

# THE ROUNDS OF THE SOUL IN THE DIVINE WILL

## Introduction

In Luisa's writings 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 acts<sup>1</sup> 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"<sup>2</sup> 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".<sup>3</sup>

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

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<sup>1</sup> *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. PICARRETA, volume 31, November 6, 1932), thereby enabling them to impact all creatures of the past, present and future simultaneously.

<sup>2</sup> L. Piccarreta, volume 20, December 19, 1926.

<sup>3</sup> *Ibid.*, volume 23, November 10, 1927.

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"<sup>4</sup> 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 creation<sup>5</sup> to the betterment of "all generations" and "all times",<sup>6</sup> 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, honour and glory of the kingdom" of God's Will<sup>7</sup> that God established before Original Sin. While the soul's rounds *reestablish the prime order* and relations of God with creation, the light<sup>8</sup> of its divine prayers and acts that accompany these rounds forms suns<sup>9</sup> that *infuse divine life* within creation<sup>10</sup>.

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".<sup>11</sup> In the original manuscript this

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<sup>4</sup> 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.

<sup>5</sup> Ibid., volume 14, April 29, 1922; Ibid, vol. 14, June 9, 1922.

<sup>6</sup> Ibid., volume 12, December 6, 1917.

<sup>7</sup> Ibid., volume 21, March 10, 1927.

<sup>8</sup> Ibid., volume 28, December 25, 1925.

<sup>9</sup> Ibid., volume 23, October 6, 1927.

<sup>10</sup> Ibid., volume 11, April 5, 1914; Ibid., vol. 23, October 6, 1927; Ibid., vol. 19, September 3, 1926.

<sup>11</sup> The original Italian title of this work written by Luisa was chosen by her confessor Fr. Benedict Calvi, "The Pious Pilgrimage of the Soul in the Divine Will" (*Pio Pellegrinaggio dell'anima nella Divina*

work is subdivided it into 24 sections, accompanied by a simple number only (without any title). 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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*Volontà*). It was published for the first time in 1937 by Fr. B. Calvi as an appendix to the 3<sup>rd</sup> edition of the work, "The Virgin Mary in the Kingdom of the Divine Will."