

**The third Fiat will be the fulfillment and the completion of the prayer taught by Jesus:
“Fiat Voluntas Tua sicut in Coelo et in Terra.”**

Now I want to tell you why I asked for your ‘Fiat’ - your ‘yes’ in my Volition.
I want the prayer which I taught – the ‘Fiat Voluntas Tua sicut in Coelo et in terra’
- this prayer of so many centuries, of so many generations -
to have its fulfillment and completion.

This is why ***I wanted another ‘yes’ in my Volition*** - another ‘Fiat’ containing the creative power.
I want the ‘Fiat’ that rises every instant, and multiplies in everyone.
I want, in one soul, my own ‘Fiat’ which ascends to my throne and, by its creative power,
brings upon earth the life of the ‘Fiat on earth as It is in Heaven’.”

Surprised and annihilated in hearing this, ***I said***:
‘Jesus, what are You saying? Yet, You know how bad and incapable of anything I am.’

And He: “My daughter, ***it is my usual way to choose the most abject, unable, poor souls for my greatest works. Even my Mama had nothing extraordinary in her exterior life.***

No miracles - not a sign that would distinguish Her from other women.
Her only distinction was perfect virtue, to which almost no one paid attention.
And if to other Saints I gave the distinction of miracles, and I adorned others with my wounds,
to ***my Mama***, nothing - nothing.
Yet, ***She was the portent of portents, the miracle of miracles, the true and perfect crucified.***
There is no one else like Her.

I usually act like a master who has two servants.
One of them seems a herculean giant, good at everything.
The other one is short, unable, and seems to be good at nothing - not an important service.
If the master keeps him, it is more for charity, and also for fun.
Now, having to send a million – a billion, to another town, what does he do?

He calls the little and incapable one, and entrusts the great sum to him, saying to himself:
‘If I give it to the giant, all will fix their attention on him. Thieves may attack him and rob him.
And if he tries to defend himself with his herculean strength, he may be wounded.

I know that he is capable, but I want to spare him.
I do not want to expose him to the obvious danger.
On the other hand, no one will pay attention to this little one, knowing him to be incapable.
No one would think that I would entrust such an important sum to him.
And so he will come back safe and sound.’

The poor incapable one is surprised that the master would trust him, when he could have used the giant, and all trembling and humble, he goes to deposit the great sum, with no one deigning to give him even a glance.
So, he returns safe and sound to his master, more trembling and humble than before.
So I do: the greater the work I want to do, the more I choose abject, poor, ignorant souls, with no outward appearance which may expose them.

The abject state of the soul will serve as safe custody for my work.
The thieves of self-esteem and love of self will not pay attention to her, knowing her inability.
And she, humble and trembling, will carry out the office entrusted by Me, knowing that she has done nothing by herself, but that I did everything in her.”