

**The National Queen of Light Center for Applied Divine Will Studies
Arlington Cenacle
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**THE PURITY AND POWER OF INTENTION:
The Intention as the Foundation of Every Action**

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What is the “field of action?”

**²⁸ ‘For in him we live and move and have our being.’^[a] As some of your own poets have said, ‘We are his offspring.’^[b]

Footnotes:

- a. Acts 17:28 From the Cretan philosopher Epimenides
- b. Acts 17:28 From the Cilician Stoic philosopher Aratus

** . . . for it is God who works in you, both to will and to work for his good pleasure (Phil.2:13).

"You have heard that it was said, 'YOU SHALL NOT COMMIT ADULTERY'; but I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart" (Mt. 5:27-28).

"Whether you eat or drink," says St. Paul, "or whatsoever else you do, do all to the glory of God." (1 Cor. 10:31.)

"Today I have given you the choice between life and death, between blessings and curses. Now I call on heaven and earth to witness the choice you make. Oh, that you would choose life, so that you and your descendants might live!" Deuteronomy 30:9

In the estimation of men, the value of an act increases in proportion to the time spent in its performance; but, before God, the value of an act increases in proportion to the purity of intention with which it is performed. For, as the Scripture says, men look only to the external acts, but God regards the heart; that is, the will with which they are performed: "For man sees those things that appear, but the Lord beholds the heart." (1 Kings 16:7.) Can there be any action more excellent than to suffer martyrdom for the faith? But St. Paul says: "If I should deliver my body to be burned, and have not charity" (that is, do not die out of love for God), "it profit me nothing." (1 Cor. 13:3.) It is neither torments nor death, says the fathers of the Church, but the cause and intention that makes a martyr.

Our intention is bad, if we seek only ourselves in our actions - if we perform them to be praised, or to please ourselves: "Take heed," says our Lord, "that you do not your justice before men to be seen by them." (Matt. 6.) If you do, I will answer you when asking a reward of me: "You have received your reward; you have obtained the praise which you sought: what can you now expect from me?"

How To Assess Our Own Intentions.

There are marks by which we may easily know whether our works have truly been done for God:

1. Remain Tranquil When Unsuccessful

The first mark is, if we remain tranquil when our undertaking has not been successful. When we see that God has not been pleased to crown our efforts with success, we have no reason, on that account, to be disturbed; for we know that God does not demand an account of the success or failure of our undertaking, but of the purity of our intention.

2. Rejoice at the Good Done by Others

The second mark is, to rejoice at the good done by others, as if it had been done by ourselves. If we seek nothing but the divine glory, we shall not care whether it is promoted by another or by ourselves. To rejoice in the good deeds done by others, is to enrich ourselves with their good deeds; for, were we to rejoice in the sins of our neighbors, we would thereby share in their sins, and become punishable in the sight of God. But God is more inclined to reward than to punish us. Now, if His justice obliges Him to punish us for rejoicing in the sins of our neighbors, must not His goodness oblige Him to reward us for rejoicing in the good deeds of our fellow-men?

3. Not To Seek Praise from Others

The third mark is, not to desire approbation of our good works, nor gratitude from them, but to remain, even when censured and maltreated, in our usual tranquility of mind, satisfied at having succeeded in pleasing God.

Volume 1, Undated Purity of intention.

While He was saying this, I don't know how, I saw the confessor near Jesus; and the Lord told him: "See, everything you do passes into Heaven. Therefore, see with what purity you must operate, thinking that all your steps, words and works come before my presence, and if they are pure – that is, if they are done for Me – I take greatest delight in them and I feel them around Me like many messengers that remind Me continuously of you. But if they are done for low and earthly purposes, I feel bothered by them." And as He was saying this, He seemed to take his hands, and lifting them up to Heaven, He said to him: "Your eye always on high; you belong to Heaven – operate for Heaven."

While I was seeing the confessor, and Jesus saying this to him, in my mind it seemed to me that if one operated in that way, it would happen as when a person has to move out of one house to go to another. What does he do? First he sends all his things and everything he possesses, and then he goes himself. In the same way, we first send our works to take a place for us in Heaven, and then, when our time comes, we go ourselves. Oh! what a beautiful cortege they will make for us!

Volume 2 May 7, 1899

Purity of intention in operating.

While I was doing my meditation during the day, Jesus kept making Himself seen near me, and He told me: "My Person is surrounded by all the works that souls do, as by a garment; and the more purity of intention and intensity of love they have, the more splendor they give Me, and I will give them more glory; so much so, that on the Day of Judgment I will show them to the whole world, to let the whole world know how my children have honored Me, and how I honor them."

Assuming a more afflicted air, He added: "My daughter, what will happen to so many works, even good, done without an upright intention, out of habit and self-interest? What shame will not fall upon them on the Day of Judgment, in seeing so many works, good in themselves, but made rotten by their intention, such that, their very actions, instead of rendering honor to them, as they do to many others, will give them shame? In fact, I do not look at the greatness of the works, but at the intention with which they are done. Here is all my attention."

Jesus kept silent for a little while, and I kept thinking about the words He had spoken while I was meditating within my mind, especially on the purity of intention, and on the fact that, when one does good to creatures, those same creatures must disappear, making the creature one with the Lord Himself, as if creatures did not exist.

Then Jesus continued, saying to me: "Yet, it is so. See, my Heart is so very large, but the door is extremely narrow. No one can fill the void of this Heart but souls who are detached, naked and simple. In fact, as you see, since the door is small, any hindrance, even the slightest – that is, a shadow of attachment, an intention which is not upright, a work done without the purpose of pleasing Me – prevents them from entering to delight in my Heart. Much love of neighbor enters my Heart, but it must be so united to mine as to form one single love, in such a way

that one cannot be distinguished from the other. But as for the other love of neighbor which is not transformed into my love – I do not look at it as something that belongs to Me.”

Volume 3 November 6, 1899

Purity of intention.

This morning, as adorable Jesus came and transported me outside of myself, He showed me streets full of human flesh. What a ruthless slaughter! It is horrifying to think about it! Then He showed me that something was happening in the air, and many were dying suddenly from it; and I have seen this also since the month of March. I began to pray Him according to my usual way, that He would placate Himself and spare His own images torments so cruel, wars so bloody; and since He had the crown of thorns, I removed it from His head to put it on mine, and this, in order to placate Him more. But to my highest sorrow I saw that almost all the thorns, broken, remained inside His most holy head; so, very little was left for me to suffer. Jesus appeared serious, almost without paying attention to me; He transported me again into my bed, and since I had my arms on the cross, suffering the pains of the crucifixion which He Himself had shared with me before, He took my arms and united them together, tying them up with a little rope of gold. Not paying attention to what this might mean, in order to break that severe air that He had, I said to Him: ‘My most sweet Love, I offer You these movements of my body that You Yourself had me do, as well as all the others which I may do myself, for the sole purpose of pleasing You and glorifying You. Ah! yes, I would like even the movements of my eyelids, of my eyes, of my lips and of all of myself, to be made for the sole purpose of pleasing You alone. Let it be, Oh good Jesus, that all my bones, my nerves, may resound among themselves, and with clear voices, may attest to You my love.’ And He said to me: “Everything that is done for the sole purpose of pleasing Me shines before Me in such a way as to draw my divine gazes, and I like it so much, that to those actions, be they even a batting of eyelashes, I give the value as if they were done by Me. On the other hand, those other actions, good in themselves and even great, which are not done for Me alone, are like gold that is muddy and full of rust, which does not shine, and I don’t so much as look at them.” And I: ‘Ah! Lord, how easy it is for our actions to get dirty with dust!’ And He: “One should not care about dust, because it can be shaken off, but what one must care about is the intention.”

Volume 4 April 22, 1901

Lessons about the imitation of His life.

While I was all afflicted and confused, and almost without hope of seeing my adorable Jesus again, all of a sudden He came and told me: “Do you know what I want from you? I want you similar to Me in everything, both in operating and in the intention. I want you to be respectful with everyone, because respecting everyone gives peace to oneself and peace to others; and that you consider yourself the least of all; that you meditate constantly on my teachings within your mind, and keep them in your heart, so that, on the occasion, you may find them always ready to be used and put into practice. In sum, I want your life to be an outpouring of Mine.” And while He was saying this, I saw behind the Lord an intense cold and a fire coming down upon earth, which caused damage to the crops. I said: ‘Lord, what are You doing? Poor people!’ But, not paying attention to me, He disappeared.

Volume 4 September 9, 1901

Effectiveness of the intentions.

This morning my adorable Jesus was not coming. Then, while my mind was occupied with considering the mystery of the crowning of thorns, I remembered that, other times, as I was occupied with this mystery, the Lord had pleased to remove the crown of thorns from His head and drive it onto mine. So I said in my interior: ‘Ah, Lord, I am no longer worthy to suffer your thorns.’ And all of a sudden He came, for just a little, and told me: “My daughter, when you suffer my own thorns, You relieve Me, and in suffering them yourself, I feel completely free of those pains. When you humble yourself and believe yourself unworthy of suffering them, you repair for the sins of pride which are committed in the world.” And I added: ‘Ah, Lord, for as many drops as You shed, for as many thorns as You suffered, for as many wounds, so much glory do I intend to give You for as much glory as all creatures should give You if the sin of pride did not exist; and so many graces do I intend to ask of You for all creatures, so that this sin be destroyed.’

While saying this, I saw that Jesus contained the whole world within Himself, like a machine containing objects inside. All creatures moved within Him, and Jesus moved toward them, and it seemed that Jesus would receive the glory of my intention and that creatures had returned to Him in order to receive the good impetrated by me for them. I remained stupefied, and He, seeing my stupefaction, said: “All this seems surprising, doesn’t it? What you have done seems a trivial thing, yet, it is not so. How much good could be done by repeating this intention, but is not?” Having said this, He disappeared.

Volume 4 October 8, 1901

When the soul operates united with Jesus, her acts have the same effects as His operating. Value of the intention.

This morning, I struggled very much in waiting for my adorable Jesus; however, while waiting for Him, I did as much as I could to unite everything I was doing in my interior with the interior of our Lord, intending to give Him all the glory and reparation which His Most Holy Humanity gave Him. Now, while I was doing this, blessed Jesus came and told me: “My daughter, when a soul makes use of my Humanity as the means to operate, be it even a thought, a breath, or just any act, they are like as many gems that come out of my Humanity and present themselves before the Divinity. And since they come out through my Humanity, they have the same effects as my operating when I was on earth.” And I: ‘Ah, Lord, I feel as though a doubt: how can it be that with the simple intention in operating - be it even in the smallest things which, considered in themselves, are trivial, empty - it seems that the mere intention of union with You and of pleasing You alone fills them, and You elevate them in that supreme way, making them appear as something huge?’

“Ah, my daughter, the operating of the creature is empty, be it even a great work; rather, it is the union with Me and the simple aim of pleasing Me that fills it. And since my operating, be it even a breath, accesses all the works of creatures together in an infinite way, this is why it renders it so great. Besides, don’t you know that one who makes use of my Humanity as the means to do his actions comes to nourish himself from the fruits of my own Humanity, and to feed himself from my own food? Furthermore, is it perhaps not the good intention that makes a man holy, and the evil intention that makes him perverted? People don’t always do different things, but with the same actions one is sanctified and another becomes perverted.”

Now, while He was saying this, I saw a flourishing tree inside Our Lord, filled with beautiful fruits, and I saw that those souls who operated to please God alone and through His Humanity were inside of Him, upon that tree, and His Humanity served as the dwelling of these souls. But how so very scarce was their number.

Volume 4 October 21, 1901

The upright intention. Everything which is not done for God is dispersed like dust by a mighty wind.

This morning, as blessed Jesus came, it seemed He was making a circle with His arms, almost to enclose me inside of it; and while clasping me, He told me: “My daughter, when the soul does everything for Me, everything remains enclosed in this circle – nothing goes out, be it even a sigh, a heartbeat, or just any movement. Everything enters into Me, and in Me everything is numbered. And I, as recompense, pour them back into the soul, but all redoubled with grace, in such a way that, as the soul pours them once again into Me, and I into her, she comes to acquire a surprising capital of grace. All this is my way of delighting - that is, to give to the creature what she has given Me as if it were her own, always adding from my own. And one who, with his ingratitude, prevents Me from giving what I want, prevents my innocent delights. Finally, if one does not operate for Me, everything goes out of my circle, dispersed, like dust by a mighty wind.

Volume 5 May 11, 1903

Peace puts passions in their place. The upright intention sanctifies everything.

As I was in my usual state, I saw my adorable Jesus for just a little, who said to me: “Peace puts all passions in their place, but what triumphs over everything, establishes all the good in the soul and sanctifies everything, is to do everything for God - that is, to operate with the upright intention of pleasing God alone. An upright operating is what directs, dominates and rectifies the virtues themselves, and even obedience. In sum, it is like a conductor who directs the spiritual music of the soul.” Having said this, He disappeared like a flash.

Volume 6 November 29, 1904

The Divinity of Jesus in His Humanity descended into the deepest abyss of all human humiliations, and divinized and sanctified all human acts.

This morning I was offering all the actions of the Humanity of Our Lord to repair for so many of our human actions, either carelessly done, without a supernatural purpose, or sinful, in order to impetrate that all creatures might do their actions with the intention of the actions of blessed Jesus and in union with them, and to fill the void of glory that the creature would give God if she did so. While I was doing this, my adorable Jesus told me: “My daughter, my Divinity in my Humanity descended into the deepest abyss of all human humiliations; so much so, that there was no human act, as lowly and little as it might be, which I did not divinize and sanctify. And this, in order to give back to man doubled sovereignty – the one he lost in Creation, and the one I acquired for him in Redemption. But man, always ungrateful and the enemy of himself, loves to be a slave rather than a sovereign. With a means so easy – that is, with the intentions of his actions [united] to mine – he could render his actions deserving of divine merit, while he wastes them and loses the insignia of king and sovereignty over himself.” Having said this, He disappeared, and I found myself inside myself.

Volume 7 July 21, 1906

The upright intention purges the action.

Having come for a little, blessed Jesus told me: “My daughter, all human actions, even holy, done without a special intention for Me, come out of the soul full of darkness, while if they are done with an upright and special intention to please Me, they come out full of light, because the intention is the purge of the action.”

Volume 7 November 18, 1906

The works without interior spirit and upright intention bloat the soul.

As I was in my usual state, I saw only a shadow of blessed Jesus, and He told me only: “My daughter, if a food could be separated from its substance and someone ate it, it would be of no use, or rather, it would serve to bloat his stomach. Such are the works without interior spirit and without upright intention: being emptied of divine substance, they are of no use, and serve only to bloat the person; therefore he receives more harm than good.”

Volume 7 December 1907

In all of her acts, the soul must have the intention of encountering Jesus.

As I was in my usual state, I found myself with the thought of when blessed Jesus met His blessed Mother on the way to Calvary; and while I was compassionating both one and the other, sweet Jesus told me: “My daughter, my Mother went out on the day of my Passion only to be able meet and relieve Her Son. In the same way, for a true loving soul, her intention in all of her actions is only that of encountering her beloved, and of relieving Him from the weight of His cross. And since human life is a continuous attitude of actions, both external and internal, the soul does nothing but meet her beloved continuously. And will she just meet Him? No, no; she will greet Him, she will embrace Him. She kisses Him, she consoles Him, she loves Him, be it even with a little word said in passing; and He will be satisfied and content. And since the action always contains a sacrifice, if the action is done to encounter the sacrifice contained in it, it will serve to relieve Me from the weight of my cross. What will be the happiness of this soul who, in her actions, is always in contact with Me? How my Love will grow ever more at each additional encounter she has by means of her acting with Me! But, how few are those who make use of it to find the shortest way in their actions to come to Me, cling to Me, and relieve Me from the many afflictions that creatures give Me!”

Volume 9 March 8, 1910

The upright intention is light of the soul.

This morning, blessed Jesus came briefly and told me: “My daughter, the upright intention is light of the soul. It converts her into light, and it gives her the way to operate in a divine manner. The soul is nothing but a dark room, and the upright intention is like sun that enters into it and illuminates it; with this difference: the sun does not turn walls into light, while the upright working transforms everything into light.”

Volume 9 October 29, 1910

The three weapons to defeat disturbance.

As I was in my usual state, it seemed that Jesus made Himself seen for a little, and I said to Him: ‘Life of my life, my dear Jesus, during these past days I have been disturbed, and You, who have been so jealous of my peace, have not had a single word for me in these past days to give me that peace which You so much want.’ And He: ‘Ah, my daughter, I was scourging and destroying cities and burying human lives – this is why I have not come. On this day of respite – for then I will take up the scourge in my hand once again – immediately I have come to see you again. You must know that if I did not reward the things done with purity of intention, the upright works, and everything that is done for love of Me, I would fail a duty of justice, and all of my other attributes would remain obscured. Therefore, these are the three most powerful weapons to destroy this poisonous and infernal slobber of disturbance.

So, if the necessity to chastise should force Me not to come for a few days, and this air of hell wanted to invest you, put these three weapons against it: purity of intention, work of victim - upright and good in itself, and sacrificing yourself for Me with the sole purpose of loving Me, and you will defeat any disturbance and will cast it away into the deepest hell. And with your indifference you will turn the key so that it may no longer be able to get out and molest you.”

Volume 11 September 29, 1912 Another time I was thinking about what would be the best way to offer our actions, prayers, etc. - whether as reparations, as adorations, etc. And my always benign Jesus told me: “My daughter, one who is in my Will and does her things because I want it, does not need to dispose her intentions herself. Since she is in my Will, as she operates, prays, suffers, I Myself dispose these things as I best please. Do I like reparation? I placed them as reparation. Do I like love? I take them as love. Being the owner, I do with them whatever I want. Not so for those who are not in my Will: they are the ones who dispose, and I comply with their will.”

Volume 11 December 9, 1916

Jesus wants to find Himself and what He did in the soul. With this intention the soul must do the Hours of the Passion and every action.

I was afflicted because of the privations of my sweet Jesus; and if He comes, while I breathe a little bit of life, I am left more afflicted in seeing Him more afflicted than I am. He does not want to hear about placating Himself, because creatures force Him, and snatch more scourges from Him. But while He scourges, He cries over the lot of man, and He hides deep inside my heart, almost not to see what man suffers. It seems that one can no longer live in these sad times; yet, it seems that this is only the beginning.

Then, as I was worried about my hard and sad lot of having to be so very often without Him, my sweet Jesus came, and throwing one arm around my neck, told me: “My daughter, do not increase my pains by worrying – they are already too many. I do not expect this from you; on the contrary, I want you to make my pains, my prayers and all of Myself your own, in such a way that I may find in you another Me. In these times I want great satisfactions, and only one who makes Me his own can give them to Me. That which the Father found in Me – glory, delight, love, satisfactions whole and perfect, and for the good of all – I want to find in these souls, like as many other Jesuses that match Me. These intentions you must repeat in each Hour of the Passion that you do, in each action – in everything. If I do not find my satisfactions – ah, it is over for the world! The scourges will pour down in torrents. Ah, my daughter! Ah, my daughter!” And He disappeared.

Volume 32 June 15, 1933

The intention forms the life of the action; it forms the veil with which to hide the divine action. The hidden Actor.

My poor mind is always occupied by the Divine Fiat, which wants to make Itself, not only life, but also nourishment. In fact, life is not enough if one has nothing with which to satiate his hunger - it would be like dying of starvation. Here is why very often It gives me the delicious and celestial food of some more truths that regard the Divine Volition, so that It may not only nourish me, but Its life may grow in me. And - oh! how many times I feel

the need for blessed Jesus to tell me something that regards His Will - because I feel I am dying of hunger. And my lovable Jesus, as He Himself wants and gives me this hunger, in visiting my little soul, told me: "My daughter, your desire to be nourished by my nourishing word wounds my Heart, and I, wounded, run to you to give you my divine nourishment, which I alone can give you. My word is life, and it forms in you the divine life; it is light, and it illumines you, leaving in you the illuminating virtue that always gives you light; it is fire, and it makes warmth arise within you; it is food, and it nourishes you.

Now, you must know that I do not look at the external action of the creature, but at the intention that forms the life of the action. The intention is like the soul of the action, and the action becomes like the veil of the intention. It happens as with the soul to the body: it is not the body that thinks, that speaks, that palpates, that operates and walks, but it is the soul that gives life to the thought, to the word, to the motion. So, the body is veil to the soul, such that, while it covers it and makes itself the bearer of it, yet, the vital part, the action, the step, is of the soul. Such is the intention - true life of the actions. Now, if you call my Divine Will as life of your mind, as heartbeat of your heart, as action of your hands, and so forth, you will form the life of the intelligence of my Will in your mind, the life of Its actions in your hands, Its divine step in your feet, in such a way that everything you do will serve as veil to the divine life, which, with your intention, you have formed in the interior of your acts. But what is this intention? It is your will which, making appeal to Mine, empties itself of itself and forms the void within its act in order to give the place to the action of my Will. And making itself the veil, it hides the extraordinary action of a God even in the most ordinary and natural actions, so much so, that on the outside one sees common actions, but if the veil of the human volition is removed, one finds, enclosed within, the operative virtue of the divine action. And this forms the sanctity of the creature; not the diversity of the actions, not the works that make noise - no, but the common life, the necessary actions of life, which the creature cannot do without; these are all veils that can hide Our Will, and become the field in which God Himself lowers Himself to become the hidden Actor of His divine actions. And just as the body veils the soul, so the will veils God, it hides Him, and by means of its ordinary actions, it forms the chain of the extraordinary actions of God in her soul. Therefore, be attentive - call my Will in everything you do, and It will never deny you Its act, so as to form in you, as much as it is possible for a creature, the fullness of Its sanctity."

"OUR INTENTION CREATES OUR REALITY."

Wayne Dyer, Author of *The Power of Intention*