

THE ROUNDS OF THE SOUL IN THE DIVINE WILL

Introduction

In Luisa's writings¹ one discovers that if man sinned and frustrated God's design in the material cosmos, this design is restored through the prayers of Jesus and Mary, and of those souls that live in his Will; such souls love God in and through creation, thereby restoring its rightful claims to the freedom it enjoyed before Original Sin. It may be argued that St. Paul foresaw the prayers and divine acts² of these souls, i.e., these "sons of God", who would "set creation free from its slavery to corruption" (Rom. 8.21).

In this work penned by Luisa, we discover how we can offer up our prayers and divine acts to God in and through creation following her method of prayer, which she refers to the soul's "rounds" in the Divine Will. In the following pages you will discover the way in which Luisa's soul made its flight throughout God's "Fiats" of Creation, Redemption and Sanctification. In these three Fiats the soul's prayers impact all creation, and the events and lives of the personages of the Old and New Testaments, in particular, the Holy Family of Nazareth.

Much like prelapsarian Adam, Luisa "bilocated"³ her soul in all things to love God as the center of all that he made and accomplished for mankind. Jesus reveals to Luisa that before Original Sin Adam gratefully requited the love of his Heavenly Father by bilocating his soul in all creation over which he exercised dominion:

"He [Adam] would not have been a true king had he not known all of the dominion he exercised or had he not possessed the right to place his acts in all things created by Us [...] With the power of Our Divine Fiat he did whatever he desired; he *bilocated* [his soul] in all created things. And if he spoke, loved, adored or worked, his voice resounded throughout the entire cosmos, and filled it with his love, adoration and works. That is why the divinity felt the love, adoration and work of its first-born son in all of its work".⁴

Let us recall that creation is the subtle and playful expression of God's omnipresence; it offers man a concrete immersion in the God he cannot see, and it is the pathway to God through the body and its senses, where the finite absorbs the reflections of the infinite. Here the soul is introduced to a new vision of God. It sees God's image in the earth, in the skies, in the seas, in the meadows, in the plains, in the valley; in all things it beholds the mark of its creator and a sacred extension of his divine being.

In creation's unceasing motion the soul perceives the eternal motion of its Creator. Once the soul has arrived at this vision it, in turn, thanks, glorifies and praises God in every created being, rational and irrational. Here the soul perceives itself in God and with God it co-creates, co-redeems and co-sanctifies.

By this means, the soul aids in disposing other souls and all creation for the reign of God's Will on earth. In the soul that does its rounds in creation and in whom God has centered creation itself, God's Divine Will continuously engenders spiritual suns, stars and seas that are symbolized by the elements themselves.

Pivotal to Luisa's writings is the manner in which the soul, by making its rounds, influences all creation. This influence occurs by God bilocating his "Divine Being"⁵ in the soul who, engaging its intellect and will, intends and desires to impact all creation. By the power of the Holy Spirit, the soul assimilates and sublimates the acts of all creatures that Christ purchased for us, and offers them to the Father for his greater glory. While the soul forms this intention and accomplishes its prayers in its rounds, Jesus himself expands and diffuses these prayers throughout creation⁶ to the betterment of "all generations" and "all times",⁷ as they enliven the elements with "new glory" and a greater sharing in the "life of their Creator".

By virtue of its rounds in creation, the soul “maintains the [divine] order, honor and glory of the kingdom” of God’s Will⁸ that God established before Original Sin. While the soul’s rounds *reestablish the prime order* and relations of God with creation, the light⁹ of its divine prayers and acts that accompany these rounds forms suns¹⁰ that *infuse divine life* within creation¹¹.

This work that you hold in your hands was written by Luisa Piccarreta and bears the following title, “The Rounds of the Soul in the Divine Will”.¹² In the original manuscript this work is subdivided it into 24 sections, accompanied by a simple number only (without any title accompanying the hour). Of these handwritten numbers some were visibly corrected. And while it is unclear whether such numerical corrections were made by Luisa or her confessor, certain is the fact that Luisa herself penned this manuscript that is now presented to you in English.

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¹ The following title of this work that is written by Luisa was chosen by her confessor Rev. Benedict Calvi: “The Pious Pilgrimage of the Soul in the Divine Will” (*“Pio Pellegrinaggio dell’anima nella Divina Volontà”*). Luisa divides these rounds into 24 sections with a simple number only.

² *Nota bene*: The Luisian expression, “divine acts”, signifies God’s one eternal operation in the soul of the human creature, who absorbs and elevates the soul’s finite acts beyond time (cf. L. PICCARRETA, volume 31, November 6, 1932), thereby enabling them to impact all creatures of the past, present and future simultaneously.

³ L. Piccarreta, volume 20, December 19, 1926.

⁴ *Ibid.*, volume 23, November 10, 1927.

⁵ *Ibid.*, volume 27, November 26, 1929: “We bilocate Our Divine Being and We enclose it in the step, act and little love of the soul to have the greatest joy of receiving, through this soul [the requital of] Our life, Our glory and all of Our blessings”.

Cf. *Ibid.*, 33, November 17, 1935; *Ibid.*, vol. 3, May 21, 1900;

Ibid., vol. 11, May 9, 1913.

⁶ *Ibid.*, volume 14, April 29, 1922; *Ibid.*, vol. 14, June 9, 1922.

⁷ *Ibid.*, volume 12, December 6, 1917.

⁸ *Ibid.*, volume 21, March 10, 1927.

⁹ *Ibid.*, volume 28, December 25, 1925.

¹⁰ *Ibid.*, volume 23, October 6, 1927.

¹¹ *Ibid.*, volume 11, April 5, 1914; *Ibid.*, vol. 23, October 6, 1927; *Ibid.*, vol. 19, September 3, 1926.

¹² The original Italian title given by Luisa’s confessor was, “The Pious Pilgrimage of the Soul in the Divine Will” (*Pio Pellegrinaggio dell’anima nella Divina Volontà*).

1st Round in the Divine Will The Creation of the Heavens

[Luisa writes]:

Jesus, my life, the beating of my poor heart and the center of my intelligence, my lowliness is completely immersed and lost in You. As the tiny child I am, [on my own] I am incapable of taking so much as one step. Therefore, I approach You and lay hold of your hand so that, with You, I may enter into the unending light of your Divine Fiat.

Let us now together enter the bosom of Our Heavenly Father who now pronounces the first Fiat, which releases so much light that one cannot see where it ends. O my Jesus, let my soul receive all the virtue, power, holiness and light of your adorable Fiat. May I experience nothing but the life of your Fiat that enables me to embrace all things, requite You in all things, compensate for everyone and captivate it on the earth, so it may

return triumphant and establish its reign among all creatures. And so my love, I am here to make my flight within your Will and follow all its acts.

Oh, how beautiful it is to contemplate¹³ the Supreme Majesty as God pronounces one Fiat and brings forth the blue expansion of the skies and arrays them with millions of stars to enchant us with their light. He pronounces another Fiat and creates the sun. He pronounces another Fiat and creates the wind, the air, the sea and all the elements with such order and harmony as to captivate their beholder.

My beloved [Father, Son] Jesus [Christ and Holy Spirit], I desire to possess all the love that your Divine Fiat¹⁴ issued forth in creating the star-studded sky, so that I may extend my sky of love within your own Fiat; I envelop all the stars with my love to convey my voice to the sky and to all the stars, whereby they may repeat with me: “[My God] I love You! May your Kingdom come quickly and reign on earth!” To your Divine Will may there be endless glory in heaven. I make my flight above all the stars to adore and sing out your divine steadfastness and your invincible Being, so that souls may be steadfast in doing good and disposed to receive the Kingdom of your Will.

My love, I continue my rounds and arrive at the sun. I contemplate the act in which You, from the bosom of your divinity, pronounced your Fiat that generated so much light as to form this globe of light that would envelop the earth and all of its inhabitants and convey to each of them its kiss of light and love. Through it, everything was meant to become beautiful, fruitful, colorful, embellished and enriched.

[Heavenly Father,] this sun was unleashed from your bosom when You pronounced your [divine] Fiat for love of us.¹⁵ And I desire to receive all the light, warmth and effects of this sun, so that I may, in turn, offer You my own [spiritual] sun by means of which I praise, love, glorify and bless your everlasting light and unquenchable love, your exquisite beauty, your infinite sweetness and your unending artistry. Indeed, You have placed within this sun all of the qualities it enjoys. Wherefore with the very sunlight [of the sun] I embrace You; with its own warmth I offer You my ardent [mystical] kiss; with my voice I enliven all of its brilliance and effects; from the heights of this heavenly sphere to the very depths of its descending rays, I implore the Kingdom of your [Divine] Fiat.

I entreat You, my love, to unveil the light [of this Kingdom] by casting its rays to earth and establishing its reign in all creatures. And I, on the wings of the sun’s luminous rays, approach You and implore to reign of the Kingdom of your [Divine] Fiat. From the center of the sun, I entreat You to cast your [uncreated] light into the hearts of men and illuminate them with [with grace of] your own [divine] sun; unleash your love upon them and vanquish from them whatever opposes your [Divine] Will. For by casting your light in them, You empower them to acquire your divine beauty and sweetness in such a way that they will desist from their anger and from causing You anymore bitterness, and the face of the earth shall be renewed.

My life, how happy I am to say to You, “A sun You have given me, and a sun I give unto You! Now that I have this heavenly body of the sun in my power, I ask You along with the sun to establish on earth the Kingdom of your [Divine] Fiat. Can You perhaps resist this great light [of ours] that implores You? Therefore, O Jesus, make haste and do not delay! This sun is your divine sentinel. My love, grant that as the light of the sun descends upon your children, it may reveal to all of them the Kingdom of your Fiat – may it reveal to them its holiness and its burning desire to bath them in You, whereby they may be happy and holy.”

¹³ In the original Italian manuscript Luisa states, “... how beautiful it is to see your Supreme Majesty...”

¹⁴ Luisa addresses Jesus as the Father’s eternal Word through whom he pronounces his Fiat. While the three divine Persons pronounce three distinct Fiats – the Father creates, the Son Redeems and the Holy Spirit sanctifies – all three divine Persons concur in all three Fiats (cf. L. Piccarreta, volume 15, December 16, 1922). In his work, *De Trinitate*, St. Augustine affirms that all three divine Persons operate as one: “They are not three Gods, but one God... the Father, and the Son, and the Holy Spirit, as they are indivisible, so they operate indivisibly” (Augustine, *De Trin.* 1.4.7, PL 42.824; NBA 4.14-16).

¹⁵ In the original Italian manuscript Luisa writes, “...out of love for me”.