



### **Cenacle of Panagia Theotokos**

“By calling it and everything you do, whether natural or spiritual. In fact, everything is in the divine will; therefore, it wants to love together with you, and if you call it, it gives you its love in your power in order to be loved; it gives you its sanctity to make yourself a saint, it’s light to make itself known and to eclipse your weaknesses, misery, and passions, so they may no longer have life in you, but only it’s will, laying and forming its life in your little act.” (Letters of Luisa - January 2, 1939.)

The Word became flesh to make us "*partakers of the divine nature*":<sup>78</sup> "For this is why the Word became man, and the Son of God became the Son of man: so that man, by entering into communion with the Word and thus receiving divine sonship, might become a son of God."<sup>79</sup> "For the Son of God became man so that we might become God."<sup>80</sup> "The only-begotten Son of God, wanting to make us sharers in his divinity, assumed our nature, so that he, made man, might make men gods.

## **VII. The Grace of Baptism**

1262 The different effects of Baptism are signified by the perceptible elements of the sacramental rite. Immersion in water symbolizes not only death and purification, but also regeneration and renewal. Thus the two principal effects are purification from sins and new birth in the Holy Spirit.<sup>64</sup>

For the forgiveness of sins . . .

1263 By Baptism all sins are forgiven, original sin and all personal sins, as well as all punishment for sin.<sup>65</sup> In those who have been reborn nothing remains that would impede their entry into the Kingdom of God, neither Adam's sin, nor personal sin, nor the consequences of sin, the gravest of which is separation from God.

1264 Yet certain temporal consequences of sin remain in the baptized, such as suffering, illness, death, and such frailties inherent in life as

weaknesses of character, and so on, as well as an inclination to sin that Tradition calls concupiscence, or metaphorically, "the tinder for sin" (fomes peccati); since concupiscence "is left for us to wrestle with, it cannot harm those who do not consent but manfully resist it by the grace of Jesus Christ."<sup>66</sup> Indeed, "an athlete is not crowned unless he competes according to the rules."<sup>67</sup>

"A new creature"

1265 Baptism not only purifies from all sins, but also makes the neophyte "a new creature," an adopted son of God, who has become a "partaker of the divine nature,"<sup>68</sup> member of Christ and coheir with him,<sup>69</sup> and a temple of the Holy Spirit.<sup>70</sup>

1266 The Most Holy Trinity gives the baptized sanctifying grace, the grace of justification: - enabling them to believe in God, to hope in him, and to love him through the theological virtues; - giving them the power to live and act under the prompting of the Holy Spirit through the gifts of the Holy Spirit; - allowing them to grow in goodness through the moral virtues. Thus the whole organism of the Christian's supernatural life has its roots in Baptism.

Incorporated into the Church, the Body of Christ

**Discussion Notes: Feb 4, 2026**

**Review:**

Rounds: What are they?

They are in exchange of life, which is amplified in nourished with the life of the supreme fiat.

What is their purpose?

To give back to God, the glory which is due to him. To place oneself in relation with the attributes of God, which are spread throughout the creation, and to infiltrate the kingdom of the supreme fiat upon earth.

What are they made of?

Acts of love, of reparation, of praise, of Thanksgiving, of blessing, of recognition and of gratitude.

To what are they connected?

To the single and continuous act of God.

With what do they put us in communication?

With the immensity of God, and with the creative and preserving power of the divine will, which sustains the whole creation, including man.

What do they imply?

Love of gratitude, of recognition, of Thanksgiving, a union, and an exchange of light, because one receives light to then give back the fruit of light. An exchange of life, of peace, of serenity; in amplification and expansion of the soul in God, and of God in the soul.

*In essence, giving God back to God. The Kingdom is within you*

### How does one do the rounds?

- It is not going around to admire created things.
- We are dealing with the possession of the very life that sustains creation, but in order to make it our own, we must enter into the Will of God, the creator to unite ourselves to the Fiat through which the whole machine of the universe was released.
- We take possession of it, give thanks and offer in return to then receive it again and return it again.
- The more we go around in our rounds, the more the round is expanded, and the globe of light. The light of God within us is expanded while the human will which induces us to make human act gets weaker.
- It is like putting a plug into a socket.

(Descriptions gathered from the Rounds of the soul in the Divine Will.)

**4.1.9** -The grace of participation in God's «creative power» All divine acts the human soul accomplishes are realized by virtue of

the Trinity's creative power, which elevates and sustains all finite human activity. For God's creative power<sup>291</sup> multiplies the acts of the soul in creation to the infinite<sup>292</sup>. In Jesus' humanity, the Divine Will multiplied innumerable divine acts and placed them at man's disposal, so that he might continuously increase his participation in God's creative power<sup>293</sup>. Likewise, the more the soul exercises its love through the repetition of its divine acts, the more it partakes of God's creative power<sup>294</sup>. As the soul assimilates itself to Jesus' humanity, it gives him a humanity endowed with free will within whom he grows<sup>295</sup> and reorders creation<sup>296</sup>. By this means, the soul within whom God's creative power operates, becomes, as it were, another humanity for Jesus, <sup>297</sup> through whom he pours out grace upon creation<sup>298</sup>... (through the Christ bearer, *Panagia Theotokos*)

*Iannuzzi, Rev. Joseph. The Gift of Living in the Divine Will in the Writings of Luisa Piccarreta*

### **Volume 11 - September 1913 FN 293**

*Containing the creative power within Myself, I speak and I create, just as one day I spoke and I created the sun, and this sun is always full of light and heat, and it always gives light and heat as if it were in the act of receiving continuous creation from Me, without ever decreasing. Such was my operating upon earth. Since I contain the creative power within Myself, the prayers, the steps, the works I did*

*and the blood I shed, are in continuous act of praying, of operating, of walking, etc.,*

**Volume 36 - September 11, 1938 FN 295**

*This is why I call the creature to Live in our Will: to be sustained and strengthened, so that she can give honor to Our Creative Work, since only man is voluble, while all Our other Works never change. Heaven's place is always fixed, never tiring of its extension. The sun always runs its course and never changes action in giving light to the earth. The air is always ready to be breathed; all things stay the same and keep doing the same action, the way We Created them. Only man, by not wanting to Live in Our Divine Will, clashes with the modes of his Creator; he can't finish his works, so he can't love or appreciate them—neither can he receive credit for them*

**Volume 14 - November 16, 1922 FN 26**

*My daughter, my Will acts in different ways; in Creation I operated and I ordered everything; and after I did everything, my Will remained as the preserver of everything. From that time on It has done nothing new in the order of all Creation. Then, my Will entered the field again to operate, as I descended from*

*Heaven to earth in order to redeem man. And my work was not for a short time, as in Creation, but it lasted as long as thirty-three years; then, again, I returned to preserve everything I did in Redemption. Therefore, just as a Sun exists by virtue of my preserving Will for the good of all and of each one, so are the goods of Redemption in act for all and for each one.*

**Volume 11 - July 9, 1915. FN 297**

*Now, my Humanity is no longer capable of suffering. Therefore, I live in one who does my Will - she serves as my Humanity. So, on one hand the soul feels love, peace, firmness in good, fortitude and so on; on the other hand, coldness, bother, tiredness, etc. If the soul remains completely in my Will and takes these things, not as her own things, but as the things that I suffer, she will not lose heart. She will sympathize with Me and will have the honor of sharing in my pains, since she is nothing other than a veil which covers Me. She will feel nothing but the annoyance of pricks and coldness, while they will come thickly into Me - into my Heart."*

**Volume 14 - October 19, 1922 FN 298**

*"My daughter, my Humanity lived as though in the center of the Eternal Sun of my Divine Will. And just as rays started from this center, which, carrying my Immensity with*

*them, enveloped everything and everyone, so my work, starting from this center, was as though in act for each act of creature; each word as though in act for each word; each thought as though in act for each thought; and so with all the rest.*

*And as it descended, it ascended again into its center as one single act, carrying all human acts with itself, in order to redo them and reorder them, according to the Will of my Father.*

*Therefore, only because my Humanity lived in the center of the Eternal Volition, was I able to embrace everyone as one single act, in order to accomplish with decorum, worthy of*

*Me, the Work of Redemption; otherwise, It would have been an incomplete work and unworthy of Me. And just as the split of the human will from the Divine was the whole of evil for man, the stable union of the will of my Humanity with the Divine was to form his whole good. This happened in Me as though naturally.*

*Look at the Sun: what is it? A ball of light; and this light is diffused equally to the right, to the left, to the front, to the back, above, under - everywhere. The light of many centuries ago is the same as that of today: nothing has changed, neither light, nor heat. And the light of today will be that of the end of the centuries. If the Sun had reason, it could tell all the human acts; even more, it would keep them within itself as its own property, having been life, effect and cause of each*

*of those acts; and this, as something natural to it. Now, all this happens for the soul who lives in the center of my Will. She embraces all and no one escapes her; she acts for all, and omits nothing. Together with Me, she does nothing but diffuse to the right and to the left, to the front and to the back - but in a simple and natural way. And as she operates in My Will, she goes around through all centuries and raises her act over all human acts in a divine manner, by virtue of My Will.*

Grace of the week given to those living in the DW.

**Grace of participation in God's attributes and qualities** - *As the soul performs its acts in God's will*, its vivifying rays penetrate the soul's innermost fibers, communicating to it his attribute of love and all qualities of the divine nature. .... Here, the DW communicates twice as much grace and love to the soul, and sustains it in the divine qualities of love, power, mercy, goodness and steadfastness, sweetness, etc.... Through the *repetition of the souls' divine acts*, Gods attributes and qualities so endow the soul's virtues that they reflect the divine virtues, which in turn transform its love into the divine love of God himself.