

THE ROUNDS OF THE SOUL IN THE DIVINE WILL

Introduction

In Luisa's writings¹⁷⁶ 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 acts¹⁷⁷ 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,

¹⁷⁶ 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.

¹⁷⁷ *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.

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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"¹⁷⁸ 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"¹⁷⁹.

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.

¹⁷⁸ L. Piccarreta, volume 20, December 19, 1926.

¹⁷⁹ Ibid., volume 23, November 10, 1927.

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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"¹⁸⁰ 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 creation¹⁸¹ to the betterment of "all generations" and "all

¹⁸⁰ 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.

¹⁸¹ Ibid., volume 14, April 29, 1922; Ibid, vol. 14, June 9, 1922.

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times”,¹⁸² 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 Will¹⁸³ that God established before Original Sin. While the soul’s rounds *reestablish the prime order* and relations of God with creation, the light¹⁸⁴ of its divine prayers and acts that accompany these rounds forms suns¹⁸⁵ that *infuse divine life* within creation¹⁸⁶.

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”.¹⁸⁷ 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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¹⁸² Ibid., volume 12, December 6, 1917.

¹⁸³ Ibid., volume 21, March 10, 1927.

¹⁸⁴ Ibid., volume 28, December 25, 1925.

¹⁸⁵ Ibid., volume 23, October 6, 1927.

¹⁸⁶ Ibid., volume 11, April 5, 1914; Ibid., vol. 23, October 6, 1927; Ibid., vol. 19, September 3, 1926.

¹⁸⁷ 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*).

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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 contemplate¹⁸⁸ the Supreme Majesty as God pronounces one Fiat and brings forth the blue expansion of the skies and arrays them with

¹⁸⁸ In the original Italian manuscript Luisa states, "... how beautiful it is to see your Supreme Majesty..."

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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 Fiat¹⁸⁹ 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 formed this globe of light that would envelop the

¹⁸⁹ 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).

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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.¹⁹⁰ 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 [You have given us from 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

¹⁹⁰ In the original Italian manuscript Luisa writes, "...out of love for me".

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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.”

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2nd Round in the Divine Will

The Creation of the Sea and Wind

Jesus, my life, your Fiat drives me on. And now I behold the sea. And what is this sound I hear? It is the sound of the sea's continuous murmuring, the symbol of your eternal motion that never ceases. I enter into your infinite and ceaseless divine motion that creates all and gives life to all. I make this eternal motion of yours my own so as to offer You all things in return, and implore on behalf of all the reign of Kingdom of your [Divine] Will. Behold me, O Jesus, within your incessant motion that transports me up to heaven and into the ocean's deepest abyss. Wherever I discern your motion, life or murmuring, I issue forth my incessant cry: "I love You, I adore You, I thank You, I bless You and I glorify You!" Investing with my voice the murmuring of the sea, the darting of the fish, the waves both stormy and calm, I implore the Kingdom of your Fiat! O Jesus, listen to every drop of water whose murmuring cries out like many voices: "Fiat, Fiat!" It seems like the roaring waves wish to unleash the bosom of the sea to make your Will emerge – your Will that prevails over them – to exercise dominion and enclose within itself all souls so they your Divine Fiat may reign in them.

In this sea I come to praise and love You Jesus: in its murmuring I praise and love your incessant motion; in its huge waves your fortitude and justice; in its clear and limpid waters your purity that knows no blemish; in its grandeur all of your grace and your immensity that envelop and conceal everything within itself. Wherefore I ask You,

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O Jesus, to make your children virtuous, strong and pure, whereby they may live concealed and immersed in your Most Holy Will, so they may excel in this very motion of yours that brought into being.

Jesus, my life, I now contemplate¹⁹¹ the wind to love, praise, bless and proclaim the power of your Will that exercises dominion over it – its cooling freshness, its raw power and impetuous force capable of uprooting, demolishing and carrying off whatever it comes across... One moment the wind groans, the next it howls, but it is the love of your Divine Will that groans in the wind and seeks to be recognized. Aware that no one is listening, it howls and speaks with a mysterious voices, seeking your Will to reign and demanding its supremacy in all creatures.

How many of your beautiful divine qualities do the veils of these winds conceal! Whence I entreat You with the sovereignty of your Supreme Will, make your kingdom come and reign among us; may it rule over us so that no one will ever be able to resist it. May your [Divine] Will draw them with its freshness – make use of its raw power and fury to demolish in them the human will, to raise it up and captivate them [all]. May everyone hear your continued groans, and if You see they refuse to listen, howl through the wind however loudly with the mysterious voice of your [Divine] Will so that, deafened by this voice, everyone may acknowledge and surrender to your Holy Will.

¹⁹¹ In the original Italian manuscript Luisa states, “... *I make my round in the wind*”.

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So, my love, I make my flight on the wings of the wind, and ask You within the wind to hasten the reign of the Kingdom of your [Divine] Fiat. In every draft of wind I impart to every soul the captivating kiss, caresses and embraces of your Divine Will, so that there may be peace among us and mankind may return to [divine] order that God established in [the Fiat of] Creation.

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3rd Round in the Divine Will

The Creation of the Earth

O Jesus, dear heart of mine, all creation is steeped in your adorable Will that generates countless acts in all created things. I wish to make my rounds throughout creation: I unite myself with the air and, in it, I impress my “I love You” and ask You to make your children absorb with the air they breathe the very life of your Will that reigns in it.

I praise, glorify and seal with my “I love You” the order and harmony of all creation and, in this way, bring to everyone the order and harmony of the Kingdom of the Divine Will. I fly over the entire earth and impress my “I love You” on the small blade of grass, on the little plants, on all the flowers, on the highest trees, on the mountain peaks and in the deepest valleys, thereby entreating You to make the Kingdom of your Fiat reign in all things. I wish to enliven all things by to uniting my voice to all things, so that all may say: “May your Will come and reign on the earth!”

Listen, O Jesus, as I unite my voice with your Fiat and impress it upon all things so that it may cry out on behalf of all things You created. I entreat You, I beseech You: “May you Kingdom come”. Wherefore I continue my rounds and impress my words “I love You” on the little bird that sings, warbles and trills to ask You for the Kingdom of your Fiat. I impress my words “I love You” on the little lamb that bleats and on the turtledove that

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mournfully coos, and ask You in their bleating and mournful coos for the Kingdom of your Fiat. There is no living being to which I do not intend to unite myself, so that I may impress upon it my refrain, “Fiat, Fiat [, may your Kingdom come!]”.

My beloved Jesus, I wish to penetrate the very core of the earth and therein deposit my heart, so that with its own heartbeat my heart may love You for everyone, give love to everyone, embrace everyone and, with everyone, cry out: “May your Kingdom come and may your Will reign [on earth]!”

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4th Round in the Divine Will Eden and the Creation of Man

Jesus, my life, I feel your love drawing me to You to make my rounds, and your Will calls me to unite myself to all of your [divine] act. It seems that You are not happy if your little daughter is not united to all the [divine] acts of your Will, though I am incapable of doing anything; but You are pleased if I do them, whence I repeat my refrain: “I love You, I adore You, I bless You and I thank You.”

And I continue my rounds. My souls transports itself into Eden and discovers You,¹⁹² along with the Most Holy Trinity, in the act of creating man, your precious jewel – the most beautiful statue. With what love You fashion him! And as You fashion him, you gaze upon him, love him and exclaim: “*How beautiful is this statue of mine!*” Your love then vehemently wells up and, no longer able to contain it, overflows and envelops man in whom You have not yet infused life – your most beautiful statue. You pressed him so tightly to your divine bosom and,

¹⁹² In addition to beholding the three divine Persons who operate as one in creating man, Luisa also beholds Jesus’ in his most sacred humanity in Eden. Indeed, it was in view of Jesus’ future incarnation that Adam was created (cf. L. Piccarreta, 25, March 31, 1929). St. Paul affirms as much: “*He is the image of the invisible God, the firstborn of all creation. For in him were created all things in heaven and on earth, the visible and the invisible, whether thrones or dominions or principalities or powers; all things were created through him and for him. He is before all things, and in him all things hold together. He is the head of the body, the church. He is the beginning, the firstborn from the dead, that in all things he himself might be preeminent*” (Col. 1:15-17).

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breathing in him, You give him life and impart to him your own likeness. You fill him with so much love that this most precious jewel of yours, unable to contain such love, unleashes it from within himself to form his own seas of love to captivate You, his Creator, with his love. With his huge waves of love Adam, the created love, plunges himself into the Creating Love, whereby the Creator and the creature vie in an exchanging of love, adoration and glory.

My love is captivated and contemplates this most solemn act of the creation of man. I hear your creative voice that incessantly exclaims: *“How beautiful is this statue We have fashioned! The echo of his love attracts and wounds Us! His voice is so sweet and resounding! His embraces are so tender and strong! Oh, how delighted We are in having given him life! He will be Our delight, Our joy and recreation!”*

O my Jesus, with loving astonishment I unite myself to the very act in which your Supreme Majesty, overflowing with love, breathed into man your divine breath, infusing into him life and imparting to him your likeness, thereby making him heir of your Divine Fiat. I too wish to receive your creative breath. I too long to love You and adore You with the same perfection and holiness with which my first father Adam loved and adored You. Though I am a lowly creature, I too wish to receive your seas of light and love, so that I may form my own huge waves of captivating love that, reaching up to your divine bosom, enable me to plunge myself in the interminable sea of your love. In this way, I may vie with You, my Creator, in an

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exchange of love: I shall offer You my love in order to receive your own immense seas of love and, in these very seas of love, I will implore You, “May your Kingdom come and your [Divine] Fiat be known”.

I now enter into the unity of your Will, in that same unity of love that man, your precious jewel, possessed, so that my will may be one with yours – one in love. In this unity [of your Will] that embraces all things, my voice resounds in the sky, it permeates all creation, penetrates the deepest abyss, and calls and cries out: “May the Kingdom of your Divine Will come. May the Kingdom of your Divine Will come! *Fiat, Fiat Voluntas Tua* on earth as it is in heaven!”

In this unity of the Divine Will I unite myself to innocent Adam’s holiness, glory, adoration, thanksgiving, thoughts, gazes, words, works and steps, and I make them my own¹⁹³ to offer You the repetition of his acts. For in beholding in me the operation of your own Divine Will [that operated in Adam], you will grant me the grace of establishing your Kingdom on earth.

In Eden there was unending rejoicing between the Creator and his creature. Man had become the divine recreation with whom God was at play – the joy and the greatest delight of the Heavenly Father.

¹⁹³ The reoccurring expression, “...*make them my own*”, signifies Luisa’s desire to fuse herself with the acts of others in order to requite God for the glory they failed to give him, to increase his accidental glory, to enliven all creation and to hasten the reign of his Divine Will on earth.

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In the unity of the Divine Will that Adam possessed, he enjoyed primacy over all created things. Everything was order and harmony: The sky, the stars, the sun and the sea were honoured to serve and obey his every nod. Adam was the smile and the joy of all creation; all things reminded him of his Creator, and God, who was very attentive to him, saw that nothing was lacking to his complete happiness. Indeed, in seeing Adam alone, God wanted to redouble his happiness: He made him fall asleep in his arms. During that profound ecstatic sleep, He removed a rib from him and made out of it a woman of his likeness, and gave her to man as his companion; He did this to him make his happiness full.

Oh, how this first mother [of all the living] Eve, who also remained in the unity of the Divine Will, vied with Adam in forming huge waves of captivating love from the seas of love that they possessed; they did so in order to plunge their own loving waves in Our interminable and captivating divine seas of love, so as to obtain [from Us] yet greater seas of love and divine grace. In so doing, their own waves of love, rising up and gently falling, expanded their seas of love [throughout creation].

O my Jesus, I immerse my poor soul in the unity of your Divine Will, and in Adam and Eve's own huge waves of love who, with so much love, adored and glorified your adorable majesty. I shall never come out of these huge waves; by continuously remaining in them, I make them my own [and, like my first parents, continuously impact] the heavens, the sun and the earth, in order to place at the foot of your throne on high all the love, praise, glory and

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adoration that was unleashed from your adorable bosom throughout all creation. Within these very captivating waves of love I incessantly exclaim: “Thy Kingdom come! May they Will be known!”

[Jesus] My love, how happy I am in this [Garden of] Eden. Here there are my first parents in whom I experience the power of the unity of your Divine Will that makes of their many acts one [indissoluble] act with their Creator.¹⁹⁴ This unity places all of God’s benefits at the human creature’s disposal, whereby they are shared in common. O my Jesus, I realize that your joy and bliss are also their joy and bliss. And I, the little daughter of your Will, wish to begin my life anew in this unity of your Will along with my parents, Adam and Eve. In these seas [of joy and bliss], I desire to establish my dwelling place and there form my captivating waves of joy and bliss which, plunging themselves in your eternal seas, offer You [greater] joy and bliss. In this way I will see You always pleased and always happy.¹⁹⁵

¹⁹⁴ This phrase of Luisa underscores the dynamism of our first parents manner of operating in Eden: They did not operate, but *cooperated* with God’s one eternal *operation*. While grace in all the baptized (*habitus remote operativus*) does not impart to the soul the *act*, but rather the *disposition* to perform supernatural and meritorious acts, the gift of Living in the Divine Will that empowered prelapsarian Adam and Eve’s acts imparted to them the act itself – the Father, Son and Holy Spirit continuously operated respectively in their human will, intellect and memory; heart, blood flow and breath (cf. L. Piccarreta, volume I4, April 8, 1922; volume 20, December 19, 1926; volume 28, April 18, 1930; volume 36, February 26, 1937).

¹⁹⁵ The original Italian manuscript reads, “...*always smiling and always happy.*”

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5th Round in the Divine Will

Original Sin

In never wanting to leave this unity of your [Divine] Fiat, I follow step by step, our first parents who [in committing Original Sin] went out of this unity to their own great misfortune. In choosing to do their own will they fell from the highest state of all joy and delights into the abyss of all miseries. In seeing the most beautiful creatures cast themselves out from within the Will of their Creator, the heavens and earth were shaken – all things were shaken [to their foundation]. And You, my adorable Majesty, upon seeing this dear jewel and beautiful statue of yours that dwelt within your own Will, rob You of the beauty, the joy and the delight You experienced, You felt such great sorrow that your justice was ignited against them.

My Jesus, this is why I never want to leave this unity of your Divine Will. Instead I wish to entreat You to grant us what our first parents had lost, so as to remove from them the dishonour impressed upon their foreheads on account of having done their own will, and to maintain with You the joy, the bliss and the delight You experienced in the early days of [man's] creation.

I wish to impress upon You my [mystical] kiss and offer You continuous reparation to assuage your sorrow that was so great that it ignited your justice. I wish to assuage your justice by turning to the peace and light of the unity of your Will, and in this way, obtain [from all creatures] one outcry: “May the Kingdom of your Fiat

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come; restore to us the early days of creation; may all things experience anew the rejoicing, joy and delight of the first harmony between God and man!" I will not leave You nor will I get down from your lap unless You give me your word that will restore to us the Kingdom of your [Divine] Will.

My Jesus and my life, o adorable Trinity, your little daughter will not leave You in your sorrow; I will never leave the unity of your Will. I promise and avow myself to never do my will. On the contrary, I bind it to the foot of your throne never to look at it again, and I offer You solemn and continuous reparation for Adam and Eve's withdrawal from your adorable Will. In the unity of your Will I, who desire to acknowledge it, assimilate myself to You, sweetest life of mine; I unite myself to the thoughts of all souls – from first thought of Adam to the last thought of the last creature on earth, in order to impress upon their thoughts my "I love You [Jesus], and I offer You my reparation and glory, whilst entreating you in every thought of theirs to establish on earth the Kingdom of your Divine Will; may all intelligences understand what "[Living in] the Will of God" means, and may all souls eagerly implore its reign and dominion.

In the unity of your Will, I unite myself to every look of every creature; I bilocate myself in every one of their words and seal my "I love You Jesus" and all of my acts of reparation [in your Will], so that [through them] I may implore your Kingdom. In the work, step and heartbeat of every creature, I say to You [Jesus], "I love You"; I offer reparation for all sins committed and I implore the Kingdom of your Divine Fiat.

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6th Round in the Divine Will

Personages of the Old Testament

In the unity of the Divine Will, I wish to requite You for all the love and glory that those who lived from the beginning of the world to the time of the great flood would have given you, had they lived in this unity of your Divine Will. I make my flight in your Will to redo all the acts of all of these souls. Therefore, I impress my “I love You” within the sacrifice of Abraham and in the obedience of Isaac to implore, through these acts of sacrifice and obedience, the Kingdom of your Divine Will.

In the unity of the [Divine] Fiat, I discover the sorrow of Jacob, as well as the sorrow and joy of Joseph, and impressing my “I love You [Jesus]” within these, I implore your Kingdom. I continue my flight [in the Divine Will] and discover the power of the miracles of Moses, the strength of Samson, the holiness of David, the patience of David – all reflections of the light your Divine Will had cast upon them – and I, impressing within them the seal of my “I love You [Jesus]”, I implore on behalf of all these personages the reign of your Kingdom.

Behold, my love, all the acts of your Will that I have set out to redo in all creatures and have accomplished. I have done all this to entreat You, by means of these very acts, to make your Fiat known, loved and desired by all souls. Jesus, my life, I see that your loving Will approaches souls more closely and, casts the brilliance of its light upon the prophets and infuses in them the foreknowledge of your

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Incarnation – revealing to them the time, place and circumstances that will accompany it. And making my flight [in the Divine Will] over each prophet and over revelation You share with them, I impress all of these with my “I love You, I bless You and I thank You [Jesus]”, and I implore the Kingdom of your [Divine] Will.

Every promise You made and every revelation You manifested about your coming to earth was a commitment You made in which you bound the Kingdom of your Redemption to the Kingdom of your Divine Will. So why, my love, do you not hasten its arrival? You never leave things half-finished, nor do You bestow your riches only in part, so hurry. If [through your Redemption] You bestowed on us your goods in half-measure, now is the time to fulfill your work by making your Will reign on earth. Your little daughter of your Will shall not leave You, but I will reach the point of wearing You out. Only when I see your Divine Will reigning and exercising dominion over all creatures will I cease my supplications.

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7th Round in the Divine Will

The Blessed Virgin Mary

My love, I feel your love overflowing in me; You, together with the Father and the Holy Spirit, lay aside your justice and prepare a new festivity – one that is perhaps greater than that of the creation of man.

You¹⁹⁶ issue forth your captivating oceans of power, wisdom and love of indescribable beauty. You then gather these oceans together as one [within yourself] and, from their very depths and with your creative word, you issue forth the life of the little Queen; you create her so pure, immaculate and with such enrapturing beauty that she captivates You who created her.

With the conception of the Immaculate Queen, the festivities begin between heaven and earth: all creation rejoices and prostrates itself before her; all creation celebrates her as its Queen, and I too prostrate myself before her for whom the Father, the Son and the Holy Spirit vie in enthralling her all the more [with their oceans of power, wisdom and love] and in taking greater pleasure in her.

The three divine Persons continuously outpour their love upon the newborn Queen; they never cease from increasing the extension of their graces within her, so as to extend and augment [the qualitative impact of] her interminable seas of captivating love [on all creation]. The

¹⁹⁶ Throughout this round, “You” refers to the three divine Persons.

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three divine Persons behold in this heavenly creature the one who is to requite them and offer reparation on behalf of all, and restore the glory of all creation. Therefore, while embracing her tightly on your paternal lap, You¹⁹⁷ reveal to her the fall of man – how in rejecting his adorable Will he caused You so much sorrow; in her You confide all things.

And, O Jesus, how I tremble in this moment, as I experience such sorrow in seeing your adorable Will rejected, while admiring the heroism of the little newborn Queen who gives her will over to You and pledges never to do her own will – she plunges herself in your Fiat from which she draws life and which grants her dominion while establishing within the soul [of a human creature] the first Kingdom of your [Divine] Will.¹⁹⁸ In her [soul] You hear her continuous refrain: “May your Kingdom of Redemption come, may the Divine Word come to earth, and may peace be established between the Creator and the creature. Eternal Father, if You don’t give me what I ask of You, I will never leave your lap.” And she weeps to the point of wetting your paternal hands. Amidst smiles and prayers she plunges herself within your own captivating waves [of love] which You have given her, and means of these waves she requites

¹⁹⁷ “You” again (in the second person plural) refers to the three divine Persons.

¹⁹⁸ Jesus reveals to Luisa that in failing to deposit within themselves the retinue of the acts of all creatures, our first parents interrupted the work of establishing a Divine Kingdom within their souls. However, by having received the gift of Living in the Divine Will, Mary and Luisa succeeded in accomplishing what Adam and Eve failed to do (cf. L. Piccarreta, volume 16, February 22, 1924; volume 12, March 3, 1919; volume 28, November 12, 1925).

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You with the joy and bliss of your own Will to conquer
You [in love] and obtain from You the future Redeemer.

Oh, how many stratagems of love my heavenly
mother employs to win You over! She so enraptures You¹⁹⁹
with her enchanting ways that You,²⁰⁰ my love, give into
her supplications and incessant yearning.

¹⁹⁹ “You” is here in the second person plural (referring to the three
divine Persons).

²⁰⁰ “You” is here in the second person singular (referring to Jesus).

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8th Round in the Divine Will

The Soul prays with Mary for God's Kingdom

Jesus, my sweet life, please place my little soul along with my Holy Queen Mother upon the lap of our Heavenly Father. There, I will pray, weep and yearn for the coming of the Kingdom of your Divine Fiat.

With my loving smiles, affectionate kisses and adoration of the three divine Persons, I wish to captivate them with the same captivating power of your own Will to obtain from them your Kingdom on earth. Or rather, plunging myself within my mother's captivating seas [of love], this little daughter of your Divine Will wishes to form her own little seas within the very seas of her mother, in order implore the Kingdom of the Divine Will, just as she implored the Kingdom of Redemption.

Therefore, holy mother, lend your hand to your little daughter, and may you yourself make me cross the captivating sea of your love, so that I may place my unceasing "I love you" in your sea of love and, from within your sea of love form my own sea. And by means of both of your seas of love and mine, we may together implore the Kingdom of the Divine Fiat.

I now enter into my mother's captivating sea of adoration [toward her Creator], and therein form my own little sea of adoration toward my Creator to implore his Kingdom [on earth]. I then make my flight into the seas of her prayers, supplications and sighs, and therein form my

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own seas of prayers and supplications and sighs to implore with prayers of the Heavenly Mother herself the Kingdom of the [Divine] Fiat.

My Holy Queen Mother, since your seas are interminable, grant your little daughter a space [in your endless seas] wherein she may place her own little acts. Wherefore I entreat you, with your own hands place within the seas of your intense sorrows and pains, my little pains: from my long years in bed, from having deprived myself of things and from my sacrifices; also from the most piercing pain of Jesus' having repeatedly deprived me of his presence, which caused me continual deaths.

My dear Mother, may you unite all of these pains of mine and immerse them within the seas of your immense sorrow, so that they may form my little sea of sorrow.²⁰¹ And by means of both your seas of sorrow and mine, I wish to unceasingly implore God to hasten the Kingdom of his Divine Will on earth and make it triumphantly reign and exercise dominion over us.

My dear mother, if you do not wish to make your little daughter unhappy, then say together with me that we possess only one love, one Will, one operation and one voice that exclaims: "*Fiat Voluntas tua on earth as in heaven*"! Just as your captivating seas compelled the [Eternal] Word to descend from heaven to earth where you offered your womb to receive him, so may these

²⁰¹ Here Luisa illustrates how she rendered her sufferings meritorious. By uniting her *physical* sufferings ("pains") to the Blessed Virgin Mary's *interior* sufferings ("sorrows"), she allows Mary to transform them into the most meritorious acts.

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captivating seas [of ours] compel the Supreme Fiat to descend from his heavenly throne to earth where I offer my soul to receive him. In this way, he will be conceived in my soul and establish his Kingdom in me and, through me, in all other souls.

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9th Round in the Divine Will

The Incarnation of the Eternal Word

My Sovereign Mother, I don't want to be without you, as I am incapable of doing anything on my own. May you unite all of your [divine] acts with mine, whereby they may become one, and we may together implore God to hasten on earth the Kingdom of his Divine Will.

Now in the same Divine Fiat [that you possess] I contemplate the moment²⁰² of the conception of the Word of God in your maternal womb. Within your maternal womb I enliven²⁰³ all the acts I have accomplished within it, along with my continual "I love you" and my little sorrows, so at when you conceive the Son of God, I may administer to him my acts along with yours and conceive him [along with you]. And by virtue of his great love that caused him to descend from heaven into the small prison of your womb, I entreat him to hasten on earth the Kingdom of the Divine Will.

My tender mother, I enclose myself within your womb to be with my little Jesus, to keep him company in his loneliness, to behold every one of his sorrows and to impress upon them my "I love You, I bless You and I thank You."

²⁰² The original Italian text states, "... *in the same Divine Fiat I follow the conception of the Word in your maternal womb.*"

²⁰³ The expression in the original Italian text is, "...*mettere in corteggio...*"

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I see that my little infant Jesus begins to suffer as many agonies and deaths as there are rejections of his Divine Will on the part of souls. Through such rejections, souls deprive Jesus of the life his Will seeks to impart to them, whereby it²⁰⁴ undergoes a death. And you, my Jesus, immediately wish to take upon yourself all of these deaths to offer satisfaction to the Supreme Will [of the Most Holy Trinity].

O Jesus, You are now in the act of undergoing a death. My heart is crushed in seeing You so small and agonizing. So, my tender little Child, I desire to offer You the Divine Fiat for as many lives as there are souls that choose to reject it; I desire to give death to my human will for as many times as there are souls who live according to their human will; I desire to make your Divine Will that You infuse in me, [one with You as it] flows within your small humanity, so that the agony and the pains of death that You endure may be less excruciating. And [with your own Divine Will] I entreat You, may the life of your [Divine] Fiat flow within all souls.

O my sweet love, how many sorrows You endure in the womb of our Holy Queen Mother! There You remain motionless, for You haven't the slightest room to move so much as one finger or one of your little feet; You have neither the slightest space to open your beautiful eyes nor the least glimmer of light, but in this narrow prison of your mother's womb, there is only thick darkness.

²⁰⁴ "...it" refers to the one Divine Will of the three divine Persons.

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Ah, all this makes me understand the many sorrows you endure – how souls have reduced your adorable Will to inoperability; how souls who chose to turn a blind eye to your Will can neither comprehend nor understand it; how souls who choose to operate without your Will operate in thick darkness.

My beloved little Jesus, I bring the life of your Will into this narrow prison that constitutes your first dwelling place on earth, in order to dispel the thick darkness in which you abide and herald in the light of day. I impress my [mystical] kiss and my “I love You” upon your tender limbs confined to immobility, and ask You, through the merits of your sorrows, to make your Divine Will operate in souls; with its light, dispel the night of the human will and form the perpetual day of your [Divine] Fiat.

Beloved infant Jesus, if You do not allow yourself to be conquered by my supplications while You are yet a tiny child and do not grant me the Kingdom of your Divine Will [on earth], then tell me, when will You do so?

My beloved child Jesus, don't You know that my soul desires to conquer You with your own love and with the power and strength of your own Fiat? To attain my goal, I call to my aid all the acts of your Divine Will and surround You with them as a formidable army arrayed in battle [to conquer You in love]; I call on the sky with its myriads of stars and surround You with them; I call on the sun with the power of its light and heat; I call on the wind with its vehement force; I call on the sea with its roaring waves. In a word, I call on all creation – I unite myself with

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all the elements and, empowering them with my voice, I impress upon them my “I love You” to obtain from You on everyone’s behalf the Kingdom of your Divine Fiat.

My tender infant Jesus, do You not see the expressions of my love that I have prepared for You upon exiting your mother’s womb? I long to see You open your eyes to this world to find yourself surrounded with the multitude of your own works, speaking with my voice as they say to You: “I love You, I love You, I love You! I bless You, I thank You and I adore You!” With all of these works I wish to impress my, “I love You”, along with my first kiss upon your trembling infant lips when you emerged from your heavenly mother’s womb and took refuge in her arms. And in so doing, your heavenly mother presses You to her bosom, kisses You, keeps You warm, nourishes You with her milk and wipes away your tears.

In my lowliness, I too desire to place myself in your mother’s arms and infuse my kiss within the kiss she offers You; I make my “I love You” flow within her milk in such a way that as she nourishes You with her milk, I nourish You with my love. In a word, everything our mother does for You, I also wish to do for You.

Do You see my beloved infant Jesus? I am not alone, but am accompanied by all creation: the sun to warm You and all things You created to dry your tears. So I unite myself to You as You cry and sob because You do not feel loved. With my “I love You, I love You” I sing to You a lullaby to help You sleep and, in this way, persuade You,

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upon awakening, to hasten on earth the Kingdom of your Divine Fiat.

My tender mother, come to my assistance; let us say together to the Divine Infant Jesus: “Make this little daughter of yours happy by granting her the sole desire and longing of her heart, namely, that your Will be known and reign on earth.”

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10th Round in the Divine Will

Jesus' Circumcision

My tender child Jesus, my “I love You, I bless You and I thank You” follow You everywhere to implore [the reign of] your [Divine] Fiat. In your every heartbeat and breath; in your tongue, in the pupil of your eyes and in each drop of the Blood from your little humanity [caused by your circumcision], I impress my “I love You”. I impress my kiss upon each one of your thoughts and upon the hands and arms of our heavenly mother and of Saint Joseph, so that You may feel my “I love You” when they hug You.

I impress my “I love You” even upon the breath of the animals at your feet that keep You warm in silent adoration, so that You may feel my love in their breath that implores [the reign of] your Divine Fiat.

My delightful infant Jesus, I impress my “I love You” upon the [pain You suffered with the] cruel cut of your circumcision, and in the first drops of the Blood You shed to assuage your pain. I seal my “I love You” within each drop of Blood You shed and within the tears that the sharp pain You experienced caused You, as well as within the tears shed by the sovereign Queen and Saint Joseph as they saw You endure such pain. Your Blood, your pain and your tears cry out for the triumph of your Kingdom!

My dear little Jesus, I press You to my heart to assuage the pains of your wound, and I beseech You to enclose in your wound all human wills, so that they may

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cause You no more sorrow; from your wound may your
Divine Will emerge and establish its reign among us.

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11th Round in the Divine Will

The Flight into Egypt

My beloved Child, while the wound of your circumcision is still bleeding, You experience yet another sorrow. A [merciless and] tyrannical man seeks your death, and thus You are forced to flee to Egypt to seek refuge. Such an episode symbolizes the obstinacy of the human will that persecutes your Divine Will and keeps it from reigning.

My lovely child Jesus, may my words “I love You,” may my affectionate kisses and my will flow within with this sorrow of yours, so that the human will may cause You no more sorrow. May the human will be reconciled and with and embrace your Divine Will, whereby they operate as one sole will. And out of [grateful] love for this sorrow of yours, may the human will implore your Fiat.

I now follow the steps of my mother as she carries You in her arms. As she walks she weeps, and within her tears I wish to comfort You with my “I love You”. Therefore, I impress my “I love You”, step by step, upon every grain of the soil and upon every blade of grass she walks upon. I make my voice resound within these elements so that [as she walks] You may feel within her tears my, “I love You, I adore You, I bless You and I thank You”.

And as You flee to Egypt in order to give me life, I offer my own life to defend yours, and implore the triumph

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of your Will [on earth]. My love, as You flee my heart breaks, for I see You cry and bitterly weep from being sought after by those who seek You, not to offer You shelter, but to kill You. To dry your tears with my love, I bilocate myself in all things of the created universe.²⁰⁵ To make You happy, I offer You my “I love You” and I make it resound in the depths of the sea, in every drop of water and in the darting of the fish; I wish to console your ears with the “I love You” of the mute fish of the sea, and with the most beautiful and loving music of my refrain, “I desire your Fiat”.²⁰⁶

Within your Will I bilocate myself in the highest mountains and in the deepest valleys to call upon the plants, the flowers and the trees, and have them all repeat with me: “I love You, I love You!” On the wings of the wind I cry out with the most powerful voice, “I love You”, so that you may feel my love [in the wind]; in the wind I send You my kisses and offer You my loving finesses.

My beloved Infant Jesus, as You make You flight [to Egypt], day and night You are constantly in the open, exposed to the elements. Therefore it is only fitting that I should call upon all the created elements for them to gladden their Creator. And so I call upon the sunlight to cast its luminous rays upon your beautiful face and exclaim, “I love You.” I call upon all the birds of the air so that, with their songs and trills, they may form lullabies of love for You.

²⁰⁵ The original Italian texts states, “...bilocarmi in tutta la creazione...”

²⁰⁶ The Fiat of Sanctification.

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In a word, as I accompany You to Egypt I wish to do so with the triumph of my love, and I implore You with my refrain, “May the Kingdom of your [Divine] Will reign [on earth]”. And I am not alone, O Jesus, but all the created elements are here with me. Are You not comforted by the beautiful sea, the wind, the sun and the stars that exclaim, “I love You, I love You”? The sky, the mountains and the plants all with one accord cry out with full voice: “I love You, I love You; I implore You to hasten on earth [the kingdom of] your reigning and dominating Will.”

This unanimous cry resounds in the Heart of our Holy Queen Mother, who also exclaims: “My Son, my love reunites all created things and restores to them harmony; it surpasses all things and, penetrating the interior of your Heart, implores your [Divine] Fiat!”

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12th Round in the Divine Will

Jesus in Egypt

My dear infant Jesus, You have now arrived in Egypt [accompanied by Joseph and Mary], and I realize that You have endured continual sorrows and tears, as You have been completely forgotten and abandoned by all. [The three of] you are forced to enter a small run down hut that has been poorly repaired and is exposed to the wind and rain, as no one in the world has offered You a decent place to stay. Oh, how You sob, my tender infant Jesus, in seeing your little humanity experience the same rejection as your adorable Will. No soul freely offers your Divine Will an indwelling, in whom You wish to reside and reign. Although You have come earth to offer your Will to souls, it remains unheeded and is left wandering about in search of a loving response. For a good six thousand years your Will has entreated mankind to allow You to take up in them your indwelling, but has not found no response, whereby You, my love, weep out of sorrow over those souls who reject your Divine Fiat.

My heavenly Infant Jesus, I see that while our mother weeps with You, she hides her own tears to quiet your crying and offers You her beautiful soul as a perpetual indwelling of your Divine Will. I wish to join her in drying the tears from your lovely face, and impressing my “I love You” upon every tear You shed and a loving kiss, while sobbing, upon your trembling lips. I implore your [Divine] Fiat and offer my heart to your Eternal Fiat as its perpetual indwelling.

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My beloved infant Jesus, the center of my life, while You are residing in this small run down hut, I desire to follow all of your acts and those of the sovereign heavenly Lady. When she rocks You in the cradle, I want to rock You also and help You go to sleep with the lullaby of my gentle “I love You, I love You”.

As she embroiders for You swaddling clothes, in the thread that courses through her maternal fingers I fuse my words, “I love You, I bless You, I thank You and I adore You,” so that once our mother has dressed You, You may acknowledge that your cloths are interwoven also with my love that implores your Divine Fiat [on earth].

Heart of my heart, as You begin to take your first tottering steps, I impress my “I love You” on the ground beneath your little feet so that my love may extend itself beneath them. I wish to shelter You in my arms, so that when You totter I may immediately embrace You and press You to my heart. My heavenly infant Jesus, I see that no sooner have You been weaned, than You begin to walk on your own. Although very small, You draw away from your mother [to go pray in solitude]; You bend your little knees on the bare ground and, with your arms open, pray and weep for the salvation of mankind, imploring with ardent sighs [the reign of] the Kingdom of your Divine Will [on earth]. Oh, how fast your little Heart beats, as though it is about to burst from ardent love and sorrow.

My little Jesus, allow me to place my “I love You” under your little knees so that my “I love You” may soften the ground and make it less hard on your tender limbs.

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Allow me to impress my “I love You” between your open hands and support your little arms with mine, so that You may not endure any discomfort. And while I support You, my darling infant Jesus, take me in your little arms and offer me to the Heavenly Father as the little daughter of your Will, and grant me the grace of always allowing your Will to reign in me and in all souls.

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13th Round in the Divine Will

The Child Jesus with the Children of Egypt

My heavenly infant Jesus, your love now moves You to leave the small hut, where You meet the children of Egypt who, drawn by your beauty, gather around You. You speak to them with such love that You leave them rapt in wonder. After instructing them, You bless them and hasten back to your mother because her love calls You. And upon seeing your mother You run into her arms. My love, I wish to follow You in everything. May my words “I love You, I adore You, I bless You and I thank You” resound beneath your gentle steps, in the gestures of your little hands, in your enrapturing words that are so full of sweetness, love and life, and in your enrapturing gaze to implore the Kingdom of your [Divine] Fiat [on earth].

As You bless the children [of Egypt],²⁰⁷ bless the little daughter of your Divine Will also; with this blessing seal the life of your Will in my soul. I follow You, divine infant Jesus, as You walk through the fields and take delight in picking flowers. Every time You reach out for one of them, I will repeat to You my refrain, “I love You, I love You.” I entreat You to offer our Heavenly Father the flower of the little of your Will, so I may know, love and desire nothing but your holy and Eternal Fiat.

²⁰⁷ Luisa refers back to the moment when Jesus blessed the children before returning to his mother.

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14th Round in the Divine Will

The Return to Nazareth

Infant Jesus, my life, I see that your exile has come to an end and You are returning to Nazareth. I desire to follow You step by step. I also wish to accompany You while showering upon You my “I love You, I adore You and I bless You”. I therefore call to my aid the light of the sun to bathe You with its light that conveys to You my “I love You”; I invite the stars whose twinkling convey to You my “I love You”; I invite the powerful wind whose moans, howls and whistles besiege You with my “I love You, I love You”; I call on all the birds of the air to accompany You with their warbling, trills and songs that tell You “I love You, I love You”; I call upon the little lambs whose bleating conveys to You my “I love You”; I call upon the sea to accompany You with its billowing and gushing waves to tell You “I love You”. And do You know what your little daughter wishes to ask You through the outpouring of her “I love You’s”? I ask You to grant me the Kingdom of your Will.

As You arrive at Nazareth and close yourself within your little house,²⁰⁸ I too close myself within this house with to continue the outpouring of my “I love You”, so as to win You over with love and to obtain what You yourself

²⁰⁸ The original text states, “*ti chiudi in Nazaret*”. This expression conveys a deliberate action on the part of Jesus who, withdrawing himself from the world to accomplish his mission of “divinizing” all human actions, begins his hidden life. If Jesus’ Passion “redeemed” mankind, his hidden life “divinized” all of mankind’s actions (cf. L. Piccarreta, volume 11, August 14, 1912).

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desire, and what the Holy Queen Mother and I desire, namely, that your Will be known by all and reign on earth.

Jesus, my life, I am with You in the house of Nazareth and wish to seal every action of yours with my “I love You, I adore You, I bless You and I thank You,” and implore the Kingdom of your Will.

As your currents of love flow between You and your mother, I make the currents of my “I love You” flow within yours to entreat You and our heavenly mother, “May your Will be known”. In the food You eat, I impress my “I love You” to implore with your own Will, the food of your Will for all creatures. In the water You drink, I pour forth my “I love You” to implore within the depths of our being the pure water of your Will; may the life of your Will flow through our veins and be felt in all of our limbs. In taking up the nails and hammer to perform you manual labour, may You nail my human will [to your Will] and transform it into the light of your Divine Will. As I follow You in your carpentry work with my, “I love You”, may your hammering of the nails affix all human wills in such a way that they may [be bound to You and] enjoy the freedom of Living in the Divine Will.

When You withdraw to your little room to pray or sleep I shall accompany You and remain close to You. If nothing else, I shall continually whisper into your ear: “I love You, I love You, I love You and I adore You”; I implore, with your own prayers, the Kingdom of your [Divine] Fiat. Through your own sleep, cause the human will to enter into a profound slumber, whereby it may no

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longer have a life of its own, but may enjoy only and always the life of your Divine Will.

My Divine Jesus, it would sadden me not to be able to follow You in everything, or keep You company to let You hear my constant refrain: “I love You, I adore You, I bless You and I thank You.” Being next to You I feel your own Will and your own heartbeats ardently beat for your Divine Will to be known and to reign on earth.

Therefore I follow You [along with Mary and Joseph] to the Temple where You remove yourself from the sight of your mother and give rise to her bitter sorrow of losing You for three days.²⁰⁹ I make my “I love You” flow in your mother’s sorrow and in her distressing loss, and I implore You, may the human will become lost forever so that souls live only in your Divine Will. And I place my “I love You” in that same joy You both experienced upon meeting again, which is greater than ever. My “I love You” entreats You, may souls desist from causing You anymore sorrow through the constant misuse of their human will; may souls grant You instead the pure and unspeakable joys that derive from your Divine Fiat reigning in them.

²⁰⁹ The separation Mary was here asked to endure was of “the divine order” (cf. footnote 42, p. 136; footnote 90, p. 273; p. 220).

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15th Round in the Divine Will

The Baptism of Jesus

My heavenly and greatest love, I hasten my step to follow You so that time may not interrupt me from accompanying You in everything. I see that You are now about to go into the desert and, pressing you mother tightly to your Heart that convulses with love, You say to her: *“For now I must say good bye dear mother, as I must go [to accomplish the Will of My Father]. I leave you My Divine Fiat as your abiding help and life, for it shall keep us continuously united and empower you to experience everything I do. Although we will be far apart, My Will shall reveal to you everything your Son does so that you may accompany Me in everything; it will keep you so united to Me that we will experience everything as one.*

Jesus, my life, take me by the hand and bring me with You, for I don't want to let the slightest thing You do escape my “I love You”, which seeks to enclose everything You do and ask You for the Kingdom of your Divine Will on earth. And I follow You, step by step, as You walk alone and offer You my, “I love You, I adore You, I bless You and I thank You.” In every breath You take, may You inhale my “I love You;” within my “I love You” I enclose every word You utter; with my own gaze I comfort every gaze You take; as You reach the Jordan, I make my “I love You” flow within its waters, in such a way that as Saint John [the Baptist] pours these waters out over You in baptism, You may feel the company of your little daughter's “I love You” who will never leave You. In these

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waters I implore on behalf of all souls the baptismal waters of your Divine Will and the beginning of its Kingdom on earth. My love, in this solemn act of your baptism [by water], I ask You for a grace I am certain You won't deny me: I ask You, through the life-giving and creative waters of your Divine Will, to purify with your holy hands my little soul, in such a way that I may hear nothing, see nothing and know nothing apart from the life of your [Divine] Fiat. Ah, yes, I beseech You to transform my entire being into one single act of your [Divine] Will!

O Jesus, my sweet love, allow me to follow You into the desert where, in solitude, my "I love You" will never abandon You. I will remain at your side day and night in this desert where souls have deserted You, to console You when You are afflicted and tired, praying and groaning with love for souls, and weeping over their rejection of your Divine Will.

You experience profound sorrow, not only because your Divine Will does not reign in souls, but because they have banished it into exile. Whence your most sacred humanity mourns and implores on behalf of the entire human family the reconciliation of the Divine with the human will: your human will calls out to your Divine Will to reign in all of human nature, while your Divine Will forgives souls for the long exile in which they have kept it.

O my Jesus, I fuse myself to your tears, prayers and the yearnings of your ardent Heart, and I make them my own;²¹⁰ I interlace everything You experience [in this

²¹⁰ Cf. footnote 193, p. 548.

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desert] with my “I love You” to form my sweet chains of love that, adorning your entire divine Person with many ringlets, compel You to grant me the Kingdom of your Divine Will on earth. Jesus, my life, listen to my prayers, as they are bound as one to²¹¹ your very heartbeats, sighs, tears, prayers and sufferings that long for and invoke the Kingdom of your Fiat. If You won’t listen to me, then listen at least to your own pleas, so that when You return from the desert, You may promise me: *“Ah, yes, soon the Kingdom of My Will shall come to earth!”*

O my Jesus, Heart of my heart, I see that You hasten your step to leave the desert. You pass by the Jordan again²¹² to cast another loving glance upon beloved John [the Baptist], and pour into his heart torrents of love and grace. In haste You arrive at the house of Nazareth, where the love of your Heavenly Mother incessantly calls You. What a touching sight to see! You and your mother throw yourselves into each other’s arms and, fused together, form one sole love.

On account of your absence, the Heavenly Queen ardently longed to see her Son. Her motherly Heart was burning with love and longed to pour it out into her Son to receive in exchange from You the dew of your love, and not be consumed by the loving flames that devoured her. And You too Jesus, my heavenly Savior, felt a yearning desire for the love of your mother, and for this reason You ran into her arms – to give and to receive love. And I, with the little flame of my “I love You,” share in your chaste

²¹¹ The original Italian text states, “... *as they are your own...*”

²¹² Jesus exits the desert from where he entered.

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embraces, in your outpourings of love and in the ardent fire of the mother and Son's love to implore the Kingdom of your Will [on earth]. Holy mother, may you repeat and pray together with me, "May the Divine Will be made known and reign on earth as in heaven". And while you and your Son find solace in each other's love and are uplifted, you also dispose yourselves to be deprived on one another for longer periods of time. And it is not long Jesus, who are unsurmountable in love, before You are again walking on the path to begin your public life, whence You convey to the Heart of your mother the heartache You experience. And again You depart all alone to share your word with the people, to form disciples and proclaim the Holy Gospel.

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16th Round in the Divine Will

The Wedding Feast of Cana and Jesus' Public Life:

The Proclamation of the Gospel

Jesus, my love and my life, I see that before beginning your public life, your Heart set ablaze with love moves You to assist at the wedding feast of Cana along with your mother, and I follow You with my “I love You.” I can feel your Heart beating with love and sorrow, as You recall having assisted at and blessed another wedding, namely, that of Adam and Eve in their state of innocence in Eden where a double espousalship was celebrated: The espousalship of your Divine Will with the human will, and the espousalship of [the first²¹³] man and woman; in Eden You had given in dowry to man and woman all of creation, as well as your Divine Will palpitating in their hearts and in all created things.

Wherefore, your presence at this wedding [in Cana of Galilee], which is something unusual for You, speaks to

²¹³ Pope Pius XII affirms the following: “*The faithful cannot embrace that opinion which maintains that either after Adam there existed on this earth true men who did not take their origin through natural generation from him as from the first parent of all... Now it is in no way apparent how such an opinion can be reconciled with that which the sources of revealed truth and the documents of the Teaching Authority of the Church propose with regard to original sin, which proceeds from a sin actually committed by an individual Adam and which, through generation, is passed on to all and is in everyone as his own*” (Pope Pius XII, *Humani Generis*, art. 37, August 12, 1950, Rome).

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me of your desire to make the Divine Will reign in souls by reordering [within yourself] all human actions.²¹⁴

O my Jesus, I draw close to You to envelop your sweet gaze, your melodious voice and your fascinating ways with my, “I love You, I adore You, I bless You and I thank You”. Through the love that moved You to answer the pleas of the Sovereign Queen, who asked You to change the water into wine, I beg You out of love for your heavenly mother to perform the great miracle of changing the human will into the Divine Will, so it may reign on earth as in heaven.

Holy mother, You who showed so much concern for spouses’ happiness as to have Jesus change water into wine, I beseech you to please show the same concern by not allowing Jesus to embark upon his public life until he has first promised you that his Will shall come and reign on earth.

My sweet beloved Jesus, I will not cease telling you, “I love You”, or repeating my continual melody which entreats You to make your Divine Will reign on earth as in heaven. To make You grant my wishes, I will follow You in everything to envelop all of your acts with my, “I love You”, thereby forming about You and within You the

²¹⁴ In this 16th round it is evident that in Cana of Galilee Jesus, assuming and reordering within himself all actions of all spouses, sanctified all marriages (cf. also Meditation 6 from *The Blessed Virgin Mary in the Kingdom of the Divine Will*, where Mary reveals: “*With our presence, we renewed the sanctity, the beauty and the [divine] order of the state of marriage that was established by God in the Garden of Eden*”).

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formidable host [of my acts] that whisper into your ear: “Grant me *the Fiat* that beats in your Heart, and grant me *the Will* that speaks in your words, that works in your hands and that walks in your footsteps; throughout your entire being I whisper: I desire that your Will reign on earth as in heaven. Oh, listen to your little daughter who loves You so much, or rather listen to your own voice in mine, and grant that we may live in your Fiat.”

THE ROUNDS OF THE SOUL

17th Round in the Divine Will

Jesus' Public Life: The Working of Miracles

O Jesus, my dear life, I see that You take leave of your mother, but your wills do not separate. As You leave to begin your public life all alone, You turn your steps toward Jerusalem where You will proclaim your divine word in the temple, and openly declare that You are the one awaited by the nations, the longed-for Messiah. But how it breaks your Heart and causes You so much sorrow to see that upon teaching them your word, instead of throwing themselves at your feet to receive You as their heavenly Savior, they look at You with scorn, grumble as You talk and withdraw from you without offering You any place to stay, whence You are left to remain there alone. On account of their ingratitude You are left all alone, forced to withdraw from society and beg for bread, with the ground at night as a bed and the starry sky as a roof. With gentile glimmering the stars offer You their company, as You spend the nights in tears and prayers, offering supplication for those who do not care to know You.

Jesus, my love, come into my arms and rest. I wish to cry and pray with You; I wish to fuse all of my "I love You, I adore You, I bless You and I thank You's" in the sorrows you endure, in the tears you shed and in the words you speak that go unheeded; I wish to fuse my "I love You" before, behind and beneath your footsteps so that your feet may not feel the callousness of the ungrateful [who walk the] earth, but only the gentleness of my love. I wish to say

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to You: “O Jesus, look at how much You suffer; let your Divine Will reign in us and You shall suffer no more.”

O my Jesus, life of my poor heart, your love is untiring. You return to the temple to teach your divine word to the crowds. While the great and the learned choose not to recognize You, a crowd of poor, ignorant and afflicted souls gather round You; they are attracted by your gentle and pleasant ways, and by your enchanting voice that profoundly touches their hearts as You speak. A note of happiness enters your soul as are able to console, instruct and heal at least those who are considered the dregs of society. In this way You become the friend, the teacher and the sympathetic physician of the poor. For everyone You have a word of comfort. You don't consider it beneath You to touch their suffering limbs and heal them. You move from one town to the next, and I wish to follow in your footsteps and impress on the streets and towns You visit my, “I love You, I adore You, I thank You and I bless You”. And as I frequently press You to my heart, I shall whisper gently into your ear: “Grant me the Kingdom of your Will. And to move You to grant me what I ask, I ask this of You with the love of your own [divine] acts.”

As You travel through streets and towns, I come across a moving scene. I behold You surrounded by the blind, the mute, the deaf, the lame, the paralytics and the lepers. All such human misery pierces your Divine Heart and, oh, how You tremble! Your Heart breaks in seeing human nature reduced to such misery – the same human nature that was fashioned by God's creative hands so beautifully and perfectly, is now almost horrid to behold.

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And all this is due to the degraded human will that, producing its worst effects, renders human nature so unhappy. Oh, my love, I entreat You, make your Fiat reign in us. If You will it, You can make your Fiat put to flight the unhappiness the human will has produced.

And so I make my “I love You” flow in your act of restoring sight to the blind, so that everyone may come to see and learn of your Divine Will. And how many are blind to your Divine Will! The earth is filled with such blind souls, wherefore I beseech You to grant sight to all so that they may see and gaze upon your Most Holy Will.

My love, I see that with each step You take You heal those who are afflicted. A deaf person is presented to You, and with the authority of your voice, You restore his hearing. I make my words, “I love You,” flow in the sound of your command and ask You to restore hearing to so many who are deaf to the voice of your Divine Will. You take another step and loosen the tongue of a mute person. And how many mute souls there are whose tongues are unable to speak of your Divine Fiat! And I, prostrate at your feet, approach your knees and, despite my ineptitude, refuse to move from here until You perform the miracle of loosening the tongues of the many mute souls, so that they may all speak of your adorable Will.

O my Jesus, your Heart experiences a harrowing blow on account of such human misery – all the result of the human will. Wherefore You go about working miracles to free them [of their afflictions] and obtain for us the grace to invoke your Divine Will so that it may reign on earth.

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Thus You make the lame to walk, You cleanse the lepers and heal the paralytics. And I, my heavenly Savior, accompanying You always with my, "I love You, I adore You, I bless You and I thank You." And do You know why I love You and follow You? Because I desire to straighten the legs of those who limp in your Will, to cleanse all human generations of the leprosy of the human will that made them deformed in spirit and in body, and to heal all those who are paralyzed from the misuse of their own human will.

My love, the human will is the sower of all ills, and so I beseech You to perform the miracle of miracles: Make your Will reign on earth as in heaven so that all ills may be banished from our midst.

THE ROUNDS OF THE SOUL

18th Round in the Divine Will

Jesus' Public Life:

The Death of Lazarus and the Storm at Sea;

The Sleep of Lazarus and the Sleep of Jesus

My beloved, as You continue your public life You proclaim your Divine Word everywhere and console the afflicted. You hear a mother crying as she accompanies the body of her son to the grave, and You cannot resist the tears of a weeping mother. You approach the casket, bring the young man back to life and restore him to his mother. My love, may my "I love You" accompany You as You restore life to the person who has died; I beseech You to restore to [the] life [of grace] the many souls who are dead to your Divine Will. In this way the Divine Will shall no longer shed tears – which are also your tears – as it has for centuries and with greater love than any mother, on account of the many of its children that have become dead to your Will.

O my Jesus, my most sweet life, your love takes You everywhere. Called upon to raise a little girl from the dead, You do not refuse. Holding her by the hand as if to raise her, You say, "The girl is not dead, but asleep," and You restore her to life.

My love, how many there are who sleep in the slumber of their human will! I therefore bid my "I love You" flow in the act You perform of bringing the girl back to life. In so doing, I ask You to extend your right hand

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over all people and bring them back to the life of your Will. All it takes is the mere touch of your creative hand – an act of your power – to free these souls from their slumber of the human will, and form the first group of the children of the Kingdom of your Divine Fiat.

My merciful Jesus, another moving scene awaits You: Martha and [Mary] Magdalene²¹⁵ approach You to tell You that their brother has died, and they weep. You are so touched that You weep with them and ask them to take You to Lazarus' grave. Once there, You command that the tomb be opened. Upon seeing that after only four days one can no longer recognize him nor approach him on account of the foul stench that comes from the tomb, you shudder, tremble and weep, and with an authoritative voice that trembles on account of your great sorrow, You exclaim: "*Lazarus, come out!*", and you raise him from the dead.

My love, in raising Lazarus from the dead why do you weep and experience so much sorrow? And Jesus, pressing me to himself and I to him, made me experience his sorrowful heartbeats and hear his voice resounding in my heart that said:

²¹⁵ The original Italian text states, "*Marta e Maddalena*". From Luisa's mystical visions it is evident that the sister of Martha and Lazarus was Mary Magdalene. At the age of eleven Luisa became a "Daughter of Mary" when she took the name *Magdalene*, and from that day forth she no longer experienced nightmares that plagued her from the age of four. At the age of eighteen Luisa became a Third Order Dominican, and took the name of *Sister Magdalene* in the presence of her pastor. Exactly ten years to the day from her having entered the convent, on October 7, 1938 Luisa left the convent of the Sisters of Divine Zeal, and was transferred to a house on *Via Magdalena* in the center of Corato.

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“My little daughter, Lazarus represented all mankind steeped in sin and reduced to one putrid corpse on account of the human will; he vividly portrayed the evils the human will produces and that made human family unbearable for Me to behold. Hence the foul stench emanating from his tomb that made Me weep and tremble with sorrow. Wherefore I ask you to weep and pray with Me”.

Oh, life of my heart, I weep with You and impress upon each of your words, my “I love You”, “I adore You, Lazarus, come out!”, to compel You to repeat these words to every human heart whilst pouring out your tears like a blessed dewfall, saying: *“Come out of the grave of your human will and return to the life of My Divine Will!”* For in hearing your authoritative voice, all will rise to establish [on earth] the Kingdom of your Fiat.

My beloved Jesus, I will not leave You for one instant. Although I am incapable of properly expressing myself, nevertheless I can say to You, “I love You, I love You”, and I interweave all of your acts, steps, words and tears with my tiny “I love You”, and beseech You to establish on earth your reigning and dominating Fiat.

I now follow You with your disciples as You are asleep on the boat. Your sleep is a symbol of the rest You wish to grant those who will live in your Divine Will. But this storm rages to the point of striking fear into the hearts of your Apostles, whereby upon waking You, they cry out, “Master, save us! We are perishing!”

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O my Jesus, this storm represents the tempestuous human will that, raising its impetuous waves in the sea of life, threatens to drown us. My sweet Jesus, with my “I love You,” I unite my voice with the Apostles who cry out, “Master, save us! We are perishing!”

I entreat You, with the same authority with which You commanded the storm that engulfed the Apostles to be still, command the storm of our human will to be still, so that our human will may be reconciled with your Divine Will and find rest in the safe arms of your Supreme Fiat!

THE ROUNDS OF THE SOUL

19th Round in the Divine Will

Jesus' Entry into Jerusalem and the Institution of the Sacraments

My dearly beloved Jesus, I see that You now turn your steps again toward Jerusalem, so I accompany You with my “I love You, I adore You” and “I thank You.” But what sorrow your Divine Heart experiences upon entering the Temple and finding it desecrated, as it appears to be a marketplace and not the house of your Father. You take some cords and with sweetness and divine authority, You lead to your left and to your right, overturning everything²¹⁶ and driving out those who have desecrated the Temple. On account of this authoritative act of yours, no one dares to oppose You, but all flee.

O my Jesus, Divine Emperor, I impress my “I love You” upon these cords, and ask You to lay hold of them again to drive out our human will that desecrated your living temple, which is our souls. I entreat You to trample our will asunder so it may no longer dare to dominate us, but may completely instead resign itself to your Divine Will.

²¹⁶ Mathew 21:12: “*Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves.*”

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Jesus, my heavenly beloved, my “I love You” follows You in your triumphant entry into Jerusalem. I impress my “I love You” upon the palm branches, upon the cloaks they cast at your feet and upon the jubilant cries of the crowds, and I beseech You to hasten the triumph of your Will on earth. My Divine King, your appearance of a victorious conqueror seems to carry the happy news of granting my request. Oh, do grant my request. Tell the little daughter of your Will, “The Kingdom of the *Fiat Voluntas Tua* one earth as it is in heaven” shall come. I will not leave You, nor shall I grow tired of following You with my “I love You” until I have won You over, whereby You tell me: *“You have won, My daughter. I promise you that My Kingdom shall be established on earth. But be sure to follow Me, as My love desires your company. My enemies, envious of the jubilant cries of the crowd, are plotting to take My life. So before I die, I wish to institute the Sacrament of the Eucharist in order to leave a final remembrance of the intense love I have for My children, whereby I may live My perpetual life with them. So, to hasten the establishment of My Kingdom on earth, continue to implore My Divine ‘Fiat’ in every Sacrament.”*

My love, as You institute the Sacraments I press You to myself in order to impress my “I love You” upon the Sacrament of Baptism, so that by virtue of my “I love You” your *Fiat Voluntas Tua* may be conferred upon every baptized soul. I repeat my “I love You” in the Sacrament of Confirmation, so that You may confer the victory of your Divine Will upon every confirmed soul. I impress my “I love You” upon the Sacrament of the Anointing of the

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Sick, so that every dying person may conclude the final moments of their life in your Divine Will. I impress my “I love You” upon the Sacrament of Holy Orders in order for You to send us Priests in the Divine Will and for its Kingdom to be established in them. I impress my “I love You” upon the Sacrament of Matrimony so that all families may be formed according to your Divine Fiat. I impress my “I love You” upon the Sacrament of Penance so that, as a spring welling up from within it, this Sacrament may produce in souls death to sin and the life of your Divine Will.

Jesus, my life, my “I love You” shall never leave You, but will remain with You for all eternity. And so I impress my “I love You, I adore You, I bless You” and “I thank You” in each Sacramental Host, in every offense You receive and in every act of reparation You make in order to implore with You the reign of the Kingdom of your Will on earth as it is in heaven. My Heavenly Archer, from every Tabernacle wound all human wills – extend your chains of love and employ every heavenly design at your disposal, so that in exchanging their wills with your own Divine Will You may overcome them all. In this way our will on earth shall be one with your Will in heaven.

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20th Round in the Divine Will

The Agony in the Garden

My afflicted Jesus, You have left yourself in the Sacrament of the Eucharist by bilocating your life within each Host; You did so in order to enter into every soul and place yourself at the disposal of all, and You tell us: *“I will not leave you [as orphans]; I will remain with You to establish the Kingdom of My Divine Will among you, My children.”* Having said this, your love is satisfied, whereby You now embark upon the sea of your Passion.

You now direct your steps toward the Garden of Gethsemane. I behold You prostrating yourself to the ground to pray, and as You pray, your breathing becomes labored, You sigh, You agonize and You sweat Blood. All things present themselves before You: All the sorrows of your Passion on account of the sins of all mankind²¹⁷, each

²¹⁷ The original Italian text reads, *“...tutte le pene di tutti i peccati...”*. This refers to Jesus having taken upon himself all of mankind’s sins and all the punishment due to such sins. While Sacramental Confession takes away all of the penitent’s “sin”, it does not take away the “punishment due to sin”. Therefore, in Confession a priest will impose a penance that serves to expiate here on earth part of the temporal punishment due to confessed sin. All punishment due to confessed sin that is not expiated here on earth, is expiated after death in purgatory. Nevertheless one may receive a “plenary indulgence”, which is the complete forgiveness of all “sin” and “all punishment due to sin” by going to Confession and receiving Communion on the Feast Day of Divine Mercy, which is celebrated the first Sunday after Easter. Beginning in Gethsemane and culminating on the Cross at the 3pm hour, Jesus purchased for us this plenary indulgence, which St. Pope John Paul II sanctioned as a Universal Feast Day in the Church on April 30, 2000.

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of which bears the marks of the deadly weapon of the human will that wars against God. Indeed, the deadly weapon of the human will that causes the Divine Will to agonize, has and continues to render the Divine Will sterile within itself.

My agonizing Jesus, my poor heart cannot bear to see You prostrate on the ground and bathed in your own Blood. For the sake of your bitter agony, I entreat You to establish on earth the Kingdom of your Divine Will. With the weapons of your Divine Will, vanquish the weapons of the human will so that it may undergo the agony of defeat and your Divine Will may be justly vindicated of the agony it has been forced to endure for many long centuries. In this way, the human will shall no longer have a life of its own, but will implore the life of your Divine Will to reign in every heart.

And I, my Jesus, embrace You to comfort You by making my “I love You, I adore You” and “I bless You”, flow in every drop of Blood You shed, and in every sorrow, distress and longing You endure. With my “I love You,” I offer You in exchange for every sin You behold, many white clouds that conceal from You the horrid sight of so many sins, whereby You behold nothing other than my “I love You” that implores the Kingdom of your Divine Will on earth.

Now, Jesus, pay heed to my supplications: If your Divine Will were already reigning on earth, You would not experience so many sorrows, nor would You suffer such an excruciating agony. So before leaving this garden, give me

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your word and make this little daughter of yours happy: tell me that the triumph of your Divine Will shall come.

My sorrowful Jesus, your enemies have now arrived at the garden. They bind You with ropes and chains, they stomp on You, drag You and bring You from one tribunal to the next. My love, I follow You step by step to seal all of your sorrows with my “I love You”, and to ask You, with the same ropes and chains that bind You, to bind our rebellious will so it may no longer oppose your Divine Will, but may give it the freedom to reign.

O my Jesus, your enemies give You no rest, but heap sufferings upon You. They cover You with spittle, accuse You of being an evil-doer and, after sentencing You to death,²¹⁸ imprison You. Jesus, my [divine] prisoner, I will not leave You. I offer You my “I love You” to envelop the spittle in such a way that, experiencing only my love, You may no longer acknowledge it. May my “I love You” be a weapon to defend You from all the sufferings and insults aimed at You, to put your enemies to flight and to convert all souls to You.

²¹⁸ The death sentence Luisa here refers to was preceded by Annas’ interrogation (cf. *The Hours of the Passion*, 2am hour, pp. 379-380) and pronounced by Caiaphas (cf. *Ibid.*, 6am hour, p. 402), and Pontius Pilate (cf. *Ibid.*, 9am hour, pp. 423, 429).

After his arrest Jesus appears on six separate occasions to four authorities: *Annas* (the high priest the Romans had deposed from office in 15 A.D., who nonetheless wielded considerable power through his five high-priest sons); *Caiaphas* (the ruling high priest of the Sanhedrin and son-in-law of Caiaphas before whom Jesus appeared twice: cf. *Ibid.*, 3am hour, p. 384; 6am hour, p. 402); *Pontius Pilate* (the Roman Procurator of Judea and Samaria before whom Jesus appeared twice: cf. *Ibid.*, 7am hour, p. 406; 8am hour, p. 412) and *Herod Antipas* (the Jewish tetrarch of Galilee and Perea who was visiting Jerusalem).

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May my “I love You” be a light to You in the dark prison in which they have thrust You, may it keep You company and compel You to free us from the prison of our will, so that having been set free, we may become children of your Divine Fiat. My tormented Jesus, your enemies release You with the barbaric intention of subjecting You to yet greater sufferings before putting You to death. Dragging You, they bring You before various tribunals, from Pilot to Herod. In making fun of You, Herod goes so far as to have You dressed as a madman, thus causing You unspeakable sorrow. My love, how much You suffer! With my “I love You” I wish to fashion for You a robe of light – woven from my “I love You” – to dazzle your enemies and persuade them to no longer torment You, but to recognize You [as their King]. May You free us from the point of madness to which the human will drives us – a madness that makes us lose the awareness of our true good, which is doing your Divine Will.

THE ROUNDS OF THE SOUL

21st Round in the Divine Will

The Scourging at the Pillar, the Carrying of the Cross and the Crucifixion

My tormented Jesus, they now bring You once again before Pilate where new sufferings await You. After sentencing You to be scourged,²¹⁹ they remove your clothes and tie You to a column to whip You barbarically. I embrace your divine feet so that my “I love You” may resound in every blow You receive, in every piece of tattered flesh they tear from your body and in every wound open up in You. I cry out, “I love You” to implore you to remove from us the rags of the human will and cover us with the garment of your Divine Will, so that we may seek and experience nothing apart from your Supreme ‘Fiat’.

My scourged Jesus, although you are already unrecognizable, your enemies’ cruelty remains unappeased. My heart cannot bear to see You undergo so much torture. Oh how I long to rescue you from all this with my, “I love You, I adore You, I bless You and I thank You,” with which I entreat You to establish on earth the Kingdom of your Fiat. For only your kingdom can put an end to the suffering your enemies force You to endure and which I am compelled to witness with continuous sorrow. They now crown You with thorns, put on You a tattered purple robe, place a reed in your hand and mock You as a false king.

²¹⁹ Jn. 19:1: “Then Pilate took Jesus and had him scourged.”

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O my Jesus, my life, may my “I love You” adorn every thorn that pierces your head; I entreat You to remove from us the false crown and tattered purple robe that our human will has placed on us, and remove from our hands the reed of so many empty works that wields a false authority over us. Grant us the crown of your Divine Will, its royal purple robe that is reserved for your true children and your Fiat’s true scepter of command that rules and exercises dominion over our souls.

Jesus, my King, my “I love You” follows your love and, from our two loves that unify, one sole love emerges. From our one love I acquire such [divine] power as to make You feel my love at the moment in which there resounds in your ears the death sentence of those who cry out, “Crucify him, Crucify him!” And I, reversing their outcry of “Crucify him!”, issue forth my outcry, “I love You” within every voice and upon every tongue, whereby all may cry out: “May the human will be crucified and may your Divine Will reign!”

For the sake of the sorrow You experienced in being condemned to death, free us from putting to death your Fiat in our souls, grant that our human will may die to itself, make your Divine Will take up its triumphant life in us and establish its kingdom in all of our acts.

My love, my heart cannot bear to see You as You approach the Cross; You embrace it and carry it on your shoulders. Oh, how I yearn to bathe your entire Cross with my “I love You, I adore You and I bless You”; for the sake of your Cross, I beseech You to make all the sufferings

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your love asks souls to endure bear the virtue of your [Divine] Fiat, so that [through such sufferings] they may be disposed to receive its dominion. Oh, how I yearn to cry out in every suffering You endure and in every drop of your Blood You shed, “May your Fiat come!”, and for every time You fall, in every yanking of your Blood-stained hair and in every shove You receive, “I love You, may the Kingdom of your Will come!”

O my Jesus, with your body convulsing from having been stomped on and dragged along the way, You finally reach Mount Calvary. They now despoil You of your garments, extend You upon the Cross and, with your body convulsing from unspeakable agony, they crucify You. May my “I love You” flow upon your lacerated limbs, throughout your dislocated bones and in the piercings of the nails. I grant the seal of my “I love You” the first place in all of your pains. I ask You to strip us of everything that impedes your Divine Will from reigning in our hearts, and to extend the reign of your Will throughout the entire world.

My crucified Jesus, Your body convulses and agonizes on the Cross. I impress the seal of my “I love You” upon your bodily convulsions, the sorrowful pangs of your Heart and the [loving] flames that devour it. May my “I love You” refresh You and quench your burning thirst. With my “I love You” I seal all the words You speak from the Cross, and I receive your last breath with my “I love You” to ask You, for the sake of the excruciating pains You endured on the Cross, to grant us the grace of a burning desire to live in your Divine Will. May we experience in

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our own wills the consummation you experienced [on the Cross], so that our wills may be consumed in your Will. May your death give death to our own will, and may your 'Fiat' establish its life within all hearts, and triumphant and victorious extend its reign in the mankind on earth as it is in heaven.

THE ROUNDS OF THE SOUL

22nd Round in the Divine Will

Jesus' Descent into Limbo

My love, I see that You have already died, and oh, how I would like to die together with You! But unfortunately this is not given to me and so, Fiat! Fiat!... I desire to receive You in my arms to enclose your most sacred humanity within my "I love You,"²²⁰ so that in everything You will see my "I love You", hear my "I love You" and feel my "I love You". My "I love You" will never leave You; indeed, your Will constitutes the life of my "I love You". And do You know what this little child desires of You? I desire that your Divine Will which You so loved and did throughout your entire life on earth, may be made known to all souls, so that all may come to love and do your Will on earth as in heaven. This little child desires to conquer You with love by making You grant your Divine Will to all souls. I entreat You, my good Jesus, to make this poor little child happy, as I desire nothing

²²⁰ Luisa enclosing Jesus' humanity within her "I love You", conveys a two-fold theological reality. First, she unites her "soul" with all that which Jesus' humanity experiences; second, she assimilates and deposits within her soul said humanity. Indeed, Luisa's "I love You" emerged from her "soul" (cf. L. Piccarreta, volume 19, August 31, 1926). Luisa emphasizes that of the soul's three powers (intellect, memory and will), the human will is the most "like" God, as it contains his immensity and power, and is therefore capable of bilocating itself "up to heaven or to the farthest places", of being expanded and of enclosing all things within itself (cf. *Ibid.*, volume 13, October 9, 1921; volume 23, December 22, 1927). Indeed every act the soul accomplishes remains sealed within its will and not one of its acts will be lost (volume 12, January 1, 1920; 24, April 6, 1931).

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other than that which You yourself desire, namely, that your Will be known and reign in all the world.

My deceased Jesus, I have enclosed your most sacred humanity within my “I love You, I adore You, I bless You and I thank You”, thus forming in your humanity a sepulcher, as it were, for my “I love You” and entreating You to bury the human will so that it may no longer have a life of its own. I now accompany You together with our sorrowful mother into limbo with my “I love You,” and what a moving sight it is. In this holy place I see our first father Adam, Abraham, all the patriarchs and prophets, dear St. Joseph and all the good people of the Old Testament. Oh how they rejoice in seeing You and, prostrating themselves at your holy feet, they adore You, love You and thank You. It seems, however that their celebration is not complete, for with one accord, beginning with Adam their first father, together they all cry out: “To You we give thanks for all that You have done and suffered for us. Now that You have accomplished the first part [of your Messianic mission] by redeeming us, we entreat You to accomplish the second part by making your Divine Will reign on earth as in heaven.”

My love, do You not hear the choir of these voices that are so dear to You? The Queen of Sorrows herself entreats You, and so do I: “May your Will come, may it come and reign on earth as in heaven; grant that all may come to know of your adorable Will.” Today, the day of your death is also the day of your victory – of your triumph. And would You refuse me [this day] the triumph of your Divine Will over the human will? Before leaving

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limbo, let me hear your sweetest voice telling me that You will grant me my request – that your Will reign and exercise dominion on earth as in heaven.

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23rd Round in the Divine Will

The Resurrection

Jesus, my [divine] conqueror, You now depart from limbo along with the whole host of the souls of all the just, and proceed to the sepulcher to conquer death by making your most sacred humanity rise from the dead. What a solemn moment it is! I therefore place my “I love You” upon the sepulcher in your act of rising from the dead; I place my “I love You” also upon the light and glory that surround Your risen body to implore the resurrection of the Divine Will within the human will; may we all resurrect in You; or do You not wish to grant me [what I ask and] that You have deposited within yourself? Whence I entreat You, by virtue of your Resurrection, to breathe upon every soul and, by means of your omnipotent breath, to draw to yourself the human will, whereby your Divine Will may resurrect glorious and victorious [within the human will].

O my Jesus, after rising from the dead, You do not [immediately] go to heaven.²²¹ Your choosing to remain

²²¹ Luisa affirms that after his descent into limbo and Resurrection, Jesus did not immediately go to heaven with the holy host of the just souls from limbo, but did so after forty days. On Day 28 of *The Virgin Mary in the Kingdom of the Divine Will*, the Virgin Mary reveals to Luisa:

“...I saw my dear Son, accompanied by this great host of souls, leaving limbo and returning to the sepulcher. It was the dawn of the third day... Very often He appeared to his Apostles and disciples to confirm them in the faith and in the certainty of his Resurrection... *He departed and took flight for the vaults of heaven together with the great host of souls that had come out of limbo.* All those present, and we were great in number, saw him ascend, and as He rose on high, a cloud

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with your children on earth for no less than forty days is the *confirmation* that You will indeed establish the Kingdom of your Divine Will on earth. Wherefore, I shall not leave You, but will follow You step by step with my, “I love You”, as You appear in your risen state to your mother. And by virtue of the joy You shared, I entreat You along with the Sovereign Queen to grant us [the Kingdom of] your ‘Fiat’. My “I love You” accompanies You as You appear to [Mary] Magdalene and to the Apostles to beseech You to make your Divine Will known to Priests, so that as new Apostles, they may make it known to all the world.

of light removed him from our sight. Now, my child, your mother followed him into heaven and was present at the great Feast of the Ascension.”

What Luisa affirms does not contradict Sacred Scripture, where one reads in Acts 1:3: “He presented himself to them by many proofs after he had suffered, *appearing to them during forty days* and speaking about the kingdom of God”; Mt. 27:52: “Jesus cried out again in a loud voice, and gave up his spirit... tombs were opened, *and the bodies of many saints who had fallen the sleep were raised. And coming forth from their tombs after his resurrection, they entered the holy city and appeared to many*”.

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24th Round in the Divine Will

Jesus' Divine Acts

from the Resurrection to the Ascension

My "I love You" follows You in all the [divine] acts You accomplish among your children after your Resurrection, and invites heaven and earth to be present at your glorious Ascension into heaven. With your triumphant entry into heaven You open up its gates that have been closed for so many centuries to poor humanity.

And I place my "I love You" upon those eternal gates, and ask You, through that same blessing You gave to all your disciples who were present at the celebration of your Ascension into heaven, to bless all human wills so they may come to know of the gift of living in your [Divine] Will. Through the great love with which You open for us the gates of heaven, I entreat You to make your Divine Will descend from those very gates and reign on earth as in heaven.

Jesus, my love, You are now in heaven. Unless I see that my little "I love You" conquers You and makes your adorable Will come and reign on earth, I will not cease to form chains of my "I love You" between heaven and earth. I therefore beseech You to leave the heavenly gates open for me to freely come and prostrate myself at your feet, to place myself in your arms and to bind You with the ringlets of my, "I love You". In this way I will remain confident that I will obtain your favour and that You will grant me

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that which You yourself desire, namely, that your Divine Will reign in all the world.