

In the Garden Jesus cried out to the Father : “ May the human will be done on earth no more - but the Divine. May the human will be banished, and may Yours reign.”

I was thinking about the words of Jesus in the Garden, when He said:

“Father, if it be possible, let this chalice pass from Me.

Yet, non mea voluntas, sed Tua fiat (not my will, but Yours be done).”

And my sweet Jesus, moving in my interior, told me:

“My daughter, do you think it was because of the chalice of my Passion that I said to the Father: ‘**Father, if it be possible, let this chalice pass from Me**’? Not at all.

It was the chalice of the human will which contained such bitterness and fullness of vices,

- that my human will, united to the Divine, felt such repugnance, terror and fright,

as to cry out: ‘**Father, if it be possible, let this chalice pass from Me.**’

How ugly is the human will without the Divine Will which, almost as within a chalice, enclosed itself in each creature. There is no evil in the generations, of which it is not the origin, the seed, the fount.

And in seeing Myself covered with all these evils produced by the human will, before the sanctity of my Will I felt Myself dying - and indeed I would have died if the Divinity had not sustained Me.

But do you know why I added, and as many as three times:

‘Non mea voluntas, sed Tua fiat (Not my will, but Yours be done)’?

I felt upon Myself all the wills of creatures united together, all of their evils.

And in the name of all I cried out to the Father: ‘**May the human will be done on earth no more - but the Divine. May the human will be banished, and may Yours reign.**’

So, even from that time - and I wanted to do this at the very beginning of my Passion, because the calling upon earth of the Fiat Voluntas Tua on earth as It is in Heaven was the thing that interested Me the most and the most important one

- ***I Myself said in the name of all: ‘Non mea voluntas, sed Tua fiat.’***

From that time I constituted the era of the Fiat Voluntas Tua upon earth.

And by saying it as many as three times,

- in the first one I impetrated It, in the second I made It descend,

- in the third I constituted It ruler and dominator.

And in saying, ‘**Non mea voluntas, sed Tua fiat**’, I intended

- to empty the creatures of their wills and to fill them with the Divine.

Before dying, since I had only a few hours left, I wanted to negotiate with my Celestial Father my primary purpose for which I came upon earth

– that the Divine Will might take Its first place of honor in the creature.

This had been the first act of man

– to withdraw from the Supreme Will - and therefore Our first offense.

All his other evils are in the secondary order.

Therefore,

first I had to accomplish the purpose of the Fiat Voluntas Tua on earth as It is in Heaven, to then form the Redemption with my pains.

In fact, Redemption Itself is in the secondary order.

It is always my Will that has primacy in all things.

“It is always my Will that has primacy in all things.”

SG – The Divine Will