

**Question:** Can you explain the difference between the prevenient act and the actual act? The actual act is every act we do in Divine Will, such as me typing this email. Is this correct?

**Answer:** The context for correctly understanding the meaning of the *actual act* is nothing other than the *prevenient act*. Indeed, one cannot understand the actual act apart from the prevenient act. It is for this reason that Jesus mentions them both the one message of May 27, 1922.<sup>1</sup>

The prevenient act literally means to anticipate (*pre-*) the coming (*-veniens*) day. For this reason Jesus exhorts Luisa (and us) to fix our wills in the Will of God at the first rising of the day. This fixing of our will in God's Will is the prevenient act. More specifically, this "fixing" of our wills in the Divine Will is an act of "fusion" which, Jesus tells Luisa, is the "most solemn act" we can do.<sup>2</sup> While there are different ways to fuse oneself in the Divine Will, Luisa was accustomed to the following:

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<sup>1</sup> L. PICCARRETA, volume 14, May 27, 1922: *"My daughter, there is the prevenient act and the present act. The prevenient act is when the soul, at the first rising of the day, fixes its will in Mine and decides and confirms that it wants to live and operate only in My Will. It anticipates all of its acts and makes them all flow in My Will. With the prevenient [act of the soul's] will, My sun rises, My life remains duplicated in all of the soul's acts, as though in one single act, and this disposes it for the present act. However, the prevenient act can be shaded and obscured by human distractions, by one's own will, by self-esteem, by negligence and by other things, which are like clouds before the sun that decrease the brilliance of its light on the face of the earth. But the present act is not subject to clouds. On the contrary, it has the power to dispel the clouds, if there are any, and to call forth and produce many more suns, one more beautiful than the other, in which My life is duplicated with the brilliant light and heat of such suns. That is why both are necessary: The prevenient act offers its hand, disposes and forms the plane for the present act, whereas the present act preserves and expands the plane of the prevenient act"*.

<sup>2</sup> Ibid., volume 17, January 4, 1925 (Luisa relates): *"I started to fuse my entire poor being in the Supreme Will, and as I was doing so, I noticed the heavens opening, and I went up to meet the whole heavenly court, and all of heaven came toward me. And my sweet Jesus said to me: 'My daughter, fusing yourself in My Will is the most solemn act, the greatest one, the most important of your entire life. To fuse yourself in My Will is to enter the eternal mode, to embrace it, to impress upon it a [mystical] kiss and to receive the treasury of the blessings that My Eternal Will contains. What is more, as the soul fuses itself in Our Supreme Will, all [heaven] goes out to meet this soul to convey to it all the blessings and glory that they possess. The angels, the saints and the divinity itself convey everything to this soul, knowing that what they convey is conveyed in God's Will where everything is safe. What is more, in receiving these blessings, the soul multiplies them through its acts in the Divine Will and, in return, gives to all of heaven double honor and glory."*

*Therefore, by fusing yourself in My Will you put heaven and earth in motion. It is a new feast for all of heaven. And since fusing oneself in My Will is to love and to give [of oneself] for each and everyone without excluding anyone, in My goodness, so as not to be won over in love by the soul in My Will, I place within it all the blessings [intended] for each and everyone and all conceivable goods that I possess within Me... If you knew what you do and what happens when you fuse yourself in My Will, you would eagerly yearn to do it continuously...*

- 1) Acknowledge that without God I am nothing (from dust He made us) and God is the creator of all that was, is and ever will be. Luisa expressed this reality as follows, “*I am nothing, God is all, come Divine Will...*”
- 2) With this humbling self-awareness I invite the Trinity's one eternal operation to absorb, elevate and divinize all the acts I will perform throughout this day. Luisa expressed this reality in various ways which, when combined, are as follows, “*Come eternal Father Creator to move in my will and beat in my heart; come eternal Son Redeemer to think in my intellect and flow in my lifeblood; come eternal Holy Spirit Sanctifier to recall in my memory and breathe in my lungs.*”
- 3) Once I have invited the three divine Persons to operate in all of the thoughts, words and actions my soul and body are to perform throughout this day, I invite Jesus to “extend” and “multiply” all of these throughout the created universe,<sup>3</sup> while with ease I join in their “diffusion”.<sup>4</sup>

It is within this context that one may understand the *actual act*. The actual act is an action that I perform in the present (also referred to as a *present act*, a *current act*, etc.), and it

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*My daughter, how could making known that fusing oneself in My Will in order to live in it, be considered unimportant? The soul who fuses itself in My Will receives, as though in deposit, all of My divine and eternal treasures. The very saints compete with each other in order to deposit their merits in the soul fused in My Will, because they feel in this soul the glory and the power of My Will, and they feel glorified in a divine way by the lowliness of this soul. Listen, My daughter: To live in My Will surpasses in merit even martyrdom. Martyrdom kills the body, but living in My Will implies that the soul kills its own will with a divine hand, which gives the soul the nobility of a divine martyrdom. And every time the soul decides to live in My Will, My Will sets out to deliver the blow that will kill the human will and form the soul's noble martyrdom. But in order to reach this happy state, the human will and the Divine Will must be bound together: One has to concede its place to the other, and the human will must be content to remain completely submissive under the power of the Divine Will. That is why every time you dispose yourself to live in My Will, you are disposing yourself to undergo a martyrdom of the will. Do you see then, what it means to fuse oneself in My Will? It is for the soul to be the continuous martyr of My Supreme Will. And you consider this trivial or unimportant”?*

<sup>3</sup> Ibid., volume 12, December 6, 1917: “*The acts in My Will are as noble, divine, interminable and infinite as My Will is. They are similar to My acts, and I give them the value, the love and the power of My own acts. I multiply them in everyone, I extend them to all generations and to all times. What do I care if they are small? They are still My acts that are being repeated and that's enough. As for the soul, it recognizes the true nature of its own ineptitude\* — not the nature of humility where one feels the weight of its own human nature — and as inept it enters into the All and operates with Me, in Me and like Me; the soul is completely stripped of itself, caring neither about merits nor self-interests, but is intent solely on making Me happy, in giving Me absolute lordship over its acts without even wanting to know what I do with these acts. Only one thought occupies the soul: To live in My Will, imploring Me to grant it this honor. This is why I love the soul so much, as all of My predilections and love are directed toward this soul who lives in My Will. And if I love other souls, it is by virtue of the love I have for this soul*”.

\* *Nota bene*: The original Italian text reads, “*E poi l'anima si mette nel suo vero nulla (non nell'umiltà, che sempre si sente qualche cosa di se stessa) e come nulla entra nel Tutto ed opera con Me, in Me e come Me [...]*”.

<sup>4</sup> Ibid., volume 7, October 3, 1906: “*My daughter, simplicity fills the soul with grace to the point of overflowing. So, if one wanted to constrain grace within himself it could not be done. Just as the Spirit of God, because he is most simple, diffuses everywhere without effort or strain, but rather, naturally, so the soul who possesses the virtue of simplicity diffuses grace into others without even realizing it*”.

constitutes the renewal of the prevenient act for the following reasons. Due to our wounded human nature and to the days' distractions, our attentiveness to God's Will and our awareness of his one eternal act operating in us, may be diminished and obscured. By renewing several times throughout the day the awareness we had at the start of the day when we "fixed" our will in the Will of God, I refocus my attention and awareness and, in so doing, increase God's grace in me and in all creation. This refocusing consists in offering up the action I am performing – even the most menial – in this present moment (actual act) in the Will of God as a link to be added to the many links throughout the day, which increase the chain of light<sup>5</sup> I formed at the days' first rising with the prevenient act.

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<sup>5</sup> Ibid., volume 20, September 23, 1926: "... In everything you do, I make you act for all, embrace all, make up for each one of their acts in the name of all. Your plane must be equal to Mine and it must be joined to that of the Heavenly Empress [Mary], as this will serve to implore the Kingdom of the Supreme Fiat. Nothing must escape you who must provide a universal blessing if you are to bind to all souls the blessing you wish to give them. To make up for all, [I empower] the acts done in My Will [to] form double chains of light that form the strongest and longest bonds that nothing can break. Indeed, no one has the ability to break a chain of light, as it is more powerful than a solar ray that no one can extinguish. And no one can stop a ray [of this chain of light] from arriving at whatever place, length and width it intends to reach. These chains of light compel God to give universal blessings, and compel the soul to receive them".