

Legion of Victim Souls

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IMPRIMATUR: Fidel de Santa María Cortez Perez, bishop of Chilapa, Mexico.--We extend a blessing to the souls who present themselves as victims, by offering their works and sufferings to Divine Justice, in reparation for the sins of mankind. --July 3, 1966

NIHIL OBSTAT: Pbro. Carlos Guevara (Censor): Judgment of the Censor: "The doctrine of victimhood is sound, through its quotations from the Psalms and the New Testament. The souls with vocations will find in this pamphlet sound reasons for agreeing to be victims." --Iguuala, Guerrero, March 27, 1966

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Victimhood is an Apostolate

WE will say a word about what victimhood is in the ranks of the Church, so it may be noted that it is not only for contemplatives, but that the offering of oneself as victim is perhaps even more for those who follow the active life or aspire to the apostolate, for the welfare of many and for the greater glory of God.

In general all religious victimhood is an apostolate and a perfect apostolate, since when a soul offers itself as a victim, a profoundly apostolic spirit inspires it. Its purpose is the good of others; its stimulus, zeal for the glory of God and the salvation of souls. A feeling of heroic generosity urges it to devote itself to seeking souls even at the expense of its own life, and Jesus said: "Greater love than this no man hath, that a man lay down his life for his friends." (Jn. 15:13)

Such are the dispositions of the soul of the apostle, and those of the victim soul are identical; dispositions which, as St. Paul says, make the Apostle "not seek that which is profitable to itself, but to many, that they may be saved." (1 Corinthians 10:33)

In a wonderful manner, the victim soul concentrates the zeal of an apostle in its Offering. This multiphasic spirit of holy zeal blazes in the Apostle of the

Gentiles when he says: "I became to the Jews a Jew; to them that were without the law, as if I were without the law; to the weak, I became weak," and finally, "I became all things to all men, that I might save all." (1 Cor. 9:20-22)

The victim soul, feeling burn within itself that divine flame of the fire that Christ came to bring to the earth (Lk. 12:49), on desiring to run over all the paths of God to rescue souls and to extend His Kingdom, and on finding itself incapable of satiating its burning desire with finite works, resolves upon the happy idea of victimhood, making it consist of a complete and true apostolate.

The model of this apostolic spirit, concentrated in victimhood and bearing the fruits of a true apostolate, may be found in Saint Therese of the Infant Jesus, as she herself tells us, when she began the victimhood to Merciful Love, under divine inspiration, while meditating on the First Epistle of St. Paul to the Corinthians and, wanting to embrace all vocations, that of apostle and martyr, she found in LOVE the key to her vocation, offering herself to it as a victim in holocaust. And she exclaims, delirious with joy: "So I shall be everything in the Mystical Body of the Holy church, and so my dreams will be fulfilled."

In this way, by means of her hidden victimhood, the holy contemplative, the Carmelite virgin, has come to be a unique type of apostle in the ranks of the Church, because victimhood exercises a supernatural apostolate, whose fruit is extraordinary. The development of this apostolate is effected secretly between God and the soul, without the soul itself being able to conceive the copious fruit of its noble mission.

But the real element in the apostolate of victims is perfected, it can be said, by means of the essential lives of the souls themselves, once accepted by God, Who with wise providence will dispose of them in conformance with His designs, to which they have, beforehand, offered themselves, setting aside their own will, in such a way that not everything in victimhood is reduced to the mystical. If it happens that their labor does not consist in exterior works, nevertheless, it consists certainly in effective and real works, which is the life of constant immolation that the victim must bear and offer to God with a propitiatory intention. The victim "sows in tears, but surely reaps in joy." (Psalm 125:5)

Because the victim has the guarantee of the One who said: "Amen, amen I say to you, that you shall lament and weep, but the world shall rejoice; and you shall be made sorrowful, but your sorrow shall be turned into joy." (Jn. 16:20) Because the joy of the victim and of the apostle is in the harvest, in the fruit of his labor; but, while the apostle, on sowing the seed of the divine word, loses part of the harvest, because the birds steal the seed or because it falls on bad soil (Mt. 13:3-8) or because the fruit of his labor is mixed with the cockle (Mt. 13:27), the victim knows that its treasure is safe, kept in heavenly coffers, where it "does not grow old, where no thief approacheth, nor moth corrupteth." (Lk. 12:33)

Because the One who said: "Heaven and earth shall pass away, but My words shall not pass away," (Lk. 21:33) promised to all those who work for His Kingdom, in the secret of their hearts, without ostentatious works which receive the applause of man: that they will be rewarded by His Heavenly Father "who seeth in secret" (Mt. 6:4) and who heeds the heart more than the works.

From what has been explained we will come to the conclusion that victimhood must not be considered of less value than an apostolate, since in itself it is a perfect and complete apostolate, since it joins to the works the interior life, this being the pre-eminent part, without which every apostolate would be in vain and fruitless.

Jesus says: "Many will say to me in that day: Lord, Lord, have we not prophesied in Thy Name and cast out devils in Thy Name and done many miracles in Thy Name? And then will I profess unto them, I never knew you: depart from Me, you that work iniquity," (Mt. 7:22-23) because, if an apostolate is excellent, victimhood is even more excellent, because if Jesus is the Master and Guide of both paths by His life and examples, He shows us that, before being an Apostle, He is a victim; that is, Jesus made the greater part of His life consist of victimhood, from which it follows that every apostle must begin by offering himself as a victim, in order to be a true disciple resembling his Master, to make his apostolate fruitful, because Jesus says: "The disciple is not above his Master: but everyone shall be perfect, if he be as his master." (Lk. 6:40)

Jesus says at another time: "I will that where I am, they also whom thou hast given Me may be with Me." (Jn. 17:24) Thus the apostle of Christ who longs to be subject to the Gospel, saving souls, must guard before everything else, his union with Christ, because he said: "I am the vine; you are the branches: he that abideth in Me and I in him, the same beareth much fruit: for without Me you can do nothing." (Jn. 15:5)

The fruit of every apostolate is related to this divine promise, not to the efforts and exterior works of the apostle, but in relation to his spiritual condition: his charity, his zeal, his virtue, his immolation: in a word, his union with Christ.

The Book of Psalms says that "unless the Lord build the house, they labor in vain that build it." (Psalm 126:1) St Paul says to the Corinthians: "Therefore, neither he that planteth is anything, nor he that watereth; but God that giveth the increase." (1 Cor. 3:7)

And the same Apostle in his Epistles, repeatedly protests that the fruit of his apostolate was not so much in his preaching, but rather in the grace acquired from God through the means of the sacrifice of his life, through the means of prayer. To sum it up: his apostolate was fruitful because of his victimhood. He confesses this openly to the Ephesians, when he exhorts them not to be wanting in faith on seeing him persecuted and in tribulation, because, he tells them "Wherefore I pray you not to faint at my tribulations for you, which is your

glory." (Eph. 3:13) For this was the "hidden mystery" of the fruit that he gathered among them by his preaching. The same apostle says to the Philippians: "Now, brethren, I desire you should know that the things which have happened to me, have fallen out rather to the furtherance of the gospel." (Phil. 1:12) And the Apostle rejoices at being immolated and a victim for their faith (Ibid. 2:7) And he says the same sort of thing again when he writes to the Thessalonians: "For our gospel hath not been unto you in word only, but in power also, and in the Holy Ghost." (1 Thess. 1:5) because, in the second chapter of that same letter, the Apostle insists that his preaching among them was not in vain, because of his first having suffered and been mistreated. (Ibid. 2:1-2)

And he speaks, too, to the Corinthians of glorying in his sufferings, because in them is his power. (2 Cor. 12:10) The great apostle demonstrates clearly how the fruit of his apostolate depends on his victimhood, in union with Christ, the Divine Victim. "Always," he says, "bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies." (2 Cor. 4:10) And he continues: "So then death worketh in us, but life in you." (Ibid. 12) "For all things are for your sakes; that the grace abounding through many, may abound in thanksgiving unto the glory of God." (Ibid. 15) "For that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen are temporal; but the things which are not seen, are eternal." (2 Corinthians 4:18)

That victimhood is an apostolate is evident because it bears the fruit of an apostolate and "by the fruit," Jesus says, "the tree is known." (Mt. 12:33)

So much more exalted is the apostolate of victims over the apostolate of preaching, that when the 72 disciples of Jesus returned to Him from the mission on which He sent them, He says to them, that they should not rejoice in the exterior works they had achieved through preaching, nor even in the miracles they had performed in His name, but, He says, "rejoice in this, that your names are written in heaven." (Lk. 10:20) By which He wanted them to understand that they had borne fruit because their souls were pleasing to God. "For the Kingdom of God is not in speech, but in power." (1 Cor. 4:20)

Thus, the work of victimhood must be valued more highly than any other work that we can offer to God and in which we can serve Him fully. Because just as Christ exclaimed, as the hour of the crucifixion approached: "The hour is come that the Son of man should be glorified," (Jn. 12:23) so also is it true that to give copious fruits of an apostolate in the ranks of the Church, it is fitting, before anything else, to concentrate all the zeal of our souls and to immolate ourselves as victims. Because the Word of God says: "Unless the grain of wheat falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit." (Jn. 12:24-25)

What is Victimhood to Divine Justice?

CONCERNING the Offering to Divine Justice, in union with Jesus, Victim, let us say in summary, that this victimhood implies what the Apostle St. Paul wanted to express when he writes: "I now rejoice in my sufferings for you, and fill up those things that are wanting of the suffering of Christ, in my flesh, for His body, which is the Church." (Col. 1:24)

That is: to offer the soul as a victim to Divine Justice is to second the work of Christ as Redeemer of the world, the work, *par excellence*, of the Son of God. It is to follow in the blessed footsteps of Jesus and to unite oneself to His immolation, from the manger to the Cross, and from the Cross of Calvary to the Cross of His mystical life in the Sacrament of the Eucharist.

In order that the soul may make this total offering and consecrate itself as a victim with Jesus to Divine Justice, it is not enough to recite the formula. It is necessary to understand it and, above all, to perceive it. The first indispensable condition is to be disposed to surrender oneself without restrictions to the divine will. The second is to perceive oneself truly called by God to this victimhood, that is: to have a vocation for suffering, since one cannot conceive of a victim without its being immolated, and even more, the victim that offers itself to Divine Justice in reparation for the guilty world.

In regard to feeling oneself called by God, the zeal for the glory of God and the salvation of souls will be an obvious sign; but this is not a passing zeal, but strong and burning, in such a way that in trials, it is not extinguished, but increases and is rooted in the soul, being inflamed by sacrifice. That is, although suffering is repugnant to its nature, the soul, in its part, not only accepts it, but longs for it with appreciative love, because it has persuaded itself that this is a fruitful means of realizing the double ideal of giving glory to God and rescuing souls. To sum it up: the vocation of this victimhood can be epitomized in these two words that synthesize the motto of this legion: CHARITY - IMMOLATION; that is, the soul is voluntarily immolated, inspired by charity, charity that must be pervaded with the love of God and one's neighbor, since, from the fire of love, the heart necessarily rises to the Cross, in an ardent inspiration to sacrifice itself for the Beloved, as Jesus longed to be baptized in His own Blood, because He knew that with it He would seal our Redemption. (Lk. 12:50) Thus cried the great Prophet, in the midst of his greatest afflictions suffered in the depths of his heart for the love of God, and he sings, saying: "Because for thy sake I have borne reproach; shame hath covered my face." (Psalm 68:8) And he concludes, recognizing that to be the "time of God's good pleasure" for him.

Nor is it in any other way that Jesus Himself, the victim *par excellence*, gives us an example on being nailed to the Cross for love of us, because the Cross redeems and saves, and His Heart knew that, when "He would be lifted up from the earth, He would draw all things to Himself." (Jn. 12:32) The soul then that perceives itself with these dispositions of surrendering itself to the Cross, full of zeal for the glory of God and the good of souls, can be sure of

its vocation as a victim to Divine Justice. If it does not find these dispositions in itself, it may not offer itself, for it must be remembered that, from the offering to the surrender, there is as much distance as from the promise to its fulfillment.

Why make offerings without surrender? Fictitious consecrations that serve only to immerse the heart in pride, the heart that believes itself to be united with Christ just because it has recited the formula, perhaps with a spark of passing fervor, but that in its depths alienates itself perhaps more, by involving itself in false promises. Men are easily deceived, but God is not, and as the Psalmist says: "the deceitful man the Lord will abhor." (Psalm 5:7)

It is not that soul that offers itself well that is a victim, but the one that gives itself well in the time of trial. That is why the soul that wants to consecrate itself a victim to Divine Justice, in union with the Divine Victim, must meditate prudently on a matter of such transcendence. If at the time of trial, the soul retreats and avoids the Cross, let it not offer itself as a victim, because it will not be one, until it knows how to give itself up, and to do so with love.

Without this requisite, there will be no true identification with Christ, for Jesus Himself says: "No man putting his hand to the plough, and looking back, is fit for the kingdom of God." (Lk 9:62) And to be faithful in suffering, one must love it, and have put his treasure in it, for "Where your treasure is, there also is your heart," as Jesus says. (Lk. 12:34)

Will it be necessary, then, for the soul to recognize itself as capable and possessed of the proper qualities and strength to be a victim and to unite itself with Jesus? Certainly not; nor would it be pleasing to God for a soul to believe itself worthy of this most exalted predestination, rather the more fragile and weak it should be, the more sure it can be of itself.

But free of the obstacle of these two extremes: pride that is vested in oneself and misguided humility that does not acknowledge the gifts received from God, it will be necessary for the soul to be aware of its dispositions, not of its capacity; dispositions that God, with His grace, plants in it, not so that it remain sterile, but so that it bear seasoned fruit, consistent with the Gospel: "I came to cast fire on the earth: and what will I, but that it be kindled?" (Lk. 12:49)

The soul, then, that feels itself called to this victimhood must first humiliate itself, and since humility is light and light reveals the truth, under this light it must study itself, recognizing that it is not only not capable of an heroic act, such as that of making this offering, but incapable even "of thinking a good thought." Nor, as the Apostle says, of being able to pronounce the name of Jesus. (1 Cor. 12:3) Therefore, if God calls it, gratefully it must respond to the grace and, trusting solely in God, give itself up, so that He may elevate it to that degree of identification with Christ.

Now you see why at the beginning it was said that the indispensable condition for this victimhood must be: to surrender yourself without restrictions to the divine will, and this is: to permit God to do with you what He will.

In effect, to be a victim with Jesus, and a victim to Divine Justice, a victim of atonement, a satisfactory victim, a propitiatory victim, like Christ from His Incarnation to the manger and from the Cross of Calvary to the Cross of the Eucharist, where he has continued His sacrifice in perfect immolation, is to make oneself mystically another Jesus, to be like Him, on intimate terms with and beloved of the Heavenly Father, and entirely subject to that Divine Will. St. Paul explains it well, that uniting ourselves with the Son of God, "the Spirit Himself giveth testimony of our spirit, that we are the sons of God. And if sons, heirs also; heirs indeed of God, and joint heirs with Christ: yet so, if we suffer with Him, that we may be also glorified with Him." (Rom. 8:16-17)

That is: to truly follow Jesus and to be where He is. That is: to reign in His Kingdom at His right, and to drink the chalice that He drank, as He proposed to two of His disciples who ingenuously approached to ask Him for a preferential place; "Can you drink of the chalice that I drink of?" (Mk. 10:38)

Let the soul answer this question of Jesus and settle its account, so it may not happen to him as to the man in the Gospel parable, who began to build and could not finish, for having exhausted the material, so he made himself an object of scorn. (Lk. 14:29)

It is of utmost importance to understand the intrinsic foundation of this offering because, unfortunately, there are souls that, in spite of associating themselves with sublime consecrations, because they do not penetrate their meaning, they come to be, in the sight of God, like actors in a simple play and nothing more; in such a way that, as Sacred Scripture says: "They loved Him with their mouth, but their heart was not right with him." (Psalm 77:36)

In this legion of victim souls that He requests, Jesus wants not thousands of lips that recite the consecration, but souls! truly victim souls. If, despite all these considerations, the soul feels itself inspired to offer itself, let it not resist the inspiration of the Holy Ghost, and in accordance with the words of King David: "Cast thy care upon the Lord, and He shall sustain thee." (Ps. 54:23)

Offer yourself together with Jesus, and through the hands of Most Holy Mary who, as Co-Redemptrix, and as Mother of the first priest, Christ, and of souls, offered the Divine Victim incarnate in Her virginal womb to the Eternal Father, and who will know how to offer it in a most pleasant fragrance that will please His Divine Majesty.

Supreme Goals of This Offering

1. To atone to Divine Justice;
2. To console the Heart of Jesus;
3. To render satisfaction for the sins of the world.

THE MOST IMPORTANT ROLE

The most important role of every victim soul to Divine Justice must be:

ALWAYS TO SUFFER.

Habitual Points of View

1. The soul must see itself as a Cyrenian, who is impelled (by the secret force of the divine calling) to help Jesus bear the weight of His Cross.

2. The soul sees the world as another Jewish mob mingling with the executioners who offend and reproach the innocent Victim, without atoning for their sin.

3. The soul sees Jesus (in the Holy Eucharist, where he has continued His Passion in a mystical and real manner) groan under the weight of His Cross.

What must the soul do? Respond to the call; relieve Jesus; atone for the world.

Thus this most fortunate soul, predestined to share His victimhood with Jesus, will also, with full rights, be able to appropriate to itself that sublime prayer of its Redeemer: "Lord," you will say, "bless and bestow graces on my brothers, the sinners, for whatever You find in me that pleases You. Take as theirs the satisfaction I offer to Your Justice for their sins. "Forgive them, for they know not what they do." (Lk. 23:34) Since I unite myself with Christ, Your very beloved Son, nailing myself with Him on His Cross as victim, His merits are mine and in me He continues His victimhood, and I suffer in Him and in me He continues His victimhood, and I suffer in Him and through Him and for Your glory. Father, glorify Thy Son, that Thy Son may glorify Thee.' (Jn. 17:1) Sanctify them in truth.' (Ibid. 17) And for them do I sanctify Myself, that they also may be sanctified in truth.' (Ibid. 19) Holy Father, keep them in Thy name whom Thou hast given Me; that they may be one, as We also are one.' (Ibid. 11) I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil.' (Ibid. 15) I in them, and Thou in Me; that they may be made perfect in one. (Ibid. 23)

NORMS

Norms for the everyday life of the victim soul, in reparation for the works of the world (or, the rule of life that must be kept after having made the offering).

What does the world do?

What must the victim soul do?

The world is cold toward devotion.

The victim soul must be ardent, or try to be so.

The world is fickle in good.

The victim soul must be faithful.

The world is easily oriented toward evil.

The victim soul must be an invulnerable tower against it.

The world is vindictive.

The victim soul must be all pardon.

The world is tyrannical.

The victim soul must be all indulgence.

The world always satisfies its sensuality.

The victim soul must always mortify its senses.

The world feasts, principally in eating and drinking.

The victim soul must deprive itself of all delights, even licit ones.

The world amuses itself.

The victim soul must give up all vain and useless diversion.

Here, my brothers and sisters, it is fitting to comment on one thing: if the victim soul is obliged to sacrifice even some licit diversions, just because they reach the point of being vain and useless, what can be said of sinful diversions? And even more so now, when radio and television, those centers of entertainment, are installed everywhere, even in some convents? Then, this program of holy life continues, for it was my Jesus who dictated it.

The world always seeks the most convenient and the most valuable.

The victim soul must seek the most inconvenient and contemptible.

It is logical, my brothers and sisters, that these conditions are essential in the life of a person who has been consecrated to atone for his brothers who live engulfed solely in the life of the senses, luxurious and dainty, and even sinful. We need to keep in mind at every moment the urgency there is to rescue souls, in order to inflame within ourselves the zeal of the Heart of the Divine Victim, Christ. Continuing, there is another point.

The world seeks gold.

(We could add here: and seeks it every day with an almost diabolical anxiety, as if it were the goal. What error! And what horror! Passion for what is nothing but soil and smoke that one day, that eternal day, will be good for nothing.) Then the program for victim souls continues:

The victim soul must view it with indifference.

We are going to comment on this, according to the light that my Jesus deigned to grant me, in order to inform you: to treat something with indifference does not mean to reject it, but rather, to be disposed to receive and use it for good things, but never seeking it with anxiety nor just to hoard it. That is why, in this magnificent program that guides us, Our Lord immediately says.

The world hoards riches.

The victim soul must seek poverty.

What does this mean, so all victim souls may comply with it, since some of them can be placed in a social and economic category involving many possessions? What will be that person's obligations in this matter, before God? As God sees souls even to their depths, the opulent persons who cannot dispose of their goods because of previous family obligations, or business or of other similar obligations, must be disinterested, that is, what Jesus calls, "poor in spirit." Their spirit must not be attached to those possessions; they must give alms to the poor and needy; they must not be unjust in paying their workers, etc., so that, even having possessions, they may live as though they did not have them, except to administer them in conformance with their Christian

condition, and even more, in conformance with the legion of victims of atonement. The program continues, saying next.

The world works with duplicity and falsehood.

The victim soul must love truth and simplicity.

This point needs no comment, for it is most clear, taking into account a sentence from Sacred Scripture: "Hypocrites and deceivers provoke the anger of God." So that he who loves the truth is also simple and does not behave with affectations; he is simple and sincere at the same time. There is then the point that speaks of:

The world is attracted by grandeur.

The victim souls must abhor and renounce it.

This point, even more, speaks for itself. This one follows.

The world sinks into despair in the great trials of God.

The victim soul must exert itself to suffer it all with love.

What comment does this command need for victims? It speaks profoundly simply on being repeated, and much more if one meditates on it. Then it says:

The world is detained by its sense of honor.

The victim soul must stop at nothing within the limits of the Will of God.

Here, too, it is necessary to explain: that persons try to maintain their good name, in order to save their honor, or that of their loved ones, clearly is not improper; being discussed here are the heroic virtues that oblige one who is a victim to Divine Justice, who must imitate Christ, who, when He was being judged, did not try to vindicate Himself, rather, as He Himself said: "I seek not My glory, but that of the One Who has sent Me." And thus He let Himself be led like a sheep of immolation to the slaughter, which He did not deserve; but that was necessary so that He offer Himself for us. Thus, exactly, must be the attitude of a soul that has been offered as a victim to Divine Justice in union with Jesus. So that, the adverse circumstances of its life it sees and receives not as second causes, but as coming from the hand of God. Then comes this point.

The world fears suffering.

The victim soul must seek it with hunger and thirst.

Oh, my brothers and sisters, this is a very great gift, when it is obtained from the Giver of everything perfect; and yet God gives it to those who train themselves in being faithful to offering themselves docilely in the trials He sends them. The day comes in which, indeed, suffering is loved, and is desired with the hunger and thirst of love, through the conviction that faith and experience leave in the soul, that Jesus is, in a wonderful manner, with our souls, and much more united when a soul suffers than when it rejoices.

The world aspires to triumph.

The victim soul must consider humiliation its triumph.

This would seem impossible, given our miserable human condition, stained with original sin, that has left us weak in suffering, but no! That is why the

Apostle St. Paul exclaims: "I can do all things in Him who strengthens me." (Philippians 4:13) And it continues with this other, similar, point.

The world seeks fame.

The victim soul must eagerly hide itself.

This needs no explanation, for it must be understood literally, except in cases in which the Lord seeks the contrary; as He is our Master, we must let Him do with us as He will, above all. The last point follows, since he who follows it sums up everything.

The world seeks friends.

The victim soul must seek his enemies with love.

This, indeed, we must explain: it does not mean turning away from good people who extend us their friendship, and much less when that friendship is generous and Christian, holy at times; rather, it speaks of doing away with that trivial custom that Our Lord disapproved of when He said that we should not do good to and greet only our friends, but rather we must also treat our enemies with charity. Because neither are we going to be imprudent in understanding that we should seek friendships with persons who, being our enemies in the things of God, can injure us in our apostolate or in the missions God has conferred on us. But rather, forgiving all, praying for all, doing good, or favors, for all, especially when Providence proposes the opportunity to us. There we demonstrate our Christian spirit, doing good to those who persecute us, not only to those who are our friends. And finally:

The world, in a word, is conditional, with respect to God.

The victim soul must be UNCONDITIONAL. Neither life nor death must separate it from Christ Jesus. (Romans 8:38-39)

For, my brothers and sisters, these are the unavoidable obligations of every soul that truly wishes to be counted among those in the legion of victim souls. For surely it consists in nothing but living our Christian life, without false illusions, because this path is the one Jesus took, and taught us by word and example. And a soul that may have been, or is, a sinner may take part in this legion, but let it repent and do penance for its sins, if it were a great sinner.

I am going to transcribe some very beautiful words of our Divine Jesus, of Nov. 15, 1932. He permitted me to see that the two of us were nailed to the same cross, and I felt His pains. Then He told me: "Today you dwell here with Me. Look where you will go tomorrow." Here He permitted me to see His Most Holy Humanity, also nailed to the cross, but as if glorified. Then He added: "I will show you more, even My Victim Heart intimately, revealing to you My plans for the salvation of the world, through the means of My universal reign of the love of justice, that I wish to establish in souls." And I understood that that "love of justice" refers to the legion of victim souls offered to Divine Justice for love.

My brothers and sisters, there is so much I must inform you, about this beautiful doctrine! But for now I must stop here. One thing I want to say to you, and that is: to offer ourselves to Jesus and to Mary, our pure Mother, and

to try to atone to Divine Justice for ourselves and for all our brothers in Christ, there is necessary only the right intention and rectitude in deeds, and if we do not have these and we find that our conscience accuses us, then it is enough that God Our Lord touches us with His call to serve Him in this manner, so that we do not fear, and give ourselves up to Him. The rest grace will do in us.

Offering to Divine Justice

PRAYER: "In this we have known the charity of God,
because He hath laid down His life for us:

and we ought to lay down our lives for the brethren." (1 John 3:16)

I. O Most Blessed Trinity, my Lord and my God! O God the Father, Who art in Heaven from all eternity (Ps. 89:2), do Thou permit this vile worm of the earth to call upon thee, in witnessing the Offering of its soul. Most Beloved Jesus, Redeemer of my soul! Thou Who art our Mediator between Heaven and earth (1 Jn. 2:1) from the beginning and for ever and ever! (Apoc. 5:14), Thou who art always crucified in the Eucharist for love of us, disdain not Thy miserable brother who now traverses the rugged pathways of the world. Come, Holy Ghost! Come into my heart so that, united with Thee, we may present ourselves before the Divine Justice of Thine own Being. O Most Blessed Trinity! Do not cast me away from Thy presence.

II. O God of my soul, an ardent and ineffable desire inspires me to serve Thee in order to glorify Thee. But what can so indigent a creature as I accomplish? My heart is deeply pierced by the sad spectacle of the world. I grieve to see it so oppressed and heavily weighed down under the burden of temptations, temptations to which it yields only to become a victim of the devil. O Lord God, Thou Who searchest the hearts of all creatures (Ps. 138:3), Thou knowest my ardent desire to assist my brethren. Yet, what can be achieved by one who is just as miserable as they are? O Thou, my only Love! I know not what to do except to have recourse to the Inexhaustible Fount of all good, who can do whatever He wills. Thou, O Divine Jesus, art the Healing Fountain of Regeneration. (Ps. 35:9) Thou art the Source of Infinite Treasures of Love and Pardon, which can never be exhausted. I, therefore, have recourse to Thee, while reminding Thee of those consoling words, which Thou didst utter: "Come to Me, all you that labor and are burdened; and I will refresh you." (Mt. 11:28)

III. Do you see me, most sweet Jesus, here in Thy presence, laden with the exceeding weight of all the sins of all my brethren? These are the sins with which they offend Thy Divine Justice. Accept them as though they were mine; and chastise me in their stead. Yes, I beseech Thee, let me bear their punishment, provided that Thou forgive and bless my brethren. Behold! In the very depths of my soul I feel that sincere repentance that atones to Thee and effaces sin. (1 Jn. 1:9) O my God, through the blessed hands of Mary Immaculate of Perpetual Help, I offer myself to Thee, to suffer the penalty of these sins. Deign to accept me as Thy humble and insignificant victim. Regard not

my great misery, but the ardent desires, which Thou Thyself art inspiring within me. Do not disdain my supplication. Therefore, my most sweet Jesus, if this inspiration is from Thee, and if Thou dost accept me, withhold not Thy hand. Do with me whatever pleases Thee, provided that Thou givest me Thine own Divine strength. Thus I will be enabled to suffer meritoriously, that my least efforts may be fruitful, with Thy help.

IV. From this very moment, I surrender my will completely to Thine, and my desires are placed at Thy Divine feet, so that, if it be necessary and pleasing to Thee, Thou mayest sacrifice me. O Lord, I surrender unto Thee all my pleasures and longings, both human and spiritual. And from this day forward I desire nothing but to suffer, and to suffer whatever Thou wishest. With all my soul I ask only one thing of Thee for myself: deprive me of life, rather than that I be unfaithful to Thee, or voluntarily offend Thee.

V. Grant that I may love Thee, Lord, for those who hate Thee! Grant me a perfect understanding of Thy divinity, with all its attributes and charming delights, for those who do not know thee! Grant that I may carry Thy Most Holy Cross, for those who despise it and seek only worldly pleasures! Grant that I may belong to Thee alone, for those who put their delights or human affections and conveniences in place of Thee! In a word, from this very instant, may nothing be found in me except what belongs entirely to Thee. O God of my soul, I am all Thine! Do Thou accept me, I implore Thee!

VI. On the other hand, what shall I ask of Thee, O bountiful God? I feel I have no right to ask Thee for even the least grace. Nevertheless, I am consoled in remembering that the infinite merits of the Sacred Humanity of my Lord Jesus Christ can obtain all things. For Thou hast promised: "If you ask the Father anything in My name, He will give it to you." (Jn. 16:23) Enveloped, therefore, in the resplendent veil of the merits of Our Lord Jesus Christ, I venture to entreat Thee, O Thou Omnipotent Majesty, above all, for, my country, the blessing of Our Blessed Mother, Holy Mary* May this little corner of the world become the Land of Mary.

*Invoke the title of Our Lady as Patroness of your country, e.g., in the United States, "in Her Immaculate Conception"; in Ireland, "of Knock"; in England, "of Walsingham"; in Canada, "of the Cape"; in Australia, "Help of Christians."

Behold our lamentable situation in these moments of trial. Assist and comfort our souls, that we may never abandon Thy ranks. Grant, dear Lord, that soon the cockle may be separated from the wheat, so that it may no longer corrupt the good seed. (Mt. 13:30) O my God, convert heretics and sinners. Sanctify Christians and grant perseverance to the just; give us saintly priests! May Thy Holy Church triumph throughout the world! And may the Most Sacred Emblem of Thy Holy Cross shine forth resplendently in every clime! Behold, O Jesus, in synthesis, the object of my self-offering. I give Thee thanks and thereby honor Thee for the virtue that inspires me. For I am sure that, without Thee, I would not feel inspired to perform any good act what-

ever. Hence, at the sight of Thy mercies towards such an unworthy creature as I am, I implore on my own behalf; the pardon of my sins and that I may not be deprived of loving Thee forever. Amen.

Explanation of the Offering

Part I. The Soul Presents Itself before the Divine Trinity

THE first part of this prayer is imploratory, addressed to each one of the Three Divine Persons. To the Father, in the first place, the soul, calling Him from the abyss of its nothingness, considering itself in all its misery before that Divine Majesty that exists eternally, declares itself to be nothing more than a vile worm that does not merit the attention of that Divine Majesty but, on contemplating, through grace, the laudable desire of offering itself in union with His "beloved Son, in whom He is well pleased" (Mk. 1:11) as a victim to His Justice, it dares to prostrate itself before His Sovereign Presence, and say to Him: "Permit this vile worm of the earth to call upon thee, in witnessing the Offering of its soul." Here filial confidence predominates.

Then the soul addresses the Second Divine Person, the Word Incarnate, with Whom it wishes to identify itself through the sharing of His victimhood, and that is why, on addressing Him, a most intimate trust and special love prevails in its expression, for it says to Him: "Most Beloved Jesus." And since the incentive that Jesus awakens in it is the Redemption, in which the soul wishes to co-participate, it calls Him: "Redeemer" of my soul, "who art our Mediator between Heaven and earth, from the beginning and forever and ever, who art always crucified in the Eucharist for love of us."

Here the soul considers Jesus as He dwells among the children of men: real and truly present, living, although hidden, in the Eucharist. A GOD MADE MAN, and that is why its confidence is fraternal and it says: "disdain not Thy miserable brother, who now traverses the rugged pathways of the world."

As if it were to say: O, You, who have made yourself like me, so that I might not restrain myself from approaching You, You who were man without ceasing to be God, come, You Who lived on the earth as I live, come and together, let us go before the Throne of the Divinity, to merit to be heard, since without You, nothing would induce me to do so. Come! and place Yourself before me, as you were "the firstborn of every creature," according to the expression of the Apostle (Col. 1:15-18)

And finally, the Third Divine Person, the Holy Ghost, is addressed with ardent cries that the Divine Spirit who proceeds simultaneously from the Father and the Son, may come to confirm in it the grace that inspires it, and thus fill it with its most soothing unction. And that is why, on addressing this Divine Person, the soul says: "Come into my heart so that, united with Thee, we may present ourselves before the Divine Justice of Thine own Being." And, to confess its faith in a single God, the soul concludes: "O Most Blessed Trinity, do not cast me away from Thy presence." Here again the soul feels

itself possessed of that reverence that is due the Divine Essence, before which it must prostrate itself with humility.

Part II. The Soul Desires to Save Souls

IN the next part of the prayer, the soul considers itself now before the Divine Presence and begins to make a formal disclosure of the subject it has broached to solicit of God His sovereign attention. "O God of my soul," it says, "an ardent and ineffable desire inspires me to serve Thee in order to glorify Thee." It speaks here of an "ardent" and "ineffable" desire to serve God. It will not be speaking truthfully if it is not fully possessed of that ardent desire, which is interpreted as an unconditional disposition that He may occupy it in whatsoever He wishes.

When a person puts himself at the service of another, with a desire free of all self-consideration, and sincerely, without any objective other than to give him pleasure and to be useful to him, what will it matter to him or why would he question if his master occupies him in this or in that? This disposition implies that "ardent desire" of which the soul speaks here, that consumes it with zeal for His glory. It would like to run down all the paths in order to recover all the interests of God in all the states of life: to be an apostle, to be a martyr, to be more, "but what can so indigent a creature as I accomplish?"

Thus it concludes by recognizing its impotence, and thus comes to offer itself to God, so that He may use it in whatever He wants most, certain that thus the path will not be wrong, because God will fulfill in it all His designs. That is why it adds: "My heart is deeply pierced by the sad spectacle of the world. I grieve to see it so oppressed and heavily weighed down under the burden of temptations, temptations to which it yields only to become a victim of the devil. O Lord God, Thou Who searchest the hearts of all creatures, Thou knowest my ardent desire to assist my brethren." The sentiments the soul expresses here are identical to those that made King David say: "A fainting hath taken hold of me; because of the wicked that forsake the law." (Ps. 118:53)

Behold the spirit of every victim soul faithfully depicted: zeal for the glory of God and compassion for souls. For the soul will not be truly a victim, if it does not feel within itself the charity of Christ, whose sentiments are affected by the wounds of sinful and fallen humanity. The victim soul is neither ashamed at, nor murmurs about, the miseries of the world, rather referring to sinners, it calls them brethren and accuses itself, like them, of being miserable. Thus it says, "What can so indigent a creature as I accomplish?"

Here it seems that the soul grieves dejectedly for its impotence; but, behold, it has discovered the effective means of supplying for its own littleness, and lifting itself from its nothingness, animated by the generous impulse that inspires it to take to flight to unite itself with its powerful Master, which, according to the allegorical expression of the Psalmist, "sendest forth springs in the vales; between the midst of the hills the waters shall pass." (Ps. 103:10)

And similarly St. Paul says: "I can do all things in Him Who strengthens me." (Phil. 4:13) And, as though persuaded by that expression of the Psalmist, "Through God we shall do mightily," (Ps. 59:14) the soul immediately says, "I know not what to do, except to have recourse to the inexhaustible Fount of all Good, Who can do whatever He wills. Thou, O divine Jesus, art the Healing Fountain of Regeneration; Thou art the Source of Infinite Treasures of Love and Pardon which can never be exhausted."

Well then, on the soul's having recourse to Christ, calling Him the inexhaustible fountain of all good, it alludes not only to the power of God, but to His love. That is why it says that He is the source of those treasures of love and pardon, because by demanding pardon, by demanding mercy, it comes to serve Justice. It wants to obtain those treasures in exchange for offering itself to expiate for the sins of its brothers. It asks first for pardon, because it is persuaded that sin is the obstacle that hinders grace from falling on souls and enriching the virtues that must sanctify them. It knows that in Jesus is the Fountain of Life. (Ps. 35:10) It knows that "the Lord is sweet and righteous: therefore He will give a law to sinners in the way." (Ps. 24:8) That is why it has recourse to Him, to associate itself with what He can do, as much as He wants, and it wants Him to grant what it asks for its brothers. And thus, what it cannot do, He will supply infinitely because, "the Lord hath heard the desire of the poor." (Ps. 9:17) To oblige Christ more lovingly so that He will receive it with all the burden of its necessities, the soul says to Him, "I, therefore, have recourse to Thee, while reminding Thee of those consoling words which Thou didst utter: Come to Me, all you that labor and are burdened, and I will refresh you. (Mt. 11:28)

Part III. The Soul Grieves for Sin and Beggars to Suffer for It

THEN it confronts Him, as having recourse to Him, bearing (as a victim who implores pardon of His Justice) all the sins of the world. "Do you see me, most sweet Jesus, here in Thy presence, laden with the exceeding weight of all the sins of all my brethren. These are the sins with which they offend Thy Divine Justice. Accept them as though they were mine; and chastise me in their stead. Yes, I beseech Thee, let me bear their punishment, provided that Thou forgive and bless my brethren."

Let us look carefully now at this part of the prayer, to measure the intensity of its words: what the soul offers and what it asks of its just and merciful God. It asks pardon of the Divine Justice and not of the Merciful God, because that Justice of its God will be manifest precisely in His exercising mercy with it, considering that God Himself has promised not to deny His grace and His pardon to whomever, repenting, implores Him, sincerely detesting the sin, does penance, cleansing that sin with his tears and with the sorrow of his soul. Thus it is like that petition to Mercy and to Divine Justice in Sacred Scripture: "Hear Thou my voice, O Lord, according to Thy mercy and quicken me according to Thy judgment." (Psalm 118:149)

And thus the victim soul is inspired to make its offering by nothing other than the profound sorrow of seeing the Justice of its God offended, and seeing its brothers stained by guilt, and that is why it is certain of obtaining that mercy and pardon from the Divine Justice. As the Psalm says: "Hear, O Lord, my justice: attend to my supplication. Give ear unto my prayer, which proceedeth not from deceitful lips." (Ps. 16:1) That is, it proceeds from my sincerely contrite heart, justified before You. That is why the soul concludes: "Behold! In the very depths of my soul I feel that sincere repentance that atones to Thee and effaces sin." Even more, on crying like this, the soul wants to implore clemency from God for itself in its role as victim: because on asking that all the sins of the world be punished in it, it thinks that this punishment could be in the form of rejection. And that is why it makes such a strenuous effort in the sincere sorrow that it feels on seeing Divine Justice offended. The soul must then pronounce these words, considering all their weight and magnitude: it has made itself the bondsman of all the sins of all its brothers. The extent of this bond that the victim soul takes upon itself is unlimited; it is not characterized by a portion of souls nor by one or several types of sins, but clearly binds itself to take upon itself all the sins of its brothers.

Thus the refinement of the charity with which God animates it begins to manifest itself. And then it bursts forth in the principal part of its offering when it says: "O my God, through the blessed hands of Mary Immaculate of Perpetual Help, I offer myself to Thee to suffer the penalty of these sins. Deign to accept me as Thy humble and insignificant victim." Well then: the soul is offered through the hands of Mary because Jesus, its Model, the victim *par excellence*, did so; in such a manner that on offering itself, it will do it by uniting itself to the Victim, the Word Incarnate in Mary. In regard to the invocation of the Blessed Virgin that is used here, it is in consideration of the maternal designation, by the figure of speech that it encompasses and in consideration of the origin of that same invocation, titles of perpetual promise that the Blessed Mother Herself gave to the image of this invocation, as a blessing to mankind. (The story of the image of Our Lady of Perpetual Help, painted by the Evangelist St. Luke, in the life of the Blessed Mother, refers to how, on the saint's presenting to Her the image he would paint, smiling gratefully, She said: "Let this image bear My perpetual help," and She blessed it.) Thus the victim of Divine Justice takes the Virgin Mary, under this most sweet invocation, as patroness of its victimhood, in order to lovingly oblige Her to constantly dispense the maternal help that She Herself has promised.

On the soul's offering itself as a victim, it does so imploring God that He deign to accept it; because, although its attitude implies a presentation made to God, nevertheless, it is necessary to implore that Sovereign Majesty to grant it the grace of accepting it, since the soul must never forget, neither when it gives nor when it asks, that it can merit nothing in the Divine eyes. That is why it adds to the words of its donation, the confession of its littleness and says: "Regard not my great misery, but the ardent desires, which

Thou Thyself art inspiring within me." And it insists, begging to be accepted: "Do not disdain my supplication."

Next, the victim soul, considering that in order that its offering become a tangible reality and its victimhood be fruitful, it is necessary that this acceptance that God makes of it be manifest in exterior events related to its life from now on, and convinced that only suffering and the cross and sacrifice will be the means of realizing its ideal, it insists on imploring God that He deign to give it that reparatory cross, the cross of expiation: "Therefore, my most sweet Jesus, if this inspiration is from thee, and if Thou dost accept me, withhold not Thy hand. Do with me whatever pleases Thee, provided that Thou givest me Thine own Divine strength. Thus I will be enabled to suffer meritoriously, that my least efforts may be fruitful, with Thy help."

Thus, together with the cross, the soul asks for the strength to know how to bear the weight of its victimhood worthily. Because it does not offer itself trusting in its own strength, which would be foolishness, rashness and vain presumption. But, without forgetting its nothingness and its misery, and keeping in mind that "the Lord will give goodness: and our earth shall yield her fruit," (Psalm 84:13) it does so through that which neither lessens its desires nor its resolution of delivering itself to be immolated. Its delivering up of itself is such that it has said to God: "He may do with it what He will." Here the soul assumes that, from now on, its mission must be to suffer and to sacrifice itself, that is: its vocation will be suffering. This is the logical consequence of its offering, since only suffering and sacrifice rescue and save souls. That is why it has said that it offers itself to suffer the punishment due for the sins of the world. And since it has offered itself as a victim, this cannot be conceived of without sacrifice, complete sacrifice.

Let us look more closely at this to understand the obligations of a victim soul to Divine Justice. It must consist not only in the disposition of the soul to receive the crosses that the Lord deigns to send it, but in effectively making its life consist of what is the most important role of the victim: TO SUFFER ALWAYS. To suffer in its body, to suffer in its soul. In the first, by sacrificing its senses, and in the second, by helping Jesus to cry and to lament for the crimes with which the world has lacerated His Divine Victim Heart, which the soul must intensify by means of meditation on the Mystical Passion of Jesus in the Blessed Sacrament, the Passion that the Word Incarnate suffers secretly in His Heart and waits to be consoled by that legion of these souls consecrated to Him, offering themselves in atonement to Divine Justice, like Him and with Him.

If the victim soul neglects this interior life of sharing in the Mystical Passion of Jesus, surely it will not be able to identify with its Model, and thus its work will be fruitless in the rescue of souls, because its immolation will be incomplete, its virtue weak and its zeal meager. "Its souls" will be immobile, waiting in vain for it to attain for them the fire of His divine Love. Jesus, far from being alleviated of the weight of His Cross, will take upon Himself even more the weight of its infidelity or its mediocrity, and Divine Justice will perhaps

be more grievously offended.

But no: let the victim soul look beyond this and see that, on making this offering to God, its action must be constant and universal. From today on, it is a bondsman before Justice, and it will have to answer for: a blasphemer with blasphemers; an impure person with the impure; a heretic with heretics. It will certainly be a repentant blasphemer, an impure person who loves purity, a heretic who renders veneration to the faith, who cries, who begs pardon. But it is fitting that, for each type of sin, it know how to offer the proper expiation. Thus will be to put to work what St. Paul says to the Galatians: "Bear ye one another's burdens; and so you shall fulfill the law of Christ." (Gal. 6:2) Thus the victim soul lives, as the same Apostle says elsewhere: "Who is weak and I am not weak? Who is scandalized and I am not on fire?" (2 Cor. 11:29)

What sin will it see in the world that the victim soul need not answer for before Justice? Besides, "its souls" are not a fixed number, so that, after a certain period of time during which it could rescue them, it can rest from its mission, but rather, like Jesus, it must nail itself to its cross always until there is no other sin left on earth. Faithful and constant it must be in its labor, like Jesus, who was similar to His Heavenly Father, of whom He said: "My Father worketh until now," (Jn. 5:17) and the Apostle says: "And in doing good, let us not fail. For in due time we shall reap, not failing. Therefore, whilst we have time, let us work good to all men." (Gal. 6:9) Because he says in another place that: "He who soweth sparingly, shall also reap sparingly." (2 Cor. 9:6) "And he who soweth in blessings, shall also reap blessings." In such a way that the victim soul should fulfill its labor of immolation as a resolution of its heart, not with sadness or as if by force, because "God loveth a cheerful giver." And the Apostle says that for those who are faithful in attaining the end, (Phil. 3:14) "God is able to make all grace abound in you." (2 Cor. 9:8)

Part IV. The Soul Submits Itself to the Divine Will

THE fourth part of this consecration comprises the total surrender of everything the soul possesses. In the first place, it says: "From this very moment, I surrender my will completely to Thine." Does the soul know what it is to surrender its will to God? Oh, sorrow! How many errors there are on this point, and how often, even among souls consecrated exclusively to the service of God. It is the most sorrowful, the most costly, the most difficult thing for a human creature; but the best thing we can give to God.

When a man has acquired the secret science of knowing how to deprive himself of his own will, to give it up to His God, he has given Him everything and has made a precious gift to Him that He values more than all other great human works, more than all of Heaven and earth. God longs for nothing from us more than our making a gift to Him of our will. "Men are free agents," an author aptly said, and the cause of God's joy is precisely because on receiving the gift of the human will, God receives and possesses His own creature completely, and is certain of it, that is: of acquiring it for Heaven. Because then

He can work in it freely, disposing of everything with that perfect wisdom of which the Psalmist sings: "Great are the works of the Lord: sought out according to all His wills." (Ps. 110:2) Thus, He will work in that most fortunate soul not only to sanctify it, but even to satisfy in it, superabundantly, the holy ideals that He makes it conceive; or, to say it another way: so the soul may now have no problem to solve in seeking the means to save other souls, in order to serve and give glory to God. Thus King David confirms it when he says: "Commit thy way to the Lord, and trust in Him, and He will do it. Delight in the Lord, and He will give thee the requests of thy heart." (Psalm 36:4-5)

The Apostle said: "It is the will of God that all men be saved," (1 Tim. 2:4) in agreement with what Jesus said, according to St. John (Jn. 6:39) so that, when the soul knows how to subject its own will to that of God, that is when He truly receives the glory that He merits; that is, in a word, when He realizes fully His redemptive work in that soul.

This quality is the one for which the victim soul must exert itself most in practice, until uniting itself with Jesus, who does nothing else, from His Incarnation until the present continuation of His mystical life in the Eucharist, but the will of His Heavenly Father. In the Old Testament it was written, in a prophecy concerning Jesus, that one of the characteristics by which He is known is this: "Behold I come. In the head of the book it is written of Me that I should do Thy will. O My God, I have desired it, and Thy Law in the midst of My heart." (Ps. 39:8-9) Our Lord Jesus Christ gave testimony of this with His life and His words, even to the point of saying: "My meat is to do the will of Him that sent Me." (Jn. 4:34) He valued the practice of this virtue so highly that, implicitly and explicitly, He made it contain in itself all sanctity, all blessedness, for His own doctrine comprised nothing more than the synthesis and sum of the will of His Heavenly Father. He calls those that know how to fulfill the Divine Will to be as His Mother and His brethren (Mt. 12:49-50) by which He indicates how much they please His Heart.

Convinced of this luminous truth, the victim soul hastens to give up its human will to God, in order to place it under the sure guidance of His Divine Will. And from then on, it must exert itself to learn and to practice this divine science, which God will surely show it, in the measure in which it opens channels to grace, to inspirations, to love. And let it be faithful in its surrender and submission, until it succeeds in emptying itself to such a degree of every trace of human desire, that its will is united with that of its God, so that it is an echo of that Divine Will. Such must be the condition of a victim in regard to the submission of its will, that in its spiritual life as well as in its exterior life, it must have no other desire than that God dispose of it as He will. To such an extent that, if God should arrange in its surroundings an environment that impedes it from carrying out its life in conformance with its sentiments of piety, it accepts it with generous resignation and suffers it with love.

For the Psalmist, speaking of the better and more pleasing sacrifice for God, says, putting these verses in the mouth of the Lord: "I will not reprove thee

for thy sacrifices; and thy burnt offerings are always in my sight. I will not take calves out of thy house: nor he goats out of thy flocks. For all the beasts of the woods are mine: the cattle on the hills and the oxen. I know all the fowls of the air: and with me is the beauty of the field. If I should be hungry, I would not tell thee: for the world is mine, and the fullness thereof. Shall I eat the flesh of bullocks? Or drink the blood of goats? Offer to God the sacrifice of praise: and pay thy vows to the Most High. The sacrifice of praise shall glorify me: and there is the way by which I will shew him the salvation of God." (Psalm 49:8-14, 23)

Beautiful in its truth and profound in divine science is this quotation from the Psalter that seems to have been written for no other purpose than to provide an exact norm for the victim soul in regard to the principal condition necessary to please God in its offering. "The sacrifice that God wants offered to Him before all others, and without which He rejects the other sacrifices, is the one that is accompanied by the interior dispositions of adoration, gratitude, love and patience, that victims manifest exteriorly." (Note from the Psalter) And this sacrifice comprises, precisely, the giving up and submission of the human will to the Divine Will. It is for this that, in its prayer of Offering to Justice, the victim soul immediately adds: "And my desires are placed at Thy Divine Feet so that, if it be necessary and pleasing to Thee, Thou mayest sacrifice me."

The soul assumes here, not only its natural desires, but even its supernatural ones, that God Himself with His grace would plant in it, for no other reason except to suffer interior spurnings and convert them into an instrument of intimate, secret and holy martyrdom, because the victim soul must go in search of everything that is transcendent to the cross, sacrifice, immolation, it being enough for the soul to satisfy thus only the Divine Will. The victim soul recalls the perfect submission of Abraham before the divine command: God asked him if he would sacrifice his son, and he is ready to carry out the command from Heaven. But God did not want this human sacrifice, except to try His servant. He orders him to stop the execution and Abraham, without becoming perturbed, submits himself again to what the will of his Lord disposes.

In exactly that way, like Abraham the father and Isaac the son in this passage from Sacred Scripture, the victim soul must be ready to set aside its human will before that of its God and Lord, whether it be in accord with, or contrary to, its own desires and pleasures. And thus it continues in its prayer: "I surrender unto thee all my pleasures and longings, both human and spiritual. And from this day forward I desire nothing but to suffer and to suffer whatever Thou wishest." Behold the essence of sanctity. But the soul takes note that, on proposing what it has just made known, it is obliged to "suffer always." Thus, in all its voluntary works, it will "suffer always" as a norm that it must strive for, and that must be as the very air it breathes. And in respect to its just having given up "all its spiritual pleasures," it must be prepared to taste, if it pleases God to give it to drink of, the chalice of interior abandonment, with-

out wondering why, in this bitter path of the spirit, it comes to experience such terrible things as infernal darkness. But let the souls of this victimhood remember that Jesus was overcome in this difficult trial of sorrow until sweating blood in Gethsemane and to the point of exclaiming on the Cross: "My God, why hast Thou forsaken Me?" (Mk. 15:34) So that the victim soul may attain his identification with the Victim, Christ, perhaps it must exclaim with Him: "My soul is sorrowful unto death." (Mk. 14:34)

But when the soul has put itself totally in the hands of God, what do these accidental things on its path matter, when it knows that its goal is the fulfillment of its objectives? Because everything the victim soul sacrifices on the altar of its love for the glory of God and the rescue of souls, it will reap the benefit a hundredfold, since it has established a loving law of reciprocal compensation with Divine Justice: it will suffer, so other souls may enjoy and experience the gifts it sacrifices, as Christ died to give us life and life more abundantly. (Jn. 10:10) St. Paul says that Our Lord Jesus Christ made Himself poor, so we would be rich through His poverty. (2 Cor. 8:9) And so we might be made the justice of God in Him, He became sin for us. (2 Cor. 5:21)

On the other hand, nothing must frighten the soul nor detain it in its generous offering, because it is written: "The Lord is nigh unto them that are of a contrite heart: and He will save the humble of spirit. Many are the afflictions of the just: but out of them all will the Lord deliver them." (Ps. 33:19-20) By which it is understood that, even in the most grievous abandonment and under the lashes of temptation in which a victim soul finds itself by divine permission in fulfillment of its victimhood, He will be faithful in rescuing it, without damage to its conscience. Because Sacred Scripture says elsewhere that, when the just man shall fall (this, apparently is what disturbs souls in the depths of abandonment) he shall not be bruised (that is, he will not suffer the damage of sin) because the Lord putteth His hand under him. (Ps. 36:24)

But how will the soul know if, in those vigorous struggles of temptation and abandonment, it was without damage to its conscience? St John gives the most certain guide when he says: "Dearly beloved, if our heart do not reprehend us, we have confidence towards God." (1 Jn. 3:21) Besides, when the temptation comes through God's permission, without the soul's seeking it, without the soul's failure, but so that the Lord might purify it in the battle, then the Apostle says: "God is faithful, who will not suffer you to be tempted above that which you are able: but will make also with temptation issue, that you may be able to bear it," (1 Cor. 10:13) which the Apostle St. James confirms when he writes: "Blessed is the man that endureth temptation; for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love him." (James 1:12)

Thus, all these holy and most truthful observations are made so the victim soul might not vacillate in willingly dispossessing itself, before Justice, even of the spiritual gifts of charisms and sensible graces; because now the victim must seek nothing but: "the Kingdom of God and Its Justice." That is, that God may be served and Justice given satisfaction, and the rest, for the soul, is

secondary, even in regard to its spiritual gifts, not because it attaches little importance to them, but rather from a feeling of holy abandonment, and because it knows that, being in good standing with God, all the rest will be given it, as He Himself promises: in addition. And thus it concludes its prayer: "With all my soul I ask only one thing of Thee for myself: deprive me of life rather than that I be unfaithful to Thee, or voluntarily offend Thee."

These last words of the fourth part of the offering are not an explicit surrender, but rather a petition. Nevertheless, in an implicit manner a new proposition is included, and even better, a promise "not to sin again voluntarily," because, what could be said for a victim to Divine Justice that offends the Heart of Christ, which is precisely what it must console for the offenses of the world, and which offends Justice when it resolved to atone to It?

But is it possible, considering the human and fallible condition, to make such a promise to God? Certainly a formal promise would not be a rational thing: that is why the soul, on making this resolution links with it its supplication, its plea to God, because it knows that only from Him will it have the strength not to sin again. That is why it asks of Him that inestimable gift, even permitting Him to take away its life, rather than permitting it to be able to yield to temptation.

This, then, is the fulfillment of its total surrender to God, beseeching Him, it subjects its free will fully and, on its part, this will imply in itself the fulfillment of the commandments and the counsels of perfection. As St. Paul said to the early Christians: "Let not mortal sin be mentioned among you." (Eph. 5:3)

Thus, it is not an innovation for the victim soul to assume this cleanliness of conscience, especially since a condition is that the victim be pure and innocent which, if it uses the means and prays, it will succeed in keeping itself pure in the presence of God and, "I shall be spotless with him, I shall be delivered from temptation; and through my God I shall go over a wall." (Ps. 17:24, 30) Walls that are possible in the eyes of God, but impossible in the eyes of men. "For all things are possible with God." (Mk. 10:27; Lk. 18:27)

And if He promised that "everyone that asketh, receiveth," (Lk. 11:10) how can the soul not receive the grace of not sinning, if it asks for it with all its heart as the only treasure, for which it will sacrifice all others? Let the victim soul have faith that, in the measure in which it is generous and faithful in its mission of victimhood, and thus is united to Him, the Lord will free it from ever falling into sin.

This must not be understood erroneously, but as corroborated by divine words. Jesus says: "If you abide in Me, and My words (that is, My doctrine) abide in you, you shall ask whatever you will, and it shall be done unto you. In this is My Father glorified; that you bring forth much fruit," (Jn. 15:7-8) and whoever remains united to Christ, St. John says: "He that keepeth His commandments, abideth in Him and He in him." (1 Jn. 3:24) And he that is united to Christ, the same Apostle says elsewhere, "sinneth not." (1 Jn. 3:6) To make these words of Sacred Scripture a reality, then, is what is implied by

the promise the victim makes. Thus it asks the grace to know how to fulfill it.

Part V. The Soul Beggars from God the Means to Love Him Perfectly

THE soul now enters into a kind of tender and loving intimacy with God and begins by saying to Him: "Grant that I may love Thee, Lord, for those who hate Thee." Let the soul note that these words include a humble petition. It has not said: "I will love Thee," because it knows that to love God is a divine work and not a human one. That is why it addresses God Himself, who is all love, to implore Him to inflame it in that divine love. For it wants to love God, more than others who do not love Him. And, on saying that it wants to love Him for those who hate Him, it extends its intention even to the infernal caverns where the devils and the reprobate hate God infinitely, eternally. For the victim soul longs to love God sufficiently to compensate with its love the hate they have toward Him in hell, and similarly to compensate for the hate of the enemies of the Church here on earth. The victim soul must pronounce these words possessed of the just sentiment that they encompass, and convert them into a true act of reparatory love, so that it may satisfy the immense desire that God has to be loved. So that its act of love may be pleasing to God, it must be humble, imploring the same grace of knowing how to love Him as much as He desires.

Well then: let the victim to Divine Justice understand that its love for God must exclude all fear, because, as St. John says, "He that feareth is not perfected in charity, for charity casteth out fear." (1 Jn. 4:8) So that it must make as a condition of its perfect love of God, the loss of all human and servile fear, which must be replaced in it by complete confidence, as regards the Mercy as well as the Justice of its God, in order to surrender itself to His action without any fear, but rather it will love His Mercy and His Justice, and with humility it will recognize in all His divine attributes that its God is worthy of being loved. Similarly, and with analogous conditions of humility, it next says: "Grant me a perfect understanding of Thy divinity, with all its attributes and charming delights; for those who do not know Thee."

On the soul's asking God for a perfect knowledge of what He is, it does so persuaded that this knowledge of God will cause its heart to love Him more, as the divine love simultaneously gives light to the soul to know God. Jesus said: "He that loveth Me, I will manifest Myself to him." (Jn. 14:21) What the soul asks for and longs for, then, is to be filled with God, who is light and love. It wants to receive within itself that indefectible light that the world did not want to receive. (Jn. 1:5) It wants to requite that love that the world has not known how to appreciate nor to comprehend. To love and to know God! How much that expression encompasses! But without digressing to other considerations other than the intention the soul has here, it is fitting to stop a moment to consider the following: those who do not love God are precisely those who do not know Him. As much as the soul is bathed in His divine light, so much the more is the Highest Good loved.

From that one can conclude that only in Heaven is God loved with perfect love, because only there, with that light of glory, is the knowledge of that infinite and divine Majesty attained. That is why the victim soul obtains this double gift of God, so that, as much as is possible here below, it can unite itself by means of charity and light to its God and glorify Him. But the soul has considered that the most lamentable creature in wayward humanity is the one who closes his heart to the love of the cross, so that he lives so cold in love and in darkness, without knowing God, because, as it is written, wide is the gate and broad the way that leadeth to destruction, but narrow is the gate and straight the way that leadeth to God. (Mt. 7:13-14), because St. John says, "No man hath seen God at any time," (Jn. 1:18) and Jesus confirms it saying: No one knoweth who the Father is, but the Son, and to whom the Son will reveal Him. (Lk. 10:22)

And how will we know the Father, if we do not pursue the Son? And how will we pursue the Son, if we despise the path? He Himself said to us: "And whosoever doth not carry his cross and come after Me, cannot be My disciple." (Lk. 14:27) For has it not been on the Cross where Jesus has manifested the love of the Father to the world? St. John says: "In this we have known the charity of God, because He hath laid down His life for us." (1 Jn. 3:16)

The Cross, then, and only the Cross, must be the coveted treasure of the victim soul because it knows that, through the Cross it goes to the Kingdom, as Kempis says. (Imit., Bk.2, Ch. 12). Only through the Cross will we find the Son and unite ourselves to the Son of God. And only finding Him, will He show the Father to us. And only knowing Him, will we be able to love Him, and only loving Him, will we be able to know Him. That is why in this prayer of its offering, the victim soul asks, saying: "Grant that I may carry Thy Most Holy Cross for those who despise it and seek only worldly pleasures." Thus the victim will be able to say: let others seek what they will and glory in their ephemeral prosperity; I do not glory save in the cross of Our Lord Jesus Christ. (Galatians 6:14)

Well then, on asking for the Cross from Jesus, let the victim to Divine Justice keep in mind that it is asking for a multitude of crosses, since the Cross of Jesus is formed of all the crosses of the world, because he took upon Himself the weight of our crosses. That is why St. John says of Jesus: "He is the propitiation for our sins; and not for ours only, but also for those of the whole world." (1 Jn. 2:2) Thus the victim soul, if its victimhood is to be reparatory, must take upon its shoulders the cross that Jesus carried, must unite itself with Him on the same wood of expiation.

Here is where the victim soul must put its most important role into practice, sacrificing itself in everything the world enjoys; to do, that is, everything contrary to the world because, as St. John says: "For all that is in the world, is the concupiscence of the flesh." (1 Jn. 2:16) And he exhorts us in this manner: "Love not the world, nor the things that are in the world. If any man love the world, the charity of the Father is not in him." And thus the vigilance that the

soul has over itself must be terribly strict, so that its works are not contaminated by the deadly virus of the world. This vigilance will involve it in a continuous renunciation, a constant crucifixion, so that its cross may truly be the Cross of Jesus.

But there is another aspect of the Cross of Jesus which the victim, who must be united to Him, must not overlook if it wishes its victimhood to be fruitful. That is, being despised and persecuted and mocked and even sacrificed by its own, as Jesus was, of whom it was written: "But first he must suffer many things and be rejected by this generation." (Lk. 17:25) Thus the victim to Divine Justice must, before accepting the Cross, love it and receive it as the trophy of its victory. Because, "all that will live godly in Christ," say St. Paul, "shall suffer persecution." (2 Tim. 3:12) And finally, after having asked for love, light and the Cross, the soul asks and offers the following: "Grant that I may belong to Thee alone; for those who put their delights or human affections and conveniences in place of Thee!"

It seems there is nothing more that can be added to make a perfect donation to God and also a perfect petition that is most pleasing to Him, because to be everything for God alone means: that the creature will not seek any other goal in anything, except to give itself to God, renouncing everything foreign to this supernatural objective. This is epitomized in that precept of evangelical perfection in which Jesus orders the absolute renunciation of all creatures and even of oneself. (Lk. 14:26) "If any man come to Me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be My disciple." Note concerning the Holy Gospel: the law of Christ Our Lord does not permit us to hate, not even our enemies, much less our parents. The meaning of the text is, then, that we must keep our will disposed to renounce and do away with anything, no matter how near or dear it may be to us, if it would impede our following Christ. The soul, understanding that admonition of Christ: "He that loveth father or mother, son or daughter more than Me, is not worthy of Me," (Mt. 10:37) thus concludes, "In a word, from this very instant, may nothing be found in me except what belongs entirely to Thee. O God of my soul, I am all Thine! Do Thou accept me, I implore Thee!"

On the victim's asking that God accept it, receive it, let it be disposed to sacrifice: to be destroyed, consumed in complete holocaust. Let it consider, then, that the manifestation of that acceptance will be under the forms that God pleases, with the assurance that He will dispose of everything wisely. Apparent adversity will come perhaps: illnesses, calamities, contradictions, calumnies. Or perhaps God will want to consume His victim secretly, with martyrdoms of the heart. Be what it will, it falls only to the victim, from now on, to make of itself a continued *fiat* until death.

Part VI. The Soul Pleads on Behalf of its Country, Souls, Sinners, Priests

IN this sixth and last part of the prayer, in which the victim soul has concluded the giving of itself and, ready to renew its offering all the days of its life, assured of the reward of God, it asks for the graces and blessings it desires for the entire world. The prayer of petition begins fully here, but the first thing it does is to confess itself unworthy of soliciting even the least grace. "On the other hand," it says, "what shall I ask of Thee, O bountiful God? I feel I have no right to ask Thee for even the least grace." Surely, in spite of the fact that the soul gives everything that it is to God and is faithful in its promise to death, it must not esteem itself worthy of any recompense. The reason is this: it offered itself because God has inspired it to do so, God has asked it and it is obliged to respond to the call of its Master. On doing so, it has not done anything but what it is obliged to do. "You have not chosen Me," says Jesus, "but I have chosen you." (Jn. 15:16) Then, as it says elsewhere: "Doth he thank that servant for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that are commanded you, say: We are unprofitable servants; we have done that which we ought to do," (Lk. 17:9-10) and truthfully, let the soul that has offered itself as a victim to Divine Justice stop to consider this point of incontrovertible truth: predestination.

Each soul predestined by God will have a debt in its obligations inasmuch as it does not respond to the divine calling, no matter what its state of life or perfection. Thus: let the soul assure itself that, if it has offered itself as a victim, it is because it was predestined by God for so sublime a mission. And, on feeling inspired to offer itself, let it be a debtor before God for those precious graces that have conspired to make it aware of the divine will, and thus it is His Divine Majesty that adds more merit to its labor. That is why the soul, convinced of this truth, humiliates itself and does not recognize itself as having any right to be recompensed, for if it has done anything, it is because it was obliged to do so in justice. On the other hand, do not forget that the human creature can merit nothing of itself. Jesus said, "Without Me, you can do nothing," (Jn. 15:5) but for that reason, the soul immediately adds: "Nevertheless, I am consoled in remembering that the infinite merits of the Sacred Humanity of my Lord, Jesus Christ, can obtain all things. 'If you ask the Father anything in My Name, He will give it to you.' Enveloped, therefore, in the resplendent veil of the merits of Our Lord Jesus Christ, I venture to entreat Thee, O Thou Omnipotent Majesty, for:

With great consolation and extraordinary confidence, the victim soul will be able to lay claim before the throne of God to graces and gifts through the merits of Christ. And there are two reasons why it can do so: the propitiation of the sufferings that Jesus has taken upon Himself for the world, for which it is a promise common to all the redeemed; and besides, that other promise of His to His chosen ones: "If you abide in Me, you shall ask whatever you will, and it shall be done unto you." (Jn. 15:7) And the victim soul will be more closely united to Christ to the degree in which it is faithful to its victimhood,

because St. John says: "In this we know that He abideth in us, by the Spirit which He hath given us." (1 Jn. 3:24)

Due, then, to that union that is established between Christ, Victim and the victim soul, in which it shares in His Cross and His Passion, and even in His merits, as in His feelings of charity and ardent zeal, the soul will be able to lay claim to a great deal before the Heavenly Father, for Jesus Himself authorized it with these words: "You shall ask in My Name, and I say not to you that I will ask the Father for you: for the Father Himself loveth you, because you have loved Me." (Jn. 16:26-27) The victim soul, convinced in this matter that his petition will find grace before God, because it has the right of appropriating to itself the merits of Christ through His own condescension, for that reason, comes to ask unreservedly, with its eyes lifted, without abjectness, since it is going to ask while laying claim to infinite merits and before an infinite power, too, and it is going to ask a God whose love is infinite and who is pleased to give His gifts.

Thus the soul then says in its prayer: "above all, for, my country, etc." In this petition each one must ask for that nation to which it belongs and thus it can add the invocation or titles of the Blessed Virgin under which its nation is consecrated. Thus for our Mexican nation, the Blessed Virgin of Guadalupe is invoked. And immediately it adds: "May this little corner of the world become the land of Mary." Through this it is asked that God Our Lord extend the kingdom of the Blessed Virgin, since where She reigns, the true Church flourishes; where She reigns, all will be in the dominion of Her Most Holy Son, and the head of the infernal dragon will be crushed, since Mary is a "great sign in heaven." (Apoc. 12:1)

The prayer continues with these words: "Behold our lamentable situation in these moments of trial. Assist and comfort our souls, that we may never abandon Thy ranks." Let one have here the intention of commending the latent necessities of the Church, whether in one's own nation or another, since in the Church of Christ, there is no respect of persons nor races nor peoples; (Acts 10:34) rather, it is a single great family and a single kingdom, of which He is Father and King. That is why He is asked to help and comfort souls so, in the midst of the perennial battle that it maintains with its sworn enemies that must be fought until the end of time, the children of His Kingdom may not desert the ranks of the Church. On asking: "Grant, dear Lord, that soon the cockle may be separated from the wheat, so it may no longer corrupt the good seed," the soul must ask for the liberation the Church needs from all temporal anti-christian power that restrains its just liberty, exposes its children to contamination in doctrine or customs, by the unavoidable mingling with the impious. This petition must be made under the spirit of that of the Psalmist: "Deliver my soul from the wicked one: thy sword from the enemies of Thy hand. O Lord, divide them from the few of the earth in their life." (Ps. 16:13-14) "The wickedness of sinners shall be brought to naught; and thou shalt direct the just." (Psalm 7:9)

There must, however, be another important intention in this petition. The

soul considers life a perennial battle in which man often falls, overthrown forever, and God loses some of His glory in the soul of each sinner who arrives at the threshold of eternity impenitent. It considers, too, that, because of the wickedness spread throughout the world, the corruption of customs increases, sins and offenses against God increase, for which, justly, calamities will come to guilty mankind. And in the light of these considerations, it is afflicted, remembering the prophetic words of the Gospel concerning the last times which must be fulfilled and having in mind what Christ Himself charges and promises on saying: "And unless those days had been shortened, no flesh should be saved: but for the sake of the elect those days will be shortened." (Mt. 24:22) That is why the victim soul asks here in a special way that the Lord deign to make the day come soon on which the "wheat may be gathered into His barns." (Mt. 13:30)

This the victim to Divine Justice must always and constantly ask, also for another reason: because it is obliged to augment and exalt that Holy Justice which must be to it like the key to all the other divine attributes. "I will give glory to the Lord according to His justice: and will sing to the name of the Lord Most High." (Psalm 7:18) And as the full exaltation of the Justice of God will be on the last day of time, when the glorification of the just and the punishment of the wicked will be consummated, the victim soul must sigh for that splendid day and that resplendent glory of its God. For, on that day, the power of the evil one and all sin and injustice will be forever erased from the earth; because "the wicked shall not rise again in judgment: nor sinners in the council of the just." (Psalm 1:5)

"But let them be glad that hope in thee: they shall rejoice forever." (Psalm 5:12) "Because the Lord is just, and hath loved justice." (Psalm 10:8) "For with thee is the fountain of life; and in thy light we shall see light." (Psalm 35:10) "Extend thy mercy to them that know thee, and thy justice to them that are right in heart." (Ibid. 11)

The victim soul to divine justice must not have any fear of the day of just recompense for humanity before the tribunal of God. Its duty is to love justice and its love will impel it to confide precisely in Divine Justice, as the Evangelist St. John says in his first letter exhorting to perfect charity, in imitation of Christ: "In this is the charity of God perfected with us, that we may have confidence in the day of judgment." (1 Jn. 4:17) This is what the victim soul must long for and ask that the times be abbreviated and that soon the Just Judge may judge this world and separate the cockle from the wheat, so that, as it clearly says, it may no longer infect the good seed. Thus, anxious that all its brothers may be saved, the soul then says: "O my God, convert heretics and sinners. Sanctify Christians, and grant perseverance to the just: give us saintly priests!" Thus its fraternal anxiety embraces both the good and the wicked, since it knows through faith that, until the last day comes, Infinite Mercy will continue shedding its graces to attract to itself all men of good will.

This petition must be like an echo of the desires of God expressed through the mouth of His Divine Son who says: "Now this is the will of the Father

who sent Me: that of all that He hath given Me, I should lose nothing; but should raise it up again in the last day." (Jn. 6:39)

Let the victim to Divine Justice note well that, although it places the petition asking for the sanctification of priests in the last place, this must be its primary intention, as if it were the sum of all the others, since it recognizes the meaning of those words of the Gospel with respect to priests of God: "You are the salt of the earth." (Mt. 5:13) For surely the sanctification of the faithful will correspond to the sanctity of the priests.

Besides, it understands what the world neglects and ignores and that is: that the faithful are seriously obliged to pray for the priests of the Lord who are doubly persecuted by the enemies of the Kingdom of Christ. And for this, the soul concludes its petition with the following words: "May Thy Holy Church triumph throughout the world! And may the Most Sacred Emblem of Thy Holy Cross shine forth resplendently in every clime! Behold, O Jesus, in synthesis, the object of my self-offering." With these words, the victim soul makes it known that its longing is for nothing other than what the Heart of Jesus longs for: "that there may be but one flock: His Apostolic Roman Catholic Church, and a single Pastor: He, Christ, in the person of His Vicar." Such was the purpose of Christ's coming to earth, and thus the victim soul must continue the work of its Model, cooperating with its supplicatory prayers, with its sacrifices and immolations, united to those of the Divine Victim to make its victimhood reparatory.

Beyond this, there is nothing more to be added to the formula of its offering than to repeat before its God, gratefully, that all glory may devolve on Him, by virtue of the fact that it is He Who inspires it and it insists that for itself it asks only, it desires only, the grace of final perseverance. It does not aspire to be rewarded with any other gift but that: "I give Thee thanks and thereby honor Thee for the virtue that inspires me. For, I am sure that, without Thee, I would not feel inspired to perform any good act whatever. Hence, at the sight of Thy mercies towards such an unworthy creature as I am, I implore on my own behalf: the pardon of my sins, and may I not be deprived of loving Thee forever. Amen."

That is: the victim soul has now confided itself completely to its God, it has given itself up as a host of perfect immolation. That is why it will not now ask for itself of its Master any particular thing for the path of this life, but rather only for eternity, the possession of His Divine Lord: the beatific vision, to absorb itself and lose itself forever in that infinite Charity that has inflamed it here and that will consume it there forever, realizing the perfect unity with the August Trinity, by means of Its Word, who is the *Bond of the Trinity*.

The Mass of Victims

VICTIM souls, in order to be such in everything, and perfectly, must fulfill all the conditions required for a true sacrifice, so that it is acceptable to the Divinity, to whom it is offered; and thus due worship may be rendered; as is true of my sacrifice on Calvary, renewed in the Holy Mass.

1. It must have the material, or host, that must be sacrificed
2. It must be offered by a priest;
3. It must be immolated;
4. Then it must be destroyed:
5. Then it must be poured out:
6. Finally, it must be consumed in perfect holocaust.

Therefore each victim soul must make of its life, a Mass, being itself the host and Christ the priest who offers it. Inasmuch as the soul is offered by me and in union with me, and through the hands of most holy Mary, Mother of both; then I, in turn, being priest and victim, take the soul and offer it to my heavenly Father; as I offered myself on Calvary and as my Mother offered me from the foot of the cross. Thus the life of a victim is a Mass, that gives God worship by means of adoration, thanksgiving, supplication and expiation.

It is as though God, my heavenly Father, receives through Christ his Son, the eternal Priest, the soul that offers itself to him, because I offer myself with it and through it, and in it. I make its offering mine, and I give it my merits, for I am the commander of the legion of victims, because I am the divine and human victim. That is why the sacrifices offered by mankind are of value: because I animate them with my virtue and my merits. I work in them and through them, through the mystical union of divine grace. And I make their works mine, as if I were actually suffering in my victims, and were suffering through their physical bodies, with their spiritual powers, so that: each victim, upon offering itself, it as though I were offering myself.

Application of the Parts of the Mass to the Mass of Victims

The Mass of its life as a victim is thus: when it perceives or becomes aware of the idea of offering itself as a victim, and makes interior acts of admiration, of annihilation, together with acts of confidence, it is like that part of the Mass when the priest has not yet ascended the altar, and in which his prayer is one of annihilation and, at the same time, of great longing. It is the flight of the soul, animated by divine grace: "I will go unto the altar of God; why do I go about in sadness; trust in God...."

The decisive moment of its resolution is when the priest, ascending the altar, says the Introit, the Kyrie and the Gloria. That is: he begins the Sacrifice, elevates his prayer to God, glorifies him, implores him, has recourse to his mercy.

The Collect and the Proper prayers: the Epistle, the Gradual, the Alleluia, the Gospel, and the Creed, that comprise the second part of the Mass, represent the time that transpires from the spontaneous resolution, until the day on which it obtains the express permission of legitimate spiritual obedience, to offer itself formally and officially. This is the time during which the soul offers insistent prayers, redoubles its faith, its obedience, and with them it practices many virtues, and waits patiently, persevering in its resolve.

The third part, that is, the Offertory and the Preface, comprise all the time in

which the soul continues offering itself to God during its life, with the hope of being accepted. At that time repeated acts of surrender and of abandonment to the divine Will are made.

Then the fourth part, that is, the consecration itself, that includes the Mass from the Preface to the Pater Noster, and is the echo of its offering that, ascending to Heaven, is accepted by divine Justice, through My merits. The soul is thus acknowledged in the Book of Life, for the good of the living and the dead, as a host of immolation, just as is the Host of hosts (Christ) in the Eucharist. The fourth part of the Mass of victims is its essence, as it is in the sacrifice of the Eucharistic Mass, in the Immaculate Host that is elevated above the blessed altar to the altar of God, and it is, when carried out in practice in the lives of the victims, which are fused with mine, the sublime echo of eternity, when they, too, are immolated in great sufferings on the altar of love. That, then, is the canon of their Mass, objectively lived, giving copious fruit.

The fifth part continues, and that is when the victim must be given in a communion of grace for the world, sharing with it all the goods acquired: a communion that cannot take place without suffering, but rather with greater suffering. It corresponds to that time when the Eucharistic Host is broken and distributed.

This part fills the soul with gifts and longings to give itself more and more to God; as well as of lavishing itself on others, because it is possessed by profuse apostolic love. That is why it permits itself to be broken, that is, to be destroyed for the good of others. At this time, from the Pater Noster of the Mass until the ablutions, Christ the priest takes and distributes the host that is offered on the altar of love, and in this pouring out, the victim soul is mingled with Christ, who is the victim *par excellence*, the divine Victim. Thus united to the divine Victim, the soul can, mystically, give itself to souls in sacramental communion too; it can enter into them and take part in those communions, because it is united to the victim, to the propitiatory and reparatory divine Host *par excellence*.

Finally, in the last part of the Mass of its life as victim, when it has been consumed by the Eternal Priest, the victim soul must dissolve itself in gratitude to its God, for it was offered and accepted, elevated by God from its nothingness and its misery to an intimate union with Christ, His very beloved Son, the crucified Redeemer. In this last part of the Mass of its life, the victim soul will enter the heavenly Jerusalem with its cortege of souls, to praise its God, three and one, eternally, for the redemption of souls.

Explanation. I have recorded textually what my Jesus deigned to say to me, many years ago. At that time I was a beginner on this path of victimhood, and I often complained of so much suffering, and also that I did not see the fruit of that suffering. That is why my divine and most patient Master explained to me these different stages in the path of the legion of victims, that I was beginning, and He ordered me to write it down. He told me: "So that you will

teach it to other souls." Thus I reveal it now, to make it known to all my beloved brothers and sisters, that there is no reason to fear, when we surrender ourselves to be victims, although it costs us great pain, and it seems that we see no fruit, let us have faith in Him, in His words. He said that "You are not poorly rewarded." And He keeps his word. Throughout the length of my life, I have seen all His promises realized; the fruit has always been souls, the redemption of souls. And more often than not, we must suffer a great deal from precisely those persons whose souls we must help, so that they are saved. That is why it says in the Mass of victims that, from the beginning of the fifth part of the Mass, the communion (the communication of oneself to others), is accomplished with much sorrow. But the most fruitful part is the last, that is the destruction, as when the Host is going to be consumed and must be destroyed. It is similar to when Christ the divine Victim, was elevated on high on Mount Calvary, crucified and made the contempt and mockery of those very ones for whom He was dying, and being accepted by the divine Justice of his heavenly Father.

And I can now assure you that this is realized perfectly and with all clarity, if we let God do with us as He wills, because, he who offers himself well is not a victim, but rather he who proves himself in the moment of trial, of martyrdom, of sacrifice, of the consummation of the full holocaust. That is why, at present, it is urgent that there be a legion of victim souls offered to divine Justice, in ransom for the whole world, because now, nothing will save humanity, except this! victimhood, atonement. But, properly understood, what is atonement? What is victimhood? It is the offering and giving up of some souls, to be sacrificed in reparation for others that do not do it, others who persist in following the road to perdition, of error, of sin, of heresy, of profanation of the holy. These sins, that abound at present, will not be forgiven, if there are no voluntary victims, and who must offer themselves and rescue those souls of our brothers, our neighbors, but those of us who have the gift of faith? All those who have understood the divine will that states clearly: "It is the will of God that all may be saved." Then why cross your arms before the most sorrowful spectacle of the present world, that runs precipitously by the road to eternal perdition, to the abyss of hell?

Our Lord will demand an account of us on the last day, if we are selfish and do not offer ourselves in sacrifice for our brothers, to pay for their sins; just as we would like to be pardoned, thus we must desire and act, so they may all be pardoned, even the most obstinate. All are our brothers.

This is not presumption. Rather it is urgent. Victim souls are urgent: to be immolated for everyone! Like Christ, in union with Christ, through the merits of Christ! We can save many, if we have faith and obey the divine call, and are faithful in permitting ourselves to be sacrificed on the crosses Heaven sends us, and offer everything for that universal goal.

Symbolic Image of Divine Justice

THIS image was revealed by God Our Lord to me on March 4, 1932. It was prophesied, moreover, that a time would come when Divine Justice would be venerated through this image, and a cult of love would be rendered to "my victim Heart." Our Lord referred to it on other occasions by calling it "the Sun of Justice." (Malachy 4:2)



The veneration to Divine Justice and the special Acts of Atonement have been approved by several prelates since 1944. Even now we submit to the definitive judgment of the Holy Church. Its Significance. When I had the vision of the image that is reproduced, I heard the voice of the Blessed Virgin, who explained it in the following words: "There are three rays of divine Justice, because of the Trinity of God, and when divine Justice discharges itself on the world as a terrible shaft of immense sanctity, these three rays pass through the Heart of the Word Incarnate, Mediator between Heaven and earth, who, as a victim, remains crucified in the Holy Eucharist. And this Heart, Fountain of all sweetness, converts them into his own essence, to shed them on souls as a beneficial rain, making blossom flowers of sacred perfume (roses, passion-flowers and lilies: charity, penance and purity). And despite such great love, the world responds with the greatest ingratitude, fleeing from the splendor of his rays and from the tenderness of His love, and increasing His mystical sufferings, hurling darts of ignominy (sins) at him."

My brothers and sisters, God has patience with us, and awaits us and forgives us: because Jesus, with his Heart nailed to the cross, is atoning and interceding for us, for all mankind. He is the divine and human victim who

places himself at the forefront of humanity. And that is not all; on receiving the three rays of divine Justice, he converts them into mercy and sheds them over the earth. That is why we see in the image that the three rays of flames emitted from his Heart, are converted into the most mild and gentle light, and they produce virtues in all those souls that offer themselves to it, and permit themselves to be invaded by his grace. Only those who refuse to receive the divine effusions, as can be seen at the left, symbolized by some dark, tall mountains which the divine rays cannot reach, and are obstinate until the last moment that God awaits them—only those will be lost forever. And from that region now some dark arrows can be seen emerging, piercing the Heart of Jesus, making Him suffer with their sins. But that is why Jesus asks for souls that will offer themselves as victims with Him, to cooperate with Him in the redemption of all mankind. "The Kingdom of Heaven suffers violence," my brothers and sisters: let us take stock of ourselves, and begin this very day to give ourselves truly to Christ, sincerely, with all our souls, generously, without refusing anything.

Abandonment to the Will of God

I WANT to note here some very important words for all those persons who wish to offer themselves as victims in union with Jesus, and let them know how He wants His victim souls to be with Him. It cost me a great deal to learn it, for my temperament is impetuous. And it often happened to me that everything I undertook was destroyed and opposed and impeded by others. Then, once I asked our Lord for something eagerly—I do not remember what—and He told me, with great severity: "Do not let your heart seize on that anxious desire. As an expression of your sorrow, I tolerate it; but, not so much as a formal petition that your will makes of Me, because that does not pertain to you, for you must always unite your will to mine."

Then our Lord gave me a most perfect lesson, which I transcribe as follows: "In each moment of your life, you must see my will and love it. Understand well that a victim to my Justice is not permitted to complain nor to protest about anything that happens to it. The superior part of your will must depend on God in everything. And so you may note to what degree the victim is obliged to it, I will tell you: any ordinary soul is obliged to defer its will to the divine will, just as I taught the method of praying and asking the Heavenly Father. Thus all souls must do that. Thus when a soul argues and asks persistently, and forces the divine will to succumb before the human, that soul contracts a debt with Heaven that it will not stop repaying, before entering Heaven; and it will pay, whether on earth or in purgatory. There are occasions in which souls, through that rebelliousness against the suffering that God wants of them, make themselves unworthy of graces and great divine gifts. My Justice is constantly offended on that account. At least—do not let my victim souls tie my hands—you at least! Let me do with you as I will completely, and you will see that what I place in your path is fitting for you! My

beloved, love me with true love. I merit that love! Do not deny it to me." My notes carry the date of April 4, 1937, Low Sunday. The lesson was so beautiful that it penetrated to the depths of my soul, and I noted how victim souls must not have desires that are not completely united with the divine will.

I am going to speak to you about the beginning, when Jesus gave me revelations concerning the legion of victim souls that He desires me to seek for Him, and how I suffered a great deal because I could do nothing, for I was the daughter of the family, and was without liberty to act outside the house. I was consumed with zeal for Him to have His legion of victim souls of his divine grace. Thus it was that one day He consoled me, saying: "My daughter, you will see in my legion of victim souls, very great souls. Of all of them you, My daughter, are the most insignificant." He also said to me one day: "I give you my word that you will see the Work of my victims realized, and its fruit will be more copious than the stars in the heavens."

Now I am seeing these two promises of my Jesus realized, for I am aware of many great souls, heroic, silent souls bound to atonement to divine Justice—that have not wavered in conforming their conduct to what Jesus asks of them, to sacrifice, to love, to generosity, and to charity for their neighbor, when they offer themselves as victims in union with Jesus. And not only that, but docilely they are carrying out to the limit the instructions of Our Lord, in the exact sense that He desires of his legion. United intimately to Mary, and having the sublime goal of going to the Heavenly Father, in union with Christ, Victim, these souls are the purchasers of many other souls, taking them to Heaven and to eternal adoration of the Father.

Once when I was suffering a great deal morally and felt myself repelling that suffering, for if I was suffering it was because other people were keeping me away from Him; nevertheless He exhorted me in this manner, demonstrating to me how victim souls must permit themselves to be totally abandoned to the divine doings. He told me: "To enjoy the love that continues for eternity, it is first necessary to fulfill the divine designs. I will always be with you, if you are always faithful to Me and loving." And when I made an act of abandonment to his divine Will, He said to me: "My poor little one of my Heart! I swear to you that I will fulfill your holy desires, in greater abundance than you satisfy mine. Leave yourself to me; let me do with you as I will, my daughter, and you will see the wonders of your Beloved. I will supply with my grace all that you, through my will, sacrifice for love of me. Believe and trust in Me."

Thus Jesus wants of his victim souls total abandonment to his doings and the disposing of his Providence, and his will, manifested in the pressing circumstances of duty and of legitimate authority (whenever it is not something that might offend Him). This doctrine may even reach the point of the victim's finding itself deprived of holy things. For example: during one epoch of my life, I was not permitted to go to church, and I was even deprived of sacramental communion, and had to comply by making spiritual communions. Then one day He said to me: "A time will come in which this will be your

only nourishment (of the soul), and if you are faithful to Me then... oh, my daughter, then I will give you the Kingdom of all my souls, and I will gather in my family" (his Church) "those who have awaited my coming, and all my Justice will be changed into Love." I must explain how I understood these words: Our Lord speaks of granting the reign of his Church, the conversion of all the other religions to his one and true Church, the one Fold, of which He is Shepherd. (Jn. 10, 16)*

* "And other sheep I have that are not of this fold; them also I must bring. And they shall hear my voice: and there shall be one fold and one shepherd."

Union with Mary

THE other condition for the victim souls of this legion, as I already said, must be offering themselves through the hands of most holy Mary; as Our Lord said, expressly under the title of her Perpetual Help. And the consecration to her must be as slaves of love, as Jesus did, when He came to the world through means of her: enclosed in her maternal womb. When our Lord taught me this secret, He said to me one day (my notes have the date of Feb. 2, 1933), "The victim soul must, through charity and immolation, fuse itself with the divine Heart of Jesus, so that its service in atonement to divine Justice, the good of souls, and the consolation of the most Sacred Heart of the Eucharistic Victim, may be effective. For since this divine Heart is the center where the three rays of the Sun of Divine Justice converge, victim souls need to identify themselves with it, in order to merge with it. And this can only be achieved by enclosing themselves spiritually (mystically) in the virginal womb of Mary, by means of a filial devotion, for there the Heart of the Divine Word made human was formed."

It was in the year 1930 when God Our Lord wanted me to know about the *Secret of Mary* of St. Louis de Montfort, when this was said to me by the Blessed Mother herself: "First, you will come to me." She said this to me, because at that time I was about to enter a religious order, where I was hoping to make known the revelations concerning the Work of Atonement, and later, in the convent, our Lord told me He was going to grant me a very great grace so that, experiencing it in myself, I would be able to teach the doctrine of filial dependence of souls consecrated as victims to Divine Justice in union with Him. And He let me live nine months exactly—as He told me—the way souls live hidden in Mary. I cannot explain these things, except by comparison: when a soul is hidden in Mary (mystically) temptations do not harm it, but benefit it. And even more, spiritual battles cease, and everything is a pool of peace and spiritual joy, almost like a Heaven. Then the voice of Jesus is so intimate that the physical ears cannot perceive it; but their voices are heard in an inexpressible manner, as if impregnated in the soul, or rather: from his soul to ours, and in the midst of that union stands Mary, the most pure Mother, holy, full of love and peace.

Thus it was that Jesus told me to write: "When the Divine Word speaks to the soul from the most pure womb of Mary, his voice is so secret that it can be

said that it is eloquent silence in the desert of the heart. The soul lives in an habitual suspension, that it does not know how to define. Its state is then most simple, and it finds itself surrounded by a full light that reveals to it all secrets, even in the midst of spiritual darkness, aridities and abandonments, that come from the interior life. Here fortitude is the practical fruit and distinctive characteristic of this stage."

After having spent nine months, from March 24 to December 24, suddenly the interior situation of my soul changed. Then He said to me: "All year until now you were with Me, enclosed in the womb of Mary; now you will be alone; but there you need not fear."

(But I must return to the beginning of that period, 1930, when it was granted me to dwell those nine months enclosed mystically in Mary and in company with Jesus.) When I felt that well-being, Jesus said to me: "Now we are in her womb. Here I bring only My victim souls, and not very often." He told me, too, on that occasion: "I am the Divine Word made human, who became flesh in the womb of Mary: lose yourself here, and I will supply with My grandeur all your misery."

In the year 1932, Holy Thursday fell on March 24 (eve of the Incarnation of Jesus) just as I had completed two years of that most sublime grace of feeling myself enclosed with Jesus in the most pure womb of Mary. Then He said to me: "From today on, I will not call you anything but Spouse, and you will call Me Sole Master. You will play a great part in My Calvary, and in the throne of My Kingdom. Try to remain always absorbed in the mystery of My Heart, and to be little, so you never turn away from My love."

Now forty years have passed since that date, and what can I say of what I experienced and lived? I do not know how to say it of myself, only one thing I know: all this time has been a crucifixion in union with Him, and I bless Him a thousand and a thousand times, because He has me on His Throne of love. For there the souls called to this vocation must be. In that same year, He told me on Good Friday: "Unite yourself to My Passion, beloved spouse, and come with Me; and I will carry you in My Heart to the cross, and there we will be united forever." And that is exactly how it has been! May He be blessed!

Well then, this very day; Saturday, July 28, 1973, when I was at Mass, when the priest elevated the host at the consecration, I felt physically, a trembling, that is the sign that something divine is going to come to me, and thus it was. In that same moment, the Blessed Virgin came and stood above the tabernacle, and spoke to me thus: "My little daughter, in the absence of the Father Superior of the congregation, you must pray a great deal for him, because the demon has plotted to harm him."

Note: I must explain that precisely on this day, after saying Holy Mass, the Father Superior had to leave on a trip to his country, although only for a few days. When she said this to me, the Virgin Mary extended her blue mantle, in such a way that it was embracing the entire little chapel, and at that moment

the priest was elevating the chalice. And she said to me: "I am with all my children, and I protect them under my mantle. Look!"

And it was then I saw the chalice being elevated and, although it was being held in the hands of the priest, it poured itself out, and I saw the Precious Blood fall over the mantle of Mary, and the mantle was saturated in the Blood. And the mantle covered all of us who were in the chapel, including two sisters who were outside, because their duties placed them there; I saw them at both sides of the Blessed Virgin. It was a very brief moment, but it left in my soul and even in my eyes the unforgettable vision of that kind of blueness that enveloped all of us present. Meanwhile my Blessed Mother said: "Thus I constantly retrieve the Blood of my Son on the earth."

Then the Blessed Virgin said to me: "Look, my daughter, all of you sisters were called to be victims; it must not trouble you if they are spoken of or if there is silence. Let God do what He wishes with you in everything!"

She said this to me, because at that moment I asked her about a sister of our community, of whom, in some messages that God Our Lord had given, no mention was made. And here I had to go up to communion; but scarcely had I received communion, when I became oblivious of all that surrounded me and of this world, and I saw myself alone at that moment with my Jesus. The two of us were going on some very long roads, and at the end of them there was a very blue horizon, all was blue, but very distant. In this, I heard the voice of my Blessed Mother who said to me: "Do you see this? In this way my maternal mantle is spread, because it has been granted me to be the Mother of all the children of Eve. I have reconquered them through the merits of the Passion of my divine Son, suffering everything for love of human souls, in order to save them. You, who form the legion of these victims, abandon yourselves to suffering, because it is a great thing to live here and now, nailed to the cross!" I left holy Mass then with this lesson very deep in my soul, and I have felt myself strengthened to suffer. May God be blessed!

The Nature of Atonement

MY brothers and sisters, meditate on the messages of Our Lord, that He gave during these recent years to the entire world, by means of this, your miserable and unworthy sister. He has given them only for your good. They are an explanation of the holy Gospel and of all Sacred Scripture. Meditate on them, and you will see how He will give you lights, gifts and divine graces to understand them and carry them out. Because this... is urgent! It is urgent for each one of you, for me, for everyone. Let us pray for the erring, especially the shepherds who have left their sheep orphans, and have allied themselves with the enemies of Christ. But know how to make true atonement, because recently here in Mexico and in other countries, too, even those who call themselves defenders of the Church and of its traditional doctrine, have fallen into the snares of scandalizing and also of profaning the churches. Here, in the Basilica of our holy Mother of Guadalupe, there was a

very repugnant case: the sanctuary of our pure Mother was profaned; the then those who tried to atone caused scandal. I sent this admonition by inspiration of my Jesus, that I now publish: "Atonement to Heaven, or Worldly Reprisals?" How little they know of what atonement is, those who, trying to do it, carry out criminal acts that offend God more, and are very far from atoning to Him.

To atone, we must first think: How did Jesus do it in His passion? Before His accusers? How did He ascend with the cross to Calvary? How did He die? Behold the example that He came to give us, submitting to unjust persecution, at the same time that He maintained himself in virtue and in truth. At present what all we Catholics need is to make an authentic profession of that Faith, of that holy, pure doctrine that is without blemish.

These are the martyrs, the true martyrs! Those who put themselves in the hands of God, to give themselves up in place of their executioners and offer their sacrifice to God in union with Jesus, in atonement for the sins of their executioners. That is why, recently, Jesus repeated several times: "Do not contend with them, but withdraw from them."

Nevertheless, most people proceed in a very different manner. They do not stop their gatherings around altars profaned by sacrilegious worship; they are constantly authorizing it by their presence; and then, when they see barefaced abuses openly committed, they protest and get angry, proving that they themselves do not have the Christian spirit.

Let us understand well: "To atone" means to refrain from the offense. How are they refraining from it in the eyes of God, if before human eyes they are aggravating it more? They behave like primitive people, attacking the aggressor; and it is worse when it is done on a grand scale, eliciting anger and many other passions that dwell in the human heart. They put themselves in an attitude of war and not of atonement! Not with the attitude of the faithful in prayer, edifying, who may be worthy of gathering filially at the altar of God and of the Blessed Virgin. She was at the foot of the cross on Calvary, without breathing a complaint. That is how to suffer as a Christian! Remember what the Master said to St. Peter when he cut the ear of one of the officers that went to apprehend Him in the Garden of Olives: "Put up again thy sword into its place. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? How then shall the scriptures be fulfilled?" (Mt. 26:52).

And now, do we think that Our Lord needs the direct action of us human beings? Do not believe it. For that, He can call on angelic armies. From us, He wants us to know how to "drink the chalice as He drank it." And He will not accept a suffering that is endured falsely and is at battle with the opposition. Many years ago He said to me when I was a child and longed to be able to contribute to the army of Christ that I thought was the defender of the Church—He said: "Oh, no, keep from doing so. The triumph of the Church will not come by the destructive sword, but by the redemptive cross," and He

continues repeating this doctrine. He does not incite to battle but to spiritual advancement. He insisted in telling us: "Separate yourselves from false pastors." Just as in the Gospel, He commissioned this miserable one to diffuse this message of peace, of pardon, of love and of Atonement. And—if we would all obey Our Lord in this (separating ourselves from false prophets and false pastors), leaving all the profaners of the churches and adulterers of the true doctrine by themselves, we would have already attained some very special grace, of which we have urgent need to free ourselves from this abominable situation. But to try to put out fire with fire, is foolishness, very human foolishness, but perhaps also in part, diabolical, for it opens the doors to violence, where the demon plays his part.

My brothers and sisters, do not forget: evil is defeated by good. Darkness is dissipated by light, and fire is extinguished with water. With prayer, penance and atonement, Divine Justice is paid plentifully, in union with Christ and most holy Mary, the sweet heavenly Dove and Mother of the Church, by Her being the Mother of God and Mediatrix of all divine graces. Would to God that some soul might understand this invitation, that God's poor messenger makes to you in His name.

The Need for Humility

I WAS telling you that I wanted to relate to you certain words that my Jesus told me at the beginning of my conversion, and you will see how He scolded me for my attachments and frivolity in which I lived bound for some time—and then, since I am such a little thing before Him, that this alone would be enough for Him to fling me far away from Him; but no! He is infinite mercy, to the point that, as it says in this doctrine: His Justice is converted into love, when someone gives himself up to Him, accusing himself of his miseries, and He heaps him with gifts and favors, charisms, that he could never merit. Yes, my brothers and sisters, so it is. So, if we live for some time alienated from God, it is because we do not know how to have recourse to Him with full confidence, and we do not recognize, with humility, our lack of merit; but scarcely does He see us well disposed, and He pours himself out in our souls!

I have some very early notes here, but I am going to copy some of the oldest for you, to prove the aforementioned. To be associated with his legion of victim souls, Our Lord does not require us to be great saints, only that we have the sincere longing to become one, that we are disposed to work for that ideal constantly and without weakening, with the help of His divine grace, and that this longing have no other goal than to please Him. The first condition for a victim soul must be to accept humbly all the crosses that he finds in his path daily, and to suffer them lovingly, and offer them to divine Justice in atonement.

Thus, once when I, at the very beginning, was repelled many times by certain trials that came to me, very hard trials, He himself came to exhort me,

saying to me: "Be good, my beloved, my little one. It will not cost you a great deal to humiliate yourself; it is your proper place. Look: It was only that which attracted me to you." Who would believe it? The abyss of misery attracts the heights of magnificence and of grandeur, that is God! On that particular occasion, He was exhorting me to humiliate myself on a thing that was costing me a great deal; but that was why He permitted it, and then He reminded me that I would see how it would not cost me much to humiliate myself, since I was nothing itself. It was on that occasion that He said to me: "When everything goes wrong for you, believe that you have deserved it. Let My will suffice, and praise Me always. My daughter, I love you so, and if you have My love, what else are you looking for?"

But when Jesus spoke to me clearly of my unworthiness, it was on one occasion on which He said to me: "My daughter and most beloved spouse, I have put you in this house (that of my parents) with the mission of sanctifying those close to you, especially your father." Our Lord speaks precisely about what was, for me, my highest ideal; and not because my family had no virtues; indeed, they had them, and very singular ones. It was I who was in need of those virtues. They had simply withdrawn from pious practices, and my father had absolutely lost the faith—as he himself said—and outwardly he was not practicing any work of piety, although he was a just man and even very charitable and honest. The words of my Jesus on that occasion follow: "I want to make use of you Myself to grant you this grace you have asked of Me so often. Look: I have shed so many graces over them, as many graces as you have had desires, and he has resisted my love and scorned my graces."

Again I make a parenthetical remark here to comment and to explain what I understood then concerning this argument. I asked my God constantly to give lights to their understanding, inspirations for good desires to practice and frequent the sacraments, to increase prayer, to withdraw from vanities which were their major worldly amusements, for in other aspects they had no defect. That is why Our Lord answered me, that he had given them what I asked, but they did not make use of it. This filled me with sorrow and bitterness; but it did not discourage me, rather, on the contrary, it gave me fortitude, and filled me with fervor to continue onward, putting all my confidence in God alone. I continue with the words of my Jesus: "If this time they do not yield to the influx of My gifts, I will abandon them; especially your father, because he resists Me with the worst of vices: pride, and the greatest malice: incredulity."

I remember, my brothers and sisters, that when my Jesus told me such things, I cried abundantly for days on end; and they scolded me and asked me the reason for such crying, and they punished me, and they held me to be ridiculous and eccentric, and even wanted to take me to a psychiatrist; ah! what difficult times those were! But it was necessary for me to suffer everything; I had my divine Master who was teaching me the science of victory, by means of sorrow borne in peace and without complaint. Thus He also told me: "When you were converted to Me, in the sight of my Justice, all your house was an incitement to divine anger! And you, My chosen one, walked

far from Me, and wrapped in the tatters of your miseries and stained with sin, and your heart occupied in a thousand attachments. It was an excess of My love and the mediation of my Mother, that drew you from your abjectness; and if I have shed my graces on you, it is because I want to make manifest through you the marvels of My love of Justice, to attract many souls to My Heart."

Comment: My brothers and sisters, I beg you to heed the text of this paragraph that I have presented to you, so you may meditate on it: Our Lord wants us only to dispose ourselves to receive His gifts—He does not seem to take into account our littleness or our unworthiness! For that exactly is the meaning of these words, that He said to me on that occasion. And He referred to my adolescent imprudence, that was vain and loved ostentation, jewels and adornment, and all those things that serve no purpose but to pervert, as Scripture says: "For the bewitching of vanity overturneth the innocent mind." (Wis. 4:12). The divine words continue: "But it is necessary for you to be faithful in offering yourself to Me, to share in My works, which will be extended according to My power. I will manifest many secrets of My Heart to you, and those that I reserve to Myself, I will make you perceive as a light infused in the depths of your soul; but you, remember your nothingness, because at the slightest movement of pride, I would fling you from me!"

What a terrible counsel, but—how beautiful... that in the course of my life I have seen fulfilled. Then, that same day and moment He said: "Now I am going to undertake the decisive battle against the enemies of that soul (my father's) who has, in my eyes, many good works, but so imperfect that they cannot have much value, given the kind of sin in which he lives. But since you have given yourself to Me, my Justice will be repaid in you, reserving to Myself the money with which I will be paid. Indeed, I want you to know that the only path for the salvation of that soul is the overcoming of his pride, and you will help achieve that goal, if you want to see him saved."

My brothers and sisters, I must offer additional reflections in this respect, because I must assure you that my father was a man who never gave indication of pride, but much to the contrary: he was a noble soul, he knew how to forgive, and with what exemplary nobility; then how could God call a soul like that of my father proud? Remember that just a short time ago, Our Lord told me, and said it several times very explicitly: "Incredulity is derived from malice and pride." It is then another kind of pride, not human pride, like the passion of the human being, but diabolical pride that Satan infuses in souls, with the temptation to incredulity. And this Our Lord calls: pride. The words of Jesus on that same occasion continue: "You will value this grace that I am giving you today, as one of the greatest liberalities of My love; and if you will be faithful to Me, I promise to draw from it for you, whatever the result will be, success and great goods, with a great deal of glory for Me. I tell you all this because, knowing your weakness, it is necessary that I bolster your will. And confide this to your confessor, so that the devil does not come and encompass you; for I want you to know that he is a friend of independent souls,

whom he has made fall in spite of the great sanctity they already possessed; but when he sees a soul subject to obedience, he cannot make it suffer."

Suffering in Silence

MY brothers in Christ our Lord and the most holy Virgin, our Blessed Mother, who loves us and wants to save all of us, in this issue I am going to share with you what my Jesus and she, too, have recently confided to me for everyone. Oh, my brothers and sisters, surely, we are in danger of being lost eternally, if we do not amend our lives, although this message is especially for the souls who offer themselves as victims to Divine Justice for love, in order to save the souls of many of our neighbors, since it is an obligation of all Christians to be aware of the unity of the neighbors, all of us who have been baptized in the Apostolic Roman Catholic Church of Christ Our Lord, so it is also an obligation to maintain doctrine integrally and to aim at perfection. Although this message is, I repeat, especially for the souls of the legion of victim souls of atonement to divine Justice, nevertheless, it seems to be incumbent on all of us.

I am going to refer to some antecedents to make myself understood. It happened that, for more than a month, I was suffering a very painful physical affliction, which prevented my performing my duties of obligation, and it made me adhere to an extreme diet. I offered it in atonement for the sins of gluttony, that the world is apt to indulge in almost everywhere. Nevertheless, I permitted myself to make a prayer to my God, asking Him to free me from this illness, something that I am never accustomed to asking, because I know that it pleases God Our Lord for us to abandon ourselves to Him, but, on this occasion, I felt that seeking the alleviation of this affliction was justifiable.

Then, on July 23, 1973, I said to Him at Communion, that if this affliction was in atonement for some sins, then I would not want Him to relieve me of it, but rather to know how to endure it in a manner worthy of being offered to Him. Then He deigned to say to me: "If I wanted to cover you with leprosy, what would you do?" Then I protested submission and I said to Him: "I would permit you to do with me as you will, my Lord and my God, and I would bless your will; but I would not be able to stop complaining of my afflictions, because I am little." And here, at this time, He permitted me to see Him: He was luminous, near me, and rays of light emanated from His wounds. But that vision was so fleeting, that there was not time to see anything else. When He departed He left the room all impregnated with a most delicate and beautiful perfume. I had no doubt, it had been He; but the lesson was this: I must not complain, because, as He said to me on many other occasions during my entire life, it is not really proper that Justice should complain.

With that, I remained sad, although convinced of my obligation; nevertheless, it was very hard for me, and I could not stop complaining. But at my communion on July 27, 1973, although without permitting me to see Him, He

said to me: "Look, My little one: this is how you are thinking: that My Justice wants to be repaid for many sins through you. But you are trying to endure this phase for merits, the most perfect that you can. What I mean is: not only must you not complain, but also you must conceal your sufferings." Then He kept silence, and again He said to me: "My Blessed Mother, the most perfect creature before the august divine Trinity, is going to be with you in these days." I thought, without saying it, "When would that be?" And He said to me then: "When? You await her night and day, wait for her, because she will come to teach you many things, so you may begin to learn from her, and thus teach others."

When I heard this I wondered if perchance He, my most beloved Jesus, was going to stop loving me? Would He be disillusioned (if the expression fits) on seeing me as such a little thing in suffering? And He answered me then, saying to me: "Yes, I love you; I have always loved you, and I would not be able to stop loving you! When my Mother comes to you, she comes in my name and in my place. Is not she my Mother, and your Mother, too? She will give you her maternal spirit; because victim souls must be like she is: the mother of souls. I will not cease to be with you; for I chose you for this mission. It is right that you call your daughters (the nuns) and speak to them of this mission that I began in you and them, and that they have to continue, without relinquishing the spirit of the redemptive work. It is necessary to suffer the punishment that sin deserves; only thus is Justice repaid, and only thus is the mediation of graces free to help me save souls, especially in these days of decisive combat. Note well that, what is paid corresponds to the sin, and thus will be the atonement that must be paid by the victim! Make this clear to those souls who, feeling the impulse of my grace, wish to offer themselves as victims. The redemption of souls will not be realized without affliction! But this affliction will be mitigated, because I am the consolation of victim souls; for I apply my merits to them."

Here my Jesus again kept a little silence, and then continued: "This will be published in Estrella because Estrella is mine, and especially, my message that you must explain is this: that of how the legion of victim souls must be, because, note well, that I, in a single thing, include many others; but in the realization of atonement, are included all the things of this Work of mine, so that, in spite of the impediments of hell and human perversities, My work is realized."

Atoning—Until the End of Time

MY dear brothers and sisters: soon I am thinking of writing for you the most sublime revelations of the continuation of victim souls in the other life, that is, the heroic souls who, after they die here, have offered themselves to suffer and atone until the end of time, those who have a place where they live continuing their sacrifice, where they are immolated, and there, as my Jesus has deigned to make known to me, those souls are a very perfect imitation of Him in the Eucharistic Host. All these very beautiful

secret things are revelations of the Heart of our Divine Jesus, who, when He makes them known, does it for everyone, as He says, "For My Church."

I am now going to transcribe and relate, with all the details, the most sublime revelations concerning the continuation of victimhood after the person so offered, with that generosity, has left earth. That most happy person, or rather, that soul, who merits going to Heaven to enjoy God and the beatific vision and to rest, realizes its mission as victim in the most perfect form possible to a human creature. One of these souls is little St. Therese of Lisieux, who in her agony prophesied and said to her Mother Superior: "I feel that my mission is about to begin; I will spend my Heaven doing good on earth."

When for the first time my Jesus revealed this mystery to me, I was extremely amazed, or rather: I marveled. It was in the year 1937. My notes have the date of Feb. 11. Our Lord permitted me to see the figure of His Excellency, the Archbishop Primate of Mexico, Pascual Diaz Barreto, who died not long before. (I do not now remember the date of his death.) In that vision, I remember that I saw the Archbishop as in a halo of light and of glory. When I was shown him and recognized him, my Jesus said to me: "This soul is now in My Church the victim who most glorifies my heavenly Father, in union with me. Look, here in this place of expiation, of purification, my beloved victim souls prolong their mission; those who are no longer capable of suffering on earth, because their charity sweetens every chalice (of suffering). They come here to continue their victimhood: here where suffering cannot be diminished, even by love, which, at the same time is perfect. Then, write this: write that no human work gives such glory to God, as to come to this place to suffer for love and for souls, to be co-redeemers together with Me. Do you know where I suffer what these souls suffer here? In the Holy Eucharist. That is a purgatory for me. That is where I am a Victim; there I purge the sins of the world; there I am the Host of expiation, and the souls in this place are my most perfect image. Although subject to suffering, they have complete perfection in themselves, and the right to glory. And the consolation these souls experience when they offer themselves as suffrage for souls, is equal to that I receive when a soul receives me worthily in Holy Communion."

I was astounded at such revelations, and, in the meantime, there was in front of me the vision of His Excellency, the Archbishop, whom I loved very much in Christ and who had been my spiritual director. And I knew very well that he offered himself as a victim in the year 1931. Then Jesus asked me if I wished to go to that place, or would I rather, at my death, go directly to Heaven. I told Him that I did not know where it was more meritorious to go, and where it would give greater glory to God, and be better for my soul. And He answered me thus:

"The glory would be the same for you, as regards the degree of perfection that, from all eternity, my divine Justice requires of you. But, for each instant of your victimhood in Purgatory (accepted now voluntarily on your part) you will honor me and serve me much more, than by means of a long life of penance, prayer and virtue. And I will be more pleased with you, and you will

console My Heart more, than if you were in Heaven at the side of My glorious Humanity. Even more: this will be more honor for Me than if you were to die at the point of a sword in great torments during the martyrdom of your body. For this is a martyrdom of the soul, the martyrdom of perfect love: charity and immolation in all their fullness. Here you suffer meriting nothing, just glorifying God, for the merit will be in the moment of your offering yourself as a victim voluntarily."

On hearing this reasoning, I feared that this voice was not that of Our Lord, because I could not comprehend how a soul could glorify God, and yet not really merit anything. Then my Jesus, who sees our thoughts, said to me: "Do you think that when I attract a soul to this place and state of perfect oblation, any other merit than mine is necessary? If the soul and I, then, form a perfect fusion, My merits are those of the soul and the martyrdom of the soul is mine. My Father then sees my perfect image in that victim soul, and through my merits, his merits exist."

Concerning this same theme, that of victimhood in Purgatory, on May 19, 1937 (or 1938), one day on receiving Communion, I felt the presence of His Excellency, Diaz Barreto. It was the anniversary of his death, and I had offered the holy Mass for him, and was also going to offer my Communion. Feeling that presence next to me and hearing his paternal words of gratitude for me, it made me wonder if what I was feeling was the presence of Jesus Himself; only there was a distinctively different feature: I felt strong heat near me. Then the soul of His Excellency said to me: "No, do not believe that it is the Lord, for the spiritual fluctuation of my presence lets you know that it is a soul who suffers the torment of victims."

That was when I recognized that it was His Excellency, and it occurred to me to ask him if he had great desires to leave that place and go to Heaven, and he answered me: "There is nothing restraining my will; but here, above all, the divine designs are loved, and the immense suffering is cause for rejoicing." Thus, my brothers and sisters in Christ: let us leave pending the continuation of the communication of these most exalted things, that God Our Lord wishes to reveal to us.

The Fruit of Victimhood

IN the year 1933, on the Feast of the Ascension of Our Lord, Thursday, May 25, He said to me: "One day, like this, I will carry you to Heaven." Then He said some words to me, so delicate that it causes me pain to declare them: but it is because Jesus is so incomparably loving. Then He added: "My love for justice is what justifies the miserable ones like you in an excess of mercy. It is that which lifts you from nothingness to poverty, then enriches you with all its gifts."

Then He said: "For I love you so much, what do you think you will receive in this life, according to your senses? Crosses! My beloved, crosses and more crosses: illness, abandonment, calumny, mockery, persecution, difficulties,

sorrow in all its manifestations. That is your lot. That My love lavishes on souls. Then comes glory, triumph, vindication, exaltation and everything an eternal apotheosis. But I do not give this until you have reached the limits of danger, when you have reached the shores of security. Trust, My little victim, all the force of my will is with you."

It is a very peculiar thing in this doctrine of victim souls in union with Jesus, Victim, and through the mediation of Mary, victim also with her Son, that Our Lord speaks of the fruit that this victimhood will produce. On one occasion He said to me: "I promise to give you all the kingdom of My souls; I mean that I will give you an infinite power to rescue them, since in animating you with My virtue, I will increase the value of your acts; and I will do the same with all the victim souls that follow your path, the path that I will make known to the world through you. And, by achieving the legion of victim souls, many souls will be saved, and will be gathered into My Church, and thus, all your desires will be fulfilled, all your efforts crowned with success."

What He said to me on this occasion and what He promised me, and the manner in which He expressed it to me, were so solemn that, although it embarrasses me, I will say it: "I swear to you, My beloved, I swear to you! Hope against all human hope! Write everything that I give to you, write it all, and I promise that not a single letter will be fruitless. I am resolved to give Myself entirely to you, because you cannot appropriate anything, and giving Myself to you thus, you will give Me all souls. Now, what do you want Me to give you? I give you My eyes so you may see, My mouth so you may speak, My hands so you may work, and My Heart so you may experience heavenly emotions. What more do you want? I have nothing else, being God and having everything. When giving Myself thus, I give you all that I have. Oh, if you could let yourself comprehend these mysteries of love, you would die right this moment! Continue, then, under your miserable guise, for I can exist very well united to you."

Truly these words encompass an unspeakable manifestation of the immense love that God Our Lord has for mankind, and that He shows us through means of His Son, Jesus Christ, but we must not only work for our own sanctification, we must work incessantly to save souls. This I have already published; to the point that Our Lord calls this zeal to save souls, an apostolate. He says: "The apostolate is urgently needed, even in contemplative souls: an intimate apostolate. I do not want My servants to live for anything but to save souls! I want the apostolate in works and in prayers. Selfish are those souls who think only of saving themselves: they do not give great consolation to My Heart." My brothers and sisters, thus our Divine Lord complains of the souls that are interested only in their own sanctification; then how much it will hurt Him to see so many souls at present above all, walking to the right, to the left, forgetting God completely, occupied in nothing but offending him, denying him at times, blaspheming, too? And us, standing smugly aloof?

In June of 1972 the doctrine concerning victim souls was already published with sufficient clarity, demonstrating that (according to the words of our Lord

directly) it is the best way in which we can serve, because offering oneself as a victim to Divine Justice in union with Jesus, Victim and through the hands of the Blessed Virgin, Perpetual Help of her children on earth, is the most perfect form of living our Christianity, for it combines our own sanctification with the salvation of many other souls, but how many, you will ask me. How many souls will a person offered as a victim be able to save? Oh, my brothers and sisters, the fruit of victim souls cannot be counted; its fruitfulness depends on the union between the person, the victim soul and Christ, Victim. And simultaneously, all the victim souls of all the world united, although they may not know each other until Heaven, it does not matter, provided that they keep their daily appointment in the predetermined place: In Christ Jesus, and better yet, if it is in Jesus in the Blessed Sacrament. Let us see this clearly, as Jesus Himself expressed it to me one day. It was a day when I could not go to the parish church for communion, and I was very upset about it. Then He said to me: "Do you want Me to teach you a secret way of living in communion with Me? Lose yourself by means of love in My Host, and I will take you in My Heart, and you will enter with Me all the souls that receive communion. Think: I have communicated Myself to each one of those souls that received Me, their beloved. And you will take part in each one of them." (Nov. 22, 1931). He also told me on another occasion how to increase the value of our works. He said to me: "You (victim souls) can offer everything in the love of My Eucharistic Heart, and it will have an infinite value."

But, my brothers and sisters, one thing I want to, and must, indicate clearly: holy sacramental Communion must be received with the proper requisites, also. What are they? That the Holy Mass be officiated by a true priest in the Latin rite, especially the Canon; and that the person who approaches to receive communion, be truly in the state of grace. And we know that, to be in the state of sacramental grace, it is necessary, besides having made a perfect act of contrition, also to have been absolved of our sins by a priest who does not alter the sacrament, conforming to the ritual: that the confession be oral and personal (not in community).

I am going to refer to some other times that my Jesus came to complain to me of some souls that were receiving Him in communion, without being in the state of grace. One time, at the moment when the priest came to my turn at the communion rail, my Jesus said to me: "Look—how they wound Me at your right." (My notes have the date of July 3, 1934). On another occasion He said to me: "Such a very cruel soul, My daughter; how he insults Me. He has in himself one demon of impurity and another of malice, with which he persecutes Me sacrilegiously; and knowing it, he keeps silent about his sin." (My notes have the date of July 18, 1937).

During those years Our Lord wanted to make use of this miserable creature to give particular and private messages of conscience to some people. I suffered a great deal through those assignments; because to me it was terribly painful to have to dare to send or speak verbally such messages and admonitions, even to ecclesiastics and religious; for I was living in the home of my

parents without any liberty. And as these messages aroused the hate of some persons against me, my greatest fear was that they would be indiscreet and say something to my parents. But Our Lord knew what He was doing, and He, on seeing my obedience to his divine Word, always helped me. And the best thing was that some of these persons repented and did penance and changed from their evil conscience to one that was good and upright.

He even came to give me, once, a threatening message for a young girl of good family, who, unknown to the family, was living in very bad sin with a priest; and Our Lord advised her, through means of me, to prepare herself to die. She was in full youth and beauty, and also in good health. Then Our Lord told me that I was to give the message, not to her, but to the priest with whom she was sinning, for she was the one who was inciting him to it. I obeyed, and that priest was good and believed in the message and told her. And she died a few days after having confessed her sin, and cried with penance for having offended God. My Jesus told me that she had to know that she would die within a few days, and so it was; she died the day of her patron saint, that is, on Good Friday. Oh, my brothers and sisters, what a terrible thing it is to have offended our God, to lose his divine grace, to be in mortal sin. And worse yet, to try to hide those sins approaching the most sublime sacraments, profaning them: confession and holy communion. May a victim soul never commit such sins! Divine Justice demands purity of soul of us, so that our penances and sacrifices may ascend to Heaven united to those of Christ, our Redeemer, so we may be co-redeemers, too, and we can save souls! It is also of utmost importance to us as victims to offer our pious acts, because the Holy Church is cleansed of evil elements because the enemy who never sleeps is sowing discord dispassionately. Jesus has spoken to me of this in years long since passed, as I will relate later.

Victimhood—the Hidden Life

MY brothers and sisters in Christ and the Pure Virgin, our Mother of Heaven: the past month, July of this year (1972) I sent to "Estrella" some words that Our Lord deigned to tell me recently, on June 5th of this year, during my sacramental Communion, for I had the problem of not knowing how to answer some people, who sought concrete forms in which they could exercise their apostolate in cooperation with the sisters, such as preparing lists of souls that would offer themselves as victims, but Our Lord does not want it to be thus.

He says, and insists on making us understand, that it is good that all cooperate in atonement, but that there be modesty, spiritual modesty. In regard to the souls that offer themselves as victims, let there be no list prepared of those souls, for there are still no Superiors that may be named to take charge. As for this poor sister of yours, it is not what I would like to have done! For my part, I would like to have the chiming of bells every time a soul offers itself as a victim, but my Jesus says: "In regard to preparing a list of the victim souls for

the pastors of the Church? No, the time has not yet come. Now everything must be done discreetly, and without ostentation." He tells us in an implicit form, a bitter truth we all now feel: our holy Church has unworthy shepherds. That is why Our Lord Jesus Christ has withdrawn graces, gifts that He promised before; now He withdraws them, He defers them for other, later epochs. How sad, my brothers and sisters. Exactly the same thing happened with other things that earlier He said and requested explicitly; now He revokes his will for them, and He leaves us bereft of those gifts, those graces.

Let us remember one thing concerning this: He Himself had asked for a pilgrimage to go to Rome, petitioning certain things of the Holy Father, Paul VI, and he designated certain persons to take this commission, but those people paid no attention to Him. Some did not believe in His message and others, although they believed, were filled with fear; and eventually those who made the pilgrimage, did not do it except by provoking scandal. And now, Jesus indicates and says that nothing can be done in Rome; only prayer and atonement in the catacombs. "To pray and to atone in the catacombs," is as if to say, in secret, in the secret of our rooms, as Our Lord enjoins us in the Gospel, in union with the Blessed Virgin and the most chaste Joseph, as they lived always here below in their little house in Nazareth, humbly, hidden, working, praying and sacrificing for the salvation of men. This, my brothers and sisters, is that precious pearl of which Jesus spoke, that must be bought at the expense of selling everything; this is the only thing necessary, extolled in Magdalen when He told her sister, Martha: "Martha, thou art careful, and art troubled about many things; but one thing is necessary. Mary hath chosen the best part." (Lk. 10:41). The only thing, if we acquire it here, my brothers and sisters, of which we will never be deprived.

Let us think about this right now, when so many roads are branching off, seducing many by appealing to their passions; to each one by the passion that dominates him most, because, best of all, after we have left everything, we leave ourselves, forgetting ourselves and seeking solitude, to hide ourselves with Christ in God. The Blessed Virgin made her vows in the corner of her house; there she attracted toward herself the complacent glances of the august divine Trinity, and the promise of the Eternal Father to our first parents in the terrestrial paradise was realized. Similarly now, we must hide ourselves in order to elevate our offerings to Heaven, pure and clean, as we would like to be found at the hour of final accounting. My brothers and sisters, I am exhorting you with all these concepts that are not mine, but God's, received in recent messages—not public ones—but so that the essential part of their substance can be given to you.

Each day, the seductions increase; they are strong and varied; the infernal cunning is reaching a peak. That is why we must say that we are in a tremendous, dangerous tempest, worse than if it were hail or fire. Let us hide ourselves to pray and to do penance. Let us truly convert ourselves to the Lord, following the example of the holy Fathers of the Church, and atoning to Divine Justice, so we may succeed in having these times of confusion and

fear shortened (Mt. 24, 22). Let us remember and let us always keep in mind our fraternal solidarity, and let us rescue those who go wandering, those that have fallen but have not died, even if they are the greatest sinners and criminals. We can, if we decide to, with divine help, rescue their souls, so that they make an act of contrition, even if it be in the last moment.

Appendix

Consecration of Victimhood

LORD my God, you have asked everything of your little servant: take and receive everything, then. This day I belong to you without any reservations, forever. O Beloved of my soul! It is you only whom I want, and for your love I renounce all.

“O God of Love! Take my memory, and all its memories, take my intelligence so that it will act only for your greatest glory; take my will entirely, so that it will forever be drowned in your own; never again what I want, O most sweet Jesus, but always what you want; receive me, guide me, sanctify me, direct me to you.

“O God of goodness, take my body and all its senses, my spirit and all its faculties, my heart and all its affections; O adorable Savior, you are the sole owner of my soul and of all my being; receive the immolation, that every day and every hour, I offer you in silence, deign to accept it and change it, into grace and blessing for all those I love, for the conversion of sinners, and for the sanctification of souls.

“O Jesus! Take all of my little heart; it begs and sighs to belong to you alone; hold it always in your powerful hands, so that it will surrender and pour itself out to no other creature.

“Lord, take and sanctify all my words, all my actions, all my desires. Be for my soul its good and its all. To you I give and abandon it.

“I accept with love all that you send me: pain, sorrow, joy, consolation, dryness, shame, desertion, scorn, humiliation, work, suffering, trials, everything that comes to me from you, everything that you wish, O Jesus.

“I submit humbly to the glorious control of your providence in supporting me solely by the help of your immense goodness; I promise you the most sincere fidelity. O Divine Savior, as a victim for the salvation of souls, I surrender and abandon myself to you.

“I implore you to accept all of my offering, and I will then be happy and trusting. Alas! It is all too little, I know, but I haven’t anything else; I love my extreme worthlessness, because it will obtain for me your mercy and all your paternal solicitude.

“My God, you know my frailty and the bottomless abyss of my weakness. If, one day, I were to be unfaithful to your sovereign will, if I were to recoil before suffering and the cross, and to stray from your path of love, fleeing the tender protection of your arms, Oh! I beg and implore you for the grace of

dying at that instant. Pardon me, O Sacred Heart of my Saviour, forgive me by your most sweet name of Jesus, by the sorrows of Mary, by the intercession of Saint Joseph, and by the love that you had in doing your Father's will.

“O God of my soul! O Divine Sun! I love you, I bless you, I praise you, I abandon myself completely to you. I take refuge in you. Hide me in your bosom, for my being shudders under the burden of the cruel afflictions that crush me on all sides—and I am always so alone.

“My Beloved, help me, take me with you. In you alone I wish to live, so that in you alone I may die.”

Written by a priest, based on the writings of Maria Concepcion Zuniga and Berthe Petit.

Questions and Answers

Are there any organizations, meetings, rules, external observances, etc., for being a victim soul?

There are no external rules, no organization, no meetings, etc., for being a victim soul. The norms for being a victim are given in the book *Legion of Victim Souls*. The essence of being a victim consists in remaining united to Christ, by practicing the doctrine of reparation, sacrifice and atonement.

Are there any exterior practices for victim souls?

There are no exterior practices that are required formally. However, it is recommended for victim souls to kiss the ground often. Our Lord requested Josefa Menendez to kiss the ground frequently. At Lourdes the Blessed Virgin requested Bernadette to kiss the ground for the conversion of sinners. The seers of Fatima prayed with their faces to the ground. Kissing the ground is an exterior sign of reparation, adoration, humility, thanksgiving, expiation, and atonement.

Is there any other practice besides this?

The other practice used frequently is to pray with one's arms in the form of a cross. (See booklet *Penitential Rosary*.) Praying with one's arms in the form of a cross is a reminder that a victim should be united to Christ, who died on the cross with his arms extended.

What should victim souls read?

Victim souls may read any suitable Catholic books. It is recommended to read Scripture, the New Testament, *The Imitation of Christ* by Kempis, and *The Way of Divine Love* by Josefa Menendez, because these books describe how victims should live in their day-to-day lives.

Historical Note about Conversion of Russia

THE YEAR 1867 was the anniversary year of the martyrdom of Saints Peter and Paul. Many pilgrims were in Rome at that time, in order to visit the tombs of the two apostles and to attend the ceremonies that were being held. At the same time that these events were happening, the original image of Our Lady of Perpetual Help was re-discovered (it had been hidden because of the persecution of the church by the liberals). Pope Pius IX commanded the image to be carried in solemn procession through the streets of Rome. During the procession a mother held her sick, infirm baby toward the image, and it was cured instantly. Many other miracles of cures and conversions occurred during the procession. After the procession the image was placed in the church of St. Matthew, and the Pope commanded the Redemptorist Fathers to spread copies of the sacred image throughout the world. The Redemptorists obeyed, and by 1900 the image of Our Lady of Perpetual Help was well-known by Catholics in all nations. At that time (1867) the Pope made a prophecy: "Our Lady of Perpetual Help and the Sacred Heart of Jesus will save the world for the last periods of time."

In Eastern Orthodox churches, this sacred image is venerated under the title "Our Lady of the Passion." At each side of the image the archangels Michael and Gabriel are holding the cross, the nails, and other instruments of the passion. The Infant Jesus is looking at the cross, his sandal is falling off, and he places his hands into the hands of his mother. (He knows in advance that he is the Lamb of God, the victim that will be immolated on the altar of the cross). During the 1930s a prophecy was made to a soul in Mexico, that the veneration of this image would contribute to the conversion of the Eastern Orthodox nations (especially Russia) to the Roman Catholic Church.

Writings of Maria Concepcion Zuniga Lopez

"Wisdom renews all things, and through nations conveys herself into holy souls. She makes the friends of God and prophets." --- Wisdom 7:27

Maria Concepcion Zuniga Lopez was a Mexican religious who died in the odor of sanctity in 1979. Her most famous book is *Legion of Victim Souls*. (Imprimatur, 1966). Her other works are:

My Best Book. A short autobiography.

Laments of Jesus, Victim. Six short meditations.

Warnings and Voices from Beyond the Grave. An account of how her sister, Esther Zuniga, asked help from purgatory. **Prayer books:** *Penitential Rosary*. The value of praying with one's arms in the form of a cross. *Novena to Our Lady of Perpetual Help*. These books have been translated into English and are available on-line. ---- atonementbooklets.com

"Ask not who is speaking, but mark what is said." - *Imitation*, Bk. 1, Ch. 5.

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Christ Needs Victims: Our Lord to Josefa Menendez

On February 11, 1923, Our Lord appeared to Sister Josefa Menendez in France, with his Heart glowing like fire and said: "And now, let us work for souls. Many are lost, it is true, but we shall be able to save many others from the ways of perdition, and this will comfort My Heart, in spite of the offenses committed against It. Do you know, Josefa, how sinners rend Me, and how much I need those who will make reparation? That is why I come to rest among those I have myself chosen. May these souls, by their fidelity and their love, heal the wounds that sinners cause Me. I need victims to repair the bitterness inflicted on My Heart, and to relieve My sorrow. How great is the number of sins committed! How many the souls that are lost!" (Mt. 7:13)

On October 15, 1923, Our Lord told her: "Do not imagine that I am going to speak to you of anything but My Cross. By it I saved the world: by it I will bring the world back to the truths of faith and to the Way of Love. I will manifest My will to you: I saved the world from the Cross, that is to say, through suffering. You know that sin is an infinite offense and needs infinite reparation. That is why I ask you to offer up your sufferings and labors, in union with the infinite merits of My Heart. You know that My Heart is yours. Take it, therefore, and repair by It. Instill love and trust into the souls that come in contact with you. Bathe them in love; bathe them in confidence in the goodness and mercy of My Heart. Whenever you can speak of me and make Me known, tell them always not to fear, for I am a God of Love.

"I recommend three practices very specially to you: **First:** The practice of the Holy Hour, because it is one of the ways by which an infinite reparation can be offered up to God the Father, through the mediation of Jesus Christ His Divine Son. – **Second:** The devotion of the five *Paters* [Our Fathers] in honor of My wounds, since through them the world was saved. – **Third:** Constant union, or rather daily offering of the merits of My Heart, because by doing so you will give to all your actions an infinite value. Unceasingly use My Life, My Blood, My Heart. Confide constantly and without any fear in this Heart: this secret is known to few: I want to you know it and profit by it." (*The Way of Divine Love*, p. 233, 405)

The Way of Divine Love, by Josefa Menendez. This book is more than an account of extraordinary graces granted to a humble soul. It is the message that Our Lord desired to be made known to the world. It is truly a spiritual classic. Approved by Pope Pius XII. 506 pages. Soft cover. \$3.50 + \$4.00 shipping. J.M.J. Book Company, P.O. Box 15, Necedah, WI 54646 USA
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Words of Christ to Maria Concepcion Zuniga

"It is necessary to withdraw from the vice that has infected everyone at the present time: radio and television. They must have a moderate schedule for this diversion, and not occupy themselves with immoral programs, as most of them are, and err by permitting children to lose their innocence through this wicked diversion." (Jan. 10, 1974)

"They must use vocal prayers, although they be little ones, but they will elevate the soul to its God. They would have to have a most intimate filial relationship with my Blessed Mother. The holy family Rosary, communions and visits to my Eucharistic Sacrament, even spiritually, at least, and this during the day and even at night." (Jan. 10, 1974)

"Another sinful thing at present is the decor of the rooms of seculars, where now no place of preference is given to my Sacred Heart not to the images of my Immaculate Mother, my saints and my angels. ... The homes of believing seculars are a shame. Let them show with works the faith and love that some of them still claim to have for me." (Jan. 10, 1974)

"With respect to the life of perfection, it is just as you have grasped it this morning. Let people be guided by the book written by my very beloved son, Thomas a Kempis. He entitled his writings 'The Imitation of Christ' by an order that I gave him, because he wrote these marvelous pages by the light of my spirit." (Nov. 14, 1973)

"These souls do not need to change their manner of living externally, that is, the married couples in their homes and in the married state, can form a part of my Work of Atonement. The young, who have not chosen a state, or the adults that are still single, those, yes. Let them consecrate themselves completely to giving veneration to my Victim Heart. Let them live united to me, and to the Minim sisters. The sick, the professionals, let them live as though fastened to the cross of their duties: let them unite themselves to the legion of victim souls." (July 17, 1974)

"Read this text (*Legion of Victim Souls*) with a simple and proper spirit, and I promise to give you the graces necessary to participate in the Work of Atonement. I, Christ, your Redeemer and Master, promise it to you. This is the last revelation my Victim Heart makes to men. My peace be with all those who believe in my messages given through your mediation. I am honored and served by those who believe me." (Nov. 5, 1973)

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