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DAY 31

The Offering

Three words summarize what we learned about the Offering to Merciful Love:

1. Console, (2) The Catch, and (3) Purgatory.

Console:

The essence of the Offering to Merciful Love is to console the Heart of Jesus by accepting all the Merciful Love that other souls don't want. It's to see that Jesus' Heart aches because he wants to pour out his Merciful Love to sinners, but so many just don't want to receive it. It's to let him pour out that rejected love into our own sinful but contrite hearts. In sum, through the Offering, we console Jesus by letting him love us. And this consoling love can make us into saints, even great saints. After all, what is holiness but the Merciful Love of God poured into our hearts? (See Rom 5:5.) And while Therese begins her Offering to Merciful Love by expressing her desire to become a saint, she wants to become one specifically to console the Heart of Jesus, who longs to make us holy through his Merciful Love. Yes, Jesus wants us to receive the grace that makes us holy, and when we do, it consoles him, as he told St. Faustina: "I desire to bestow My graces upon souls, but they do not want to accept them. You, at least, come to Me as often as possible and take these graces they do not want to accept. In this way you will console My Heart."

The Catch:

Alright, but if we offer ourselves to Merciful Love, what's the catch? I mean, if we receive all the rejected mercy that other souls don't want, what's that going to cost us? What's going to happen to us? Of course, there's a big catch when it comes to the offering to Divine Justice: lots of suffering! So what's the catch when we offer ourselves to Merciful Love? Well, there is, indeed, a catch, but it's not a scary one. The catch is that we accept to allow God's Merciful Love to gradually heal our hardened hearts, so they'll become more sensitive, compassionate, and loving. The catch is that our hearts will begin to become more as they should be: deeply moved by the suffering of others. And that's a beautiful thing! It's a beautiful thing to be moved by the suffering of the Heart of Jesus. It's a beautiful thing to be moved by the suffering of our neighbor. It's a beautiful thing to "weep

with those who weep” (Rom 12:15) and to “comfort those who are in any affliction” with the same consolation we have received in Christ (see 2 Cor 1:4).

Now, while it’s beautiful to have a compassionate heart, it does hurt. After all, the very definition of compassion is “to suffer with.” But this kind of suffering is not so scary. Why not? Because such suffering, by its very nature, is other-directed. And when our focus is not on ourselves when we’re suffering, while it certainly still hurts, we often don’t even notice our own pain. We’re too focused on the beloved who suffers.

In sum, then, here’s the catch: It’s to accept to have a heart that’s more loving, compassionate, and merciful. And while having such a heart does cause us more pain, it’s a bittersweet pain, the pain of compassion. Also, keep in mind that the alternative is terrible: a cold, hard, and distant heart that resists suffering with others that resists being part of the Christian life of love.

Purgatory:

Here’s one other catch that comes with making the Offering to Merciful Love: It gradually increases our longing for God. Now, according to St. Faustina, such longing is the great suffering of purgatory. But here, in this life, such longing is not as bad.

In fact, it’s a beautiful longing of love, a longing that purifies us at every moment and deepens our life of prayer. It’s a longing that prepares us for the “martyrdom of love.”

The martyrdom of love is the sweet martyrdom through which little souls can hope that God will come for us at the very end of our lives and manifest his love for us in such a way that it will cause us to die of love. In other words, seeing the overwhelming beauty of God’s love, our souls will be so attracted to him that they won’t be able to resist “jumping” into the embrace of his Merciful Love. Moreover, such a martyrdom is “very sweet” and purifies the soul completely, leaving no trace of sin or punishment, which means it will not have to pass through the fire of purgatory.

According to St. Therese, such a remarkable gift of sanctity is relatively easy to obtain, even for very imperfect souls. Simply recall the case of Sr. Marie of the Trinity, one of St. Therese’s novices who feared purgatory and wondered if someone as weak as she could hope to avoid it. After she asked if it were possible even for someone like her to hope to go straight to heaven after death, Therese replied, “Yes! God is so good. He will know how He can come and get you. But

despite this, try to be faithful, so that He does not have to wait in vain for your love.”

Today’s Prayer:

Spend the day pondering the Offering to Merciful Love as it is summarized in these three words: Console, the Catch, and Purgatory.

Console:

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One who lives in the Divine Will acquires the temperament of Jesus and, with it, all its divine qualities, each of which makes a melody in Heaven. These souls fulfill the purpose of all that Jesus did.

As I continued in my usual state, my adorable Jesus came to me and said: “My daughter, the soul who does my Will loses her temperament and acquires mine. Just as in my temperament many melodies form the Paradise of the Blessed—so that music forms my sweet temperament, my goodness, sanctity, beauty, power, wisdom, immensity, and so on with all the rest of my attributes--the soul receives within herself all the variety of these melodies, taking part in all the qualities of my temperament. As she does even her tiniest actions, she makes a melody for Me and, as I hear it, I immediately recognize this music as a melody made by the soul from my Will—from my temperament. And so I run to listen to it, and I like it so much that it renews and consoles Me for all the wrongs that other creatures do to Me.

“My daughter, what will happen when these melodies pass into Heaven? Then I will put the soul in front of Me. I will play my music, and she will play her own. We will flash lightning to each other. And the sound of one will echo the sound of the other; and our harmonies will blend together. Then the Blessed will see that this soul is nothing less than the fruit and prodigy of my Will. And all Heaven will enjoy one more Paradise.

These are the souls to whom I keep repeating, “Had I not created Heaven, I would create It just for you,” because I place in them the Heaven of my Will, and I make of them my true images. And I go wandering in these Heavens, delighting and playing with them. To these Heavens I repeat, “Had I not left Myself in the Sacrament, I would have done it just for you,” because they are my true Hosts. Just as I could not live without a Will, in the same way I could not live

without these Heavens of my Will. Indeed, they are not only my true Hosts, but the very purpose of my Calvary and of my very own life.

“These Heavens of my Will are dearer to Me and more privileged even than the Tabernacles and the Consecrated Hosts, because in the Host my Sacramental Life comes to an end when the species is consumed, but in these Heavens of my Will the Life of my Will goes on forever. They serve as my Hosts on earth, and they will be my eternal Hosts in Heaven.

“To these Heavens of my Will I say, “Had I not incarnated Myself in the womb of my Mother, for you alone I would have incarnated Myself, and for you alone I would have suffered my Passion,” because I find in them the true fruit of my Incarnation and of my Passion.”

The Catch:

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Effects of fusing oneself in Jesus.

I was praying, fusing myself entirely in Jesus, and I wanted to take charge of each of Jesus' thoughts so as to pour life into the thoughts of all souls to make reparation with that thought of Jesus; and so on with all the rest of men's thoughts. And my sweet Jesus told me: “My daughter, on earth my Humanity did nothing but link the thoughts of creatures with my own thoughts. That is why each person's thought was reflected in my mind, each word in my voice, each heartbeat in my heart, each action in my hands, each step in my feet, and so on with all the rest. In this way I offered divine reparations to the Father. And now, all that I did on earth I continue in Heaven, and as men think, their thoughts pour into my mind; as they look, I feel their glances in Mine. In this way, a continuous electric current flows between Me and them, just as the members of a body remain in continuous communication with their head. And I say to the Father: ‘My Father, I am not the only one who is praying, repairing, satisfying, and appeasing You—there are other creatures who do within Me whatever I do. Even more, with their suffering, they make up for my Humanity, which is glorious and incapable of suffering.’

“By fusing herself in Me, the soul repeats all that I did, and continue to do. What happiness those souls will enjoy with Me in Heaven who have lived their lives in Me, embracing all creatures and all reparations with Me! They will continue their lives in Me; and as creatures think or offend Me with their thoughts, those thoughts

will be reflected in their minds, and they will continue the reparations they did on earth. United with Me, they will form the honor guard before the Divine Throne; and as creatures on earth offend Me, they will honor Me in Heaven. They will guard my Throne; they will have the places of honor; they will be the ones who comprehend Me the most—and the most glorious. Their glory will be completely fused in Mine, and Mine in theirs.

“To this end, may your life on earth be completely fused in Mine. Do not do any act without making it flow into Me; and every time you fuse yourself in Me, I will pour new graces and new light into you. I will become the vigilant sentry of your heart to keep the least shadow of sin far away from you. I will guard you as my own Humanity, and I will command the Angels to surround you like a crown, that you may be protected from everything and everyone.”

Purgatory:

Volume 11

Jesus: “My daughter, by no means can the soul who does my Will go to Purgatory, because my Will purges the soul of all her defects. After guarding her jealously in my Volition during her life, how could I allow the fire of Purgatory to touch her? At the most she may need some clothing, but my Will, before unveiling the Divinity, will clothe her with all that she needs. And then I will reveal Myself.”