

EXIT, SELF-LOVE

1. RECIPROCATING THE GRACE OF HOLY MASS

WE may well think of our heavenly Father as insulted, offended, angered and even outraged by men's sins. Indeed: as He is pure Good, He hates sin completely, since sin is evil, and evil forms no part of Him. Nor can He be apathetic about any sin: rather, He must be grieved in being witness and present to every sin. But because of his one-to-one relationship with each soul, He would detest one's own sins especially.

In committing sin, we must similarly distress our sweet Virgin Mother—because of her closeness to the Father. And it is likely that, till the end of time (when death is finally done away with), the heavenly saints—as pure and living children and members of the Virgin Mother—also grieve over our sins, in their own affinity with the Father. (Cf. 1 Corinthians 15:26.)

Meanwhile, the redemptive work of God the Son is probably less about the salvation of souls and more about pleasing God the Father. Of course, the salvation of souls means the good pleasure of God the Father, but that salvation seems to be merely one aspect of the Father's happiness. (Cf. Saint Maria Faustina of the Most Blessed Sacrament, *Diary* 1210.)

In any case, the Father placated is going to be much more ready to demonstrate his natural kindness and show Divine Mercy to his children.

Moving on to the nature of eternity, it seems entirely feasible to 'prevent' some of the sufferings of Christ by acting well here and now. (Cf. Colossians 1:24 and *Diary* 1212, 1214, 1216, 1218, 1220.)

Let us say, therefore, as we approach every holy Mass: **'I unite my poor offering to the Offering of the priest, for the benefit only of appeasing your holy Anger, O Father, and easing the sorrowful Passion of your Son.'** If we take this approach with our holy Communion too, we can offer it for the same exclusive benefit.

Few intentions could be higher or more pure and noble than those of this selfless, courageous and generous prayer!

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EXIT, SELF-LOVE

2. A NATURAL APPLICATION: TO THE SOULS OF ALL MANKIND

I HAVE discovered my very special rôle in the Church: to offer my prayers and Masses for my benefactors and malefactors alike, as well as those who are neither. It is a fruit of Saint Stephen Protomartyr's Mass and its account of his forgiving prayer (see Acts 7:59–60). It may be rare on earth and it can be very powerful in saving souls. As a result, God will be very happy and the evil one very angry. I no longer have to be angry at or chide my malefactors because this is a new and wholly different kind of spiritual endeavour.

The complete substance and material of the prayers. These I have been practising since late 2018 and they would easily be very rare. Offering the gifts, I associate the bread of our work with the Father's holy Anger which is to be appeased, and the wine of our joy with the Son's most bitter Passion which is to be eased. Now collecting my benefactors, malefactors and all others, I offer the gifts not at all for me and ourselves but on behalf of all, only for the appeasement of the Father's Anger and for the easing of the Son's Passion. The holy Communion is made on behalf of all in the same manner and with the same intentions: essentially to make the Father happy and the Son to suffer less. This is how and why I am called to holiness: the reason that I must become perfect. And the source of my deathly and good fight (cf. 2 Timothy 4:7).

It matters not to me what is done with my work. I do not have to think about how God uses my efforts, because I am already entrusting mankind to his Providence. Thus I am able to go along unattached to anyone and to walk among men as among equals.

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