

CHAPTER TWO

The Redeemer's Appeal to Consecrated Souls Cum Clamore Valido



The Holy Virgin

Co-Redemptrix par excellence, by her intimate union with the Heart of Jesus the Redeemer, throughout her life and particularly at the moment of the Passion. Exalted model for co-redemptive souls.

Mary Co-Redemptrix

6 March 1937

Contemplate the immaculate purity of the sorrows of the Virgin Mary, ideal co-redemptrix! Not even in her suffering was she sullied by any form of egoism. Her entire capacity for feeling was only to feel what I feel. Nothing touched my heart or caused it to be stirred that did not find in her heart a vibrant echo, a profound counter-beat in perfect unison.

Co-redemptive sharing means much more than simply partaking of the sorrows of the Savior. It means participating in them intimately, which is to say, not only having a part in them, but taking part totally, associating with them completely, espousing the entirety of my Passion. It means not merely to suffer "some" of my sufferings, but to suffer "all" my sufferings.

It was when the Heart of Mary was most desolated that I was most consoled, for this was the hour of greatest love, of the heroic *Magnificat*, of the greatest "co-redemptive help." Desolation becoming transfixion, the highest point of communion with my Crucifixion!

Ideal that I have chosen for you and for each and every consecrated soul. My consolation in you and through you will be in the measure that your heart is completely, spiritually transfixed.

Console the Virgin Mary, console Me by abandoning yourself like her to the piercing, two-edge sword of redemptive Love that begs for the last drop of your heart's blood. Draining that has to take place drop by drop through the gift of each moment, the drop from your present duty in its entirety, which is to say, by the total self-denial that complete adherence to my Will asks of the present moment.

My Will is this two-edged sword burning with love that pierces the heart so as to allow for the transfusion of hearts.

.Do you not believe that it would have been sweet for my Heart and that of my Mother for us to die together, to mingle our last sighs? Yes, very sweet, provided this had been the Father's Will, but that was not to be. The earthly mission of Mary was not finished. After my death, for many years she had to be my survival (*survie*) as it were, continuing and perpetuating me as co-redemptrix. This was my Father's plan,

otherwise would I have had the courage not to have taken her along with me? And what was her response? How pure and ardent were her *Fiat* and her *Magnificat*!

She lived her life most simply nevertheless, appearing humble and charitable; but her soul could only follow me in sacrificial bearing, as a sublime invention of love. I had chosen to live on in Myself in the Eucharist, until the end of the ages. This in order to completely implement and consummate the redemptive work entrusted by the Father. Just as you too, by the example and with the help of Mary, are to be “my little co-redemptive survivals” (*survies*), closely united with my great “redemptive Survival (*Survie*) in the Host (*Hostie*).”

To become more and more the true co-redemptive souls that I ask you to be, you must not forget the sweet and powerful means obtained by looking to Mary, to Mary’s love, by recourse to Mary, model of the perfect spouse.

Her secret in this is to be at one and the same time:

Spouse-Virgin—Spouse-Mother—Spouse-Martyr.

Spouse-Virgin, furnace of purity, loving exclusively in a heart overcome by love, caring only for the Beloved’s contentment, a life entirely woven with the fine filaments of fidelity, trust, the gift of abandonment, of detachment, of total disengagement from herself.

Spouse-Mother, apostle, furnace of zeal, love expansive, a heart wholly devoted to the glory of her divine Son, a life given over completely to the work of Co-Redemption!

Spouse-Martyr, because it was through her association with Calvary that Mary became Mother of souls, stricken by the desire to spread as widely as possible the Reign of Love.

Spouse: Virgin, Mother, Martyr, espousing until consummated in unity, her whole life one of Love, such is Mary, the ideal and perfect model that I would like so much to see you imitate.

By whom will my Heart most willingly be captured, by whom will my Mercy be most prevailed upon and touched if not by the heart of my Mother, she who offers me, purified and embraced, the offerings and supplications of my consecrated ones for the salvation of the world?

There is raging at this time a great and terrible duel between Satan and Mary, between hatred’s infernal fury and the celestial passion of divine Love.

Thousands of souls are at stake!

See the souls of all these poor sinners engulfed in hatred, gripped on the one side by the claws of Satan who would capture them and furiously drag them into his abyss, and on the other, held back and supported by the virginal hand of their immaculate Mother, so very eager to plunge them into my Heart. But as powerful as She is, she needs help, help from the sacrificial prayers (*prières hosties*) of her faithful children, and most especially from consecrated souls, my priests and religious.

See how wide open her virginal hand is to receive this swelling wave of apostolic love. The more this hand is filled, the more her other hand is empowered to raise souls up from the abyss and snatch them away from Satan. But if prayer is lacking, then hell emerges to carry them off. What greater incentive to redouble the fervor of your co-redemptive supplications!

Spend time in tender contemplation of the martyred Heart of the Mother of sorrows, and know that the moment I see any resemblance to my Mother I am pleased and delighted.

Probe deeply into the three words of life that gushed forth from her immaculate Heart, beating in unison with the embrace of my Heart:

Ecce, word signifying immersion into the abyss of love.

Fiat, word signifying inundation by the waves of love.

Magnificat, word signifying a surging back to the source of love.

MOTHER – VIRGIN – MARTYR

1940

If Mary was so incomparably Mother, and Mother so mercifully Redemptive, it was because She had realized in Herself so marvelously the Ideal of the Virgin Martyr. Yes, the secret of the admirable fecundity of her maternity is that She was at all once:

Mother Virgin of the immaculate Heart.

Mother Martyr of the pierced Heart.

And as such, she is the perfect Queen of the Apostles, masterpiece, model, incomparable mistress of the apostolic workforce—because “every apostle must be mother.”

An apostle is only as apostle, conquering by Christ and for Christ, in the measure that he is “mother.”

To renew your apostolic fervor, go deeper into the school of Mary for these two marks that characterize the maternity of souls!

Mother Martyr: Mary is so by virtue of her sublime mission as Mother of the Infant-God.

Jesus was Mary’s martyrdom, her sole tormenting martyrdom, her tormenting but most beloved martyrdom. How can this be?

Couldn’t an infant martyr be a martyrdom for the heart of its mother, in proportion even to the depths of tenderness of her material heart?

Now, what child was ever more martyr than Jesus? And what mother’s heart was ever more tender than Mary’s?

The Infant-God was the Martyr par excellence.

What does “martyrdom” mean if not blood spilled, life given over, sacrifice consummated in testimony of the highest order, in testimony to charity in the highest degree. Now, what was the reason for my Life as Incarnate Word and its climb to Calvary if not to give evidence of my Love for the Father and for men, children of the Father.

There is no greater sign of love than to lay down your life for those you love (John 15:13).

The life that I gave up as soon as it was given to me, each breath of which was given in suffering (*holocauste*), was a testimony to love at its the purest and strongest; life, each breath of which was taken under the sign of the redemptive Cross, that in the most profound sense of the word was a true martyr.

And how will this martyrdom not have had its intimate, deep, martyr-making repercussions in the most tender, the most delicate, the most sensitive Heart of Mary, the Mother of Mothers? Everything that touched my Heart had repercussions in her breast, with such vividness that by it she was truly pierced and martyred.

The Mother's first martyrdom was a martyrdom of compassion.

Ought not this also be the martyrdom of my spouses? Jesus, their crucified Spouse, is he not to be their Martyrdom also? Martyrdom tormenting by conformity's most acute sufferings; but also Martyrdom comforting to the heart, as it was for Mary, consoled by her ability to soften a little, by her compassion, the martyrdom of her Son!

To suffer "by" Jesus: grief indescribable!

To suffer "for" Jesus: sweetness indescribable!

Here is the testimony that martyrdom gives to love, love's profession by every true co-redeemer.

Mary's second, concurrent martyrdom was that of her co-redemptive maternity. In order to become Mother of the children of God, she had to endure all the sorrows of Calvary. For it was only then, from the height of my Cross, that I let fall the words consecrating her under this title for all eternity, conferring upon her and confiding to her the universal Maternity of souls.

Ecce Mater tua!... Ecce filius tuus! (John 19: 26-27).

Creative word as are all my words!

At the very moment that I pronounced this word, seeing in a vision of immense tenderness the entire human family in my virgin Apostle, I created in Mary a true Mother's heart for each member of this family, and at the same time created each true child of Mary, child of her co-redemptive sorrows.

Thus each Christian soul can say:

"I was born of Mary's martyrdom! of Mary's freely offered martyrdom!" For, though her *Fiat* of acquiescence was silent, you cannot doubt its profound, intimate reality, so full of *Magnificat!* Response that I awaited in order to pronounce the *Consummatum est* of my redemptive work.

And each child of God—child of Mary's martyrdom, being thus a brother of Jesus, another Jesus, "a survival (*survie*) of Jesus," the repetition of my Life, each child is therefore still Me, Jesus, who for the Mother of the children of God was Mary's true martyrdom.

Jesus, to be born and grow in souls.

Jesus, to defend and elevate them when exposed to contradiction.

Jesus Savior, to save and exalt them!

And this martyrdom of Mary's maternity with regard to each soul is all the greater when this soul has been called by my Father to close identification with Me.

I leave it to your heart, consecrated souls, to draw love's conclusions from this: gratitude, confidence. You understand that your calling as "privileged children of Mary's martyrdom" entails yet another calling: to be "fervent associates and helpers of this co-redemptive martyrdom."

For you must not forget the signal honor that I conferred upon you to be my Mother's survivals (*survies*), prolongators therefore of her maternal mission: apostles, mothers, martyrs like Her!

The great heart of my apostle Paul understood this well: *I suffer*, he said to his followers, *I suffer on your behalf the pains of childbirth until Christ be formed in you.*” (*Gal 4:19*).

Souls live by the martyrdom of the apostle: martyrdom by the absolute gift of suffering (*holocauste*) in witness to love—blood shed in all its ways to the last drop (self-denial, patience, humiliation, mortification).

Just as with Mary, it is Jesus in souls who brings about the apostle’s martyrdom, martyrdom lovingly tormented by a great maternal thirst to give birth and growth to Christ so as to enlarge more and more the circle of the great, divine, adopted family, to the eternal glory of Infinite Goodness.

As with Mary, the maternity of the apostle must also be a virgin-maternity.

The meaning of this spiritually fecund virginity is found in the Angel’s reply to Mary’s *quomodo fiet istud* (*Luke 1:34*):¹ “The Holy Spirit will come upon you, and the power of the most high will overshadow you; therefore the child to be born will be called holy, the Son of God” (v. 35).

The dwelling, animation, operation of the Holy Spirit in the soul of the apostle is the great secret of all spiritual fecundity:

“That which is born of the Spirit is spirit” (*John 3:6*).

All activity taking form in this holy Flame gives birth to a holy work, producing a fruit which, in truth, can be called Son of God!

Meditate on this marvel: All acts accomplished under the movement and with the cooperation of the Holy Spirit have the power thereby to give birth to Christ, to increase Christ and extend the rays of the Father’s complacency over his creation.

And the closer the dependence upon this interior Host (*Hôte*) and Master of the soul, the more pure and more “virgin” and at the same time the more fecund and more “mother” is the apostle’s activity.

Marvelous alliance of virginity and maternity that should characterize all my consecrated souls. But let them not forget that this dependence upon the Holy Spirit, “source” of perfect purity of intention, disposition, operation, is itself “fruit” of sacrifice and renunciation of all self-interest, in a word, of total unselfishness, the virtue without which zeal is never perfectly pure, no matter how ardent.

There is no virginity without suffering
no more than there is maternity without suffering.

The purity of the Virgin Mary is a purity of fire, of consuming fire so as to be fruitful and espousing!

Thus are jointed in love these three inseparable titles and functions:

Mother – Virgin – Martyr

¹ “How can this be?”

MOTHER OF MERCY

August 15th, 1940

My heart feels the need to speak to you of Mary whose help in Redemption is so perfect it has led the Church justly to invoke her under the title *Mother of Mercy (Mater Misericordiae)*².

To assist me in my great work of mercy, be Mary's survivals (*survies*), just as Mary was my survival (*survie*), "survivals of Mary Co-Redemptrix."

My Mother's mission here below had ended with her glorious Assumption, but her distinctive legacy is the legacy of love that she has conferred in my name upon all her terrestrial children in these times, and upon you especially, consecrated souls.

Have you never fully understood the honor of this legacy?—the legacy's value?—the responsibility of this legacy? Isn't the theme of my "appeal" all here?

The life of a survival is no longer its own; it no longer breathes for itself: *It is no longer I who live....*

Life whose entire course is to die in order to prolong and expand the life of another, the only life that matters, the life of Christ, of crucified Love: *but Jesus Christ who lives in me.*

The supremely unselfish life of the sacred Host (*Hostie*), that can say in all truthfulness: *Vivo jam non ego, vivit vero in me Christus*³ (*Gal 2:19*), and that through Me lives on to pursue its redemptive work.

Life that was Mary's sole life, from my last breath on Calvary until her last breath on earth. Life that She bequeathed, bequeathing to each of you in your earthly sojourn the right and grace to prolong.

Life of co-redemptive survival that She lived by the perfect exercise of her two inseparable functions as spouse and mother.

As spouse, with her own quality of "intimacy": a contemplative intimacy that draws breath within.

As mother, with her own quality of "fecundity": a radiating fecundity that bears fruit without.

Learn from Her that love's perfect intimacy cannot be had without identity of loves, without perfect fusion of all the feelings, all the affections, all the desires and wishes of the heart; this is the beating of hearts in unison that my "appeal" speaks of.

Is yours one with hers, consecrated souls? Is there any dissonance between your heart and Mary's, and thus between your heart and mine?

In the same way, learn from Her that there can be no fecundity in love unless my love is communicated to souls, a communication which presupposes that your apostolic hearts possess my love to overflowing, and that you therefore renounce your own love.

For, understand this well, fruitful apostolicity is not the gift of self to souls, but the gift of Me – the gift of souls to my Heart through the gift of Me to souls.

How perfectly Mary realized this indispensable condition of spiritual maternity!

² In the well-known prayer, "*Salve Regina*."

³ *It is no longer I who live, but Christ who lives in me.*

Do not forget I have told you that on the day of her Assumption, She bequeathed to you simultaneously the grace, the duty and the model of this maternity. Draw from her Heart and be for me survivals (*survies*) of Mary Co-redemptrix.

Through her maternal grace, be for me spouses that are ever more mothers, mothers that are ever more spouses, with an intimacy ever more intimate, with a fecundity ever more fertile.

For, I cannot keep myself from repeating this to you: “To give souls to Me, you have to give Me to souls.”

To give birth spiritually to brothers, other Christs, other Me’s, true children of my Father, I and not self, not you, am the One who must be given to them. It is my Life, my great Life of Love that must be communicated to them, you being no longer yourselves but my very pure, animated “survivals” (*survies*).

If I insist so much, it’s that consecrated souls who claim to be my apostles have not fully understood the true, great and profound meaning of this spiritual maternity of souls. With many, too many, the dominant note being played is their own personal activity. As well as attachments to their own ways of seeing and doing, the egoistic habit of insisting upon their own interests and points of view! Have they never pondered—so as to act on it—the sublime “impersonality” of the sacred “Host” (*Hostie*)?

August 29th 1940

To imitate and touch the Mercy of your heavenly Father and by it to draw Mercy down upon the poor world, be merciful like your heavenly Father, and do not grow weary gazing at the Heart of Mary, the most accessible model that I have given.

Mistress as well as Mother of Mercy. Learn from Her to be like her, each of you, to be merciful mother to souls. Go to her school: She will teach you the great secret of maternal mercy.

See most particularly the child in every soul, a potential Jesus, a Jesus to be realized, a Christ to be engendered so that the circle of the Father’s great family may be widened. Work of love that inspires pity and compassion because this potential Jesus in every soul in some way is a Jesus in peril, a Jesus exposed to contradiction, attacked, oppressed by thousands of enemies stirred up by my great enemy, Satan.

A Jesus waiting for deliverance, therefore well deserving of attracting a mother’s compassion, who thus sees in each soul a Jesus to be saved, a Jesus to be freed from the foe’s captivity, a Jesus to make flourish in some way, a Jesus to be raised up, as this word so profoundly put it, an ascension of life rising from the depths of a life created in the divine image. And finally, a Jesus to be offered to the Father.

The art and the secret of the maternal apostolate of Mary is to bring forth souls to the Father by bringing forth Jesus in souls. All the love that She has for her Infant-God She bears to all the children of God, brothers of her Jesus, and especially to consecrated souls, they who are privileged among the privileged.

Aides of her maternal love, meditate and meditate again on the sweet gentleness of charity, goodness, and condescension that you must have for souls that I have given you to defend, souls in which my life is ever more in peril in this hour of such infernal, satanic contradiction!

THE HEART OF THE HOLY VIRGIN

1936

Feast of the Immaculate Conception

The Heart of my Mother is at one and the same time:

A Sanctuary and a Font.

Immaculate Sanctuary: Cradle of my incarnate, loving tenderness.

Contemplate it that you may admire it, that you may praise Me for it.

Contemplate it that you may enter in and remain there...

Contemplate it that you may imitate it, that each of you may make of your heart a sanctuary...

Let us be sanctuaries for each other, as my Mother and I were together.

Sanctuary: a sacred place, holy, sanctified, whose center is the altar, whose life is the Host, a place exclusively reserved of the great Eucharistic Mystery; oblation, consecration, communion, consummation, to the glory of the Father and the Redemptive Host (*Hostie Rédemptrice*).

That is what the Heart of Mary was for Me -- the first altar of the Incarnate Word, immaculate sanctuary of the Immaculate Host!

I offered myself in Her and She offered herself to Me in perfect oneness of spirit and heart. For that too was what my Heart was for Mary: Immaculate Sanctuary of an immaculate Host!

Infinite Holiness and Purity offering to the infinitely Holy God the Father a completely pure creature in union with the host. This is the sublime Life that My Heart asks you to strive for, always remembering that in order to become a sanctuary for Me, in order to enter and take up residence in the Sanctuary of my Heart, you have to become a host (*hostie*) as I myself was, and as my Mother was also. You, little hosts, impure in and of yourselves, that is true, but being purified by the fire of loving sacrifice.

If her Heart is a sanctuary conducting you to my Sanctuary, it is also a font (*source*), "Immaculate font" feeding into the supreme Ocean of Charity that is my Heart, from which gushes forth in torrents its waves of divine life so that it may become yours!

8 December 1937

In oneness of heart, let us make a feast to honor our Immaculate Mother!

Masterpiece of my tenderness, Purity most resplendent, radiant in guilelessness, crystal of fire, azure of crimson.

She is all that and more, inexpressibly more, this nameless beauty, heaven's ravishment.

Take my Heart to praise her!

Take her Heart to praise me!

Love us, give to us, sing to us, one in the other, so intimately fused are our two hearts!

Enter into this double, unique Sanctuary, this incandescent Brazier of love. The more one enters here, the more one discovers precincts that are unifying and irresistibly appealing.

Draw from this unique, double font (*source*), this overflowing Fountain ablaze with Purity. The more one draws from it, the more one finds in it; the more one imbibes of it, the more one is changed by it, becoming a flame that blazes up to sing love's praises.

Draw from it all the intentions of my immaculate Mother, intentions that are also mine.

Honor the Heart of my Mother as immaculate font (*source*), not only to draw from it but to imitate it as well, just as already I have asked you to imitate this immaculate sanctuary. Without this there is no true devotion.

Sanctuary: life of "communion."

Font: life of "diffusion."

The font-channel has nothing of its own, nothing for itself; its entire function is to empty itself, to pour out waves of living water in the measures that have been opened up for it, water that the font itself has drawn from the depths of the bottomless Ocean and that must flow back to it.

You will recognize here the completely impersonal, supernatural mission of this apostle of souls, my fellow co-redemptrix: little font so closely united with the supreme Font, so very pure, so very disinterested in order that everything, absolutely everything should rise up again in loving praise to this Font alone.

My love now wishes to tell you: Let us be fonts for each other.

Me for you: Font inexhaustible, Font of all graces.

You for Me: little fonts faithfully bubbling up where I can come to draw, quench me with a little joy and consolation. I am so flooded with outrages and egoistic indelicacies. *Sitio! Sitio!*⁴

You recognize thirst's burning clamor in my "appeal."

THE SECRET OF MARY'S INTERIOR LIFE

20 October 1940

The secret of Mary's prayerful bearing needs to be written for the benefit of all consecrated souls.

What did Mary do, given her apparent inactivity and exterior lack of mobility?

Hear her reply to you, to make you understand her word of life: "I listen in my heart where the Heart of my God lives. I obey my heart which only wishes to please my God. That is my great and intimate secret, the secret of intimacy, the entire life of my soul.

"I hear my love: secret of intimate prayer.

"I obey my love: secret of intimate conformity."

⁴ *I thirst! I thirst! (Jn 19:28)*

Do you listen as She does, consecrated souls, in courageous silence amidst all the voices of egoism? Do you obey Him with this generous promptitude in giving your whole being?

Ought you not be able to say at any moment, as Mary did, “I listen in my heart to the Heart of my God, of my Father, of my Savior, of my Spouse. Listening only to Him, I hear Him alone, and I hear Him at every moment. And at every moment He tells me the same thing: ‘I love you, love Me.’

“Also my one, constant reply is to obey Him, believing in his love however veiled it may be, proving my love through a ceaseless *Fiat*.

“And in thus obeying the Heart of my God, I am obeying my own true heart, my heart of a child, of a spouse, aspiring only that my heart have its identify in *Cor unum*.⁵”

Oh, understand and live, live and revere this secret of Mary’s life of love, this secret of your Mother!

The 1st Secret of Intimacy: Prayer

Learn from Mary that prayer--the soul of this renewed fervor that I ask of you-- is to be defined thus: a mutual, perpetual pleading and relieving (*recours et secours*).

Pleading for love and relieving of love, one and the same movement of the heart.

Pleading: movement of an indigent heart, needy but confident, that begs, calls, implores and attracts.

Relieving: movement of a liberal heart, generous and merciful, that lavishes, leaps forward, gives out, that gives itself.

The plea of your calling hearts, the relief by my Heart.

The plea of my heart calling for the relief of your hearts. For, I, the All-Powerful, in my infinite condescension of love, want so ardently to turn to you and find relief in you for the continuation, the accomplishment of my work of Redemption.

Understand this marvel: you can, you must bring relief to Christ, bring relief to God, by the offering of your co-redemptive collaboration; bring perpetual relief to Him by the ceaseless offering of all your heartbeats; serve Him thus as his post-holder, possessing the true co-redemptive spirit that my “appeal” calls for, which is but an appeal for relief.

But, poor indigent hearts that you are, you must turn to my heart to be able to tender this relief. Here in this infinite source of all goodness must you look for, find and draw out the relief that my perpetual plea asks of you.

With your pleading in order to provide me relief.

Have recourse to Me in order to bring relief! As I Myself have recourse to you in order to bring you relief; for I only ask in order to give.

Understand and reflect on this well: “To those of whom I ask I give an infinite treasure of love, and I give it to those who ask of me.

⁵ Acts 4:32

Respond to this liberality of my Heart and let its supplicating, anguished, urgent calls resonate in the depth of yours:

“come to my aid! with the relief of love”

for the triumph of my redemptive work so furiously attacked by Satan. Do not forget that this relief of love is the relief of victim (*hostie*). Only the victim (*hostie*) can save the Victim (*Hostie*).

The 2nd Secret of Intimacy: Conformity.

Which of your hearts, in imitation of Mary’s, will be more intimate if not the one which is most conformed to mine in all its affections, feelings and inclinations?

This unifying conformity is the second great secret your Mother wishes to confide to you.

Listen and blend your voice in a love duet with my Heart, duet in unison:

“In Cor unum cantemus

You yourselves pray in me, Jesus, your prayer of love.

Pray together: *Oremus.*

You yourself perform in me, Jesus, your work of love.

Let us work together: *Collaboremus.*

You yourselves love in me, Jesus, in accord with your divine love

Let us love together: *Amemus.”*

Listen again to this from Mary:

“The spouse (*épouse*) is for the sake of helping her spouse (*époux*)”

That is her entire function, her only reason for being, her concern, her joy, her sweetness and her glory, but also her *vorce*. In a word, her life.

To help her divine Spouse in what? To fulfill his office of Christ.

To help Jesus in his two-fold service:

service to the Father: to render thanks for his Glory;

service to his brothers: to implore grace for their salvation.

To help Jesus by sharing in everything, taking part in all that is his, associating with everything, identified with everything.

Ask Mary Co-Redemptrix for the secret of this.