

Question: Can you explain “rounds”; should the rounds be a part of our daily prayer life? How are they different than doing an act in the Divine Will? Is there a formula in doing rounds? Is the morning Preventive Act part of the rounds?

Response: While all “rounds” in the Divine Will are “divine acts” in the Divine Will, not all “divine acts” are “rounds;” the “rounds” are but one of many different types of divine acts that God, through the human creature, accomplishes in the Divine Will. In addition to the rounds, the human creature, cooperating with God’s operation, may be said to accomplish many divine acts in the Divine Will that include the “preventive act” (morning offering), the “actual act”, the meditation on the Hours of the Passion, corporal and spiritual works of mercy in the Divine Will, the exercise of the Christian and divine virtues in the Divine Will, and so on. Indeed every act that the human creature who lives in the Divine Will accomplishes, constitutes a divine act in the Divine Will, whose qualitative influence upon all things is determined by its attentiveness.

To better understand what a “divine act” is, consider that when breathing life into Adam, God as the “actor” (“attore”) in man, empowered him to think, to speak and to act. By virtue of his “creative power” and “grace,” God empowered man’s “first acts” (“primi atti”) in the Divine Will. God created man in such a way that all of his acts were to be patterned after that of his Creator who constituted his Divine Will the principle of human activity. Adam, in turn, was to allow God’s “creative power” that engenders his “generating virtue” – that eternally and continuously generates the Son of God – to continuously operate in all of his human actions, and engender within them his eternal operation, thereby transforming them into “divine acts,” which are acts of God within the human creature that impact all things of all time.

In response to the question, “Is there a formula in doing rounds?”, Luisa’s appointed censor librorum and spiritual director St. Hannibal di Francia provides the answer:

“I do however insist on this point, that is, that *sanctity does not consist of a formula*. In order to form with this new knowledge [of Living in the Divine Will] saints, who may surpass those of the past, the new saints must also have all the virtues, and in heroic degree, of ancient saints — of the confessors, penitents, martyrs, anchorites, virgins, et al.”

In response to the question, “Is the morning Preventive Act part of the rounds?”, it may indeed be so. For Jesus tells Luisa on May 27, 1922 that the preventive act, or the morning offering in the Divine Will, is made when the soul, at the first rising of the day, fixes its will in God’s Will. Here the soul decides and confirms that it wants to live and operate only in God’s Will. The soul anticipates all of its acts of the entire day in this morning offering by consecrating them to the Divine Will. In this moment, the soul’s acts begin to flow in God’s one eternal Act that, having neither beginning nor end, elevates its acts to embrace all acts of all creatures of the past, present and future. Here the soul, in embracing all acts of all beings, rational and irrational, may do its rounds in the Divine Will, though its preventive act is not limited to the rounds. If the

rounds are divine acts that the souls performs throughout creation that may be performed at any time throughout the day, the prevenient act is performed at the first rising of the day.