

Chapter Three

Co-Redemptive Souls

*Infinite Love which is at the heart of their vocation demands
on their part a response of total love.*

In essence Love is a Sovereignty.

It can only be where it reigns as Master.

It only reigns as Master where It possesses all.

It only possesses all where the heart freely surrenders all to It!

For, marvel of divine delicacy, It does not take by force, even though it wants everything; its infinite gentleness gently solicits; its power to conquer resides in its Goodness.

Sovereignty in liberality no less than in demands.

“I want to have all only because I want to be all.”

“I only ask for everything so that I may give everything.”

The trial that is afflicting the world at this moment stems from ignorance of this unique, two-fold Sovereignty—and has as its end that all souls in the world, beginning with my consecrated ones, come to a practical understanding of this Sovereignty.

For if they do not hasten to respond to this sovereignty of mine with all their love, the world will keep on its ruinous course. Oh, if they would only take this to heart!

The biggest portion, no matter how big, can never satisfy the Sovereign Love of my Heart! It wants all. Ponder deeply this *all* that my Love so desires.

“Love’s *all* has loved men so much that it has spared itself nothing, pining away to the point of exhaustion.”¹ It tells you that Love is all offering, all Victim (*Hostie*), total effusion of mercy!

Oh, consecrated souls, this *all* that It wants, is it not written on the first page of your duties and obligations, *In capite libri*?²

“I want all of your heart”

“I want all your hearts.”

“I want you all mine, all of you.”

And that, in light of this two-fold *all*, you reconsider your attitude about love, for I tell you this again:

“If all of you would have truly been all Mine, if all my spouses had truly and fully been spouses, the world would not be where it is.” So if the world is where it is, it’s because it has kept something from this *all*, some reservation, some withholding on your part. Isn’t there something still missing? Just one thing would be too much, spoiling the purity of this totality that alone can satisfy my Heart.

Ponder in deep meditation, all of you, this examination of love, and reform yourselves. The hour is so grave and so urgent!

¹ *Our Lord to Ste. Margeurite-Marie*

² *Ps. 39:8*

Be each one of you “a fully consecrated host (*hostie*).”

I, your Sovereign Master, want to employ you to extend My sovereignty of love to the entire world.

If the Father in loving the Son has placed all things in his hands³, hasn't the Spouse (*Epoux*) in loving his beloved (*épouse*) also given her all things?

“All things,” which is nothing less than my Heart with its infinite treasures of Charity. Treasures with all its virtues, its graces, its loves, its desires, poured out in torrents upon souls who are open, and who come to draw from these Treasures with the two-fold *Fiat* of reception and appeal.

And by that same token, if the Son in loving the Father has restored all things in his hands, including Himself: *Father, I place my life in your hands*⁴, should not also the beloved (*épouse*) who truly loves her Spouse (*Epoux*) place all things in his hands, giving her soul over to him totally in this spirit of co-redemptive sacrifice (*holocauste*) that my “appeal” is begging for?

Receiving everything from my hands, placing everything back into my hands, this is the undivided agenda of sovereign love.

In order to realize both of these in your acts, do not forget that you must open your hands and open them wide both to receive and surrender. Such is the gesture of a truly loving heart, a heart that gives “unceasingly, without reservation.” The two-sided demand of divine Sovereignty! Yes, any let-up is a limitation, any slackening a pulling back of the gift of self, the gift that is the life of love.

The love that relaxes is but a faint-hearted love! The love that keeps growing alone is true, alone is pure and strong. To give all, one must keep giving more. Meditate on this necessary union between the all and the more.

If growth is the law of all life, how can it not but be the life par excellence, the life of love? Read what is written in the Book of Life, the Gospel:

“*I keep working.*⁵” “*Jesus grew...*⁶”

In this light you will understand that the infallible route to love's unending growth is simply that of doing always the will of my Father. For however modest it may seem, each of his divine wishes is an appeal for *more* because it is an appeal for something *better*.

More and better in the *Ecce*'s boundless offering.

More and better in the *Fiat*'s loving fealty.

More and better in the *Magnificat*'s hymn of praise.

But there are privileged times when the calls for “more” by the Father's Will are requests for an “all” that is particularly costly, more closely resembling what had been asked of me as Redeemer of the world.

The expansion of love in my terrestrial life had as its end the redemptive Cross and its accomplishment.

The hour has come for you, these most precious hours of redemptive collaboration. How are you to live them? Learn to see in the trails that afflict the

³ *Jn 13:3*

⁴ *Lk 23:46*

⁵ *Jn 5:17*

⁶ *Lk 1:80*

world one of these calls for “more”, one of those *ascensions*⁷ arranged by my Heart for your hearts...a precious stimulant for you to give me more love, to give me a love that is more loving, more pure, more adoring, more zealous, more humble, more confident, and which turns you more into a host (*hostie*), all in accord with the wish of my supplication, an appeal for more, so tender and so urgent.

To respond to the Sovereignty of my Love, you must know that “the all, the always, the always more” are inseparable. There is no all without constancy, no constancy without growth. Never again forget that my Heart's All entails such a superabundance of love that its effusions are an Always, always overflowing more and more. And It multiplies its appeals for more only so as to be able to pour out its grace the more.

Yes, my Heart is entirely at the disposal of those who place themselves entirely at my disposal! Serve Me by being served by Me!

Serve the cause of my Glory by being served by the treasures of my grace, for all my appeals for more are at the same time:

Appeals to give more,
Appeals to take more!

Appeals by the merciful sovereignty of my Love, so urgent, so actual.

Have Faith in the Work of Love

Oh, my consecrated ones, have faith in the work of Love that cannot help but be interested in you at every moment! Work that is mercifully care-giving in everything, that wants to keep each and every one of you at the breast!

If too many souls do not move forward, do not ascend, or at least do so too slowly, it's because they are focused on themselves and lack lively faith in this tireless, transforming action of mine in them!

For my love always works in you to find a place, an ever larger place to the point of absolute sovereignty, whether by dilating your heart through consolations of merciful sweetness, or by hollowing you out through the merciful rigors of suffering!

If souls only knew, only comprehended the grace, the signal favor that I do for them when I work in them through suffering, whatever form it takes, when I burrow in and purify them! For my Love only digs out that it may fill in, that it may pour itself headlong into the deep hole it has made so as to be able to splash back up higher, to the heights of the Father's house, in waves of praise and most pure gratitude of love.

“The more I dig out, the more I fill in”

Meditate on this well, my consecrated ones, you whom I dream so tenderly of filling with myself.

To let yourself be hollowed out is to let yourself be filled in, by a love that is as deep as the dug-out hole is deep; the deep attracting the deep.

I choose my mode of action for each soul, burrowing into it as I have just been telling you, or by dilating it so that here too I can fill it with myself. And if it

⁷ *Psalm 83:6*

pleases me I vary the mode! But whether the phase is more austere or more gentle, on my part it is always a phase of infinite tenderness, for divine Wisdom knows infallibly the best path for each, the best treatment.

Therefore I insist once again:

“Believe in the incessant work of Love”: and also, “Believe in the best path that Love has chosen” for each one in accord with its special plan. And to this I add: “Cooperate with the work of Love,” for it can only fully act if you allow it to have absolute latitude in all that it wishes.

How is this done? By a spirit of unbroken oblation, of disregard for yourself to the point where you are no longer able to disregard Me! Do they not go together? Can my Love disregard any one of you?

Not being able to get along without each other is the essence of intimacy, of the Spouse's true love for his beloved; this profound love that I beg of you from the depths of my Heart that wants you so much!

For what would my Love be doing if not to make true co-redemptive souls such as my “supplication” so earnestly asks for. And my work of choice, what can it be if not to fashion for myself souls that are hosts (*hosties*)?

Oh, that each consecrated soul would believe and understand this, saying to itself in each little difficulty and most especially in each trial: This is love, the mercifully jealous love of my Savior who is working on me to make me more his, and thus peacefully, courageously, the soul allows this work in the suppleness and gentleness of a profound attachment of love.

Oh, if only everyone would believe in this incessant work, in all that takes place, in all the things I make happen, if only everyone would surrender to it fully, what dreamed of masterwork would not be accomplished for the glory of my Father?

And those among you who by your apostolate have the most sublime mission of all (do all of you really think about this sublimity?) to be mother of souls, getting souls to know and understand this work of my Love in them, helping them by your counsel to correspond to that work, and thus are my faithful and ardent collaborators, for all of this I entreat you.

Would you like to know still more in what my work of redemptive Charity consists?

“Love is an untiring, insatiable quest for reconciliation, engagement, union.”

Oh my consecrated ones, when then will you take your duties seriously, your great life of consecration?

The only true way to pursue Love and therefore to attain it is the way of Calvary, and its supreme end is the embrace of the Cross.

Isn't this the place to which love of the Father and love of souls drives and impels me?

That is why, among my consecrated, souls that are particularly espoused to me, those of mine touched by love, are closer and are held in crucifying embrace.

Apart from that there is nothing but illusion.

“Crucified spouse, I espouse by crucifying.”

Believe in my work of love in you! And believe also in the work of love that I wish to accomplish with you and through you. *Collaboremus!*

Ask of Me What I Ask of You

1936

The more I beg of you, the more I want you to beg of Me.

To say to you, "Give me," is also to say, "Ask me first."

For who knows your poverty better than I, and who wishes to provide for you more when implored? If you cannot give Me what I ask of you, you can always ask me to give it to you Myself.

Ask me, then, for all that I ask of you, both personally and apostolically.

This is the first response you are to make to my "appeal" of love.

If you want irresistibly to touch my Heart, address to Me this "appeal" that I address to you, by availing yourself of my own words turned into prayer, thus:

"Most loving and beloved spouse, in accordance with your desires, make me, make us true co-redemptive spouses. Make me, make us fully consecrated hosts (*hosties*)."

This, in the form of tireless, trusting and adoring supplications passing through the maternal and virginal Heart of the Co-Redemptive Virgin.

Know that love always entails giving and asking. For isn't asking for something really saying: "Give me the means, with your gifts, that in turn will let me give you more."

Thus every petition for love is a gift of love.

The most demanding petitions therefore are the most precious of my gifts as Savior and Spouse. My love would not keep making these petitions if it were not so affectionate and giving.

Would that you would give me, in the same way, as your first gift, this spirit of humble, trusting petition, filled with humble and confident dependence.

Thus, gift for gift, petition for petition, an exchange of love making our contact ever stronger.

Taking all from my Heart in order to bring all back to it. Yes, taking is the great act of prayer and petition: taking at the source of infinite Charity. And taking from my Heart is not a particularly specific function to the consecrated, e.g., one of their choice offices, not even of the hour of prayer, but a function of every hour.

Besides, for my consecrated ones every hour should be prayer; prayer prayed or prayer lived.

What can gush forth from this spring/furnace that is my Heart if not a shower of fiery sparks? But in order to draw from it, you must first be thirsty, a burning thirst to quench my own thirst for love, and thus to response to all my wishes, to all my merciful wants.

To be able to draw, then, able to quench one's thirst, you need to be free and broadly fit. And for that it is absolutely necessary to pour oneself out in total offering, an offering that pours out everything, in full and in detail, to the bottom, to the brim, to the last drop.

Pour out handfuls so as to draw in handfuls. Draw in handfuls using two hands, seeking, taking nothing from the creature, not so much as a taste of anything created.

Draw handfuls by detaching from anything created, and by unshakeable trust. Draw continually from each other's heart, the life of mutual love, the admirable exchange of intimacy. *O admirabile commercium!*

And to draw with ever broader hands, implore the intercession of Mary's maternal hands. And then above all, with ardent apostolic charity, don't forget to do the same for all souls. Draw so as to make all things redound to the Glory of my Father.

*"Which among you who has a friend and will go to him in the middle of the night and say to him, "Friend, lend me three loaves... I say the same to you: Ask and you shall receive."*⁸

Do you not hear this word of my Evangelist resonate in the very depths of your hearts, words that I would have souls hear most particularly at this moment?

Am I not the Friend par excellence? who desires, who waits for you to come and find Him... Doesn't my Heart always heed all cries for help from those who are mine?

The help is in proportion to the appeal. Help all the more responsive and generous as the appeal is confident, humble and persevering.

1936

Keep in mind the merciful teaching that my Heart loves repeating to you: The first response you are to make to all my appeals: The "Be me" of infinite Goodness, is a "Make me."

"Make me, You yourself, Jesus, all that You want me to be."

This humble, confident, supplicating, persistent prayer is to me a very sweet little "co-redemptive assist" which is all that is possible for you, poor miserable little nothings that you are!

The *Fiat* in the act of appealing is no less dear and agreeable to my Heart than the *Fiat* in the act of receiving: the two actions of love and union.

How I love the little prayer appealing for help that I myself have inspired in you. Address it to my Heart as often as possible, never forgetting that my Heart is as inexhaustible as it is insatiable.

I am the great beggar for Love!

Learn to recognize in everything that my Will asks an appeal for help from my Heart to your poor little hearts. Mutual appeals for help therefore!

God's Will

1936

I look for souls bowed down, those whose will is so identified with my Will that they no longer can do anything but cling to it, submit to it, bowing until they

⁸ Lk 11:5, 9

merge and disappear in it. And doing that before the least indication, before any manifestation of my good pleasure, of my divine preference.

If you want to unite yourself intimately with my inmost life, keep in mind that my Life of intimacy with my Father has always been one of perfect accord with his paternal Will. Will perfectly fulfilled and therefore fully glorified.

Meditate on this deeply so that you yourselves may become part of this in all its intimacy. Understand that "will perfectly fulfilled" means "food devoured and savored with the satisfying hunger and permeating flavor of love." Food devoured with this avidness that takes and consumes all, leaving absolutely nothing. Food savored with this sweetness and fullness of assent, where the enamored heart entirely takes its stance and from where it draws all its activity.

Do all of you do this? Do you do it better and better each day?

Remember that the food of my Will becomes divinizing only on condition of being devoured and savored, and that in the very proportion you do this you advance with Me, by Me and in Me into the boundless, fathomless depths of divine intimacy.

These are the utterly crucifying paternal Wishes that my truly consecrated ones devour with utmost ardor, savor most sweetly, for they understand that it is just in the measure that they cause the human *me* to die that these Wishes become divinizing, satisfying, and therefore amiable, loving, utterly adorable.

Here is an effective way to examine how faithfully one adheres to what so pleases my Heart: Nothing more, nothing less, nothing other than what my love wants, desires, prefers:

"Nothing more," because the more is often pride;

"Nothing less," because the less is almost always cowardice;

"Nothing other," because this is always a turning away from mortification and an egoistic attachment to one's own views.

Rather: "All that I want: nothing but what I want, such as I desire and prefer it."

1938

The total acquiescence, total abandonment that my love asks consists at one and the same time both of total consenting and total contentment. Consenting of the *Fiat*. Contentment of the *Magnificat*.

The yes of consenting. The thank you of contentment.

It is impossible therefore for a soul that wants to console me fully to pronounce its *Fiat* from the bottom of its heart without at the same time singing its *Magnificat*, in a harmonious duet with love.

Learn by contemplating my Mother this secret of the *Fiat* entirely filled with *Magnificat*.

A soul in whom resonates this *Fiat* filled with *Magnificat* is a soul completely in harmony with mine, in continuous, instantaneous harmony of all its wishes with the least good pleasures, desires and preferences of my adorable Heart. Here is the heart-felt *Fiat* that my earlier commentaries on the "Appeal" speak about.

And how could the love of my Heart not be in accord with one so fully in accord with it. How could it resist someone who does not resist it?

What ruins the world, what offends the divine Majesty and merits chastisement and demands reparation is unbridled rush to pleasure, egoistic, sensual, earthly, immediate pleasure. Deceitful pleasure, because in reality this rush to sensual enjoyment is flight from true happiness.

And with you, my consecrated ones, truthfully, is there no act of your life that is ruled by this mortal law of human pleasure?

Would you not want to make amends for those of you who know, for those who don't know or have forgotten? And wouldn't the best reparation be to form a "bond with the divine Good Pleasure"? A bond intended to bring about the triumph of Love, to raise high its rampart of fire by diminishing egoism; for if the egoistic self above everything else is seeking its own enjoyment, the loving heart is generous and seeks without self-interest to enjoy me, all of which means to please me, to give me pleasure in everything. Its soul refrain is:

"For such is the Good Pleasure of my Father."

And for that, the loving heart knows first of all to accept with joy and full heart all the little personal annoyances that life in the world is littered with in so many different ways and that at present adorn the obligations of one's state, itself an expression of my Good Pleasure. Yes, Pleasure of Infinite Goodness, despite aspects that are frequently hard and crucifying.

In the second place, and this is more and better, the loving heart learns on its own how to roll with little personal annoyances by courageous renunciation, in line with obedience, of the arrogant, sensual egoism of human satisfaction.

In the third place, the loving heart knows full well that living under the sole law of divine Good Pleasure means also to seek my pleasure by giving pleasure to all the Father's children, by the exercise of a cordial, liberally bestowed charity, by multiplying little acts of thoughtfulness, fidelity, and generosity to Me.

"If you want to delight my Heart,
delight your own in my Will!"

"Quia Diligo... Sic Facio"

Christmas, 1936

It is because I love my Father, because I love mankind, my brothers, that I act as I do, that I come as Savior. It is because I love you, my consecrated ones, that I come to claim you as co-redeemers. And isn't it because you love Me that you have given yourself over to Me?

My urgent desire is that the *Quia diligo...sic facio*⁹ be constantly echoed in religious families, places so beloved of my Heart. Would that each soul would comprehend its true meaning:

The *Quia diligo* is the only truly worthy reason for each movement, for each heart beat of hearts that are genuine hearts.

⁹ *Jn 14:31 – "But that the world may know that I love (diligo) the Father: and as the Father hath given me commandment, so do (facio) I" (Douay Rheims Version),*

My love is the divine reason for all that I am, for all that I do: the reason for my redemptive Cross. Isn't it for Gethsemane that I pronounced this word with eternal reverberations?

My love is the reason for my Eucharist, masterwork of my affection, the reason for all my views and ways with each one of you, the reason for my appeals and for my gifts in both the present moment and forever.

Believe it, recognize it through all the veils with their many shades that surround your life from dawn to dusk, and be clear-sighted, confident, adoring, fully cognizant of Love!

If the "why" of all that I did (or was allowed, permitted to do), am doing, or will do can only be the *Quia diligo*, should not the "why" of all that you are doing or will do also be a fervent *diligo*? Should not all this also be evidence of love on your part, offering of love in other words, or at least love given back?

How my Heart yearns that this "because I love" be the sole response your heart could give me, if I were to ask you, "Why are you doing this? saying that? thinking this? wanting that, desiring this?"

What marvelous accord, what delightful harmony there would be between your hearts and mine! What a symphony of love to the glory of my Father! What compensation, what consolation for offended Love! What powerful intercession for the entire world of souls!

This is to be your response to my great Thirst for love's intimacy, to *Manete in delectatione mea*¹⁰ which follows the *Venite*, and that is always accompanied by the *Ambulate in delectatione mea*¹¹ of the *Crescite in delectatione*.

Oh, my consecrated ones, be among the confident, among those who believe in this predilection of love of my Heart, and be courageous, generous in accepting it, in loving it, preferring all its mysteries and rigorous consequences, its often crucifying favors.

Would ordinary, vulgar, second-rate love suffice your heart? And could it suffice mine at this time most especially? Choice love alone can respond to a choice love like mine. Crucified love to crucified love.

1939

Be "specialists in love."

That is what my infinite tenderness invites you to be, wanting each of you to be fully consecrated hosts, just as my "appeal" has said.

"My specialty is Love"

Love seeking love, love breathing love. Ought not the hearts of my consecrated ones be able to say the same, by the gift of each heart beat, without reservation, each engraved more deeply with the divine mark which is the love gift of self?

By this sign alone will my Father recognize Me in you and have mercy on the world.

Help me in this saving work by being specialists in love....

Quia diligo.... Sic facio...

¹⁰ *Jn 15:9*

¹¹ *Eph 5:2*

Goodness and Providence

1938

“I am the Divine One overcome by love.”

When hatred is redoubled as at present, my Heart increases a hundred-fold. with goodness, urgent desires, outpourings, with redemptive outbursts for the reconquest of souls, to the glory of the Father's Goodness.

My consecrated ones, would that the entire world might know this, above all else:

My Charity burns to overflow into hearts, to conquer with mercy the egoism whether cowardly or malevolent that reigns there so unfortunately. But I have to be allowed to enter, not forgetting that goodness is the key that opens the widest ports for the outpouring of infinite Goodness. For the proper gift of goodness is to open, to open one's own heart and to open the hearts of others, whereas egoism's thing is to close.

Goodness is nothing other than the overflowing of love; you will give me back the goodness that I await from you by putting *Fiat* filled with *Magnificat* into true, life-lived practice.

Would that your lives, like mine, were all consecrated to the Goodness of the Father in living this program: “Bless this Goodness, appeal to this Goodness, imitate this Goodness.”

“Bless this Goodness,”

everywhere and always, in the name of all who are finding it in all things, adoring it, celebrating it.

Fiat to your Goodness! *Magnificat* to your Goodness!

If you would know how sweet this is to Me, how it touches my Heart! My Heart as Spouse as well as my Heart as Son that sees in this the most pure praise addressed to the Heart of my Father, for whom my Heart beats.

All *Fiat* to his Will can only be plenary and truly transforming to the extent that it is followed spontaneously by the *Magnificat*, by this *Magnificat* which is goodness itself, for all of love's overflowing, love's exalting, no longer able to hold itself in, thus exalts infinite Love.

How souls of good will would advance with swifter, lighter strides taking them further along perfection's path if they could always recognize, in the way of my wishes, the way of my kindnesses.

Being completely overwhelmed in my Goodness with love, I crave to sweep into hearts. I am love's great invader in pursuit of hearts to invade, so that everything there may be for the glory of the Father's Goodness.

Oh my consecrated ones, give me the key to your hearts. Give me the one with the marvelous ability to function for all the others, the gold key of the “welcoming Yes,” wholly cordial at every moment to all my slightest preferences, my Wishes for love, my Wishes for goodness.

“Welcoming yes” that opens an always wider access to my invading love. Invasions that are divinely fulfilling in the measure they are taken in.

“Turn to this paternal Goodness,”

at every moment, for everything and for everyone, in humble and most ardent, confident supplication.

Draw my redemptive grace from the infinite treasure of my redemptive Goodness, so immeasurably eager to pour itself out, *copiosa apud Deum redemptio*¹² Grace of response to the grace of appealing. My appeal for this redemptive partnership is a mercifully prevenient grace, a grace-help absolutely needed in order to respond to it. Grace which, in the divine plan, in large part is the response to the recourse of supplicating, persistent prayer.

“Imitate this paternal Goodness,”

by contemplating its incarnated reflection in my life as Savior, by conforming yourself without reservation to its gift, to its continual outpouring upon the souls of my brothers, by the exercise of Charity most generous, by the most loving filial Piety in the Bosom of my Father:

*I am the Good Shepherd.....I give my Life.*¹³

*I do always that which is pleasing to my Father,*¹⁴

Do likewise, do this and you will live and you will give your life to Love . Do not be satisfied with daydreaming about your love. Actually do it!

Goodness is love lived out in acts, thus presenting with each heartbeat a freshly offered token, by a diffusion of self that allows ever deeper entry into the dwelling places of my Father's House, for the glorification of his infinite Goodness, by the recovery of souls in accord with the grand desire of my “appeal” of love.

“Made amends for the outrages done to the Father's Goodness,”

for the blasphemies against Providence which, alas, all too often block my Mercy in its immense desire to save the world.

Right there is a proper mission for consecrated souls.

Would that they understood and admired the marvelous “clarity/obscurity” of my Providence.

That they recognized and blessed the luminous light of love's principle, and the loving purposes of a God of Charity's paternal Providence.

That they revered and adored the mysterious obscurity of his divine means, of his diverse ways!

Yes, the ardent and confident supplications that at this moment are mounting to my heard touch it and console it, but I would love to see and hear in them another still more adoring note!

That the *Adoro Te* would spring forth from your lips and from your hearts, before all manifestations of my Providence, in this spirit of loving and generous co-redemptive compensation.

“Everything in me adores and blesses you, O Goodness of the Father. Thank you for everything!”

¹² *Ps 129:7*

¹³ *Jn 10:11,15*

¹⁴ *Jn 8:29*

“Everything in me implores you, trusts in you, divine Mercy.

The more you thank the paternal Providence from the bottom of your heart, on behalf of all hearts, through the heart of Mary, the more this Providence of Goodness will bless you and fill you with its merciful benedictions and predilections!

Faith and the Cross **Love's Two Terrestrial Beatitudes**

1936

“Believing” and “suffering” on earth are love's two beatitudes! They entail love's strongest trials, but for that very reason they are its strongest tokens.

Open my Gospel:

*Blessed are those who have not seen and yet believe.*¹⁵

*Blessed are those who are persecuted...*¹⁶

Rejoice therefore over these occasions that keep multiplying, reminding you that “Faith and sacrifice” are always properly partnered with Love.

--Faith, as confident as it is adoring;

--Sacrifice, as generous as it is detached;

--Joy, as deep as it is radiant

21 June 1940

My consecrated ones, there is no better time than now to remind you that: “Faith and the Cross are the two terrestrial beatitudes of love. The time has come through them to increase and intensify action so that the flame of your hearts be fed and stirred up.

So that you may be aroused by them, listen to me as I tell you with my customary tenderness: “My Heart now more than ever wants your security and well-being.”

Yes, I am your security, your sole but nevertheless absolute security! in the heartfelt absence of any poor little human security amidst all the insecurities of the earth.

It is as Father, as Spouse, as Savior that I take care of you, of yours, of all those who are mine.

It is the loving Goodness of my Providence that arranges everything for the greater good of each soul.

Believe this with a grateful, adoring faith, all the more adoring as my ways are more mysterious.

With a faith that is humble yet invincibly convinced and secure. *Nolite timere quia Ego sum vobis.*¹⁷

¹⁵ *Jn 20:29 (RSV)*

¹⁶ *Mt 5:10 (RSV)*

¹⁷ *Lk 24L36*

With a faith opening itself to an abandonment that surrenders everything with a confidence that expects everything.

Make your own the sentiments that animated my Heart when, during my mortal Life as Savior, I prayed the Psalm *Dominus regit me*¹⁸ for which the *Ego sum pastor bonus*¹⁹ is but the counterpoint.

And do the same for my France, my poor, dear France, poor lost sheep that I so mercifully run in search of with my rod and crook, that I might place her on my shoulders and rejoice in her penitence.

And may these sentiments fill you with peace and complete security. *I have told you these things that you may have peace in Me.*²⁰

"I am your abundance," abundant good that wishes not only to be your storehouse in the midst of all your shortcomings, but also and above all to be your superabundance in the soul's true life of charity, all in the measure of your faith.

Now, for faith to be alive, sincere, beatifying, it must ceaselessly ask for, beseech for nothing less than the gift of confident abandonment.

In the *Adore Te* you will find expression for all the acts and feelings that make up the beatitude of faith, founded as it is on sacrifice, on renunciation of all human perspectives, on flourishing in hope and charity, the real sources of happiness.

Receive with joy therefore the occasions I am giving you at this moment for multiplying these acts, reminding you that it is only in the measure that faith is put to the test that it can give full testimony of its love of Love.

28 June 1940

If the heart's beatitude is but the allaying of its desires in all their force and power, no different than the appeasement of its burning thirst for love, what can the beatitude of My Savior's Heart be if not to pardon and to bestow, to be as I have been saying the security and abundance of the poverty-stricken hearts of my brothers and dearly loved children! This is my joy as Redeemer, for here is the mission conferred upon me by my Father, to care for souls and fill them with good things.

These souls therefore are my beatitude in the measure that they allow themselves to be cared for by the divine Wisdom of my tenderness. Oh, believe with complete security in my Love's good care whose treatments, no matter how rigorous, have only merciful healing as their end.

Give yourself over with complete security to Love's good care, Love that only chastises in order to pardon, that only knocks down in order to elevate higher.

With complete security bless and invoke Love's good care, whose superabundant Charity is never exhausted and whose pleasure is its ability to fulfill you.

And know that in my Heart you will always be secure, finding there rest, contentment, relief, a bastion of love, a place of refuge against all those who persecute me with their hatred, an idyllic place where all my pains are forgotten in proportion as you by your exercise of living faith find yourself secure in my Heart.

¹⁸ *Ps 22*

¹⁹ *Jn 10:11*

²⁰ *Jn 16:33*

Is there any sweeter beatitude for a loving heart than to be, through its faith, the security of love for my Heart?

By the same token, you will be abundance for my Heart in proportion as you find yourself in my Heart by your spirit of sacrifice. Oh, marvel of my merciful Will, together you can be for Me what I am for you,

“**substitute**” and “**superabundance.**”

My substitute as my continuator--my little co-redemptive continuator--achieving what was lacking in my Passion.

My superabundance as instrument of my kingdom's expansion, serving as outlets for the outpouring of my redemptive graces.

Is there any beatitude sweeter for the heart of a consecrated who loves truly than to be able by its spirit of sacrifice to be the abundance of love for my Heart? But understand well that the cross only truly beatifies when it really crucifies, when the soul lets itself be crucified by it, by blessing it, by embracing it with a will filled with love,

O bona Crux!

For remember this well: acceptance and support are not enough--in cases where the cross crushes and overwhelms but does not truly crucify. For it to really crucify there has to be loving partnership, *Fiat* with full heart, *Magnificat* full of love; there has to be the *Ecce* of a heart that willingly, without hesitation, gives itself up to the nails that must piece it so that it may really be crucified and thereby unified with my Heart.

This because, in crucifying, the cross unites the one who is loving to the One who is loved, the One who beatifies.

That is why, then, by your more generous cooperation with its action, suffering is crucifying for you and also thus more unifying and therefore beatifying.

Can there be any greater happiness for your hearts than to be intimately espoused by your crucified Savior,

than to be so closely associated with my redemptive work;

than to supply in this way a little assistance to the expansion of my Kingdom;

and thus to be for Me sweet consolation and genuine joy?

Yes, happiness beyond all happiness, for one who has faith! For you it means that these two beatitudes are inseparable:

Faith can never be complete without the spirit of sacrifice.

Sacrifice can never be absolute without the spirit of faith.

Oh, from these two points of view, how precious and blessed are the times we are living at present!

O bona Crux / Salva nos!