

## DIALOGUES

## TRATTENIMENTI

Dialogues between the soul and Jesus, its Spouse, treating of a sweet communication of the Love of the Word of God, in which are narrated, in the form of a colloquy, much divine knowledge, and interior teachings received in the spirit of purity at the depth of the spirit in a life of love in God, with the possession of divine union.

Ven. Maria Celeste Crostarosa  
Redemptoristine

On the occasion of the 250th anniversary  
of the foundation of the  
ORDER OF THE MOST HOLY REDEEMER  
1731 -- Scala -- May 13 -- Pentecost -- 1981

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## INTRODUCTION

The complete title of this work is: “Dialogues between the soul and Jesus, its Spouse, treating of a sweet communication of the love of the Word of God, in which are narrated, in the form of a colloquy, much divine knowledge, and interior teachings received in the spirit of purity at the depth of the spirit in a life of love in God, with the possession of divine union.”

Sister Celeste does not mention this work in her Autobiography. In the initial ‘small-processes’, i.e., the investigation of her writings and life, it appears as part of Vol. V, presented by Sister M. Teresa Spinella. This document had 152 pages that made up the first part of a handwritten manuscript, bound in white leather (cim. 19, 5x13) which makes up part of the Degrees of Prayer and some of her other writings which are preserved in the Roman CSSR Archives of the Postulator General. Only recently have the Dialogues been given proper pagination. There is still no critical edition. There does exist a French translation, “Soliliques, Dix Jours d’Exercices Spirituels. Neuvaine de Noel” (Malines).

The Dialogues are a kind of “spiritual diary” in which Crostarosa entrusts the highpoints of her spiritual experiences as she tries to better understand them and plumb them more deeply. This is also true of their ‘teaching’ aspect. The format she uses is that of a ‘colloquium’ between the soul and Christ the Spouse. It is set out in nine chapters of differing length (one notes that the last two are longer than all the rest put together). The names, ‘Dialogue’, ‘Chapter’ or ‘Soliloquy’ are given to it.

Sister Celeste put this work together over a long period of time that spans the years from 1724 to Sept. 10, 1751. We must believe that it was done without any great or constant assiduity, however. Two-thirds of the work was done in the years 1724 to 1732. It was resumed again in 1737 and 1738. And finally she got back to it again in 1751.”

(cfr. Sabatino Majorano, CSSR "L'Imitazione per la Memoria del Salvatore - Il messaggio spirituale di Suor Maria Celeste Crostarosa" - Rome 1978, p. 114 and pp. 235-240.)

Criterion of Transcription: The first part was revised by Rev. Prof. Domenico Capone and the second part by Rev. Prof. Sabatino Majorano.

The words in quotation marks and in parentheses are the corrections of the scholars.

N.B. The underlining is ours (Scala community).

## Historical High Points of the Life and Work of Venerable Mother Mary Celeste Crostarosa, Foundress of the Order of the Most Holy Redeemer

Venerable Mother M. Celeste was born on the 31st of October, 1696, at Naples, of a noble family. In 1718 she entered the Carmel at Marigliano (Naples) and when this convent was suppressed because of unjust arrogance (of a Baron's wife), she went to Scala (Salerno) with her two sisters in January of 1724. Here, just one year later, a revelation was given her about a double Institute of the Most Holy Savior, a name that the Holy See changed to that of "Most Holy Redeemer" when it approved each Rule in 1749 and 1750.

Under the direction of Bishop Falcoia and with the enlightened collaboration of St. Alphonsus who recognized God's intervention, Crostarosa brought about the transformation of the Visitation Convent, which was not yet juridically established, into a new Order structured on the Rules that she received from the Lord on April 15, 1725.

On May 13, 1731, which was Pentecost, the new Order of the Redemptoristines was born with a call to be - in the Church - "a living memory of the Savior," "an animated copy of Jesus" by a special interior force and in harmony with the Holy Spirit. They clothed themselves with the symbolic and joyful habit, dark red in color, which, together with their whole life, was to be a reminder for the world of the intense, infinite love of God the Father for all men.

Today, the Redemptoristines are spread throughout the whole of Europe, North, Central and South America, Africa, Asia and Australia, where, according to the christocentric, ecclesial, evangelical and always contemporary message of their foundress, they are, within the Church, a living Eucharist, a living gospel, a clear transparency of that Christ who irradiates joy.

On the 25th of May, 1733, Sr. Celeste was forced to leave Scala, without any fault of her own, because she defended the liberty and freedom of conscience which was something rare in the 18th century, especially for a woman. She made a sojourn at Pareti di Nocera (SA) at the bishop's wish and reformed a decadent Conservatory there.

On March 4th of 1738 she was called to Foggia where she went to establish the Monastery of the Most Holy Savior which is still flourishing and which guards her earthly remains which are highly venerated by the town people of Foggia.

Crostarosa's spiritual journey was marked by mystical phenomena and was characterized by her listening to her conscience, her research into the "sense" of the Gospels and her living "in simplicity" - all nurtured by the Holy Spirit.

Her own spiritual journey has become the project of the life of this Community which has been called to remind the Church of what she herself is and to itself be a Church which might be a sign of the Church, aware of the Church, since this Community was called to relive the mystery of Christ, "The Design of the Eternal Father!"

She composed 16 works which are still not edited, among which are a good bit of poetry. We have not yet discovered her true image. Only in the 19th century did an author make his own picture, from testimony given him about her description.

She died at Foggia on the 14th of September, 1755, the feast of the Exaltation of the Holy Cross, consumed by the burning flame of love, which had always devoured her for the glory of God and the salvation of all.

St. Gerard Majella, bound to her by a deep friendship, as was also St. Alphonsus, the founder of the Redemptorists, who was residing at Materdomini (AV) saw, at the very moment of her death, the soul of Sr. Celeste flying toward heaven like a white dove, something he confided to the Brother who was assisting him in his own illness. St. Gerard would follow her just one month later.

On December 2, 1895, by a Decree of the Sacred Congregation of Rites, her writings were declared to be free of error.

On August 11, 1901, the Cause for her Beatification was introduced by an Apostolic Decree that declared her Venerable.

May the Blessed Trinity, through the intercession of the Madonna whom she loved so tenderly, glorify Sr. Celeste by better spreading her message of love, of joy and of liberty.

## P R A Y E R

O Most Blessed Trinity, I adore You from the abyss of my nothingness and I thank You for the privileges granted to Your servant, Sister Maria Celeste. And I ask You to be willing to glorify her even here on earth. For this reason I ask You to grant me, through her intercession, the grace which I humbly await from Your Fatherly mercy.  
Amen.

3 Glory Be - in honor of the Most Holy Trinity

1 Hail Mary

Redemptoristine Nuns 84010 Scala (SA)

May 13, 1981

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(1724)



## First Dialogue

The first dialogue between the soul and the Word of God, moving the soul with a communication of His Love.

### The Soul:

O my Lord, most sweet Spouse of my soul, the one and only Breath of my spirit, You rest in the bosom of the Eternal Father, like a seal in the hand of a sculptor, a seal with which all the souls of the just are signed with the very being of justice. With this loving seal, so many chosen souls have been stamped, copies of Your own one and only love.

Who could ever sufficiently describe the grandeur of the soul which You have created? You enrich it with a beauty beyond all human capacity, not for any intrinsic value that it has in itself, but because it partakes of Your very own substance, sharing in Your very being. Oh, what an infinite nobility the human soul has! Just thinking about this puts me into a mute stupor.

But You, with one pure glance, communicate to me, in one eloquent moment, such infinite thoughts, thoughts that flow from Your very own wisdom.

### The Word:

My daughter, I am, indeed, that totally perfect and most simple being in which all the virtues exist, since in Me there can be only one being, one substance, one fullness, one most simple virtue in which all the distinct virtues are contained, the moral virtues as well as all the others.

Behold how, starting with these moral virtues, I Myself was humble, obedient, patient, long-suffering, together with all the other virtues. See how, within My humanity, I fashioned all these virtues like a waistband for My beloved spouse. You do see that this is so, don't you? See how all these virtues which you call the moral virtues flow from the divine

essence, from My essential simplicity. I certainly exercised patience in waiting for the sinner to repent, waiting for so many years.

And surely I was obedient in coming down from heaven so as to take on human flesh - obedient to the command of My Father. I was humble in the abasement of My very divinity under the trappings of poor human nature, with the concomitant sufferings of poverty and rejection. I accepted voluntarily so much rejection and revilement which I received from ungrateful men, right up to that revilement shown the Sacred Species. I accepted all this with meekness and long-suffering because all the moral virtues exist together as one in My divinity, in My attributes and they exist in one unique dynamic of purity.

I am, indeed, long-suffering, patient, humble and obedient in My attribute of mercy. By means of My mercy I produce every kind of moral virtue which is then communicated to My human nature through the Word, and thence is communicated to all the just souls of this world. Through My wisdom and justice, I confer the four cardinal virtues; and through My omnipotence, I bestow all the supernatural gifts. Finally by means of grace, I give the theological virtues to all My creatures, those virtues which exist in My own essential goodness.

If anyone should ask you who I am, answer that I am unadulterated Love, Love existing within My very self (essential love). And I am also love within My creatures through My very goodness, essential goodness, self-subsisting goodness. You live in goodness through Me each time you perform an act of love in Me. Every act or movement of yours not rooted in My love is neither good nor virtuous on your part. On the other hand, everything will become virtuous and will partake of perfect goodness when it is suffused with love and will become My own goodness.

I, being infinite virtue by My very essence, will bring about in you authentic reflections of My very self, and you will become My own likeness. And I shall love this likeness of Myself

within you with that same infinite love with which I love Myself. And I shall let you share in some of that very same pleasure that comes with being loved with that very same goodness with which I love you with an infinite love. And just as I Myself take pleasure in loving this, My image, so also I take pleasure in your loving that image, too, and in your having - by means of My likeness within you - the very same love which I have for that image. For this reason, I want you to be espoused to all souls and to experience these same delights which I experience in them.

Therefore, My spouse, enter into My heart and behold the beauty of these images which I have created in My very own likeness. Wonder no longer at the fact that I descended from heaven so as to be put to death on a cross for their sake. It was My love which brought all this about as an expression of My goodness, My wisdom, My omnipotence, and My pure spiritual being, and with all those beauties with which you have seen My heart adorned, beauties so exalted that they are beyond description. Indeed, no human tongue could express what it has been given to you to understand.

And since I am your spouse, you have been espoused to love and goodness itself. And now, I want you to be espoused also to the love of all the delights centered in My goodness, and through these delights, to be espoused to all those souls who are Mine. In this one embrace of love, O My dear spouse, I bind you to Myself and I bind you in turn to all My other souls and them to you. In you, I embrace all the rest to My heart in that one and the same embrace whereby I embrace you. Thus, you and I together taste of those delights which I experience in all those who are contained in My immense love; it is a love that knows no distinctions because for Me, each soul exists as if it were really in union with all since each has one and the same lover.

The foolish ones of this world say that I am partial in My loving, as if I possessed a "passion" like unto a human passion, and as if My love were of the same quality as the loves of creatures.

But, My daughter, I want you to tell them this: The reason for this seeming inequality lies in the difference between sanctifying grace, on the one hand, and the actual graces which I dispense among creatures, the latter, more to one than to another. And more especially, the seeming inequality arises from the fact that certain souls receive from Me a special "preventive grace" even from their infancy, whereby they are already enriched, even before they have come to know Me.

Know, therefore, that all My creatures were created to give Me glory. For this reason they all manifest My grandeur, wisdom and goodness on the whole face of the earth, and together with My love they receive the delight of My very own being. Know also that My beloved creatures also participate in My own glory. For this reason these marvelous works of My grace were given to them so that the world might know that I am a God of grandeur. And for all these reasons, they would love, fear and praise Me within the very truth of My being. For the same reasons, the tepid would become fervent, sinners would feel compunction and the fervent would put new vitality into their journey of love. The demons, now dejected and confused, would become afraid and fearful. Thus, My Name is glorified in all creatures as they fulfill the end for which they were created.

Therefore, these gifts are dispensed, not on the basis of any loving sympathy, but on an equality based on My goodness to those who know that these things are gifts, those who are grateful, those who correspond with My gifts, those who are not seeking self-love and self-honor. Therefore, My gifts in no way lead people like this to ruin and perdition.

I do all of this because of the excessive love and goodness which is Mine. And so that you might see that this is so, I grant these graces even to those whom I know will end up

among the number of the lost, so that the world might know that I give My gifts without exception and with no consideration of persons, even when I know that My favors will become objects of hatred in such people, for anyone who does not love Me with their whole heart will not appreciate the good things that I do for them either. And I act this way so that all may see that I do love all My creatures with an equal, as well as an infinite love. Nor is there even the least lack of love for those who do not receive singular graces, because the gifts still glorify Me on earth, even when I take them away from those who would usurp them.

Indeed, I love those souls who do not receive such singular gifts with the very same love with which I love those who do. You do see that this is so, don't you? I have given all My creatures the greatest gift possible in giving them My Incarnation and in giving Myself to them in the Eucharist. These two gifts contain all the others which I bestow along with My very own being. Equally, and without exception, I enter the mouths of the sacrilegious just as I enter the mouths of those loving souls who desire to do good to every heart and to bring Me to all those suffering from a thousand ungrateful hurts. See, My daughter, how I am equally loving toward all souls, desiring for each one its own particular good! And I can do nothing less because My goodness is infinite. My creatures are blinded by ignorance and by their too little love for Me, even considering this condition as their lot.

Know, My daughter, that there are in this world so many of My beloved and faithful souls on whom I have not conferred extraordinary supernatural gifts and graces and yet I love them a "the apple of My eye" even without such gifts. This is so because I love My image within them and not these special gifts and prerogatives because de facto these latter gifts in no way depend on their personal ability or power.

Know that I love in any soul one single ounce of pure love, more than all the gifts they might possess. I love such gifts as My own riches within the souls who possess them and

in whom I have deposited such gifts. It is as if I have put these gifts into a treasure box where they could guard them for Me. Nonetheless, from all those other souls in whom I have not placed such graces and riches, souls who still love Me with all their heart, from these I receive no less glory, because with their humility and holy fear, I am glorified with a great and pure love, and I live hidden within them, enjoying an incomparable delight. Thus it is that all are equally glorified in heaven, not in terms of what gifts they possessed, but in terms of the measure of their love.

And in the homeland of heaven, these loving souls will be the cause of great wonder and will be viewed as veritable miracles since here on earth they were held in very little esteem and got none of the honor of those who were more gifted. But in My kingdom, some of the former will sit on higher thrones than some of the latter who had such supernatural gifts in this life, because the less gifted have far surpassed the others in loving Me, nor did they receive here on earth the rewards of honor and human esteem. Behold, My spouse, how deceived the world is on this point.

#### The Soul:

O my most sweet Spouse, what kind of judgment can we mortals make about Your ways of acting, O my Lord and my God? All we can do is bow our heads before Your admirable designs and Your providence, O Monarch of heaven and earth!

Great would be our pride were we to judge the inscrutable ways of Your most just and upright judgments. By all that You are, pardon us, Lord. My goal is to have all creatures appreciate Your love. Oh, that I might demonstrate in Your sight how tremendous this desire of mine is! How You have supported me, O my Admirable Goodness! You tell me never to belittle the nobility of my being in the face of any other creature, and in so teaching me, You have declared that the generosity of the upright spirit should be such that it should never turn away from the revilements it may suffer from the world and from creatures. Nor does the

upright soul have to look down on their disaffections or their erroneous judgments, but rather it should live serenely and single-heartedly, loving Your divine dispositions in all things, almost as if all that is, really had no existence at all.

Indeed, You have shown me how the nothingness which is at the root of all that exists falls under Your being. You have shown me the infinite wisdom with which You direct the course of all things, which to my eyes seems at times mere chance. And then, with a secret communication, You let me understand the love with which You dispose all things for my benefit, directing all these things so as to make me rise higher and higher above created things and experience union at the very center of my being.

You were content that all this should take place at Your own expense, putting up with all my imperfections, explaining away my ignorance, and waiting for me with patience, like the loving Father that You are. And with a committed love, You were pleased to draw the soul to Your own likeness and Your beautiful simplicity, carrying along within Yourself my blessed life. O my Love and my Heart, how can I praise You for the many mercies You have shown me, mercies without number? May all creatures give You praise - through me - for all eternity.



## Second Dialogue

### The Soul:

O my beloved Spouse, O my Divine Center, You make known the light of Your truth by a communication of purity; that is, in one single act of love by means of which Your infinite voice instructs my heart with an intelligent clarity. Your divine heart, O Word of the Father, rests within the bosom of my heart. You are like a clear mirror in which Your whole law is reflected. You are an infinite book which contains all the wisdom of the learned.

O Book, ancient and yet new, how I long to press You tightly to my heart. You are my joy, O Heart of my Beloved; I no longer find my own heart within myself, but in exchange for mine, I find Your heart within my breast. O how content my spirit is with this thievery of Yours, my King - a loving theft, indeed! I am dying with jubilation and I live like one who is not living in his own house, but You have brought another to live there. You live through me and I experience Your being, living there within me such a happy life, the while I distrust the former tenant's way of life.

Oh, how You have breathed forth the lovely aura of purity! From Your divine being, You breathe forth a most sweet and amiable love, in whose bright luster my own breast is set afire through Your lovely heart within me. This love consumes me most completely, as You explained to me this very morning in the living book of Your amiable love, explaining it thus:

### The Spouse:

O My spouse, leave your free will, your willing and your non-willing to My disposition alone. Let your willing be an echo of Mine, and if perhaps I should say to you, "A cross," then repeat it with your own will, "A cross!" And if I say, "Humiliations and revilements," then be an echo and say, "Yes, revilements!" And if I say, "Kiss Me with a kiss of sweet union," then, too, as a most sweet echo say, "Kiss me," in such a way that you have no other desire or will than the absolute movement of My will. Don't even worry about or want

to desire anything else which may be advantageous to yourself, whether it is something spiritual or temporal, so that having absolute dominion over your heart, with you still alive there, I might really live there as if I alone were living your life and not you at all.

Daughter, you could never ever plumb the depth of this truth: every single action flowing from your human nature, any act of your own will, the seeking for pleasures, the desire for honors and for love, all of these are like so many powerful links in a chain, tying you down to the lower things of earth. And those souls love Me only from afar who do these things rather than walk along the true path of perfection. This happens because of some pull of corrupt nature and of self-love. For this reason, such people are unable to run as swiftly as they would like. But it is at this point that My help and My providence toward them come into the picture so as to break - little by little - those chains which you do not comprehend since they are obstacles. At this point, I, in My providence may send certain events which are contrary to your tastes and to what pleases human nature.

O My daughter, how great is the harm brought about by self-love, that self-love which is the first thing to arise in man, but is usually the last thing to be overcome. Very few are the souls who ever have a complete victory over self-love. This is why it is so difficult to find in this world even a few who are perfect, even though there are many who travel the path of virtue. But so many of these stop along the way, and many never come to understand the reason for the roadblocks. But I will explain all of this to you so that you can write it down for the enlightenment of anyone who wishes to profit by it, for My glory alone.

There are some souls who even though they realize that serving Me is totally for their own good, are still so fragile and weak in virtue that they don't know how to give up certain conveniences which seem so necessary in terms of loving themselves. They make great resolutions, but they have become so weakened by the effect that their fleshly hearts have

on their spirit that their good resolutions are suffocated, resolutions that were born only to die.

Such souls are eaten up by the sickness of spiritual weakness, and thus they make little progress although they do make new beginnings many times. They live in a constant state of mediocrity of spirit with accompanying pangs of conscience to torment them. But although there are some movements of love that do touch them, these are never developed and such souls never move forward. My heart presses them with love's stimuli, but because they are people with divided affections, part pulling toward Me, part toward self, they make no progress. This is so because a divided heart is not fit to be My throne. My love wishes to possess a heart totally, because My love is an unadulterated love. Divine Love cannot be one with a purely human love. And thus it is, that such souls never come to possess Me with a perfect union.

There are still other souls who travel more speedily and who run through a whole gamut of virtues, but not with that simplicity of justice required to hit a truly happy medium. They go from one extreme to another! Self-love keeps driving them to certain disturbing excesses which leave them in a state of apprehension which wears down their power. They suffer anxiety because they cannot carry out all their desires, or because obedience blocks them, or because their own strength is too weak for walking on that side of the street they have chosen for themselves.

For this reason, they spend a lot of time in the thousand uncertainties that come with self-love, and they are deprived of that true and beautiful peace that comes from loving submission to My providence, which is so characteristic of My true lovers. And they feed their excesses on a desire for sanctification - one they have chosen - admirable and sublime though these desires may be, yet they were not destined for them by Me. Their self-willed

desires become obstacles sufficient to kill any movements of their will and their heart, and they wander along a thousand ways that do nothing to help them progress on their journey.

To souls such as these, My providence provides the foundations for great humiliations, all of which are for their own good. Oh, that these would bring My love alive within them along with My will alone! What a beautiful and exact way for the spiritual life when one loves to live according to My providence, with a surge of loving simplicity, by focusing only on My good pleasure; and by accomplishing, thus, the end for which they were created, and by living at the very center of My heart, which is My will, in all the dispositions of events, whether the road be high or low on which I lead them, concentrating always solely on My good pleasure and My will for them and not on their own self-interest.

There are also those souls who are already joined with Me in a mouth-to-mouth kiss, having already consumed their self-love in the fire of My love. But there is still more they must do to rise up even higher. This is so because they have not let go of those very "pleasures" to which virtuous things and My gifts to them give rise. They try to take pleasure in their own loving, or too much "savoring," or too much awe at themselves, since they are adorned with such great gifts. The awe connected with these things belongs only to My being, and should exist in the pure atmosphere of My love alone, which desires to be the absolute "benefactor" (padrone – patron)) of the heart, totally and without any admixture of that which is not pure.

This is what I want from you, My spouse. This is what I look for in all My beloved souls. I want them to purge away all the subtle movements of self-love which are forever being born in the human heart. Oh, that those who really desire Me would be continually examining from what kind of spirit it is that these movements of their heart arise! Let them know that it is only self-love which always stands in opposition to My love.

My daughter, watch over your heart so as to purify all its interior and exterior movements so that all your actions may be legitimate offspring of My love. Let your desires be such as to give Me pleasure. Let your thoughts and words be only for My glory. And with a thrust of pure love, fix your gaze on Me, without any fear of human respect for anything you have to do, either for yourself or for your neighbor. And be sure that when you act in this way, your actions will become as if I, and not you, were performing them. For this reason, they will take on immense value in My sight. And even if the men of this world judge your actions to be imperfect, don't try to justify them, for in so doing, you would be involved in self-love. And if, out of love for Me and out of true zeal, you carry out some work for your neighbor and he gets no profit from it and really does not appreciate the good you attempted, do not trouble yourself over this because the good which your neighbor refuses to see will really live on in your soul, and I will give you that success which you should have had if it had been accepted in the proper spirit. Do not hold back in saying good things to your neighbor in the future out of any fear of being thought ill of or out of a fear that he might not take it well. All of this sort of thing would indicate self-love and not zeal for My honor.

Understand, however, that it is fitting that you suffer many humiliations from creatures so that whatever of self-love is left within you may be purified and also so that your life might be like unto Mine. But never conceal the truth simply to be thought well of by creatures, when you really know the truth; in this way you will give Me glory. Do not become involved in the transitory human affairs with all their intrigues nor let yourself be led to esteem what the world holds valuable, such as honors, noble-birth and riches. Don't give anyone a special place in your heart because of any of these things; rather be a friend of the poor and the humble and never look down on anyone in the "littleness," for in My kingdom the truly

great are those who have loved and not those born to position or riches, not those of brilliant intellects, nor the highly educated. All these things I consign to the depths of nothingness.

My truly great ones are those who are least valued and the most humiliated of this earth.

The highly talented and those intellectually-gifted really have no true humility and are always tooting their own horns in this world. I seldom remain for long in their hearts simply because there is so little room for Me there since their hearts are so conceited and full of pride and self-esteem. How often they use their mouths to belittle others, and they have nothing in their intellects except purely human laws.

Charity is rooted in simplicity. I dwell in simple and lowly souls who know no other way of looking at their neighbor except so as to pay him honor, interpreting all he does kindly and using the same norms with which their own simplicity would operate. Indeed, I rest in souls such as these like in the warm noonday, communicating to them the true spirit of peace.

My daughter, look at it this way. View the actions of everyone simply, with this beautiful spirit of purity, without suspecting hidden motives or sagaciousness of spirit. For even if there were some impurity in their way of acting, it should not touch you. In your good spirit, I will still have that purity, pure glory, which may be lacking in the actions of your neighbor; this way you would supply for what is lacking in those souls by your own love. Thus, I want you to be My pure dove. This is the path on which I am leading you.

This is why you do not experience that warm familial love when you apply this purity to your spirit and to your way of thinking. Indeed, because of My love for your soul, I have made you feel a sense of separation when you act with this kind of purity in your dealings with your neighbor, so that you may be foreign to as many of those lower attractions as is possible in your living with other people on the human level. I do all this to you so that you may be free of self-love which turns out to be very like a poisonous snake which, when you step on its head, strikes you with its tail. Even so, in the same way, self-love is conquered

by My power by means of humiliations when it is trampled on by the humiliations your neighbor brings to you. However, it is all part of My plan.

In those souls who voluntarily allow themselves to be seduced by this serpent, one can see how these humiliations turn out to be a deadly poison. Their self-love impels them to lift the snake-tail against Me and against their neighbor by whom they may have been humiliated. They interpret everything as evil; they commit a thousand imperfections because of their lack of uniformity with My will and also because of their aversion for their neighbor. Finally, their love grows cold along with all kinds of other evils which follow upon all this. Wherefore, My daughter, be watchful and on your guard against this serpent and alert your neighbor if you see them being led astray so they may not give the serpent any haven in their spirit.

#### The Soul:

O my most sweet Spouse, You must take care to protect me against this enemy of Yours. My God, what can I do to protect myself and save myself? I thank You, my most faithful Lord, for Your great love of me. O my beloved Spouse, in order to please You, I desire to be clothed anew in Your angelic and divine purity because I know that this purity pleases You, my Lord.

However, I look at myself and see a mountain of sins, ungratefulness and imperfections, and most especially, I see this self-love which You abhor. What shall I do, my Lord? I come to You, my safe refuge, so that You may work in me by Your power so as to make me thoroughly pure. And what do I want to do, poor and miserable, I who can scarcely perform one act without some fault; I who in one single hour commit a hundred, indeed, a thousand infidelities? Provide some remedy for this, my Lord - for all these evils which from my point of view seem irremediable, because in the good works which I do perform, You are

missing, so they seemed soiled and disgusting. Do it, O my King of Immaculate Purity!  
From You alone I hope for this good with absolute confidence.

The Spouse:

O My beloved, with great humility of spirit, trust in My goodness in all that you do. This will make Me enamored of you when I perceive that you put your trust not in things - neither in your own power, nor in the help of creatures of this world - so that as a result you depend entirely on My goodness. Understand that I will indeed apply that sufficient remedy which you have requested.

Oh, how delighted you are with this union I have set up between you and Me in My divine love! Don't trouble yourself, daughter, over your involuntary imperfections. Know that every act of union which proceeds from My Spirit into your soul - that divine caress, that kiss of love which I implant on your heart and spirit - purifies whatever faulty stain or guilt that arises from your imperfections in such a way that, if you were to die at that moment and go into eternity, your soul would not even go through purgatory because the love which arises from this union never needs purifying in terms of those former stains. The time after Holy Communion is the privileged time for this union when I truly transform you into Myself. At that moment, the union we have been talking about takes place with such an infinite circumstance that you would never be able to comprehend it.

O My daughter, while I was still in this world, sick people who simply touched My garments were cured. Sinners, with just one humble glance at Me received pardon for their faults and for all the penalty consequent on their sins. Now doesn't it seem clear to you that when I enter the heart of My beloved souls who long for Me with love and humility so as to unite Myself and join Myself to them in one single spirit, that as I approach them with the kiss of love I will have also first purified them with the flames of My charity? Thus My divine



reflections within the soul will consume those stains which your soul in its fragility may have involuntarily contracted.

However, whenever you receive Me sacramentally, you should desire at the same time to receive once again the baptismal stole which is in My divine heart together with My blood. It is certain that each time you enter within Me in a union of love you will not go forth again except as pure and beautiful. As I said in the Sacred Canticles, "My spouse will have no stain," meaning by this primarily My humanity hypostatically united to the Word. On the cross, this humanity of Mine merited for souls this good of union with Me as well as a transformation of its very being in My own being. And since all that is united to My humanity is, indeed, "My Humanity," it will be pure and beautiful by that virtue which the Father communicates when He grants this union to anyone.

Oh, how noble the Father has made your humanity through Me! You never would be able to understand it! Great is your dignity, O My dear spouse, and great is My love for you! That unique desire which you have to please Me alone and to possess Me and to know naught else but Me makes Me promise you this very day that you shall, indeed, possess Me totally! Understand this: you shall live through Me and shall be Mine for all eternity. I have accepted your affections and I will protect you within My heart as My only dove.

Since I have been long awaiting you, I want you in My heart this very day in a special way so that I might espouse you, and in you espouse all the souls of My Church as well as all those who are not yet in its bosom. Thus I want you also to have the same love for all these people that I have deep in My heart for you. And just as I, when I was on earth, was more concerned about them than about My own person, so too, you must be concerned no longer with yourself, but rather about the salvation of these souls whom I love so dearly. For this reason I extend My right hand over you and hug you to My heart, so that, embracing

you, I at the same time enfold in My heart all My creatures. And with a unitive kiss, you, too, must give these souls, My hearts, a kiss of love. Receiving My heart as your own, you must always love it as you own and must be bound by the chains of love to all other souls.

In a special way, the souls of this community in which you live must be your dear spouses and you will love them and be forever dedicated to their spiritual good. I turn them over to your care, My beloved, for they are My and your spouses. From now on, you shall love them in Me and Me in them.

#### The Soul:

Who could ever explain, O my Beloved, the contentment I felt in this Your most beautiful and lovely heart, enriched with all the beauties of Your divinity? O my Beloved, with Your arm around my neck, You have pierced my heart with wounds of love so sweet that my tongue cannot begin to proclaim what You have done in drawing me to Your pure heart without any limits. I experience the very aura of paradise which spirates from Your divinity, and losing myself in this loving act of Your goodness, I feel naught within my bosom but Your heart. My own heart, as if melted away, became one with Yours, resting within Your heart where I sweetly felt Your heartbeats, the while my own heart melted away - something the human tongue could never describe.

I saw how all the hearts of Your beloved souls beat there within Your own; and how upon Your heart were transcribed all the souls whom You loved and redeemed. And there, along with all of them, was my heart within Yours, melted into all these souls. And with a great sweet delight, I lost touch with my own senses and experienced You, in love's sweet sleep. Even though I was sleeping there, still I was sufficiently awake so as to be able to enjoy the banquet of my espousals to all those souls already espoused to You. Therefore, from this time on, whatever I say to my Spouse I also intend for all my spouses in You, for You and of You.

Ah, but what a lavish marriage feast that was and what a variety of foods we ate, O my Beloved. I enumerate them so as to give You pleasure. There was that most white bread of that unique zeal in Your and my soul, a zeal which I show for the salvation of souls. There was that precious wine of Your divine love, which by its strength drew me out of myself to You. There were those unlimited sweet dishes of Your Father's honor and glory, Who was glorified in and through You, and You, too, are thus glorified in me. Then, too, there was the roast lamb of the merits of Your passion and then there was Your precious blood. And what wonderful aromas spread their scents and the perfumes of all those delicacies of love. The number of all these delicacies is beyond my explanation. In reality, they were the virtues of Your most holy life communicated to all the elect. Through these virtues, this banquet was filled with every desirable delight.

How could I ever forget, O my Good, this marriage? In this joining of my heart to Yours, it seemed that all Your members became attached to my heart, O my Jesus, and that I now carry all the souls of my neighbors carved upon my very heart, which is truly Your heart. From the hour in which I was espoused to You in Your divine heart I suffered continually a languor of love within my spirit which is constantly interceding with You, O my Lord, for the salvation of all souls. But this is something so intimate that I know not how to describe it in words, for my spirit converses with You at every moment, without interruption, like a sweet sigh always present before You - now interceding for my sinful brothers, now for afflicted souls, now for those in purgatory and now for those already in the ambit of Your holy love.

O my Lord and my Father, You melt my heart with love. My whole soul has become a flame, but not for quiet and rest. I am always wide awake and I am conscious of Who it is that arouses me and wounds me even in the midst of peace. As was once told me: How

can you but help wearing yourself out working for the glory and honor of your Highest Good and spend all the days of your life at this work - something which makes every day precious to loving souls? Let go of yourself; no longer think of yourself; carry out the works of glory of this Great Monarch for the sake of your neighbor by means of prayer, your good example and your words. Thus, I live my life like one alive, yet not alive.

Ah, my one and only Spirit, I am like one who is in terrible agony, undergoing great sufferings because I still have to take part in external activities which, for me, are a continual dying, always trespassing on my heart and which never seem to be anything but hindrances to contemplating and loving You. Still, it is expedient that I apply myself to so many human, transitory and earthly affairs. I have to carry out the duties of my state of life in community like everyone else, and it seems to me that I could not survive this miserable, earthly life any longer were I not convince that everything is directed by You, my only Lover. At any rate, I want to make known to You, in the midst of this surge of love, my afflictions and sufferings in which, here on earth, I find no one, no friend at all, to assist me or comfort me. I come to You, my only Consoler; You are already aware that in this life I find nothing attractive or pleasurable or desirable. Honors seem to me to be but useless inanities and completely without value. Gold and silver are like sidewalk dirt. Sense delights seem like polluted water. Conversations with creatures are like lonely dungeons in which my spirit always strains to be elsewhere though I know not where this flight I desire would lead me. Thus, everything leaves me cold and brings about a depressing agony because of a certain split that I feel within me, feeling as I do, that my soul wants to tear itself away from my body.

But then I became aware that much of my past suffering took place so as to make room within me for Your own interests. Let us, therefore, end this discourse. Tell me, O my Heart, what can I do to give You pleasure and to assist Your and my souls, O my most beloved Spouse.

## The Spouse:

You already know, My dear delight, that nothing gives Me more pleasure than to heal My wounded members who are poor sinners. But have a living confidence in Me and be sure that you can do this very healing with the help of My grace. Don't be amazed at what I am proposing to you, My spouse; I shall explain it to you even more clearly. Don't you see how in this world, some souls, full of iniquity, hand themselves over to the devil, their enemy, and unite their perverse wills with that of Satan and then they bring terrible evils to poor creatures, such as bad books and other pernicious things; sometimes they do so even against the will of these wretched souls and only My power can liberate them? And even those poor creatures may accept such things unwillingly, still through the ill-will of perverse creatures, a will united to that of Satan, they do bring harm to other men. However, these perverse ones have no direct power over creatures that are Mine. What they do is bring about whatever evil they can to the body, something which they are allowed to do because of My infinite purposes or for the benefit of the souls I have entrusted to you.

Now, if such an accursed creature, in union with Satan, can bring about this evil, what do you think a creature of goodwill can do if it is united by pure love to My heart, which is its absolute master?

Now I will teach you what you must do to bind to My very own heart all these sinners whom I entrust to you. When you receive Me in the Most Holy Sacrament of the Eucharist, unite your will, indeed, your whole self - by an irrevocable act of self-donation - to Me, and offer yourself to My heart forever and ever, along with the will of all the martyrs, mingling their blood with Mine; unite with the hearts of all those who love Me and who have loved Me; unite with the heart of My Mother. And then, join yourself to the hearts of obstinate sinners so as to wash them in My blood, bind them to My heart and thus present them to My Father and ask Him, through My own heart, to bring this binding of love to perfection for

you. I assure you that, for My sake, He will never refuse this; and the same is true not only for you, but for all who do the same thing with a loving heart.

My spouse, to Me you are like a dolphin, the devoted friend of man, always remaining near them and even guiding other fish into the net. It is something the same with you, My beloved friend of My Godhead-become-Man; you are always near at hand with your loving sympathy, guiding souls into the net of My grace. It is true that I will grant you whatever you ask. I behold nothing within you but the desire to please Me. This pure act pulls Me toward your so very dear heart, so that I cannot do anything but bow Myself down toward you, O dove of purity. O how this purity, which is such a blessing, must increase within you as you live within My heart. I love you for what you already are and for what you shall yet become.

This heart of Mine is your very center. Don't you see what profound blessings are there for you within this room? Never leave this cell of yours which I have prepared for you. On the cross a door was cut open for you in My heart to give you entrance there from that moment on. There you shall find perfect fulfillment both in time and in eternity. Amid the anxieties of this life you shall find peace. Amid travail and persecutions you shall find a safe refuge. Amid temptations and desolations you shall find refreshment. You shall discover there all your friends and My loved ones each time you turn to them for consolation, enjoying their company and enjoying without an effort of words the sweet communication of My saints which brings with it a kind of serenity not found on this earth, nor in anything of this earth. Here you find that infinite Good surpassing all human understanding.

## Third Dialogue

### The Soul:

O my most beloved Lord, my heart continually marvels at the constant mercies which You apply with such liberality to me, Your most vile creature. And how can it be, O my Lord, that You wish to bind me so tenderly to Yourself, O Infinite Purity, I who am a mass of miseries, of sins and of ingratitude? And not only do You press me to Your heart, but You reveal Yourself to me clothed with all Your beauties and show me Your life as if it were my very own life. You promise, O Divine Word, to live in my soul with an excess of love.

Until now, O Eternal Sweetness, it seems that my heart needed some human creature to assist it in its journey to You. But now, O my Good, I don't feel that way anymore. Rather, it seems to me that You are more lovable than a dear mother, so loving and solicitous are You toward me. You are more loving than a dear mother is to the child at her breast. O my own loving and dear Mother, what shall I ever possess that will not remind me of Your love?

O my Consoler, You are always my All. O Word, Wisdom of the Father, You are the most learned teacher of all, since You instruct my intellect in the brightness of Your eternal truth, just as You now explain to me in these words:

### The Spouse:

O my dearly beloved soul, Faith and Truth are in reality but one. This means that I am the God of all truth and goodness. I sustain the being of all the perfections which you desire as your pathway. Therefore, it is Faith which is the only solid foundation on which the soul can build its foundation for union with My being. It is by means of such a faith that everything is linked to Me in one unique and simple act of My undivided divine essence. With My omnipotence, wisdom, goodness, justice and My infinite being, in the surge of My

purity, I call out to you, dear soul, because I want to clothe you with My beauties, that you may become an imitation of Me and then I shall live in the world a life of love at the very heart of your being.

My beloved, I shall reveal to you the treasures hidden in all the actions of My human life, as it was united to the Word. See, I am a mountain of immense grandeur, whose summit is the empyrean heavens, but whose base rests upon the earth, indeed, is its very foundation. This mountain is of the finest gold of charity. And here, upon this cornerstone, My Church Militant and My Church Triumphant are built.

Behold, the attributes of My divinity are contained in this mountain. It is like a mine of the finest gold in which are all the richest products and most precious stones of every color and species. Crystalline streams run in abundance through the valleys surrounding this mountain. These valleys are the pilgrim souls who love Me in this life. They are valleys because of their self-annihilation. Their holy humility and true self-knowledge have formed the hollows which surround My mountain and have made them capable of receiving the abundant waters of My grace.

O dear soul, may these valleys be kept very deep within you by a continual self-annihilation of your own being. And know that the deeper this annihilation is, the more abundant will be the torrent with which I will flood you so as to fill you with My favors.

This great mountain of My divinity was built on the foundation of the earth of My humanity. Therefore, My humanity is not a valley, but rather the very center and cornerstone of the Church. By the excellence of its humility, My humanity was able to become the solid foundation of the towering mountain of My divinity. Wherefore, these valleys, that is, the chosen souls, are lifted up, indeed, but they are near the base of My humanity, hypostatically united to My divinity. The valleys are like shells which drink in the water pouring out of the mountain.



These valleys have three properties, since there are three kinds of annihilation. The first property is depth; this is the awareness of their nothingness. The second is solitude; this is so since they are stripped of any contact with other people. This is precisely the second annihilation: a destroying within oneself of all attachment to passing things of this world, to pleasures and to worldly consolations, by even annihilating the very sufferings of this present life. These souls do not feel any sorrow at the loss of the goods and consolations of the world, and living a solitary life, they escape even from their very self insofar as this is possible to their soul. The third property of the valley is to become a kind of container for the water. This is the third type. Its function is to soak up the water. The soul which is annihilated in this way is continually filled with God's favors. It never contemplates these gifts within itself but only in God, attempting to destroy the very being within itself, and even being willing to do so in reality, if such were possible, so that it might live and radiate its God.

These are those souls who are truly at the very center of the mountain of My humanity, there where the solid foundation is found.

Know, O daughter, that in My divinity a true humility is found, a humility in proportion to My grandeur. This virtue existed from all eternity in My nature and in My being. I produced it in the Word and in the hypostatic union of the Word and My humanity. Therefore, I had it from all eternity and rejoiced in this unity from all eternity. Each act which My divinity communicated to My humanity was heroically humble, such as the uniting of My self to the human nature which I took. This very act of humility was eternally present to Me, proceeding as it does from My divine being.

Therefore, My humanity, at the moment of creation, participated in that very act of My divinity, and so to speak I thus had a part in the engendering of this divine humility.

And what is more, it was in a communication of this humility to the Mother whom I had chosen that I, the Word, was conceived in her womb by My Spirit; I united the will of Mary to the humility of the Word and when she said those words, "Behold the handmaid of the Lord," the humility of the Word was transformed within her and at that very moment was conceived - soul and body - in the womb of this Virgin. Behold how I was the principle of humility, both as God, within the bosom of the Father, and as Man, within the womb of My Mother.

Just as I am the principle of humility, so also am I the principle of purity. Thus you should be able to understand what it means, My dear daughter, when I tell you that you would not be able to hear My voice if I did not first touch you deeply with the kiss of purity.

It is in the reflection of My Spirit that you become purified of those stains which hold you back, but renewed by love, you now experience the loving palpitation of that rapid melting of heart which, from My very first reflection, precedes the act of union. This melting away, which purifies you, depends on that vision which the soul has in My reflection within it. Thus the ugliness of your imperfections are taken away and you return to the pristine beauty of My likeness within you. And now, finally, comes the act of My union with your soul. Without this preparatory act of purification, I could not unite with your soul, just as those souls who at death are separated from the body but cannot possess heavenly union in glory unless they are first purified in purgatory from all the stains of their faults. Then only, after this suffering and when they have been thoroughly purified, do they go to enjoy the blessedness of union with Me.

However, there are other beloved souls, spouses of Mine, who even in the act of death, at the last moment of life, receive a special kind of union with Me. These do not go to purgatory at all, but they fly directly to that final fulfillment of that unitive activity which began

here on earth, since I already purified them of their minor faults from the very beginning of their life here on earth, as I have already said above.

But know, My daughter, that very few souls receive this special grace. And do you know why? The answer is that there are so few, in this life, who strive to renounce earthly things so as to be thoroughly disposed to receive this kiss of purity which is given to no one who is not totally stripped of created things. Very few arrive at that stage although there are a few who attain it briefly in this life, when I allow them to taste this good and thus attract them to desire this activity. However, they have not tried to renounce all things with all their power out of love for Me. Therefore, at the moment of death, they are deprived of this good and this special grace.

But it will not be thus with you, My spouse. In giving you life, I also let you possess Me because of the ardent desire you have of living only for Me. This hunger and desire of yours causes Me to never be separated from you. My daughter, I want you to be jealous of Me, just as I your Spouse and your God am jealous of you. And you must be jealous in this way, that is, you must have a jealous concern lest I leave you in order to go to a soul who is better disposed than you so as to unite Myself to that other soul, to caress it, rather than you, since you are so wrapped up in other things and involved with creatures. And because My innocent purity does not find you disposed, I, filled with jealousy, would go to another soul who is waiting for Me, one-to-one, with greater fidelity.

My daughter, from now on I want to find you with no other but Me, your one and only Good. Therefore, force yourself to live, as much as is possible, unmindful of all earthly things. do not be preoccupied with what others are doing, thinking or saying. Do not be concerned over whether they love you, blame you or condemn you. what are you seeking from them if not the satisfaction of your self-love. I alone am the one thing necessary for you in time and in eternity. Live your life, then, as if no affair of this world was your

concern. Live among creatures, but be independent of them, their affairs and their intrigues. Be concerned only about what is helpful for their souls. But for the rest, don't become involved with them in any other area. Such is the jealousy you must have for Me.

Know that this is the way I acted while I was a "homo-viator," a pilgrim-man, here on earth as you already know. I had no other business with men than their eternal salvation and the glory of My Father. I never involved Myself with their other affairs and business. My conversation was only about the Kingdom of God. All My thoughts were about heavenly love. My works and My travels on earth were only for My Father's honor. Except for the time I spent for the good of souls, I did nothing in My life except enjoy the sublime act of union between My humanity and My divinity. This is precisely what the spouse enjoys at her wedding to the Spouse.

O my daughter, how can the human mind ever penetrate the sweetnesses and the great blessings of this newlywed spouse in the union with My divinity? This is precisely what is My one and only beautiful dove, without stain and completely pure. Because of her, My Father remains content with having created this creature. And now, since you are living with this jealousy of My life, the Father Himself clothes you with the same complacency that He has in My humanity.

Pay attention to these three kinds of jealousies as described above. Possessing them, you will live in My heart. Indeed, instead of living your own life, it will rather be I who will be living in you and you will be living in and through Me and thus I shall live.

My daughter, I have called you to this sumptuous wedding, which the Church celebrates at this time, in the coming feast of My birth. On this glorious night, I will give your soul an embrace of the most sweet union of all, within My life and My very Spirit, renewing in you those acts of My union and My life with the divinity.

### The Soul:

O my Spouse and my Master, how can I love anything but You, my dear and only Savior? O Word of the Father, give me the grace to correspond with You, my Lord. Permit me to tell You a little of my sufferings since You are my only Consoler and my refuge in my difficulties. O my Spouse, how many are the afflictions that try my spirit, like so many sword points piercing my heart in seeing so many creatures who have no great desire for You. I perceive a certain coldness in human hearts, even in some whom You have blessed in a special way. This really pierces my heart, O my most sweet Lord.

### The Spouse:

It is fitting, My daughter, that you experience these afflictions. My own spouse, that is, My humanity, being like a pilgrim, although it did enjoy the hypostatic union at the level of the soul, was still very frequently pierced by this very same sword and wounds. Although I could not experience suffering in My divinity, still it was fitting that the humanity, which was My spouse, should suffer so as to make up for those imperfections which those related to My humanity by their human nature were continually committing. And so, this beloved spouse, My humanity, satisfied by such sorrows for the coldness and tepidity of its human family.

Know, therefore, that all those who live out of love within the very life of this chosen spouse, along with their suffering, they, too, render Me, by the love in their hearts, an act of satisfaction for all this tepidity. But the value of this act comes not from themselves, since they would never be worth that much since they have the stain of sin the same as all other creatures. However, these actions of theirs take on their value because of My only spouse who is without stain and who is precisely My own beloved humanity. Thus, when you live united to it through love, you are enabled to make satisfaction with the very same value.

Understand, daughter, how this is so. When I call you My dear and beloved spouse and address you with so many titles of love and grandeur and treat you with those special

embraces and kisses of purity, so full of blessings and when I show you all those beauties which are in you and are yours - know that all of these things I am really doing to My Christ within your soul.

And when I say, "Friend, most pure spouse, only and beautiful of My heart," I am speaking to you truly, but I am also speaking to Him Who is the very life of your being because your human nature has become My spouse. It is in this union with Him that every single soul has become My one and only spouse, My beautiful, beloved and dear one. And united to Him, every soul is one, beautiful and dear just as long as it remains united to this Spouse.

Therefore do not be amazed that I honor those dear souls created by Me with such sublime acts. In the same way that in loving Him I love you, espousing Myself with this Spouse, so also I espouse Myself to you. You become one in all, and all are united into one within you. You become one image, one seal which I have fashioned, one impress, one nature, one spouse, one love. Therefore you become My one and only and I am yours alone; your solitude and your repose, your sweet companion and a deep center of peace where is accomplished all that I promised to do for the children of men, My very own mansions. You shall receive with My heart that ultimate communion which My divine nature had in its union of the soul, united to His humanity. You will receive a deeper taste of pure love than you could even understand. O how much beauty you will discover! And your tongue will not even be able to describe these beauties!

For the feast of My Nativity you have asked Me for a perfect annihilation of yourself and I now fulfill your desire. Enter into My divine heart to live there all the days of your life so that you can bring about My true imitation, loving and working with a new kind of life in the sight of the whole world, since among many others, you are My only and My beloved one.

## Fourth Dialogue

### The Soul:

I am truly beside myself, my dear Lord, when I see how You have blessed one of Your creatures who has so often been unfaithful, and I fear for my miserable heart, now more than ever, because formerly it seemed that my ignorance would excuse me in Your sight more than it does now, since I had not yet received so many lights as I do now. O my Redeemer, my Creator, in Your infinite goodness do not abandon me. Have an unlimited mercy upon me; help me by Your grace in this weakness of my soul.

I address You, my Lord, with tears in my eyes, so as to move You to have compassion on me since I find within myself a fault more marked than all the others, and it is that I do not conquer myself at times when I suffer some contempt, especially if I receive it from some close friend or confidant.

At these times I always react poorly, because my heart, although it has no aversion for the person, still the communication and unity of spirit which was formerly had grown cold, since my heart now fears to communicate with that person, holy and good though they may be. This happens especially if I see them interpreting my activity in an offhand way, activity performed in all simplicity and with a good intention, or when I see them taking scandal so as to form judgments that put me in an unfavorable light of dishonor or contempt. This causes me great pain and really depresses my natural enthusiasm, the more so if I see them attempt to cover over their deeds with a disguised prudence when I know very well that in their hearts the contrary is true. Though they may walk in the way of holiness, still my spirit is really pained at this sort of thing and I mourn over it and can do nothing less. It is truly painful for me to continue trusting them.

However, from another viewpoint, You have made me understand, by a higher enlightenment, that You dispose things in this way so as to have me exercise holy humility. Nonetheless, I do not know how to keep from showing my pain when dealing with these same people. And even though I keep quiet, my face always gives away what is in my heart. This causes me sadness and displeasure because those "appearances" can often turn into fantasizing and I know that You want me to be a stranger to human ways of reflecting, caught as I am in a double apprehension, namely the fear of displeasing You on the one hand, and of seeing myself treated in such a way by the very ones whom I love more deeply in Your own loving delight. And I must add, that to have perfect virtue, I ought to take pleasure in all things and thus should remain silent in a loving sufferance and have only Your good pleasure and Your disposition before my eyes. The awareness of these two ways of acting of mine really depresses me, but still, in a spirit of trying to forget and a spirit of abandonment, I leave all things in Your divine bosom.

But You, with this higher illumination, instruct me with an infinite love on this very point because of which I suffer so much. You teach me that I must rejoice at this very thing and at everything that displeases me and opposes my self-love. In this way, You bring me to the destruction of self-love, that self-love because of which I would like to be loved and respected by everyone. You tell me with the greatest kindness how much this is for my own good so that finally only virtue and love might live within me. It is only in this way that I will come to love my neighbor solely out of love and not from any purely natural inclination.

O Greatest Good of my soul, in all of these situations I am saddened because of You since I see how very far from Your supreme purity are all these human judgments of mine, and also because I would like my whole person, interior and exterior, to be always thinking of and loving You alone. Most especially am I saddened because my spirit, my heart, usually does not have any other direction than You, with no contradicting going on in my



senses, because they are usually united to the higher part of the will, and so are almost always in harmony with Your love.

And so, by that love with which You have shown so much mercy in dying for my salvation, I beg You to be willing to grant that I may be thoroughly dead to this self-love, and what is more, that I may rejoice in all these revilements - all for love of You.

#### The Spouse:

My daughter, since you have given Me your free will, all you have to do is lovingly accept whatever I, in My providence, ordain for you and whatever else I plan in all the events around you. Don't be troubled if at times you feel bitterness at the sense level, for it is certain that you also receive an increase of love, of practical humility and of the many fruits that come along with patience, and this will in no way harm you; not one iota. O how much more precious to Me is an act done with interior confusion of soul than any other great work that may be done for love of Me!

My daughter, you are always asking Me to let you die, both to yourself and to the world, and I, in order to give ear to such a just desire, for which you are always asking Me, I will, according to My good pleasure, give you humiliations so as to strengthen you still more in the good.

Know, My daughter, that you have displeased Me with these unburdenings of yours, since in them you unnecessarily manifest the imperfections of your neighbors and out of a selfish motive, too. There really was no necessity for this in terms of My glory. In this, you have been unfaithful to Me since I am within your neighbor. Even though you have spoken only to persons who take My place, still you have done this solely to unburden yourself without any higher purpose such as some other good or some usefulness. This caused Me no delight, nor did it please My taste, therefore, I now serve you notice by this teaching: that

in like events or situations, you learn how to hold your tongue with other creatures so that you may have the pure merit of patience just as My saints did.

In any like situation where you are despised, it is enough for you to bring your interior affections to Me. Make your lamentations to your heavenly Father; He already knows who it is that hates you and will let you see the true light of His justice. He loves you with an infinite love, and He knows how to penetrate the depths of your heart. You have learned by experience, many times over, that He alone is your true consolation. You know that He has come to you precisely as it was described in the sacred Canticle, "My spouse went out into the night and was struck by the soldiers and the sentinels." Just so, you have gone out into the night, walking along the obscure paths of human reason and thus have been buffeted by the soldiers of your passions as well as by creatures and the devil himself. How your humiliations please Me! But know well that in brooding over these discourses on the level of human reason alone, you have set up obstacles for the divine conversations which the Spirit would have placed in your heart had you been found risen above all attempts at human understanding. In these needs of yours, come and take refuge in My wounds where you will find unshakable comfort.

My daughter, these wounds are like breasts for the afflicted, which dry the tears of those who love Me. Those who are My little children come running to Me, just like babies run to their mothers with tears in their eyes, telling them all that has happened to them, trembling and pointing out who has hurt them and made them unhappy. And that mother, so as to make the child forget its sorrows, will lift it to her breast and thus gently quiet and calm it. Now I do the very same thing with My children when they are beaten by Satan or by creatures; they come to Me for help and I hide them in the bosom of My eternal love, nourishing them at My wounds from which a most sweet liquor flows forth which fills their

heads with a substantial spirit which makes them fall into a sleep of love and so forget all that has happened to them that might have embittered their spirit.

O daughter, how fitting it is that you rise above yourself and above all created things by an act of My purity. I command your spirit to rise up, through this act of purity, unto the very throne of the Immaculate Lamb, where, in the pure, eternal spirit, a place of peace and rest has been prepared for you. There you shall see how no sorrow or pain, nor anything low or terrestrial can enter. You shall fly on the wings of your self-annihilation, leaning on the pure act of My divine substance, and thence you shall understand what everything really is worth as well as the nothingness of all earthly things - "Eritis sicut dies quae pretereunt"- and that all temporal things are like a wisp of smoke which rises up and then is dispersed in the air. But you have been created for the All of My Divinity.

See in the material heavens, how between the highest point and the earth below lies the region of the air. Behold how when a bird flies from the earth, higher and higher, it enters into the purer air and is much safer way up there where it cannot be caught by its enemies, the hunters. It is the same with the Christian soul who is much freer and safer from any predator to the degree that it flies above its self-contemplation and rises into the purer air found in the heaven of My divinity.

Rise up then, as much as is possible, into the tranquility of this heavenly air, where in loving silence, fullness and security you will find most sweet, delicate and unsullied breathing. There you shall discover that this whole world is like a round cage in which all those creatures are imprisoned with their feet still rooted in the earth. And they try to fly about, here and there, like so many imprisoned birds and are always agitated, in pain and in miserable depression and anguish. On the contrary, those who are free enjoy an uninterrupted happiness, a happy liberty and the greatest peace of heart. And even more fortunate are those whose wings are stronger so that they can fly even higher. These are

the ones who make their wings stronger by their awareness of their own nothingness so that they fly even higher upward toward the totally infinite source of every good.

The Soul:

O Word of Infinite Wisdom, when will my heart be fixed upon following the truth of Your spirit? I see myself standing mutely before You, covered with a blessed confusion. It is better that I remain silent in Your presence; Your truth convicts all my ignorance, not to confound me, but rather to save me. It seems that I resembled the serpent who cannot walk, head in the air, but only slithers along the ground. Or perhaps I was more like a lizard who leaves its hole to stand in the sun. I remain still attached to things of the earth and I warm my passions and evil inclinations because of this deliberate desire that I still have for the warmth of my self-love.

O Lord of my soul, You have bestowed mercies without number on me. And to heal this weakness of mine, You deigned to send Your holy Archbishop of Canterbury, Thomas the Martyr, who, dipping his finger in blood, made the sign of the cross over me, upon my very eyes, and doing so, he delivered me from my sufferings, leaving my soul at rest in You, my Eternal Repose.

Moreover, this great champion of Yours has been pleased to assist me several times by his presence while I was at holy prayer and, united to my spirit, his own celestial spirit led me to Your bosom, to that ardent love with which he loved You and with which You, O Eternal Lord have loved him in return in the eternal pleasure of the Word. All the while my soul enjoyed the heavenly communication of union in the God whom he already possessed. I thank You, O my spouse and my King, for this great mercy which You have shown me through this great friend of Yours - all without any merit on my part - bringing a marvelous healing of my spirit through such a companion.

## Fifth Dialogue

### The Spouse:

Pay careful attention, O daughter of My heart. You have not yet allowed Me to possess your whole self in any unique and absolute way. Not because you have held back or are lacking in goodwill, but rather because of your weakness and your instability. You do see that this is true, don't you? With your own free will and the movements of your human reason, you produce many deliberate acts of the will in your lifetime. But they are not done out of My simplicity or My pure being, but rather they flow out of your own personal doing and they are evaluated according to human reason by means of your own choosing in the affairs of your present life. This is why you find that in many ways your acts are tainted, even though it may be at the very time I am united to you, uniting your whole self to My heart, a union which brought with it a communication of My most pure simplicity to all your actions - all performed under the action of My own divine substance.

However, understand this: to be totally Mine in a complete sacrifice, you should be acting under My pure impulse, not only at the time of this intimate union, but also at other times when I am not specifically in active union with you. At times like that, you, by annihilating any deliberate impulse of your own, must give Me this very same simplicity and purity of action, cooperating all the while in the annihilation described above. You must destroy every human impulse and arbitrary choice of your own in every thought, deed and choice of your life, receiving, through faith and grace, an act of My own most simple being within your spirit for your life and for your heart - all in dependence on My providence and the absolute dominion of My will. You must not accept any other extraneous, human movement of your own free choosing, for all that does not belong to a pure spirit belongs to the earth and does not come from Me nor does it belong to Me.

Learn from all of this how very dangerous it is for the soul to lower itself to the level of purely human knowledge or to be guided in its deliberate acts of choice by creatures or by self. You must become like a little child, not at the knowledge level, but at the level of the deliberate acts of your will, acting without self-will or self-direction. Your whole perfection and that of the saints consists in this. Reflect on all of this and may what I am telling you be the source of your profound contemplation.

O My daughter, consider the purity of My spirit! There is not a person in this world who can meditate on this and understand it with mere human intelligence. They alone hear My voice who have been lifted up by My right hand above themselves and above all human ability so as to enter into the inaccessible light of the tabernacle of truth, where the throne of My Wisdom is located. No one can enter there if he is not led in. And no one is ever led in who is not detached from things of this world and from the human spirit. To attain this, My daughter, Man and the free act of his will must cooperate, and for this reason, few attain this richest of all goods. I will give it to you when you are ready for it.

I have an infinite love for you. Behold with what pleasure and kindness I have shown My love for you. And I want nothing except to give you this infinite love, My beloved and dear spouse.

#### The Soul:

This morning, O Word of the Father and Uncreated Wisdom, You entered my spirit with a revelation beyond my human ability to understand. You deigned to reveal Yourself to my intellect without any visible form.

You appeared to the eyes of my soul to be like a brilliant sun, yet not like our earthly sun. But it is not easy to describe this in human language. And as You entered quickly, by way of my soul's mouth, my whole soul was transformed into Your very substance. At this precise moment, I was separated from my senses. It was as if I was commanded to

move out of my very self. Nor was I aware of who was giving the order or splitting me in this way. At the very same moment I felt my own three faculties become permeated by Your divine substance. I do not know who told me, at that point, that it was the substance of the Father that I experienced. And it seemed to me that my three faculties were being fed to the point that was most delightful in a divine fullness, in one and the same act, affected my three faculties so intimately that they no longer had any deliberate or arbitrary choice of their own, but remained in an act of annihilation which is difficult to express. With this, I was given to understand that nothing I ever wanted would be refused me. This is what was promised to You Yourself by Your heavenly Father. O Eternal Wisdom, I understand that all the promises made to Your loving souls pertain to this same promise and were really made to You, my Eternal and Divine Word.

It seemed that as soon as You entered through my spirit's mouth, You joined Yourself to my heart and in one instant permeated all my veins. I felt myself filled, like a woman who has been carrying her child within her womb for many months. It was not a feeling of sadness or heaviness, but an excess of pure sweetness, joy and divine love. On the sensible, earthly level, I have no idea of what happened, for my soul had been told to withdraw.

My spirit heard certain new secret promises being made, imprinted, indeed, upon my very heart by You, like seals signifying a new life. However, all these things were dead to any human level of existence and totally foreign to anything here below.

It seems, my Lord, that I always perceive a great offspring being carried in my breast and my whole good is centered on this offspring, which banishes my every human thought. The woman who carries her child does not see it, yet if she did, what great pleasure she would experience. But it is somewhat different with my soul, O Lord of my heart. I experience this divine progeny at the very center of my soul and with a fulfilling glance, I

understand that this progeny is my life's very substance. This terminates the natural and human impulses of my heart just as daylight dispels the shades of night. All the love of my affections is drawn into my bosom most secretly, driving me to no deliberate willing of my own and making me vividly experience the annihilation of any self-activity that might arise from natural reasoning. It proclaims to me with a loving certitude that I will never permit myself to be separated from You, O my Divine Progeny.

There is no remedy for my misery except a total distrust of myself. And how shall I ever be faithful in Corresponding to You and be so pure and immaculate as You wish me to be - something almost beyond human ability? You alone, O my Lord, can bring this about. You know how miserable my soul is. Do not trust me, Lord, not even for a moment, for I am an ungrateful traitor.

O my most faithful Good, I trust in You for You are never separated nor even far away from me - not even for the length of one breath. This alone do I ask of You with all my heart's life - that You never leave me. I would rather die at once, my dear Beloved, for I am sure that I will betray You if You leave me, my Love.

Therefore I shall never stop proclaiming Your innumerable favors toward me. And among these numberless favors, this one which I now proclaim seems to be by far the greatest; yesterday You called me to the very center of my spirit, saying to me in a most sweet voice:

The Spouse:

My spouse, I want to give you a new method of praying, one different from those you have used in the past. "Reclinavit gaudium meum super cor tuum, Sponsa Mea, reclina caput tum in corde meo et requiescas in sinu meo." Behold, My breast is ready for you and I shall lean My face upon your neck and you shall possess My joy in a union of love. This is what is called the PRAYER OF THE DIVINE PLEASURE (Will), consisting in a most



simple act of My Will. This kind of pleasure is always totally perfect and nothing can interrupt it since there is nothing that can resist My Will and My Divine Good-Pleasure. Wherefore, anything and everything that exists has existence only because of My Pleasure and My Good Will and the absolute act of My Divine Will. Indeed, the existence of heaven, earth and every single creature depends on the Divine Pleasure of My Will.

Therefore, you shall possess the joy of My Good Pleasure in every created thing, in the sun, the moon, the stars, the heavens, the earth, in plants. You will experience it in the way all creatures are directed and in the events of time. It is a pleasure greater than any sense pleasure or any sensible passion; a pleasure pure and divine in which your soul will step out of its human life, imbued with the light of a luminous truth, in an act of My simplicity, in the fullness of the generation of My Word. And you, too, shall taste this fullness within you by an act of participation with Me as you go on living in My Good Pleasure.

By this light, you will understand all created things and My governance of all things. I will grant you this from now on under this one condition, which has reference to your own deliberate activity, namely, that as far as is in your power and your liberty you knowingly exercise no free act of your own will and your own choice so far as you can discern this with the help of the illumination of My light. You must will only that which is for My good pleasure by means of an act of total annihilation of self in all the affairs of your life, whether spiritual or temporal. In doing this you will find rest, whether you are working or praying. My good-pleasure will be your bed, your food, your cell, your very life, your spirit, your desire, your hope and your security.

In this one word - My good-pleasure - I will speak to you about every substance; in this I will unite you to My heart, to My divine will.

## The Soul:

O Word, my Spouse, in You I experience the delight with which You love the Father in Your hypostatic union, in Your sacred humanity as well as in the union of the divine substance within the Three Persons. In this Pleasure consists every delight. Therein I behold my own creation and conservation along with that of all other creations and conservation in this machine of heaven and earth. In this Pleasure, I behold every spiritual pleasure and joy of all the mercies which You have shown toward me, those mercies which glitter like valuable gems within Your divine Pleasure. There I see the mystery of the Incarnation of the Word, together with all the works of His life and death, as well as the sufferings of His Passion - all like so many musical instruments, orchestrated together in an incomparable sweetness. In this one substance of the divine Pleasure, You, O Word of the Father, while You were still in this world said so well, "I always do the will of My Father."

O most exalted Word of infallible truth, coming forth from Your Divine Mouth, never understood nor comprehended by me from then until now. Yes, grant that I may understand well what weight Your works and Your sufferings have for our redemption. You underwent them all for the Good Pleasure of the Infinite Delight. Now I understand well what You meant by calling this Your food since Your whole life was lived out only in doing this Will, in which alone all things have their being. And I also well know how You were able to regard every suffering as having great value - opprobrium, revilement, poverty, travail, cruel sufferings, the ignominious death on the cross - since You lived, by reason of the hypostatic union, in the fullness of this Infinite Will. Therefore You have a greater ability than any human intellect to see the value of all this, by reason of the Light, greater than any light found among the just, those pilgrim souls in this world.

Who could understand and comprehend the excellence of Your works and their merit and value - acts so pure and sublime - the merit and value attached to even the smallest and

least of Your actions? And with what great amazement I now can understand that You did all this for the salvation of the human race. Only You were able to do all this because You knew what the Divine Will really was. I will not be amazed at You any longer, my Spouse, because I already know, in a gift of clarity, that You considered Your sufferings in this world as a small thing. You considered even death itself as practically nothing in terms of carrying out the Divine Will. Even if You had to save just one single human and no one else, still You would have been willing to suffer not one, but a thousand deaths, cruel and ruthless though they may have been, so that the unique, divine and loving Will might be accomplished.

Ah, True Son of the Father, my heart weeps in true confusion, since I, blind as I am, have had such little regard for the Infinite Will of my God. Oh, sadness without equal; in so little regard and esteem have I held this Will! O blind and poor me, oh, how many evil paths I have trodden...so out of step with You!

Now I understand the weight of my sins in Your eyes. And what increases my sorrow even more is to see what regard the world has for Your Will; what regard worldly men have for it; what regard sinners have for it, and even what regard Religious have for it!

O God, the Royal Prophet would say that my bed and my bread are my tears and my sorrow. And if I should return to nothingness, I would be even more content. Thus, it is in the willing of what is Your Good Pleasure that my sorrow is most sweet, if only my death were to be found between these two extremes. You know that what I am saying is what I really want.

O my Beloved Spouse, O Divine Word, O Wisdom of the Father, for my soul You are a composite of infinite beauties. And if indeed You are the object of all the living, by reason of that spirit which You breathe forth at the very center of my soul, bring about within me a "death-dealing" act. And I can truly call it "death-dealing" because in that very act in which

You bestow on me a life of love within Your Divine Will, You also let me likewise share in an act of dying to all things here below and You reduce me to a numbness of the senses in terms of all earthly things.

At other times I understand the purpose of all things that lie before my gaze. Or rather, I feel my very senses oppressed by an intense agony, as if I were being squeezed to death.

At other times, the atrocious sufferings of the Passion of Your sacred humanity is imprinted upon my mind in such a way that, without reflecting on any particular facet of Your sorrows, Your humanity is united to mine in a most direct fashion and I taste a substantial repast. By participating in a loving movement of a life-giving substance - and this at the most pure part of my soul - I become inserted into Your sacred humanity and with the way wide open, I penetrate deep into the very Ark of Your divinity. There I understand all those divine movements of the Blessed Willing of Your Eternal Father, to whom Your most pure soul, quite sweetly as a loving echo, replies to the sound of that most Blessed Will with which Your own soul, O Divine Word, was made blessed in the hypostatic union.

O my dear Peace and Sweetness, how shall I ever be able to participate in Your divine essence and enter into such a sublime life of blessedness unless You open the door of the Infinite Mercy of Your sacred humanity? Through this humanity, You willed the divinization of our human nature, making even the angelic spirits envious in my way of putting it, but also filled with reverence at it, even though of itself human nature is inferior to them. Thus I see in the bright mirror of Your beauty that human nature is held in reverence even by the angels out of respect for Your Only Begotten Son.

O Son of the Father's Love, the only Delight of His Divine Will and Pleasure, You are my glory in time and in eternity. My heart loves You, but it loves You with that infinite love with which Your Father loves You. O my Heart, You are the most intimate and substantial Good of all that exists, O my Jesus. You are a most pure honey, produced in the heart of

Your divinity; there You distill it and then pour it out over the whole earth, like dew in the fields so as to make them fertile. In the hearts of all the living You produce the germ like Your seed. You are the fruit-bearing grain which, when it dies in the earth does not remain alone but produces fruit a hundred fold unto life everlasting.

O Sweetness of my soul how You constantly strive to bring to perfection this "second" copy whose "original" You Yourself are, O my Good. To bring this about You have this very morning shown Your great mercy, gracing me with this gift with such liberality just as You have continually done to me. Out of Your goodness alone, You deigned to unite Yourself to me after Holy Communion with Your usual purity. And You let me see, with the eyes of my spirit, and with a loving look, You took my right hand into Your left and then, on the palm of this hand was the glorious wound, beautiful as a tiny sun. Clasp my right hand, You pressed within it a beautiful, priceless jewel. Then You took my left hand into Your right and pressed there another jewel. Then, pressing Your heart to my own, You left there a third jewel, filling me with an inexplicable contentment and a loving jubilation. After all this, You let me understand what were these jewels. The first one, on the right hand, was revilements; the second, on the left, was love of the cross; the third, on the heart, was pure love. Then I beheld these three jewels remained with me and were impressed upon me like three pledges of Your love in my soul a love that would last unto eternity just as You had promised me. O my Goodness, how shall I thank You for this great love which You have shown me, so vile a creature?

## Sixth Dialogue

### The Spouse:

My daughter, behold how I bear within My pure womb a triple maternity. I am the Mother of the Divine Word within My uncreated essence. I am the Mother of the spiritual substance of the angelic nature. Third, I am the Mother of mankind and of all flesh through the humanity which I have assumed and which I now bear in My bosom.

In the first case, I am the Mother of the Divine Word itself, within the essence of the Blessed Trinity, mothering, without any beginning, My Offspring. I am the Mother of all the angelic spirits in their pure and spiritual substance because it is I who produce their essence, both within Myself and within them. Finally, I am a Mother in a third type of Maternity for all mankind by reason of the spiritual substance which I produce in the soul, the same substance which is united to the Divine Word.

Now I give you these three substances in the joy of the Holy Spirit who produces them, and in the very Fire of My Divine Love, as well as in the purity of that act which no human mind can understand. Wherefore the Divine Father contains within His bosom, that is, in His Word, the source from which everything is given over into your heart in an act of spiritual joy, which is the "power of the Holy Spirit," a joy which surpasses every other kind of joy. Behold how I become your substance, that is, your very spirit, your flesh, your blood; I am all these. All that exists in My bosom exists for your joy, for your fulfillment, for your jubilation, both in time and in the Eternal Day where the blessed rejoice in these three substances, enjoying both happiness and an infinite glory.

I kiss your very heart, your eyes, your lips with the substance of My divinity. I kiss your eyes so that you may be able to look upon the brightness of My divinity within the divine mysteries. I kiss your lips with the human nature I have assumed so that you may

experience within yourself the fruits of the cross. I kiss your heart with a burning charity. With these three kisses I give you three new acts of pure love, and I wish to espouse Myself to you with this purity, even in this Present life.

Behold, therefore, how these three acts of divine purity are within My divine heart. They proceed from the Father, Son and Holy Spirit in one substantial purity by means of which they become, in a unitive way, shared with your own soul. The first purity you receive from the Father, a participation in His omnipotence, a participation which affects your memory by giving you an understanding of the work of the whole of creation since all things were created solely by an act of My infinite willing and infinite power. This is what I share with you in your memory, in My very act of union with you. And the second purity proceeds from the Word into your intellect. This purity imprints God's wisdom on your soul. The Word wishes to proclaim the Truth. Truth itself wishes to proclaim the essence of every substantial being - purity itself. The third purity proceeds from the Father and the Son together and is communicated to the will. This final purity is the divine and infinite Will itself, existing in eternal beatitude.

#### The Soul:

You, O Eternal Beauty, my Spouse, my Beloved Purity in receiving You in this eucharistic refreshment, You have given me a veritable sea of riches. With three signs of the Cross, made on my heart with Your blood, You impressed on my soul's faculties such grand treasures. O Purity, Purity, O my Spouse, grant that I may know naught else but You.

I feel within my bosom a mixture of aromatic spices which belongs to these three kinds of purity, forming one single ointment or precious and scented balm, of an odor like unto that described in the Sacred Song and which is Your ointment for my soul and frees it from the corruption of its miseries.

O my Spouse, my Sweet Repose, my life's Very Soul, my Beginning and my Eternal End, You are my only good in heaven and on earth. You, O Omnipotent Creator, destroy the enemy, Your adversary, and remove forever any power he may have over the hearts of Your creatures. O my Beloved All, Your beloved spouse has already made reparation by all the sufferings it endured, because You, O my God, have drawn me to Yourself with an infinite love. Yes, it is true that I do love You with all the love of all the seraphim and of all the other heavenly spirits because You loved me first. What was I before You spoke to my heart, if not a cold, hard piece of marble. But after You spoke to my soul You bestowed upon me the Spirit of life. In the flame of Your infinite charity, You set on fire within my breast, O my Beloved, the living flame of Your most pure love.

O Supreme Majesty, how did You ever deign to show such mercy to a miserable, vile creature in the sight of the whole world, showing mercy to an ingrate, a traitor, an unfaithful spouse who has so many times betrayed Your love? You tell me that I will be a sign of contradiction in the world by reason of Your love; a sign which everyone will revile. Therefore, You promised me the martyr's crown and a martyr's place in that blessed eternity, letting my soul possess Your Divine Heart so that in it, I not only discover my Center, but in the light of its purity, I understand that I am Yours and will be Yours for all eternity.

You let me experience the clarity and the beauty of the Sun of Your Divine Being. I behold in Your ineffable truth the grave contradictions, sufferings and persecutions, the doubts and fears which I will have to suffer in my own life. All will be for the glory of Your name and all that I have to endure You shall receive as a faithful slavery of a faithful servant to the Prince and Emperor.

Oh, and who would not be amazed to see that a God of such majesty chooses such a vile thing as the object of His love? Lord, how could You make such a terrible choice? Do not put so much trust in this poor creature, this worm who would certainly turn on You did



not You commit Yourself to protecting it and binding it to Yourself with such a chain of love.

Ah, yes, my Beloved, this very morning You proclaimed to my spirit its true nothingness in the light of the vastness of Your own being.

And I, with pure attention, seemed to hear a trumpet, sounding in a terrifying way in the tiny world of my soul, proclaiming that You live only in being. And it seemed to me that all Your creatures were bending low before You in their nothingness. I see all finite men and all else that exists and it seemed that all of them were inauthentic and without any true being in themselves. I intuit, without any sight, a supreme majesty which hold dominion over all things, containing all within itself. Before it, my tiny and miserable spirit bows down with a profound, reverential adoration at the very depth of my nothingness. Meanwhile, I experienced a certain silence in terms of my thoughts and the movements of my senses while I myself rested at a depth I cannot even describe. This "Supreme Majesty" lets me experience a strange solitude, unfamiliar to my understanding and more than I could ever know how to describe.

He declared that I do not exist apart from You, and that by this act, my very spirit tears from my breast and leaves me quite alone to rest in You, my only and infinite Good. I felt wisdom, purity, love, grandeur, repose, omnipotence, light, simplicity, meekness, and beauty of the eternal life - existing as apart from this present life. And then I lingered for a few moments in You, my highest Good; "the spirit" within my bosom returned, like a moving arrow, pierced my heart with such violence that it wounded me, and in a cruel way made me experience a strong and penetrating sadness. It left me languishing and dying. I felt naught but sadness, abandonment, and as if totally alone.

Everything created proclaims for me that they have no real existence of their own. Every glance of my eyes sees nothing but a shadow world; the world does not exist; there is no life at all. Everything seems to be a vast and solitary desert. Even if one hears just a

breath which really "is," it turns out to be like the lamentation of a person in mourning. And it turns out to be my very own spirit which seems ready to die but never does die. And in the midst of this painful pause, sometimes lasting for the larger part of life, the spirit goes on in suffering and trial, but there is still a certain pleasure. Despite it all, the soul would not wish to avoid such sufferings for all the goods of this world.

But You, O my Lord, seeing my soul so emptied, gasping as it were for breath, with compassion on my weakness, You sprinkled me with a precious liquor, like unto a precious balm as if to prevent me from dying. This gives me new strength, precisely as You did this very morning imprinting Your most sweet Name upon my heart and saying to me, "I am your Jesus who, confined within the tiny cell of your heart, wish to remain there forever because I am your very life." At that moment, O my Beloved, You impressed Your figure and Your lovely Name upon my heart. Just as the wax receives the seal, so too my heart received this imprint. I experienced a comfort spreading through my soul and in it I again retrieve all the powers of my soul. That Name impressed thereon brings me Your very image and spreads over me like a mixture of the most sweet smelling fragrances. In it, my spirit finds rest in a sweet sleep and I seem to hear a kind of music made up of all the virtues, a music sweet and most perfect, and composed of all kinds of sweetnesses. I behold myself, throughout all of this, as a mirror reflecting Your divine self. I see You in everything. And with that purity which You breathed forth, I behold all things.

This sight made me like unto Your own purity in everything I do, as far as my human weakness permits. Your first lesson for me is to fix my gaze upon Your divine being and never cease to look upon You, both in my conversations with my neighbor and also within the solitude of my cell; in eating, in drinking, in everything, never to leave off making an act of divine love. But Your lesson within my soul is truly efficacious, that it at one and the same time teaches and brings about what it teaches my soul. O who could ever describe

what You have shown me in this way. You make me understand what the life of my soul really is in You. You reveal to me that my own breathing is a participation in the Holy Spirit's aspiration within Your own divinity. And my soul, putting aside its involvement with created objects, is attracted most of all by Your sweetness, both exterior and interior. I leave all to You and I leave all for You, including all intellectual reflection which arises from myself and not You. With this act which I call purity, all things terminate in You.

O my Beloved, with all of this, You teach me how I should behave with pure candor toward You, just as an infant does with its mother. That is, pure in memory, pure in intellect, pure in will, pure in all my sense operations so that there is nothing left in me of that which is said or done by mere creatures. You teach me how to deal with all things in this life with the openness of a baby, voluntarily renouncing all and turning away from every created thing and from every purely human judgment, whether it has to do with others or with myself. You teach me to place my very life's breath within Your divine heart alone, there where my being dwells and where my spirit lives in a secret and intimate way, and where the light of my Eternal Sun is clearly revealed, that light which can never be eclipsed. It is from there that a flame bursts forth in my heart from which I experience myself as consumed, destroyed and brought to an end with a loving sweetness, and yet without ever being able to die. And this flame, O my dear God of my heart, is secret and hidden and yet it completely satiates my heart and my every hunger.

You, O my Heart, You feed me with such exquisite food which fills me; You invite me with a sweet breeze to repose in You. I call that sense of fullness a "sweet sigh" which comes with everything good You give me. And You promise that this good will never be taken away from me by anyone since it is securely entrusted to You within Your very bosom.

O my Good, I abandon and consign all to You. And if I cannot grasp, retain, or understand such an immense good as I experience, then I am happy to let go of myself so

as to attain a profound, secure, and restful sleep - like a child resting on the bosom of a faithful and loving mother, in whom I am safe with an unshakeable security.

There are two ways, my Lord, in which You deign to speak to my soul. The first way is the more substantial, happening in such a marvelous way at the moment when You communicate Yourself, substance to substance, spirit to spirit. This is but a brief and momentary word when You say to me, "Enter within Me, or rather, love Me alone. Make Me your joy forever and above every other joy. I am your purity. Come to Me and be like unto Me." In response to such words, my soul moves with a great and sudden speed on many different levels and it penetrates, with a thoroughly spiritual act, to a level above itself till it joins with the pure substance of Your divine being and feels the very touch and the union of purity with its own spirit.

In all of this, one feels, tastes and sees, not with the bodily senses, but with the spiritual senses. And even if these latter senses do see and feel and taste, it is not because they themselves are capable of all this; rather it is because they are summoned and led to this kind of seeing and tasting and feeling, and unless they were summoned and invited, they could not do the slightest thing to see, feel, and enjoy that good. The senses are as if spellbound and rapt in Your beauty; nor are they capable, on their own power, of remaining in this good. They hold on to You only as long as it pleases You.

O my Impenetrable Wisdom, who will ever be able to understand how You do all this? And yet I do experience it. I well see that You are the Master of all, and especially of my heart. My heart obeys the very hint of Your command, without which I could not do the least thing. And the song of love which You bring forth in my heart is like an ambassador, a harbinger, which manifests Your directives to which all things are subject. From this song of love there rises a most sweet languor, which draws the soul more quickly toward that experience which accompanies it, and the soul, moving on many levels, finally reaches and

is joined to Your most pure substance. The soul abandons itself and every activity that takes place, so that it can be centered within the bosom of Your divinity. The result is that in one momentary act, it no longer hears itself, but You alone, no longer enjoys itself, but You alone, no longer sees itself at all.

O Infinite Good, how immense is Your goodness! All creatures praise Your Uncreated Wisdom! Oh, if only I could describe You in Your goodness, I would be totally content O my Beloved, what a weak, narrow, and miserable heart I have!

It now remains for me to talk about that second type of language with which You, my King, speak to me. It operates within me through the Third Divine Person, that is, the Holy Spirit. He, by means of a bright illumination, infuses my intellect and unfolds for it the substantial truth of faith in a language replete with thousands upon thousands of voices of eloquent teachers, teaching and instructing me at one and the same time, and revealing to me many truths and the real substance of things, those relating to the faith, for example, the psalms or the various senses of Scripture. At other times, You reveal many things about the past and the future, things that pertain to Your glory and the honor of Your Name. You show me other dispositions of Your providence and will for the good of the souls of my neighbors.

This way of speaking is more frequent because I have often been instructed in my doubts and difficulties. You give me light to refresh my mind in all those things which are far beyond my human capacity. You instruct me in my ignorance with infinite charity. And because I became fearful during this very communication, because the world makes fun of me, saying that it is not possible that You would talk to me so often, You once again instructed me in this very doubt of mine. You gave my intellect the power to understand, letting me see how this really is true for the soul which has given its heart wholly to You for Your dwelling place and as its perpetual resting place. You dwell there in a very special way

by grace as on Your throne; You rule and govern all things as their Master, so that as a result, the soul more lives Your life than its own natural life.

For this reason the Holy Spirit, Who makes His dwelling place there, has the function - in my way of putting it - of bringing about this pure and spiritual indwelling in that soul. This indwelling is so intimate that as You breathe forth infallible truth, You frequently hold colloquy with the soul about all kinds of virtue, light and truth. Unless my mind is too weak to perceive this, it seems to me that You never withdraw from the heart which is empty of every created thing, provided the soul is faithful to You.

There is another way in which You speak. You do it through celestial messengers or through one's own Guardian "Angel," who is most faithful to this office which You entrust to him since the time of my birth into this world. He performs his office with great compassion in two ways: either by spiritual inspirations or promptings, or even with formal speech. The second way is at the directive of Your Providence for my benefit and my good. I have experienced this, not only in relation to my Guardian Angel, but also with regard to other celestial spirits. Many times I understood how this happened with that brilliance which You bestowed on my intellect in that union I described above.

I thank You, O Father of Mercy, for the so great goodness You have shown toward me, so vile and ungrateful a creature. But, my Lord, sometime I have a fear and a suspicion that the devil may be deceiving my spirit. So many times, the spiritual guide whom you have given me puts me in a state of doubt, telling me repeatedly how I must make sure that it is Your divine Spirit who is speaking to me. In terms of this repeated statement of his, what can I do to at least feel secure, not to feel somewhat afraid, O my Lord, by that which You are. Free me from these false deceptions of my and Your enemy.

## The Spouse:

Do not be afraid, O My daughter, when My Spirit rests on the soul of a just person, it is never silent. Since your soul is the figure of My Substance, what really are you within your spirit, in your very being, if not a living image, a living copy of Me, but still dependent on My Being? Fear, if you possibly can be afraid: My Spirit is there and it is the cause of all the good that exists in created beings. The just man is the very locus of My Divinity. This Spirit of mine breathes, moves, directs and works within the soul. Thus there can be no mistake about the good. Yes, this Spirit is called with truth the "Highest Good," because it brings brightness to the intellect, security to the will and makes all activity bear fruit, so that as a result, the inner soul flies and runs toward the good. Therefore, there can be no mistake about recognizing it, unless the creature itself wishes to be deceived. The evil spirit, in accord with his malicious wishing, tries to give an appearance of good, but he can be recognized by the effects. If in the one case there is harmony with the virtues, in the other case there will be no such harmony. The fruits of such evil activity will bring obscurity, coldness, and always some erroneous teaching to the soul. Moreover, the soul will be in constant fear, obscurity and uncertainty about following through with its action. On the contrary, the effects of My Spirit are truthfulness, security, clarity, and real certitude - all of which leave the soul with a sense of incomprehensible growth. My daughter, I want you to love Me. Do not be afraid to make all this known - all you have received from Me and all I have told you - do not be afraid to make it known to those who take My place, for I will give them an enlightenment so that they may know the truth. If it is displeasing to you to be reviled and contradicted, know that this is precisely My good Pleasure. Love only Me. Care about nothing else! Understand that My words cannot penetrate your intellect nor that of any other creature on this earth. You have received the three jewels of pure love, revilement and the cross. How can you ever expect to enjoy their effects if it not be in the same manner

that I experienced them here on earth. These are My three treasures that I share with My chosen ones. Think no longer about yourself. You are neither yourself alone, nor do you belong to yourself. In approaching the Eucharistic table, receive Me with an accompanying act of death to the senses and to your very self, so that as a result, I live as the very life of your soul. (1726).



## Seventh Dialogue

### The Spouse:

O My daughter, from now on always keep yourself united to Me in that breathing forth of purity which proceeds from My divine Spirit without intermission. I place My heart within your breast so that your life may be wholly concerned with My interests. Do not be any longer concerned, therefore, with what is to your own advantage, whether it be spiritual or material.

Rather, with your heart burning with that very same zeal which is in My heart, do not rest unless it be for My honor and glory, but promote My glory and the good of souls as far as you know how and as far as you are able.

### The Soul:

O Well-Beloved of my soul, consuming fire and violent trial, in receiving Your heart which You have given me anew, O my God, I can now say that You are truly my heart. And how can You be satisfied in such terrible accommodations, O my Lord? I can do nothing else but give myself to You with an irrevocable giving. And You, like a violent thunderbolt, bring about within my soul certain most violent movements, by means of which You make me become centered in You, so that I might experience Your compassion. And with this violence, You transport me out of myself, leaving behind just a breathing body. And, having lost my very self within Your fullness, I abandon myself in that deep sea of goodness which is You, Your very self of which I can say nothing except that this was the fulfillment of my every desire.

During all this, You placed me in front of a most clear light in which I began to see something of that Good more distinctly. At first I saw a company of heavenly spirits, and I saw them as so many most brilliant acts of purity in God Himself. All of them, by their bright shining, wounded me with Your love. I saw, moreover, my and Your dear Apostles, Peter

and Paul, and for a brief moment, I beheld the glory they enjoy, and they promised me their protection. They showed me how You have prepared in their midst, O my God, a place for me for all eternity. And it seemed to me as if I already enjoyed, at that time, its possession. I saw the glory they enjoyed above that of the other Apostles in a most advantageous way. I likewise beheld the glory of the other holy Apostles, and in a special way, that of St. James, whose feast the Church celebrates today.

But, having seen this, my God, it now seems impossible for me to go on living in this world. I see it as so terrible and deformed and I am tried there by such a tediousness that it seems that I can only be split in half. Nor do I have any other relief but to remind myself, my Love, that this is what You desire. And since You wish it to be so, may it please You to let me die, if it be Your Will. Ah, You will be my infinite security in this life: this is what You tell me with that interior and pure attitude of Your divinity, which I behold and understand with such clarity and distinctness that I can in no way doubt it; and because of Your power and Your goodness, it is practically impossible for me to even be afraid any longer. You give me intimacy and a loving embrace of Yourself and of myself with Your being, in one unique act of supreme goodness - sight to sight, heart to heart, purity to purity, satisfaction to satisfaction. O my Love, since You show me such love, I wish to make a request of You if You would like to hear me in Your unique mercy: O my Lord, since You are so inclined toward doing good for Your creatures, for which reason innumerable souls have been pardoned who might have been poured into hell like so many grains of sand; and You have loved them with such an infinite love, even to the point of handing Yourself over to the cruel death of the cross so as to redeem them, O my Good, how is this?

#### The Spouse:

Understand, My daughter, My heavenly Father, the Monarch of the Universe, can be compared to a ruler, a great ruler who had an only-begotten Son and whose whole kingdom

rightfully belonged to that Son. But let us suppose that this Father made an edict for all His vassals, saying that He promises to give to each - poor and rich alike - His whole inheritance and His kingdom, vast as it is, and He does this not out of force, but out of love for that very same human flesh of which His only Son is formed. This is precisely what My Heavenly Father has done. He, whose kingdom has no end, has invited men, His vassals, to put on the very vesture of His only Son. He has done this out of love and so as to lift man up to the grandeur the eternal kingdom, being pleased to see in them the imprint of His only Love, i.e., My virtues, My beauties, so as to make them heirs of the very same inheritance of His kingdom. He does all this by means of grace and the habit of charity.

However, He has put the possession of this kingdom up to the free choice of men, giving to anyone who wishes to clothe himself in My vesture, the pledge of the baptismal character. Thus, whoever wishes to be saved, is saved and whoever wishes to be lost, voluntarily condemns himself. All depends on the will and the free choice of man. No one is condemned to hell except the person who voluntarily so condemns himself. The Father wants men to recognize His love - but voluntarily. This means following in the very same footsteps that I have trodden so that men can regain and repossess their hereditary share as His children. Thus it is, that by an act of their own free choice, men can enter into this Kingdom to which they lost entrance by an act of their will.

#### The Soul:

O my Lord and King, I enjoy this mercy which You have shown, namely that You should let me understand this truth and were kind enough to let me understand it thoroughly. Even though You were the Great God, the absolute Master of Your poor creatures, You did not wish to force man's free choice, so that as a result we might understand that You really had no need of anyone and that, in Your sight, it is as if all men who have existed, are now and will be, never really were at all.

Oh, how wonderful that You have loved us so much! Even the favors which have shown the soul that now loves You is a work of Your supreme goodness. Therefore You reveal to me that in the loss of such creatures as are lost, You demonstrate how their perverse will has no value in Your divine sight at all; not because You do not esteem and love Your image within them, and certainly not because You do not value their souls which You redeemed at the price of Your very own blood with so much love. But you act in this way so as to condemn that act of injury and desecration which man, with his free will, commits in rejecting Your supreme goodness. Therefore, it is with a most correct act of justice that such men who are like flies, like nothing and even worse in Your sight, are soon to fall down in hell and suffer chastisements and universal torments. In this way, they still give glory to Your justice, although they were not willing to give You glory in Your mercy.

On the other hand, You let me know how much You value one soul that loves and obeys You, more than all those innumerable ones who are lost. One sees how You have saved whole cities, and entire kingdoms through the instrumentality of one holy soul and beloved spouse. Thus, Your supreme goodness shines forth in the value of this one soul, just as Your justice and greatness shines forth in the loss of that multitude of lost souls.

O Great God, Most Powerful Lord, how can we poor creatures understand Your inscrutable ways? Now You give me still another light and You disperse another doubt of mine, explaining how much more a worker gains who leads a holy soul, beloved of You, on the road to salvation, going after all the lost sheep of the world so that they might be converted.

Indeed, that one faithful soul can convert, by its prayers, innumerable souls. You do not know how to refuse those graces that relate to Your own glory, and this giving of glory is the task of every soul that loves You. You explain to me that You highly esteem the choice of a favored soul who desires to enrich You, if that were possible, at least with some accidental

glory, since there is no other way of enriching You. You esteem this choice more than all the wrong choices that the reprobates make in their ill will.

O my Lord, I delight so much in Your grandeur and I am happy that You have no need of us, neither the saved nor the lost, because that which You are cannot be increased or diminished since You have always been all that You are and will remain so for all eternity.

This morning, in Holy Communion, You summoned me to an intimate act of self-abasement at the very root of my nothingness. By this act, You unite me to Your divine Being and I behold it in a clear brightness. You give me the seven gifts of Your Divine Spirit, teaching me all the while and communicating to me in the very gifts seven special kinds of annihilation.

You, my Good, in this union which You Yourself bring about of my spirit to the Word, give me Wisdom. You share with me the gift of Intellect so that I might see and understand Truth. You give me the third gift of Counsel, so that in You, I might help my neighbors to discover the truth of Your Gospel. You share the fourth gift with me, namely Courage, so that I might be constant and faithful in suffering for Your love. You give me the fifth gift of Knowledge to free me from the darkness of sin and the deceits of Your and my enemy. You give me the sixth gift, Piety, so that I might have perfect charity toward my neighbor. Finally, You give me Your Holy Fear so that I might be faithful to You till death in holy perseverance.

How shall I return thanks to You for so many blessings, O my eternal and only God? You tell me that to preserve those seven gifts which You gave me, I must write down a clear and distinct explanation of the practice of the seven different states or kinds of annihilation.

One: Wisdom.....The First Gift

Nothingness.....The First Annihilation

You reveal to me that I am an act of purity, yet there is an accompanying awareness of my nothingness. Who shall explain to me what nothingness is, O my Beloved? In itself, it has neither being nor life, nor do we discover from whom it comes, neither in heaven nor on earth. I do not find it in pleasures, and much less in sufferings; nor is it in the midst of creatures. I find it not in the world's honors and esteem. It is nowhere in creation. Still, with nothingness, all is destroyed. My every movement cries out, "Nothingness!" Nothing is my very life. Appearances are nothing. The speech of creatures amounts to nothing. The goods and riches of this world are nothing. The earth and the world itself are nothing. Revilements are nothing. All my activity and that of all creatures comes down to nothing. O my Beloved, Purity of my spirit, Essential Truth, everything is destroyed in that one glance of Your pure Being. In You, I renounce all honors - they are lies which have no real existence.

In the heart of the Pure Ark of the wisdom of the Word Incarnate, I experience the Sun of Eternal Life from which a voice comes forth saying, "I am the Sun which brings life, infinite light, a Unique Sun, Perfect Substance and Being. I am that Sun whose qualities are infinite brightness, that light which reveals the vast being of Myself in My greatness, yet gives a certain simplicity in beholding Me, wooing, as it were, thousands upon thousands of beings in the infinity of My greatness. This Sun has an inaccessible brightness, a sweet, restless fire within it which violently attracts every being to Me and which brings forth fertile birth and growth, and makes all things multiply abundantly. In this light of Mine, every shadow of falsity is destroyed. I give everything its goodness and I dwell even amid nothingness. I am alive in every being, created and as yet uncreated. I am there like a most simple and pure act in which there is no trace of defect. Every vital movement of being is buried deep within this infinite act, at the very center of their nothingness is life's true core in that eternal principle whose origin is My

beatitude, wherein I rest in a day of unending brightness, generated from all eternity for the benefit of those who, at home in their nothingness, rest in a totally incomprehensible peace."

The Soul:

O my dear Wisdom, You live as my own life, because apart from You there is no true life. If I renounce myself, what really am I renouncing but a mere nothing? Indeed, what am I, and what is the whole world . . . since apart from You there is no being, no virtue, no creatures, nothing at all in this life which is authentic.

**Second: The Act of Annihilation Flowing from the Gift of Intellect; Still Another Facet of that Union with God Which the Soul Experiences. The Holy Ignorance which Proceeds from Purity.**

The Soul:

O my most sweet Spouse, You tell me that my whole welfare is centered in a being which is blind. You communicate to me an act which does not allow me to look upon any object, but focuses especially upon all those things which deny the five internal senses of my soul.

First of all, hearing. In this regard, You teach me that I should stop listening to all that comes from what is called and truly is "the exterior, lower part of man". You say I must forget all this and put an end to it with the roaring sound of the grandeur and the beauty of Your Divinity ringing in my ears, without paying any attention to the racket and commotion which my senses, my passions, the demon himself, or even all creatures may cause.

Second, the denial of sight. You tell me that of all the senses, sight is to be most suspected. You tell me that I should become blind to every discourse, to every vision which human reason proposes and should rather remain abased in perpetual ignorance. Like a sick person who is always concerned about his health, I should remain in isolation and obscurity, so that Your divine Light might penetrate within me and keep my soul's vision clear and unclouded by not gazing upon whatever is foreign to You.

The third sense is that of spiritual smell, that is, my desires. You forbid this sense of mine to run after any other odor than that of Your own Divine Sweetness, because You wish the appetite of my spirit to be refreshed by desiring You alone and to be comforted only by eternal things and not by the foul odors of the decaying and vile things of this earth.

The fourth sense is spiritual taste, namely, the will. With an incomparable jealousy, You wish that I take no other food than that of Your divine Love.

The fifth sense is spiritual touch, that is, the affections. With regard to these, You desire that they be limited to the two embraces by which my soul embraces You, namely, in loving You and in loving my neighbor for love of You. However, in all five of these acts, You wish that I wage war on the nothingness of my own being, so that You alone might live within me and no longer my own self, and so that I might, in a true condition of my own nothingness, belong totally to You. With this gift, along with Wisdom, there is brought about an unknowing of all things out of love for You.

**Third: Counsel.....The Third Gift**

**The Third Grade of Annihilation Through the Gift of Counsel**



### The Soul:

You request that I destroy my own will forever, placing it at the disposal of all creatures so far as this is possible and that I even extend my own frailty. You request that at least at the interior level I remain silent in the face of my own opinions and become more insensitive to the world, in a true spirit of self-depreciation, by holding in my own feelings for the rest of my life and not becoming overly concerned with nor evaluating my sufferings, afflictions and troubles. You desire that I not become accustomed to honors, esteem, how I appear to others, or the love of any creature, no matter how holy it may be. And if my human nature finds this difficult, I will scorn these very difficulties, deeming them as nothing and considering it the greatest good fortune to be able to experience such difficulty and to suffer it with no feeling of pleasure - all out of love for You.

### The Spouse:

O beloved daughter of My heart, look upon your neighbor with a look of purity when your nature feels offended in any way, and when it seems to you that you have been wronged. See how content you shall be if you look upon everyone as more loving than you, more pure than you, more fervent and more virtuous than you. Thus it shall appear to you that everyone deserves more dignity than you and is more worthy of every kind of love and respect. In this way, you shall experience an inexplicable contentment in all your humiliations.

Above all, reflect on your imperfections and the evils you can be sure you have, while in your neighbor, these evils are not as certain as they are in you yourself. Wherefore, in this state of nothingness and in your recognition of it, I shall enter into the Jerusalem of your soul as its King. Reflect upon those precepts I gave My Apostles on Palm Sunday when I said, "Go into town and there you will find a donkey with its colt;

untie it and bring it back to Me. And if anyone questions you, tell him that the Master has need of it."

O My daughter, you are My little donkey's colt. Those who question you are your senses, your free will and Satan who speaks to you and asks questions of your will. "Where are you going?" he says. "Why such submission and why is your will so prejudiced?" Respond to these questions, "The Master requires them." Yes, you are My little donkey, that young colt on which I ride into My dear Jerusalem as King in an extravaganza of triumph. As the Lord of the colt which is your liberty, and of the donkey which is your will, I enter in peaceful triumph into this new life of My own Life in the souls of your neighbors, and into the possession of My Kingdom which is within you.

The Soul:

Oh yes, my Good, this morning in Holy Communion, I saw this glorious entry: pervading my soul with a most delightful vision, You deigned to pervade and rule over my spirit. I thank You, not only because You gave me this gift, but also because You let me understand how much You have been working within me. Grant that I may always serve You in this high honor and I pray, my Good, by that which You are, never to take it away from me.

**Four: Fortitude..... The Fourth Gift**

**The Way of Union in the Fourth Step of Annihilation**

The Soul:

O my Lord and my Mercy, in this fourth gift You ordain a fourth kind of annihilation in the act of Your supreme truth. In my extreme vileness, You wish me to flounder in the midst of my innumerable miseries. Since my substance is like a mere speck of dust, exposed to the wind, and having no power of subsisting on its own so as to persevere

even for one hour in doing good, and since You alone are my true strength, my being has no right to stand apart from You, my only and greatest Good. Still You oblige me to analyze myself even though this might lead me into error because of my baseness and weakness! A quantity of atoms produces this earth; the sun's appearance can be clearly seen and can be well observed. However, at least these things make no pretense at being more than they are. But it is not this way with my miserable self, which, in a certain sense, feeds upon a secret ambition to be more than what it substantially is, or at least presumes to be captivated by things other than it really is. I am struck dumb at seeing how great a necessity my soul has of having recourse to You, the Unique and Sovereign Being, so as to ask from Your Clemency the many lights and graces it needs to overcome all the assaults upon me which are as deceptive as they are hateful. It is hardly possible, even with the enlightenment of Your Infallible Truth, to put down its own pride, its pretensions and appetites which produce in the soul infinite and cloudy wisps of air that dazzle the true light which You are, O my only Strength and Refuge.

#### The Spouse:

Distrust in your own powers is the only means to fortitude! Know, My daughter that in this area I am asking you for this very kind of annihilation, because in it I bestow the gift of final perseverance upon My chosen ones, that is, to those who, not relying on their own powers at all, place their whole confidence in Me, their only Good. My own goodness to them corresponds exactly to the amount of confidence which My friends have in Me. With the radical love they bear Me, they give Me all honor in this their confidence. This is the way it was with that woman whom the Gospel writes about when it says, "If only I touch the hem of His garment, I shall be saved." So also I say to you, "If you have confidence in Me in all things, you shall be saved." You keep telling Me,

"Be mindful of us, O Lord!" All is well provided for. This is why I want you to keep your powerlessness and your misery before your eyes. I do want you to make known your needs from time to time so that you may learn to distrust yourself and take refuge under My Divine Providence. This confidence is the channel of true fortitude and of final perseverance for all My chosen ones.

The Soul:

O my Lord, what am I without You? And how shall I ever take even one step in the path of virtue, or even become aware of it, without You? Of myself, my Good, I find nothing that really matters, nothing that pleases me, nor can I even extract any profit at all from my misery. But You would not be enlightening me in all this, my dear Delight, if You had not antecedently given me Your divine grace. Indeed, was it not You Yourself who taught me this confidence in You, and did You not embrace my spirit the way an infant clings to its mother's neck? And thus, under Your impulse, my heart well understood how much is contained in this gift and in my distrust of self! May Your name be blessed and praised forever!

**Five: Knowledge (Scientia).....The Fifth Gift**

**Fifth Step of Annihilation**

The Spouse:

Justice and truth must be predominant in your heart and must pervade the whole horizon of your spirit by means of your intellect's Faith, together with a true knowledge, like unto that of the saints. There are three conditions about you and three reasons you have for not being in love with yourself, indeed, for hating yourself, O daughter. The first is that you were conceived in a condition of sin, as an enemy of your God, born as one hateful in His sight, a daughter of that sinful first parent and thus you became a

prevaricator of justice and transgressor of My will, a dissipater of the very graces that you received. For all these reasons, you were one born in poverty and great misery.

The second reason or truth is that inner drive or hereditary strain that remains within you as the daughter of such a father. This most miserable hereditary strain remains within you in your natural inclination toward evil. It is located in your passions which are all mixed up and tend toward things of this earth, toward that which is base and wicked and toward misery; all of this as a penalty of that act of the will which man made when he consented to sin and disobeyed his Lord and Creator.

The third reason you have for not loving yourself is contained in all those actual faults and personal sins and imperfections which are as numerous as the sands of the sea.

And in these three truths just described, you will discover and receive the knowledge of the saints, along with that true light which man lost, together with grace, in his sinning.

I now bestow this knowledge upon you. This truth consists in the true knowledge of what man really is.

#### The Soul:

O Eternal God of Truth! I thank You, O Father of Mercy, for the great goodness which You have shown to a creature so unworthy of being looked upon by You. Give me Your permission to declare a just vendetta against my wickedness and my selfishness, I who am so wretched that I preferred other things to You and loved them more than I loved You, my greatest Good. In the reflection of Your light, I acknowledge and condemn myself, because from my earliest years of reasoning, as You Yourself made plain to me, I was born in original sin, an enemy of Yours, worthy of hate and revilement in the sight of all the saints, the angels and all creatures, all of whom would consign me to eternal torment.

In the light of the second reason given above, namely, the miseries which flow from the penalty of sin, I cannot even look at myself without hating myself with an implacable hatred, persecuting myself and putting to death my every appetite and desire. I am in dismay at the rebellion which is always leading me to ruination and to Your dishonor.

The third reason is, of course, my own sins. These indeed, merit, O my Creator, Your denying me both grace and mercy and Your creating for me a new hell of atrocious pain, and that I be buried beneath the feet of Lucifer forever and ever. And even all of this seems to be naught in the face of the suffering which I really deserve. Oh, how I am now on fire with feeling sorry for myself, with searching for honors from other creatures, with looking for their love, with expecting You to be always listening to my questioning; so in love with myself and so carried away with my own importance! Ah, my Lord, grant me a true and holy hatred of myself so that I may gain some profit from this true knowledge.

Six: Piety.....The Sixth Gift

The Sixth Annihilation

The Spouse:

My daughter, if you only understood what the words, "Divine Will" really mean, you would be perfect in your piety. Know that by this will alone, I descended from heaven to take on human flesh, to be born in a stable, to die on a cross, to live poorly and totally dependent. Because of this will alone, I loved My creatures more than My own life in terms of the humanity I took on, and I brought piety and charity to a total fruition in My stripping away of every consolation and sensible pleasure.

The Divine Will stands for perfect willing, perfect justice, and it is that Will which makes all the blessed happy; a will which, if the blessed could bring it about totally, they would be only too eager not to appear as anything more than they are and would wish to enjoy only His Will as it is expressed in their being and not in their will. This Will which exists uniquely in the Divinity, is both the origin and the conserving principle of all that exists. As a result, it is in this Will that all the happiness and all the beatitude of the divinity of your God consists, nor can this Will be diminished by human flesh. This Will is justified in heaven, on earth, and in hell without exception. And so that you may glorify this Will, which is as useful to you as it is loving, (useful because of the good you receive when you accomplish it with your piety and your good works) you must not love your own will, but rather, denying your own will and every sensible pleasure, you must take My Divine Will for your unique and only will. By one and the same act, you must love every rejection, deny the pleasures of your appetites and embrace My loving, Divine Will at all times and in all events. This is what brings a man the most honorable title of a "just man" and restores him to that state of innocence which was lost through sin.

#### The Soul:

O my greatest Good, who shall arrange for me to walk in the way of this kind of justice, denying my own depraved ways for the sake of a life of true Christian piety, which is the fruit of Your divine Spirit alone? I hope for this from You alone. It certainly is not a work that my feeble spirit can perform. Therefore, command my heart and make it obey You!

**Seven: To give God All**

**Honor and Glory.....The Seventh Gift**

**The Seventh Annihilation**

### The Spouse:

My daughter, you must give Me that which is rightfully Mine. In this type of annihilation, which is the most dear and the most pleasing of all, you must, for the sake of My Being, renounce every honor, all praises, every good which may be attributed to you by men, because I am that ocean of unique goodness and the only object of all your benefits, as well as all those of every other creature. And if it were possible for you to renounce for My sake - by an act of pure love - even blessed eternity itself, you might do so, so that as a result, your love would remain of the highest kind in honoring Me, because you really exist more in Me than in yourself. Therefore, when men praise you, keep your gaze fixed upon Me who am your greatest Good, and upon how much I have bestowed on you by My Mercy. All things have been put into your deposit, which is My Supreme Goodness. Thus, you must give Me a place in your heart and dedicate all the graces you receive to My Good Pleasure because in the pleasure that I take in Myself are contained all the goods and gifts which I bestow, via this very kind of annihilation.

### The Soul:

Soul of my soul, O my Beloved, take possession of my heart! And since You are my very heart, I renounce all that You have given me out of love for Your Holy Will. Receive my heart and keep it alive. Grant me the grace to make this act of love and of pure annihilation which You request of me, so that I may be grateful and may correspond with all the gifts and lights which I have received. You order me to choose one of these annihilations for each of the seven days of the week, so as to correspond faithfully and be mindful of Your favors. You have taught me quite clearly! In one moment of great truth, I give You infinite thanks for such a copious mercy.



Moreover, You reveal to me how pleasing it is to You to see me destroyed and, as it were, buried to everything. Do with me whatever You please. You make clear to me how much more pleasing is my annihilation, through Your grace, when I am not believed by others, and even when I am reviled by creatures. This pleases You more than if I were believed and approved. With Your light and grace, You make known to me that my self-annihilation pleases You very much, so that as a result, I might bow my head under this annihilation of all that pleases me. And still more - You show me that You are more content with that kind of annihilation which demonstrates the truth of just how much You do for me in Your Mercy.

Oh, what a great concern You have for my welfare and for my growth in virtue, when You teach me that I must never separate myself from holy obedience and from my director, nor from any act willed by You, so that as a consequence I might unite myself totally to Your Will since this is the plan of the one whom You have given me to take Your place. You tell me that I must unite myself to You and get rid of all that evil of self-love, and of the devil. But You also tell me that this giving of myself to You in consenting to these acts of union is never against the obedience which is due to him who takes Your place. In this way, You dispel the shadows which the devil has placed in my soul with all its fears and its darkness, telling me that this lying spirit is never able to truly enlighten the soul with any truth or clarity. This is the work of Your strong arm alone: the resurrection of the soul in good.

O my Eternal Life, my heart knows You in this light of Yours, this purity, this beauty which You give my spirit, like a resurrection of my life in peace and uprightness. And whence have I merited such benefits, O my Lord? It would be a slight thing for me if every creature buried me away in nothingness, drove me away, cursed me as a person who deserved no place among them, because I am truly the most ungrateful of all,

unfaithful and lacking in correspondence to You. Yes, why do You bestow so many blessings on me, traitor that I am, O my greatest Good?

## EIGHTH DIALOGUE

### The Spouse:

I am a worm and not a man, the opprobrium of man and the despised of all the people! Behold My life. What kind of an appearance did I make in the world? Since I am the Immortal God, independent of every creature, and because of My greatness, I am hidden from every human intellect; the world does not know Me, nor does it know that I am its very Principle, nor will it ever recognize Me. Thus, it was necessary that I reveal the authentic good and the real truth to My rational creatures and uncover for them the hidden treasures of My perfect Being, in all the Christian virtues.

I espoused to Myself human nature, taking the form of a slave, so as to be a model for them. In this humanity which I took on, I made appear a perfect form of the Christian life and through it the splendors of the divine perfections appeared. I revealed the plan predetermined for Me, namely, My role was not only to liberate man from the tyranny of the devil and free him from the slavery of sin to which he freely devoted himself, but moreover, to teach man the way of truth from which he had wandered far off into the dark caverns of ignorance. I brought light into the darkness of the miseries into which he had fallen. I showed him what his true evil was and in what precisely his downfall consisted, namely, that man abandoned Me, the very Source of all good so as to love his own self. Thus, he rebelled against the very Source of his life, against that Principle from which he received his being at the moment of his creation, from which he possessed all the beauty and goodness that one could ever wish for. Man had embraced that total evil which is sin, even to the point of becoming evil itself, ugliness and misery personified, because he was no longer worthy of My remembering him. Yea rather, man, through his

sin, contracted that alienation from Me, an alienation intrinsic to evil and an alienation which is infinite.

And now behold what an infinite distance separates these two extremes, that is, the greatest Good, which is My divine Being, and the greatest evil, which is sin. The two eternities depend on these two poles. Thus, I am the very being of beauty, of virtue, of perfection and of the eternal happiness of the highest good. At the opposite extreme is the ugliness, the misery and the unhappiness of every evil which is sin. Behold, My daughter, how you could never really understand this tremendous evil. Just as you are not capable of understanding My essence as the highest Good, so too, you can never plumb the depths of that evil which is sin and culpability. Understand, therefore, that just as I possess the perfection of an infinite virtue, having within Myself an eternal beatitude, loving Myself in that very same infinite goodness with an eternal and infinite love, so also I abominate, with an infinite hate, evil and sin. The reason is because just as I see Myself in the principle and in the fullness of every good, so also I condemn with an infinite hatred, every flaw of evil and sin.

See, My daughter, how much hatred you should fittingly have toward evil, that is, toward sin! Look how every single act which you commit that is implicated in this evil, no matter how trivial it may seem in your eyes, is not trivial in My sight, for I hate all evil equally with an infinite hatred. Every shadow of sin and of darkness is in substance an object of My infinite hatred equally, for it stands at the opposite pole from Me Who alone am pure Good.

Moreover, look what man becomes by one solitary sin. Reflect for a moment on what you become by committing one sin, even a venial sin! Recall that even with one such sin you would deserve to be hated by all creatures and all would condemn you, indeed, would annihilate you into nothingness, and neither heaven nor earth would have

pity on you! I, your only Good, had to apply a remedy for such a terrible evil since I am your greatest Good. Therefore, it was fitting that I take upon Myself your very likeness and that, trampling sin underfoot, I should destroy that very thing which you loved so much, condemning that self-love which prevailed over the love you owed to Me. You traded all the good which I truly am for all that is evil.

For the sake of your love, I had compassion on you. Because I am your greatest Good, I re-established you in your pristine happiness! I made Myself like unto you so that you might overcome your ignorance. In My own Life, I gave you a model to imitate in your own hating of that which formerly you loved, namely, yourself in evil, as well as the evil within you. By My coming in this world, I would furthermore learn to hate within you, in the light of My Life, all that you had loved more than Me, since those were the things I, by My very nature, could not love. I would disdain the honors of this world, being born unknown in a vile and most poor stable. That is how I made My appearance in this world. I was hunted down; had to flee from enemies just after My birth. I hated riches, preferring to live in extreme poverty. I lived in the world like a beggar with no place to call My own, wandering from place to place, persecuted and cursed by the greater part of men. I loved the abject life, making My conversation with the poor and the humble, the simple-minded and sinners.

By a miracle of My omnipotence, I concealed My divinity so as to avoid the very honors which men hold so dear. I condemned the comfortable life, feeding Myself on the lowest kind of food and simple things; I dressed poorly, embracing all sorts of inconveniences, walking around with bare feet on long journeys. I suffered the rigors of the heat of the sun and of the cold with great pain, inconvenience and fatigue, and all kinds of other sufferings - all for the glory of My Father and the salvation of mankind. And finally, as a reward for such miracles and benefits, they prepared for Me a cross,

thorns, beatings, nails, and vinegar. I was made a fool of, taunted, blasphemed, cursed and afflicted, loaded down with pain and suffering, without any relief or comfort. Totally abandoned and emptied out, I gave up My spirit on the cross, having looked upon with My merciful eyes and prayed for all those very people who offended Me and condemned Me to death.

Behold, therefore, how I loved and embraced all that which you abhor, and how I condemned and have hated all that which you have so loved. I established My kingdom in the midst of sufferings as the very King of Sorrows, so that I might bring to you a kingdom of eternal happiness. Focus your attention on this treasure which I have uncovered for you on the Cross wherein is contained eternal glory. My true and faithful servants have wept and sighed, day and night, so that I might make them worthy of My Kingdom of the Cross. And you, what do you do for these benefits which I bestow on you? It is because of your sins that you have not merited these treasures which I have uncovered for you. Thank Me for so many blessings, and throughout your life always reflect on this, namely, that you have not merited the gaining of these treasures of My Kingdom of My Cross within your soul, but rather that it is the fruit with which I grace only My friends. Meditate day and night on this desire to see yourself with Me upon the Cross with your self-love, honors, and your pleasures crucified there along with you. I bind you to Myself, your greatest Good, to that degree in which I bind you to the Cross which I have clasped and embraced, hating your self-love and condemning every desire for evil, so as to unite you to your only Good. And understand that I am your original justice. If any man separates himself from this, he perishes.

Contemplate how truly you are like a little infant in the womb of its mother, living more its mother's life than its own. This little infant performs no works except whatever its mother is doing. It is fed on its mother's nourishment. And it is the very same with

you. I am your Mother. I have given you birth in My womb by creation and, by My conservation, I have protected you within the heart of My eternal charity. I fed you and watched over you very diligently. Of yourself, you do not have the power to perform any good act except through the workings of your Mother. And if you leave this womb, you would lose your life's strength and would perish. Every pilgrim-man (homo viator) is like a little infant, conceived for a brief time within the womb of woman. If by an accident of nature, it is ejected from its mother's womb before its time, it dies. And this, too, is what happens to pilgrim-man when he separates himself from his origin. Now this is just the way I want you to be: like an infant in its mother's womb - not wishing anything except this womb in which you were generated and which protects you and in which you are freed from every human danger. Your womb consists in abandoning yourself to My plan, leaving yourself in the custody and care of your Mother. Have naught else in except to rest content in a certain security where no evil can enter. In everything be at rest: in troubles, in doubts, in fears and temptations, in persecutions and humiliations bind yourself always to your dear Mother's womb. As long as you are embracing her, no evil can touch you: into this happy womb no sorrow can enter. I am that Good which you call "goodness". As long as you are in Me, and are nourished on Me, no evil will approach you because I shall feed you on My own Substance.

Wherefore, live in loving simplicity just as I live. Love the simple and the humble. Don't judge My affairs on the basis of human prudence. Have no desire to dig into things higher than what I reveal to you. Cast into oblivion all that does not pertain to Me. Don't involve yourself in other people's affairs and don't be solicitous about your own affairs, neither worrying about yourself nor paying attention to the things of this earth. Place your all in the arms of My Providence like one who is carried in the arms of a strong giant. Of yourself you do not have even the strength of a straw caught in a wild

wind and the same goes for all creatures - they are like so many straws in the wind. Therefore, why should anyone fear their judgments and the things they do? In My sight, all things that exist are as if they were not. Therefore, live like a little infant in My womb just as I have told you.

I am your justice and your virtue and I give to you in proportion to your corresponding with me. Since I am your Justification and your justice, living in you and you in Me out of love, you ought to be just toward every creature and to yourself. Daughter, live suspended in this world just as I was suspended on the Cross here on earth; and so, too, must you, when you look upon My image hanging above the earth, remember that you must live in the same way in this world, nailed together with Me by these three nails, namely, the contempt of creatures, self-contempt and the contempt of every consolation. Because of the jealousy which I have over your heart, I arrange for all creatures to turn away from you lest you give them even the slightest portion of your heart out of the natural gratitude of your heart. So that this may never happen and so that I might be your only love, I arrange things in this way. It is not done simply to cause you displeasure. O daughter, because I have arranged for you to be totally Mine and belong to My heart, you will be denied nothing which you justly ask of Me. About that which you have asked me relative to your Institute, do not be afraid! I will to have great souls for its establishment who shall do great things for My glory and for the fulfillment of what you desire.

My daughter, this morning I will give you a teaching and an important secret which contains both the principle and the goal of all sanctity. Pay attention to the carrying out of this teaching if you wish to free yourself from every assault of the devil and from every passion which rebels against My love. The teaching and secret is an upright intention. I am not speaking here of a general intention because many spiritual people reach that



point. Rather, I am speaking of that special kind of intention which is proper to the saints. Do you want to know which soul in heaven enjoys the higher grade of sanctity? The answer is, precisely that one who in life had the more pure actual intention in his works. The most excellent of all were, of course, My own humanity and My dear Mother Mary and then, My foster Father, Joseph, who among all men was the greatest in his actual intention and thus it was that he was the most just man on earth. In this exercise, today you begin My advent with a life totally pure and new. So you can do this, I shall enrich you with My efficacious grace, asking you, on your part, to cooperate with My grace. Thus you must bring the act of loving aspiration which your soul bears toward Me and apply it to your every actual activity, spiritual, temporal and sensible and refer all things to this one thing alone, namely, that love together with a pure uprightness for Me be your only object in every slightest point and minute action of your thought, word and deed. This is the life of perfection. Wherefore, before bestowing upon you this principle of good, I have disposed you and prepared you in humility with all those past temptations and battles so that from such misery, you could experience yourself along with all other things more clearly, all of which can be had by My Mercy, attributing all your blessings to Me. My daughter, this uprightness is called justice and is that by which man imitates My own divinity according to his capacity, for I have said, "Be ye perfect as your heavenly Father is perfect," that is, My and your heavenly Father directs all of His acts of providence, His directives, and His divine operations to the honor of His glory and in this way He has all of His eternal and infinite happiness centered in the pleasure of His love for Himself. Thus, you can have no greater or more perfect practice of love than in this good, directed toward the good of your God. And if, indeed, He Himself performs no action however small, not even the conservation of a tiny ant, except for His glory alone, thus it is fitting that man, His image here on earth should not perform, if this were

possible, not even one sigh, one word, one thought, not even one little indifferent act without this actual operation of purity. Wherefore, your sanctity, unto a likeness and union with My Divinity will be in proportion to your diligence in this uprightness. My Spirit will teach you and move you in this exercise to acts of sublime love and to a knowledge of great purity and with these you will enjoy and penetrate the justice of your works and you will be enlightened in your faith to a degree far superior to your capacity to penetrate the Divine Mysteries. All this is not to be for your profit alone, but I also tell you to make it understood to any soul who is desirous of perfection.

There are two noble activities which man exercises in his faculties, operations like unto My own divinity, namely, intellect and will. In his intellect, he looks upon My divinity as its only object, just as the divine Father looks upon His Word in Himself. With his will, when he loves Me alone, man imitates Me in that pleasure which I have in My own Word. In this way, the intellect and the will of man, in this uprightness and purity of intention, most excellently reflect My divinity in the soul. Making this purity a reality, with the help of My grace and the work of My Spirit, in an act of supernatural union, these acts born in the soul are united to and participate in that act and that very same fruition which the Father produces in His Word, but in this case, not by substantial identity of nature, but by participation. Whence, the soul dedicated to this uprightness (even if at the start it is through his own cooperation and later only by the gift of My grace) is repaid for his fidelity, starting with the gifts described above, and all his past diligence is recompensed in such a way that all his works, even the indifferent ones, become sanctified and worthy of almost infinite merit through the value and degrees of charity which are gotten in the union of the Divine Person with the soul.

O My daughter, if you were able to measure all your past actions, all your thoughts and words, and all your hours and moments of your life and were able to see the goods

that you have lost simply through carelessness, you would die of sorrow. If only your vision could focus and meditate on two things, namely, first, the baseness of the motions toward which your heart has inclined in both your intentions and your deeds, and second, the blessings, the riches, the nobility, the excellence these movements could have risen to had they been performed in their purity and integrity. Yes, they would have been joined to a perfect excellence in the degrees of purity and charity! This can provide for you clear evidence of that particular judgment of which every man will have to give an account at the end of his life.

There are three reasons why man is obliged to this judgment before departing from his body, namely, first, so as to render this account to his Lord and Creator from whom he had his being; second, because of the gifts, blessings, and graces which he received; third, because of the purpose for which being itself and grace and life in time were given to man. These three obligations, in justice, require some form of particular judgment. This is so because just as all other creatures of this earth, insensible and sensible, carry out the purpose for which they have being in everything they do, without deviation, according to their inner principle and direction and thus glorify Me in their being of service to men, so too, it is fitting that rational man, equally created through Me, gifted with free choice and reason, should also fulfill his purpose in the course of that pilgrimage in which he was placed by his Legislator and Creator.

My daughter, do you understand My love for you? I will tell you about it. I love you deeply because with the rays of My providence I assign My wisdom for your utility. I love you in a special way because I fill you with My grace. I love you tenderly, I help you in all your needs, and I comfort your misery in your weakness. My daughter, you ask Me for the virtue of humility. You will enjoy the fruits of this virtue in that uprightness of intention described above. This correct view of things with which man gazes upon Me is

a practice which fulfills all the degrees of humility, because all the degrees of humility are but one and the same practice of truth. If you analyze each one individually, you will see what I am talking about.

Look at the first degree of humility which consists in your own nothingness as it is discovered in this upright intention, contemplating on, not itself, but on Me in all My works. In this way you see your self-element in all that you do is reduced to zero!

The second degree is to discover your own misery and vileness since you are a sinner, indeed, worse than nothing. This uprightness, with its focusing upon My being as the greatest Good, will make that vileness reverberate, because in considering Me as the highest Good, it sees how much respect is due to My majesty and My truth. In the light of My reflection, the self is condemned as an object of inauthenticity and ugliness.

The third degree of humility is not to desire honor and the esteem of men, even, indeed, to abhor and despise such things. This brings about an upright intention because it despises and hates everything which is not the true good because I am the only true Good.

The fourth degree of humility loves confusion and despair and enjoys to be humiliated. Again, this is the uprightness of intention, through which one is united to the life of My humanity here on earth, and to this alone every intention is directed, which is intent on My divine Good Pleasure.

The last and most perfect degree of humility is to give Me all honor and glory and to refer every grace and honor back to Me. This is the proper effect and the only object of the pure intention, namely, to give Me all honor and glory in a complete self-annihilation which is the companion of that pure truth called humility. Unless the soul finds this by means of the path of the right intention, it will never have true humility.

My daughter, have a perfect good will toward Me. So that you will always clearly intend that which is for your profit, I will now explain to you what that true good will of man is which really pleases Me. It is precisely that will which is both affective and effective. If one of these qualities is present without the other, it is not a true good will. It is affective when love operates directly on the object loved; it is effective when it activates all those things which can give pleasure to the beloved. These are the two exercises of an authentic good will toward the object loved. Two real friends, if they are in love, each live in one another's heart. It is from a sincere heart that there proceed these two effects, namely, love and honor. The lover takes more delight in honoring and doing good for his friend rather than for himself. Where you find these two effects, there is true friendship. However, between Myself and you, there already exists a true friendship. I am your true, beloved, and perfect Friend. I have these two effects toward you in excess, loving you thus and giving you all the good you can desire. In the same way, you are to be My faithful friend, loving Me, not only with an affective love, but above all with an effective love, not in the sense of doing Me good, since I am the highest Good, but you do give Me an effective love by honoring Me in all the operations and activities of your life and by seeking only My good pleasure since I am your loving Friend.

O daughter, this is that true good will of which the angels sang their praises when I was born. Many love Me in only one of these two ways, that is, only with an affective love. This is an imperfect good will. It is not very dear to Me, which is why I said, that not everyone who says to Me, "Lord, Lord," will enter the Kingdom of Heaven.

My daughter, you believe that you are totally detached affectively from all creatures, but you are not detached effectively. You do not understand what is at the root of your heart and the causes of those impulses which so trouble you. The more noble and

spiritual part of you becomes depressed from time to time by a certain appetite arising from the natural inferior level within you which wishes to be satisfied with the pleasure of a reciprocal creaturely love. You give entrance to this desire with an unconscious desire.

And even if it is not done with the will's full consent, but only through a weakness of spirit, it does leave room for a kind of demanding satisfaction and to a certain pleasure. This depresses you at your noble and spiritual level, disturbing you greatly because this aforesaid appetite does not tend toward My great purity nor is it in harmony with the nobility of the soul.

This is why I am explaining it to you so that you can avoid it as much as is possible, giving no place to it at all, neither in regard to its effects within you, nor in regard to your director, nor in regard to your neighbors. Avail yourself of the uprightness described above and of the force of charity so that you can live with everyone. It must be the same with your father and your director; obey with uprightness whatever he commands you and give him a sincere account of what is happening in your soul and don't go looking for anything else from him or anyone else just as if it did not pertain to you at all, and as if, for you, there were no other way of doing things except through love's motion.

You should seek no satisfactions and affections in this world no matter what. Act as if nothing existed for you except Myself. Don't go looking for the satisfaction of your appetite in what gives pleasure, esteem or love from creatures, because all of this is nothing else but to wish your heart to live in that kind of thing and to have it live in your heart. But your spirit becomes cast down in this kind of thing, which is but like the games of children and it suffers distress in its liberty and purity.

Love Me above all the things here below. With the eyes of your intellect, look upon Me with purity always, in every slightest thing. In the purity which I give you, do all things simply for My honor and to give Me glory in yourself in your every movement and

action, loving Me with your will in these two ways: affectively and effectively, so that the devil may not assault you where he knows you are weak as he is doing by means of that natural appetite we have been speaking about and which he has quite thoroughly penetrated as he, to his own advantage, moves in on the weaknesses of nature so as to assault My friends or at least to disturb them. Even if he does not conquer them, still he seeks to disturb their peace of mind in any way that he can.

My spouse, if only you knew the jealousy which I have over your heart, you would use an incomparable diligence toward your Spouse: your purity, always walking in the odor of this Spouse who is your Lover. Pay no attention to human reason at the level of the senses. Regarding the senses, it is at times necessary that you prove how weak they are for your crown (of victory). You are not yet in your Fatherland, but rather in exile; therefore, it is necessary that you have a patient love so prized by My saints. Do not apply justice in favor of yourself according to merely human judgment because I love you with a perfect love and I despise all your goods and your affairs. And know that it is I who distribute grace and blessings to all those who love you and who do any good to you. I hold what is done to you as done to Myself because I am pleased to see the one whom I love, loved by others. Thus, you see how My love reaches out toward you!

## NINTH DIALOGUE

### The Spouse:

From now on I shall call you by this name, "purity". I want this to be your name. Don't be surprised at such a name, in the light of all your misery. Know that it is a fitting name for you for two reasons. The first is because the substance of your soul has as its origin and the very being of your life, My own Purity as it exists within My own divine Being. Just as fathers give their children their family name, as husbands to wives, so also, for these two motives, it is fitting for you as a daughter, and also because you deserve the name as a spouse, since My Purity has espoused you out of an excess of love. But I still have another reason for calling you by this name upon which My Divine Will and Pleasure decided, that is, because of the life of your loving spouse, My Word and My Purity, who, living His life of love within you, produces the pure spiration of My Being in your activities by means of the exercise of your pure intentions.

I want to instruct you in the delicate ways of love, but listen to Me: I want you to be intimately inviolable, O My dear purity. If you love Me alone, oh, how much you will be My beloved and My one and only one. I promise you that I will not deny you anything you ask of Me. Don't let your senses operate in any way which is not moved by purity. Do not let your mouth speak any word that is not purity, no voluntary thought that is not purity.

And to make this easy without any active fatigue, be silent with a perpetual silence. Compassed within the gaze of pure love, keep silent at all times. Be silent with your mind, with your heart, and with your lips when you are spoken of, whether it be in praise or in abasement, in revilements or exaggerations or humiliations. Be silent in the face of any of the opinions of men, whether favorable or unfavorable. Be silent, remain quiet in



your gifts, your graces, your enlightenments, as well as in all the variations and changes of the events of this life. Take no care to explain your blessings or your sufferings. Let everything be rooted in your purity. Have no desire to explain yourself in anything, neither with superiors or with equals. From now on, let your life be one of pure love, that is, My Word, your Spouse. Be exact about silence. And if you are forced to say anything in your human living together, let it be said in the sweetness and pure tranquility of My Word. Before proposing anything, dip your tongue into the wisdom of My divine Word; but let what you speak be spoken in brief syllables. In the same way, when you tell the affairs of your soul to whomever this is fitting, there may be some misinterpretation in terms of the puzzling language of purity. However, don't be concerned about speaking either good or evil about yourself. Consecrate yourself to the silence of pure love. That which you suffer in terms of spiritual sufferings and interior trials or bodily sufferings and sorrows, weakness, bodily weariness, nakedness, tedium in your lower self: cast all of them within the ambit of pure love, remaining silent; renounce every act of the sense-order for the immaterial realm of the Spirit.

My beloved purity, listen to what I tell you: a few months after an infant is born, it has just a general, but not a distinct and clear ability of soul, and in the senses no natural ability. This is the way you must be in order to be perfect. I hold you within My womb and My heart just like a little infant. Look how it is surrounded with flames and always on fire. And what of those souls who live in it through love's union! In these flames, all the faults which My beloved friends committed through their frailty are thoroughly consumed. Behold how your heart is purified in these flames, purified of all those voluntary outbursts which arise from Adam's nature.

### The Soul:

O my only Good, Your words are Spirit and Life which are always at work renewing me in good with marvelous results. I see Your heart as a globe of fire where all of my works are purified in the practice of the purity of love. But, O God of my heart, what contentment I have found in Your calling me by that so beautiful name - purity! And You give me not only the name, but also the effects of that name.

Oh, what a difference there is between Your speaking to the soul, and the talking of creatures. Yes, they do also teach, but they do not act. But it is not that way with You. One can understand, since You are omnipotent and as absolute master of the world, how You command and make all things obey You without any violence. If my spirit goes down into the depth of nothingness beneath Your omnipotence and Your infinite mercy, it is because of the violence of Your majesty which moves my spirit to understand You.

I know of no further way of abasing my spirit; but rapt by Your beauty, I am animated by Your goodness, since with an infinite familiarity and meekness, You breathe Your Word of peace into my heart where You continually dwell with an inexplicable delight of my soul, with an unspeakable eloquent wisdom. You did this just this evening with such love when You spoke to me thus:

### The Spouse:

Beloved purity of My heart, you warm Me by suffering the cold; you clothe Me with the vesture of your internal mortification; you feed Me when you fast; you adorn Me when you are quiet with a perfect silence at all times, not speaking except when necessity demands it; you sing a sweet love song for Me, when you are united to My Divine Will in your continual aspirations; you hug Me tightly when you overcome your weaknesses, your indispositions and the sorrows of your body so as to serve Me; you kiss Me in every act of charity you show toward your neighbor. You give Me a sweet morsel every time you

perform some act of meekness and humility, whether internal or external. Finally, by your confidence, dependence, and actual diligence, you lock Me in your heart with a strong key.

Receive, daughter, My spirit of meekness and sweetness, and from this very hour, I bestow upon you all the goods of My life. I feed your soul with all those virtues which I heroically practiced on earth. I clothe your spirit with the holy works I did, and I grant the efficacious value of all My merits to your soul.

You shall look upon your neighbors with that same love with which I looked upon My apostles and disciples. And you shall regard the companions with whom you live with the same vision of love. You shall be compassionate toward their weaknesses with My own piety. And with My charity, you shall console them in their anguish. With My tenderness you shall speak to them of the kingdom of heaven. You shall put up with the movements of their nature with My long-suffering. In no event shall you ever use violent language with them so that there might be fulfilled in you what was written about Me, "Honey and milk were upon His tongue." Thus, let your words be words of sweetness and love. Oh, what pleasure I received in your hiddenness, O daughter of My heart's delight! Your humility and purity make Me content in your heart as I am in heaven.

#### The Soul:

It seemed to me this morning after Holy Communion that I saw You within my heart in one immense act of love as I brought You all the pure movements and all my works and that You placed them in Your heart with tremendous pleasure. It seemed that I presented You with all the imperfections which I committed in these works by my frailty and placed them in a kind of deep ditch at Your feet, while You in Your love, told me to bury them in nothingness so as not to remember them or look upon them again since that pit at Your feet was a symbol of Your mercy. And You placed in Your heart all the

little works of my love to signify that, by Your Infinite Love, my own love became worthwhile in Your sight. But it seems to me that there is nothing I do that does not commit me to praying for Your creatures just as I did right now. And while I was praying in a special way for some of Your souls, Your spouses, who were recommended to my prayers, You graced me with Your love's sleep (as usual) and I seemed to see a cliff with a large rock on it covered with many herbs. And out of this rock came a brook full of pure and limpid water, and You, my Jesus, were drinking from the brook with great pleasure and delight. During this I understood that You were speaking to me with Your voice of purity, saying, "These are the pure souls with whom My hunger is sated and My thirst is quenched." O Purity, O Purity, how dear and beautiful You are! I long for Your beauty, for You are the delight of my God in whom He dwells and feeds. However, the Spouse in the Sacred Canticles says correctly that His delight is to feed among the lilies. Give me the grace, my Lord, that with every breath I might sing Your innumerable mercies toward this poor and miserable heart.

I now recall that I wrote about a gift You gave me two months ago, which I cannot let go by in silence now that I see how it has been fulfilled. It happened just at the time You inflicted on the world an earthquake. My soul was frightened then to see You so disdained by Your poor miserable creatures, justly afflicted because of their sins, with whole cities wiped out, (the city of Foggia). (sic).

Your love set me on fire and made me ask You the reason why You were so disgusted with Your creatures. In Your kindness You heard my question and You told me that it was for two reasons, namely, especially because of two kinds of sins, that is, the injustice and the self-interest of the world which gave You this grave offense. Constantly forgetful of their eternal good, men are avid and they dedicate themselves to the things of this world and thus, by means of this flagellation, You have buried their

bodies together with those very same goods they love and in this way, You make all see how burdensome the things of this world and all its goods, which they so esteem, can really be. I then prayed to You with a more vivid spirit to be pleased to grant me this grace, namely, to stop that scourge since that day was my birthday, being the Vigil of All Saints, that day on which You, in Your mercy, drew me from my mother's womb into the light of day. At this request, Your love was not miserly toward me but liberal, whence You promised me, almost with an oath, that because of the love with which Your heart loves me, You would at that very hour cease this scourge (which is just what You did, in Your goodness), even promising me still further, that You would pardon their sins and would save a good number of sinners. And I did really see the scourge stop immediately!

I bless and I thank Your mercy because, without any merit on my part, You heaped upon me all sorts of blessings and graces.

O my Beloved Lord and Spouse, You are my only particular friend. Oh, that I might not live one moment, not one hour without You! It seems now that my spirit can only rejoice when it thinks that every day or every hour that goes by brings the eternal possession of the joy of Your divine countenance a little bit closer. And my heart is saddened by this one thing only, namely, that I still experience within myself some movements of self-love, or of the senses, and even if this happens rarely, I still feel a suffering and sorrow like unto death.

My present life becomes bitter to me because of my continual fear of causing You disgust. For me, conversation with my neighbor is so insipid and without any consolation at all so that I believe everything has become wearisome and burdensome and I see no point in all the words that my reason puts forth. Ordinarily, I feel as if I am unconscious, except when other people begin to speak of You, my true joy, because then my heart

suddenly rejoices. Even when I or other people are singing some song about love, I then feel a joy and contentment.

This morning, the day of the Epiphany, my spirit is happy in You, my living and true God. It seemed that my heart was united to the hearts of the three Kings from the East, and adored You, not merely in the stable of Bethlehem, but in the Most Holy Sacrament of the altar and it presented You with the three gifts along with those holy Kings, offering You the gold of pure love, incense of every slightest act done solely for You and for Your glory, and the myrrh of the denial of all sense pleasure which does not tend toward Your Divine Will.

But in all of this, as is Your custom, You wished to remunerate and repay me for this little bit of affection. You revealed to my spirit, at the very depth of my soul, an embrace of the most intimate and secret kind and You exposed for me the kind of union that You have with Your Church, Your spouse, as well as that loving embrace whereby You bind Yourself to all the souls who are Your spouses today and, holding me in this embrace (which, because of Your Purity, I know not how to describe, because You, O my Good, draw me into another sphere above human nature and beyond my senses), You spoke Your truth to me telling me substantially what follows, "O My purity, I smile at these three gifts of yours: in the gold, I give you My Love; in the incense, I give you all the works of My life and all My merits; and in the myrrh, all the sufferings of the Cross!" It seemed that I held in my hand a golden key which locked my heart with a strong lock and that I then placed the key within Your divine heart. At this point, You let me understand the meaning of this event, namely, You would not have enter there any creature at all and much less any affection for created things, and that the key itself is that pure and inviolable love which my spirit must have for You even unto death.

It seemed to me that the seal and the sign of the Lamb was engraved on that lock, which signified the dominion and the rule and the absolute mastership which He had over my heart. You tell me that You have never given this key to any other for all eternity, which meant for me the jealousy which You have about every other love.

Ah, my Eternal Purity, I experience a contentment which no human tongue could describe! No human mind could understand Your workings in my soul and the effects which accompany them. Ah, my Lord, my tongue becomes mute in attempting to speak of You and Your affairs! It is well that I remain silent. It is enough if I talk to You! For this, I feel no obstacle at all and am held back in no way and You have praised and blessed for me this language of the heart, as You did for me just yesterday, saying, "Friend of My heart, I enjoy and am pleased that you are always talking with Me continually and I am listening to you. I bless these insistent supplications which you make for yourself and for your neighbors."

O Lord of my heart, from all this my soul knows and understands that You are so pleased that Your spouse not only receives and takes her rest in the tender communications which You give her, but that above all, You are pleased and happy that she, at all times, lifts her voice to You, with all her actions and affections, so as to beg for Your mercies both for herself and her neighbors.

You explain this to my heart in this similitude: The Spouse who loves His beloved does not permit her to have just one dress and one jewel, but rather is happy and takes pleasure at the fact that she has many clothes of many different colors and that she is adorned with all sorts of jewels! In the same way, You say that You take pleasure in the fact that I rest in the sleep of Your love but above all, it pleases You that at other times my spirit prays to You with all kinds of prayers, with prayer of petition, of satisfaction, of thanksgiving, prayers of both self-giving and self-surrender, of praise and thanks, and the

like; and likewise with every act of both vocal and mental praise, as also of sorrow, hope, confidence, faith, and love. Thus, You love me in all these acts whether of the heart or tongue, or else with the affections of Your very own love. You tell me that it pleases You that every man comes to You to pray, interiorly or exteriorly, with all his affections and senses. And so that this might be accomplished, You promise and You give the actual operation of all these ways of prayer. Oh, that my spirit might shout with an infinite cry in Your presence, since You are my God. O my Infinite and Eternal Mercy, there is nothing that is not fitting to say to You and I am completely sure that I will find refuge and a remedy in all my needs (in You).

On this day in which the Church celebrates Your most holy and adorable Name of Jesus, You surprised me with a longing of love so great that I thought my soul would thoroughly melt away at a Name so beautiful, so sweet, so dear, so pleasing, so grand, so full, so amiable and admirable, so divine. Permit me now to speak about and give vent to my heart's love for You, with freedom and holding nothing back because I speak to You so that You may be my whole love, life, heart, and my very soul. Now tell me, my Beloved, why You consume my heart so much? It is all on fire just at hearing You named. It seems that with the sharp sword of so beautiful a name, it is wounded and festered a thousand times.

I cannot convince myself that for You there is any other heart for whom You wish more good than me. All my sighs and my very life's breath come to You so as to wound You with the very same love with which You wound me by Your love.

Oh, joy of my heart, marrow of my bones, my life's breath, beauty of my countenance, being of my substance, my most complete delight, how dear and amiable You are! I cannot sufficiently explain who You are; with good reason have so many loving hearts died of pure love for You and above all others, the heart of Your beloved Mother



who, more than any other creature was most deeply informed with divine thoughts and with which she therefore was afire with the flame of charity till You drew her to Yourself, separating her from the temporal life of this body.

O my King, meek yet sovereign, permit me to say something of how much You are my consolation. I look upon You this way, my Eternal Sun, clothed by Your Father; He, being the supreme and wise Architect of All, and wishing to free the world from its darkness, made a garment for Your Divinity, a garment of luminous and transparent crystal, namely, Your humanity, in which would appear all the divine splendors of all His treasures and riches which are contained within You since You are His Word. This Sun, clothed in this way, He placed in the world, so that it might be the light of all men, as St. John the Evangelist says. Therefore, just as in the heavens, You are the light of eternal glory, so, too, You shine on earth among sinful men as the Sun of Justice so as to free them from the shades of sin, and also You shine among the just to be the attraction of their hearts.

And who are You for me, O Jesus? It has pleased You that I tell it as it is in truth! I cannot understand how it is that we do not die out of pure love of You, O my Most Amiable Good.

O Divine Ark of God's treasures and only treasure of my heart, when I look upon You, O my Jesus, I see pass before me all the beauties of Your Divine attributes within the essence and the divine unity of the substantial being of the Most Blessed Trinity. I find there that eternal joy which makes my God blessed in this His very same essence. I find there the love with which He loves all creatures with an infinite love. I find there all those loving hearts who have existed, do now exist, and will exist. I find there all the blessed of Paradise, and all these hearts rest in Your heart through a life of love where they live in happiness. I find there all of creation both of heaven and of earth together

with the multitude of the created species. I find there all the holiness of the saints and all the gifts and graces, natural and supernatural which exist there in both natures, that is, the angelic and the human, the spiritual and the material. All of these the Father has given over to You, my Love, so that You might dispense it all. I find there the conservation of all these perfections like a well drawn up squadron of Your grandeur. All of these goods have been deposited in the Ark of the Sacred Humanity through which they shine through to me as if through a lucid crystal - all of these treasures and beauties, and even more, the superabundant graces with which this most pure Humanity was enriched by the Father. This Humanity has neither spot nor stain and that is why I compare it to a limpid crystal, since it is immune from the fault of both original and actual sin, supplied fully with the perfection of every virtue and gift of the Holy Spirit, totally pure and beautiful, complete with all the most pure members born from His heart and nourished by His blood, enriched by a divine beauty, by the union that He has with the very same divinity.

This Humanity is the ark of all riches and how shall it be possible for me to gaze upon my Divine Sun which is enclosed within You and not desire first to contemplate the luster of the crystalline enclosure where that Divine Sun is communicated to and shared with the world which is precisely where the Father has placed it? In this crystalline ark there are the finest of materials, gilded by this same Sun, which are all the works of His life, admirable in every kind of virtue, even in His most trifling action. And all of these are like the finest material, gilded and precious, which embellish the ark of Your amiable humanity, so much so that my heart becomes rapt with love, nor can I do the slightest thing to love my Sun in its ark, and the ark itself enfolds my Sun within it. This is precisely what my spirit gazes on so fondly in the clarity of the light of faith and of the flame of charity.

Ah, my Jesus, this world would be a hell for me if I did not have You, who have turned my every suffering into joy! And I am burning to declare that were I to go into hell itself and still would be able to remember You, all those atrocious sufferings which are there would be changed into joy and contentment for me. Who shall ever be able to separate me from You, my Good and my only joy. To me, if it be Your pleasure, how I can glorify You and give You pleasure in this world so that it can be more pleasing to You!

The Spouse:

Daughter of My heart's purity, you wish to know how you can give Me more pleasure and glory in this world. I will explain this to you for your own benefit and that of others.

You do this precisely by the spirit of observance in terms of your Rule which was given by Me so that you might be a viva memoria (a dynamic memory) of My life, that Rule practiced by those religious in My very own Spirit and united to this Spirit.

Receive, My daughter, the spirit of your Institute so that you may instill it into every soul willing to receive it, and to unite itself, through you, to Me in love.

Now understand that if I have led you with the simplicity of love all the time, indeed, in an exceedingly marvelous manner, so in this very same loving way, you shall take on a memory of My life in each hour prescribed by My and your Rule. By this I mean to say - in My Spirit and in the very works of My life. Therefore, at every hour of the day, you shall, at least in spirit, lovingly stay with whatever step the Rule prescribes assigning it to the memorializing of one of the actions of My life. It is in this practice that you shall receive such abundance of grace, of gifts, of virtues, and of union that you will ascend to the endless heights of the mountain of the Divinity and to the greatest levels of perfect contemplation.

Daughter, I shall be the lamp of all your activities and you shall eat the living food of eternal life which was contained in the works of My life while I was a pilgrim on earth. This is the spirit of the Institute: the viva memoria and My imitation just as I lived among you.

Your life consists in performing the office of Magdalene in holy contemplation. Blessed will those religious be who practice this with a holy watchfulness, dedicated to it at all times - My memory. My works and My life shall be their resting place. These Religious are the beloved doves who make their nests in the hollow place of the narrow rock where the infernal kite will not be able to devour them.

And now, therefore, I command you that you write about Me, O daughter, so that everyone may see what an enlightenment, what grace, and what a good you have received from this fountain and so that everyone might know that by this sign or seal I shall recognize the children of My Institute, namely, whether they have practiced the aforesaid exercises and the remembrances of Me.

There are two foundations upon which the Rules which you have embraced are established. They are founded upon My life, that is to say, upon humility and charity. It is founded on humility because this is one of the two divine and marvelous acts which are born in the breast of My Father. Do you believe that which you wish to say, I Myself have already said in My Gospel where I taught and explained that I am meek and humble of heart? Know, My daughter, that before I came down from heaven to take on human flesh, men had gotten from the deceptive serpent a false and deceptive understanding, thought up by the damned serpent, and it was this, namely, that My Divinity, in its divine nature, would have a certain terrible grandeur, consisting only in domination and sovereignty. Therefore, dazzled by this hellish deception, man carries around this image of Me as loving honors, esteem, earthly things, and all that seems

great - such is the poor understanding that he has of Me. This is because My greater grandeur is such that no man has as yet understood of Me, nor will he ever be able to penetrate what it is in itself, for My grandeur consists in being the origin of all goods, of everything, of all perfections, of all virtues, and of all being, within My own Eternal and Infinite Being. Therefore, My grandeur is equally perfect in humility, indeed, even in the perfection of this virtue as of all other virtues.

Know, therefore, that in instructing you to be meek and humble of heart, I want nothing less than to manifest a most sublime secret: I am the Heart of the Father who sent Me into the world to communicate the truth about Him to His creatures. In confirmation of this, recall what I said in My Gospels, namely, that everything which I understood from My Father, I have manifested to you. This means that in My Gospels are contained all the mysteries of My divinity, which is why I said, "Let him who understands, understand," since in these Gospels the whole of revelation is contained.

Thus, the heart of the Father is His Divine Word and it is in this Heart that the Father takes all His pleasure together with all His love, and all His beatitude from all eternity. It is in this impenetrable grandeur that He makes the throne of His Benignity and there He has both the principle and the perfection of humility without a beginning Himself, embracing, with great condescension, human nature itself. This was the grandeur of humility, and humility in all its grandeur a union which is found nowhere else except in My very self. In this way, He let My creatures know that My greatness is not like unto that which men wrongly understood. Pay attention, My daughter, to these two points of the wisdom of your heavenly Father. He sent Me into the world and gave it His heart as a model for His creatures, as a model of truth; and in this way, He demonstrated two acts of the most complete perfection of His divine Being. The first was that Infinite Love with which He had compassion on and found a remedy for the misery

and the ignorance of His creatures, redeeming them in so noble a fashion. The other was the dispelling of the falsity and the lies which the poisonous serpent, Lucifer, had spread among men with apparent deception so as to drag them into ruin and into the path of vice, totally opposed to truth, describing for them how in their God, there was a grandeur that they could attain by making themselves like unto Me, but by ways that are totally different from Mine.

O My daughter, a word points to the truth. And so I have made a path to truth for you by coming into the world and therefore, when I spoke to My Apostles, I spoke to them always in the terms of truth, which is the same as justice, which is the proper attribute of the Divinity. This truth was hidden through the eternal ages in the bosom of My Father in His Word. It had not yet entered the world until I Myself came into the world to take on human flesh. I came to make the truth known, the truth of My Being, just as it truly was: great as God Himself, and perfect in bringing together with it all the perfections of the virtues, and not that kind of grandeur described by the infernal serpent.

I have made known to you the truth about Myself, a truth which touches all creatures in themselves, and I did this by humbling Myself as man even to the point of emptying Myself and becoming the most abject of all men. And thus there appeared among you the truth of My Being as God, and the truth of your being as man. Therefore, I demonstrated, as God, the fullness of My love toward you and showed the Being of My truth in My Divine perfections which were unknown to you. That is why I said to My disciple: "Philip, he who sees Me, sees the Father"- because the Father put Me into the world as a living portrait of His own Divine Being. Wherefore, this is precisely what I said to My disciples, namely, that whatever I heard from My Father, I have given unto you and everything that He made known to you, because having given His Word to the world, He also gave His whole Self. And so, it is in the Gospel that you have everything which

pertains to the way, the truth, and the life. In but one word of the Gospel are contained all the divine perfections since there is the Substantial Word of the Father from whom all the perfections proceed.

#### The Soul:

O Jesus of my soul, how is it that I do so much talking about You since there is only one thing I can say, namely, that You live as the life of my heart and the spirit of my spirit. This flows from Your breast into mine like a river of milk and honey which inebriates me. I cannot even remain with any particular grace or favor which I receive from you because everything is less than you, my Highest Good.

Ah, would that You would give me an opening into eternal life in God, where I know I wouldn't be able to reason anymore about You, where I am struck dumb about everything in the shade of Your mercy: You, working in me speedily, penetrating me deeply, ruling me as my King, subjecting me to Your dominion as my Lord, commanding me as my Master, providing for me as Father, nourishing me as Mother, uniting me inseparably by a purity of the most chaste love as my Spouse.

What more shall I say about You, since with that fullness of knowledge which You give me, my own ability to speak drowns in silence, in a sea of joy?

#### The Spouse:

Beloved of My Heart, you have written about me all that I communicated to you in secret. Speak about it openly because this is My will, namely, that you announce all those truths which My wisdom has communicated and revealed to you about My Incarnation, about the magnificence of My works and about My taking on human nature. Oh, what secrets are uncovered for men in My life and death! Thus, I wish and I command that you write about Me in this way so that My Name may be glorified on earth

and so that every creature might know that my Father puts all His treasures and all His eternal goods in Me.

Know, My daughter, that in this world, you will not be separated from My Passion, but will have an abundance of troubles and infirmities, because you cannot acquire love without sufferings. Thus, whatever I dispose and ordain for you, it is all love! Therefore, you must have patience and I promise you, on My word, that the moment your soul leaves your body, I will lead it into heaven where it will enjoy Me for all eternity.

#### The Soul:

O Eternal Good of my soul, why did You wish to dwell among us for such a short time and for so few years? Toward You, I feel a kind of sad tenderness and I feel the need to say this to You: as always, my confidence is what impels me! O my Good, why did You not come among us through all the ages, and why did You not let Yourself be cherished by all Your creatures, remaining with them in the miseries of this present life? Because then perhaps I would have seen You and would have the great fortune of kissing and embracing You, and my eyes would have known happiness.

#### The Spouse:

My daughter, I did not do it, so as not to increase sin in the world, because the wicked would have multiplied their sins because of Me and so would have become more guilty of greater eternal sufferings, and the just would have enjoyed a portion of beatitude in this life where it is necessary to suffer under the standard of pure faith so that there might be greater glory up there in heaven through their acquiring merits.

Consider that I wanted to give even My Apostles and My Dear Mother the merit of this kind of faith, leaving them deprived of My presence, at least for a time. And it was necessary to do this so as to increase their eternal crown. Understand that My disciples and My Mother, in the time in which I was present, enjoyed a bit of beatitude, each one



according to his capacity. Wherefore, it was fitting that I depart and leave them deprived of this so they might gain the merit of pure and authentic faith even in their own life and thus enter into My Glory.

#### The Soul:

Beloved Spouse of my soul, Your greatness and goodness are greater than my infirmity and misery. Thus I see and understand, in the purity and truth of Your divine light, O my Lord, and it is so clear, that it is in You that all good is in me, since when You visit me You also take away from me the pleasure of sensible consolation, leaving me in the purity of love. If in my weakness and misery, I fall, You help me by this great confidence in You, thus You extend Your loving hand and look upon me with eyes full of divine kindness, and I return to You, my Good. If You afflict me with troubles, persecutions and sufferings from men and creatures, You comfort me internally with Your voice of truth, and You arouse me for suffering, recalling for me that Your life was the same while You were in this world so that the Father's Will might be accomplished. In this I understand things pertaining to the Divine Wisdom under the price and value put on them by the Divine Will. It is enough to say that some of the beatitude of Paradise is hidden therein, and that in this way, I enter into Your eternal glory. If the devil battles with me with fierce and ugly suggestions, assaulting my soul and body and moving all my passions, You, my Lord, offer me a passive act of pure faith, as obscure as it is luminous, through which, in the Divine Will, You support me through every movement of the enemy with a long-suffering patience, and through all this, I am persuaded to live, even for a thousand years of suffering, without wanting any other desire for myself.

Wherever I look, there I know You to be, and without feeling You, or experiencing You, I do possess You by essence, power, and by substance in the being of everything. You are in my sufferings, in my troubles, in my joys. However, neither joy nor trouble

overcome me because I abandon them for my only and dear loving God-Man on the Cross. It is there that I see how rich is my poverty, persecutions, troubles, and the desertion of creatures, the fortunes and happy times, the desolations, the interior sufferings, the fears, the weaknesses, the diabolic schemes, and the joys of eternal life in which the fire of the love of my Loving God shines forth, because it is there (on the cross) that I humble the excesses of my old pride which I never really knew how to humble.

The Spouse:

My little daughter, listen to the voice of Purity, look on me incessantly, and at all times with a look of pure faith, then I shall be pleased with your look, and you shall see Me with the pure intelligence of truth without any fear of the slightest deception. And this gazing upon Me shall be done with both eyes, that is, fixedly, without looking at any other earthly created and transitory thing. Much less should you cast your eyes on those movements of your inferior part and the base part of yourself, not paying attention to any of the movements you feel within yourself. Rather, fix your eyes on your Eternal Highest Good, and nourishes by pure love, contemplate and love Me in My eternal glorification just as the blessed spirits do in heaven.

Hence, You shall be united in your spirit with the eternal principle without any fear of deception. And your humanity will be crucified on the cross of the Word-made-Man, your God: always on the Cross and always together in the joy of My divine Spirit.

These two part of you ought to be united into one in the death on the Cross, understanding this through the life of My Humanity, and through the superior part of the spirit, where it always beholds My Divinity in the purity of faith, in which I give you the Divine kiss of the purity of love, and where you possess Me in My eternal joy, a repose of which nothing base will ever be able to hinder you from possessing. (1732)

Listen to Me always on the Throne of the Cross which I have fixed in your heart so that I might live crucified in you, in this life as a pilgrim (homo viator). You shall see Me crucified in your spirit in your own humanity, crucified on the bare cross of poverty, crucified in your body with weakness and sickness, crucified in your spirit with aridity, dereliction, melancholy, wariness and bereft of any human consolation. I will so act in you that everything may be for you a cross and peace as it was for Me when I was a pilgrim. You shall suffer persecutions, calumnies, revilements, vituperations, curses, confusion, temptations of all kinds, derisions, and you shall be the talk-of-the-world, judged, belittled and derided, and you will carry the weight of your many infirmities. But none of this shall take away the glory of the love in My Spirit, where you shall always dwell, united to My Will, together with Me in My Father. And there, no sorrow shall enter, nor any suffering to disturb you, and what is more, you shall merit to experience within you the very pleasure which My Father takes in you, united to Me on the Cross. And this pure vision will recompense, in one moment, all your sufferings with a loving repose which no human language could ever explain, nor is the intellect capable of understanding what treasures are reserved on the Cross.

Wherefore, remain immobile, and in silence, a silence which embraces all your senses and all your faculties; simply gaze upon Me with that glance of love as I am crucified in you. In this vision, you shall always see how I take pleasure in you just the way the Father takes pleasure in Me. Thus you will receive, yes, even you, the joy of His infinite complacency and in it, you will understand many secrets and many things hidden from the world; you shall love without love, and you shall live in the love of My Heart. Not for one moment shall you be disjoined from your life and your heart, that is, from the heart of your Divine Father, where I am the being and the principle of all things, through whom all things were made, and in whom you have your created being through the love

of the Eternal Good. Look upon Me, love Me, and live in love, not of the flesh, but of the spirit, not at the sense level, but at the level of the divine life in the being of My Divinity.

#### The Soul:

Most sweet and kind Spouse of my soul, how is it possible that Your infinite grandeur and purity so wishes to bless an ungrateful worm, a creature? You, my Lord, put me into a sweet confusion in which I can never sufficiently humble myself because of Your gratuitous favors and mercies, dispensed upon me without number and at times in an extraordinary way as happened this morning, June 29, 1737. This is the day on which occurs the feast of Your Holy apostles Peter and Paul, and You show me, in today's Holy Communion, how you are that most vast sea of perfect and infinite good and I am like a drop of water which falls in You and is changed into that vast sea where, having lost my own being, I become an ocean of every good, through which, having lost awareness of my limited and miserable being, of my smallness, I experience a new being, most vast and divine, in which I feel no fear nor the misery of time; but here there is a force, a power, an infinite greatness, a goodness without limits.

O how many blessings and treasures You show me, my Lord! Your mercies are unspeakable and with them my soul glorifies You with a praise of the spirit and not of the flesh. May all the celestial spirits praise You for me, and may all the heavens praise You for all that You are, my Creator! But above all, because You have freed me from the confusion of the abyss this very day! It has now been five years since the pretenses of hell got the power from You to afflict me in every manner and fashion, as You know. But they afflicted me especially in three ways, that is, by the tongues of men, by internal temptations of all kinds, and with interior stimuli according to which my whole life was deceived, and in which all that I believed were graces of the Lord, was really false. And

this suffering, You know it, my Lord, inasmuch as my soul was buried in affliction. But this morning with extraordinary mercy, You spoke to my heart in this way:

The Spouse:

Write down what I tell you: Since you were lacking in a belief in My Mercy, doubting that those graces within you were really My works, it was necessary, these five years, to deprive you of these gifts and all those goods which were Mine alone, and to leave you in your misery to let you know what kind of plant your nature by itself produces, without My extraordinary grace. Indeed, it was this extraordinary grace alone that I took away from you, for how many and how great evils you would have committed had I deprived you of ordinary grace! This ordinary grace My Mercy never denies to any human creature.

Now, therefore, see if by human industry, or by means of nature, or the evil spirit of hell, you can work one good act, or one light of truth and of virtue in My souls; and what of the deceptions of such incredulity in terms of My goodness, to which you do an injustice with all your human discourses, paying attention to the reasons proffered by men. It was necessary, therefore, that for all this time, you should experience your miseries so that as a result, you might know the truth. Indeed, this was one of the greatest mercies I have ever shown you.

Undertand that you had to suffer an illusion, namely, that excessive affection or inclination toward some creatures, at least in spirit, and in this way, your thoughts became blinded to many things which you did not deserve to know until you were first cleansed of that affection, so as to merit the grace of knowing all these things. Behold, now the work is accomplished! Everything will be clear to you and the darkness is over and done with! You shall be with Me in love and now you will be given an understanding, in all this mountainous path which you traveled, of how many imperfections of correct

judgment you have committed, of how many ways you have judged things that were arranged for your own good by Myself, of how many discourses and judgments of your neighbor have deceived your mind, of all the time lost in this most vile employment, so imperfect and so distant from My purity. Now remain in this humility in My love, knowing My mercy, having pulled you out of so many of your miseries by the excess of My love. In this knowledge, you shall praise Me in the love of My goodness. I shall be in your heart seated there as on a throne of peace, and there I shall direct and command that no agent ever again take Lordship over the city of your soul.

This morning, the day of the Visitation of Elizabeth, 1737, you shall enter into the praise of My love, into the delight of My eternal joy. Unite your spirit to My Divinity with all your faculties and senses, both internal and external, in an act directed to My glory and in all the infinite acts in which I glorify Myself, both in the external world and in the interior world of every soul where I live through My grace and love; in the exterior and in the interior heavens, and even in the unspeakable abyss, you shall delight in Me alone. In that infinite and fruitful act, you shall glorify Me in My immense love, with an impetuous and peaceful torrent of the activity of the Infinite Being in which I take pleasure to love, within My beatitude, all the works which have their being and life in Me, in which I glorify Myself, and am glorified. Eternally, there where all is joy and love of the Holy spirit, you shall satisfy your hunger and your desire to give me glory and infinite honor in all the works which your heart will desire.

Your thoughts, desires, affections, and all your activities shall be occupied with nothing other than this one exercise of My love, and you shall do it faithfully and with a superabundant impetus in the ardor of charity. Like a pure flame, you shall always burn with a chaste ardor so that after everything earthly in your being has been consumed I alone might live in your life.

You shall bring yourself to make a free act of true liberty directed solely toward keeping out any extraneous knowledge and created object (about which I have indicated to you already that I am jealous of your heart), if you are truly striving to be faithful to My love.

The Soul:

O my most sweet Lord, I give You infinite thanks because of such great mercy which You give me without any merit on my part! After I received Holy Communion and You opened the eyes of my soul, I saw therein You, my Only Good, and I beheld You enter me and then, for a brief period of time, I saw You no longer, but rather, I saw You within me and myself changed into You, O my most Pure Love. There, in the Divinity of Your Being, I enjoyed the rise of all the virtues. There, I was nourished with a fullness of a most complete pleasure which was substantially such that I don't know what name to call it if not eternal beatitude, and such things took place in this good that it is impossible to describe them. I felt that just one word was being spoken to me, namely, "Substance of the Father". This was spoken in love as if at the very center and depth of my soul. There I was led to see the Being of all the virtue and justice of my God (that is, His Essential Holiness) in all His most perfect works; and I saw these vibrant in His creatures, which then, in the just and in Your saints, they are called the virtues of humility, charity, mortification, and all the other titles given to the virtues. There You let me know how that divine act of Yours had to be the norm of all my activities, both internal and external.

This transformation, O Lord of my heart, of my being into Yours, You deigned to make so many times! In it You showed me the whole of Your most holy life, while You were a pilgrim in this world, as well as the value of all Your divine works and the union of the human with the Divine nature, and the union of all men to the Divinity through You. You showed me the value of the Catholic Church, so enriched with inexplicable treasures

by You. In this transformation, I penetrated in one moment, all the mysteries of the ceremonies used in Your Holy Church, and saw the value of Your Most Precious Blood. But all of this was within You Yourself as You show forth the Eternal Glory of Your Divine Father.

The Spouse:

Daughter, if you really wish to possess liberty and unshakeable serenity of soul in such a way that you can remain undisturbed in this valley of tears, live in this exile with an open desire for the ultimate in suffering, with every kind of suffering, such as: sickness, desolation, abandonment, poverty, temptation, dishonor, persecutions, derisions, tricks, villainy, revilements, and live as if all men of this world had naught else to do but afflict you with every kind of suffering and trouble. Nourish your spirit in My love with this kind of desire so that you might bring about a living likeness of Me in your being. With this hunger and desire, nourish your soul day and night. Let this love be your food, and when you have arrived at your final homeland, you shall see that you will find there your true joy and your true rest in eternal beatitude.

Even if you are now a pilgrim, you shall experience how much you are capable of because no matter what the cross, the tribulation, and the suffering you will feel in this life, proven and cleansed as you are, and directed toward your greater good by Me, your Lord, you will always be suffering less than you desired. It shall be this way so that you may become like your original, and you shall feel that you hunger for that which your love and desire produce in your spirit. And seeing that you are not worthy to have the ultimate degree of suffering will cause you more suffering in a pining-of-love where whatever you do suffer will appear as nothing.

And it will be this way with every adversity and cross which you encounter in this wretched life - you will overcome by the fruits of patience, and you will value no other



view than your likeness of love on the Cross. You will carry this about in your memory always so as to feed your hunger and desire to the full in every suffering and cross, and so as to arrive at their possession, when you will feel no more rebellion of your senses or passions, nor the cross in the crosses; nor shall they even seem to be crosses because you will seem to be far away from them and unworthy of them, and as not having them at all. There you shall taste a true humility in a love and a union with My Father, in a true joy of the Holy Spirit, in spirit and in truth, united to that most perfect living of the last part of my own life, that is, that time when I was consumed in the holocaust of the Cross, sacrificing Myself to the Father in this fire of pure love, a love which was perfect in terms of My Father and of all My souls.

#### The Soul:

My Love, so that I might live and walk in pure faith, You assigned a Director for me, so I could have care and security in the way of the spirit and on the road of prayer, yet I remain doubtful here below as to how to make this journey, granted that of myself I don't have the power to make this journey, since it was fitting that I walk wherever Your Mercy led me. Wherefore, my ignorance never arrived at an understanding of my Director's teaching. But You, my Love led my soul into the way of Faith, with a very quiet and passive prayer where you showed me this way of Faith and just how I should walk in this wa.:

#### The Spouse:

My daughter, Faith is Divine Truth and I am the light in which the eyes of your intellect behold the truth of faith. In My light all these things are made clear because My Heavenly Father put Me in the world that I might be the light of men, so as to manifest to them the eternal truths of faith. Wherefore, I called Myself the Light of the World and said that no one could come to My Father except through Me. Thus, faith is nothing more

than the manifestation of the truth which you behold in My light, and understand that this light is not shadowy or obscure for all those who have eyes to see in My light.

There is no faith and therefore no light because the eyes of men's intellects are darkened because they accept only things that are sensible, visible, and knowable. This is why faith, hope, and charity are dead within them, and they do not see eternal things because they accept only what is earthly.

But you, daughter, must continually renounce what is visible, sensible, and knowable so as to behold Me alone at all times, I who am the light of the eternal truths. And when your eye has been thus cleansed of things of this earth, you shall see openly, in My inaccessible light, the eternal truths and thus you shall live in a living rather than a dead faith, in hope, and in charity. And your faith shall not be dark, but it shall be a bright and straight way that leads to heaven.

Your Director did not say that you ought to renounce My graces and the lights of truth which, for your intelligence, I share with you, but he did say that you should deny your personal reflecting on My lights. In this regard, you must strip yourself so as to walk in that purity and self-deprivation which is necessary so that you may become an infant in My womb, dwelling in the tabernacles of peace, where no fantasy of imaginary object or form or created shape can approach you, nor can the suggestions of the devil enter there where you dwell. But like an infant in its mother's womb you will be defended in this safe haven from any kind of evil.

#### The Soul:

O my Lord and beauty of my soul, I give You infinite thanks for although in Your sight I am like a stinking dead dog, which exhales bad odors through its sins and miseries, still You deigned to illumine me in my ignorance and explain to my those things which my Director ordered, but which I did not understand very well in a just way in all

their truth, and You did this so I might walk in the experience of the true light, which You Yourself are, O my God. Who could praise and bless You for the many and numberless mercies You have shown me?

Eternal Father, my God, Essential Truth, Infinite Holiness, show me Your Son, the Eternal Wisdom, in whom You take delight in Your eternal joy, so that He might let me possess You, Most Holy father, and so that I might love You with all His uncreated and eternal love, and that He might show You to me and I might know YOU in truth by loving You as You wish to be loved and as He commands me to love You. He is the inaccessible light in which I behold - without error - all the enlightenments of knowledge, the light in which the darkness cannot enter and where I am enlightened in my ignorance. Holy Father, give me that Son-Word who has redeemed me and in whom are all my hopes! My soul languishes for Him and all the marrow of my body and soul long for and cry out with quiet sighs, but in a violent way, panting before You day and night.

Give me Him whom I love, Him in whom I hope, Him in whom I live! Give me my reward; let me possess that Good which is my all! Give me my salvation, my peace, and my true and eternal security.

#### The Spouse:

Enter within Me, your God, and you shall possess Me! I am that pure mirror, look at Me and you shall have the life of My Father who Himself is always pleased to look at Me in His eternal joy. Having entered into Me, you will possess the Father Essential Holiness. As one sees an object in a pure crystal, so in Me you shall see My Father, and in the Father, you will see His Word, the God-Man, in the crystalline clarity of My love. There, united in an eternal union with the Spirit of Love, you shall be aflame in that fire which burns with an infinite sweetness, and every stain and every breath that arises from the

earthly part of your heart shall be consumed in this fire. Look upon Me always, the bright mirror of My Father, and thus you, with your love, shall purge away every stain produced by you. You shall merit the possession of My Father, and therein you will have a copious reward of the fruits of life eternal.

The Soul:

O my most pure mirror of the divine beauty, Word, Man-God, Essential Virtue, I look upon You with Your very own eyes. I see You in everything, O Virtue of God; You are mine, even more mine than I am myself, and You are in all created creatures. I kiss You with Your pure sweetness since for Your sake, I have forgotten and renounced everything out of this violent desire of mine to wish for and to possess You alone. I see Your splendor in the sun, in the moon, in the stars, in heaven, and on earth. I see it in the sea and in the variety of the plants, herbs, trees, and fruits. I see it in the birds and fish, in the air and in the elements, and in all the irrational animals of the world. In all of these, I see You alone; I love, enjoy, and possess You in complete joy because, O Lord, You alone are the very being of all these things. Thus, You are my only good, my peace, my paradise of sweetness, O Christ of God. You are the only hope of my spirit, and in You I trust because you are my only virtue, from which I receive and drink all the virtues as from a fountain of purest water. The merits of Your most excellent virtues adorn me with merit before Your Heavenly Father, and I experience within me Your heroic humility, Your divine purity, Your most perfect and long-suffering patience. Your infinite charity clothes my nudity, the union of Your will unites me to Your Father, and in this union, I am glorified through You, my Only Treasure, in whom I am loved by the Divine Father since He looks upon me in His love, which You are, Eternal Word, and there I lose sight of all my own miseries and find no suffering in my loss.

As You have spoken, O Lord, my soul has obeyed, because You, the Man-God, obey the directives of Your Divine Father in me, and because it is the movement which He ordains in His Providence. Thus, my very soul remains unmoved within itself, because You, O Word of God, live and command that I live as if I were not really alive, that I sense but like one having no sensation at all, that I see, but like one without sight, that I speak whatever must be spoken, like one who speaks not, that I do whatever work must be done, but like one who works not at all, that I walk, but like one not walking, that I look upon all visible things without any desire and not wanting to be anything! And what is more, I do not behold myself, I do not feel myself, and I find nothing within myself but nothingness. I walk in an unknown land and have no idea of where I'm going -- it is a vast terrain without any end. But I do not deserve or even desire to know if it is I who am walking or if I am the one there: it is another person who moves and this person runs with the swiftest speed and with a vehement drive. But I cannot see the end of the road and feel no desire to know it because it is not found in this world, nor in creatures, nor in one's self. Believing in You, O Lord, and hoping in You is life, where I breathe in and out in the form of bodily breathing so as to preserve my life. And I live like a branch united to its vine, without any desire for anything else, for I desire neither lights, nor knowledge, because I live secure and assured by You, my Light, since my own being is but darkness which from time to time seems to be a most dense darkness.

I cannot know or explain how to love You, because You alone, Divine Word, really love the Father and You alone glorify Him, since You alone know Him. But You grant me the grace to experience, to see, and to speak to You, Divine Word, and I understand that You are the totality of every perfection in the being of all that exists and I know how thousands upon thousands of the most eloquent and wise tongues praise You eternally. But You alone really understand Yourself. I do not exist eternally, nor can I hear You,

see You, or know You because I really do not exist, and because I am but a shadow while You are the light; I am nothing and You are All.

And in my non-being there is true peace; an inexplicable peace because You alone are holy through Your own virtue, because You alone are the truth of light and the light of truth of the Saints. I am but a shadow because my sin has rendered me obscure and shadowy in this sea of my miseries which are as infinite as Your Holiness is infinite.

Now Your mercy transports me in the midst of these miseries in which I see and feel nothing but the pestiferous air like a stinking dunghill from which this misery which holds me emanates. And I condemn my own self, with peace and justice, to remain there forever since this is what You wish, even if it were to be for an eternity. There I experience how much I really deserve this place. There I feel the motions of my passions as they rebel against my God, the smell of the mud of my sense, the stimuli of the flesh against the spirit, the disorderly appetites, the beatings of the devil, his tantrums, his suggestions even to the point of mastering my body and bringing about whatever pleases him, the sorrow of seeing myself loaded with debts for my many offenses against You, my Highest Good, the confusion over all the graces received and over all my ingratitude, and finally the fear of seeing myself at every moment in danger of sinning. There I lie prostrate and silent since I am struck dumb.

I cannot turn to creatures since they are useless in applying a remedy. I do not go to You, since there is an infinite distance between us. Because I am in darkness and You are light, I see myself infinitely distant so that I bury myself in peace in my darkness in which I rest like one who sleeps, forgetting in his dreams everything, and only thinking of what he is dreaming about in which his trouble and misery are represented. And in this dreaming, another person arouses and leads this one into a land different from the first, where one feels a sweet and pure air and light without obscurity. In that land there are

neither sensations nor passions of corrupt nature because all is one pure and lucid fire, and one can look down and see his enemies like so many ants. But is not this way at all times, for my soul remains in the truth, which You are, O Word of God, the truth in which You are light inaccessible where I truly see! You are the light and at the same time You are my eye which sees, because I am but a most obscure darkness, even though, when You look through the eye of my intellect with Your own light, I no longer see my darkness, or my miseries, in which I usually dwell and where I rest in unalterable peace, since You wish me to dwell there, You for whom I do remain there at the center of it all, almost like a noble coat of arms.

And you wish to make me insensible to all the movements of my senses since I have been planted by You beneath this structure of my being and because You tell my whole soul the truth about that which my being really is. And, as I look upon You with the light of my intellect, I see the truth which You are and I see it with no created species and it is a light which has no end, but is always new. There I behold an infinite beauty which, through an excess of purity burns up the marrow of my soul with joy and sweetness in Your tabernacle of peace. There I lose everything because You are present there and my darkness no longer exists. There I become infinitely great and all else stops existing since You alone exist! And because You alone exist, we become essentially happy there where we are nothing more than nothingness and any other knowledge which You make known to me apart from this place where You keep me, I see it in darkness.

Ah, Light of Eternal Truth, look upon my poverty. See my sorrow and my misery where I am burnt up by this deep fire. Without Your light, I am consumed by fear and there is no one to pull me out of my misery except You, Word of God, Light of all the living!

This morning, the day of Pentecost, 1738, it seemed that You, Divine Word, entered into my soul after Holy Communion, and Your Divine Spirit entered like a most strong arrow of light and penetrated my whole soul. And I understood that in You, O Word of the Father, the spirit of Truth was given to me, the same Spirit which I received in my heart like a fiery arrow, yet a most sweet arrow which consumed all the evils within me and let me see the light, like a two-year-old baby within Your heart. O my most amiable Beloved, how will I every be able to explain what You are? You are a treasure beyond price, an unending richness, an unequaled beauty, and this is what you are for me, so that now I no longer am afraid, since I now possess You and Your goods are mine and all my evil is buried in Your good!

My whole soul is bound to You, my Lord, swearing its faithfulness to You. My whole soul wishes to be separated from everything which does not resemble You, my Greatest and Infinite Good. To wish otherwise would take an inexplicable hatred. But what would happen to this ardent desire of mine if You, my Lord, did not look upon my poverty in Your Mercy? It is a source of wonder and eternal admiration for my spirit when You reveal Your light to my soul and let me see all the marvelous work which Your Spirit performs at the root of my soul! Oh, how many products of love and mercy He produces and how You divide the earth from my heart, and separate the light from my darkness, without my work! There You carry me out of my senses and my misery has no part in this operation. There I no longer experience the evil which I really am. Apart from all evil, You lead me to a most sublime sphere where there are neither creatures nor things of this miserable world, there where nothing is enjoyed except Your beauty, Your tenderness, Your incomprehensible immensity, and this without any created figures or species. There, no disturbance or turmoil enter such as would disturb the most blessed peace at the center of it all, a center so immense and full. My soul can say nothing



about this which would be understood here on earth. And so I live content in knowing that nothing I could say, whether briefly or in many words, would ever be able to express even a small part of that which my soul feels about You, my Highest and Infinite Good.

And if this is what I can comprehend about You here in this clay pot of vile earth, what shall be that which is reserved there in heaven for all those who love You? Ah, my Greatest and Infinite Good, where have you lifted up your vile creature! Indeed, it is certain that if my soul strays away for a quarter of an hour from the gaze of faith and doesn't stay awake and vigilant so as not to lose the vision of faith, undoubtedly it sins. I don't say this because there are no indifferent acts in which there is no sin, but because, far from You, it is so easy to sin. If I am not always contemplating You, my Greatest and Infinite Good, my spirit has a great experience in which the soul being distracted by something foreign which is not You, suddenly contracts stain. Wherefore it is no wonder that poor worldly creatures fall into so many mortal sins and miseries: if they are far from such an efficacious shelter, it is impossible for anything else to happen, for we all belong to such a corrupt and miserable mass, that this will surely happen when man loses sight of You. Man is only secure when he keeps his gaze fixed on You as always present through faith. O Happy Presence, this is the daily bread which you teach us to ask of the Eternal Father every day so that we may have life in You: a life which makes the most vile man on earth become like unto the angels, in a way that purifies him from his past faults, illuminates him in his present works so that they be upright, and brings him a pledge of his future eternal life since he already begins to taste, even though still a pilgrim, the delights of the eternal goods. At the start, this glance of faith purifies the soul of its stains, but after this, it gives God Himself as food: "Give us this day our daily bread".

This is the way it is, nor is any soul deluded who longs for perfection, nor is there any other way to it than this dedicated application to being always concerned with gazing upon its Lord, present with love! And the more diligence one uses, the more quickly will one attain it. If one moves more slowly, the slower will be the attainment of perfection, and what is more, if there be a soul who has already arrived at that point but then neglects this practice, he will turn backward and fall back into his former state, as has happened to so many others, and these falls were caused simply by neglect! O my God, by Your Goodness, grant that my soul may never lose sight of You, otherwise there would be no more stinking cad to whom I could be compared. O God, my Lover, I give you infinite thanks because You deigned to speak to my heart with these most sweet words so full of goodness, that is: "to you I will give the keys of the Kingdom of Heaven," meaning by these words, that You have given me the keys of Your Divine Love, which are the keys of heaven, since You gave me Your Divine Son so that He might live His life in my heart and that I might live in Your Divine Heart where, my Divine Word, I experience the uncovering of the treasures of Your Heart and the love of Your Spirit dwelling within my bosom revealing for me Your Divine Truths.

This evening You showed Yourself to me as an incorruptible flower in the middle of my breast: this was by the affection which the soul preserves only for You, and in the same way, You, my God, were shown within my breast like the flower which was within Your own Heart. You are my love and You alone have always been my love. In Your bosom I have been supported by You, and You have been supported at my breast, and have distributed a thousand graces of purity, wherefore my love begs You to protect me always within Your bosom as my sure entrance to eternal salvation.

O Substance of my life, You pass through my bosom and my heart like a gentle breeze, destroying my very being! O Amiable Divinity, yesterday evening, with the same

type of passage, annihilating my being, You placed me within the Humanity of Your Divine Word with Your usual breath, in which I felt a most sharp sorrow, greater than any man could understand. This was caused within my humanity by that infinite vision of Your glance where I experienced the very fullness of Your good which You wished to pour out on all Your creatures. But men have closed the doors of their hearts on You, O Greatest Good, and they have been hindered and filled by this vile earth. And by their own fault, they have prevented the out-pouring of immense graces of which You are in charge, and no one can lighten Your burden, O my Love, with the glorification that is due to both You and them, O Eternal Good. Moreover, it would be difficult to have a sorrow like unto the one I experienced within myself through Your Humanity, O Divine Word; indeed, my life would have ended, but You, O Sea of Piety, lifted from me my own being and led me within Yourself, where I no longer experienced myself, for I had lost everything, and without this happening, I would have no longer known my own life nor that of any other created thing.

This morning I went to Holy Communion and You transformed me into Yourself so that I entered into the Humanity of Your Divine Word and began to sacrifice myself to the Father for all men, something which I had never done before. I began the Mass at the Offertory and offered myself to my Father in satisfaction for the sins of the world. I sacrificed my will to Your Divine Will in a perfect oblation, as You did in the Garden, and I destroyed all the actions of my passion in this Sacrifice even to the last breath on the Cross right up to the consummation of the sacrifice. I experienced all the precious and divine acts which my soul, in its most perfect state, had performed, together with that unspeakable glorification which now, through my passion, my soul had merited to enjoy in every sacrifice that is offering in my Church. Moreover, I tasted all the merits and graces which all the souls of the faithful receive through my passion - all of these souls are

glorified in my humanity, that humanity of mine which alone is united to the Word. In terms of this most complete glorification, no mind or created intellect is capable of understanding: the quality or quantity of these goods which only my Divinity can comprehend. And the Word said to my soul, that if it really wished to leave the created realm and live for Him alone, it had to leave created humanity behind with all the acts proper to it.

One day, in the most Holy Sacrifice of the Mass, You, my Most Sweet Love, called my soul to You, as usual, in an interior and intimate union in Holy Communion at the beginning of Mass. And during this You directed that, in the sacrifice, by just such a union, I should sacrifice myself to Your Divine Father, united at the same time to the Sacrifice, and the perfect holocaust of the Cross, so that just as the Divine Word, the Man-God, offered Himself as a victim for all the sins of the world, so also I should remain sacrificed to Your Divine Father and simultaneously be cleansed of all the stains of my past sins (as also from the penalty and the guilt), making satisfaction to the divine Justice in this way in union with You. You make total satisfaction in me, and through me You not only pay all my debts, but You clothe me with Your justice and innocence by means of all Your Divine Virtues. What kind of thanks can I give You, Only Lover of my heart? You teach me that every soul who, in the sacrifice of the Mass, wants to unite its spirit to Your Beloved Son, with humility and affection, and in the same way wants to offer all its own powers in union with the perfect holocaust of Your Divine Word, by sacrificing itself together with Him who is the very life of all men who live in God - this soul will not only remain cleansed of all his sins, but further if he makes this offering of himself together with the Immaculate Lamb, he will be able to satisfy for the sins of his neighbor, as well as for the Souls in Purgatory. By sacrificing Jesus in God, the soul itself is sacrificed. By dying to its own power and to all the movements of the senses along

with all its animal thought, it gives life to the Word of God alone who was sacrificed and laid down His life for men. United in this desire together with Jesus, we shall have the desire to be sacrificed in Jesus to the Divine Father and to make satisfaction for the sins of all our neighbors and to cooperate with Jesus in Redemption so as to satisfy the love of our Only Good.

Once again as I went before my Lord to recommend an affair of my neighbor, the Divine Most Clement Father, My God, revealed Himself to my soul in a spiritual light and said to me: "Leave the care of all your affairs and even of yourself up to me, your Father! I am your Father and I will bestow on you whatever I please." Along with the same light, there was shown to me, in a spiritual way, all three Divine Persons. The Father, my God, received me as His daughter forever and He gave me a most rich dress which covered me totally, and this garment was precisely His Divine Will, in which He desired me to be clothed at all times, as His true little daughter. Then the Word, the Loving God, declared, with a most sweet love, that I was His Spouse for all eternity, and He gave me a most beautiful ring and a tiny gold cross studded with precious stones and with diamonds which was so adorned and so beautiful that it would be impossible to describe. The ring was the same, made with diamonds and with three stones lying at three angles so that they seemed to form by one stone. This ring signified that fidelity which was due Him in all of my works up till the moment of death. The cross had five extremely large diamonds and the gold was most brilliant and gave off scintillating splendid rays. And beside these rays, there was a further decoration made of certain stones of ruby which shone like fire. It was the Holy Spirit who adorned me and performed this work.

This most beautiful cross had five stones and they were the five degrees of the humiliation of the Word, my spouse and God. One was His self-annihilation, the second

was His being dishonored, the third was His revilements, the fourth was His hiddenness, the fifth was His abandonment. The gold was His Divine Love with which He loved the Cross. The rubies which scintillated all around the cross were the graces, the merits, and the value of all these humiliations with which He adorns His beloved souls. Then, the Divine Lover adorned my soul with His goods, adorning me as His beloved Spouse, signifying by this the investiture of the soul with all His virtues. With such loving tenderness, He then took His Divine Heart in His hands: it was so great, most bright like gold, clear and resplendent as a crystal - a Heart which dripped drops of pure blood which seemed to be brilliant and ruby in color. And that divine Heart appeared totally bedecked with jewels. And He said to the soul: "Receive this heart of Mine so that you may love Me with My very own love forever."

Then my soul remained in the pure joy of God and it goes on loving God with the love of the Word, the Man-God, its loving Spouse.

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