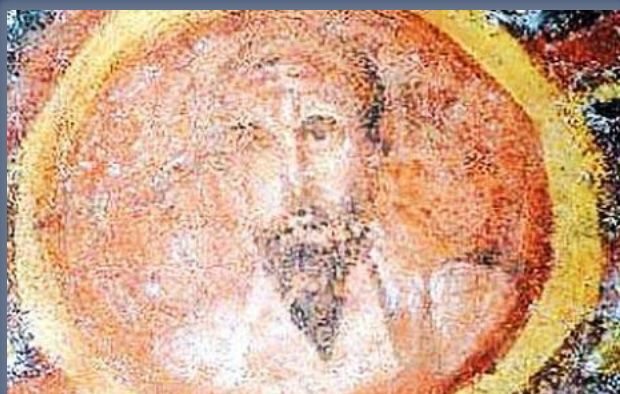




The Cenacle of My Will – Jan 28th, 2020



1600 year old picture of St Paul from catacombs.

Simplicity

"But I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." 2COR: 11:3

"Once, when I saw Jesus in the form of a small child, I asked, 'Jesus, why do you now take on the form of a small child when You commune with me? Despite this, I still see in You the infinite God, my Lord and Creator.' Jesus replied that until I learn **simplicity and humility**, He would commune with me as a child."

Divine Mercy Diary: entry 335

"To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all. And I do all things for the gospel's sake, that I may be made partaker thereof."

1COR 9:22 - 23

"Purity of heart is to will one thing." To will whatever God wills, and that's all. Not to try to serve two masters, or three or four. To have just one King on the throne of your heart."

Danish philosopher Soren Kierkegaard

.. Saint Thomas Aquinas, the patron saint of university students, is a good case in point. He was so simple and unassuming in manner and in speech that his fellow theology students called him "The Dumb Ox." When his sister asked him one time what she needed to do to become a saint (no doubt expecting a lengthy and learned reply), he simply gave her a two-word answer: "Will it." When he was dying of fever in a Cistercian abbey on the way to the Ecumenical Council of Lyons in 1274, after he made his final confession, his confessor came out of the room in tears, saying that Thomas's confession had been like that of a child of five."

.." The true lovers of Jesus Christ love only that which is pleasing to Jesus Christ, and for the sole reason that it does please Him; and they love it when it pleases Jesus Christ, where it pleases Him, and how it pleases Him. ... This is the real drift of what is meant by the pure love of Jesus Christ; hence we must labor to overcome the cravings of our self-love, which seeks to be employed in those works which are glorious, or that are according to our own inclinations."

Saint Alphonus Ligouri in Conformity to God's Will.

Jesus to Sister Josefa Menendez:

"Leave yourself in My hands, Josefa. I will use you as seems best to Me. What of your littleness and weakness ... no matter. ... All I ask of you is to love and console Me. I want you to know how dearly My Heart loves you, how great are the riches it contains, and you must be like soft wax that I may mold you to My liking."

Sister Josefa's response:

"Would that the whole world knew the secret of happiness. There is but one thing to do: love and abandon oneself. Jesus Himself will take charge of all the rest."

Opposite of singleness of heart is idolatry.

“Idolatry not only refers to false pagan worship. It remains a constant temptation to faith. Idolatry consists in divinizing [i.e., treating as one's highest allegiance and top priority] what is not God. Man commits idolatry whenever he honors and reveres a creature in place of God, whether this be gods or demons (for example, satanism), power, pleasure, race, ancestors, the state, money, etc. ... Idolatry rejects the unique lordship of God; it is therefore incompatible with communion with God.”

Catechism of the Catholic Church: 2113

Material above is from the writings of **Robert Stackpole, STD, director of the John Paul II Institute of Divine Mercy**



July 31, 1906

Jesus speaks about simplicity.

Continuing in my usual state, blessed Jesus came for a little, and embracing me wholly, He told me: “My daughter, simplicity is to virtues as condiment to foods. For a simple soul there are neither keys nor doors to enter into Me, nor are there for Me to enter into her, because from all sides she can enter into Me, and I into her. Even more, to better say it, she finds herself in Me without entering because, by her simplicity, she comes to resemble Me, who am most simple Spirit, and only because I am most simple I am present everywhere and nothing can escape my hand. A simple soul is like the light of the sun – in spite of any fog, or of the fact that its rays pass through whatever rubbish, it remains always light, it gives light to all, and it never changes. In the same way, a simple soul, no matter what mortification or displeasure she may receive, does not cease to be light for herself and for those who have mortified her. And if she sees evil things, she does not become stained, but remains always light; nor does she change, **because simplicity is that virtue which most resembles the Divine Being. Only through this**

virtue can one participate in the other divine qualities, and only in the soul who is simple are there no impediments or obstacles for Divine Grace to enter and to operate. In fact, since both one and the other are light, one light easily unites and transforms into the other.”

But who can say what I comprehended about this simplicity? I feel as though a sea is in my mind, and I am able to manifest but a few little drops of this sea, and those disconnected among themselves. Deo Gratias.

October 3, 1906

Jesus speaks about simplicity.

As I was in my usual state, blessed Jesus came for just a little, and told me: “My daughter, simplicity fills the soul with Grace to the point of diffusing outside; so, if one wanted to constrain Grace within her, this could not be done. In fact, just as the Spirit of God, because He is most simple, diffuses everywhere without effort or strain, but rather, naturally; in the same way, the soul who possesses the virtue of simplicity diffuses Grace into others without even realizing it.” Having said this, He disappeared.

August 25, 1906

Self-interest and human sciences in priests. (Not Simplicity, my comment)

This morning, finding myself outside of myself, I seemed to see priests and prelates intent on their interests and on human sciences, which are not necessary for their state, with the addition of a spirit of rebellion against the authorities superior to them. All afflicted, Our Lord told me: “My daughter, interest, human sciences, and everything that does not pertain to the priest, forms a second nature for him, muddy and rotten; and the works that come from him, even holy, are so stinking and I feel such nausea, that they unbearable to Me. Pray and repair for these offenses, for I can take no more.

August 10, 1899 Volume 2

On justice, and the fruits of justice: truth and simplicity.

How Jesus remains wounded by simplicity. This morning, as my sweet Jesus came, He transported me outside of myself, and He disappeared. As He left me alone, I saw as though two candelabra of fire descending from heaven, which then, dividing into many pieces, formed many lightnings and much hail that came down upon the earth, causing very great torment over plants and men. The horror and the vehemence of the thunderstorm was such, that one could not even pray, and people could not manage to withdraw into their homes. Who can say how frightened I was left? So I began to pray in order to placate the Lord; and as He came back, I

saw that He was carrying an iron rod in His hand, which had a ball of fire at the top. He told me: "My Justice has been withheld for a long time, and with reason It wants to take revenge on the creatures, who have dared to destroy every justice within themselves. Ah! yes, I find nothing just in man. He has counterfeited himself completely in his words, in his works and steps; everything is deception, everything is fraud, everything is injustice, which have penetrated into his heart, in such a way that, inside and out, he is but a bilge of vices. Poor man, how you have reduced yourself!" While saying this, He was swinging the rod He had in His hand, in act of wounding man. I said to Him: 'Lord, what are You doing?' And He: "Do not fear. See, this ball of fire will cause fire, but

will only strike the evil – the good will receive no harm." And I added: 'Ah, Lord! Who is good? We are all evil. I beg You not to look at us, but at your infinite mercy; in this way You will be placated for all.' After this, He added: The daughter of justice is truth. Just as I am the Eternal Truth, as I do not deceive, nor can I be deceived, in the same way, the soul who possesses justice makes truth shine in all her actions. Therefore, since she knows by experience the true light of truth, if someone wants to deceive her, since that light which she feels within herself is missing, she immediately recognizes the deceit. And so it happens that with this light of truth she does not deceive either herself, or her neighbor, nor can she be deceived. The fruit produced by this justice and by this truth is simplicity. Another quality of my Being is to be simple, so much so, that I penetrate everywhere; there is nothing that can prevent Me from penetrating inside; I penetrate into Heaven and into the abysses, into good and into evil. However, my Being, most simple, by penetrating even into evil, does not get dirty; even more, it does not receive the slightest shadow. In the same way, through justice and truth, gathering into herself this beautiful fruit of simplicity, the soul penetrates into Heaven, she enters into the hearts to lead them to Me, she penetrates into everything that is good; and if she finds herself with sinners, in seeing the evil that they do, she does not get dirty because, being simple, she immediately brushes it off, without receiving any harm. Simplicity is so beautiful, that my Heart remains wounded at one gaze alone of a simple soul. She is the admiration of Angels and of men."

November 22, 1901

The self carries the mark of all ruin, while without the self, everything is safety

After going through most bitter days of tears, of privation and of silence, my poor heart can bear no more. The torment of being outside of my center, God, is so great, that I am continuously battered amid dense waves of a fierce storm in a state of strong violence, such that I suffer death at each moment, and, what's more, I cannot die. As I was in this position, He made Himself seen for a little while and told me: "My daughter, when a soul does the will of someone else in everything, it is said that she has trust in that person, therefore she lives from someone else's volition, and not from her own. In the same way, when the soul does my Will in

everything, I say that she has faith. So, Divine Will and faith are branches produced by the same trunk; and since faith is simple, faith and Divine Will produce a third branch, that of simplicity. And here is how the soul comes to reacquire the characteristics of a dove in everything. Don't you want, then, to be my dove?" On another occasion, another day He told me: "My daughter, pearls, gold, gems, the most precious things, are kept in good custody inside some safe, and with double locks. What do you fear, then, if I keep you in good custody inside the safe of holy obedience - most safe custody, in which, not one, but two keys keep the door well closed so as to preclude the entrance of any thief, and even of a shadow of any defect? Only the self carries the mark of all ruin, but without the self everything is safety."

February 24, 1912 V 11- The soul who lives in the Divine Will loses her temperament and acquires that of Jesus.

The smile of Jesus. After I saw various souls around Jesus, especially one who was more sensitive, Jesus told me: "My daughter, if the souls with sensitive temperament start doing good, they make more progress than the others, because their sensitivity leads them to arduous and great enterprises." I prayed that He would take what was left of her human sensitivity away from that soul, and that He would clasp her more closely to Himself and tell her that He loved her, for He would conquer her completely, as she would hear that He loved her. 'You will see that You will succeed. Have You not conquered me in this way, telling me that You loved me very, very much?' And Jesus: "Yes, yes, I will do it, but I want her cooperation - that she escape as much as she can from the people who excite her sensitivity." So I added: 'My Love, tell me, what about my temperament - what is it?' And Jesus: "One who lives in my Will loses her temperament and acquires mine. So, in the soul who lives in my Will one finds a pleasant, attractive, penetrating, dignified temperament, and simple at the same time - of a child-like simplicity; in sum, she looks like Me in everything. Even more, she keeps her temperament within her power as she wants and as is needed. Since she lives in my Will, she takes part in my power, so she has all things, and herself, at her disposal, and according to the circumstances and the people she deals with, she takes my temperament and applies it." And I: 'Tell me, will You give me a first place in your Will?' Jesus smiled: "Yes, yes, I promise you. I will never let you go out of my Will, and you will take and do whatever you want." And I: 'Jesus, I want to be poor poor, little little; I want nothing, even of your very things; it is better if You keep them. I want only You, and as I need things You will give them to me; isn't it true, O Jesus?' And Jesus: "Brava, brava, my daughter! Finally I have found someone who does not want anything. Everyone wants something from Me, but not the All - that is, Myself alone; but you, by wanting nothing, have wanted everything, and here is all the fineness and the astuteness of true love." I smiled and Jesus disappeared.

Jan 28,

We are indeed forbidden to do our own will by the Scripture when it says to us: "Turn away from thy own will." And so, too, we beg of God in prayer that His will may be done in us. Rightly, therefore, are we taught not to do our own will when we hearken to that which the Scripture says: "There are ways which seem to men right, but the ends thereof lead to the depths of hell." Or again, when we pay heed to what is said of the careless: "They are corrupt and have become abominable in their pleasures." As to the desires of the flesh, let us hold as certain that God is always present to us, as the prophet says to the Lord: "Lord, before Thee is all my desire."

Having a will is certainly a very good thing; it is a necessary part of being made in the image of God; it is one of God's most precious gifts to us. Yet our will is created free, with the possibility of opposing God's will, with disastrous results. One of the desert fathers, Abba Poemen, said, "The will of man can be a wall of brass between him and God." Our wilfulness, our self-love, can erect a wall between ourselves and God and between us and our deepest self, between us and our heart. One reason for this is the multiplicity of superficial desires within us which we prefer for our own sake rather than for God or others. Whoever undertakes to renounce these superficial desires goes about breaking the wall of brass and also disposes himself thereby to unite himself to the will of God, which is another way of saying union with God. The issue here is not doing away with one's own will for its own sake but in relation to doing that will for which we were created. We are to imitate Christ in this and make the Lord's Prayer, cited here, our own. Often we cannot choose rightly because our knowledge is vague and our desires pull us in all directions. The only ultimate freeing choice is to choose God over and over again each day as the Lord of our will.

<https://www.stceciliasabbey.org.uk/page-rbcommentary.html>

Feast Day of Saint Thomas Aquinas



Saint Thomas was born of noble parents at Aquino in Italy, in 1226. At the age of nineteen he received the Dominican habit at Naples, where he was studying. Seized by his brothers on his way to Paris, he suffered a two years' captivity in their castle of Rocca-Secca; but neither the

caresses of his mother and sisters, nor the threats and stratagems of his brothers, could shake him in his vocation.

While St. Thomas was in confinement at Rocca-Secca, his brothers endeavored to entrap him into sin, but the attempt only ended in the triumph of his purity. Snatching from the hearth a burning brand, the Saint drove from his chamber the wretched creature whom they had there concealed. Then marking a cross upon the wall, he knelt down to pray, and forthwith, being rapt in ecstasy, an angel girded him with a cord, in token of the gift of perpetual chastity which God had given him.

The pain caused by the girdle was so sharp that St. Thomas uttered a piercing cry, which brought his guards into the room. But he never told this grace to any one save only to Father Raynald, his confessor, a little while before his death. Hence originated the Confraternity of the “Angelic Warfare,” for the preservation of the virtue of chastity. Having at length escaped, St. Thomas went to Cologne to study under Blessed Albert the Great, and after that to Paris, where for many years he taught philosophy and theology.

The Church has ever venerated his numerous writings as a treasure-house of sacred doctrine; while in naming him the Angelic Doctor she has indicated that his science is more divine than human. The rarest gifts of intellect were combined in him with the tenderest piety. Prayer, he said, had taught him more than study. His singular devotion to the Blessed Sacrament shines forth in the Office and hymns for Corpus Christi, which he composed.

To the words miraculously uttered by a crucifix at Naples, “Well hast thou written concerning Me, Thomas. What shall I give thee as a reward?” he replied, “Naught save Thyself, O Lord.” He died at Fossa-Nuova, 1274, on his way to the General Council of Lyons, to which Pope Gregory X. had summoned him.