her, that will serve her as continuous food—not once a day, like the food of My Sacramental Life. In fact, My Will will make greater display, nor will It be content with giving Itself once a day, but It will give Itself continuously, because It knows that these have pure palates and strong stomachs to be able to enjoy and digest, in every moment, the strength, the light, the Divine Life. And the Sacraments, My Sacramental Life, will serve as food, as delight, as new happiness for the Life of the Supreme Fiat that they will possess.

“The Kingdom of My Will will be the true echo of the Celestial Fatherland, in which, while the Blessed possess their God as their own life, they receive Him into themselves also from the outside. So, inside and outside of themselves, Divine Life they possess, and Divine Life they receive. What will not be My happiness in giving Myself sacramentally to the children of the Eternal Fiat, and in finding My own Life in them? Then will My Sacramental Life have Its complete fruit; and as the species are consumed, I will no longer have the sorrow of leaving My children without the food of My continuous Life, because My Will, more than Sacramental Accidents, will maintain Its Divine Life always with Its full possession.

“In the Kingdom of My Will there will be neither foods nor communions that are interrupted—but perennial; and everything I did in Redemption will serve no longer as remedy, but as delight, as joy, as happiness, and as beauty ever growing. So, the triumph of the Supreme Fiat will give complete fruit to the Kingdom of Redemption.”

V21 – 4.8.27 – “When he was created, Adam was the true and perfect image of the children of My Kingdom. Abraham was symbol of the privileges and the heroism of the children of My Will. And calling Abraham to a promised land flowing with milk and honey, making him the owner of that land, a land so fecund as to be enviable and aspired to by all other nations—everything was symbol of what I would do with the children of My Will.

“Jacob was another symbol of them; in fact, as the twelve tribes of Israel would descend from him, from their midst the future Redeemer was to be born, who was to bind again the Kingdom of the Divine Fiat to My children. Joseph was symbol of the dominion that the children of My Will would have; and just as he did not let many peoples—and also his ungrateful brothers—perish of starvation, so will the children of the Divine Fiat have dominion and be the ones who will not let the peoples perish that will ask for the bread of My Will from them. Moses was the image of the power; Samson, symbol of the strength of the children of My Will; David symbolized the reigning of them. All the prophets symbolized the grace, the communications, the intimacies with God that, more than they did, the children of My Divine Fiat would possess.”

V22 – 6.29.27 - “My daughter, it happens within you as when a container is full of water or of another liquid: if one puts a piece of bread into it, the water overflows outside and wets the place that surrounds it. Or, it happens as to the sea: the wind makes the waters rise and forms the waves, as if it wanted to make everyone see the waters of the sea. The same happens to you: your entering into the acts of My Will, your going around in It, is more than bread plunged into the container full of water, and more than wind that makes the light of My Will rise, that, in rising, overflows outside of you, and in speaking to you with Its language of light, It speaks to you of that very light with which you are filled, wanting to make Itself known with its waves of light—who It is, what It can do, and what It wants to do. As you place the wind of your acts into My Will, Its light moves, forms Its waves of light to the point of overflowing outside of you, to make known, not only to you, but also to others, Its waves of light—that is, Its truths.”

V22 – 7.4.27 - And my beloved Jesus, moving in my interior, told me: “My daughter, just as in the Sacramental Host there are the little accidents of the bread, and your Jesus hides inside of them, alive and real—and as many Jesuses for as many as are the hosts—in the same way, in the soul there are the accidents of the human will, not subject to being consumed like the accidents of My Sacramental Life, and therefore more fortunate and more solid. And just as the Eucharistic Life multiplies in the hosts, so does My Divine Will multiply My Life in each act of the human will, that, more than accident, lends itself to the multiplication of My Life.”

V23 – 12.25.27 - “My daughter, when Our Divinity formed the Creation, It placed the Divine Will as raw material in all things, and so all things had their shape, solidity, order and beauty. And everything the soul does with this raw material of My Will, since a vital act flows within it, receives from It the shape of the beautiful works, all ordered and solid, with the imprint of the life of the Divine Fiat within each work.

“On the other hand, one who does not do My Will and does not put It as raw material in his works, might do perhaps many things, but all disordered, without shape, without beauty, all scattered, such that he himself would not know how to make head or tail of them. It would happen as if someone wanted to make bread without water; he might perhaps have much flour, but since the water is missing, the life to form the bread would be missing. Someone else might have many stones in order to build, but does not have the lime that unites and cements the stones together; so, he would have a disorder of stones, but never a house. Such are the works without the raw material of My Will; they only occupy space, they cause bother, annoyance; and if they do any

good at all, it is superficial—if they are touched, they are found to be fragile and empty of any good.”

V24 – 4.6.28 - “So I will do to form the Kingdom of My Divine Will. I will start from the first lessons that I have given you, and this is why I want that they begin to be known, that they may make their way, preparing and disposing souls, so that, little by little, they may yearn to listen to more lessons, in view of the great good they have received from the first ones. This is why I have prepared lessons so long about My Will—because It encloses the primary purpose for which man was created, as well as all things and the very life that man must carry out in It. So, without My Will, it is as if man did not have true life, but a life almost foreign to him and therefore full of dangers, of unhappiness and of miseries.

“Poor man, without the life of My Will—it would have been better for him if he had never been born. But, to his great misfortune, he does not even know his true life, because until now there has been no one who has broken the true bread of Its knowledges, so as to form pure blood and allow Its true life to grow in the creature. They have broken for him a stale, medicated bread that, if it has not made him die, has not let him grow healthy, vigorous and strong of a Divine Strength, as the bread of My Will makes one grow.

“My Will is life and has the virtue of giving Its life; It is light and dispels darkness; It is immense and takes man from all sides to give him strength, happiness, sanctity, in such a way that everything is safe around him. Ah! you do not know what treasures of grace these knowledges conceal—what good they will bring to creatures; and this is why you do not have interest that they begin to make their way to give start to forming the Kingdom of My Will.”

V24 – 9.28.28 - “My daughter, great graces have I given to you and, through you, to the whole world by manifesting to you so many truths about My Divine Will. In fact, not only are My Truths Divine Lives that My highest Goodness puts out, bilocating this life of Its own for as many truths as It manifests, but each of these lives contains a happiness, one distinct from the other, to be communicated to creatures; and a glory, one different from the other, that creatures can give to He who has manifested it.

“However, these happinesses will be communicated to creatures when they come to know these truths. They are like as many queens, each of whom possesses properties, vast and distinct from one another, and they are waiting for the peoples to know that these queens exist, and that they contain their properties, and yearn and want to enrich and make happy the ones because of whom they were issued from Our Divine womb.

“And if you knew how suffocated Our Love remains, after having released so many happinesses from Our paternal womb for as many truths as We have manifested, in seeing that creatures do not enjoy these feasts, nor give Us the glory that they should give Us, because they ignore such a great good, and only because they do not want to occupy themselves with making known a good and graces so great. This is a sorrow for Us that you cannot comprehend; therefore, pray—pray incessantly that My Divine Will be known and reign in the midst of creatures, so that, as Father, I may break the bread of happiness for My children.”

V25 – 4.4.29 - My abandonment is in the Holy Volition, that, like powerful magnet, draws me to Itself, to administer to me, sip by sip, Its life, Its light, Its prodigious, admirable and adorable knowledges. So, my mind was wandering within It, and my sweet Jesus, moving in my interior, told me: “My daughter, the first who will do My Divine Will and will live in It, will be like the yeast of Its Kingdom. The many knowledges that I have manifested to you about My Divine Fiat will be like the flour for the bread, that, in finding the yeast, becomes fermented—as much flour as one puts in. But the flour is not enough—it takes the yeast and the water in order to form the true bread, to nourish the human generations.

“In the same way, the yeast of the few who live in My Divine Volition is necessary to Me, as well as the multiplicity of the knowledges about It, that will serve as the mass of light that will give all the goods that are needed in order to nourish and make happy all those who want to live in the Kingdom of My Divine Will. Therefore, do not worry if you are alone and few are those who know, in part, what regards My Divine Will; as long as the little portion of the yeast is formed, united to Its knowledges, the rest will come by itself.”

V26 – 9.15.29 - “My daughter, wherever there is the creative force of My Divine Will, My Divine breath has the power to render the acts of the creature immense. In fact, as the creature operates in My Fiat, the creative force enters her act, placing in it the fount of the Divine Immensity; and the little act of the creature converts, one into fount of light, another into fount of love, others into founts of goodness, of beauty, of sanctity. In sum, the more acts she does, the more Divine founts she acquires; and they grow so much, as to spread within the immensity of her Creator.

“It happens as to the yeast, that has the virtue of fermenting the flour, as long as, in forming the bread, one puts in it the little yeast as the germ of fermentation. But if one does not put the yeast, even though the flour is the same, the bread will never come out leavened, but unleavened. Such is My Divine Will—more than yeast that casts the Divine Fermentation into the human act; and the human act becomes Divine Act. And when I find the germ of My Divine Will in the act of the creature, I delight in breathing on her act, and I raise it so much as to render it immense; more so, since We can call that act ‘Our Act’—‘Our Will operating in the creature.’”

V28 – 8.2.30 - “See, also in the natural order all things are veiled. Fruits have the veil of the skin. Who enjoys the good of eating them? One who does the work of drawing near the tree, of picking it, of removing the skin that hides the fruit. This one enjoys and makes the desired fruit his food. The fields are veiled by straws. Who takes the good that those straws hide? One who uncovers them of those straws has the good of taking the grain in order to form the bread to make of it his daily food. In sum, all things down here have the veil that covers them, to give to man the work and the will, the love to possess them and enjoy them. Now, My Truths surpass natural things by far, and they present themselves to the creature like noble queens, veiled, in the act of giving themselves to them. But they want their work; they want them to draw near them by the steps of their will, in order to know them, possess them and love them—necessary conditions in order to tear the veil that hides them. Once the veil is torn, with their light, of their own they make their way, giving themselves in possession to those who have searched for them.

V29 – 5.10.31 - After this, I was thinking about the Divine Will—how it seemed difficult to me that Its Kingdom might come. And my beloved Jesus added: “My daughter, just as the yeast has the virtue of fermenting the bread, so is My Will the fermentator of the acts of the creature. As she calls My Divine Will into her acts, they remain fermented by It, and form the bread of the Kingdom of My Will. Now, in order to make much bread, the yeast is not enough, but it takes much flour; it takes someone who must do these acts of uniting flour and yeast; it takes water, bond of union to be able to knead flour and yeast, so that the yeast may communicate the fermenting virtue, and the flour may receive it. Then it takes the fire, to cook this bread, to form it as nourishing and digestible bread. Now, does it not take more time, more acts, to form it, rather than to eat it? The sacrifice is in forming it; as for eating it, it is done quickly, and one feels the taste of the sacrifice. So, My daughter, the yeast of My Divine Fiat, that has only the virtue of fermenting your acts, emptying them of the human will in order to convert them into bread of Divine Will, is not enough, but it takes a continuation of acts, of sacrifices—and for a long time, in such a way that My Will, with Its fermenting virtue, will ferment all these acts so as to form much bread and keep it prepared and in store for the children of Its Kingdom. When everything will be formed, what is left is to dispose the events; and this is easier, and is done quickly, because it is in Our Power to move the secondary causes in order to do what We want. Did I not do likewise for Redemption? My long thirty years of My hidden Life were like the yeast in which all My Acts were fermented, to form and ferment the great good of Redemption. The short life of My public life and My Passion was My fermented bread that My Divine Will formed and fermented in My Acts that, like bread, I broke for all and gave to eat, so that all might receive the bread of the redeemed ones, to acquire the necessary strengths to put themselves in safety. Therefore, give yourself no concern; think of doing your duty and letting not one of your acts escape in which you do not put the yeast of My Divine Will, so that your being may remain fermented by It; and I will think of all the rest.”

V30 – 4.30.32 – “... You must know that Living in Our Will is a Gift that Our Magnanimity wants to give to creatures. And with this Gift the creature will feel himself Transformed: from poor to Rich, from weak to Strong, from ignorant to Learned, from slave of vile passions to Sweet and Voluntary Prisoner of a Will all Holy that does not keep him prisoner, but King of himself, of the Divine Dominions, and of all created things.

“It will happen as to a poor one who dresses with wretched rags, lives in a hovel without doors, therefore exposed to thieves and enemies—he does not have sufficient bread so as to satisfy his hunger and is constrained to beg for it. If a king would give him a million as gift, the poor one would change his lot in life, and he would no longer be the figure of a poor beggar, but of a lord who possesses palaces, villas, dresses with decency, has abundant foods and is placed in the condition of being able to help others. What has changed the lot of this poor one? The million he received as gift.

“Now, if a vile coin has the virtue of changing the lot of a poor unhappy one, even more the Great Gift of Our Will. Given as Gift It will change the unhappy lot of the human generations, except one who voluntarily wants to remain in his unhappiness. More so because this Gift was given to man at the beginning of his Creation, and ungrateful he rejected It by doing his will, withdrawing himself from Ours.

“Now, one who disposes herself to doing Our Volition, prepares the place, the decency, the nobility for where to be able to put this Gift so Great and Infinite. Our Knowledges on the Fiat will help and prepare her in a surprising way to receive this Gift, and what has not been obtained up till today, they will be able to obtain tomorrow. Therefore, I am doing as a king would, who would want to elevate a family with bonds of kinship with his royal family. In order to do this, first he takes one member of them. He keeps her in his royal palace, he raises her, he eats together with her, accustoms her with his noble ways, entrusts his secrets to her, and, in order to make her worthy of himself, he lets her live of his will. And in order to be more secure and in order to not let her descend into the baseness of her family, he makes her the gift of his volition, so that she could hold it in her power.”

V34 – 5.10.37 – The Sea of the Divine Volition continues to inundate me, and I, being incapable and unable at everything, it seems that It delights Itself, as to a little tiny one, to feed me with Its Hands, more than maternal, the food of Its Fiat. And It teaches me word by word, syllable by syllable, the first vowels about the Science of the Divine Will. And when it seems that I have understood It in some way, O! how It makes feast, because It feels all the certainty of forming a soul completely of Divine Will. And I, in seeing Its Maternal Cares, how content I am by it, and I thank It from the heart.

And My beloved Jesus, as Spokesman of His Volition, all Goodness told me: “My little daughter of My Volition, every Truth that I Manifest to you about My Fiat is a growth that you make of It, it is one more mouthful that serves in order to strengthen you, warm you, and conform you all the more in It; it is one more sip that you drink of the Immense Sea of My Will, it is one more Divine Property that you acquire. Now you must know that every additional act that you do in It, We prepare before you Our Celestial Table. And if you Love, It feeds you with Our Love. If you pass to understanding Us, It feeds you with Our Wisdom. And O! how much Beautiful news and how many Knowledges It gives of your Creator. In fact, your God becomes your predilect food. Therefore in everything that you do, now It feeds you with Our Power, now with Our Goodness, now with Our Sweetness, with Our Strength, Light and Our Mercy.

“Therefore the human littleness, by Living in Our Eternal Volition, absorbs Us sip by sip, mouthful by mouthful, because being little, as well as because of how much is possible for a creature, it is not given to her to take all together what she must take of Our Divine Being. More so, because this serves to mutually delight each other: We to give and she to receive. We to give of Ours, and she to give to Us her littleness; We to Work her as We want, and she lends herself to letting Us Work. It is the exchange on both parts, the mutually harmonizing with each other, the speaking to each other, that forms Our Most Beautiful Works, and We develop the Life of Our Will in the creature. Without doing anything, one does nothing. Therefore it is necessary to Operate, to speak, to make Ourselves understood. To Labor, in order to make the Beautiful statues, the Repeaters of Our Life. So when We find one who wants to listen to Us, gives herself to Us in order to receive, We do not spare anything of what We can do and know how to do for the creature.

“Now, My daughter, when the creature is fed by Our Fiat, even to not knowing any other food, and has formed the chain of her acts, all Sealed by the characteristics of the Divine Virtues, God remains imprisoned in His Divine Virtues in the creature.

V36 – 12.18.38 - “Our Will is Our Life, Love is the Food. See, the high, noble and sublime point at which We want the creature: We want to form in her the Life of Our Will. It will convert all things—circumstances, Crosses, even the air she breathes, into Love; feeding her in order to say, ‘The Life of Our Will is yours and Ours; We eat the same Food’ Through this, We see the creature growing in Our Image and Likeness. These are the True Joys in Our Creation—being able to say to Our children: ‘We look alike.’ And what wouldn't the joy of the creature be, in saying: ‘I look like My Heavenly Father.’ This is why I want the creatures to Live in My Will. I want My children to look like Me.

“If these children do not come back in My Will, We find Ourselves in the condition of a poor father who is noble—so full of knowledge as to be able to give lessons to all, rich and filled with goodness and rare beauty. But his children don't look like him at all. They have degenerated from the nobility of their father; they are so poor, moronic, ugly, and filthy as to be disgusting. The poor father feels dishonored by his children. He even looks at them and almost doesn't recognize them, seeing them blind, crippled and sick—they don't even recognize their father. These children are the pain of their own father.

“The same happens to Us. Those who don't Live in Our Will dishonor Us and become Our Pain. How can they look like Us if Our Will is not their own? Our Will feeds Our children with Our own Food, that forms Our Sanctity in them as they eat it; they are embellished with Our Beauty, acquiring Great Knowledge of their Father. Our Fiat speaks through Its Light and tells them many things about their Father, until they fall in love with Him to the extent that they just cannot be without Him. This makes them look like the Father. Daughter, without My Will there is no one who can feed It, understand It, form It, or grow It, as can children who look like Us. Instead, they leave Our House, and do not know what We do, what We are, how much We Love them, or what they need to do to be like Us; therefore, Our Image is far away from them. How can we ever look alike, if they do not know Us, and if nobody talks to them about Our Divine Being?”

Letter 61 - I hope that your first act be to feed your novices with the bread of the Divine Will. However, in giving it, you have to spice it with a strong dose of love, with a kindness all celestial, with the sweetness of Jesus on your lips, so that they may find such taste in it that a few words may be enough for them in order to become saints. Nor will they look for long discourses, which, while attracting the hearing, leave the souls starving.

Dearest Mother, tell them on my behalf not pay attention to specks and straws, but to the celestial bread that sweet Jesus wants to give them through you – that is, the bread of the Supreme Fiat. Nor will Jesus ask them for any other account than this: that His Divine Will be accomplished in everything.

FIAT!!!