

The eBook, Laments of Jesus, Victim  
by Maria Concepcion Zuniga Lopez

This eBook is for the use of anyone anywhere  
at no cost. You may copy it, give it away or  
re-use it.

Title: Laments of Jesus, Victim  
Author: Maria Concepcion Zuniga Lopez

Release Date: May, 2001 [Most recently updated:  
Sept. 29, 2011]  
Language: English  
Character set encoding: ISO-646-US (US-ASCII)

-----

\*\*\*\*\*  
LAMENTS OF JESUS, VICTIM  
\*\*\*\*\*

By  
Maria Concepcion Zuniga Lopez

LAMENTS  
of Jesus, Victim

Words of Our Lord Jesus Christ  
to Maria Concepcion Zuniga Lopez

CHARITY + IMMOLATION  
J.M.J.F.

Through Mary and with Mary  
the Roman, Catholic, Apostolic Church  
will Triumph under the Cross of Christ

LAMENTS  
of Jesus, Victim

Meditations suitable for all times and for all persons  
especially for pious persons and for the end of the year

May it be for the glory of God!

CONTENTS

First Meditation - Let Us Unite Ourselves with Him  
Second Meditation - Love  
Third Meditation - The Spirit of Faith  
Fourth Meditation - Purity  
Fifth Meditation - Confidence  
Sixth Meditation - Final Judgment

PROLOGUE

"Laments of Jesus, Victim" is a compilation of the words  
spoken by Our Lord to Maria Concepcion Zuniga Lopez in 1932.  
These revelations were compiled by her in the form of pious

meditations. They confirm those of St. Gertrude the Great, St. Teresa of Avila, St. Margaret Mary Alacoque, Sister Benigna Consolata and Sister Josefa Menendez.

Our Lord told her clearly: "My Justice is love. This Heart that is all love wishes to manifest itself to the world even more openly.

"It has manifested Itself in Its mercy; but the world has not understood this love of My Heart in Its Justice, and the time for these manifestations has now arrived, until the world is convinced of it.

"I want to be loved in My Justice; and you must know that there is no better way to obtain My mercy than to love My Justice. In all your afflictions, in your disappointments and in your misfortunes, in your temptations, in your sorrows, dangers and even in your falls into sin, make acts of love of My Justice, and you will see how My merciful love is shed over your soul.

"But never fear Me, for I am a good God, and a God of Love and Sanctity. Be afraid only of offending Me, for this is the true and holy fear of God, the beginning of all wisdom." (Prov. 9:10)

On Wednesday, December 20, 1972, at 3:00 a.m., Our Lord gave her a message concerning the obligation of living a life of perfection.

I was fast asleep; then I awoke suddenly because our cell was flooded with light. This light was very familiar to me, because it is the splendor which radiates from the presence of Jesus.

Awakening, therefore, I sprang to the floor and knelt. Then, almost weeping, I asked Jesus that He should deign to let me see Him. Immediately Our Lord permitted me to behold Him standing in front of me. Then Jesus said:

"Write: the words which I have given you concerning the perfection which is of obligation for all, should have already been sent to..." (Here Jesus named a certain person whose name must be discreetly withheld by me.) "You must send these words to him this very day. Tell him, on My behalf, that he must publish these words, adding a prologue composed by himself. In his prologue, he must exhort the world that no one shall attain salvation without leading a life of perfection."

Our Lord then alluded to some news which was brought here by a priest. Regarding this information, Jesus said:

"The news which has reached you through these visitors of Rev. Father Jonas is very true. At the present time, the demon is taking the greater number of souls along with him, to his kingdom."

Next Our Lord made allusion to some words which He deigned to express in the Universal Messages given to the world by Him, by means of this miserable soul, and which are already well known. However, hardly anyone pays attention to these Messages. The words to which Jesus referred at this moment were as follows:

"At the present time, that message of Mine is now being realized.

It is the message wherein I said: If they do not correct themselves and do penance, I will abandon them to their whims until the end. I will deny them the grace of coming among you as Teacher and thus, after a tragic corruption, I will come and fling them all into Hell!"

Immediately after Our Lord had reminded me of these words of His, which are already known by many, He added:

"It is therefore urgent that you should once more insist upon the fact that I have not spoken in vain. Hence, be perfect. Indeed, everyone should strive towards perfection, the great sinners, coming to Me repentant, doing violence to themselves and abandoning sin; tepid souls, striving to become more fervent; and the ministers of My church who have prevaricated must retract if they desire to be saved. On the contrary, if they should desist, what a terrible eternity awaits those who are obstinate! My silence... ah, My spouse, it is due to a mandate of My Heavenly Father. Divine Justice is overflowing!

"To be sure, there are souls who are offering themselves as victims, but they are few in comparison with the momentary increase of sin. Where is the penance, the penance which is due? Who performs it? Everyone lives his life seeking commodities. After I have redeemed them, men have turned themselves into pagans once more, and they refuse to be Christians. By acting in this manner can they be saved? Will they help Me to save souls from this whirlpool of sin which now exists?

"It is as I have told you once before: Let them forget everything and love Me. That is to say: Let them live this time now, not for the body, but for the soul; do not live for your own selves, but for Heaven. Live to give Me souls through your sacrifices and prayers, offered with a clean and pure heart, full of love. Is this not the manner in which I have done the same for you?"

At this moment Jesus began to withdraw. Then I desired Him to give me some proof in reply to the persons mentioned above. Then Our Lord expressed the following words for that person, thus:

"Can I give him any greater proof? Or is there a better, more consoling indication of My good pleasure than to ask him to intervene with regard to the publication of My words? Therefore, send him the booklet concerning victim souls, that he may translate and publish it; and that he may also seek victim souls for Me.

"With regard to his family, if he learns how to bear with them for love of Me, while sustaining and exercising his rights as the head of the family, I shall reward him. And if he should constantly pray for their souls, I shall not fail to manifest My power. That is to say, I will give him those souls in eternity, together with many others. But he must always seek the right pathway, cost what it may."

Then Our Lord disappeared. It was ten minutes to four o'clock in the morning.

=====

#### INTRODUCTION

I will say a word to those who may read these meditations, a word

that may serve as an introduction. I wrote them about 25 years ago, for the private use of some nuns and students, and I inserted into them some of the words of Jesus revealed to me in 1932. When I wrote them and mentioned those holy words that He deigned to reveal to me, I wrote speaking as the third person. But this Christmas (1969), since my Jesus wants me to publish them as a gift of His love for souls, I am going to speak openly in the first person, for the time has arrived to publish to the four winds all the "secrets of the King." I do it, then, obeying, and I do it filled with joy. I hope that these pages that I write with great difficulty (I am sick and always very busy) will bear much fruit for eternal life, if He deigns to bless this work undertaken for His greater glory and for the good of souls.

Mexico City, D.F., December, 1969

#### Preparatory Acts for each Meditation

We are in the presence of God, spiritually or physically, before a Tabernacle.

We are going to meditate: let us do so in absolute silence, interiorly and exteriorly as well.

Let us assure Jesus of our faith, or our hope in Him. . .but may He deign to help us so that these three acts may be done with the intensity He desires and demands of us with all justice.

#### First Meditation

Let Us Unite Ourselves with Him

Let us unite ourselves to Jesus Who is so alone in the Tabernacles. Let us glance quickly outside at the world, and we see that, inebriated with pleasures and stunned by the deafening noise of passions, it has forgotten the Divine Guest Who has remained in Tabernacles solely for love of us. Victim souls who want to console the Heart of Jesus, come to Him!

It is an undeniable reality that Jesus suffers the forgetfulness and the sins of the world, because in that consecrated Host, although He is impassible, He is not insensible, because He is not dead, but living.

Yes, indeed, the God-Man is living among us who live on this earth. Do you believe it? Well then, you who believe this truth, do not forget it. Make it a constant part of your life, always in a truly real sharing of the sufferings Jesus bears in His Heart in a mystical manner, but really and truly, as is His presence in the Eucharist!

Jesus suffers, seeing that the world flings itself on its giddy course toward the abyss, and placing Himself constantly between His Heavenly Father and that guilty world, He is mediating with His continual sacrifice to obtain pardon for us. But, from the depths of the Tabernacle, He cries night and day:

"I want souls that will offer themselves as victims with Me to My Divine Justice. I want souls who will satiate My desire! I want a legion of these victim souls! With this legion of

faithful servants, with the extension of the offering of victims throughout the world, the works of sanctity of the just souls will be increased. Through the merits of My redemption and before My Divine Justice, this will be the means of paying the debts of the wicked and will obtain many graces before the day of judgment arrives."

And you, do you believe in these words of His? Then, if He invites you, do not resist Him and offer yourself with Him to His Divine Justice, so you may be nailed to the redemptive Cross with Him and save many souls.

He can save all of them, but He wants to unite you with Him. He gives you His merits. He will give you His own Heart. He asks only one thing of you: that you give yourselves to Him without restrictions, that you let yourselves be transformed into Him, that you let yourselves be crucified with Him and like Him on His own Cross as a victim.

Do you want then, soul, to be generous? Listen to these words that He says for the victim soul:

"Give me your hands to work, your eyes to see, your feet to walk, your mouth to speak; all your body to animate it with My virtue, and your soul to transform it in Me."

This is the victim soul. Do you wish to make this exchange, so profitable for you, with Him?

And if you offer yourself and give yourself thus to Him, you will also hear from His lips these words that are a total ascetic program that will teach you to love Him and to give yourself to Him. He says:

"Forget everything and love Me. Kiss My Heart more and more and calm the fire of Its passion, the fire of love and of zeal for souls. My love longs for the pure love of its creatures, the chaste love of virgin souls who, as faithful and loving spouses, are enamored of Me, console me, receive Me and live watching for Me, recollected in their interior, shut off from the world, attentive to My voice. Love Me with your soul, with your heart, and with your body. Give Me your works, your words and your thoughts. It pleases Me when the love of My beloved ones overflows from their mouth. Then I will place My Heart next to their lips so their love may not be lost so, when their love expresses itself in loving words, it may fall as a balm upon My Heart."

Meditate on these words of Jesus and you find the perfect form for the love you must give to Him so you may be truly united with Him and console Him.

Aside from this, this is the form of fulfilling in all its extension the first commandment of the Law of God: Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy being.

But, returning to the words revealed here, the first thing He says is: "Forget everything and love Me."

Jesus thirsts for our heart, He hungers for our affection, for our tenderness, for love, for our affections and our caresses, for He adds: "Kiss My Heart more and more and calm the fire of My Passion, the fire of love and zeal for souls."

What would it be like to "kiss the Heart of Jesus?" What, except to love Him with all the tenderness of love?

Would mothers love their children; wives, their husbands; the engaged; their future spouses; more than the spouses of Christ, their divine Spouse, Jesus? They would kiss their loved ones almost with a cult of love and we, will we be cold in our love for a God made man for love of us? He became man precisely so we might love Him in a human and a divine way! That is what Jesus wants! That is what He asks of us with these words: "kiss My Heart."

We will kiss the Heart of Jesus when we give to Him alone all our affection, when we live solely for Him, when we think of nothing but Him, when He alone is the object of our life; when, our hearts overflowing with love, we will tell Him a thousand tendernesses at each instant, until expiring. Only thus will we calm the fire and the zeal our Divine Redeemer suffers for us. For, let us listen as He adds: "My love longs for the pure love of its creatures; the chaste love of virgins who, as faithful and loving spouses, are enamored of Me, recollected in their interior, shut off from the world, attentive to My voice."

What great kindness of Jesus, to make known to us what He wants of us, what He asks of us; what He longs for, what he waits for us to give Him: the pure love of His creatures.

The Spouse of virgins, He Who feeds among the lilies, wants purity, purity. He asks for purity in intentions, purity in works, purity in thoughts, purity in words. He asks for purity of everything that is unclean or stained, because that is "the pure love of creatures," the purity of conscience acquired by force of love for Him.

But still He emphasizes more directly another purity, "the chaste love of virgins who, as faithful and loving spouses, are enamored of Me."

Oh, indeed! Let us not forget that Jesus is a man, and the most sensitive of men, and He wants to be loved as a man. That is why He asks for human love, for He possesses angelic love from all eternity. But it is necessary to understand this well: He asks for a chaste love! Jesus is loved chastely when the soul is elevated to spiritual regions of love and, with those elevated affections, lives enamored of the most beautiful of the sons of men: (Ps. 44:2) the Son of Mary, Jesus of Nazareth, as His most holy and pure Mother loved Him, as the most chaste St. Joseph loved Him!

To love thus is to love without any other affection, nothing that might occupy the depths of the human heart. No other affection, then, is necessary, not that for one's father or mother, nor much less any other affection less noble and pure.

To love Jesus thus is for the soul to live enamored of Jesus, the Lily of the valley. (Cant. 2:1) To Him she addresses all her loving; to Him, her fervent aspirations, that are true hymns of the soul. To Him she addresses the sweetest and most tender words, from the depths of all her being they rise to the lips and are spoken to Jesus when He approaches her with an actual grace or she approaches Him with a thought, or better yet, visiting His Tabernacle or receiving sacramental Communion.

That is how Jesus wants to be loved by His creatures. That is why He says, expressly: "That, as faithful and loving spouses, they may be enamored of Me, caress Me, they may receive Me and live watching for Me."

Do you hear Him? He wants caresses; He wants consolations. He asks us to watch for Him, not to leave Him alone for even one moment. That is how the faithful and loving spouse must be, who flies to the side of her spouse as often as her duties give her time. And when she is occupied, if she is away from him because she deals with the very interests of her husband and of the children, etc., her soul is watching over her beloved in her thoughts. And when she sleeps, she is like the spouse of the Canticle: "I sleep, and my heart watcheth" (Cant. 5:2), because her love is watching at all times, both when asleep and when awake.

What is it: to watch for Jesus? What is it: to watch for Him? It is not to forget for even one instant that souls are waiting for us to rescue them, because souls are the "interests of Jesus" and this alone consoles His Heart, the Heart of a Redeemer and a Victim!

To watch with Jesus is to be quick to give Him what the world denies Him. And, what does the world deny Him? The world denies Him love, fidelity, above all, it denies Him this in the midst of sorrow. To love Jesus in sorrow, to bless this sorrow for the love of Him and of souls (the world refuses to give it to Him), that is what it denies Him and even His own, who say they love Him, do this.

Therefore, it is our responsibility to give faithful love in the midst of sorrow or, what is the same, complete surrender of oneself, holy abandonment to the Cross.

The world defrauds Him. Of what does the world defraud Him? The world defrauds Jesus of the hopes He has and has always had and for which He came to give Himself

up as a victim for the world itself: the hopes of taking away sin!

In justice, after we have been redeemed with the redemptive Blood in Baptism and we continue cleansing ourselves with the sacraments, above all Penance and the Eucharist, in justice the world, we souls, should no longer sin. Because Christ has sacrificed everything to achieve precisely this: that the devil might have no part any more in mankind; that all souls might belong to Christ; that all might be heirs of Heaven; that with all of them the Heavenly Father might be pleased. But oh!, Jesus weeps. He weeps because it seems His Precious Blood has been useless and that He is still hanging uselessly from the Cross, because he revealed that, in the Eucharist, He continues crucified. There He has made present His redemptive sacrifice that He consummated on Calvary - because His sacrifice began at the moment of the Incarnation, in a physical manner, and it continued during His mortal life. But, desiring to perpetuate that sacrifice until the end of time, in the midst of His beloved redeemer, He instituted the Eucharistic sacrifice, where He continues suffering in a mystical, but no less real, manner, for He is present in body and soul, living, and not dead. Then, if He is living, He is not insensible.

But the world, what heed does it take of this Victim? It seems that this world for which He immolates Himself has contempt for Him, like the mob that saw Him pass one day on the way to Calvary and hanging from the Cross, wagging their heads, murmuring: "Behold, a crazy man."

Indeed, Jesus is crazy with love for us, a caravan of sinful humanity, trivial, noisy, vulgar, devoid of every ethical and spiritual principle, given up to the sensuality of animal passions, of pride or vanity, and of insolent arrogance, diabolical envy, shameless lust, unbridled rage, and wicked corruption.

And Jesus, the innocent Victim, nailed to His Cross for us, remains alone, abandoned precisely by us. He remains on the summit of the coldest and heart-rending Calvary. Only Mary remains at the foot of Her Son's Cross, only She, with a few women, as the Gospel says.

Oh, what are we to do? What are we doing before this spectacle? Let us watch with Jesus! Let us be faithful at His feet! Even more: let us throw ourselves into action with fervent love, and let us ascend to His Cross and nail ourselves with Him. This will be, truly, to give Him what He asks of us when He says: "My love longs for the pure love of its creatures, the chaste love of virgin souls who, as faithful and loving spouses, are enamored of Me, recollected in their interior, shut off from the world, attentive to My voice."



To watch with Jesus, to watch with Jesus is to accompany Him in His perpetual watch that He carries out between Heaven and earth. It is to unite ourselves with Him!

That is why He says that He wants them to console Him. To receive Him; how to receive Him? Opening to Him the doors of our soul and receiving Him, every day. Would to God that it would be possible for us, in holy sacramental Communion, keeping our conscience clean, watching, that is, not to soil it, in order thus to be able to receive Him daily. And so He will receive consolation from us on coming to our souls every morning. Thus we will live "recollected in our interior," as He enjoins us. Because, today we will watch to guard ourselves to receive Him tomorrow and tomorrow for the following day, and this will have as its result that our constant concern will be in our interior, as He asks: "recollected in their interior."

But let us note that He adds: "Shut off from the world, attentive to My voice." Shut off from the world? How can it be, if we live in the world? For example, the Minim nuns, if we have constant dealing with the world, even in our isolation, because our mission is to concern ourselves precisely for the world and with the world?

What Jesus asks, on telling us to live, "shut off from the world," is shut off from its pleasures, its works, its pomps, its vain desires. That is why He says: "Attentive to My voice." Attentive to His voice, that is: listening to His divine complaints that, because of the sins of the world, He bears and wants to show to us. He wants to share them with us, to share with us His sorrows.

Truly! Jesus thirsts for souls to confide in, souls with whom to converse. Go to the Tabernacle, then, not to waste time, not thinking you are there alone and bored. No! Because He is there and He awaits you with ardent desire and love! Talk with Him! Tell Him, if you like, of your many concerns, but above all, listen to Him! Tell Him you are attentive to His voice, and to let His Heart overflow into yours! That you want to feel in your human heart His intimate sorrows; that you want Him to complain to You; that you want to console Him with your words, with your promises, but, above all, with your works, in accord with His holy Law, for pure love of Him and for His divine interests!

Oh truly, let us unite ourselves with Him!

"You will console Me with your words." Indeed! He asks it. Tell Him that you love Him as much as others have ceased to love Him and as much as others hate Him. Jesus wants us to tell Him that we love Him because He knows that, by virtue of our telling Him so, we will come to know Him and we will love Him. Let us make acts of love constantly. Let us recite aspirations full of faith and fervor, of affection, of tenderness, of love for Him.

Do you see how He asks it of us? "It pleases Me," He says, "when the love of My beloved ones overflows from their mouth. Then I will place My Heart next to their lips so their love may not be lost, so that, having become loving words, it may fall as a balm on My Heart."

Oh what beautiful expressions Jesus has revealed to us! Let us meditate on the very profound meaning of these words. He says that, "it pleases Him," when we say loving words to Him because to Him this will be as if we were to let our hearts overflow from our mouth. And then He will put His Heart next to our lips, so our love may not be lost. Because this love, on becoming words presented as a gift to Him, will be saying precisely what is in our heart and this, He adds, will be for His Heart, as a balm.

Oh, the unspeakable folly of the love of a God made man that comes to place its joys in things of such little value: the words from our lips, when a heart that beats with affection for Him dictates them! Are we to deny this to Jesus? If it is not denied, at times, to a friend and even to a stranger when we intend to sweeten their lives by some words of fraternal tenderness, of affection or of compassion?

Let us unite ourselves and live solely for that. Let us live meditating on the afflictions and the desire of the Heart of this adorable Jesus, this Victim Heart so forgotten by men.

And, by virtue of meditating on it, these love words He awaits from us will flow from our hearts and spring from our lips so His Heart may have some drops of balm that may soothe It, that may refresh His Heart! Let this be our pursuit! In this let our lives pass: in loving Him, in consoling Him, and in conversing with Him; in listening to Him, in speaking words of love and tenderness to Him until we succeed in truly loving Him and compensating Him thus for the lack of love He suffers from the majority of His loved ones, from so many souls who live only for the things of the world and for themselves and those who live solely to offend Him, or the lukewarm who give themselves only by halves, only in part, but not totally!

On saying these words of love to Jesus, let us try to make them sincere, to make them the expression of what we have in our hearts. Let us not lie to Him! For we know that "He detests the lying man." For the "deceitful man the Lord will abhor," according to the words of the Psalmist (Ps. 5:7).

Do we love Him? Then, let us tell Him so. Let us not only feel it; let us not only harbor these affections we feel. Let us tell Him of them!

He desires it. He asks for it: "It pleases Me when

the hearts of My beloved ones overflow from their mouth." And let us spread our love, not simply expressing it with words, but with works. Let our works be the most eloquent language of our love and let this language speak to Jesus all the love with which our heart is inflamed. But also, with words, let us tell Him of it!

O Jesus of my love, I love You! I love You with all the tenderness, with all the passion, of my soul and of all my being! You are my only love! And, inasmuch as this is true, we will be truly united to Him.

## Second Meditation

### Love

In the divine Decalogue God says to men and He says it to all: "Thou shalt love the Lord thy God with all thy soul, with all thy mind, and with all thy strength."

Do we understand well this solemn Commandment? What does it mean to love God with all one's soul? What else but to love Him spiritually. What does it mean to love Him with all one's heart? What else but to love Him also with one's sensible affections, With the affection of children, with gratitude for all the favors we have received from Him, above all, for the Redemption. With the fidelity of a brother, with the fervor and delight of spouses for God, in the person of Jesus, Who is the Spouse of our souls, with the confidence of friends. This is to love God with one's heart.

And what is it to love Him with all one's mind? To love Him conscientiously, that is, to love Him because we meditate on Him, because we contemplate Him, because we comprehend Him with that sublime faculty He Himself gave us, precisely for this, to use it for the purpose of loving Him.

But what does it mean to love Him with all our strength? This means to love Him with all our works. That all our actions might proclaim how much we love Him! To love Him with works, not only with affections, not only with words, but to demonstrate that love for Him in our works. Indeed, God requires this love of His creatures. Do we give it to Him?

Ah, how little the world loves its God! This world that lives forgetful of Him most of the time. And now, let us not speak of the world that hates Him openly, the world of the sworn enemies of God, but rather of those who call themselves children of the Church founded by Him, the Catholics of all parts of the world. Ah, how little they love Him. And in what a miserable love they have come to reduce themselves with respect to that "great love" they owe to their God! Those who, first, before God and above God, love: some, their money; others, some creature; the majority love themselves; others, their well-being; and there are those who love sin itself - rather than God.

They love sin! For they do not want to give it up, knowing they offend God. And they call themselves Catholics and they call themselves pious ones and, at times, they are souls consecrated to His service, His Church. But in their actions they manifest more love for, more attachment to, their delights and whims, their disordered appetites, although they well know that they will lead them openly against their God, against what is commanded by Him in His Law! Oh grief!

All of you souls predestined to contemplate this truth now, cry with Jesus, grieve for those offenses, and try to fill yourselves with affliction to compensate Divine Love with your generosity. All of you, His spouses, consecrated to His service, all of you, souls who have offered yourselves as victims, united to Him through love, give Him love, a great deal of love!

Love His Justice, so offended! All of you who long to atone!

Ah, come and hear from His own lips words surpassingly beautiful from which you will learn how to love Him, how He calls you to love Him, how He asks of you, of each one of you in particular, the practice of consecrating your heart to Him.

These are His words, for He wants them to reach all souls so He may be compensated by all for those who do not love Him, for those who repudiate Him or forget Him, for those who hate Him, too.

He has a program of love already prepared for all of you, for your own souls, where each one of you can find the taste of the love His Heart seeks, your own love and the love of everyone. For the love of God has all the elements, the most beautiful elements of love. Listen to Him, to the words of Jesus: "To some souls who give themselves to Me as daughters, I communicate My paternal love to them. To others, I am as a Brother for them and, as such, I treat them with the intimacy of My friendship. That is, as each of them feels affection for Me, I respond, always generously, and I give the soul who seeks Me what it comes to seek. I am, for each soul, the water that it seeks in its thirst for love, with the same taste of love the soul delivers to Me."

Have we heard Jesus? Have we listened to His very consoling words? He promises to give, to each one, the fulfillment of his longings for love. Now let us continue listening to this other, more intimate part, of His revelation. It is not solely a manifestation of what He will give to souls but, rather, what He asks of them, what He longs for most, the kind of love He desires. He says: "I want virginal souls who consecrate themselves to Me as sacramental spouses in order to pour out on them My treasures of love. These souls will be like an atonement for the sacrileges of those who approach to receive Me with their hearts mired in worldly delights."

Do you hear it? Jesus asks for "sacramental" souls, that is,

souls who consecrate themselves to receiving Him worthily in the Holy Sacrament of the Eucharist. And these He calls "sacramental souls."

He calls them "spouses" and He promises to pour out on them His treasures of love. Ah, let us consider this more slowly, let us meditate on it and let us understand the divine message in all its intensity.

It is an indisputable truth that each day the world is more indiscreet in its dealings with God our Lord for it is relinquishing its respect for Him. It offends Him. And not only those who are forgetful of Him and withdraw from Him but, rather, He is offended because, approaching Him, they do not draw near with the proper dispositions of reverence, of purity of life, that is, with the dispositions with which a miserable creature must approach all of a God: conscientiously, with reverence of soul and body, as the Holy Church tells us by means of its doctrine.

There are some souls who receive Him in Holy Communion through routine, without any spiritual fruit, without any fervor either and, thus, they wound rather than receive the Body of the Lord worthily. There are others who receive Him for human considerations, for "what they will say," to look good in the eyes of the world, perhaps through hypocrisy, so they may be considered good, so they may be judged well by others. And others who receive Him with devotion for doing something good in their life, without love for Him, without having as their prime purpose the uniting of themselves to Him by love, by receiving Him as a divine Guest in order to honor Him. Rather, forgetful of this, they go to Him for some interest, more or less paltry, to obtain from Him some favor. And, although their interest may be devout, it is not loving. It is not for Him, therefore, but for themselves, they go, as the poor man goes to the rich so he may help him, but neglectful of the conditions necessary to receive Communion worthily.

Ah, therefore, this is what Jesus asks on saying these words, "sacramental souls." He asks, His love desires, that "virginal souls consecrate themselves to Him as His spouses."

Let us not forget that Jesus is "the Lily of the valleys, who feedeth among the lilies," (Cant. 2:1, 16), the symbol of purity. That is why He says, "I want virginal souls to consecrate themselves to Me as sacramental spouses. They will be like an atonement for the sacrileges of those who approach Me with their hearts mired in worldly delights."

He has said it clearly. That is why He wants "sacramental souls," virginal souls consecrated to Holy Communion, souls who console Him, who atone to Him for those others who, although receiving Him in Communion, instead of consoling Him, wound Him, because they are "mired" in the world, in its

delights, practices and customs, with its indecent fashions, with its prohibited amusements, with its morbid reading, with its dangerous loves. In summary, the aspects of "worldly delights" are innumerable. That is why He asks consecrated souls to receive Him in Communion worthily.

And He promises to be to these souls as a "Spouse." He promises to elevate them to a plane of intimacy with Him that cannot be surpassed by any other. Because: what is it to be a "spouse?" What else but to be the treasurer of all the tenderness of the love of the Spouse? To be the treasurer also of His interests, even the most delicate, His most hidden secrets!

For Jesus promises everyone that to those souls who dispose themselves to love Him with that purity and virginity of soul, to love Him as spouses, receiving Him daily in Communion to offer Him consolation, the rest that His Heart demands. And He promises to come to those souls and to inundate them with torrents of His grace and His love and, as if to wrap them in His most pure love, to elevate them to the intimacy of spouses. And He calls them, "sacramental souls," that is, "consecrated to His Sacrament of Love."

Do you not feel yourselves called in the intimacy of your souls? Are you not inspired, filled with zeal, to respond to this divine call? Let us note: He does not say that those souls are going to be called by Him. He does not say, "I will call those souls. Rather, He says, "I want them to consecrate themselves to Me" in this manner.

Thus He wants them to have recourse to Him. He wants them to be the ones who go and offer themselves to Him, so that each morning at the Communion rail they may call Him, "Come, Jesus! Come out for a moment from Your Tabernacle! Come and visit the abode of my poor soul! For I am waiting for You, to console You, to dedicate to You this moment of consolation with You every day, of intimate talk, of intimate union. Come to my heart, O Sacramental Heart! And delight me with the caresses of Your love! Come and unite Yourself to me intimately, with Your Body, with Your redemptive Blood, with Your exquisite soul! And melt Yourself in me and see me transforming myself into what You are, so my misery and my defects disappear and the day may come when truly I may be atonement for You for those who receive You unworthily."

Ah, indeed! This should be from now on our only thought on going to receive Communion, not seeking for ourselves anything but this, "to be virginal souls, sacramental spouses," who receive the Divine Lover of souls, and to fuse ourselves into His sanctifying

Host. Then we will not take petty interests to Communion. Rather, every day we shall purify our intention more and more.

Because, with respect to this, the Blessed Virgin tells us, too, these words. When God deigned to manifest to us the symbolic image of Divine Justice and of the Victim Heart of Jesus in the Host, She said, "My Son wants to be received by souls making worthy Communions, and let them visit Him in His Sacrament, even spiritually, in an act of gratitude and love that may console Him."

These words come to corroborate those of Jesus. He wants the soul to call Him, with no other purpose but that of consoling Him and bestowing love on Him. Not to expect gifts from Him, but to lavish love on Him. Not so much to go to Him to ask of Him, but to give to Him. And not to give Him something that He esteems but little; rather, to give Him what He Himself asks for: to give Him your heart, to give Him yourself. For that purpose we should go to receive Him - with that sublime, elevated intention above the petty intentions with which the world approaches Him, so He may see in us a compensation for the mean and selfish world.

And we can receive Him not only once a day, but a million times. Because, although we can approach to receive the sacramental Host we take physically in our mouths only once, on the other hand, we can, indeed, receive Him spiritually, visit Him, and this millions of times, even in a single hour. It suffices that we make the intention, that we want to do so.

That we call with love, His love. If we quicken in ourselves the desire to receive Him, Jesus will come to the soul that calls Him as many times and in such a way because He (let us not forget that He is God - and Almighty God) will enable us to receive the same effects that a sacramental Communion produces, if we do so, as He has recently revealed. Everything will depend on the soul's seeking Him, calling Him, and He will not be able to resist the one who calls Him lovingly. He has said, "Seek and you shall find." What He says is truth itself. He is the Fountain from which all those who approach draw water. And whatever is the measure of the vessel in which it is received, thus he will receive. That is, the vessel is our will, our internal dispositions, the spirit with which we approach God.

Thus, when we have received Communion and we want to receive Communion again - let us hear, from Himself, a secret way of achieving it. He has said thus: "Do you want Me to teach you a secret way of being in communion with Me? Lose yourself, by means of love, in My Host. And I will carry you in My Heart and you will enter with Me in all the souls that

receive Me; think ?I have received Him in each of those who have received my Beloved,' and you will take part in each one."

This is not a dogma but, indeed, it is a secret, revealed by His Heart and a human Heart that longs to be received constantly in Holy Communion and to be consoled for all the bad Communions.

Let us understand it well. Let us penetrate what these words that come from Him comprise, for He is Truth itself, that can neither be deceived nor deceive us. We cannot only receive Communion spiritually, but also live in sacramental Communion all day and all night, if we unite ourselves with an act of irrevocable love with the consecrated Host. We will be able to live in uninterrupted communion because everywhere in the world the Eucharistic Sacrament is being renewed, it is being distributed to the faithful, and while it is day in one hemisphere, it is night in the other and vice versa. Behold the critical point, the precise moment that we must not lose while we live here below. What the angels cannot do, we can, if we want to and if we ask it with all the love of which we are capable. There we must seek the realization of atonement for all the bad Communions and there repeat to Jesus that we are His sacramental spouses. A spouse of Christ in the Blessed Sacrament must occupy her mind with this. And for this purpose we can make use of the dogma of the communion of saints. And we can even unite ourselves not only with the souls that receive Communion, but also with Him, Jesus in the Host. Because He says, "Lose yourself, by means of love, in My Host." And, this is, we could say, a divine method of communicating - and of being communicated. It suffices that we make the intention, that we have the desire, that we do it with an act of real and true presence, face to face, now - with each beat of our heart. Even sleeping!

Had we dreamed, perhaps, of such beautiful things as these, that the Divine Guest in the Tabernacle makes manifest? Is it possible? To God all things are possible!

But, here He comes to remind us of the beginning of this revelation. Jesus says, "I want virginal souls who consecrate themselves thus: as sacramental spouses." He has clearly said it. He wants "virgins," that is, human beings so valiant that they guard the chastity, the virginity, not only of their bodies, but also of their souls. Just as wives guard their purity for their husbands, thus He wants these souls as sacramental spouses that consecrate themselves to Him, that they might be entirely for Him alone, that no other flavor but that of purity might be found in



them. Undoubtedly as St. Paul explains it: "The married woman must please her husband and must busy herself in many things."

Surely a person occupied in many things, having contact with the world and its demands, cannot possibly guard that integrity of purity, of chastity, of virginity. How could she, then give to Jesus that fragrance of delicacy? In this, what He asks is seen clearly: souls that live solely for Him, consecrated to Him. And He promises these the secret treasures of His love as a faithful Spouse Who, introducing His spouse into His intimate chamber, shows her what He shows to no one else: the most exalted love, the most delicate of His caresses, the most valuable of what He has and can give her of His. It is not possible for divided hearts to give that refreshment and content, to pour themselves out and lavish themselves as He desires so much! He needs souls pure of any other love that is not His. That is, that soul will be able to love many souls, all created beings, but it must be only through Him, in Him and for Him. Because all the licit and holy loves must flow from the love that is of God, which alone should fill the soul of a sacramental spouse. This is what He means when He says, "I want virgin souls," that is, where He is the only love of their lives, the center of every other affection, the ocean in which they must gather all the drops of love that flow from that heart to other creatures. Let us conclude: on approaching Him, above all in Communion, Jesus will give us what we want. Do we want to find a Father? Let us approach Him as children, let us love Him as children. Do we want Him to be our Brother? Let us love Him as sisters, seek Him as sisters.

We will please Him by this, but never so much as when we approach Him, for He says, "My love longs for the pure love of its creatures, the chaste love of virgin souls who, as faithful and loving spouses, are enamored of Me, caress Me, console Me, receive Me and live watching for Me, recollected in their interior, shut off from the world, attentive to My voice." Do we want Him to speak more clearly to us?

O Jesus! O Jesus, divine and human! You truly have for us a love we do not merit. By means of human attractiveness You call us to the divine, to elevate us to Your dignity, to make us Your spouses, to give us Your own divinity as one complete change and to seat us at Your right hand, and to have us share in Your Heart Itself. Oh! but on turning our eyes toward our human reality and on examining our works, our imperfect dispositions, we feel ashamed. We feel that our misery plunges us into the abyss of our unworthiness and it seems to us that such daring is a bold and reprehensible audacity; and that is why our heart

retreats instinctively and with your apostle, St. Peter, we say to You, "Depart from Me, Lord, for I am a sinful man." Considering Your Justice it seems that we feel You repudiate us because You cannot admit anything stained and our heart feels itself still involved in a thousand unclean attachments. Our affections are still divided between creatures and the world, vanity still attracts us in many things. We seek a great deal for ourselves through self-love! How then can we approach You, Who are all pure and Who says You want "virgin souls?"

To this true and just reasoning of ours, let us continue with still other words of Jesus that solve this perplexity for us with an argument of His so irrefutable that now there is nothing left to fear in approaching Him. Because, if now we are still misery, if we are still divided in our heart, if we still cannot feel for Him that Love He desires, we can be sure that, our approaching Him, seeking that purity, that luminousness that He alone can give us, is precisely how we must and can acquire it. If we withdraw from Him, we will never attain it and we will go from abyss to abyss, from misery to misery until reaching spiritual indigence. These arguments that Jesus give us correspond, also, to other words of His revealed recently, when He says, "Trust in Me, O soul, trust in Me. I am the eternal thief who lies in wait for souls to make them My prisoners. I await only the opportune moment to sanctify them. I want them only to come to desire it in order to shed My graces on them."

Have we heard it? There we have the revelation of the loving Heart, of the loving design of Christ concerning our errant souls that walk far from Him. He is lying in wait for us to make us His prisoners, prisoners of His mercy, of His charity, of His love! If we are sinners, if we are stained, but we come to desire Him to clean us and to heal us; if we long for Him to whiten us, to beautify us, He will do it; precisely, He is only waiting to lift us from the dunghill. Everything will be realized if we approach Him and ask Him with good will, with sincere repentance, ask Him to transform us with His grace! Placed solely, then, in the state of grace, let us go to Communion, which will be the crowning of our intention. Let us go to Communion asking and seeking just one thing: purity of soul! Purity, beauty, to be able to serve Him and please Him and receive Him worthily! And, if we do so, we will see the wonders of His love. He has said it. He waits only for a soul to desire it in order to shed His graces on her. And let us note that he does not say He will give those graces to us slowly, little by little. Rather, He uses that literal expression, "to shed My graces on them." That is, to bathe her in them, to give them generously, lavishly, in abundance, as much as she desires.

Oh, indeed! The measure of our desire for purity, for virtue, for love of God, is in proportion to the graces we must receive from the One Who has said, "I am the fountain of living waters. All those who wish, come to Me and drink. I am the bread of life."

Do we want to love God? Let us go to Him Who is love and everything will be given to us. Because only He will teach us to love Him with His own Divine Love. The emanations of charity must come to us from Him.

Because only God is charity, is love! And He has created us to be loved by us, because He hungers and thirsts for our human love, to deify it in His infinite, in His divine LOVE!

### Third Meditation

#### The Spirit of Faith

Souls that wish to console the Heart of Christ our Lord, embittered by so many sins of the world, go to Him with great FAITH. Protest your faith to Him. Your faith in all His words; your faith in all the mysteries of religion; your faith in His doctrines; your simple, total, entire practical faith. Yes, indeed! Make acts of faith constantly, receive the Sacrament of love, the Eucharist, with great faith, with faith in the real presence of Jesus, believing in the power of His Word, the Word of Him Who created that admirable Sacrament.

Approach the priests of the Lord with faith, be submissive to superiors: priests, prelates, but, above all, to the Vicar of Christ, successor of Peter, because all this consoles the Heart of our adorable Redeemer and atones to Divine Justice.

See how God is offended a great deal in the world, in different ways and, nevertheless, Jesus has revealed recently, emphasizing the sin that wounds His Heart most, the sin that cannot be forgiven either on earth or in Heaven - the sin of incredulity - because it is the sin against the Holy Ghost. Let us hear His words, words He has now revealed for you precisely so that, meditating on them, you may be moved to help Him in the redemption of the incredulous.

Jesus says thus: "I am the bottomless sea of love and of pardon. Oh, if you knew how many thousands of consecrated souls receive Me sacrilegiously, and nevertheless. . .and how many impure hands lift Me in the unbloody sacrifice of the Mass, and I always pardon them when they repent of their transgression. And again they offend Me and again I pardon them. I know the force of the passions under which human misery groans. They offend Me, certainly they offend Me a great deal, but the sorrow the heretics cause Me

is greater. Ponder the passion of My Heart for that."

Have we heard it? The divine Heart of Jesus complains of nothing as much as of the heretics, those who do not believe in Him, those who deny Him all access to their souls, those He cannot pardon!

How will that Heart, the fountain of sweetness, feel, that heart that has exhausted, as it were, all Its love and has spoken to the world in a thousand ways to make Itself understood, loved and believed, how will it feel on seeing souls persist incredulous after having spoken to them, first by means of the prophets, then personally by His own mouth, and who has not ceased speaking to the world in new revelations that ratify His doctrine, and still, they do not believe Him?

Faith is so powerful, to be a believer and a simple believer, "like a child," is such a great virtue that in the Holy Gospel he wished to leave this irrefutable affirmation: "He who believes in Me, although he die, will live."

How does He feel on seeing that many souls still resist believing that He is Christ, the Redeemer? That they refuse to give credence to Holy Scripture, that they doubt and mock so many apparitions He has sent in the course of centuries? How will He feel when they consider Him a false one, a blasphemer and a deceiver?

Let us remember that passage where Jesus cries on the hill, looking from afar at Jerusalem and exclaims, "Jerusalem, Jerusalem, if thou hadst known the things that are to thy peace," (Lk. 19, 41); "Jerusalem, Jerusalem, thou that killest the prophets!" (Matt. 23, 37). And He Who was very meek and most humble of heart, before the incredulity of His people, was irritated to the point of expelling with lashes the profaners from the temple because, by the use they were making of the House of God, they demonstrated that their god was gold, that is, they were acting as if they had no faith.

How would sweet Jesus feel now, now that His churches are so profaned? Let us hasten to console His Divine Heart.

Jesus came to rebuke strongly the incredulity of His contemporaries: "O unbelieving and perverse generation, how long shall I suffer you?" (Matt. 17:16)

In His passion, when it seems that He seals His lips rather than defend Himself, nevertheless, when it comes to ratifying that He is the Christ, the Son of God, He opens His lips to confess it: "Thou hast said it," to the one who was asking Him, "Art thou the Christ?"

Indeed, let us understand this well. That is why the Word of God made man came to speak to us in such a way, so there could no longer be incredulity among men. That is why nothing offends Him as much as incredulity, heresy, lack of faith, because these sins are the offspring of malice and diabolic cleverness, the cleverness of Satan and the malice of man, who allies himself with the sworn enemy of mankind and of the Word Incarnate who wants all of us to follow him in his chorus: "Non serviam." (I will not serve.)

The sins of incredulity and heresy cannot be forgiven because a heretic, an incredulous one, cannot repent because he has no faith. And how can he acquire it if his works are of no value to him to attract the grace of conversion?

An unbeliever, a heretic, is dead in the eyes of God and cannot receive the flow of grace, which is infused only in those who believe. That is what is meant by those mysterious words of the Gospel: "He that hath, to him shall be given; but he that hath not, from him shall be taken away that also which he hath." Such is the law of Divine Justice. And if this procedure is employed in all the cases in which a soul puts herself into disgrace for any grave sin, what can be said of the sin of incredulity and heresy? Because the lack of faith is like the lack of the base or foundation of the whole edifice and, without a base, without foundations, the whole edifice tumbles, comes down, cannot last.

Let us consider, then, with great compassion, the heretics and the unbelievers and - they are our neighbors! They are our fellow-creatures! It is urgent to save them! It is urgent to revive them! Because if they are fetid corpses, propitious fare for Hell, with respect to the Heart of Jesus, they are a wound that afflicts Him deeply, seeing the uselessness of His passion and of His Precious Blood that He shed for everyone. In spite of being God, He cannot revive those corpses, for He needs our cooperation. It is as when He raised Lazarus. It was necessary for his sisters, Martha and Mary, to ask it of Him and still, even then it was necessary to use other intercessors who went to ask Jesus to go to Bethany and console those desolate women, His friends. Similarly, to revive the faith in those who deny it, we intercessors and chosen souls must also unite ourselves. On our part, we need to redouble our acts of faith, but not only with our lips, but also with our hearts and our works: a great faith, entire and, at the same time, simple!

Let us remember the passage concerning Jesus and Martha before the tomb of Lazarus. Jesus exhorted her to have a strong, absolute, complete faith in Him, because He was God, and He said to her: "Did I not say to thee that, if thou believest, thou shalt see the glory

of God?"

Oh, if you souls who believe in Christ, in His power, in His divinity, in His word, which is truth itself, in His doctrine, the only saving doctrine, in His miracles, in His indefectible Church; if you who believe in His Eucharistic Presence, if you do not do anything for the unbelievers - they will continue in the shadows of death!

Go, then, to Jesus and protest to Him that you want Him to give the life of grace and of faith to all the unbelievers. Ask it of Him with faith and with insistence, pay for them to Divine Justice what they owe Christ and He will work wonders! He will convert all the heretics. He will bring the schismatics back to the path. He will open the minds of those who refuse to believe in Him. Offer atonement for those dead brothers! Do not cross your arms before the present spectacle, so sad, in which, in the measure that God sends us charismatic graces, the majority, even of those who call themselves believers, rejects those graces. They continue "killing the prophets." They continue refusing God their hearts.

Jesus asks souls to unite themselves to His redemptive sacrifice and offer themselves to the Eternal Father to rescue heretics and unbelievers. Oh, souls who love this Perpetual Sentinel in the Tabernacle, souls who approach Him daily to receive Communion, ask Jesus, what is His most ardent longing? And He will reply to you, "That all might believe! That all might come to My fold, to My only church, the Apostolic, Roman Catholic Church. That there be only one flock - My Church - and one Shepherd - Myself, and that I be recognized in the person of My beloved Vicar, the Pope."

Should not this, then, be the only desire of all of us who believe in Him?

Let your heart be inflamed with holy zeal to attract all your brothers to the faith. For if we are sacramental souls, let us desire to bring all our fellow-creatures to this fountain of all good. Let us not be apathetic! If we labor externally, still more let us labor by means of victimhood, by atonement, prayer and penance! Let us purchase, at whatever price, Heaven, to populate it with souls redeemed through the Precious Blood of Christ and with our cooperation! Let us weep for the faults, the sins of all our brothers, as though they were our own, but especially those of unbelievers, for they harm themselves so much and they wound so deeply the Heart of Jesus! Let us beg pardon of the Eternal Father for those miserable ones, so their sins may be paid for in us, provided that we are not reprobates, but - let all be saved; let all come to Christ. Let them all believe in His word,

revealed in Scripture and in all the other revelations that are in accord with the official revelation of the holy Apostolic Roman Catholic Church!

Let us not fear receiving the punishment for the brothers for whom we may implore resurrection. What can we fear from God? He is a good God, immensely good. If we offer ourselves with all confidence to His Divine Justice in ransom for our brothers, He will have great indulgence with them and with us.

To be victims? To be a victim is, in the eyes of the Heavenly Father, to appear like other Christs, so the debts of the world may be paid in us. But, precisely because of that, we will be loved by Him, tenderly, and we will be treated as Christ was. Surely, we will be crucified, but we will abound in grace to know how to suffer. We will be covered with the merits of Christ and thus, we will fear absolutely nothing, because we will rejoice in the midst of suffering.

Let us not fear the cross! Is it not, perchance, the only sign of eternal salvation?

Let us console, then, the Heart of Jesus, uniting ourselves to His mystical Passion, that is, crying with Him for the sins of the world and begging until obtaining the submission of all those obstinate against the faith!

#### Fourth Meditation

##### Purity

"Blessed are the pure of heart, for they shall see God."

Purity is the essence of God. God is most simple, most pure. If God is charity, that charity, that uncreated love, is not mixed with anything: GOD IS LOVE. Synonym: God is PURITY. Purity is where He feeds. He Who is all pure cannot tolerate the least impurity. He would feel repulsed immediately, if not in advance. That is why, without Christ, the Mediator, since humanity sinned, lacking that fitting divine contact in purity with God, the earth remained or rather lay prostrate in the shadows of death. Divine anger easily fell over mankind, as the Old Testament tells us.

For that reason, in order that God, in the person of Christ, could descend from Heaven and effect the mystery of the Incarnation, it was necessary that an exception be made in creatures. And He

created the Virgin Mary without original sin,  
immaculate, pure and without any stain whatever.

How much God loves pure souls! How He manifested  
His predilection for children, because they were  
pure, when He passed through this mortal life.  
How, although He was kind with everyone,  
nevertheless, He did not share His confidences  
except with two hearts, because they were pure:  
His Mother and St. John, the virgin Apostle.  
Christ cannot relate to stained souls. Nor will  
He permit anything corrupt to enter Heaven.  
With reason Sacred Scripture compares Jesus with  
"the Lily of the valleys." (Cant. 2:1) Thus, He  
is delicate, because He is pure, our most  
pure Jesus!

That is why He has inspired His Holy Church,  
His Immaculate Spouse, to encompass Him  
with purity, even in her services. For the  
priest to approach to celebrate the Holy Mass,  
it is necessary for him to purify himself  
first and it obliges him to preserve chastity,  
under formal vow, deliberate and free, on  
which deliberation the seminarian meditates  
for many long years of experience in many  
virtues, but especially chastity.

On her altars, the whiteness of linen must  
shine forth. The same white vestment must  
clothe her Tabernacles. And, to consecrate  
the bread, it must be so purified that the  
Host must be of the whitest flour, smooth  
and without any ripples. The purity of the  
wine must be such that it is not mixed with  
any ferment. It is nothing but the juice of  
the vine, pure and simple. And thus also,  
for consecrated spouses, nuns, He requires  
virginity or chastity.

How beautiful is purity! Its whiteness!  
Its cleanliness. How beautiful, because  
purity envelops God, radiates God, holy  
Divine Victim: it emanates Christ.

Souls who love Jesus in the Host! Jesus,  
the heavenly white Bread! Would you like  
to please His Heart, thirsting for love?  
Give Him your whole love, impregnated with  
purity, with chastity, with virginity,  
if possible. The soul overcomes its carnal  
tendencies. All this is in your will, firm,  
strong as iron, conscious, human! And with  
the help of grace, you will be capable of  
all heroism! He loves purity exceedingly,  
virgin souls, those who do not contaminate  
themselves with the concupiscence of the  
flesh, those who consecrate themselves to  
Him to serve Him, especially for His sacred



worship, for His love! Those souls are consolation on earth! Those will be the recipients of His most special graces! He will fill them with the sweetnesses, with the delicacies, with the ineffable joys of His love, exclusively for His "spouse souls."

Ah! Come and console Him for He suffers the pains of Hell, enclosed in the Tabernacle, contemplating the world that is not only impure but that sinks deeper each day in impurity.

Hear some of His complaints: "There are so few chaste souls, that you cannot understand this by natural reason. Even children of tender age lack this virtue. The demon of lust has his reign in the world to such a degree that, in all the states of life, he is deceitfully enthroned, making malice awaken in hearts, and there are neither simple nor pure eyes. My Heart is asphyxiated in that atmosphere of impurity."

Ah, indeed, if Jesus told me this about forty years ago, souls, friends of mine, who want to console Jesus, use all the efforts you can to separate yourselves from that world corrupted in mire!

O divine Jesus Who complains thus. "He is asphyxiated," He says, in the atmosphere of the world because impurity reigns. Have we heard it? His Divine Heart is asphyxiated! That is, there is no consolation whatever; rather, His mystical passion is increasing, horribly, infernally!

Let us imagine souls, placed in their bodies of flesh, inclined by original sin to the impure. Let us imagine them. Let us, for a few brief moments do what is called, taking a look at the situation. How many approach to receive Communion sacrilegiously because they wear a cloak of impurity! Impurities they have accepted with their eyes, amusing themselves with the indecent, with the obscene. Perhaps they have also committed impure acts.

Let us imagine: what does the Heart of Jesus feel on entering a soul that receives Him while having impurities?

And, from His Tabernacle, day and night, Jesus, as God, sees and is witness to all the impurities many souls commit and, without repenting, without confession,

receive Him sacrilegiously. They receive Him or they are going to receive Him thus, stained!

Let us now contemplate the places of vice specifically open to the public so the children of God may go to commit sin. Let us imagine that Jesus penetrates with His glance the homes and there, too, He sees so many impurities. Perhaps the husbands and wives, the children, too, even the little ones, in what are they occupied? The servants, the friends who come to chat, perhaps of impurities, impurities in words, impurities in sight, in hearing, in touch, pornographic magazines that make the Divine Jesus, all purity, shudder. He who longs for pure souls! Virgin souls!

Impurities in the street, in theaters, on the radio, on television.

Jesus seeks in vain. No one pays attention to Him! How few souls attend to His call: "I want virgin souls to consecrate themselves to Me as sacramental spouses." He who longs to communicate to these souls so very many heavenly, divine things! He seeks in vain because "even children of tender age," as He says, are offending in this matter. Already they, too, are occupied in surprising conversations. Already they delight their eyes contemplating obscene magazines. The young girls, what are they doing? In what are they occupied? Impurities in dress, in everything. And the divine eyes of Jesus see everything, everywhere, and He continues enclosed in the Tabernacles, hoping we might come to Him. And, at times, He sends to earth a vestige of His sorrow, and who pays attention to Him? There are so few chaste souls, pure souls, souls consecrated to Him.

"The demon of lust has his reign in the world to such a degree that," He says, "in all the states of life he is deceitfully enthroned, making malice awaken in hearts, and there are neither simple nor pure eyes." What horror! Innocence agonizing, so to speak, on earth, and on the day when all innocence dies, the day when there is no pure soul, what will happen?

"Even the children of tender age lack the virtue of purity." Have we heard it? And do we not fall dead of affliction and sorrow?

The day of final punishment, will it be that?  
Then, who would be able to be saved? When  
children are perverted, what must there be  
left on earth that would not merit the  
repelling of God, Who is all purity?

With how much reason, then, on the day we  
fill to the brim the measure God must  
tolerate of our wickedness, with how much  
reason we could await that punishment.

Jesus adds to His revelations something that  
is perfectly in accord with theological  
truths: "When the day of final judgment arrives,  
I, Who am now the innocent and merciful Victim,  
will then be the Judge of Justice without appeal.  
Then I will condemn the obstinate with the wicked,  
that is, with the devils, and this, for all eternity."

His revelation is concise, clear, definite. "Then  
I will be the Judge of Justice without appeal."  
Then mercy will cease and Divine Justice will  
begin to reign forever, repaying itself what  
we owe Him, taking the just to Heaven and the  
obstinate to Hell.

On that great day, there will be no clemency  
for the obstinate. But now, He still invites  
us to reconciliation with His Justice. For  
He tells us, "I will be with you for yet a  
little while as Victim; but only a short time  
remains. It is necessary to activate your forces.  
It is necessary to be prepared, for the final  
hour is now not far off."

Now, Jesus still advises us, exhorts us and  
awaits us. He calls us to penance. He calls  
us to purify ourselves and to help Him rescue  
other souls with our prayers, with our surrender  
as victims in proportion to the sins of others.  
Let us make use of the opportunity in which we  
now live! Tomorrow, perhaps, may be too late.

There are souls of heretics, not even baptized,  
but there are others that go through the mire  
of the world, staining their baptismal garment.  
Oh, grief! For they resemble the wicked, mired  
in worldly things and the impurities of that  
corrupting world.

Forty years ago Jesus was already complaining  
of the looseness of social customs, and what  
is it at present? Then, He said thus: "I want  
the mothers of families to attend to the  
formation of their children with zeal for glory,  
bringing them up in religion, not for the world,  
but for Heaven."

This is as to say that the woman in the home,

the mother of the family, is to be dedicated to educating her children in the sound customs of the Church so that, from those families, there may arise a holy people, new, chaste, strong in virtue. And He adds: "I want the fathers of families to be an example to their children and the support of their wives in the pious formation of their home.

"I want youth to restrain their passions, freeing themselves from leading a life so similar to that of the wicked, as they are now doing.

"Let the women not dress immodestly.

"Let the men be concerned with God and with their work and not go about inebriated by pleasures and vices.

"Let the preoccupation for material goods be replaced by humble submission to My designs."

Do we hear it? He was asking this, He was warning of this, He was recommending this, and thus our Divine Redeemer was complaining, forty years ago. What will we say now?

And He concluded saying categorically, "Luxury and fashion will be their perdition." They are the enemies of the soul who battle with the virtue of purity. Are we not already witnesses to it? There exists at the present time a true perdition because of luxury, fashions and carnal deviations: so many abuses.

The Lord has always given us the wisest programs of life. But the world, disobedient and obstinate, continues its march toward the abyss. The programs the Divine Teacher gives us, in conformance with His doctrine, are the path to go to Heaven. But mankind goes flinging itself giddily along the opposite path.

Let us remember the Gospel: "Broad is the way that leadeth to destruction, and many there are who go in thereat. Narrow is the path that leadeth to life [Heaven] and few there are who find it." (Matt. 7:13-14)

Souls who come to the foot of the Tabernacle to meditate on these words of eternal life from the Divine Eucharistic Guest you are adoring here now with faith and love, do not forget the complaints of this Jesus, Victim; words that must pierce your hearts as a two-edged sword, a most ardent sword. Do you not feel it? Do not let yourselves as well be among those

who commit such faults as those of which He complains.

You, feminine souls, young people of both sexes, Jesus speaks especially to all of you and, for His sake, I beg you: console the Heart of Christ that complains of being asphyxiated in the world because of the impurity that reigns in it. Do not wish yourselves also to be among those who go racing toward the abyss of eternal condemnation through lasciviousness, through impurity. Jesus loves you, Jesus calls you! Draw near to Him, be humbly repentant of your disorders and He will pardon you, He will lift you from the dunghill, He will purify you with His divine love and He will grant you many mercies, as you never imagined it possible to enjoy!

By the Precious Blood He shed for you one day on the Cross and by the sacrifice He renews daily, although in an unbloody manner, on the altars, have compassion on your own soul and do not waste that Redemption of a Man-God! Come and tell Him you will no longer make Him complain because, from now on, you will make a resolution to be valiant and to renounce the fictitious seductions that the enemies of your salvation - the world, the flesh and the devil - propose to you.

Do you not hear how He complains when He says, "Even the children of tender years lack the virtue of purity. The demon of lasciviousness has been enthroned in all the states of life."

And so it is: there are consecrated souls, priests, religious, unfaithful to their sacred vows, who have given themselves up to impurity!

You then, at least, who meditate now on these complaints of the lacerated Heart of the Divine Victim, rush up to dry the tears and the Blood of that most innocent Victim Who immolates Himself for us to obtain our pardon. With nothing but our repenting, we will be forgiven. Do not let Him wait! If you have lost the whiteness of the lily, with penance you will have the whiteness He promises to those who humbly repent. "He will wash us from our sins in His own Blood." "If your sins be as scarlet, they shall be made as white as snow," He says through Sacred Scripture (Apoc. 1:5; Is. 1:18). Be chaste from now on, to offer the Spouse of virgins the consolations His Heart longs for so: an atonement for the sins of impurity. "Let the women not dress immodestly," the most meek Jesus has repeated this for many years now and, oh, grief! Each day this sin has increased to the point of scandal and to the most impious

excess. What will we do? What else but to react - and on time!

At that time He had said it: "Luxury and fashion will be their perdition." And how could He not have said this to us, if He knows which is the vulnerable point?

I repeat to you: He has spoken these things for you, by means of this, His poor messenger; but they have been for all of you because He loves you so much! Return to Him!

O souls to whom these words may come, do not let them pass! It is the voice of Jesus Himself Who complains and warns you at the same time, Who reclaims you because you belong to Him. We humans are His cherished portion that the Father has given Him so we might achieve eternal salvation. He redeemed you at the price of His Blood. Do not waste that divine Blood! He asks of you what is fitting for you in order to give you one day the eternal reward. Remember the words of the Apostle St. John, the Apostle of love, the Apostle of purity: "Love not the world nor the things which are in the world. If any man love the world, the charity of the Father is not in him." (I Jn. 2:15)

And we know that, without charity, without the love of God, we cannot enter Heaven. He who is most filled with the love of God will be given the highest degree of purity and he will be identified with Christ. Because where there is a great deal of love for God there is a great deal of purity. That is why St. John was the disciple beloved by Jesus, the one who rested on His Heart.

Do you want to have divine love? Do you want to be filled with that charity of God? Be pure! And God will come to you and enrich you with His gifts and He will make you happy from now on, in this life - a happiness without illusions or mirages, a happiness and peace the world does not know how to give and one that no one can snatch away from him who possesses it. "For all that is in the world is concupiscence," adds St. John, and is contrary to purity and, therefore, contrary to that happiness divine love gives. All the things of the world, therefore, stain the soul and that is why it is necessary to deprive yourselves of them, to flee from them, to abstain from them. The sensible pleasures of the senses are the broad avenues of sensuality and whoever does not deprive himself of them will perish in them. That is why Jesus says, "He who wishes to follow Me, let him deny himself, take up his cross, and follow Me."

One cannot follow Jesus without denying himself. Nor can one follow Him without having taken up his cross, after having performed self-denial. From this principle flows all the purity of a soul that wants to follow Christ, that wants to surrender herself to Him and to console His Heart.

## Fifth Meditation

### Confidence

"If you wish to please Me, trust in Me; if you wish to please Me more, trust more; if you wish to please Me immensely, trust Me immensely; trusting souls are the robbers of My graces."

Let us meditate on these words, we souls who desire to console the Heart of Jesus. Let us meditate on the consoling truth they enclose - words that Jesus said to a confidant of His who, not so long ago, lived here below on earth: sister Benigna Consolata Ferrero, a nun of the Visitation, "the Apostle of confidence," as He Himself called her.

Indeed! God Our Lord seeks nothing of us as much as to convince us that we must approach Him with confidence. He always invites all of us, just and sinners: "Come to Me." Let us approach Him with the confidence of children, of brothers (through Christ and in Christ, the first-born), as friends, as espoused souls.

If we descend to the meadows of Sacred Scripture we will find, even in the Old Testament, that God Our Lord has lavished His gifts and the means of making us aware of His love in order to draw us to confidence.

The last means He employed in the divine economy of His exquisite Providence was to give us His Son, Jesus, the promised Christ, the Redeemer, His only-begotten Son, His Word made flesh, so He might speak to us with His own mouth, so He might tell us that He is the God of love, that He is our Creator, our Preserver, our Redeemer! He Who loves us, from all eternity and seeks us to bring us to His glory and to make us happy for all eternity. Therefore, let us not be afraid of the punishment He must impose on us to purify us and to atone to His offended Justice. Rather, on the contrary, He has insisted on convincing us that His Justice is Love. Precisely because He, Christ, is paying for our sins. This is why Divine Justice has been changed into mercy, into a tender compassion He has for us on seeing us fallen. And He wants to lift us up.

That is why He said, "I am not come to call the just, but sinners." (Matt 9:13) He is the Good Shepherd Who goes after His lost little sheep to rescue it and, once He finds it, He carries it paternally, lovingly, upon His shoulders to bring it to the fold, to free it from the wolves, that is, from the enemies of our soul, which are the world, the devil and our own flesh, because we have inherited it with original sin and it wars against us, instigated by the demon so we might lose Heaven, for He well knows Heaven cannot be entered with sin. But Jesus has come for that and He continues crucified. He is crucified in the Consecrated Host, offering His sacrifice of the Cross, His sacrifice of Calvary, there on the altars, in atonement for us. In such a way that, what can we fear now? Have we sinned? Well, let us go to Him. He will cleanse us. Perhaps, indeed, to cleanse us He might impose a penance on us, because without penance there is no pardon. But what is to be feared of a God Who has made Himself a Victim for love of us?

Jesus awaits the greatest of sinners. He calls them with loving calls because He left related for us, "There shall be joy in Heaven upon one sinner that does penance, more than upon ninety-nine just who need not penance." (Lk 15:7)

Do we bear the burden of our sins? Do we feel it so heavy that it has been converted into a bundle that inclines us toward the abyss of perdition? What are we waiting for? Let us go to Him!

Do we bear the burden of scruples that keeps us away from Holy Communion? Let us go to Him! Whatever our burden may be and however heavy it may be - afflictions, sins, misery, misfortunes, troubles, etc., - let the person be who he may - pious, lukewarm, cold, indifferent, irreligious, impious, a heretic, vicious - everyone! He invites everyone, "Come to Me, all of you," and He says sweetly, "I will refresh you," without making exceptions - Jews or gentiles - "Come to Me."

He calls us to teach us the holy fear of God. He calls us to enlighten us with His light, to make us the object of His exquisite love.

In Sacred Scripture are these words of His through the mouth of the Psalmist (Ps. 33:12), "Come, children, hearken to me: I will teach you the fear of the Lord. Come ye to him and be enlightened: and your faces shall not be confounded." It is as if He were to say to us: Approach Me and, although you come stained by



guilt, if you approach, trusting in Me, you will see that I will transform you with My grace. I will exchange that heart of human flesh for another new one that comprehends the great love I have for you.

You will see that I forgive everyone who repents and, with sincere repentance, confesses his sin. Solely by desiring it and by renouncing your perverted inclinations, I will forgive you, and not only will I forgive you but also I will fortify you with My powerful arm, so now you may not fall into temptation and will keep yourselves in My love. Because, inflamed in My love, you would never more want to separate yourselves from Me nor offend Me. Then you will understand that the holy fear of God is not to be fearful of Me, but to fear sin, because it makes you lose the immense good of My grace and My friendship and losing My friendship makes you lose everything, even in this life but, above all, in eternity. Because the holy fear of God consists in a reverential love of My commandments, of My divine law, which is above all the laws of men and above all human conventions.

Yes! To go to God is the principle of all our goods. In whatever circumstances of life - afflictions, desolations, misfortunes, sins, miseries - we repeat, the best thing and what we need most, is to have recourse to God and to have recourse with complete confidence. For He not only wants to, but also is able to, alleviate our burden, for He is all-powerful and He will deny us only what would hurt us because He is the best of fathers, of friends, of brothers (in Christ), and of spouses.

The worst that we can do is to flee from Him, to be afraid of Him. To be afraid of God is the greatest of man's follies. And the devil, after suggesting to us the levity of sinning, infuses in us that fright, precisely so that, giving in to his temptations, we continue falling to the abysses of eternal condemnation.

To think that God is a chastiser Who delights in persecuting us is one of most lamentable diabolic suggestions. This is an error. To make us think that henceforth we have no refuge and to induce us to despair is what leads to final impenitence. It is like the denial itself that God exists because, if God exists, His love is inextinguishable. And even a soul burdened with all imaginable crimes must also have recourse to Him to ask His forgiveness. The only condition is to go

humbly repentant. But the infernal serpent, proud, is apt to harden the heart of the human being, precisely to impede its recovery after having made it fall into sin.

Why, then, except to free us from this error, does Jesus invite us and not cease repeating, "Come to Me, all of you?"

To Sister Benigna Consolata He came to say, "I am the divine Rag-picker. Where I see miseries, I rejoice and I never tire of cleansing them."

Truthfully, what does a rag-picker do other than clean the stains and the garbage from the ground? When is a rag-picker used except when the floor is dirty? The good Jesus humiliates Himself to that degree to make us understand that He came to seek His sinful children in order to cleanse them precisely from their filthiness. He wants to leave the earth cleansed of sins! And, at present, by means of this unworthy messenger, He said some years ago and even now continues repeating, "I go now, begging souls to let themselves be made happy, that they may not despise My love."

Will He be able to say to us any expression more faithful than this? Now, not only as a rag-picker but as a beggar, He presents Himself before us and asks that we let ourselves "be made happy."

The happiness of the human being is not in the mirages the world presents him, nor in the satisfaction of morbid pleasures. Happiness is in uniting ourselves to God, Who knows very well what must make us happy and He will give it to us, not only in the other life but also in this one, because true happiness is the peace and joy of a clean conscience because there is no happiness except this. That is why first we must go to God and go with confidence, confiding as much in His mercy as in His justice. Thus we will enter fully on the path of our salvation, synonymous with happiness.

To trust in Divine Justice! Is it not certainly a mystery that surpasses our comprehension? He has said, "If I were not just I would not be merciful."

Precisely when, in a purely human sense, we know a person is just, we trust in him.

Is that not so? Then, why mistrust, why foolishly fear, Divine Justice?

"My divine essence as a terrible God will always be overcome by acts of love to My Divine Justice in union with My human-divine Heart. In Its role as Victim It does nothing but love and praise that Justice three times holy. Love My Justice and make it loved. Look, not everyone knows how to do anything but fear My Justice after they have offended it. And that fear wounds My Victim Heart. Therefore I want them to know that I am a Victim for the world. I answer for, I pay for, their sins, so the world might only love and no longer fear. If the world would love My Justice it would not sin. When My Justice punishes the sins and faults of men, the wicked do nothing but protest and abhor My Justice. And the good become terrified and try to elude it, to flee from it. Why do they do that? Fools. How much more they would obtain if, praising My Justice, they would lovingly give themselves up to it. When love is given to My Justice, My Heavenly Father exchanges His Justice for love. I want them to love Me in My most Holy Trinity with a similar trusting love. Let them abandon themselves to My Justice as well as to My love, because My Justice will save them."

Well now, let us meditate on those beautiful words that, although they enclose a profound mystery of love, still they are within reach of our comprehension. When a child has offended his father, disobeyed him, etc., when his father admonishes him, if he begs his pardon, respectfully and with filial confidence so he might give him a punishment, but not be angry with him, not deny him his friendship and love, certainly that father will give himself to his son with a greater abundance of paternal love. On the other hand, if the son, after offending his father, having incurred disobedience to his orders, flees from his presence, will not such a one grieve the heart of his father? And if, when brought by the father to punishment or admonishment, the son alleges that he is too rigorous with him and rebels, would not the son make himself more deserving of punishment? And the father might even cool in his love for that ungrateful, arrogant and rebellious one. Thus, this is the reasoning God our Lord has just given us on exhorting us and explaining to us that we must trust in His Justice as well as in His love. Why? Because He loves us. That is why He calls us to

account with every right, because He wants us to correct ourselves so He might not one day find it necessary to abandon us to our whims and disordered appetites. Everyone who loves demands that he be trusted in his love. How much more God, Who is most holy and just?

He, on punishing us, will not condemn us, if we humbly confess that we have sinned. His love of Justice is, precisely, to have compassion on our miserable condition, to pity our weakness, weakness that He Himself must heal in us in the measure that we trust in Him and that we leave ourselves in His hands, saying to Him, "Punish us, O Lord, but do not punish us as we deserve, rather according to Your Justice that feels pity and compassion for us." That is why He said to us recently, "If I were not just I would not be merciful, because My love and mercy are the testimony of My Justice. I am the unfathomable sea of love and of pardon. I pardon whenever they repent of their faults. And they offend Me again and I pardon them again. I know the force of those passions under which human misery groans."

And when He has given that irrefutable proof of His love for Justice, He adds, "This is My love of Justice. The soul that loves My Justice has found the key to My Heart. With love My Justice is disarmed."

Ah, indeed! Our Lord wants us to learn to trust in Him, immensely, even when we see that He is punishing us. If He punishes us, if we feel at times the lash of a blow from His hand, then we should bless Him and make acts of faith and trust in His love, saying, "Thou art just, O Lord: and thy judgments are just." (Ps. 118:137) Because in such cases it is because He is the one purifying us in order not to punish us as we deserve. Thus King David sings, saying, "He hath not dealt with us according to our sins: nor rewarded us according to our iniquities." (Ps. 102:10). This is the same as saying: God seeks us because He does not want us to arrive impenitent on the last day into His presence, because He loves us and He does not want to throw us into Hell, which is the real punishment for sin and for all sinners. That is why He exhorts us to abandon ourselves to His Justice, because His Justice will save us, because it will

purify us from all our stains so we may enter His glory where, as we already know, nothing defiled will enter. That is why St. Augustine said, "Here, Lord, burn; here, cut; here, and not in eternity."

Let us not then have any fear of Divine Justice. On the contrary, let us have recourse to it, asking it to purify us, to lift us from our abjection in time, now when the Divine Victim is still answering for us.

If Jesus is our bondsman, what have we to fear? Only one thing we must fear, and always: sin.

## Sixth Meditation

### Final Judgment

It is a truth of faith that this world, the visible universe, will come to an end, and that Christ will come in glory to judge everyone (Apoc. 20:11-15). "The dead were judged out of those things which were written in the books, according to their works." At that time the souls of the saved, at the right hand of Christ, will even witness with joy the condemnation of those at the left hand: "Depart from me, ye cursed, into the everlasting fire." (Matthew 25:41).

Christ our Lord has requested souls to offer themselves in reparation, in order to help save souls from being condemned on the day of the final judgment.

If we obey Him, making this offering, and do this, He Himself will take us by the hand, on the path of complete surrender of victims, because He extends His Justice "to them that are right in heart." (Ps. 35:11) "For with thee is the fountain of life: and in thy light we shall see light." (Ps. 35:10) "For the Lord is just and hath loved justice." (Ps. 10:8) Oh, indeed! Let us prepare ourselves now, because on that great day, "the way of the wicked shall perish," says the first Psalm. (v. 6) And Sacred Scripture adds (on judgment day): "let them all be glad that hope in thee." (Ps. 5:12)

And if we achieve that total surrender of ourselves now to Divine Justice, as victims, if we form a part of that legion of victim souls that His Victim Heart begs for, oh, what great joy! Because then, if we persevere in the surrender until the end of our lives, then, on that great day, we will not only have

confidence in Justice, but we will be most fortunate in seeing the consummation of Divine Justice. Because St. John tells us that: "In this is the charity of God perfected with us, that we may have confidence in the day of judgment." (1 Jn. 4:17)

Because he who offers himself as a victim in propitiation for his brothers and in atonement to Divine Justice, what is he doing but imitating Christ? Or rather what St. Paul says, "filling up those things that are wanting of the suffering of Christ." (Col. 1:24)

The victim of Justice, instead of fearing the day of judgment, we repeat, must ask that the times be shortened and, above all, the last times, for each day will be more foreboding. For Christ left us this charge in His Gospel: "And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days shall be shortened." (Matt. 24:22)

Here Our Lord speaks of "His elect." Is it not clear that those elect must be the souls that offer themselves as victims to His Divine Justice? But, so we may not be in doubt about the judgment, let us hear His most recent revelations.

"If you are My spouse, if you love Me, satisfy this longing of your Master: seek for Me victim souls who will offer themselves to My Divine Justice for love. I want a legion of these souls. Tell My priests to give Me victim souls. Make known this ardent desire of My Heart, of My Victim Heart, that thirsts for reparatory love."

Have we heard it? Reparatory souls! From whence will we give these victim souls to Jesus so that, with Him and like Him, they may offer themselves to Divine Justice, if not but first from among us? We who are listening, by means of His confidential prodigality, to these intimate expressions of His mystical passion that consumes Him in the Tabernacles where He is no longer able to suffer physically. And He wants generous souls who will give Him their physical sufferings, to nail themselves with Him and like Him to the redemptive Cross of sacrifice, offered on the altars of love. Behold the chosen souls: all those to whom this message of the Victim Heart of Jesus arrives! And these souls must carry out that assignment that He gives in His Gospel: to ask that these sorrowful times that have been unleashed upon us, when Satan is taking prisoners in the field of combat, may be shortened. And we: are we crossing our arms? Will we let our brothers perish? Not even, perchance, to rescue our own souls? Why? Through lack of confidence? Through cowardice? Let us fling ourselves now into this legion of combat, if we wish to have confidence on judgment day.

Why does Our Lord ask for a legion of victim souls?

Because it is necessary to fight and to defeat Satan and to rescue many souls. On another occasion Jesus told me the same thing, too, but in another way: "The apostolate, My spouse, is urgent! Even among contemplative souls! An intimate apostolate! I do not want My servants to live for anything except to rescue souls! I want the apostolate of works and of prayer. Those who think of nothing but saving their own souls are selfish: they do not give great consolation to My Heart. Those who appropriate nothing to themselves and who live until the end in laboriousness and in fidelity, winning treasures to populate My glory with souls - those are My delight."

Jesus was speaking to Me, not of missionary apostles, for example, but of apostles through means of prayer and loving immolation offered to Divine Justice to rescue sinners and in atonement for the sins of the world - the apostolate of suffering!

Apostolic souls and victim souls are synonymous. They yield a harvest of rescued souls. Because, to prepare ourselves for the day of judgment, we must make a reality of those words of Jesus in the Gospel: "Seek ye therefore first the kingdom of God and His Justice." (Matt. 6:33) And, if it seems to the apostle that that is the goal of his labors, the results will undoubtedly be superabundant because the victim works only in the secret of his heart and under the eyes of God, Who promises to reward lavishly what is done without ostentation. (Matt. 6:6)

That is why He says those souls form "His delight." We repeat: those souls will be the elect of whom Our Lord was speaking, those who must ask Heaven to shorten the final times so souls are not perverted and the devil may not win them with his cunning and by means of the contamination of scandals, of those who drag the rest in their swirling race to the abyss of eternal condemnation.

Jesus, speaking about His victim souls, and asking that a legion of those souls be sought for Him, says: "There are some just souls, My daughter, but they do not compensate for those that are impure. There is a need of meritorious works of sanctity that will obtain from Divine Justice a copious shower of blessings upon My children, as well as upon My enemies, so both of them may be reconciled in the love of My Heart. This is the reason why I desire that there be victim souls!"

On a certain occasion Jesus deigned to enumerate to me many sins and many different types of sinners and, on ending such an exposition, He said to me: "These are the souls whom I desire to save through My love of Justice, by extending the legion of victim souls who offer themselves to My Divine Justice for all the others. With this legion of faithful servants and with the

extension of the offering of victim souls in the world, there will be an increase of sanctifying works in just souls through the merits of My redemption. In the sight of My Divine Justice, all of these good works will be regarded as payment of the debt incurred by the wickedness of the human race and will also obtain many graces before the day of final judgment arrives. For, once the day of final judgment arrives, I, Who am now the merciful Victim, will then be an inflexible Judge of Justice without appeal!"

Jesus calls, "love of Justice," this supreme effort He is making now with His lavishness of mercy to save mankind, sinful and fallen into misery because of original sin. He calls it, "love of Justice," because He wants us souls to consecrate ourselves to His Justice for love, lovingly, as He does it. Love! Infinite charity of the Heart of Jesus, Victim, that invites us to nail ourselves with Him on His own redemptive Cross in order to have a copious reward on the day of final judgment. It is "love of Justice" that promises us to increase the value of our little reparatory acts with His divine and infinite merits, and thus to offer them to the Eternal Father, as His and His merits as ours! Oh, and what treasures this Heart offers us!

Will we ignore Him? With His hand outstretched? Let us meditate on it. Are we afraid because of our great misery? Let us remember: He will cover us with His power! With His fortitude! Besides, what will our undertaking consist of as victims? Certainly in nothing new. Our life can continue unchanged. Only in our own interior will there be a radical change. We will let God do with us as He wills. We will surrender ourselves at each moment. We will not bargain with Him about anything. We will give Him our will in such a way that it may come to be united with His divine will. An act of generosity now will bring us later an eternal reward of glory.

He promised His victims the following: "I shall be all love for My legion of victims." And not only for those who offer themselves as victims, but also He adds: "and for all those who will have assisted and supported and cooperated in their works of unification, according to the desire of My holy Mother and in keeping with the ardent desire of My Heart."

And to exhort us not to delay our generosity, He adds: "Yet for a little while longer I shall be with you as a Victim, but only a short time remains. My beloved daughter! It is necessary to make great efforts. All must prepare themselves and be ready, for the last hour is not far off." Let us consider these last words slowly.

Our Lord charges us with three things. First, to make



great efforts. That is, to offer ourselves quickly to His Divine Justice or to seek someone who will offer himself - at least, to begin by doing this - so that grace may work in us the decision of offering ourselves also. Everything done to make these efforts will be to support His works of unification. And this must be done quickly, "before judgment day arrives." Right now, then, is that opportune time. Now is the time to merit and not after that Just Judge gives to each one according to his works. Now, when Justice is still manifested in mercy that forgives! And, after making those efforts and offering ourselves with love and confidence to Divine Justice, we must, He says, be prepared! How will we be prepared?

In the opinion of the holy Fathers and Doctors of the Church, those moments of Justice will be terrible! And from the mouth of Jesus Himself, He tells us: "For there shall be then great tribulation, such as hath not been from the beginning of the world until now, neither shall be."

Ah, but the terrible thing about the end of the world will not be the moment of judgment, but before the judgment, precisely, those unfortunate times that must precede it, and we are living in them at present. But, if we offer ourselves now to the service of His Justice, if we offer ourselves as victims, if we seek for Him many souls to offer themselves: ah! on that great day we will be surrounded by the souls we were able to rescue through His own merits, those of the Divine Lamb who takes away the sins of the world and that is why, precisely for that reason, on that great and happy day we will experience the joy of His glory! "There will be no judgment for victim souls of Divine Justice who offered themselves for love. Victim souls will be judged with love."

How beautiful, then, not to fear the day of judgment! Let us now love the Divine Justice of God, let us adore it, let us render it veneration and let us propagate its cult throughout the entire world. He has said it: "Daughter, when love is given to My Justice, My Heavenly Father changes His Justice into love!"

Let us understand these words! The Heavenly Father has left to His Son the power of judging us. And, if that Judge is our Savior and wants to save us, He asks only that we love Him, to give us salvation: if we have loved Him and suffered with Him and done the will of His Father in everything.

Now then, let us avail ourselves of it in time and prepare ourselves for judgment day, for each day it comes closer and closer. Because now, as He has also said, "Because of My wounds, all of you live in an indulgence of love and pardon that is prolonged with time; but, when this wound is closed, divine Judgment will fall on the world."

What does it mean, that divine Justice will fall on the world? That is, to fall unexpectedly, without the world's being prepared? If none of us were to be prepared, this would be final judgment. But "blessed are those servants whom the Lord, when he cometh, shall find watching. Amen, I say to you, that he will gird himself and make them sit down to meat and passing will minister unto them." (Lk. 12, 37)

That is why we must make great efforts and be prepared. And, when we realize that other brothers and sisters do not want to pay attention to the repeated divine calls, we must redouble those efforts and apply them to the unprepared brothers and sisters so, because of some, others may be pardoned. And thus the divine plan may be consummated: "that no one may be lost, that all may be saved."

That is why on that day, "the charity of God will be perfected with us," as St. John says, (1 Jn 4:17), if we help Jesus to redeem our brothers, because then the glory of the Son and of the collaborators in His reign will be great.

That is why in these days so many collaborators in the Work of Atonement have arisen: "Daughter, seek for Me victim souls who will offer themselves to My Justice and who will atone for all the sins of the world, and a copious shower of blessings and graces will descend upon souls."

Let us do so, and let us await, with confidence, the day of judgment! So be it!

\* \* \*

We have terminated the reading of these revelations of the divine Heart of Jesus and we pray that our readers, subscribers and friends of our soul will not forget these holy meditations. It is fitting for us to think a great deal of the agonies of Jesus in order to conform our life of sorrows and of afflictions with Him, the Crucified One. Let us console His Heart, so grievously offended and let us offer ourselves each day, each moment, to His love of mercy!

May it be for the glory of God!

-----  
Provided courtesy of:

Our Lady of Fatima's Plea for Sacrifice

Web: <http://avalon44.tripod.com>

Email address: [uscitizen@localnet.com](mailto:uscitizen@localnet.com)  
-----

This eBook is for the use of anyone anywhere  
at no cost. You may copy it, give it away or  
re-use it.

Title: Laments of Jesus, Victim  
Author: Maria Concepcion Zuniga Lopez

Release Date: May, 2001 [Most recently updated:  
Sept. 29, 2011]  
Language: English  
Character set encoding: ISO-646-US (US-ASCII)

---