

MAKE LOVE YOUR NOURISHMENT



FROM THE BOOK OF HEAVEN

V8 - November 20, 1908 - "My daughter, the true loving soul is not content with loving Me with anxiety, with desires, with surges, but when she comes to make love her food and daily nourishment, only then is she content. It is then that love becomes solid, serious, and keeps on losing all that lightness of love to which the creature is subject. And since she makes it her food, it is spread throughout all of her members, and because it is spread everywhere, she has the strength to bear the flames of love that consume her and give her life. By containing love within her, by possessing it, she no longer feels those intense desires, those anxieties, but she only feels that she loves more the love that she possesses. This is the love of the Blessed in Heaven – this is my own love. The Blessed burn, but without anxiety, without clamor, rather, with solidity, with admirable seriousness. This is the sign that a soul has come to feed on love: she loses more and more the characteristics of human love. In fact, if one sees only desires, anxieties, surges, it is a sign that love is not her food, but it is only a few

particles of herself that she has dedicated to love. So, since she is not all love, she does not have the strength to contain it, and so she has those surges of human love. These souls are very voluble, and without stability in their things; while the former ones are stable, like mountains that never move."

V26 - May 21, 1929 - "...this is why you, Luisa, feel within yourself two infinite powers, fused into one: My Divine Will and My Love; and the light of My Volition makes you run to make you place your '*I love You,*' that It unleashes from Its Womb of Light, upon all created things, so as to see the whole Creation bejeweled by Its '*I Love you*' and yours.

"In addition to this, life needs nourishment; My Divine Will is life, My Love is food. Each '*I love You*' of yours is a sip of nourishment that you give to My Fiat within you, and each act of yours done in My Will makes the life of It grow within you. Oh! how the life of My Will delights and grows admirably in the creature when It finds much Divine Love. It can be said that My Fiat finds Its food, and My Love finds Its life."

V28 - July 16, 1930 - "My daughter, My Love toward creatures is so great, that It does not cease to love them for one single instant. If I ceased to love them for one instant alone, the whole machine of the universe and all creatures would resolve into nothing, because the existence of all things had the first act of life from My Love—full, whole, complete, interminable and incessant. And so that My Love might have all Its fullness, I released from Myself, as act of life of the whole universe, and of each act of creature, My Divine Will. So, My Will is life of everything, My Love is continuous nourishment of all Creation. Life without nourishment cannot live; nourishment, if it does not find the life, has no one to whom to give Itself, nor anyone to nourish. So, the whole substance of all Creation is My Will, as life, and My Love, as nourishment; all other things are superficial, and as ornament.

"Therefore, Heaven and earth are full of My Love and of My Will; there is not one point in which, like mighty wind, They do not pour Themselves toward the creatures; and this, always—always, without ever ceasing. It is always in the act of pouring upon creatures; so much so, that if the creature thinks, My Divine Will makes Itself life of her intelligence; and My Love, by nourishing it, unfolds it. If she looks, It makes Itself life of her eye; and My Love nourishes the light of her seeing. If she speaks, if she palpitates, if she operates, if she walks, My Will makes Itself life of the voice; My Love, nourishment of the word; My Divine Will makes Itself life of the heart; My Love, nourishment of the heartbeat. In sum,

there is not one thing that the creature might do in which My Will does not run as life, and My Love as nourishment. But what is not Our sorrow in seeing that the creature does not recognize who it is that forms her life, and who nourishes all her acts.”

V28 - October 18, 1930 - “My daughter, true love, accompanied also by the words *‘I love You,’* never brings Me tiredness, because, I being a complex of love and a continuous act of love, as I never cease to love, when I find My Love in the creature, I find Myself; and the sign that her love is a birth from My Love is when it is continuous. An interrupted love is not the sign of Divine Love; at the most, it can be a love of circumstances, an interested love, such that, as these cease, love ceases. And also the words *‘I love You, I love You,’* are nothing other than the air that My Love produces in the creature, that, condensed within her, produces as though many flashes of little flames toward Him whom she loves. And I, when I hear you say *‘I love You, I love You’*—do you know what I say? ‘My daughter is flashing in the air of her love toward Me, and one flash does not wait for another.’

“And besides, all continuous acts are those that have the virtue of preserving, nourishing and growing the life of creatures. See, also the sun rises every morning and has its continuous act of light; nor can it be said that by rising every day it tires men and the earth; rather, the complete opposite—all long for the rising of the sun, and only because it rises every day does it form the nourishment of the earth. Day after day, it keeps nourishing, little by little, the sweetness in the fruits, until it makes them reach perfect maturation; it nourishes the varied tints of colors for the flowers, the development for all the plants; and so with all the rest. A continuous act can be called perennial miracle, though creatures do not pay attention to it; but your Jesus cannot do without paying attention, because I know the prodigious virtue of an act never interrupted. Therefore, your *‘I love You’* serves to preserve, nourish and grow the life of My Love in you; if you do not nourish It, It cannot grow, nor receive the multiplicity of the sweetnesses and the variety of the Divine colors that My Love contains.”

V29 - March 23, 1931 - “My daughter, in each act of the creature there is a triple act: first, the Creative Strength forms the act; the creature, over the act of the Creative Strength, forms the act of her operating love, which is nourished by the Creative Strength; and according to the intensity of the love of the creature, its prolixity, the good, the value that her act contains, so does it receive

more or less nourishment of the act of the Creative Strength. In fact, there is no taste and delight for God more beautiful and pleasing, than nourishing the acts of the creature; and this, because in seeing something of Our own in the human act, We feel We are the Masters, recognized by them; We feel them as Our children—not the children far away, but close; even more, identified with Us, surrounding Us like a crown as many children of Ours, who justly want from Our own. And We, with all love, gladly give Our nourishment to their acts; more so since, nourished by Us, they will grow as noble children, worthy of their Celestial Father. Now, after the act of the Creative Strength and the act of the operating love of the creature, follows the act of the love of completion. Each act could not be called complete, nor be given the just value, if one comma, one point, one shade, were missing, whatever it might be; if a work is not complete, not only can one not give it value, but one cannot earn honor and glory. So, after the operating love, arises the love of gratitude of thanksgiving, and of giving to God what is of God. The creature received from God the first act of her operating, she continued it with her operating love, but nourished by God she completed it with a greater love, by giving to God what from God had its origin. Here is the final point, and the most beautiful shade of the act of the creature, to which God Himself deigns to give His Divine Appreciation, and feels honored and glorified by the little gift received. And by virtue of this, He gives more occasions to let the creature do more acts, so as to keep her always close and in continuous correspondence.”

V29 - June 8, 1921 - “...there is nothing sweeter, dearer, more pleasing, than reminding Us of with how much Love We created man and all things. Our pleasure is so great, that to the fortunate creature who comes before Our Adorable Majesty to remind Us of this Love of Ours, so great, We redouble Our loving bonds with her, We give her new graces, new light, and We call her the repeater of Our feast, because in Creation everything was feast for Us and for all. And the creature, by reminding Us of what We did in Creation, puts in feast Our Love, Our Power, Our creative Wisdom that, with such great inimitable mastery, had created the whole universe; ...and then the mastery in creating man, that surpasses everything. So, all Our Divine Qualities make feast, and looking at the creature, by whose memory and whose little requital of love they were put in feast, they compete among themselves, and one redoubles for her the love, one the goodness, one the sanctity; in sum, each of Our Divine Qualities wants to give of Its own, to repeat with her what We did in Creation.

“Therefore, repeat often the sweet memory of Our insuperable Love that We had in Creation; it was a creature of Ours, an image of Ours, a child of Ours that We issued to the light, and this is why We made such great display of love, and in hearing it being reminded to Us, We feel like loving him more. So, the whole Creation is nothing other than a display of Our loving Will toward the creature; and in Its loving display, It keeps repeating: ‘Fiat, Fiat,’ to pearl all Creation with Its display of love. More so, since each act, word, thought, done in Our Divine Will, form the nourishment of the soul. Nourishment preserves life, it makes it grow, and maintains for it the necessary strength to be able to form sufficient nourishments so as not to remain on an empty stomach. So, the continued acts are nothing other than foods that are prepared from one day to the next, so as to always have something with which to nourish oneself. If no acts are done, she will have no food; so, the poor creature will have nothing with which to satisfy her hunger, therefore the life of the good, holy and Divine Acts will die in her. If then the acts are not continued, but every now and then, she will have scarce nourishments; and when food is not sufficient, the life of good grows as weak, and weakness makes one lose the taste and the appetite for nourishing oneself.

“On the other hand, when the acts are continued, each act has its exercise—one makes itself food, one water, one fire in order to cook them, one condiment to make itself be enjoyed, in such a way as to whet the appetite. In sum, the repeated acts are nothing other than Divine Cuisine, forming the celestial dining for the creature. And, oh! how beautiful it is to see the creature who, with the continuation of her acts in Our Fiat, prepares for herself Divine Nourishments, and feeds herself with the foods of her Celestial Fatherland. In fact, you must know that one holy thought calls for another, one word, one good act, calls for another; and one serves the other in order to be nourished—and nourishment forms life.”

V29 - August 3, 1931 - "Now, there is no life, whether human, spiritual or Divine, that does not need nourishment in order to grow, to be fortified, to be embellished and to be happy. More so, since We placed Our Divine Life in man; because he was incapable of receiving all the fullness of Our Divine Being, We placed in him as much as he could contain of Our Life, giving him the freedom to make It grow as much as he could and wanted.

“Therefore, Our Life in man, in order to grow, had need of nourishment. Here is the necessity to place a Divine Will in him; Our Divine Life would not have

adapted Itself to nourishments of human will. And therefore, all the acts of the creature done by virtue of Our Divine Will, and in It, would serve to nourish and make grow Our Divine Life in her, in such a way that, as she would gradually keep doing her acts in Our Fiat, now she would take Our Love and would nourish Us, now she would take Our Strength, now Our infinite Sweetness, now Our Divine Joys to nourish Us. What order, what harmony We placed between him and Us in creating man—to the extent of asking for Our own nourishments through him; not because We needed it—no, but in order to maintain the ardor of love, the correspondence, the inseparable union between him and Us. And while he would occupy himself with Us, We would occupy Ourselves with nourishing him, and with preserving Our dear Dwelling—not only this, but giving him other more beautiful gifts, to render him happier, love him more, and make Ourselves be loved more.

“But do you want to know what Our most beautiful Gifts are, that We give to the creature? Manifesting to her a knowledge of Our Supreme Being, a truth that belongs to Us, a secret of Ours, is the most beautiful gift that We give to her. Each of these gifts is one more bond that We place between her and Us; each truth of Ours is a property that We place in her soul. And therefore, in the soul in whom Our Will reigns, We find Our Divine Nourishments, Our Properties, for as much as is possible to creature, Our Dwelling; so, We find Ourselves in Our Home, in Our Center, in the midst of Our Properties. See, then, what it means to let Our Will reign, and the great good of making Our Truths known to you; each of Our Knowledges brings its own distinct gift: one brings its light, one the strength, one the goodness, one the wisdom, one the love, and so forth. Each of them binds the creature to God in a special way, and God to her. Therefore, know how to correspond to the many gifts that your Jesus has given you, and live always in Our Will.”

Fiat!!!

Paragraph 2717 - III. Contemplative Prayer

2717 Contemplative prayer is *silence*, the “symbol of the world to come”¹² or “silent love.”¹³ Words in this kind of prayer are not speeches; they are like kindling that feeds the fire of love. In this silence, unbearable to the “outer” man, the Father speaks to us His Incarnate Word, Who suffered, died, and rose; in this silence the Spirit of adoption enables us to share in the prayer of Jesus. (533, 498)

JOHN 21: 15-17 - [15]When therefore they had dined, Jesus saith to Simon Peter: Simon son of John, lovest thou me more than these? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs.

[16] He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea, Lord, thou knowest that I love thee. He saith to him: Feed my lambs. [17] He said to him the third time: Simon, son of John, lovest thou me? Peter was grieved, because he had said to him the third time: Lovest thou me? And he said to him: Lord, thou knowest all things: thou knowest that I love thee. He said to him: Feed my sheep.