

A Treasury of Atonement

A Collection of Quotations from Approved Sources

The Lord shall open unto thee his good treasure.

-- Deuteronomy 28:12

Who has known the mind of the Lord? – Rom. 11:34

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Introduction

CHRISt Our Lord said: “Therefore every scribe who is instructed unto the kingdom of heaven, is like unto a man that is a householder, who bringeth forth out of his treasure things new and old.” This is a short collection of quotations from the vast treasure house of the church, about suffering, reparation, atonement, and the cross. No matter how much you have read, you can always find something new. Christ said that he would make all things new, (Apoc. 21:5) that he would establish a new covenant, and put new wine into new bottles. We have now arrived at the newest, the most recent, the last, and perhaps the best, period of human history. “Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now.”

1. St. Gertrude

GERTRUDE, a holy virgin most dear to God, was once divinely taught that one who is considering in his heart the image of the Crucified, ought to think he hears Jesus Christ Himself saying to him, with a gentle

voice, "Behold, thou seest how for love of thee I hung upon the cross, naked, despised, My whole Body wounded, and every limb stretched. And My Heart is still full of such sweetness of love towards thee, that, if it were expedient for thy salvation, and thou couldst not otherwise attain to eternal bliss, I would suffer for thee alone all that I suffered for the whole world."

Once, when the holy virgin Gertrude was considering within herself, which of those things that she had learnt from the Lord, it would be most useful to make known to men, the Lord thus answered her thoughts; "It would be most useful that men should know and ever bear in mind, that I, the Son of the Virgin, stand before God the Father, for their salvation; and, whenever they sin in their hearts through human frailty, I offer My immaculate Heart to God the Father to make amends for them; and, when they offend by deeds, I show Him my pierced Hands; and thus, in whatsoever way they sin, I pacify the Father by my innocence, in such wise, that being penitent, they may ever obtain a ready pardon of their sins.

2. Louis of Blois

A String of Spiritual Jewels. The reader must be warned not to follow the perverse judgment of some men, who condemn divine revelations and visions, as though they were vain dreams, and thereby show themselves to be unspiritual, and wanting in humility. For we should not esteem of little account the revelations that have been divinely manifested, by which the Church of God is wonderfully enlightened. It is certain that the holy Prophets (into whom the Spirit of God descended like a most sweet torrent), learnt the truth without error by revelation. And the Blessed Paul commending to the Galatians the Gospel which he preached, asserts that he received it, "not of man, but by the revelation of Jesus Christ" (Galat. i. 12). Lastly, the Holy Scriptures are full of divine revelations, and the Lord ever was and ever will be able to work whatsoever He willeth in the pure souls of His elect. Let, therefore, the pious reader receive with a humble and grateful mind the holy revelations here related, for thus will he derive from them immense fruit and consolation.

Do thou carefully rule all thy members, and restrain all thy senses. Be composed and staid in thy manners, joyful and serene in countenance, modest in aspect, calm and gentle in voice, innocent and pure in thought, faithful and vigorous in works, kind and affable in conversation; but thy affability must never lead to foolish mirth. Abstain prudently from blameworthy trifling, from violent laughter, from games that are wanting in due propriety and moderation; for by these unbecoming liberties the purity of the heart is injured, and the sanctuary of holy modesty violated. Thou mayest, however, at fitting times relax and recreate thy mind to the honour of God, even in outward amusements, that thou mayest return with the more vigour to thy spiritual exercises; but it must be done with moderation and from pure motives. God does not command us to refuse all solace from creatures, which He made to praise Him; He does not enjoin us to separate ourselves from

them, except inasmuch as they impede our love and familiarity towards Him. They impede us, when we are attached to them more or otherwise than is fitting; when we cling to them and rest in them.

Every inordinate affection must, therefore, be utterly rooted out; after this is done, these same creatures will not separate us from God, but will lead us to Him, as it were, by the hand. Whatever sweetness, whatever joy, whatever objects worthy of love or admiration, offer themselves to thy senses, receive them with a chaste mind, and learn to refer them to God, or to the state of eternal blessedness. So wilt thou be joyful in the Lord.

3. St. Therese of Lisieux

I ENTREAT THEE TO LET THY DIVINE EYES REST UPON A VAST NUMBER OF LITTLE SOULS; I ENTREAT THEE TO CHOOSE, IN THIS WORLD, A LEGION OF LITTLE VICTIMS OF THY LOVE. Last written words of Saint Therese of Lisieux

This faithful servant must needs receive a reward worthy of his virtues, and he himself claimed that reward. You remember the interview when he said to us: “Children, I have just come back from Alençon, and there, in the Church of Notre Dame, I received such graces and consolations, that I made this prayer: ‘My God, it is too much, yes, I am too happy; I shall not get to Heaven like this, I wish to suffer something for Thee—and I offered myself as a . . .’” the word victim died on his lips. He dared not pronounce it before us, but we understood. You know, dear Mother, the story of our trial; I need not recall its sorrowful details. *Autobiography*, p. 60

On hearing this he was beside himself with joy: “Let us go before the Blessed Sacrament,” he said, “and thank God for all the graces He has granted us, and the honor He has paid me in choosing His Spouses from my household. God has indeed done me great honor in asking for my children. If I possessed anything better I would hasten to offer it to Him.” That something better was himself, “and God received him as a victim of holocaust; He tried him as gold in the furnace, and found him worthy of Himself.” (cf. Wisdom 3:5-6). p. 60

In the year 1895, I received the grace to understand, more than ever, how much Jesus desires to be loved. Thinking one day of those who offer themselves as victims to the Justice of God, in order to turn aside the punishment reserved for sinners by taking it upon themselves, I felt this offering to be noble and generous, but was very far from feeling myself drawn to make it. “O my Divine Master,” I cried from the bottom of my heart, “shall Thy Justice alone receive victims of holocaust? Has not Thy Merciful love also need thereof? On all sides it is ignored, rejected . . . the hearts on which Thou would lavish it turn to creatures, there to seek their happiness in the miserable satisfaction of a moment, instead of casting themselves into Thine Arms, into the unfathomable furnace of Thine Infinite love.”

“O my God! must Thy love which is disdained lie hidden in Thy Heart? I

think, if Thou should find souls offering themselves as victims of holocaust to Thy love, Thou would consume them rapidly; Thou would be well pleased to suffer the flames of infinite tenderness to escape that are imprisoned in Thy Heart.” p. 72

I am but a weak and helpless child, yet it is my very weakness which makes me dare to offer myself, O Jesus, as victim to Thy love. p. 100

In olden days pure and spotless holocausts alone were acceptable to the Omnipotent God. Nor could His Justice be appeased, save by the most perfect sacrifices. But the law of fear has given place to the law of love, and love has chosen me, a weak and imperfect creature, as its victim. Is not such a choice worthy of God’s love? Yea, for in order that love may be fully satisfied, it must stoop even unto nothingness, and must transform that nothingness into fire. O my God, I know it—“love is repaid by love alone.” Therefore I have sought, I have found, how to ease my heart, by rendering Thee love for love. p. 100

I know that the Saints have made themselves as fools for Thy love; being ‘eagles,’ they have done great things. I am too little for great things, and my folly it is to hope that Thy love accepts me as victim; my folly it is to count on the aid of Angels and Saints, in order that I may fly unto Thee with Thine own wings, O my Divine Eagle! For as long a time as Thou wilt I shall remain—my eyes fixed upon Thee. I long to be allured by Thy Divine Eyes; I would become love’s prey. I have the hope that Thou wilt one day swoop down upon me, and, bearing me away to the Source of all love, Thou wilt plunge me at last into that glowing abyss, that I may become for ever its happy Victim. p. 102

4. Peter d'Airelle, Jacinta Marto and Rose Ferron

Peter d'Airelle wrote: Dear Father: Trouble has started again. Those ladies came to our house last Thursday and attacked Mamma with all their strength on account of my daily receiving Our Lord. This time there was no one to defend us. So, when they had gone, Daddy was very angry with Mamma and said: "This is too much; we are making laughing-stocks of ourselves. Will all these devotions never end?" Mamma began to cry. After Communion last Friday it seemed to me that Jesus was saying again: "Little Peter, would you like to die to convert Daddy?" "Oh! Yes, yes!" I cried. Then I asked Our Lord to let me suffer very much for Daddy's sins. After school that afternoon, I vomited blood. The next day and the day after I did it again. The doctor came. When he had left, Mamma kissed me and cried. Then she told Jack to begin a novena with her for my recovery. But I do not want to get better. I want to die in order to see Jesus and convert Daddy. I am suffering a good deal, but I do it gladly to convert the sinners, as Our Lord did. Please pray for me when I am dead. May we meet again in heaven. -- Your little Peter

The pastor of our parish came to see me. He asked me if it was true that I went to different churches every day to receive Holy Communion, as he had

been told. I said: "Yes." "And why did you do it, little Peter?" "To give joy to Jesus and the Holy Father, and to convert Daddy. Yes, and for this I've asked Jesus to let me die." Then the priest wept, and said nothing more before he left. I did not dare to ask him to bring me Holy Communion; but I asked the Child Jesus to tell him this for me. --- Peter

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Jacinta Marto said: Our Lady appeared to me and told me that I was going to a hospital in Lisbon, but not to be cured. It was so that I could suffer, very very much, and die alone, in order to help save the souls of sinners. After her operation, she was in extreme pain, and said: "Now many souls will be saved, because I suffer much."

Marie Rose Ferron offered her illness, her sufferings and her wounds, (stigmata and crown of thorns) in order to heal a schism that occurred in Rhode Island, USA. She said: "Let us braid our crown of thorns on this earth, so that my Jesus will change it to a crown of roses in heaven."

5. Sister Josefa Menendez

Our Lord Seeks Victims

On Oct. 27, 1920, Our Lord told Josefa Menendez, in France: "I shall make of you a victim, for you must resemble Me if you are to be My Bride, and can you not see what I am like?"

On Dec. 18, 1920, He said: "I use your helplessness to save souls, Josefa; I want you to be the victim of this Heart. Do not refuse Me anything; comfort Me when I need comfort, and remember that I spared nothing to prove My love for you."

On June 30, 1921, Our Lord appeared to Josefa after communion and showed her the wounds in His hands and feet, and taught her to discover the invisible wound of love. "Look at My wounds," He said. "Adore them; kiss them; they were caused not by souls, but by love." She was mute, not knowing what to say. He repeated, "Yes, they are caused by the love I have for souls, a love of compassion for sinners. Ah! Did they but know." He continued: "The greatest reward I can give a soul, is to make her a victim of My love and mercy, rendering her like Myself, who am the divine Victim for sinners." (*Way of Divine Love*, p. 103. Imprimatur: E.M. Bernard, Vic. Gen. 1953)

On Nov. 25, 1921, Our Lord showed her His Heart surrounded by flames, and He said: "See how My Heart is consumed with love for souls! You, too, must burn with desire for their salvation. I want you to go deep into this heart today, and to make reparation with It. Yes, we must repair," He repeated. "I am the great Victim, and you are a very little one, but if you are united to Me, My Father will listen to you." (p. 123).

On Feb. 11, 1923, Our Lord told her: "I need victims to repair the bitterness inflicted on My Heart and to relieve My sorrow. How great is the number of sins committed! How many the souls that are lost!" (p. 233)

On March 2, 1923, Our Lord said to her: "My Cross is heavy. That is why I

come here to rest, and to give a share of it to each of My well-beloved souls. My Heart is in search of victims to lead the world to love, and I find them here.” [the convent in Poitiers, France]. (*Way of Divine Love*, p. 249)

On June 12, 1923, Our Lord said: “To make reparation for the crimes of the world, I will choose victims who will obtain pardon, for there are in the world many whose desire is to please me, and there are moreover generous souls who will sacrifice everything they possess, that I may use them according to My will and good pleasure.” (p. 354).

6. St. Faustina Kowalska

A. Silence

B. Suffering and Humiliations

C. Oblation of Victims

A. Silence

The radio is always playing in the afternoon, so I feel the loss of silence. All morning long, there is ceaseless talk and noise. (Diary, 837)

The Lord gave me to know how displeased He is with a talkative soul. I find no rest in such a soul. The constant din tires Me, and in the midst of it the soul cannot discern My voice. (Diary, 1008)

Strive for a life of recollection, so that you can hear My voice, which is so soft that only recollected souls can hear it. (1779)

Yet, I resolved to bear everything in silence and to give no explanations when I was questioned. Some were irritated by my silence, especially those who were more curious. Others, who reflected more deeply, said, “Sister Faustina must be very close to God if she has the strength to bear so much suffering.” It was as if I were facing two groups of judges. I strove after interior and exterior silence. I said nothing about myself, even though I was questioned directly by some sisters. My lips were sealed. I suffered like a dove, without complaint. But some sisters seemed to find pleasure in vexing me in whatever way they could. My patience irritated them. But God gave me so much inner strength that I endured it calmly. (126)

Oh, how misleading are appearances, and how unjust the judgments. Oh, how often virtue suffers only because it remains silent. To be sincere with those who are incessantly stinging us demands much self-denial. One bleeds, but there are no visible wounds. O Jesus, it is only on the last day that many of these things will be made known. What joy -- none of our efforts will be lost! (236)

In the sufferings of soul or body, I try to keep silence, for then my spirit gains the strength that flows from the Passion of Jesus. (487)

Today my soul is steeped in bitterness.... You, O Jesus, are bound to give me strength and power in these difficult moments. O Blessed Host, support me and seal my lips, against all murmuring and complaint. When I am silent, I know I shall be victorious. (896)

Amid terrible torments, I fix my eyes on You, my God.....My lips are silent, while my ears are satiated with derision. I strive for silence in my heart amid the greatest sufferings, and I protect myself against all attack with the shield of Your Name. (1040)

I do not know how to describe all that I suffer, and what I have written thus far is merely a drop. There are moments of suffering about which I really cannot write. But there are also moments in my life when my lips are silent, and there are no words for my defense, and I submit myself completely to the will of God; then the Lord Himself defends me and makes claims on my behalf, and His demands are such that they can be noticed exteriorly. (1656)

B. Suffering and Humiliations

Still, superiors and always superiors. And although they humiliated me personally and filled me with all kinds of doubts, they always allowed me to do what the Lord demanded, though not in the way I asked. One day, one of the Mothers poured out so much of her anger on me and humiliated me so much, that I thought I would not be able to endure it. She said to me, "You queer, hysterical visionary, get out of this room; go on with you, Sister!" She continued to pour out upon my head everything she could think of. When I got to my cell, I fell on my face before the cross, and then looked at Jesus; but I could no longer say a single word. Yet I concealed everything from the others and pretended that nothing had happened between us. (128)

Once, one of the older Mothers summoned me. She said to me, "Get it out of your head, Sister, that the Lord Jesus might be communing in such an intimate way with such a miserable bundle of imperfections as you! Bear in mind that it is only with holy souls that the Lord Jesus communes in this way!" I acknowledged that she was right, because I am indeed a wretched person, but still I trust in God's mercy. When I met the Lord I humbled myself and said, "Jesus, it seems that You do not associate intimately with such wretched people as I." Be at peace, My daughter, it is precisely through such misery that I want to show the power of My mercy. I understood that this Mother merely wanted to subject me to a salutary humiliation (133)

O my Jesus, You have tested me so many times in this short life of mine! I have come to understand so many things, and even such that now amaze me. Oh, how good it is to abandon oneself totally to God and to give Him full freedom to act in one's soul! (134)

During the third probation, the Lord gave me to understand that I should offer myself to Him so that He could do with me as He pleased. I was to remain standing before Him as a victim offering. At first, I was quite frightened, as I felt myself to be so utterly miserable, and knew very well that this was the case. I answered the Lord once again, "I am misery itself; how can I be a hostage for others?" You do not understand this today. Tomorrow, during your adoration, I will make it known to you. My heart trembled, as did my soul, so deeply did these words sink into my soul. The word of God is living. (135)

Today the Lord said to me, I demand of you a perfect and whole-burnt offering; an offering of the will. No other sacrifice can compare with this one. I myself am directing your life, and arranging things in such a way that you will be for Me a continual sacrifice, and will always do My will. And for the accomplishment of this offering, you will unite yourself with Me on the Cross. I know what you can do. I Myself will give you many orders directly, but I will delay the possibility of their being carried out, and make it depend on others.....I delight in you as in a living host; let nothing terrify you; I am with you. (923)

C. Oblation of Victims

An Act of Oblation. Before heaven and earth, before all the choirs of Angels, before the Most Holy Virgin Mary, before all the Powers of heaven, I declare to the One Triune God that today, in union with Jesus Christ, Redeemer of souls, I make a voluntary offering of myself for the conversion of sinners. This offering consists in my accepting, with total subjection to God's will, all the sufferings, fears and terrors with which sinners are filled.....My Lord and my God, my portion -- my portion forever. I do not base this act of oblation on my own strength, but on the strength that flows from the merits of Jesus Christ. I will daily repeat this act of self-oblation by pronouncing the following prayer that You Yourself taught me, Jesus: O Blood and Water which gushed forth from the Heart of Jesus as a Fount of Mercy for us, I trust in You!" (309)

I am giving you a share in the redemption of mankind. You are solace in My dying hour. (310)

Act of total abandonment to the will of God, which is for me, love and mercy itself. act of Oblation. Jesus-Host, whom I have this very moment received into my heart, though this union with You I offer myself to the heavenly Father as a sacrificial host, abandoning myself totally and completely to the most merciful and holy will of my God. From today onward, Your will, Lord, is my food. Take my whole being; dispose of me as You please. Whatever Your fatherly hand gives me, I will accept with submission, peace and joy. (1264)

Prayer. O Jesus, stretched out upon the cross, I implore You, give me the grace of doing faithfully the most holy will of Your Father, in all things, always and everywhere. And when this will of God will seem to me very harsh and difficult to fulfill, it is then I beg You, Jesus, may power and strength flow upon me from Your wounds, and may my lips keep repeating, "Your will be done, O Lord." O Savior of the world, Lover of man's salvation, who in such terrible torment and pain forget Yourself to think only of the salvation of souls, O most compassionate Jesus, grant me the grace to forget myself, that I may live totally for souls, helping You in the work of salvation, according to the most holy will of Your Father. (1265)

After communion I said to Jesus, "Jesus, I thought you were going to take

me." And Jesus answered, My will has not yet been fully accomplished in you; you will still remain on earth, but not for long. When I was dying on the cross, I was not thinking about Myself, but about poor sinners, and I prayed for them to my Father. I want your last moment to be completely similar to Mine on the cross.

There is but one price at which souls are bought. And that is suffering, united to My suffering on the cross. (324)

It often happens when one is ill, as in the case of Job in the Old Testament, that as long as one can move about and work, everything is fine and dandy; but when God sends illness, somehow or other, there are fewer friends about. And so the soul, like Job, is alone; but fortunately, it is not alone, because Jesus-Host is with it. (1509)

Once again, I am feeling worse today. A high fever is beginning to consume me.... All this, O Jesus, to obtain mercy for souls. (1647)

7. Anselmo del Alamo

Following His Footsteps.

Chapter 8. Crosses

BY MEANS of the cross, we have been rescued. Divine balance! Christ paid the debt, putting on one plate of the balance the weight of his blood. What a weight and what a price! Do not fear: the difference of the specific weight is infinite. At the present time, Jesus shares his victory by means of the pieces of his Holy Cross, that he grants to us. There has to be some contact, in order to inject spiritual vitamins and to regenerate our infected blood. – This contact is named: sorrow. Sorrow must lavish its "splinters," its precious relics, to chosen souls. Do not complain, if you receive more than you hoped for, because you are not even worthy of desiring what is given to you. Believe in love, receive the impact of Jesus, who in this way wants to communicate himself to you, until he can present you to the heavenly Father, as a genuine image of himself, like the holy shroud of the sepulchre, like the veil of Veronica.

1. Tribulations are not a punishment to condemn us, but rather a medicine to heal us. --- *St. Augustine*

2. Afflictions, desolation, abandonment and other persecutions that you suffer from the demon or from creatures, are a magnificent "broom" that casts out of our soul the dust and mud of imperfections, and prepares us to fly quickly to holy perfection and union with God. --- *St. Paul of the Cross*

3. The cross is the way of life, the way of glory, and the way of the kingdom. --- *St. Bernard*

4. The battles of the demon, the anguish of creatures and the desolation of the spirit, are loving trials that the heavenly Spouse performs for the soul, to make us holy. --- *St. Paul of the Cross*

5. Life is a prolonged death. *St. Gregory*

6. Merit and perfection consist in carrying the cross that God wants, and not

the one that we want. *St. Paul of the Cross*

7. To suffer and to keep silent: this is the short path, to be holy and perfect.
St. Paul of the Cross

8. Illness is a magnificent school of mercy for those who attend the sick, and of loving resignation for those who endure it: for while some are at the foot of the Cross like the Virgin and St. John, the others are on the cross, like our Divine Master, whose passion they reproduce, in so far they can copy it in themselves. – *St. Francis de Sales*

9. Pains, sorrows and indisposition make us more beloved of God than all the other voluntary penances, because in them there is nothing of ourselves.
St. Paul of the Cross

10. Upon this earth, God pays his servants with the same coin with which he paid the Saint of saints: Jesus Christ. *St. Paul of the Cross*

11. The more you progress in the service of God, the more you increase in suffering. Thus was the life of Jesus Christ, and thus is the life of his authentic servants. Embrace, therefore, the holy Cross with all your heart. *St. Paul of the Cross*

12. Many are the souls who receive me well when I visit them with consolation. Many receive me with pleasure in Communion. But there are few souls who receive me well when I visit them with my Cross. The soul that is stretched out upon the cross, and abandons herself upon it, this soul glorifies me: this soul consoles me. It is the soul that is nearest to me.
Our Lord to Sister Josefa Menendez

13. When we are united to the wood of the holy Cross, we will not suffer shipwreck, but we will arrive safely to the port of salvation. --- *St. Paul of the Cross*

14. One of the most precious gifts that God grants to holy souls is sickness, because in that there are occasions of practicing many virtues. --- *St. Paul of the Cross*

15. In sickness, when the body is more mortified and cast down, the spirit is more apt to fly to God. --- *St. Paul of the Cross*

16. To take up one's cross is to support and receive patiently all the things that are suffered because of Me. - -- *St. Augustine*

17. The religious life is a cross, and he who wants to live in it with perfection should be crucified. *St. Paul of the Cross*

18. Believe me, even if all hearts were united into one, in this life, they could not enjoy the smallest reward that they will enjoy in the eternal and blessed fatherland of heaven, in recompense for the smallest cross that for my love they will have carried in this life. --- *Our Lord to Blessed Henry Suso*

19. Each sick person believes that his illness is the most grave, and the thirsty person believes that no one is more unfortunate than he is. If I had afflicted you in a different way, you would say the same thing that you say now. Rest, therefore in my arms, and resign yourself lovingly in me, in any

adversity that I want you to suffer, without excluding any trial. --- *Our Lord to Blessed Henry Suso*

20. Jesus never told me that his friends would have nothing to suffer, because he wants them to possess their greatest happiness in tasting the bitterness of the Cross. *St. Margaret Mary Alacoque*

21. My son, he who approaches me, approaches thorns. *Our Lord to St. Paul of the Cross*

22. To suffer with resignation has seemed to me the most worthy thing of being desired by men, and if envy were not an evil, the very angels would envy this privilege. *Ven. Anne Catherine Emmerich*

23. We complain about suffering, and we should rather have reasons for complaining of not suffering: for nothing makes us more similar to Jesus than carrying his Cross. *The Cure of Ars*

24. On your day I would like to remove all your pains, and take for myself all your sufferings. This is what I formerly asked of him whose heart beat in unison with mine. Then I understood that the best that he can give us is suffering, and that he only gives it to his most select friends. *St. Therese of Lisieux*

25. He who has not suffered for Jesus cannot be certain of loving Jesus. *Monsignor Gay*

26. There is nothing as glorious for a Christian as suffering for Christ. For him who truly loves God, the most disagreeable thing that can happen to him is not having occasions of suffering for Him. The greatest tribulation of the servant of God is not having one. *St. Philip Neri*

27. The Cross is the staff of our pilgrimage upon this earth. *St. Catherine of Siena*

28. There is no wood like that of the Cross, in order to enkindle in the soul the fire of love. *Elizabeth of the Holy Trinity*

29. May our Lord grant us the joy of sacrifice: He never gives us more precious signs of his love than when he gives sufferings, and he cannot arrive at the fulfillment of his designs except on this path, the only one that leads to Heaven. *The Cure of Ars*

30. By your own experience, you have seen that the trials that I send, when they are supported well, place those who suffer them closer to perfection and they lead more quickly to the union with God, than all other means, chosen by your own will. Why, then do you complain? Why do you not say: Do with me, most benign Father, what is most pleasing to you? *Our Lord to Blessed Henry Suso*

31. I desire to suffer with Jesus; do not speak to me of anything else; I want to be similar to Him, to suffer while I live, and to live in order to suffer. *St. Gemma Galgani*

32. He began to declare the great treasure that Christian life and perfection has stored up in this mine, saying that trials suffered for God are a most

certain pledge of eternal rest, and like a dowry of the espousal of the soul with Christ, the insignia of his lovers, and the privilege of his elect. *St. John of the Cross*

33. If you were the most wise astronomer of the world, if you could discourse and speak about God with the tongues of angels and of men, if, finally, you alone knew all the learned and wise men of the universe, all this would profit you less, than conformity with the divine will in all afflictions: because those sciences are common to the good and the wicked, but the latter alone is the patrimony of the elect. *Our Lord to Blessed Henry Suso*

34. Do not think that I have had fewer pains, as was my life last year; on the contrary, it has been a profound joy, it is truly delicious to be able to suffer for Him and to grow in his love. *Marie Antoinette de Geuser*

35. What use will it be, to have embraced an austere life, if we always look for relief from anything that might make us suffer? *St. Therese of Lisieux*

36. A life without a cross is a life without love, and a life without love is hell. *St. Margaret Mary Alacoque*

37. Affliction and trials are despised by the world, but I hold them in great esteem: they placate my anger, they obtain my grace and friendship, they make a man pleasing and amiable to me, they make him acceptable and similar to Me. Earthly affliction converts a man into a heavenly being and my servant. Truly, affliction decreases the number of my friends, but it increases my grace, and it is a secure and rapid way to go to Heaven. *Our Lord to Blessed Henry Suso*

38. What is it that most pleases Jesus? Suffering. The most sorrowful moments are always the most blessed. O Jesus, I accept as many pains and afflictions as you want to send me, for they will always be less than what I deserve. As a gift of your mercies, o my Jesus, I will accept the pains and afflictions that you lay upon me. O Jesus, if you wish, add even more: I will always kiss your hand. Behold, O Jesus, this sorrow shakes all the fibers of my heart, and it inspires in me the resolution of not offending you any more. *St. Gemma Galgani*

39. I love the flowers of the field, the little birds and every new suffering; it is a variation that pleases me, but what I love above everything else is Jesus Christ, our beloved Savior. *Theresa Neumann*

40. If you were flooded with spiritual consolations and you overflowed with love, you would not gain as much as suffering dryness and the trials that I send you. Live, therefore, in peace, with the certainty that you will not perish under the cross. It is easier for ten souls to fall into sin, who enjoy the delights of grace, than only one soul that is in affliction: the enemy has no power against those who sigh under the cross. Even if you were the first doctor of the world and the wisest theologian of my Church, and even if you could speak about God with the tongues of angels, you would be less holy to my eyes and less amiable, than a soul that is subject to my crosses. I grant my graces to the good and to the evil, but I reserve my crosses for my elect.

Affliction separates a man from the world, and brings him near to God. The more his friends on earth abandon him, the more my grace is increased in him, and it raises him and makes him divine. From the Cross proceed humility, purity of conscience, fervor of spirit, peace, tranquility of soul, discretion, recollection, charity and all the benefits that this produces.

Our Lord to Blessed Henry Suso

41. You cannot form an idea of how happy I am. In spite of your sorrows? Because of them. *Eva Lavalliere*

42. As the usurer does not lose any occasion of making a small sum of money, I also will not consent that the smallest movement of your little finger, done in my name, remains without fruit, and without its concurring to my greater glory and your eternal salvation. *Our Lord to St. Gertrude*

8. Saint Padre Pio

PADRE Pio's life was one of suffering and prayer for the salvation of souls. He offered himself, so that others would be saved. He said: "Souls are bought with the coin of suffering." He taught that it is a privilege and not a burden to be allowed to participate in Christ's suffering.

His last words were: "Love the Blessed Mother and make her loved. Always say the Rosary, for it is the weapon against the evils of the world today."

9. Sister Maria Concepcion Zuniga

IT IS necessary to suffer the punishment that sin deserves; only thus is Justice repaid, and only thus is the mediation of graces free to help me save souls, especially in these days of decisive combat. Note well that, what is paid corresponds to the sin, and thus will be the atonement that must be paid by the victim! Make this clear to those souls who, feeling the impulse of my grace, wish to offer themselves as victims. The redemption of souls will not be realized without affliction! But this affliction will be mitigated, because I am the consolation of victim souls; for I apply my merits to them." (Our Lord to Madre Concepcion, July 27, 1973)

"My love for justice is what justifies the miserable ones like you in an excess of mercy. It is that which lifts you from nothingness to poverty, then enriches you with all its gifts." Then He said: "For... I love you so much, what do you think you will receive in this life, according to your senses? Crosses! My beloved, crosses and more crosses: illness, abandonment, calumny, mockery, persecution, difficulties, sorrow in all its manifestations. That is your lot. That My love lavishes on souls. Then comes glory, triumph, vindication, exaltation and everything an eternal apotheosis. But I do not give this until you have reached the limits of danger, when you have reached the shores of security. Trust, My little victim, all the force of my will is with you." (Our Lord to Madre Concepcion Zuniga, May 25, 1933)

But the most fruitful part is the last, that is the destruction, as when the Host is going to be consumed and must be destroyed. It is similar to when Christ

the divine Victim, was elevated on high on Mount Calvary, crucified and made the contempt and mockery of those very ones for whom He was dying, and being accepted by the divine Justice of his heavenly Father.

And I can now assure you that this is realized perfectly and with all clarity, if we let God do with us as He wills, because he who offers himself well is not a victim, but rather he who proves himself in the moment of trial, of martyrdom, of sacrifice, of the consummation of the full holocaust. That is why, at present, it is urgent that there be a legion of victim souls offered to divine Justice, in ransom for the whole world, because now, nothing will save humanity, except this.

Legion of Victim Souls, p. 33

10. Archbishop Fulton J. Sheen

I must not be ashamed if I am fearful, and if my whole being shrinks in dread, for the Lord in the Garden before going to the Battle of Calvary prayed: "If it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt." (Matt. 26:39)

What I must fear is my unwillingness to fulfill the will of God, as revealed by the present circumstances of life. Not my will, but Thine be done.

A disappointment, a contradiction, a loss borne patiently in His name and endured as in His presence, is worth more than any prayer said by the lips.

First thing every morning offer yourself to God, body and soul, reason and senses, purpose and desires, to be for that day whatever God wants you to be, as revealed in the circumstances of life.

Say to God in some such language as this: "You know, good Lord, that I am tempted to get angry with, or to be jealous of (here mention the person or persons), to take Your Holy Name in vain, and (here mention the ways you are apt to sin or you have in the past). But, Dear Lord, for the love of You, I want to pass this day without committing these sins, or any other sins in thought, word, or deed. Please help me. Without You I can do nothing; with You I can do anything."

Never undertake any duty, whether it be K.P., shouldering a gun, typing a letter, dressing children, sitting down to a meal, going to a movie, listening to a dull story, studying, or digging, without doing it in the name of God. It then becomes a prayer. Every action is an unsigned check; when we offer it in the name of God, we sign God's name to it, and give it the value of a prayer.

In addition to the Prayer of Action there is the Prayer of Sacrifice. The only way we can prove that we love anyone, is by sacrifice.

At least three times a day, deny yourself some tiny, legitimate pleasure, such as the extra cigarette, the second drink, or the extra lump of sugar, in order to discipline your spirit and keep mastery over yourself for the love of God.

These little "deaths" are so many rehearsals for the final death. Dying is a masterpiece, and to do it well, we must die daily: "If any man would come after me, let him... take up his cross daily." (Luke 9:23).

Pain in itself is not unbearable; failure to understand it is. If pain and

suffering had no reason, then we can be sure our divine Lord would never have embraced them. By patiently accepting each pain in union with His Cross, we become redeemers with a small *r*; as He is a Redeemer with a capital *R*.

I shall make any sacrifices to which my country may call me -- serve at the front, labor long hours in factory or home, accept inconveniences -- in reparation for my sins. There is a thrill in paying off a debt, and we are all in debt to God! "Forgive us our trespasses," that is, our debts. The thief crucified on the right hand of our Lord offered his cross in reparation for his sins: "And we indeed justly; for we are receiving the due reward of our deeds; but this man has done nothing wrong." In one day he blotted out his sins: "Truly, I say to you, today you will be with me in Paradise." (Luke 23:41).

I will sacrifice and suffer gladly that, through the example of my patience, others may come to know something of the blessedness of having found God. We live in a universe where the good or evil that one does has social repercussions. A stone thrown into the ocean affects even the most distant shore.

Doctors graft skin from the body to the face when it is burned; they transfuse blood from one member of society to another.

Now, if it is possible to graft skin, why is it not possible to graft prayer; if it is possible to transfuse blood, why is it not possible to transfuse sacrifice?

The sacrifices I make can therefore be applied to others: to a friend in battle; to a wife back home; to a brother who has been away from the sacraments for years, to a sister who has a bad marriage; to little children, that they may grow up as worthy children of God; and above all for the peace of the world.

Appendix: Treasures Old and New

St. Gertrude (died 1302)

Louis of Blois (died 1566)

St. Therese (died 1897)

Peter d'Airelle (died 1913) Jacinta Marto (died 1919) Rose Ferron (died 1936)

Josefa Menendez (died 1923)

St. Faustina (died 1938)

Anselmo del Alamo (died 1965)

Padre Pio (died 1968)

Madre Concepcion Zuniga (died 1979)

Archbishop Fulton J. Sheen (died 1979)

There are five men and seven women on the list. The oldest authors on the list are St. Gertrude and Louis of Blois, in the period of the Middle Ages. The remaining ten were in the twentieth century, except St. Therese (19th cent.) The first nine were in the old world (Europe). The last three were in the new world (Rose Ferron, Rhode Island, Madre Concepcion, Mexico City; Bishop Sheen, New York City). In 1895 St. Therese requested a legion of little victims, and Our Lord answered her petition. All the souls below her name on the list, from Peter d'Airelle to the end, are victims. Madre Concepcion died in October 1979, and Bishop Sheen died two months later, both in the new world.

Sometimes the church seems as if it were growing old and wearing out. However,

Our Lord is continually revealing new spiritual treasures in his church, and he will continue doing so until the end of the world, and for all eternity. He always has something new: "But thou hast kept the good wine until now." "Wisdom is an infinite treasure." (Wisdom 7:14), without end, limitless. O the depth of the riches of the wisdom and knowledge of God! How unsearchable are his judgments and incomprehensible his ways! For who has known the mind of the Lord? (Romans 11:33) O God, who doth great things and unsearchable, and marvelous things without number. (Job 5:9) To him be honor and glory for ever and ever. Amen.

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