



Cenacle of Panagia Theotokos

Discussion Notes :1 28 2026

Prevenient, (preceding) and Present Act

The «**prevenient** act» is the morning offering in the Divine Will³⁹² which the soul makes at the first rising of the day, by fixing its will in God and resolving to operate only in his Will. It anticipates all of its acts throughout the day in this morning offering by forming the intention to fuse them in the Divine Will. Its acts then «flow»³⁹³ in God's one eternal operation that, having neither beginning nor end, elevates and diffuses them, so that they immediately impact the lives and progressively enclose the acts of all creatures of the past, present and future. On account of self-esteem, negligence and distractions throughout the

day that may diminish the efficacy of the **prevenient** act, the soul renews this act during the day with its «present act» to expand the **prevenient** act. To Luisa Jesus reveals that both the **prevenient** and **present acts** are necessary for Living in the Divine Will: The former disposes and admits the soul to Live in the Divine Will, while the latter maintains and expands the soul in that same Will. Luisa accomplished both of these acts through two movements of her soul. To better illustrate this interior dynamic, her first interior movement is general, whereby she offers to God the love, praise and thanksgiving of and for all creatures at once. Her second interior movement is particular, whereby she offers to God all things individually or in clusters, e.g., the acts of all humans, the motions of the stars, of the trees, etc.

Iannuzzi, Rev. Joseph. The Gift of Living in the Divine Will in the Writings of Luisa Piccarreta (p. 300). (Function). Kindle Edition.

L. PICCARRETA, XIV, May 27, 1922: «My daughter, there is the prevenient act and the present act. The prevenient act is when the soul, at the first rising of the day, fixes its will in Mine and decides and confirms that it wants to live and operate only in My Will. It anticipates all of its acts and makes them all flow in My Will. With the prevenient [act of the soul's] will, My sun rises, My life remains duplicated in

all of the soul's acts, as though in one single act, and this disposes it for the present act. However, the prevenient act can be shaded and obscured by human distractions, by one's own will, by self-esteem, by negligence and by other things, which are like clouds before the sun that decrease the brilliance of its light on the face of the earth. But the **present act** is not subject to clouds. On the contrary, it has the power to dispel the clouds, if there are any, and to call forth and produce many more suns, one more beautiful than the other, in which My life is duplicated with the brilliant light and heat of such suns. That is why both are necessary: The **prevenient act** *offers its hand, disposes and forms the plane for the present act*, whereas the present act preserves and expands the plane of the prevenient act».

Below is a prayer taken from the various extrapolations of Luisa's text that accompanied her daily **prevenient** and presents acts: O Immaculate Heart of Mary, Mother and Queen of the Divine Will, I entreat you, by the infinite merits of the Sacred Heart of Jesus, and by the graces God has granted to you since your Immaculate Conception, the grace of never going astray. Most Sacred Heart of Jesus, I am a poor and unworthy sinner, and I beg of you the grace to allow our Mother³⁹⁴ to form in me the divine acts you purchased for me and for everyone.

These acts are the most precious of all, for they carry the eternal power of your Fiat and they await my «Yes, your Will be done» (Fiat Voluntas Tua). So I implore you, Jesus and Mary³⁹⁵ to accompany me as I now pray: I am nothing, God is all; come Divine Will. Come heavenly Father to beat in my heart and to act in my will; come Jesus to flow in my body and to think in my mind; come Holy Spirit to breathe in me and to stir my memory to recall God's blessings. I fuse myself in the Divine Will and place my I love You, I adore you and I bless you God in the Fiat of Creation. With my I love you my soul bilocates in the creations of the heavens and the earth: I love you in the stars, in the sun, in the moon and in the skies; I love you in the earth, in the waters and in every living creature my Father created out of love for me, so that I may return love for love. I now enter into Jesus' most holy humanity that embraces all acts. I place my I adore you Jesus in your every breath, heartbeat, thought, word and step. I adore you in the sermons of your public life, in the miracles you performed, in the Sacraments you instituted and in the most intimate fibers of your heart. I bless you Jesus in your every tear, blow, wound, thorn and in each drop of Blood that unleashed light for the life of every human. I bless you in all your prayers, reparations, offerings, and in each of the interior acts and pains you suffered up to your last breath on the Cross. I enclose your life and all of your acts, Jesus, with my I love you, I adore

you and I bless you. I now enter into the acts of my Mother Mary³⁹⁶. I place my I thank you in Mary's³⁹⁷ every thought, word and action. I thank you in the embraced joys and sorrows of Jesus' Fiat of Redemption and of the Holy Spirit's Fiat of Sanctification. Fused in your acts I make my I thank you and I bless you flow in the relations of every creature to fill their acts with light and life: To fill the acts of Adam and Eve; of the patriarchs and prophets; of the souls of the past, present and future; of the holy souls in purgatory; of the holy angels and saints. I now make these acts my own, and I offer them to you, my tender and loving Father. May they increase the glory of your children, and may they glorify, satisfy and honor you on their behalf. Let us now begin our day with our divine acts fused together. Thank you, Most Holy Trinity, for enabling me to enter into union with you by means of prayer. May your kingdom come, and your will be done on earth as it is in heaven. With the soul's prayer that accompanies its **prevenient** and present acts, it deposits within itself the divine acts of Jesus' humanity, which contains the acts of all creatures³⁹⁸. And the soul's act of depositing is predicated on God's having granted to its temporal and finite acts the «grace and capacity to contain»³⁹⁹ the fullness⁴⁰⁰ of the eternal operation of his Divine Will, and share in his operation ad intra⁴⁰¹ that flowed within Adam as lifeblood flows within the body⁴⁰². In its repeated acts in the Divine Will the soul progressively restores and

establishes God's divine order in creation⁴⁰³, and grows in his divine qualities⁴⁰⁴.

Liturgical Prayer

A Liturgical Prayer Life

Saint John's Abbey Liturgy Schedule

<https://saintjohnsabbey.org/liturgical-prayer>

The word liturgy comes from the Greek meaning “the work of the people.” The liturgy and its role in the Church were so important that when the Fathers of Vatican II convened, the first document that was issued was Sacrosanctum Concilium, “The Constitution on the Sacred Liturgy,” issued 12/3/63.

In it Church Fathers said, “It is the liturgy through which, especially in the divine sacrifice of the Eucharist, ‘the work of our redemption is accomplished’, and it is through the liturgy, especially, that the faithful are enabled to express in their lives and manifest to others the mystery of Christ and the real nature of the true Church...The liturgy daily builds up those who are in the Church, making of them a holy temple of the Lord, a dwelling-place for God in the Spirit, to the mature measure of

the fullness of Christ. (par 2)...The liturgy is the summit toward which the activity of the Church is directed; it is also the fount (the source) from which all her powers flow.” (par 10).

Saint Benedict built on practices already established by other religious communities, but was very specific to the place of prayer in his communities which he bases on two ideas: Ora et Labora, “Worship and Work.” In addition, prayer is to take such predominance in the monastic’s life that he calls it Opus Dei, the “Work of God.” We believe that the Divine presence is everywhere and that the eyes of the Lord behold good and evil in every place. Especially, however, do we without any doubt believe this to be true when we are assisting at the Work of God. (RB, 19) Let nothing be preferred to the work of God. (RB, 43)

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The liturgy is just as much the source and summit of the spiritual life of the laity as it is for the clergy and religious. This was key to the Council Fathers wanting the Church’s liturgy to be examined and restored. “In the restoration and promotion of the sacred liturgy, the full and active participation by all the people is the aim to be considered before all else, for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit.” (SC, par 14). “The liturgy, in its

turn, moves the faithful filled with 'the paschal sacraments' to be 'one in holiness;' further it prays that 'they hold fast in their lives to what they have grasped by their faith.'" (SC par 10).

Fusion - Particles

L. PICCARRETA, XX, December 19, 1926. ID., XXXIV, February 26, 1937: "One additional act of the soul in My Will is an embodiment of God in the creature, and of the creature in God. It is an immersion of the one in the other and the life of the one flows in that of the other, as blood flows in one's veins. It is the fusion of the human heartbeat into the eternal heartbeat, and the soul feels in itself as its own life, the love, the sanctity and the life of its Creator. The Eternal One feels within himself the currents of the little love of the soul who, living in him, forms one single love and one single will [...] And oh, all of heaven remains so enraptured in looking at God and finding the soul fused in him who loves with his conquering love. They look at this soul on earth and discover their Creator who, while having his throne within it, lives together with this soul. I love this soul so much that I am unable to do anything without it, since by virtue of My Will, we possess the same life, the same love, one single heartbeat and one single breath».

June 15, 1904 The creature is nothing but a little container filled with a dose of all the divine particles. As I was in my usual state, He came for just a little and told me: “My beloved daughter, the creature is so dear to Me and I love her so much, that if the creature could comprehend it, her heart would burst with love. This is so true, that in creating her I made her as nothing but a little container filled with a dose of all the divine particles, in such a way that of all my Being – attributes, virtues, perfections – the soul contains many little particles according to the capacity given to her by Me; and this, so that I might find in her as many little notes corresponding to my notes, and thus be able to delight perfectly and to play with her. Now, when the soul deals with material things and lets them enter into this little container filled with the divine, something of the divine flows outside of it, and something of matter enters to take its place.

June 20, 1904 Victim souls are the daughters of Mercy. After I struggled very much, blessed Jesus came for just a little and told me: “My daughter, human perfidy has reached such a point as to exhaust my Mercy on its part. But my goodness is so great as to constitute daughters of Mercy, so that on the part of creatures also, this attribute may not be exhausted. These are the victims who are in full ownership of the Divine Will, having destroyed their own. In fact, in these souls, the container given by Me in creating

them is in full vigor, and since they have received the particle of my Mercy, being daughters, they administer it to others. It is understood, however, that in order to be able to administer the particle of my Mercy to others, they themselves must be in Justice.” And I: ‘Lord, who can ever be in Justice?’ And He: “One who does not commit grave sins and abstains from committing the slightest venial sins of his own will.” * * *

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“My daughter, Our Divine Will is everything, and since It is everywhere, the soul who lives immersed in It does nothing other than take continuously from God; and God is in continuous act of pouring Himself into her - but so much, that He not only fills her, but since she is incapable of containing everything inside, He forms seas around her. In fact, Our Divine Will would not be content if in the soul who lives in It, It were not able to let her share **in all the particles of Our divine qualities**, as much as it is possible for a creature; in such a way, that the soul must be able to say: ‘You give me everything, and everything I give You.

- HOP 5-6 AM. I want to fuse my **hearing** in Yours, and also that of

all creatures, to make You a continuous and complete reparation

and **fusing myself in Your Mind**, I want to reunite all the thoughts of

the creatures within You and fuse them in **Your Thoughts**, in order to find sufficient reparation for all evil thoughts, and for so many suffocated enlightenments and inspirations.

- I want to fuse my eyes in Yours, and also those of all creatures, to be able to repair with Your own eyes for all the evil we have done with our *sight*..

“Jesus I want us do everything together. Let us fuse ourselves in each other, in our desires and in our love, so that I can fuse myself in the desires and in the will and in the love of all creatures, so that all will be renewed in your will. Then I fuse every particle of my being in yours so I can fuse myself in every particle of all creatures to be able to give you for everyone all the glory and satisfaction that everyone denies You. And to put a seal on this act, Oh Jesus, I ask your holy blessing for myself and for all. “