

Oblate Promise -Obedience, Poverty, and Charity, in the Divine Will

Obedience

V1 - "...The eye for you will be the voice of the confessor, which, like light, will clear the darkness from you; the hand will be obedience, which will be your guide and support to make you reach a safe harbor..."

V1 - Oh! prodigy of holy obedience – you have been everything for me. How many times I found myself clashing with death, so great was the intensity of the pains - and obedience has almost restored my life. May the Lord be always blessed; may everything be for His glory.

V2 - August 17, 1899

The power and office of "Lady Obedience."

This morning, after receiving Communion, I was saying to my lovable Jesus: "How is it that this virtue of obedience is so impertinent, and sometimes so strong as to reach the point of being capricious."

And He: "Do you know why this noble lady obedience is as you say? Because she gives death to all vices and, naturally, one who has to inflict death upon someone else must be strong and courageous; and if he does not succeed with this, he will use impertinences and caprices. If this is necessary in order to kill the body, which is so fragile, much more so in order to give death to vices and to one's own passions; in fact, it is so hard that sometimes, while they seem to be dead, they begin to live again. And so this diligent lady is always in motion, and spying continuously. If she sees that the soul raises the slightest difficulty at what is commanded of her, fearing that some vice may begin to live again in her heart, she wages such a war against her and gives her no peace, until the soul prostrates herself at her feet and does, in mute silence, whatever she wants. This is why she is so impertinent and almost capricious, as you say.

Ah, yes, there is no true peace without obedience; and if it seems that one may enjoy peace, it is a false peace, because it gets along with one's own passions, but never with virtues. And one ends up in ruin, because by moving away from obedience, one moves away from Me, who was the King of this noble virtue.

Moreover, obedience kills one's own will and pours the Divine in torrents; so much so, that one can say that the obedient soul no longer lives of her will, but of the Divine. Can there ever be a life more beautiful, more holy, than to live of the Will of God Himself? With the other virtues, even the most sublime, there can be love of self, but with obedience – never."

V2 – October 3, 1899 - Now, while I am saying this, in my interior I keep saying: 'But, what is this obedience? What is it made of? What is the nourishment that sustains it?' And Jesus makes His harmonious voice heard to my hearing, which says: "Do you want to know what

obedience is? Obedience is the quintessence of love; obedience is the finest, the purest, the most perfect love, extracted from the most painful sacrifice - to destroy oneself in order to live again of God. Being most noble and divine, obedience tolerates nothing human in the soul, and nothing which does not belong to it. Therefore, all its attention is on destroying within the soul everything which does not belong to its divine nobility - that is, love of self. And once it has done this, it cares very little about whether it alone struggles and toils on behalf of the soul, while allowing the soul to rest peacefully. Finally, I Myself am obedience."

V3 - Feb. 24, 1900 - "...Don't you know that obedience must seal the soul, and that obedience must render the soul like soft wax, in such a way that the confessor may give to it the shape he wants?"

V3 - March 10, 1900 - "Just as the fire burns according to the wood that is placed in it, thus being more active in burning and consuming the objects that are thrown into it, and the greater the fire, the greater the heat and the light it contains - the same with suffering and obedience: the greater they are, the more the soul becomes capable of destroying what is material, and obedience gives her the shape it wants, like soft wax."

V3 - Apr. 16, 1900 - "My daughter, the passport to enter beatitude, which the soul can possess on this earth, must be signed with three signatures, and these are resignation, humility and obedience.

Perfect resignation to my Will is wax which melts our wills and forms a single one; it is sugar and honey. However, at a small resistance to my Will, the wax separates, the sugar becomes bitter, and the honey turns into poison.

Now, it is not sufficient to be resigned, but the soul must be convinced that the greatest good for herself and the best way to glorify Me is to always do my Will. Here is the necessity of the signature of humility, because humility produces this knowledge.

But who ennobles these two virtues? Who fortifies them; who renders them persevering; who chains them together in such a way that they cannot separate; who crowns them? Obedience. Ah, yes, completely destroying one's will and everything which is material, obedience spiritualizes everything, and like a crown, places itself around them. So, resignation and humility without obedience are subject to instability, but with obedience they will be fixed and stable. Here is the strict necessity of the signature of obedience: so that this passport may circulate in order to pass into the reign of spiritual beatitude, which the soul can enjoy down here..."

V3 - Sept. 1, 1900 - "Now, would you be able to tell Me what it is that breaks the sweet contrasts, and removes the loving discontents which may arise between God and the soul?" Since I did not answer, He Himself said: "My daughter, only obedience has this office, because she alone decides about the things pertaining to Me and the soul. And when some

contrasts arise, or when some discontent comes to mortify the soul, as obedience arises, she breaks the contrasts, removes the discontents, and puts peace between God and the soul.”

And I: ‘Ah, Lord, many times it seems that obedience herself does not want to meddle in it, remaining indifferent; and the poor soul is forced to remain in that state of contrasts and of huffiness.’ And Jesus: “She does so for a certain time, because she too wants to delight in being present at those loving contrasts; but then she assumes her office and pacifies everything. Therefore, obedience gives peace to the soul and to God.”

V4 - September 21, 1900

The power of obedience. Obedience must be everything for her.

Who can tell my affliction in being deprived of my dearest friend, suffering? I admired, yes, the prodigious empire of holy obedience, as well as the virtue which the Lord had communicated to the confessor who, by obedience and by signing me, had freed me of a malady which I considered grave, and which was enough to undo my body. But in spite of this, I could not help feeling the pain of being deprived of a suffering so good, which moved blessed Jesus to pity and compassion, in such a way that I could make Him come almost continuously.

So, when Our Lord came I lamented to Him, saying: ‘My beloved Good, what have You done to me? You had me freed by the confessor, and so I have lost the hope of leaving the earth for now. Besides, why make so many stratagems, putting father in the middle, when You could have freed me Yourself? Ah, maybe You did not want to grieve me directly, did You?’ And He: "Ah, my daughter, how quickly you have forgotten that obedience was everything to Me, and I want obedience to be everything for you. Besides, I put father in the middle, so that you would have regard for him as for my very person." Having said this, He disappeared, leaving me all embittered.

How many things can lady obedience come up with! One has to know her and have to deal with her for a long time, not a short one, to truly be able to tell who she is. *Brava, brava*, lady obedience! The more one goes on, the more you make yourself known. As for myself, to tell the truth, I admire you, and I am even forced to love you; but I cannot help feeling huffy with you, especially when you come up with one of your big ones. Therefore I beg you, O dear obedience, to be more indulgent – more indulgent in letting me suffer.

V4 - Oct. 22, 1900 - So, here is Lady Obedience made satisfied now, after she had begun to frown at me, and to send out laments and reprimands. It seems that this blessed young lady in no way wants to adapt herself to the human reason. She does not want to get involved in any circumstance; on the contrary, it seems that she has no reason at all, and it is quite a pain in the neck having to deal with someone who does not have reason. In order to get along a little, it is necessary to lose one’s own reason, because the young lady keeps boasting: "I have no human reason, therefore I do not know how to adapt myself to the human way. My reason is Divine, and for one who wants to live in peace with Me, it is absolutely necessary that she lose hers in order to acquire mine." This is how well this

young lady reasons. What can one say? It is better to keep silent, because, in one way or another, she always wants to be right, and she glories in giving you all the wrong.

V4 – Nov. 8, 1900 - It seemed He was saying to me: "Obedience is so glorified because she has the virtue of unveiling the human passions from their very roots. She destroys in the soul everything which is earthly and material, and to her great honor she gives back to the soul her original state – that is, the way she was created by God in her original justice, before being cast out of the terrestrial Eden. And in this sublime state, the soul feels strongly drawn to everything that is good; she feels all that is good, holy and perfect as inborn within herself, and greatest horror at even the shadow of evil. With this happy nature, received from the most experienced hand of obedience, the soul no longer finds difficulty in executing the commands received; more so, since the one who commands must always command what is good. And here is how obedience knows how to imprint well the divine Image; not only this, but she changes the human nature into divine, because just as God is good, holy and most perfect, and tends to all that is good and greatly hates evil, so does obedience have the virtue of divinizing the human nature, and of making it acquire the divine qualities. And the more the soul lets herself be handled by this most experienced hand, the more of the divine she acquires, destroying her own being. This is why she is so glorified and honored; so much so, that I Myself submitted to her and was honored and glorified by this; and through her I gave back honor and glory to all my children, which they had lost because of disobedience."

V4 – Nov. 20, 1900 - "...Obedience, which must be connected with my Will, because if this virtue regards the superiors I have given you on earth, my Will is obedience which regards Me directly; so much so, that it can be said that both one and the other are virtues of obedience - with this difference alone: one regards God, and the other regards men. However, both of them have the same value, and one cannot be without the other; therefore you must love both one and the other in the same way."

V4 - February 10, 1901

Obedience has an extremely long sight, while love of self is very much shortsighted.

As my adorable Jesus continued to come, He made Himself seen with eyes refulgent with most vivid and most pure light. I was enchanted and surprised before that dazzling light, and Jesus, on seeing me so enchanted and speechless, said to me: "My beloved, obedience has an extremely long sight and surpasses the very light of the sun in beauty and in sharpness. In the same way, love of self is very much shortsighted, so much so, that it cannot take a step without tripping. And do not believe that this extremely long sight is possessed by those souls who go on always disturbed and in scrupulousness. Rather, this is a net that love of self weaves around them, which, being very shortsighted, makes them fall first, and then provokes in them a thousand disturbances and scruples, and what they have detested today with so many scruples and fears, they fall into again tomorrow, to the point that their living is reduced to being always immersed in this artificial net which love of self knows well how to weave around them. This, unlike the extremely long sight of

obedience, which is killer of the love of self. Her sight is so very long and clear, that immediately she foresees where she might slip, and with generous heart she abstains from it and enjoys the holy freedom of the children of God. And just as darkness draws more darkness, so does light draw more light, and this light arrives at drawing to itself the light of the Word, and uniting together, they weave the light of all virtues."

Surprised on hearing this, I said: 'Lord, what are You saying? To me it seems that that scrupulous way of living is sanctity.' And He, with a more serious tone, added: "On the contrary, I tell you that this is the true mark of obedience, while that is the true mark of love of self, and that way of living moves Me more to indignation than to love. In fact, when it is the light of truth that allows one to see one's fault, be it even the slightest, there should be some emendation; but since it is the short sight of the love of self, it does nothing but keep them oppressed, having no development on the path of true sanctity."

V4 - Apr. 7, 1901 - "My Humanity received so much glory by means of perfect obedience which, destroying the ancient nature completely, gave Me back the new nature, glorious and immortal. In the same way, by means of obedience, the soul can form within her the perfect resurrection to virtues. For example: if the soul is afflicted, obedience will make her rise again to joy; if restless, obedience will make her rise again to peace; if tempted, obedience will administer to her the strongest chain with which to bind the enemy, and will make her rise again victorious over the diabolical snares; if she is besieged by passions and vices, by killing them, obedience will make her rise again to virtues. This, to the soul, and in due time, it will also form the resurrection of the body."

V4 - Apr. 29, 1902 - "...the Divine Fire, finding only the soul naked, as dry as she was created by It, with no other extraneous humors, since it is something that belongs to It, it is extremely easy for It to convert her into Its very Divine Fire. And after this, I infuse in her a garment of peace, and this peace is preserved by interior obedience, and kept by external obedience..."

V4 - Nov. 16, 1902 - He added: "Obedience releases and chains; and since it is chain, it binds the Divine Volition with the human, and makes them one, in such a way that the soul does not act with the power of her will, but with the power of the Divine Will. Besides, it is not you who will obey, but I will obey in you."

V4 - Dec. 15, 1902 - "...Don't you know that when I draw, unite and identify a soul with Me, communicating my secrets to her, the first key I place, which produces the most beautiful sound and communicates the sound to all other keys, is the key of obedience?..."

V6 - Aug. 9, 1904 - "My daughter, it is not the works that constitute the merit of man, but it is obedience alone that constitutes all merits as a birth from the Divine Will; so much so, that everything I did and suffered in the course of my life - everything was a birth from the Will of the Father. This is why my merits are innumerable - because they are constituted

by divine obedience. Therefore, I do not look so much at the multiplicity and greatness of the works, but at the connection they have, either directly with divine obedience, or indirectly with obedience to one who represents Me.”

V6 – Jan. 21, 1905 - “My daughter, if one reasons over obedience, by merely reasoning over it he dishonors it, and one who dishonors obedience, dishonors God.”

V6 - May 29, 1905

One who rests in the arms of obedience receives all the divine colors.

This morning, on coming, blessed Jesus threw Himself into my arms as if He wanted to rest, and He said to me: “So must the soul rest in the arms of obedience – like a child rests safely in the arms of his mother. And one who rests in the arms of obedience receives all the divine colors, because when someone is truly sleeping, one can do to him whatever he wants; in the same way, when someone truly rests in the arms of obedience, it can be said that he is sleeping, and God can do to the soul whatever He wants.”

V7 – Nov. 20, 1906 - November 20, 1906

Obedience communicates divine strength to the soul.

My poor state continues, full of bitterness because of the almost continuous privations that I suffer, but also of peace. I saw Him just flashing by, telling me: “My daughter, obedience is an unshakable wall, and such it renders the soul. Not only this, but in order to be unshakable, it is necessary for one to be strong and robust, and obedience communicates divine strength, in such a way that, in the face of the divine strength it possesses, all things are weak; so much so, that while obedience can move anything, nothing can move it.” And He vanished away.

V8 – Oct. 3, 1907 - “The Will of God makes one take the divine possession, but obedience is the key to open the door and enter this possession.” Having said this, He disappeared.

V8 – July 26, 1908

Obedience.

Continuing in my usual state, blessed Jesus came for just a little and told me: “My daughter, obedience is the ark of my dwelling in the soul. Where this ark of obedience is not present, I can say that there is no place for Me in that soul, and I am forced to remain outside.”

Poverty

V1 – “...I want that, just as I was poor, you also imitate Me in poverty. You must consider yourself in this bed as a little poor one; the poor are content with anything they have, and they first thank Me, and then their benefactors. The same for you: go along with everything

that is given to you without asking for this or that, which might be a hindrance in your mind; but with holy indifference, without thinking of whether it may do good or bad, comply with the will of others."

V20 - January 28, 1927

...How in Our Lord and in the Virgin there was voluntary poverty, not forced.

...After this, I was thinking to myself: "Though the true children of the Supreme Fiat will be happy and will abound with everything, yet, my Queen Mama and Jesus Himself, who was the very Divine Will, were poor on this low earth; they suffered the pains and the hardships of poverty."

And my sweet Jesus added: "My daughter, true poverty is when a creature is in need—one wants to take, but has nothing to take, and is forced to ask others for a bare means of living. This poverty is of necessity, and almost forced; instead, both in Me and in the Celestial Mama, in whom there was all the fullness of the Eternal Fiat, it was not poverty of necessity, and even less forced, but it was voluntary poverty, spontaneous poverty, squeezed by the press of Divine Love. Everything was Our own; at one wish of Ours, sumptuous palaces would have been raised, and banquets prepared with foods never before seen and tasted.

"And in fact, when it was needed, at a little wish of Ours, even the birds served Us, bringing Us fruits, fish and other things in their beaks, making feast because they were serving their Creator and their Queen. With their trilling, singing and warbling, they played for Us the most beautiful melodies; so much so, that in order not to attract the attention of creatures with Our uniqueness, We had to command them to depart, to continue their flight under the vault of the heavens where Our Will was waiting for them; and, obedient, they would withdraw.

"Therefore, Our poverty was of love—it was poverty of example, to teach creatures detachment from the low things of the earth. It was not poverty of necessity, nor could it be so, in an absolute way, because wherever the fullness, the life of My Will reigns, all evils end as though under one single blow, and they lose life."

Charity

V1 - (Although I remember that in all these things that He told me, He always added that everything should be done for love of Him, and that the most beautiful virtues, the greatest sacrifices, would become insipid if they did not take origin from love. "Charity", He said to me, "is a virtue that gives life and splendor to all of the others, in such a way that without it, they are all dead. My eye receives no attraction, and they have no power over my Heart. Be careful, then, and let your works, even the least ones, be invested by charity - that is, in Me, with Me and for Me").

V1 - While my soul would dissolve in the immense sea of Hope, my beloved Jesus would come back and speak to me about Charity, telling me: "Faith and Hope give way to Charity,

and Charity connects all the rest of the other two together, in such a way as to make them one, while they are three. And here is how, oh my spouse, the Trinity of the Divine Persons is concealed in the three theological virtues."

Then He continued: "If Faith makes one believe, and Hope makes one hope, Charity makes one love. If Faith is light and serves as the sight of the soul, and Hope, which is the nourishment of Faith, provides the souls with courage, peace, perseverance and all the rest - Charity, which is the substance of this light and of this nourishment, is like that most sweet and fragrant ointment which, penetrating everywhere, relieves and soothes the pains of life. Charity makes suffering sweet, and makes one reach the point even of desiring it. The soul who possesses Charity diffuses fragrance everywhere; her works, all done out of love, give off a most pleasing odor. And what is this odor? It is the odor of God Himself. The other virtues render the soul solitary and almost unrefined with creatures; Charity, on the other hand, being substance that unites, unites the hearts. But where? In God. Being a most fragrant ointment, Charity spreads everywhere and with everyone. Charity makes one suffer the most ruthless torments with joy, and one reaches the point of not being able to be without suffering. And when she see herself deprived of it, she says to her spouse Jesus: "Sustain me with the fruits, which is suffering, because I am languishing with love; and where else can I show You my love other than in suffering for You?" Charity burns, consumes all other things, even the virtues themselves, and turns them all into itself. In sum, it is like a queen who wants to reign everywhere, and does not want to surrender to anyone."

V2 - March 13, 1899 - "Charity. Charity is nothing but an outpouring of the Divine Being, and this outpouring I have diffused over the whole Creation, in such a way that all Creation speaks of the love I have for man, and all Creation teaches him how He must love Me - from the largest being to the most tiny little flower in the field.

"See", it says to man, "with my sweet fragrance and by always facing the sky, I try to send an homage to my Creator. You too, let all your actions be fragrant, holy, pure; do not offend my Creator with the bad odor of your actions. O please, o man", the little flower repeats to us, "don't be so senseless as to keep your eyes fixed on the earth; but rather, raise them up to Heaven. See, up there is your destiny, your fatherland - up there is my Creator and yours who awaits you."

The water that flows continuously before our eyes also says to us: "See, I have come out of darkness, and I must flow and run so much until I go and bury myself in the place from which I came. You too, O man, run - but run into the bosom of God, from which you came. O please! I beg you, do not run along the wrong paths, the paths which lead to the precipice; otherwise - woe to you!"

Even the wildest animals repeat to us: "See, O man, how wild you must be for all that is not God. See, when we see that someone is approaching us, with our roars we strike so much fear that no one dares to come close to us any more, to disturb our solitude. You too, when the stench of earthly things - that is, your violent passions - are about to make you muddy and fall into the abyss of sins, with the roars of your prayers and by withdrawing

from the occasions in which you find yourself, you will be safe from any danger." And so with all the other beings – it would take too long to tell them all. With one voice they resound among themselves, and repeat to us: "See, O man, our Creator made us for love of you, and we are all at your service. And you, don't be so ungrateful – love, we beg you; love, we repeat to you; love our Creator."

After this, my lovable Jesus told me: "This is all I want: love God and your neighbor for love of Me..."

V2 – March 18, 1899 - "Charity is so dear to me, that you cannot comprehend it. Charity is simple, just like my Being which, though immense, is yet most simple; so much so that there is no place which It does not penetrate. So Charity is; being simple, it diffuses everywhere; it has regard for no one – whether a friend or an enemy, whether a citizen or a stranger, it loves all."

V2 – March 12, 1899 - "My daughter, only then is Charity perfect when it is done for the sole purpose of pleasing Me; and only then is it called true Charity and is it recognized by Me, when it is stripped of everything."

V2 – August 12, 1899 - "...what I fear the most is my tongue that oftentimes makes me slip in charity toward my neighbor." And Jesus: "Do not fear, I Myself will teach you the way you must keep in speaking with your neighbor. First: when you are told something about your neighbor, cast a gaze upon yourself and observe whether you are guilty of that same defect, for in that case wanting to correct is wanting to make Me indignant and to scandalize your neighbor. Second: if you see yourself free of that defect, rise then, and try to speak as I would have; in this way you will speak with my own tongue. By doing so, you will never fail in charity with your neighbor; on the contrary, with your words, you will do good to yourself and to your neighbor - and to Me you will give honor and glory."

V2 – August 15, 1899 - "My beloved, this morning I have come to place in order all virtues in your heart. The other virtues may remain separate from one another, but Charity binds and orders everything. Here is what I want to do in you – to order Charity."

I said to Him: 'My sole and only Good, how can you do this since I am so bad and full of defects and imperfections? If Charity is order, aren't these defects and sins disorder that keeps my soul all messy and upside-down?' And Jesus: "I will purify everything, and Charity will put everything in order. Besides, when I let a soul participate in the pains of my Passion, there cannot be grave sins; at most, some venial involuntary defects, but my love, being fire, will consume everything that is imperfect in your soul." So it seemed that Jesus purified me and ordered all of me; then He poured as though a rivulet of honey from His Heart into mine, and with that honey He watered all of my interior, in such a way that everything that was in me remained orderly, united and with the mark of Charity.

V2 – September 19, 1899 - "...Hope gives rise to Charity.

Who can say, then, what the light of blessed Jesus makes me see? I would rather have let it pass in silence, but I see that lady obedience, laying down her friendly guises of friendship, assumes the aspect of a warrior and is arming his weapons to wage war against me and to wound me. O please! Do not arm yourself so quickly – lay down your claws, be quiet, for I will do as you say, as much as I can, and so we will always remain friends.

Now, when the soul carries herself into the most extensive sea of Charity, she experiences ineffable delights, and enjoys joys which are unspeakable to mortal soul. Everything is love; her sighs, her heartbeats, her thoughts, are as many sonorous voices that she makes resound around her most loving God. These voices are all of love, calling Him to themselves, in such a way that blessed God, drawn and wounded by these loving voices, requites them, and it happens that His sighs, His heartbeats, and all of the Divine Being continuously call the soul to God.

Who can say, then, how wounded the soul is by these voices; how she begins to rave as though taken by a most ardent fever; how she runs, almost made insane, and goes to plunge herself into the loving Heart of her Beloved to find refreshment, and how she suckles, in torrents, the divine delights? She becomes inebriated with love, and in her inebriation, she makes canticles, all of love, for her most sweet Spouse. But who can say everything that passes between the soul and God? Who can speak about this Charity, which is God Himself?

V3 – December 27, 1899 - “Charity must be like a mantle which must cover all of your actions, in such a way that everything must shine with perfect charity. What is the meaning of your being displeased when you do not suffer? That your charity is not perfect, because suffering for love of Me and not suffering for love of Me, without your will, is all the same.”

V4 – Sept. 18, 1900 - "My daughter, one who harms his neighbor harms himself, and by killing his neighbor he kills his soul; and since charity predisposes the soul for all virtues, because charity is missing, the soul is predisposed to commit all sorts of vices."

V4 – Oct. 29, 1900 - "The most essential and necessary thing in a soul is charity. If there is no charity, it happens as to those families or kingdoms which have no rulers: everything is upset, the most beautiful things remain obscured, one can see no harmony - some want to do one thing, some another. The same happens in the soul in which charity does not reign: everything is in disorder, the most beautiful virtues do not harmonize among themselves. This is why charity is called queen – because she has regime and order, and she disposes everything."

V4 – Jan. 16, 1901 - "The charity most acceptable to Me is toward those who are closest to Me, and those who are closest to Me are the purging souls, because they are confirmed in my grace and there is no opposition between my Will and theirs. They live continuously in Me, they ardently love Me, and I am forced to see them suffer within Myself, impotent to

give themselves the slightest relief on their own. Oh, how tortured my Heart is by the position of these souls, because they are not far away, but close to Me – not only close, but inside of Me! And how pleasing to my Heart one who interests himself with them. Suppose you had a mother or a sister who lived with you in a state of sorrow, incapable of helping themselves on their own, and then someone else, foreign, who lived outside of your house, also in a state of sorrows, but capable of helping himself by himself. Would you not be more pleased if someone occupied himself with relieving your mother or your sister, rather than the foreign one who can help himself on his own?" And I: 'Certainly, O Lord!'

Then He added: "The second charity most acceptable to my Heart is for those who, though living on this earth, are almost like the purging souls – that is, they love Me, they always do my Will, they interest themselves with my things as if they were their own. Now, if these are oppressed, in need, in a state of sufferings, and someone occupies himself with relieving them and helping them, this is more pleasing to my Heart than if it were done to others."

V4 – Jan. 27, 1901 - "My daughter, the whole establishment of the Catholic Faith is in the establishment of Charity, which unites the hearts and makes them live in Me."

V4 – Jul. 23, 1901 - After this, I seemed to see Him crucified, and since the Lord had shared with me, not only His pains, but some sufferings of another person, He added: "This is true charity: to destroy oneself in order to give life to others, to take upon oneself the evils of others, and to give Me one's own goods."

V4 – Oct. 14, 1901 - In another flash He showed a special distinction of the attribute of charity – but how can I, miserable one, open my mouth about this attribute, Trice Holy, which is the fount from which all other attributes derive? I will only say what I understood with regard to the human nature.

So, I understood that as God creates us, this attribute of charity pours into us and fills us completely of itself, in such a way that if the soul corresponded, being filled with the breath of the charity of God, her very nature should be transmuted into charity toward God. But as the soul keeps diffusing herself in the love of creatures, or of pleasures, or of interests, or of any other thing, that divine breath keeps going out of the soul; and if the soul arrives at diffusing herself in everything, she becomes empty of divine charity. But since the soul cannot enter into Heaven if she is not a complex of most pure charity, fully divine, if the soul is saved, this breath which she received in being created, she will acquire again by dint of fire in the purging flames, and only when she comes to the point of overflowing with it, then will she go out..."

V4 – Jul. 31, 1902 - "My daughter, true charity must be disinterested on the part of one who does it, and on the part of one who receives it. If there is interest, that mud produces a smoke which blinds the mind, and prevents one from receiving the influence and the effects of divine charity. This is why in many works that are done, even holy, in many charitable cares

that are performed, one feels as though a void, and they do not receive the fruit of the charity they do."

V8 – Sept. 2, 1908 - : "My daughter, the sign to know whether one has true charity is that he loves the poor..."

"...if he loves the poor, helps them, supports them, it is because he sees in them the image of God, therefore he does not look at roughness, ignorance, rudeness, misery. Through those miseries, as though through a glass, he sees God, from whom he hopes for everything; and so he loves them, helps them, consoles them as if he were doing it to God Himself. This is the good kind of true virtue, which begins from God and ends in God. On the other hand, that which begins from matter, produces matter and ends in matter. As bright and virtuous as charity may appear, if the divine touch is not felt, both the one who does it and the one who receives it become bothered, annoyed and tired, and if necessary, they even use it to commit defects."

V15 – May 2, 1923 - After this I added: *'Forgive us our debts, as we forgive our debtors.'* So, charity also will be perfect. Once man has eaten the bread of my Will as my Humanity ate it, then will forgiveness have the mark of heroism, as I had it on the Cross. Then will the virtues be absorbed into my Will and receive the mark of true heroism and of divine virtues; they will be like many little rivulets, which will gush forth from the bosom of the great sea of my Will.

V15 – Jun. 15, 1923 - Now I will say what Jesus had told me about charity: "My daughter, with its power, true charity can convert all things into love. Look at fire: all varieties of wood and any other thing - it converts all into fire; and if it did not have the power to convert everything into fire, it could not be given the name of true fire. The same for the soul: if she does not convert all things into love – both supernatural and natural things, joys and bitternesses, and everything that surrounds her – she cannot be said to possess true charity." Now, as He was saying this, He let many flames come out of His Most Holy Heart, which filled Heaven and earth, and then, uniting together, formed one single flame. And He added: "Continuous flames of love come from my Heart, and to some they bring love, to some pain, to some light, to others strength, etc. And because they come from the center of the furnace of my love, even though they do different offices, since one is the purpose – to send love to the creature – they are all flames which, uniting together, form one single flame. The same for the creature: even if she does different things, the purpose must be love, so as to be able to make of her actions as many little flames which, uniting together, will form the great flame that will burn everything and will transform her completely into Me. Otherwise, she will not possess true charity."

V17 - Jun 20, 1924 - "...Only when my Will shall reign in the creature in a complete way, then will charity reach complete perfection in the creature, because, then, by virtue of my Will, everyone will be found in every creature, loved, defended and sustained, just as her Creator loves her, defends her and sustains her. Each one will be transfused in the other, as in one's own life. Then, all virtues will reach complete perfection, because they will not be nourished by human life, but by Divine Life."