

¡Adorada sea la Santa Faz de Nuestro Señor Jesucristo!

**IGLESIA CRISTIANA PALMARIANA  
DE LOS CARMELITAS DE LA SANTA FAZ**

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One, Holy, Catholic, Apostolic and Palmarian Church

**TWENTY-THIRD APOSTOLIC LETTER**

**Solemn Consecration of the world to the Holy Ghost**

We, Peter III, Sovereign Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Ecclesiæ*, Herald of the Lord God of Hosts, Good Shepherd of souls, Aflame with the Zeal of Elias and Defender of the Rights of God and Church.

Beloved children, on the Feastday of Pentecost, in the Cathedral-Basilica of Our Crowned Mother of Palmar, after the celebration of Holy Mass, We spoke the following words in order solemnly to consecrate the world to the Holy Ghost:

We, Peter III, Sovereign Pontiff, Vicar of Christ, Successor of Saint Peter, Servant of the servants of God, Patriarch of Palmar de Troya, *de Glória Ecclesiæ*, Herald of the Lord God of Hosts, Good Shepherd of souls, Aflame with the Zeal of Elias and Defender of the Rights of God and Church.

We, in union with the Bishops of the One, Holy, Catholic, Apostolic and Palmarian Church, on this very day, the 15<sup>th</sup> of May in Glorious Palmarian Holy Year of Our Crowned Mother of Palmar 2022, and seventh of Our Pontificate, consecrate the World solemnly to the Holy Ghost on His Principle Feastday.

The first Pentecost was on Sunday the 15<sup>th</sup> of May in the year 34, in the Jerusalem Cenacle, in the presence of the Most Holy Virgin Mary, the twelve Apostles, the seventy-two disciples, the forty pious women or disciplesses of Mary, and a good number of tertiary faithful of the Carmelite Order. Also present at that



extraordinary event were the planetary Apostles Elias, Enoch and Moses, visible to all gathered there. By that Pentecost, all those congregated received the grace which corresponds to the Sacrament of Confirmation, besides confirmation in the Faith, the gift of tongues and manifold supernatural gifts. The first Pentecost was visible to many by Tongues of Fire.

We feel the ardent desire to consecrate the World to the Holy Ghost, and implore the prompt second Pentecost upon the Palmarian Apostles in order to receive the precious Gift of Confirmation in Grace, in an outpouring of Divine Mercy.

And may the inhabitants of the World repent and be converted from their sins so that the Holy Ghost may take possession of their souls!"

Then, kneeling, We prayed the **Solemn Consecration of the World to the Holy Ghost:**

"O Holy Ghost, Most Divine Paraclete, Third Person of the Most Holy Trinity, Consoler, Defender, Teacher, Advocate and Sanctifier of souls!

On this Feastday of Pentecost, We, Pope Peter III, solemnly consecrate the entire World to the Holy Ghost. We do so, O Most Divine Paraclete, as Vicar of Jesus Christ on earth, with Supreme spiritual and temporal Authority over all wayfaring human beings.

By means of this Consecration, in a special way We ask the Third Person of the Most Holy Trinity for Thy prompt apotheotic Coming over the Palmarian Apostles in the Last Pentecost, thus to receive the precious Gift of Confirmation in Grace in an outpouring of Divine Mercy, and so become marked with the seal of

impeccancy, namely extrinsic or moral impeccancy, which will preserve them from committing mortal or venial sin, and will guarantee their eternal salvation for ever, and so that the Palmarian Apostles receive the impression forever of the luminous Cross of the elect on their foreheads, which will be visibly manifest among them at all moments. This Confirmation in Grace is of vital importance for the glorious Triumph of the Church in the desert and strengthening of her members, as it was at the first apotheotic Coming at the time of Christ with Confirmation in the Faith.

We believe that the Holy Ghost, the Divine Paraclete, our Defender and Consoler, is Sanctifying Grace Itself, the Great Supernatural Gift, who regenerates souls by the Sacrament of Baptism, who truly dwells in the souls of the just, and vivifies, sanctifies and deifies them, turning them into living temples of God, sons and heirs to His glory.



We believe that the Holy Ghost is the Uncreated Soul of the Church, Spouse of the living souls of the faithful; whom He fills with His gifts and fruits according to their response to grace.

We believe that the Holy Ghost, as the personification of Trinitary Love, is the impulse behind the entire Work of Creation, which is the living expression of divine love.

We believe that the Divine Paraclete dwelt in Noah's Ark, confounded the races and tongues at Babel, justified Abraham, our father in the Faith, fortified Isaac, figure of Christ, guided Jacob, symbol of the Church, taught Moses observance of the Law, made him leader of the People of Israel, and dwelt in the Ark of the Covenant.

He spoke by the Prophets, anointed Kings, emboldened Caudillos, descended upon the Virgin Mary, appeared at the Jordan when Christ was baptized by Saint John the Precursor, was poured out in the Blood of the Victim immolated on the Cross, came down in tongues of fire upon the Apostles in the Cenacle, fortified the martyrs of Christ, and fortifies them still; continues to speak by the Magisterium of the Church, and lavishes Himself upon the Palmarian Apostles, who prepare the way for Christ's Return and for His Messianic Kingdom of peace on Earth, upon whom He will come down in His apotheotic Last Pentecost.

O most vehement Fire of Charity! O Gentlest Dove! O Fount of Wisdom! O Breeze of Consolation! O Most Blessed Light! O Breath of God! Infinite Ocean of Clarity! Banisher of darkness! Impetuous Wind of Salvation! Splendour of the Glory of God! O Most Loving Gift to souls!

We humbly request the Seven Gifts of the Holy Ghost:

Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety and Fear of the Lord.

And the Twelve Fruits of the Holy Ghost:

Charity, spiritual joy, peace, patience, benignity, goodness, forbearance, faithfulness, meekness, modesty, continence and chastity.

Finally, We desire, O Most Divine Paraclete, that all men recognize Thee as Consoler, Defender, Teacher, Advocate and Sanctifier of souls, and repent of their sins so that You may dwell in their cleansed souls, turning them into living sanctuaries of God. *A Amen.*"

Next We proceeded to recite the Litany of the Holy Ghost, at the end of which We recited the Act of Consecration to the Holy Ghost from the Palmarian Devotionary. Then the hymn "*Adorable Amor Divino*" was sung and We gave the corresponding *vivas* to the Holy Ghost. All the Bishops of the Palmarian Holy Church were present and took part in this Solemn Consecration, with the exception of our Missionary Bishops, who all recited the Litany and the Act of Consecration to the Holy Ghost in their respective Chapels that day.

So that you may understand the importance of this consecration, the following prophetic words of Our Lord Jesus Christ to Saint Conception Cabrera Arias on the Holy Ghost, the Second Pentecost and the Era of the Holy Ghost, are of special interest:

"The time has come in this world to exalt the Holy Ghost, soul of the Church so beloved, in which this Divine Person pours Himself out with profusion in all her acts. I want this last stage of the world to be consecrated very especially to the Holy Ghost, who does not act unless by Love. I want this Holy Love in these last times to be marked out in all hearts, especially in the hearts of the Pope and of My Priests. The whole world, including those without faith, has to submit to the power of God, who is the Father of all human beings. I again ask that the world be consecrated to the Holy Ghost, to the Third Person of the Trinity, who binds and unites the Trinity itself. The Holy Ghost is the soul, the great divine driving force of the Church, her energy, her heart, her heartbeat, because He is Love. Love, Charity, has grown cold in the world, this being the origin of all evils.

“One day, not far off, in the centre of My Church, the Pope will perform the Consecration of the world to the Holy Ghost, and the special graces of the Divine Spirit will be poured out on the happy Pope who does this. For a long time I have been expressing this desire of Mine that the universe be consecrated to the Divine Spirit so that a Second Pentecost be outpoured upon the earth. When this happens, the Church will have a great triumph and the world will be spiritualized by the holy unction of purity and love with which the life-giving breath of the Spirit will bathe it. This holy breath will sweep away every impurity from hearts, every error from minds, and the face of the world will be renewed, all things will be restored in Me; but above all from My Priests, who are and will be the first for this universal restoration, which will be to glorify the Trinity in the unity of the Church. Many sects will lay down their arms before the divine unity of My Church, many schisms will cease, the future Council will have and give fruits of eternal life, and the Church will embrace many nations, and spread her wings to take in the whole world and draw it to her bosom. The Redemption was One, its infinite reach will be renewed in favour of souls by way of holy Priests, full of charity, zeal and forgetfulness of self, who shall consecrate themselves to the salvation of souls solely to glorify the Trinity. Heaven’s impetus is mighty, impulsive, fruitful, active, as it comes from the Holy Ghost who gives impetus to everything, being Sanctifying Grace.”

This Consecration has certain implications for the faithful children of the Palmarian Holy Church, and other different ones for the world which lives with its back to God.



Saint Louis Mary Grignion de Montfort writes in the Treatise on True Devotion to the Most Holy Virgin: “I said that this will happen especially towards the end of the world – and very soon – because the Most High and His Most Holy Mother have to form great saints who will surpass in holiness the majority of the other saints just as the cedars of Lebanon surpass the shrubs. Thus was it revealed to a saintly soul whose life was written by M de Renty.” This ‘saintly soul’ is Maria des Vallées (1590-1656), prophetess of the Last Times, who offered her life of unspeakable sufferings for the salvation and perseverance of those living in our day. Saint John Eudes also wrote her life. Maria des Vallées announces to us the judgement of the world by fire: it will be a flood of fire, precursor of the flood of graces of the Reign of the Holy Ghost, when the Spirit of the Lord will fill the orb of the world: “This can be understood of the time in which the Holy Ghost will send the fire of divine Love upon the whole earth, and which will be His deluge. For there are three deluges, the three are sad, and are sent to destroy sin. The first deluge is that of the Eternal Father, which has been a deluge of water; the second is the deluge of the Son, which has been a deluge of Blood; the third is that of the Holy Ghost, which will be a deluge of Fire. But it will be sad like the others because it will find much resistance and quantities of green wood which will be difficult to burn. Two have already passed, but the third is still to come; and as the first two were foretold long before they arrived, so this last one God alone knows when.”



The first universal catastrophe was the Universal Flood. He, who with Almighty Arm ruptured the dykes of the sea and opened the cataracts of heaven, reveals it to us in a few words: “My conserving Spirit will not remain with man, since his flesh has corrupted.” This is like saying: ‘despite all My warnings, man has shaken off the yoke of My Spirit, Spirit of light and virtue, and has become carnal; he has yielded to the influence of the spirit of darkness and malice. The supernatural world, his own soul, and I Myself now mean nothing to him. He has turned his body into his sole happiness, he has become carnal. This guilty and degraded creature is unworthy of the benefit of life; he will perish.’ This was the way that a flood of sin brought with it the flood of water which put an end to them all.

Forgetting the terrible lesson he had been given, man has again shaken off the action of the Holy Ghost. Yielding himself up in body and soul to the Spirit of evil, he has come to recognize that Spirit as his king and his god almost universally. As before the Flood, so has man now become carnal, and hence the chastisements will come, as a wise author of the XIX century foretold: “Another catastrophe will come, more terrible and no less certain than the Universal Flood, and it is the ruin of the apostate world of Christianity by the Flood of Fire which will practically put an end to the existence of man on earth. Trampling underfoot the merits of Calvary and the benefits of the Cenacle, the world of the Last Times will rise up in open rebellion against the Spirit of Good. More enslaved to the spirit of evil than it ever has been, with outrageous cynicism it will yield itself up to every kind of iniquity. The number of apostates will

be such that the City of Good will become almost deserted, while that of evil will take on colossal dimensions. Once more man will become carnal: the Spirit of the Lord will be withdrawn, not to return, and a Flood will ravage the world, a thousand times guiltier, because it will be a thousand times more ungrateful than that of the pagans and giants at the time of the Flood of Water.”

Maria des Vallées announced a flood of Fire, which is Fire of the Holy Ghost. For general conversion, all God’s friends together will spread over the earth to besiege souls. Who are these friends of God? Gastón de Renty referring to the words of Maria des Vallées, notes: “They will be great martyrs even though the executioner does not touch them, but they will be great martyrs of Divine Love. It will be Divine Love that will martyr them. They will be burnt in the furnace of Love and will be greater martyrs than many of the first martyrs who suffered martyrdom in the expectation of crown and glory, for they will not be seeking any recompense other than God’s glory alone.” And it is the Most Holy Virgin who will uphold the strength of these faithful in their terrible battles.



To make His teachings easier to understand, Christ asked Maria des Vallées to wear a blouse and keep it on for thirteen weeks, till it became filthy and infested with bugs. This filthy blouse is the condition of sinful men. Christ then ordered Maria to burn that stained blouse: ‘the flames will destroy it, just as the sin of the world will be destroyed during the great tribulation, by Fire from Heaven.’

What will this deluge of fire be? This Flood of Fire “is the fire of hatred for sin, attacking sin to destroy it. The fuel which it feeds on is Divine Charity; the smoke, the prayers said for the destruction of sin out of hatred for it.”

Hence we should prepare ourselves for great trials: “Our Lord and the Most Holy Virgin told her several times that a great and ghastly affliction will come by which all the sins of the world will be obliterated, in comparison with which all the other afflictions of these times are nothing.”

Purification by fire is necessary, but it is the Mercy of God that acts. God wants to renew His Creation, for it is the Work of His Mercy: “It will be My Mercy which will execute all the chastisements which will then come, but it will not be recognized as Mercy, for it will be vested with Justice.”

This Consecration of the world to the Holy Ghost is like an invitation to the Lord to carry out this purification already, so that we can expect that very soon there will be great sufferings for mankind: famine, illnesses, wars, and everything which serves to destroy sin. Far more terrible than any world war is the spiritual battle and the appalling satanic attack on Jesus Christ and His Church, that with infernal rage seeks to destroy our Faith and make everything to do with God disappear, given that the satanic hosts battle to darken minds and abuse science to impose atheism. The Lord warns us of this danger when He says: “Do not be afraid of those who kill the body and cannot kill the soul; rather be afraid of him who can kill your soul by sin, and thus cast you body and soul into Hell.”



We humbly entreat the Eternal Father, to bring forward the hour for the purification of the world and of the apotheotic glorification of the Palmarian Holy Church, for the good of souls. Thus will the Palmarian Creed be fulfilled: “I believe that, owing to the great general apostasy of the roman church, the terrible Third World War will ensue and the first Three Days of Darkness of the Apocalyptic Era; all of which will be a frightful purifying chastisement, as manifestation of God’s just Wrath. I believe that, together with this great purification, will occur the apotheotic Apparition of the Most Holy Virgin Mary or Great Miracle of El Palmar de Troya, the Pentecost upon the Palmarian Apostles, the new enchainment of Satan, the universal exaltation of the Palmarian Holy Church, and the Conquest of the Sacred Hispano-Palmarian Empire or Reign of the Sacred Hearts of Jesus and Mary,

brought about by the Order of Carmelites of the Holy Face or Crossbearers, captained by the Pope.” This is also what was announced in the Book of the Apocalypse, as the Holy Bible explains: “On that majestic day of the Great Miracle of the Most Holy Virgin Mary’s apparition at the Lentisco on the Mount of Christ the King, will occur the apotheotic Pentecost upon the Pope, Bishops and other Palmarian Apostles; tongues of fire shall be seen upon their heads all the while that the Holy Ghost in the form of dove shall be seen upon the Sacred Head of the Most Holy Virgin Mary.”

The Sacred Heart of Our Lord wills the salvation of all souls; so that, in a vision, Jesus told Maria des Vallées that He would draw all souls out of the abyss of sin at the moment of the general conversion. Yes, God’s Mercy is acting: in 1645 the Virgin Mary announced: “The Divine Will has pronounced sentence of

death against sin. All that remains is to execute it.” The general conversion is close; a universal conflagration will fill the whole universe under the auspices of man reconciled with God, inflaming the Fire of Divine Love in hearts. And the world will be peopled by saints. This regeneration will be wrought by the martyrs and all the victims of Love. After the great tribulation, the earth will be peopled by saints. It will be the Kingdom of Christ the King, the Kingdom of God.

Before this happiness arrives, the Church will have to undergo great tribulations, for Our Lord Jesus Christ said in His transcendent Eschatological Sermon: “See that no man deceives you... When you see wars and hear rumours of further wars and rebellions, do not be troubled. For it is fitting that all this happen first. But it will not yet be the end; because first peoples shall rise up against peoples, and kingdoms against kingdoms; and there shall be loathsome diseases and ravaging epidemics, and earthquakes in different places, and famine, and terrible things and great signs from Heaven. And all this shall be but the beginning of grief. But keep watch



over yourselves... and then shall the end come, since the world shall be purified by fire... But not a hair of your head shall perish unless I permit it. By your patience and perseverance you shall save your souls... And wickedness shall spread to the point that charity will disappear in many, owing to the great apostasies. But whoever perseveres to the end shall indeed be saved... Because such great tribulation shall then come to pass as has not been from the beginning of the world until now, nor ever shall be... When all these things, then, begin to happen, look up, and hold your heads high, because the day when the Earth shall be purified and renewed is at hand... when you see all these things, know that the Kingdom of God on earth, namely the Messianic Kingdom, is at hand... Watch then, praying at all times.”

When Christ announced His imminent death to the Apostles, he encouraged them saying: “Because I said these things to you, sadness has filled your hearts. But I tell you the truth: it is appropriate that I go, because if I do not, the Consoler will not come upon you; but if I go, I will send Him to you... You will be sad, but your sadness will turn to joy... and no one shall take your joy away.” So too it happens in these times, and though it is sad to think of the imminent sufferings of mankind, it is all necessary so that the world be purified and the glorious reign of the Holy Ghost come.

For many Christians the Holy Ghost has been a stranger. The Holy Ghost’s personal identity in the bosom of the Trinity, where He is Love; and His mission on earth to lead souls to the home of Love, was revealed to Saint Conchita Cabrera Arias de Armida by the Lord. From this stems the need for the reign of the Holy Ghost and the urgency of a renewal of His worship. The capital phrase reminds us that “His mission in Heaven, His Life, His Being, is Love.” Here we touch the root of it all, His proper role within, ‘ad intra’. His mission ‘ad extra’, away from the Trinitary mystery, reflects the qualities of love: “There is a hidden treasure, an untapped vein, unappreciated at its true value, being as it is the greatest there can be in Heaven and on earth: the Holy Ghost. No, neither the world of souls knows Him duly. He is the light of minds and the fire of hearts. If there is lukewarmness, and if there is coldness and weakness, and so many other evils which plague the spiritual world, it is because no one turns to the Holy Ghost... His mission in Heaven, His life, His Being, is Love; and on earth, to lead souls to that centre of love, namely God. With Him there is all that can be desired, and if there is sorrow it is because no one turns to the Divine Consoler, who is utter joy for the spirit; if there is frailty it is because no one turns to the invincible Fortress; if there are errors it is because the One who is Light is despised; if faith dies away it is because the Holy Ghost is needed. No, the Holy Ghost is not given the worship He is owed by each heart, and throughout the Church; and the greater part of the evils over which the Church weeps, and in the field of souls, is because He is not given all the primacy I gave to this Holy Ghost, to this Third Person of the Trinity, who had such an active part in the Incarnation of the Word and in the establishment of the Church. He is loved half-heartedly, invoked without fervour; and in many hearts, including in those who are Mine, He is not even remembered, and this pains My Heart very deeply.” In the year 1911, the Lord, moved, said: “It is time that the Holy Ghost reign, and not from faraway, as something up in the heights, though He is; and there is nothing greater than Him, as He is God, jointly and consubstantially with the Father and with the Word, but here nearby, in each soul and heart, in all the arteries of My Church. The day when He flows through each Shepherd, through each Priest, like blood, as intimately as that, the Holy Ghost will renew the theological virtues, which are languishing even in those who serve My Church, owing to the lack of the Holy Ghost. Then the world will change, for all the evils lamented in it today have as their cause estrangement from the Holy Ghost, their only remedy... Let My ministers in the Church react by means of the Holy Ghost, and the whole world of souls will be divinized. He is the axis about which the virtues revolve, and there is no true virtue

without the Holy Ghost. The heavenly impulse to raise My Church from the prostration in which she lies is precisely to activate worship to the Holy Ghost, to give Him His place, that is, the first place in minds and in wills. No one will be poor with this heavenly wealth, and the Father, and the Word who is Myself, desire an ardent, vivifying renewal of His reign in the Church.” – ‘Lord, but if the Holy Ghost reigns in the Church, why do You complain?’ Woe to her if that were not so! He is the Soul of that Church so beloved. But My complaint is that many are quite unconscious of that heavenly favour, they do not give it all the importance they should,



rather routinely; and with His devotion languishing in hearts, it is so tepid, so secondary, and this brings on countless evils, both in the Church as in souls in general. Hence the Works of the Cross are to renew His devotion and to spread it over the whole earth. Let this Holy Ghost rule in souls and the Word will be known and honoured, and the Cross will take on a new lease of life in souls, spiritualized by Divine Love. In the measure that the Holy Ghost reigns, the sensuality that fills the world today will be wiped out, for the Cross will never take root if the Holy Ghost does not prepare the ground beforehand... One of the principal fruits of the mystical incarnation is the reign of the Holy Ghost which must banish materialism.”

The Holy Ghost is very close to souls. The Holy Ghost dwells in the very depths of souls. In reality the whole Trinity dwells within us: “If anyone loves Me, he will keep My words, and My Father will love him, and We will come to him and make Our abode in him.” All the baptized, those who possess Grace, are temples of the Holy Ghost. “Souls think themselves far away from the Holy Ghost, very lofty and high up, when He is, so to speak, the Divine Person who assists the creature more closely. He follows her everywhere, impregnating her with Himself, calling her, caring for her, sheltering her, making her His living temple, defending her, helping her, protecting her from the enemy, closer to her than she herself. All the good the soul performs is by His inspiration, by His light, by His grace and assistance, and He is not invoked and is not named, nor is He thanked for His way of acting in each soul, so deep and direct! If you call upon the Father, if you love Him, it is by the Holy Ghost. If you are enamoured of Me, if you know Me, if you serve Me, if you imitate Me, if you unite to My desires and My Heart, it is by the Holy Ghost. He is considered untouchable, and He is, but there is nothing more sensitive, closer and within reach of the creature in her misery than the greatest heights, than the Most Holy Ghost who is reflected and is one single sanctity and power with the Father and with the Son. And the centuries have passed with Him always being the font of all things, the sacred seal of souls, the character of the Priest, the light of Faith, He who infuses all the virtues, the conduit which fertilizes the field of the Church, and yet He is neither esteemed, nor is He known, nor does His ever sanctifying influence encounter gratitude. If there is ingratitude towards Me in the world, more so for the Holy Ghost. Hence as time comes to an end I want His glory to spread. One of the most cruel sorrows for My Heart was that of the ingratitude of all times; that of idolatry, at that time by adoring idols, and today by men adoring themselves and creatures, that is, by distancing from the Holy Ghost. In these Last Times sensuality has set up her throne in the world, the life of the senses which darkens and snuffs out the light of Faith in souls. And hence more than ever the Holy Ghost is needed to



come and destroy and annihilate Satan who in this fashion introduces himself even into the Church.” (January 1915).

A New Pentecost. “On sending to the world a Second Pentecost, I want it to blaze up, I want it to cleanse, illuminate and inflame and purify with the light and fire of the Holy Ghost. The last stage of the world should be very specially marked by the effusion of this Holy Ghost. He wants to reign in hearts and in the entire world; more than for His glory, to make the Father loved and give testimony to Me, though His glory is that of the whole Trinity” (1916). Tell the Pope that it is My Will that throughout the Christian world there be a clamour to the Holy Ghost imploring peace and His reign in hearts. Only this Holy Ghost can renew the face of the earth, and bring light, union and clarity to hearts. The world is ruined because it is so distanced from the Holy Ghost, and all the evils plaguing it have their origin in that. Here is the remedy, because He is the Consoler, the Author of

all grace, the bond of union between the Father and the Son, and the Conciliator *par excellence*, as He is Charity, uncreated and eternal Love. Let the whole world turn to this Holy Ghost, for the time has arrived for His Reign, and in this last stage of the world it pertains to Him very specially to be honoured and exalted. May the Church so proclaim, that all souls love Him, that the entire world be consecrated to Him, and peace will

come, together with a moral and spiritual reaction greater than the evils which plague the earth. As soon as may be, let there be a call to prayer, penance and tears to this Holy Ghost, sighing for His Coming. And He will come; I will send Him again in a way very patent in its effects, which will surprise and impel the Church to great triumphs” (1918). “Ask for this reaction, this ‘New Pentecost’, which My Church needs: Priests made holy by the Holy Ghost. The world goes under because Priests with faith are needed to draw it out of the abyss into which it has fallen, Priests of light to illuminate the right way to go; pure Priests to draw so many hearts out of the mire, Priests of fire to fill the entire universe with Divine Love. Implore, cry out to Heaven, offer all



up to the Word, so that all things be restored in Me by the Holy Ghost” (1927). “I want to return to the world in My Priests: I want to renew the world of souls by showing Myself in My Priests: I want to give a powerful impulse to My Church by infusing a ‘New Pentecost’, and it purify them, enamour them, possess them, unify them, sanctify them and transform them into Me...” “One day, and not far off, in the centre of My Church... the consecration of the world to the Holy Ghost will be performed, and the special graces of this Divine Spirit will be poured out on the happy Pope who does this... From long ago I have been expressing this desire of Mine that the Universe be consecrated to the Divine Spirit so that as a ‘Second Pentecost’ He be poured out upon the earth.” (1928).

The Lord did not cease to repeat to Saint Conchita: “I don’t want you to pour yourself out on creatures outwardly, no; your mission is another, to which you should respond with all fidelity. No more vain conversations or thoughts, your life should be cloistered in the sanctuary of your soul, all within, because there resides the Holy Ghost... Within that sanctuary you should live and die. There your delights, your consolations, your rest; seek it not elsewhere for you will not find it, given that I raised you up very specially for this. Enter then today within your soul, within those regions unknown to many and where happiness, I Myself, am; enter, never to leave. There a path will lead you: that of modesty, recollection and silence; there is no other... Enclose yourself in this inward cloister which I have spoken of and offered you so many times. There Mary will be your Teacher... There you will find Him who is all purity and will feel this virtue growing in all its fullness. There you will acquire sanctity together with purity of soul. There the gifts and fruits of the Holy Ghost await you for you to sanctify yourself and by your means give glory to God. There your soul will take wings and find strength to immerse yourself in that immensity of God of which you know something. A measureless field of virtues awaits you there for you to practise and understand, crucifying yourself. There is your cloister... your religious perfection. It is not enough to enclose the body to be a religious... the inward enclosure is the essential one for the sanctification of the soul desiring to be Mine... you should never leave this inward sanctuary, even in the midst of your outward obligations. This continuous inward recollection will become easier for you in the measure you practise it, and the presence of God it produces will help you enormously in your sanctification... Do you seek perfection in order to be closer to Me? Well here you have the practical path to acquire it. The clean and recollected soul lives in Me and I in her; not in noise and vanity, but in interior solitude and in the sacrifice of despising oneself. Here, in that sanctuary which no one sees, is true virtue, and therefore the gaze of God and the indwelling of the Holy Ghost.”



In the Messages of Palmar the Lord spoke many times on this future Coming

of the Holy Ghost.

On the 22<sup>nd</sup> of July 1972, Our Lord Jesus Christ: “Both in the Church and in mankind, however, many individuals mock My words. Nonetheless, these words shall be fulfilled, sooner or later, depending on the condition of prayer and penance. My words will be fulfilled; and this dear Church of Mine, which is undergoing the Passion in imitation of Myself, has to reach Calvary and undergo Crucifixion so as later to rise glorious and form part of the Kingdom of Peace, with My Second Coming, in the Era of the Holy Ghost. Be alert to coming events, very alert! Because they are going to be tremendous, and there are going to be great signs, evident signs. Take care!... Be firm! Firm in the Faith, today so shaky. Holy Vigour!”

On the 2<sup>nd</sup> of April 1973. The seer had a terrible vision and exclaimed: ‘Blazing fire on every side! Don’t allow the earth to open up, Lord! How the inhabitants are being swallowed up!’ And the Lord goes on to say: “But the Great Lady appears, clothed with the sun, Her head crowned by twelve stars and the crescent under

Her feet. Behold the hope for remedying the evils of these times: the Universal Apparition of the Great Lady; for soon the Great Lady is to crush the head of the serpent. Then there will be a great division, huge and manifest. The children of the Great Lady and the children of Satan, the Light and the darkness. A war without quarter and an open struggle between the dragon and the Great Lady. And all My enemies will be placed as a footstool at My feet. But beforehand the triumph of the Great Lady shall be seen. And let no one be anxious or worried, even in the midst of persecution. For the day of the great martyrs of the Last Times will come; they shall be the children of the Great Lady, and She will give them a spirit which will be the confusion of their enemies. Be of good cheer! Be of good cheer, for the times which are coming! The Kingdom of My Peace is soon to arrive. Christ's triumph is close: the era of the Holy Ghost. However, to reach that Kingdom alive, there must be a purification by which the Father will winnow and refine the earth. Blessed be those who take part in these martyrdoms as martyrs. Blessed be they, for they shall see Me for all eternity. If they truly understood the meaning of this Kingdom of Peace, they would always be saying: Come, Lord Jesus! Come, Lord Jesus! Come, Lord Jesus! That day of My Glorious Coming will arrive. It will be the most glorious event ever to occur on earth. For some I will have a Father's Countenance; for others a Judge's Countenance. For some it will be infinite joy to contemplate My Countenance full of Mercy and Majesty; and for others it will be horrible and terrible to see My Countenance full of Wrath: the Wrath of the Lord demanding the martyrs... Soon, very soon, there will be great events, some good and others bad. Let no one be daunted. Let no one say: 'I will be unable to bear martyrdom.' No one, however valiant he may be, can support martyrdom if not by divine help. The executioners were filled with confusion seeing the Martyrs offering themselves up to God amid the pain. Such are God's wonders. Wisdom lies in total surrender to God, leaving oneself in His Hands."

On the 27<sup>th</sup> of May 1977, Our Lord Jesus Christ: "It is necessary for you to know that the day of the promised Pentecost has still not come. It is still not the moment... It will be later on, after you have suffered more, after you have done more penance over a long period, after you have been more persecuted; that will be when the Holy Ghost shall descend upon you."

On the 9<sup>th</sup> of September 1975, Our Lord Jesus Christ: "Be deeply recollected, for the Holy Ghost shall descend and perfect your weaknesses, your defects. May the Holy Ghost dwell in you! And bear in mind that He does dwell, but you often cast Him out of your hearts... The Holy Ghost will help you and perfect you. But invoke Him very often! May the Holy Ghost dwell in you, help you, inspire you to do good and reject evil! How seldom is the Holy Ghost invoked! It might be said that He is the forgotten Person of the Most Holy Trinity. The Holy Ghost, the Spirit of God. Profess great devotion to the Holy Ghost, and you will change. And do you know a secret? How to acquire devotion to the Holy Ghost? By having a most ardent devotion to Mary, Purest Spouse of the Holy Ghost. Whoever has devotion to the Purest Bride of the Holy Ghost, will have devotion to the Bridegroom. Places exist which rightly call the Most Holy Virgin: Dove, White Dove, Dew.



That all means to say: Bride of the Holy Ghost. The Immaculate Dove, the Purest Dove, Mary. If Mary is with you, because you invoke Her, the Beloved Bridegroom swiftly arrives, the Divine Spirit, and He descends upon you."

On the 10<sup>th</sup> of January 1976, the Lord: "When the Holy Ghost descends one day upon this Sacred Place in visible form, the same as upon the first Apostles, and you go out into the world... how many marvels will you see! You will be astounded. The Holy Ghost will come upon the whole flock of Palmar. It can only be compared to the Coming on the Apostles."

On the 28<sup>th</sup> of January 1977, the Lord: "Sons of My Sacred Heart, do not forget that the Coming of the Holy Ghost is promised to you. I ask you, however: in what manner did the Apostles receive the Divine Spirit? I give you the answer: in prayer and penance and in perfect fraternity and charity. If you live under holy obedience to your Father General and do prayer and penance with love and, besides, charity shines out among you, then the Holy Ghost will come upon you soon, very soon."

On the 3<sup>rd</sup> of February 1977, the Most Holy Virgin Mary: "One day the world will speak of you with great admiration and veneration. The great Pentecost of the apocalyptic times is approaching. That day is very close. When that new Pentecost arrives, you will amaze the world. How many plans God has for you! You are my Apostles, the famous Marian Apostles of the Last Times, of whom Saint Louis Mary Grignon of Montfort spoke."

On the 4<sup>th</sup> of February 1977, Our Lord Jesus Christ: "O My beloved Order of Carmelites of the Holy Face! How much I love you! And because I love you, I give you penance and sacrifice, so that you gain those thrones which I am preparing for you. Besides, I have already told you that soon, very soon, the Holy Ghost will come

upon you. You are those in charge of preparing the Era of the Holy Ghost; the Era which is the fulfilment of the Second and Eternal Testament. For there are not three Testaments, as those in error say. It is the Second Testament in its plenitude, in its culmination. O beloved children: the Era of the Holy Ghost is coming close. The kingdom of peace. That is why I ask you for so much penance and so many sacrifices.”



On the 4<sup>th</sup> of February 1977, the Most Holy Virgin Mary: “My dear sons: here is your Divine Shepherdess, who shepherds you, who tends you, who covers you with My Holy Mantle. Ah! The Carmelites of the Holy Face, My Apostles, how much the Lord expects from you! And when the Holy Ghost descends upon you, how many wonders will you perform in the Name of the Lord, for the conversion of many sinners, to re-establish order, re-establish Holy Tradition! The Holy Ghost will perform great wonders in you, for the good of the Church and of the world. O My dear little children, My choice Apostles, My Carmelites of the Holy Face, the Order I love so much, pamper so much and protect so much. How many Angels protect you and give you strength, so that you go ahead securely amid the life of mortification, the life of complete surrender to Christ in body and soul! You, who renounce the world and its pleasures, you who are always ready at the foot of the Altar! O My dear children! How much I love you! And because I love

you so much, I am praying intensely to the August Trinity, so that the Holy Ghost may soon come down upon you. He will give you the necessary gifts for the great apostolate of the Last Times, of these Apocalyptic Times. Both My Divine Son and I, during these days, are leading you by the way of Holy Obedience and Penance, so that you be exercised in the service of the great Marian Army of these Apocalyptic Times. Accordingly, I now communicate to you that, from now on, all the members of the Community of the Carmelites of the Holy Face, both Bishops and Priests, will have a fourth Mass; and this is specially to the Holy Ghost, to ask that He come down upon you as soon as possible, for the good of the Church. And this Mass has always to be in honour of the Holy Ghost; which means to say: Mass of the Holy Ghost. Don't let the sacrifice matter to you. I will give you strength to endure, I will give you devotion, if you trust in Me and have recourse to Me. This fourth Mass, which each member celebrates every day, is so that soon, very soon, the Holy Ghost may come down upon you. The Era of the Holy Ghost is approaching. But this fourth Mass is necessary; because the Holy Sacrifice of the Altar is the greatest prayer you can offer to God, since it is the offering of the Propitiatory Victim, Jesus Christ. And you have that power, because you are Priests, and Eternal Priests, according to the Order of Melchisedech. Who shall prevail against you, after celebrating four Masses every day? You shall be at the Altar longer than anywhere else. Moreover, you shall have Jesus within you with great frequency, so that He guide you at every moment.”



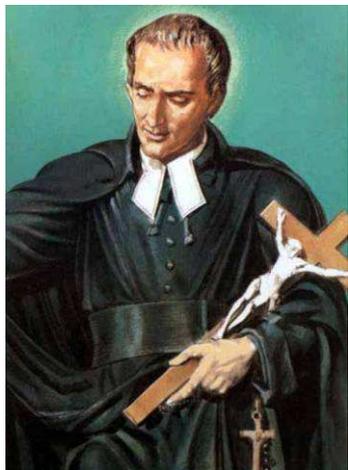
For the members of the Palmarian Holy Church, this solemn consecration to the Holy Ghost is a benefit which demands our response. Read with all attention the Act of Consecration in the Palmarian Devotionary, and you will see that we are requesting graces which require our collaboration so that they be efficacious: “O Holy Ghost, Fount of Wisdom and Love! To Thee we consecrate forever our soul, our heart and all our being. Make us at all times follow Thy divine and gentlest inspirations, in order that we may comply more faithfully with the teachings of the Palmarian Holy Church, our Mother, whose Uncreated Soul Thou art. Transform our heart into an inextinguishable furnace of Divine Love, and subject our will to Thine, so that our life become a faithful reflection of Jesus

Christ's. Receive, O Most Divine Paraclete!, the perfect and absolute consecration we make to Thee of all that is ours, in order that henceforth, at every moment of our life and in every one of our actions, Thou deign to be the Director, Light, Guide, Strength, and Love of our hearts. O most vehement Fire of Charity!, we abandon ourselves unreservedly to Thy divine operations in order that, always docile to them, we may be vivified by Thy sublime Gifts and satiated with Thy supernatural Fruits...”

Though in times past we may have allowed ourselves to be dominated miserably by our passions and have thrown God out of our souls, we now entreat that He alone may reign in them; when He orders we will obey Him. Let us say with Saint Teresa: “O lover who loves me more that I can understand, make my soul serve You more to Your pleasure rather than to mine. Let this ‘I’ in me die, and live in me One other than I. Let Him live in me and give me life. Let Him reign and I be His slave, for my soul desires no other liberty.” Happy that soul

who in truth can say: 'You are my one King, my one good and my one love' by his docility to the inspirations of the Holy Ghost and by letting himself be guided by Him.

We are certainly asking him much when we say: "Make us at all times follow Thy divine and gentlest inspirations..., and subject our will to Thine, so that our life become a faithful reflection of Jesus Christ's," because this implies entirely abandoning our likes and preferences to fulfil the Will of the Holy Ghost alone, both in our actions as in our thoughts, and this is something proper to authentic saints. Though we are asking something extraordinary, let us ask with confidence, encouraged by Saint Louis Mary Grignion who prophesied that "at the end of time – and perhaps sooner than is thought – God will raise up great men, filled with the Holy



Ghost and with the spirit of Mary; men, by means of whom this sublime Sovereign Lady will bring wonderful ventures to a happy conclusion, to destroy sin and establish the Kingdom of Jesus Christ over that of the corrupt world. These holy personages will achieve complete success by means of this consecration to the Most Holy Virgin, which I only describe in broad terms, making it seem less than it is owing to my limitations... Mary has collaborated with the Holy Ghost in the paramount work of the ages, that is, in the Incarnation of the Word of God. Accordingly, She will also perform the extraordinary wonders of the Last Times. Reserved to Her are the formation and instruction of the great saints there will be towards the end of time, because only this singular and miraculous Virgin, in union with the Holy Ghost, can perform extraordinary and excellent things."

If we want the Holy Ghost to act in our souls, we have to practise True Devotion to Mary Most Holy: "The more He finds of Mary, His beloved and indissoluble Spouse, in a soul, the more powerful and dynamic the Holy Ghost becomes in producing Jesus Christ in that soul and that soul in Jesus Christ. Mary and the Holy Ghost continue acting in partnership, and prolong the work of the Incarnation in history, producing Jesus in souls, and thus perpetuating the mystery of the Incarnation. The Holy Ghost, in Mary and by Mary, produces Jesus Christ and His members. Mystery of grace unknown even by the wisest and most spiritual among Christians!... When the Holy Ghost, Her Spouse, finds Her in a soul, He flies and enters in plenitude, He communicates to that soul an abundance so much the greater according to the space the soul gives to Mary His Spouse. One of the reasons the Holy Ghost does not work portentous wonders in souls now is because He does not find in them a sufficiently close union with His faithful and indissoluble Spouse... I personally believe that no one can reach an intimate union with Our Lord and a perfect fidelity to the Holy Ghost without a very close union with the Most Holy Virgin and a true dependence on Her help... Whoever would have the Holy Ghost operate in himself should have His faithful and inseparable Spouse, the exalted Mary."

"The Holy Ghost took Mary as Spouse, and in Her, by Her and through Her produced Jesus Christ, His masterpiece, the Divine Word Incarnate. Given that this Espousal is indissoluble, every day He continues really, though mysteriously, producing the elect in Her and through Her. Mary is the wonderful mould of God, made by the Holy Ghost perfectly to form a Man-God by the Incarnation, and to lead men to share in Divine Nature by means of grace."

"Oh, when will that blessed time arrive in which the sublime Mary will be established as Sovereign Mistress in our hearts in order fully to subject them to the empire of Her Sovereign and unique Jesus? When will souls



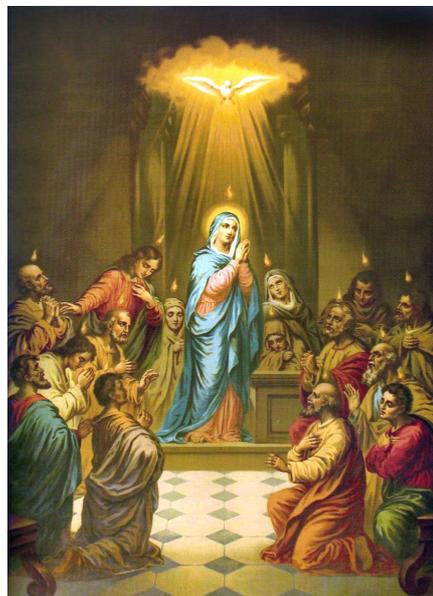
breathe Mary as bodies breathe air? Wonderful things will then occur on earth, where the Holy Ghost – on finding His beloved Spouse as though reproduced in souls – will come to them with the abundance of His Gifts and fill them with grace. When, my brother, when will that blessed time arrive, that century of Mary, in which many chosen souls, obtained from the Most High through Mary, losing themselves in the abyss of Her interior, will be transformed into living copies of

the Most Holy Virgin in order to love and glorify Jesus Christ? That time will only come when the devotion which I am teaching is known and lived: "Lord, so that Your kingdom come, let Mary's kingdom come!"

In the Act of Consecration, we entreat the Most Divine Paraclete that "henceforth, at every moment of our lives and in every one of our actions, Thou deign to be the Director, Light, Guide, Strength, and Love of our hearts." If we really want to obtain this guidance by the Holy Ghost, we have to employ the means, as the 'docile Instrument of the Holy Ghost', Saint Louis Lallemand, explains, and recognize that to belong in this way to the Holy Ghost is the plenitude of True Devotion to Mary Most Holy.

First we have faithfully to obey the Will of God as far as we know it; much of it is hidden from us, as we are full of ignorance, but God will demand an account of us solely of the knowledge He has given us; let us make use of it, and He will give us more. Let us fulfil his designs in the measure in which He has given us to know them, and He will give us to know them more fully. It is vital often to renew the good intention of following the Will of God in everything, and strengthen ourselves in this resolution as far as we can. We must ask the Holy Ghost continuously for this light and strength to do the Will of God, to unite to Him and remain His prisoners.

Above all, at every important change in our circumstances, we should ask God to grant us the light of the Holy Ghost, and sincerely affirm that we desire nothing other than to do His Will alone. After this, if He imparts no new light, we can act as we have been used to acting up till now, and as seems best to us at that moment. Hence, on beginning any important matter, the assistance of the Holy Ghost should be invoked. Perfection and even salvation depend on docility to grace.



The end to which we should aspire after having practised purity of heart for a long time, is to be possessed and governed in such fashion by the Holy Ghost that He alone may direct all our powers and all our senses, and regulate all our movements, inward and outward, while we, on our part, make a complete gift of ourselves, by a spiritual renunciation of our own will and our own satisfaction. Thus we will no longer live in ourselves, but in Jesus Christ, by a faithful response to the operations of His Divine Spirit, and by a perfect subjection of all our rebellious inclinations to the power of His grace. Follow the interior attraction of the Holy Ghost and let yourself be guided by Him.

Few people attain the graces destined for them by God, or when lost, later succeed in making good the loss. The majority lack the necessary courage to overcome themselves and the fidelity to employ God's gifts to their advantage. Let us be faithful in co-operating with the graces God offers us, and He will not fail to lead us to the completion of His designs.

It is certain that our salvation in the religious life depends on our interior response to guidance by the Spirit of God. If we do not follow our Lord with perfect fidelity, we are in great danger of being lost, and it is impossible to say all the damage we can do to the Church. Consider how many little attachments we have to venial sins! How many imperfections! How many designs and desires not subject to the movements of grace! How many useless thoughts go through our minds each day, without counting bitterness and annoyance! This hinders more than we can say the establishment of God's kingdom within us, and is an infinite detriment to our neighbour; for our Lord has made of us His Ministers of State, and has confided to us His Blood, His merits, His doctrine, the treasures of His graces, an office which, raising us over and above the angelic nature, demands of us in practice a more perfect fidelity than we are capable of. And yet it is astonishing to see how negligent and unfaithful we are in performing it.

But the worst of it all is our opposition to God's designs, and the resistance we offer to His inspirations; because either we don't want to listen to them, or reject them once heard, or else when received we hinder and weaken them with a thousand imperfections, namely attachment to creatures, self-complacency and self-satisfaction. Consequently, let our special care be to pay close attention to divine inspirations and to be faithfully exact in response to the graces offered us.

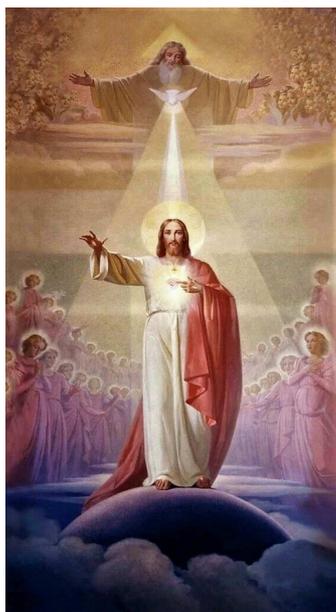
It sometimes happens that after receiving some good inspiration from God, we find ourselves at once assailed by repugnance, doubts, confusion and difficulties proceeding from our own corrupt interior, and from our passions, opposed to the divine inspiration. If we were to receive the inspiration with hearty submission, we would be filled with that peace and consolation which the Spirit of God brings with Him and which He communicates to the souls of those in whom He finds no resistance. We should aspire to purify our souls completely, and follow the guidance of the Holy Ghost continually. The lights of grace come to us in degrees according to our interior dispositions, and they depart in the same way, leaving us in darkness.

There are few perfect souls because there are few who follow the guidance of the Holy Ghost. The reason we take so long to reach perfection, or never arrive at all, is because we are guided in almost everything by nature and human points of view. We scarcely follow, if at all, the guidance of the Holy Ghost, whose mission it is to illuminate, guide and encourage.

We can say in truth that they are very few who persevere constantly in the ways of God. Many turn aside from them perpetually: the Holy Ghost calls them with His inspirations, but as they are bad-tempered, full of

themselves, attached to their own opinions, puffed up with their own wisdom, they do not easily let themselves be guided. Seldom do they enter in the way of God's designs, and do not linger in it, but return to their own schemes and ideas which deceive them and turn them aside.. In this fashion they advance but very little, and when surprised by death have only taken twenty steps when they could have taken ten thousand, if they had abandoned themselves to the guidance of the Holy Ghost.

On the other hand, the truly interior, those who let themselves be guided by the light of God's Spirit, to which they have disposed themselves by purity of heart, light which they follow with perfect submission, go ahead with giant strides and fly, as it were, in the ways of grace. Saint Louis Mary said the same: "By submission and obedience to Mary, further progress is made in less time than in long years of doing our own will and relying on ourselves; because the man obedient and submissive to Mary will win notable victories over all his enemies. They will surely seek to prevent him from advancing, try to force him back or make him fall, but – with Mary's support, help and direction, without him falling, turning back or dallying – he will advance



with giant steps towards Jesus Christ by the same path by which it is written that Jesus came to us, with giant steps and in little time."

We have to recognize the excellence of grace and the injustice of the opposition we offer it. We should receive every inspiration as the word of God, as coming from His Wisdom, His mercy, His infinite goodness, and capable of producing wonderful effects in us as long as we place no obstacle in His path.

If we were able to see just how the inspirations of God are received in our souls, we would see that they remain, so to speak, on the surface, without going deeper. The opposition they encounter in us prevents them from making the impression they should. And this proceeds from our lack of submission to the Holy Ghost and not serving God with perfect wholeheartedness. Souls possessed by God are penetrated gently by His inspirations, which fill them with that marvellous peace which always accompanies the Spirit of God.

One of our greatest evils is that we are so sensual, so complacent with outward things, we so esteem and admire them, that we have no taste for anything but what catches our attention and pleases our senses. What utter madness! We are insensible to God's inspirations, because they are spiritual, and infinitely superior to the senses. We take no account of them, preferring our own natural talents, occupations of distinction, the esteem of men, our own little comforts and satisfactions. Monstrous illusion for many whose eyes are only opened at the hour of death.

Knowing that we have the need of the Holy Ghost and of His assistance, we should not rob Him of the guidance of our soul, or usurp his rights and missions; for to Him alone pertains the guidance of souls. The intimacy of our soul is destined for God alone, we do wrong when we fill the soul with creatures and, instead of opening it up to God's presence, shrink it to hold a few miserable trifles. This is what prevents us from achieving perfection. All the objects presented to us from outside are temptations to sin, riches, honours, pleasures, everything is full of pitfalls.



The Holy Ghost gives testimony interiorly to fervent and faithful souls of what they mean to God and what God means to them, and this testimony dissipates their fears and becomes their consolation.

The Holy Ghost exercises the office of Consoler of faithful souls. The Holy Ghost consoles us in the devil's temptations, and in the contrarities and worries of this life. The unction He pours out on souls heartens them, strengthens them, helps them to gain the victory; sweetens their trials and encourages them to find their delight in their crosses.

Feeling that infinite emptiness we all have within, and which all creatures cannot fill, which cannot be filled except by the joy of possessing God, these poor souls, while separated from Him, languish and suffer a prolonged martyrdom, which would be intolerable without the consolations given them by the Holy Ghost from time to time. A single drop of these divine consolations can effect more than all the pleasures of the world put together. These last cannot satisfy the heart.

"The indwelling of the seven ordinary Gifts or charisms of the Holy Ghost in the soul in the state of Grace is the very same Holy Ghost Himself, the Great Supernatural Gift, Uncreated Soul of the Church, septipresent, or

sublime blazing Volcano in eruption, according to response to Grace by way of the practice of the virtues.” The Gifts of the Holy Ghost are seven different and ordinary ways for the Holy Ghost to operate in the soul in the state of Grace. The Holy Ghost operates by means of His seven infused Gifts with greater or lesser efficacy, according to the greater or lesser response of the soul to the graces received. The Gifts act to fortify the natural powers and make them sensitive to the movements of His Divine Spirit and capable of performing those acts of virtue, the most difficult and most noble, called heroic. There are seven Gifts of the Holy Ghost, the Gift of Wisdom, which is the first in dignity, and the Gifts of Understanding, Knowledge, Counsel, Piety, Fortitude and Fear of God.

The Gifts do not subsist in the soul without charity, and in the measure that charity augments, they too augment. Hence they are so rare, and never reach a high degree of excellence without a fervent and perfect charity. Venial sin and the least imperfection keep them tied down, preventing them from acting.

It is by the Gifts of the Holy Ghost that the Saints succeed at last in freeing themselves from the slavery of creatures. We, who still do not partake so abundantly of the Gifts of the Holy Ghost, should labour and force ourselves in the practice of virtue. We are like those who make their way by rowing against wind and tide; the day will come, God willing, when, having received the Gifts of the Holy Ghost, we go full sail before the wind, for it is the Holy Ghost who by His Gifts disposes the soul to submit effortlessly to His divine inspirations. By the help of the Gifts of the Holy Ghost, the Saints reach the heights of perfection, and can perform things which the rest do not even imagine; the Holy Ghost smoothes away the difficulties and empowers them to overcome every obstacle.

In childhood we do not know God, or the immortality of our soul, or the eternity of rewards and chastisements. By reasoning we can learn something of these truths; by the Faith we know them as certain, by the Gifts of the Holy Ghost we touch and savour them, but still indistinctly. After death we shall see them, so to speak, without veil. In Heaven or in Hell we shall have clear evidence of them, complete experience for ever. Ay! How can we amuse ourselves, and what pleasure can we have in the things of this earth!

How come the Gifts of the Holy Ghost produce so little effect in souls? Why do the generality of the devotees, those who live an easygoing life, practise so few acts proper to the Gifts of the Holy Ghost, since, as they are in the state of Grace, they possess them. The answer is that this stems from being held back by contrary habits and affections, and that the countless venial sins they commit every day exclude those graces which are necessary to produce acts proper to the Gifts of the Holy Ghost. God denies them the succour of His graces, foreseeing that if He were to grant them in their actual dispositions, they would be of no use, having their will held fast by a thousand chains which would prevent them from giving their consent.



When we have lived a long time in such tepidity, at the same time performing many good works, the way to escape from it is by cultivating purity of heart; that is the safest way. Here there are no traps of the devil, as it is impossible for him to stimulate souls to become pure.

Let us concentrate on this holy exercise insistently and uninterruptedly, resolved to refuse God nothing He asks of us to lead us to higher perfection, and thus free ourselves from those chains which make the precious Gifts of the Holy Ghost useless within us, and we shall be enriched by their fullness.

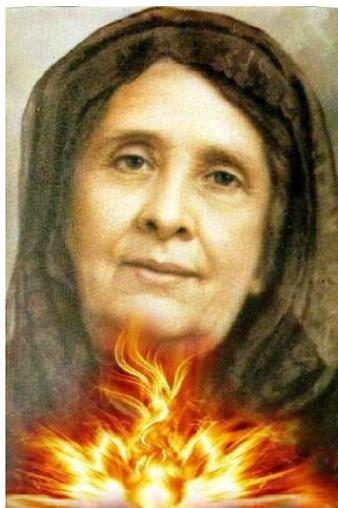
It is surprising to see certain devotees display none of the Gifts of the Holy Ghost in their actions and their conduct. Their life is entirely natural; when they are corrected or disregarded they make known their resentment; they show much eagerness for worldly praise, esteem and applause; and take much pleasure in them, and love their comforts dearly, and seek them with concern, like everything else which flatters self love. Venial sins, by opposing the fervour of charity, consequently prevents the operation of the Gifts of the Holy Ghost.

If these devotees were to cultivate purity of heart, the fervour of charity would increase in them ever more, and in their whole conduct the Gifts of the Holy Ghost would sparkle. But while they live as they do, without recollection or attention to their own interior, letting themselves be drawn by the current of their own inclinations, only avoiding graver sins and ignoring little things, those Gifts will never be very notable in them. ‘It is unimaginable’, says Saint Lawrence Justinian, ‘how our hearts fill with sins unless we continually take pains to cleanse them.’

The reason that we are so rarely enlightened by the lights of the Holy Ghost, and so little guided by the movements of His Gifts, is that our soul is sensual and full of a multitude of earthly thoughts, desires and

affections which extinguish the Spirit of God in us. Few there are who give themselves up entirely to God and abandon themselves to the guidance of the Holy Ghost, so that He alone live in them and be the origin of all their actions.

As all those who are in the state of Grace possess the Gifts of the Holy Ghost, at times they perform acts proper to those Gifts, but only, so to say, in passing, and so swiftly that they hardly realize. Thus they remain ever in the same state, without partaking of the splendid generosity of the Holy Ghost, owing to the opposition He finds in them.



The Gift of Wisdom is a knowledge of God, His attributes and mysteries, which is full of savour. Wisdom shows us God, His greatness, His beauty, and His perfections, as infinitely adorable and worthy of love; and this knowledge results in a delicious savour, and is greater, more or less, according to the state of perfection and purity which the soul has reached. Saint Francis of Assisi was full of this savour of wisdom, who on pronouncing the name of God or the name of Jesus, felt in his mouth and on his lips a savour a thousand times sweeter than honey and sugar. At the beginning, divine things are insipid, and only with difficulty do we savour them, but in time they become sweet and full of such a delicious savour that we taste them with pleasure, to the point that we feel nothing other than repugnance for everything else. Whereas the things of earth which delight the senses are at the start pleasing and delicious, but in the end bitterness alone do we find in them..

Wisdom is love for virtue; it is a taste for good: when it enters a soul, it overcomes the malice it finds there, and expels the taste for evil which malice had introduced in her, filling the soul with the savour of good, which it always brings along with it. Scarcely admitted, it purifies the understanding, rectifies the heart's corrupt tastes and restores perfect health to the soul.

Wisdom refers all to the last end. On the contrary, folly chooses for its purpose its first beginning, whether it be honour, or pleasure or some temporal good, without having a taste for anything else and, referring everything to that alone, seeking and valuing that alone, despises all else. The world is full of this kind of madness, and the wise Solomon declared that "the number of fools is incalculable."

Let us examine our likes and dislikes, whether with respect to God and divine things, or with respect to creatures and the things of earth. This kind of examination is an excellent means to acquire purity of heart. Let us become familiar with this practice, examining our likes and dislikes frequently during the day, and trying little by little to refer them to God.



There are three kinds of wisdom condemned in Scripture, which are so many other true forms of madness. *Earthly*, earthly wisdom, when a man has no taste for anything but riches; *carnal*, sensual wisdom, when he has no other taste than for bodily pleasures; *diabolical*, diabolical wisdom, when he has no other taste than for his own superiority.

There is a madness which is true wisdom before God. To love poverty, contempt, crosses, persecutions; this is to be a fool in the eyes of the world. And yet wisdom, which is a Gift of the Holy Ghost, is nothing other than that same lunacy which only delights in what Our Lord and the Saints delighted in.

So far so good, Jesus Christ, in all that He did during His mortal life, like poverty, discredit, the cross, left a fragrant aroma, a delicious savour; but few souls have their senses sufficiently purified to perceive this aroma and taste this savour, which are entirely supernatural. The Saints ran after the fragrance of these aromas, like a Saint Ignatius, who delighted in being made fun of; a Saint Francis, who passionately loved abjection, who did things to make himself look ridiculous; a Saint Dominic, who enjoyed himself far more in Carcassonne where he was generally insulted, than in Toulouse where he was honoured by all; a Saint John of the Cross who asked the Lord "to suffer and be despised for You". To this fragrance and savour Saint Thérèse referred when she repeated: "Draw Me, and, at the fragrance of Your aromas, I will run after You with my retinue of faithful souls."

How different are God's judgements from the judgements of men! Divine Wisdom is folly in the judgement of men, and human wisdom is folly in the judgement of God. It falls to us to see which of these two judgements we are conformed. We should take one or other as the rule for our actions. If we have a taste for praise and

honours, we are fools; and the more taste we have for being esteemed and admired, more fools still. The knowledge we receive from the Holy Ghost teaches us to recognize our faults and the vanity of earthly things, and shows us that we should not expect from creatures anything other than misery and grief.

Thus the surest guide is that which the Holy Ghost gives us by way of the Gift of Counsel, and we should not follow any other, because in this way we are certain of following God's pathway and His Divine Providence. A person is full of the Spirit of God when God dwells in him in such a way as to allow him to practise all the duties of his state. It is no presumption to aspire to the perfection of our own state of life and the fulfilment of God's designs to the whole extent of our own vocation.

In the morning we should implore the assistance of the Holy Ghost for all the actions of the day, humbly recognizing our ignorance and weakness, and declaring that we will follow His guidance with a complete and wholehearted submission of mind and heart. Then, at the start of each action, we should go back to ask light from the Holy Ghost to perform it well and, on ending, ask pardon for the faults we may have committed while doing it. By this means we keep ourselves in a state of dependence on God the whole day. Once we have made our resolve in accord with the light of the Holy Ghost, we should promptly proceed to its execution by the



movement of the same Spirit, because if we delay, circumstances change and opportunities are lost.

**The Gift of Piety.** Piety is that tender and loving disposition of the heart which leads us to honour and serve God, including in our relatives and friends. Piety has a wide application in the exercise of Christian justice, it embraces not only God, but also everything which refers to Him: like Sacred Scripture, which contains His word, the Blessed, who possess Him in glory; the souls who suffer in Purgatory, and those who still live on earth.

It gives us the spirit of a child towards our superiors, the spirit of a father towards our inferiors, the spirit of a brother towards our equals, sentiments of compassion towards those in need or trouble, and a tender readiness to help them.

It is the beginning of that sweet attraction which draws us towards God, and of that promptness which makes us run along the way in His service. This is what makes us grieve with those who grieve, weep with those who weep, rejoice with those glad of heart, support without irritation the weaknesses of the weak and the faults of the imperfect, and become all to all.

The vice opposed to the Gift of Piety is hardness of heart, which springs from a badly focused love for ourselves; for this love makes us naturally sensitive only to our own interests, so that nothing affects us unless it refers to ourselves. We contemplate the offences committed against God without a tear, and the miseries of our neighbour without compassion; we are unwilling to trouble ourselves to please others, we cannot bear with their faults; we insult them for the least motive, and harbour in our hearts sentiments of bitterness and resentment, hatred and dislike towards them. On the other hand, the more the charity or love for God possessed by a soul, so much the more sensitive she is to God's interests and those of neighbour.

A soul unable to weep for her sins, at least with tears from the heart, is either full of impiety or full of impurity, or both the one and the other, as generally occurs with hardened hearts.

**The Gift of Fortitude.** Fortitude is a virtue which strengthens us against fear and the dread of the difficulties, dangers and fatigues which appear in carrying out our undertakings. This gift is very necessary on certain occasions, when we are assailed by pressing temptations, which we must resist and resolve to lose our goods, our honour or our life. It is then that the Holy Ghost, with his Counsel and Strength, powerfully assists the faithful soul who, mistrusting himself and convinced of his own weakness and nothingness, implores His help and places his trust in Him. On such occasions ordinary graces are insufficient.

The opportunity to have a noble death is so precious that no wise person should lose it when offered to him. We should be convinced that, for this sole act of Christian generosity, we can gain so much merit in God's eyes as we would during the rest of our life, if prolonged. Now then, there are several ways to die a noble death: first, to die for Christian charity, or at the service of those affected by a plague or an epidemic; another would be to die in defence of the Faith, or die on a foreign mission, whether at the hands of unbelievers or from excessive work or some accident occurring in the exercise of apostolic zeal; another way would be to lay down our life for the flock, as prelates, pastors and superiors do, or the mother who risks her life so that a child be born. The virtue of those who thus expose their lives brings down unspeakable graces on the other members of the Church.

The Gift of Fortitude is given principally to strengthen the mind, from which it banishes all human fear, imparting divine firmness to the will and to the appetite, which makes the soul intrepid. It is this spirit which has made the Saints fearless in the face of danger when it is a question of carrying our God's designs and promoting His glory. Saint Francis Xavier, emboldened by this spirit, challenged whole armies of infidel enemies, storms, shipwrecks, death, as he marvellously showed on his journey to Japan, which he made in a miserable pirate sailing craft, with an idolater and an adorer of the devil, who appeared on more than one occasion to terrorize him and threatened him with feeling the effects of his vengeance; but the Saint laughed at his threats with derision, having his whole trust placed in God. In one of his letters he writes that "the surest remedy in such circumstances is to fear nothing, placing our trust in God," and that, "the greatest evil that can happen is to be fearful of God's enemies when we are defending God's cause." We should, then, be valiant and fearless in God's service, so that we may advance in perfection and become capable of great works.



The vice opposed to the Gift of Fortitude is timidity or human fear, and a certain natural fear proceeding from love of one's own superiority and attachments to one's own comforts, which hinder us in our undertakings and make us flee at the sight of humiliations and suffering.

A devotee resolves to speak of spiritual things, to observe the norms of the Church exactly, to practise some virtue; and yet, if he crosses paths with such-and-such, he lacks the valour to keep his good resolution, though knowing well that he will later be deeply sorry for having failed. On the one hand we see our obligation and God's cause, and on the other we wish to please such-and-such and fear offending him. We weigh up these two considerations and the last prevails. What infidelity! What cowardice! And we do this every day. Nothing indicates our lack of virtue and the force which human respect has over us more surely. Hence God leaves us alone and withdraws His graces, and then we fall insensibly into miserable faults.

Just as the Gift of Counsel accompanies Fortitude and guides it, leading us to undertake great things, so too human prudence and timidity go in company, supporting each other and suggesting reasons for self-justification.

Those who let themselves be guided by human prudence alone are timid without measure. A thousand misgivings trouble us at each step, and prevent from going ahead along God's path and doing much good which we would do if we were to follow the Gift of Counsel and had the courage which springs from the Gift of Fortitude, but we let ourselves be drawn by human opinions and everything frightens us away.

Whoever is led along by the impulse of the Holy Ghost has an insatiable desire to do and suffer great things:

"Blessed are those who hunger and thirst after righteousness." The fruits which go with this Gift are long-suffering and patience: the first not allowing us to tire or wear ourselves out in undertaking or doing good; the second, not to tire or worry at suffering evils.



The Gift of the Fear of God is a habitual disposition that the Holy Ghost communicates to the soul to keep it in the state of reverence before God's Majesty, and of dependence and submission to His Will, causing her to flee from all that might displease Him. This Gift is the foundation and base of all the others, since the first step along God's pathways is to avoid evil, which pertains to this Gift. It is by way of fear that we acquire the sublime Gift of Wisdom. We begin to have a taste for God when we begin to fear Him, and Wisdom in turn perfects fear. It is the savour of God which causes the Fear of God to be loving, pure and free of all self-interest.

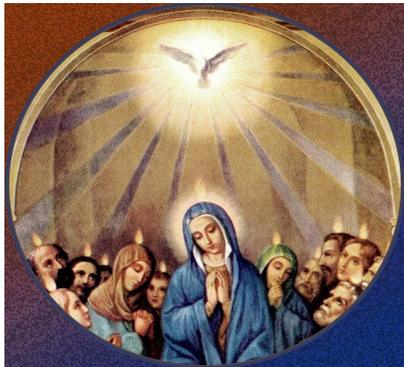
The effects of this Gift are to endow the soul, first with constant reserve, a holy trembling, a deep self-annihilation before God; in the second place, extreme horror at the very least offence against Him, and a constant resolve to avoid every occasion of displeasing Him; in the third place, humble confession when we have fallen into some fault; in the fourth place, attentive care to prevent irregular movements of the appetites, and frequent self-observation to investigate the state of our interior, and see what is happening there contrary to perfect fidelity in God's service. God is worthy to be served with that perfect fidelity, and for this purpose offers us His grace, and we should co-operate with it.

We will never acquire perfect interior purity until we watch over all the movements of our heart and all our thoughts, ensuring that almost nothing escapes us that we might be unable to account for to God, and which

might not tend to His glory; so that in the space of eight days, for example, we should practise very few exterior or interior acts of which grace was not the beginning; and if there were any exceptions, they be owing simply to surprise, and not last more than a few instants, our will being so united to God that it represses them at the instant they are observed.

One of the greatest graces God grants us in this life, and which we should most implore of Him, is that of constantly watching over our heart, so that not the least irregular movement arise in it secretly without our perceiving it and at once correcting it; for every day we are betrayed by a multitude of such impulses which escape our attention. As soon as we perceive that we have committed a sin, we should repent at once and make an act of contrition, out of fear that the sin might impede subsequent graces, and this will surely be the result if we do no penance for it.

It is often said that an idle thought, a careless word, an action performed with no direct intention, are minor concerns. This would be correct if we were in a purely natural state, but supposing we are resurrected, as in effect we are, to a supernatural state, bought for us by the Precious Blood of the Son of God, supposing that at each moment of our lives an eternity depends, and that the least of our actions merits the possession or privation of a glory which, lasting eternally, is in certain fashion infinite, it is necessary to confess that every day, through our negligence or cowardice, we incur inconceivable losses for lack of permanent conversion of the heart to God. Let us be convinced, once and for all, that our outward actions on which we place all our attention are no more than the body, and that the intention and the interior constitute the soul.



Saint Ephrem in his youth, imprisoned for some supposed misdemeanour, complained to God in defence of his innocence, seemingly reproaching Providence for having neglected him. An Angel appeared who spoke to him thus: “Do you remember the wrong you did one day to a certain poor farmer by stoning his cow until you killed it? What penance have you done, or what satisfaction have you given? God will free you from prison, but it will not be until after fifteen days. And besides, you are not the only one whom God deals with in this way. Certain persons, who are jailed here with you, are innocent of

the offences they are charged with, but they have committed others of which human justice is unaware, but which divine justice will punish. The judges will condemn them for crimes of which that have been falsely accused, and God will permit them to be executed, in punishment for secret transgressions known only to Him.”

The judgements of God are terrible: having called us to a superior perfection, and awaited us for a long time, seeing that we resist, He denies us the graces He had prepared for us, deprives us of those he has given us, and sometimes takes us from this life by a premature death, so that we do not end up falling into yet greater evil. This is what often happens to devotees who live in lukewarmness and negligence.

The Fruits of the Holy Ghost proper to this Gift of the Fear of God are those of modesty, continence and chastity. The first, because nothing leads us better to modesty than that loving reverence for God who inspires the spirit with filial fear; the other two because, by restricting or moderating the use of the comforts of life and the pleasures of the senses, together with Fear they contribute to restraining concupiscence.

The fruits of the Holy Ghost are nothing other than infused virtues, when we come to practise them not only without grief or repugnance, but rather with joy and pleasure.

On the fruits of charity, spiritual joy and peace: Charity is the first in order of the fruits of the Holy Ghost, since it is that which is most like the Holy Ghost, who Himself is love, and consequently draws us closer to true and eternal happiness, and give us a spiritual joy that is truly solid, and the deepest peace.

First because to share in God’s sanctity is to share in what is, so to speak, most essential in Him. God’s other attributes, like knowledge, power, can be communicated in such a way that they be natural to men; sanctity by itself can never be natural to them.

Sanctity and happiness are like two inseparable sisters, and God communicates Himself and unites only to holy souls. Thus the least measure of sanctity, or the least action to increase sanctity, should be preferred to sceptres and crowns. From which it follows that, owing to the opportunities to perform so many supernatural acts that we lose each day, we may incur in a loss of happiness inconceivable in degree and almost irreparable. Being fruits of the Holy Ghost, we cannot find spiritual joy and peace in creatures, since it is the possession of God alone that can strengthen us in the face of problems and fears.

Whoever possesses God is not worried about anything, since God is everything to him, and all else, nothing. No created good can fully satisfy or please us. It is peace which allows God to reign in the soul, and gives Him

complete sovereignty over her. By Sanctifying Grace, which is the Holy Ghost, God forms a fortress for Himself in the soul.

We are taught that Our Lord is both God and Man, and we believe. If from this we draw the conclusion that we ought to love Him above all things, visit Him frequently in the Blessed Eucharist, prepare ourselves to receive Him, and do all this as our first duty and concern, we then doubt, and our will, in practice, resists the belief of the understanding. If we were to accept the belief, then our faith in the mysteries of Our Lord would increase every day. But we suffocate this pious desire by our vices, so necessary to reach perfection of faith. If we had goodwill truly submissive to God, we would have a perfect and penetrating faith.

Our mind is flighty and restless, wanders anxiously, chattering unceasingly. Modesty restrains it, moderates and settles the soul into a profound peace, disposes it to be the mansion and kingdom of God, so that the gift of the Presence of God follows swiftly on the Fruit of Modesty.

Modesty is absolutely necessary for us, since immodesty, though seeming unimportant in itself, is yet of great importance due to its consequences, and is a notable sign of a cold religious spirit.



The Fruits of Continence and of Chastity withdraw the soul so far from love of the body that the soul hardly feels its rebellions, and they keep it in subjection without difficulty.

If our most ardent desire and our most vehement longing were not to advance in the perfection of our state, let us direct all our efforts to acquire this holy disposition.

Everything which destroys the peace and calm of our interior proceeds from the devil. God has joined together happiness and holiness in such a way that His graces not only sanctify the soul, but also console and fill it with peace and sweetness. The suggestions of the devil have the opposite effect, whether immediate, or at least in the end; the serpent is recognized by his tail, that is, by the effects he produces and by the conclusions he leads us to.

In his 32<sup>nd</sup> Pontifical Document, Pope Saint Gregory XVII the Very Great declared Dogma of Faith: “Sanctifying Grace is the very same Holy Ghost.”

There he explained the excellence of Sanctifying Grace, namely: The Holy Ghost is the Author of sanctity, hence the Holy Ghost is Sanctifier. The word sanctifying indicates the action of the Holy Ghost in souls, by which Sanctifying Grace is the Holy Ghost.

Sanctifying Grace is ‘a supernatural Gift’, permanent and inherent in the soul in the state of Grace, for there is no doubt at all that the Gifts are received from the Holy Ghost. Sanctifying Grace is the very same Holy Ghost, not in symbolic form or apparent form, but real form. We emphasize the sense of the impetuous force of the Divine Paraclete. Sanctifying Grace has permanent force, understand with the soul’s response.

Adam and Eve were created to the image and likeness of God. The souls of Adam and Eve were divine at their creation; but on sinning lost divine filiation for themselves and their descendents; by which souls lost the divine and were left with the human, with all the terrible consequences.



The Creator, in His infinite Goodness, granted dead mankind another Couple to raise it up, and this excellent Couple is formed by Our Lord Jesus Christ and the Most Holy Virgin Mary. Christ is the second Adam; Mary, the second Eve. With the new Adam and the new Eve, and infinite Reparation and Redemption, mankind acquired as though by a second Creation, divine filiation; in this mankind, the baptized are referred to.

Divine filiation is first and foremost acquired by means of the Sacrament of Baptism, which wipes away the stain and the guilt of original sin, giving back divine filiation in accord with the Work of Creation.

When a person receives the Sacrament of Baptism he receives Sanctifying Grace, which means to say in all truth that he receives the Holy Ghost.

Saint Gregory XVII declared the Infallible Doctrine: “The baptized person, by being grafted onto Christ by means of the Sacrament of Baptism, with all assurance receives the Holy Ghost Himself, Who espouses Himself mystically with the soul, communicating divine nature to the soul, which at the same time conserves human nature, and is invited by God our Creator to respond and submit to the new nature gratuitously acquired. Human nature, of course, retains free will, which man possesses and retains so as to decide freely whether or not to respond. By this teaching is

perfectly understood that sublime truth: the body is the living temple of the Holy Ghost. This indwelling of the Holy Ghost is by no means symbolical or apparent, since a real and manifest indwelling of inward character is meant. We all know and believe that the Holy Ghost is vivifying and vivifier, for He is Lord and Giver of Life. The Holy Ghost, on espousing the soul, vivifies her in such a fashion that mystically speaking the Holy Ghost and the soul, by that mystical betrothal, become a single soul, to the degree that the soul is faithful to the Bridegroom. As the wife is subject to her husband, for by their Sacrament of Matrimony they have become a single flesh without destruction of their respective bodies, for man and woman each conserve their body, since



there is no destruction, but submission; thus too is the relation of the Holy Ghost with the soul of the baptized, where there is no destruction, but submission. This admirable espousal is in no wise accidental, but substantial, since the spouse soul receives substance from the Holy Ghost. In this Divine Substance is comprised Divine Nature, not in symbolical or apparent form, but real and manifest, by which the soul of the baptized returns to the divine nature in accord with the image and likeness of the Creator... Our Father, the Second Adam, who is Our Lord Jesus Christ, in His Most Sacred Passion, bought back divine filiation for fallen mankind, restoring his primitive beauty in accord with the Creator's plans."

The Holy Ghost is the soul of each of the faithful in the state of Grace, since the Holy Ghost is the Uncreated Soul of the Church. This deepest mystery is vital for our supernatural existence, since without that Grace it is not possible to have life in accord with the divine plans.

The Spirit of Our Lord Jesus Christ is the Holy Ghost Himself, Who proceeds from the Father and from the Son; but at the same time, in the Incarnation of the Divine Word, that same Holy Ghost has Paternity over the Humanity of Our Lord Jesus Christ through His most powerful intervention in the Conception of Christ in the purest and immaculate Womb of Mary ever Virgin. From this truth is deduced, as logical consequence, that just as the Holy Ghost is the Spirit of Our Lord Jesus Christ, Head of the Mystical Body, He is likewise Spirit of the baptized, who are the different members of that same Mystical Body; for the members, by being grafted onto Christ, receive abundant graces from the plenitude received by the Head. By the Sacrament of Holy Baptism, the Divine Nature of Our Lord Jesus Christ is communicated by participation to the faithful.

By the Incarnation of the Divine Word, mankind, understand the baptized, acquire a better image and likeness with respect to God. The baptized acquire the Divine Nature which Adam and Eve lost by sin; and furthermore, by the Incarnation of the Second Person of the Most Holy Trinity, this Divine Person, by taking flesh, as Man became like men, except in sin.

Meditate, reflect and savour this most beautiful teaching on our likeness to our Creator by a twofold process: first He clothes Himself with our human nature; and second He clothes us with His Divine Nature. So as you see, no better likeness is possible; accordingly, that sublime and exalted truth applies: mystically speaking, very close and intimate is the spiritual relationship between God made Man and divinized men. Beloved children: how can we show our gratitude to God for such an admirable likeness? To this there is but one categorical answer: this gratitude can only be shown by the soul's docility to the divine inspirations of the Holy Ghost, the Bridegroom. Gratitude consists in doing God's will at every moment.



In this admirable question the Most Holy Virgin Mary intervenes powerfully, for Christ came to us by means of Her, through the action of the Holy Ghost, since the Fruit of this purest Virgin is by the Action and Grace of the Holy Ghost. The Exalted Virgin Mary, by Her dignity of Mother of God, engenders us, the baptized, in Grace. The Virgin Mary communicates Her Flesh and Blood to Our Lord Jesus Christ, gift which is material, for it is flesh and blood, though with the intervention of the Holy Ghost.

The Most Holy Virgin Mary is God's Mother and Our Mother. The Most Holy Virgin Mary, by Her spiritual Maternity over us, gives us infinitely more than our earthly or carnal mother; for while the latter gives us the material part, consisting of body and blood, the Former, our Heavenly Mother, gives us Divine Nature as the Holy Ghost's Coadjutrix and Collaboratrix. From this truth, as Infallible Doctrine, is inferred as consequence that the Most Holy Virgin Mary is our real and true Mother, and by no means symbolical or apparent.

The Most Holy Virgin Mary, being the Second Eve, is our real and spiritual Mother who engenders us in Grace; which means that She communicates Divine Nature to us, by participation. We remind all the faithful of that wise saying: “Whoever has not Mary as Mother has not God as Father.”



We lose Divine Nature when we fall into mortal sin, since the sinful soul is a dead soul; doctrine from which is inferred that the death of the soul to the life of Grace implies the loss of Divine Nature. The dead soul reacquires Divine Nature by means of the Sacrament of Penance, by re-adopting filiation. Should you have the misfortune to fall into mortal sin, you lose Divine Nature and you risk eternal damnation in the fire of Hell.

The Holy Ghost dwells with all reality and with all majesty, interiorly in souls in the state of Grace. Meditate on this spiritual doctrine so that you become vested with the new man, so that you

become vested with the New Adam and the New Eve, Exalted Couple from Whom you have received, by the indwelling of the Holy Ghost, by participation and communication, the Divine Nature.

We remind you of the very holy and inspired phrase of Apostle Saint Paul: “It is the Holy Ghost who prompts us to ask for what is in our interests, inspiring us to do so with unspeakable groans.” Beloved children: so that we may attain these unspeakable groans, naturally He has to dwell within us, since in that way He can plead for us; since by His espousal with our souls, He can understand us and guarantee, pledging His word, that we do so with unspeakable groans. It is necessary and of justice that the Holy Ghost be taken into account in His dignity and most righteous dimension. Likewise there is a great need to invoke the Holy Ghost frequently in order to progress along the path to sanctity.

So that you get to know the Holy Ghost better and grow in His love, we present you with the ‘*Decenario* of the Holy Ghost’ written by Francisca Javiera del Valle Rodríguez (1856-1930), a seamstress of Carrión de los Condes, Palencia, Spain; an illiterate woman who arrived at such a profound understanding of the revealed doctrine on the Third Person of the Most Holy Trinity, that she succeeds in transmitting her wisdom to the reader, prompting him to aspire to pious dealings with the Holy Ghost.

She is a soul who learnt the science of the Saints by insight in the sovereign school of the Holy Ghost, Who is the Teacher whom she proposes to her readers to raise them up to the loftiest sanctity, namely the life of purest divine love, not for temporal gains or even spiritual ones with which divine goodness can enrich us, or even for graces, virtues, glory itself, or for the joys which divine communications bring with them, but for the purest love: love for love’s sake.

This ‘*Decenario*’ (ten-days’ devotion) is dedicated to the Divine Essence, the One True God, to honour the Three Distinct Persons existing in God, naturally with the names of Father, Son and Holy Ghost.



“The Three Persons are God, being each of Them God; without thereby being three Gods, the three are the one single God whom I adore, love, praise, glorify, exalt and bless, serve, reverence and render all the homage I owe to my God, Lord and Master, recognizing in the three different Persons the one single God whom I serve, the Three distinct Persons being the one single Divine Essence.

O my one Lord and Master! At Your grandeur, it seems proper to not to dare to move, but to tremble with fear and respect. However, when I wish to do this, I feel that the love of a child arises from the depths of my soul towards the truest of Fathers and the most affectionate of all Fathers, and this, far from inspiring fear, fills me with such a tremendous confidence in God, that I find nothing with which

I can compare such immense confidence.

And thus, just as a child speaks and asks, so do I communicate with God, most loving Father, gentlest and tenderest Father, so that the greatest pain of my heart and the ardent desire my soul bears for so many years, and my grief, is that the Third Person, whom we all call the Holy Ghost, is not known; and my desire is that all men may know Him, for He is unknown even to those who serve Him and are consecrated to Him.

I ask the most loving Father to send Him once again into the world, the world that knows Him not, that He send Him as Light to illuminate the minds of all men, and as Fire, and the world will be renewed.

Come Holy and Divine Spirit! Come as Light and illuminate all! Come as Fire and set hearts ablaze, so that all burn in divine love! Come, make Yourself known to all, so that all know the One True God and love Him, for He is the only one to exist worthy of being loved.

Let the Holy and Divine Spirit come, may He come as Tongue and teach us to praise God without cease, let Him come as Cloud and cover us all with His protection and support, let Him come as plentiful Rain and quench in everyone the fire of the passions, let Him come as gentle Beam and as Sun to warm us, so as to open in us those virtues which the Holy Ghost Himself planted on the day we were regenerated in the baptismal waters.

Let Him come as life-giving Water and quench thereby the thirst for pleasures all hearts possess; let Him come as Master and teach everyone His divine instructions and leave us not till we have emerged from our ignorance and coarseness. Let Him come and leave us not till we have in our possession all that His infinite goodness sought to give us when He so longed for our existence. Let Him lead us to the possession of God for love's sake in this life and in that which is to endure for ages without end. Amen.

I dedicate this '*Decenario*' to the Divine Essence, and that it all be for the good of souls, a glorious purpose; for in it the Holy Ghost has His greatest honour and glory, and because He is a God infinite in mercies, I ask Him to grant me the consolation of seeing Him loved by me and by all creatures, in time and eternity, and that His Holy and Divine Spirit be known to all.

Notice. On writing this '*Decenario*' which I dedicate to the Divine Essence, God, it is my intention to write it in order to give it as proof of affection given my great appreciation and esteem for all souls who, having left the world, solely desire, will and seek, with great longing of soul, to give pleasure and contentment in everything to God and, at whatever cost, seek to sanctify themselves to be assured of the possession of God for ever. It is only for this kind of people that I write this *Decenario*.



When I have sought, seen and spoken to souls who aspire to holiness but are unaware of the path which leads to it with all security, my heart grieves, and hence my sorrow is great. To help them achieve what they desire with such great desire of soul, I shall tell them what has been given and taught to me by the wisest of Masters, fount and source of Wisdom and Knowledge.

He practises his office of Master in the centre of our souls and all his teachings are aimed at making us see in what true sanctity consists of, and by what path we should go to acquire it, and once acquired, how not to lose it.

It is greatly consoling to attend this school and see how its lessons are learnt, however slow-witted we may be, and how in it we feel full of vigour

and strength to undertake including the most arduous and difficult tasks, whatever it might cost us to do so, without wavering at anything we might meet on the way.

All is achieved, all is acquired thanks to the help and subtlety of such an accomplished Master in teaching; with what clarity He makes us see the wiles of our enemies! and how He teaches us to overcome them! In a word, enter this school, which is the interior life, where knowledge of self and knowledge of God are learnt, and afterwards, with personal practice, all I have to tell you in this *Decenario* is obtained.

Before beginning this *Decenario*, which begins on the Feast of the Glorious Ascension of Our Divine Redeemer, firmly resolved, you have to prepare to undertake the interior life and, once undertaken, never to leave it.

Do not fix your gaze on its cost, fix it on its worth; it has always been so: what is worth a lot costs a lot. And what is the work we put into our knowledge of self in comparison to the return it gives us?

Oh!, how glorious it is to die to oneself so as to have no life but in God! Who can even imagine what it is to live in God and be like gods?

With words it cannot be expressed; solely tasted, felt, experimented, touched, possessed, but there are no words to express what it is. In a word, let us not fix our gaze on the delights to be enjoyed at wanting nothing other than God. To rejoice we have an eternity prepared for us already; but to suffer for Him, we have no more than the present life: let us then profit from it and suffer for Jesus Christ, our Divine Redeemer, all that we may.

Oh!, how He had to suffer, and how dearly it cost Him to love us solely to make us happy for all eternity! Well, cost what it may to our nature, let us dedicate ourselves to sanctifying our souls and giving pleasure to God in everything. So be it.

Our Lord, the One True God, who is worthy of every praise, honour and glory in His Three Divine Persons, not one of Whom had a beginning or existed one following another, since the Three are the One Divine

Essence: which possesses Them in its own nature and are Those who give the tribute, glory, honour and praise of which as God He is worthy, since outside of Him there is neither honour nor glory worthy of God.

Sovereign grandeur! But why does God permit that the Three Divine Persons existing in Him be not equally known by His faithful?

The Person of the Father is known; the Person of the Son is known; the Third Person who is the Holy Ghost alone is not known.

I entreat the Divine Essence, who gave us Him who created and redeemed us, and who did so without measure or limit, with that same abundance give us Him who can sanctify us and take us to Him.

Let Him give us His Divine Spirit to conclude the work begun by the Father and continued by the Son. For the One destined by God to conclude and bring it to a close is the Holy and Divine Spirit.

I ask that He send Him once again into the world, since the world does not know Him, and without Him my God and my all well knows that we cannot attain to His possession. With Him, I am sure that we will reach His possession by love in this life and in true possession for all eternity. So be it.

This Holy and Divine Spirit is sovereign Goodness and ardent Charity, who from all eternity longingly desired the existence of beings to whom He could communicate His happiness and beauty, His wealth and His glories.

By His infinite power, He already succeeded in creating those beings so desired by Him.

And how have those creatures of His responded, whom His infinite goodness willed to exalt, raise up and enrich?

O my one Good! When for a moment I open my ears to hear mortal men, at once I shut them again, so as not to hear the clamour against God from Your creatures: it is an infernal outburst which Satan launches against the Holy Ghost, and is only to attain that men hate and blaspheme Him, and cease to praise and bless Him, and so prevent them from fulfilling the purpose for which we were created.



O infinite goodness!, who has no need of us at all, since He has everything. God is the fount and the wellspring of all happiness and good fortune, of all joy and grandeur, of all power and glory; and we, His creatures, are not nor can be more than what He has wanted to make of us; nor can we have more than what He wishes to give us.

God in essence, is sovereign grandeur, and we, poor creatures, have nothingness itself as our essence.

If our God were to leave us, we would die at once, since we can have no life except in Him.

O sovereign grandeur!, that being Who He is, He loves us as much as He does and that He be responded with such ingratitude!

Oh!, who would dispose that from grief, sadness and sorrow my heart might split into a thousand pieces! Oh!, that from an outburst of love I had for Him, my heart might give its last sigh so that the love I bear for Him be the one cause of my death!

I ask the Lord to give me that love, which I desire to have and do not. I ask it for Him being who He is, God infinite in Goodness.

Let Him give me as well His grace and His divine light so as with it to know Him and know myself, and knowing Him I may serve Him and Love Him to the last moment of my life, and continue afterwards loving Him for ages without end. Amen.

By the Holy and Divine Spirit we were created and without any other purpose than to enjoy God's happiness and enjoy Him, with Him, His beauty and glory, for ages without end.

See, the whole human race, having been called by the Divine Spirit to enjoy this happiness, how reduced is the number of those who live with the dispositions He demands to acquire it!

See, that it is not so much out of malice as out of ignorance! See, they know not Sovereign Sanctity, Infinite Goodness and Charity! If they knew Him they would not be like that! Minds are so darkened today that they do not know the truth of His existence!

Let the Holy and Divine Spirit come! Let Him come, descend to the earth and enlighten the minds of all men!

I assure that with the clarity and beauty of His light, many minds will come to know, serve and love Him.

At the clarity of the Lord's light and struck by His love, no one can resist or hesitate!

Let the Lord remember what happened to that man so famous of Damascus, at the beginning when Christ established His Church. See how he hated and persecuted the first Christians to death!

Let the Lord remember with what fury he set out with his horse, furious as well, and rushed out in search of Christians to put all those he found to the sword!

See what happened; despite the purpose he had, the Lord with His light illuminated his darkened and blind mind, struck it with the flame of His love, and at once he knew Him, tells Him who He is, follows Him, loves Him and He has not had a more stalwart defender of His Person, of His honour, of His glory, of His name, of His Church, and of all that refers to Him, our God.



He did for Christ all that he could and gave his life for Him. See what he came to do for the Lord hardly had he known Him, and when he knew Him not, was one of His greatest persecutors. The Lord gives and awaits!

See! It is no easy matter to resist the light of the Lord, or His wounding, when He wounds with love!

I ask Him to come now, and if in the clarity of His light minds do not succeed in recognizing Him, let Him come as Fire that He is, and set ablaze all the hearts there are today on earth.

I swear by the Lord by Who He is, that if He were to do this, no one shall resist the impetus of His love!

It is true that stones are unaffected by fire! A great pain! But bronze melts!

See that stones are few, since the number of those who, after knowing the Lord, have abandoned Him is very small! The majority, which is immense, have never known Him well!

May the Lord set ablaze the divine flame of His love in all hearts, and He will see how they say as did that persecutor of His of Damascus: "Lord, what would You have me do?"

O Divine Master! The only consolation of the hearts who love You!

Let the Lord look today upon all those who serve Him with the great pain of seeing Him unloved because He is not known!

Let the Divine Consoler come and console them! So that forgetful of themselves, they neither wish, nor ask, nor clamour, nor desire anything but Him, and Him as light and as fire that sets the earth ablaze to its uttermost bounds, so as to have the consolation in this life of being known, loved and served in all His creatures, so that all His loving designs be fulfilled and all those who now exist on earth, and those who are to exist up till the world's end, may all praise Him and bless Him in His divine presence for ages without end. So be it.

1. On this day let us see how much creatures should love the Holy Ghost, He being the driving force of our existence and the cause of our having been created to enjoy forever God's own joys.

We know by our Faith that there is one single true God and that this God has neither beginning nor end; and though He is one single God, they are Three distinct Persons whom we call Father, Son and Holy Ghost, and the Three are one single God, since the Three are the same Divine Essence.



This Divine Essence has diverse attributes in Itself, and as He is one single God, though having Three Persons in Him, the Three enjoy and possess that same Wisdom, that same Goodness, that same Charity, that same Mercy, that same Power and that same Justice.

Nonetheless, the Three Divine Persons have these divine attributes as though shared out amongst them.

The Father has as His own and pertaining to Himself: power and justice; the Son: wisdom and mercy, and the Holy Ghost, who proceeds from Both: charity and goodness.

This God, thrice Holy, is by nature the source of all contentment and fortune, of all happiness and greatness, of all power and glory, for being He who is, unique and without beginning; since all else that is not God had its beginning and of all that had a beginning all belongs to God, and its existence depends on God's Will.

All there is in Heaven and on earth, all..., all... depends on His Will and, if He so wishes, the Heavens and all therein, the earth and however many inhabitants there be, all, at the very instant that God so wishes, would disappear, and would be left in the nothingness from which God drew them, and meanwhile He would be left with the same grandeur and lordship, with the same happiness, wellbeing, fortune and glory, with the same

power and beauty; because outside of Him, nothing..., nothing... of all that exists can increase in God a single jot of His grandeur, of His Beauty, of His happiness, of His wellbeing, of His power, of His glory, in a word, of all that He is, for He is the one Being Who is; other beings that exist are nothingness.

So then, being He Who is, and What He is, and that outside of Him there is nothing that can make Him happy, see Him there, in those eternities of His existence, always..., always..., since those eternities were within Himself... and received life from Him. He was the one who formed them, for in all those grandeurs, joys, fortunes, beauties, glories and powers, without anyone ever being able to snatch them away, since no one existed but Him, He is the life, and the one who lives with life proper to Him, He being life, unable ever to die. His Divine Nature embraces and bears within itself more happiness, wellbeing, beauty, grandeur and glory than drops of water contained by all the seas, rivers and founts; and this Divine Nature of God is always like a honeycomb, distilling all enclosed within, and like a spring forever perennial, since His flow is infinite and immense, and from Himself launches immense torrents of every beauty enclosed in God's infinite goodness, which is a divine attribute and which the Holy Ghost holds as something pertaining to Himself.

See Him as though something were lacking to Him, since He has no one to give that wellbeing and happiness which flows forth from that Divine Essence, given that goodness is communicative, its natural character, and makes everyone possible partake of what He has and possesses. To whom will God give and share out what He has if no one exists apart from Himself?

If the Three distinct Persons which the Divine Essence possesses in itself are the same being, namely God, how then can this desire of the Holy Ghost be satisfied? Of what means will He avail Himself so that this divine attribute be satisfied?

He Himself teaches us what He did: with His attribute of goodness He moved all the other attributes there are in God, and all united, as they always are, being a natural property of the Divine Essence, all put pressure



on God's Will and Wish, so that by His Power He might create beings who, without being gods, would partake of His grandeur, his beauty, his happiness, wellbeing and glory; in a word, of all that blossoms forth from His Divine Essence and may be enjoyed as long as God is what He is, that is, the only Being who is, and who has no end nor ever can have. The Will and Wish of God accepted the petition of His divine attributes, and behold in this how the Holy Ghost is like the driving force of our existence and the cause of our having been created for so great a happiness and destiny.

And how to thank the Holy Ghost for this benefit if He is not known?

For myself I confess that until my unforgettable Master taught me this truth I was ignorant of any such thing. How was I to thank the Holy Ghost for this benefit without knowing of it? Hence, Lord, the great grief of my heart is that You are not known. And how are You going to be loved if You are not known? And who will know You, Lord, as You are if You Yourself do not make Yourself known? O Holy and Divine Spirit! Sovereign Goodness and

Immense Charity, being an immense ocean of immense happiness and glory, it is as though something were lacking to You, because You have no one to communicate and give what You have!

Oh! How badly we respond to so immense a benefit! How little we appreciate the immense goods which God – Holy and Divine Spirit! – has willed to give us with such liberality and generosity, without limit and without measure, entering that immense ocean existing in Him, so that eternally, with His own happiness we be eternally happy; with His own wellbeing we be eternally comforted; with His beauty we be eternally lovable in His Divine Eyes, with His grandeur to make us great above all the loveliness and beauty that exist in Heaven and created solely for our pleasure and contentment!

Oh!, who would give me the means to go over the whole world and speak to men of the Holy Ghost so that they might know what He has appointed for us for all eternity and begin to love Him, want Him and serve Him now in this present life!

O my Master, my all, in all things! If when in possession of Him they were to feel some pain, as happens in this life, it would be none other than that of not having known Him in order to love Him alone!

I ask Sovereign Goodness to approach, to come out to meet us and make Himself known to all men, so that in this desert we may not journey without His company. Let the Holy and Divine Spirit be the light to illuminate us along the unknown paths which lead to Him, the skilled Master, who will destroy our ignorance and coarseness and teach us like a loving Mother to prattle when we be in the Lord's presence, so that taught by

Him in everything, we may not make ourselves unworthy to enjoy all that His infinite Goodness has already prepared, and enjoy that and Him for ages without end. Amen.

First Resolution. The offering we are to make today to this Holy and Divine Spirit is that with our whole will we resolve to love God solely on account of who He is, not for what He gives us or what He has promised to us, no; and that this love be disinterested in such wise we are not moved to love Him either by the virtue He gives, or by the grace He increases, or by the gifts he regales, or by the wonderful fruits He offers, or by the sweetness and consolations with which He delights us; that we may not love Him either for the friendship and familiar dealings He has with those who seek Him, or for what divinizes and transforms, or for the espousals He celebrates with the soul, or for the nuptials He performs; or for anything other than Himself, who is Heaven of the very heavens, the only thing that exists worthy of being loved.

Oh!, how refined and delicate is the love he bears for the soul with this disinterested love! The heavens He created as a recompense for those who were to serve Him seemed little to this passionate lover.

He therefore determined that the recompense He was to give to those who, with a love pure and disinterested, love Him, be to give them Himself in possession in this life, making one single love of the two loves, so that with the same love they love each other and in the same degree they both respond.

Oh!, how far does His infinite goodness go towards us His creatures! To the point of giving us His love so that with it we may love Him!

This is the love the Holy Ghost gives the creature and is the love with which God wishes to be honoured.

Let us ask this love of this Holy and Divine Spirit and not cease to ask it of Him until we have obtained it.

Second resolution: to enter into ourselves and with vigour draw from our hearts every affect we find, great or small, to things or creatures, and say with firm resolution: 'Lord, from today, and in all that has to do with love, I am to live as though only You and I were alive in the world, sure that the Holy Ghost will give me the grace I need to carry out my resolutions until I exhale my last breath. So be it.'



2. How much we owe to the Holy Ghost at the very instant God created man, and how we should love the Holy Ghost for this benefit.

The Divine Essence, pleased at the pressure put on Him by His Divine Attributes, was aflame, let us say, and as though the whole Most Blessed Trinity were to form a Council to consider the manner of creating the beings so desired by the attribute of His infinite Goodness, the Three Divine Persons whom the Divine Essence holds in Itself offered the attributes each has as proper for the creation of man.

For the entire Creation without man, the attribute of His power was sufficient; for the creation of man alone, all His divine attributes went into action.

Once joined in Conference the Three Divine Persons, to make a start on Creation, this Divine Essence, God, took a look at the whole of Creation, and saw it just as it is, before having created it.

There He saw the rebellion of the angel and the seduction by him of man.

So then, the Three Divine Persons of this God thrice Holy placed in favour of the man seduced, all His attributes.

The Divine Word then offered Himself as well to remedy the great evil which this seduction was to cause in man, bringing him to fall from the happy state in which the infinite goodness of the Holy Ghost had raised him.

Then, God's Wisdom as well, which resides in the Divine Word, traced out and delineated the means to make reparation and remedy such great evils; and what He traced out and defined were the paths there were to the reparation, the chastisement and the exaltation; of reparation to the offended Creator; of chastisement for the rebel seducer angel; of exaltation for man, since the mercy of the Divine Word wished to raise man up from his fall, giving him generous divine help.

This infinite and immense wisdom which embraced all, neither saw nor found any other means than to have a Man God make reparation, together with the Divine Mary, to which the Divine Word offered Himself, and He Himself traced out and delineated by His measureless wisdom.

This offering made by the Divine Word, Second Person of the Most Holy and August Trinity, was accepted by the Divine Essence, God, and with this acceptance it was provided that the Man God make reparation for the fault to be committed by the creature against his Creator."

And in this reparation man was able to obtain forgiveness, and the rebel seducer angel the greatest chastisement instituted by God's infinite wisdom for Satan's pride, thereby leaving him humiliated, confounded, disgraced, ruined and crushed forever.

Because God always gives a remedy wherever evil emerges and chastises wherever there is sin.

To make reparation to the Heavenly Father for the infinite offence of Adam's and Eve's sin, a couple formed by Christ and Mary was necessary in the form of a New Adam and a New Eve; as likewise so that, as gratuitous consequence, mankind might acquire the Life, lost by the sin, of the first couple.



Though God saw all this before undertaking Creation, He did not hesitate or desist for one instant in carrying out the creation of the angel and the creation of man, so desired by the Holy Ghost; for God in His Holiness loves and wants all that He sees right and good, without His Will ever drawing back from it.

Holy was the desire of the attribute of His goodness, which resides in the Holy Ghost; and the character proper to infinite goodness which, as already said, is communicative, does not cease to do good, even though repaid with ingratitude; without Him being moved either by interest or appreciation, for there is nothing worthy of God outside of Himself; and His sole motive was that of doing good.

The one feature of His goodness moved Him, and only this, to create angels and men and the whole of creation we all see and admire; and He created Heaven for the angels and Paradise on earth for men; and then, by another feature of His infinite mercy and charity, He became incarnate and assumed the mission of redeeming man and raising him up from his fall, and that without any interest at all.

God does not need us for anything; it is we who need Him for everything.

God ever doing good, though repaid with ingratitude; and ever loving, though no return be made.

Hardly had this Holy and Divine Spirit seen the paths traced out by the wisdom of the Divine Word, than He offered Himself to beautify and enrich angels and men, without considering their bad ways, as He knew the bad use they would make of all that He thought to give them, and that they would use the very gifts that with such loving-kindness He had given them to rebel against Him, who was their Lord and Master.

Sovereign Goodness, who saw the way these creatures were to respond before He had created them, whom He was to draw out of nothingness by His infinite power and fill with eternal life so that they might live with Him and enjoy Him eternally, even so did not draw back in His desire to make them happy, either at the rebellion against Him of the angels or at the disobedience of man, or at the ingratitude, scorn, insults and mockery the rest of the human race held in store for Him.

The Holy Ghost saw that the purpose and intentions of His Infinite Goodness towards man were good; namely to do good and, at the charity and goodness of His Divine attributes which give so much glory to the Divine Essence and so glory at doing good, nothing held Him back, and though He saw the conduct so disagreeable these beings were to follow, whom He had so wanted to enrich, nothing held Him back.

At the moment the Father's Power drew them out and formed them from clay, He with His Divine Breath filled them with life, and immortal life, giving them souls.

Oh!, how admirable is God's action, and how worthy of imitation is His goodness and charity by all those who serve God and by those who are proud of doing all the good they can!

O souls consecrated to the Lord's service! See how this Divine Master teaches us to do good, disinterestedly, without taking into account whether the person is friend or foe, or whether relative or stranger, or whether grateful or ungrateful. Whoever he may be, let us do the good we can out of love for Him who made everything for us, even before we existed.

And knowing that we were going to fall, before the fall He gave the remedy for all our ills and raised us up from our fall with immense goodness. Oh! this is goodness, mercy and charity indeed, consummate charity!

Come, O Holy and Divine Spirit! Come! Teach us to practise charity the way that God does, so as to be able to please and glorify that Divine Essence by it. See, Holy and Divine Spirit!, that it is very sad to perform great charities and many sacrifices and, for not knowing how, we neither glorify You with them nor do they profit us at all.



Because You, our God, take no pleasure in our works and sacrifices when You note the lack of purity of intention. You desire that we always and in everything act as children of such a Holy Father, and how are You to receive and how are You to glory in works and sacrifices performed without purity of intention, without being done for You?

If to receive our works and sacrifices, everything has to be directed to the one end of pleasing You, and be solely out of love for You, and that they be of profit to souls, on whom Your gaze rests, where Your greater honour and Your greater glory lie, since the works done for Your love are all pleasing to You, but those done for the benefit and salvation of souls, these and only these are the ones You say are for Your greater honour and Your greater glory.

This is the apostolate You ask of us, so that in acting we be children of so Holy a Father and disciples of such a Master.

Oh!, and what reasons so very powerful exist in order that we should always act with this purpose? Whose are we? To Whom and by Whom are we securely led? To whom do we owe more than to Him? Who loves us more than He does? Who is more concerned for our temporal and eternal welfare? Who has sacrificed Himself for us as He has?

Well then, let us respond to Him, and from today more so, till our very breathing be for His love, and give Him pleasure and contentment in everything.

Save souls, save souls, for this is the greatest honour and glory we can give to God.

Holy and Divine Spirit! Your teachings and the example we see in You are what we wish to follow from today; so that, by beginning to glorify God in this life, we may continue for ages without end. So be it.

Peace of soul, a necessary disposition for the Holy Ghost to reign in us always.

The Holy Ghost is very desirous of repose and of calm, but that repose the soul feels when it neither seeks nor loves anything other than her God.

When the soul is habitually in this repose and calm, and with no other desire to know unless it be God's Will so as to fulfil it promptly, then the soul enjoys unalterable peace, and when the soul enjoys this peace, the Holy Ghost reigns in her and makes His dwelling there, and disposes and governs and directs like someone in his own home.



He orders and disposes, and is at once obeyed. But when we are worried and disturbed and with that worry lose peace of soul, this Holy and Divine Spirit is deeply saddened, not because any evil can happen to Him, but for what is coming to us. The soul without peace is as though barred from hearing God's voice and following His divine call.

Thus the Holy Ghost does not reign where there is no peace, since this Divine Spirit, always ready to act, on seeing the soul unfit for this, saddened, falls silent.

The Holy Ghost wills to dwell in our soul for the one purpose of directing us, teaching us, correcting us and helping us, so that, with His direction, teaching, correction and help, we succeed in performing all our actions for the greater

honour and glory of God.

And without this Divine Spirit, how are we by ourselves to know how to please and gratify God, if the One who communicates this pleasure and contentment to God is the Holy Ghost, He being God's action in the soul?

Hence we can well call the Holy Ghost, in all truth, our familiar God, close to us, since if peace cannot dwell in us, let us resolve this day to lose all rather than lose the peace of our souls, utterly necessary to achieve the habitual assistance of the Holy Ghost, and with it we shall certainly possess God by love in this life and in true possession for all eternity. Amen.

3. On this day let us see how our Divine Redeemer teaches us to appreciate and esteem the Holy Ghost.

When the angel looked at man whom he saw so inferior to him in nature on the one hand, and on the other saw how much God loved him, hardly had the Lord chastised the angel for his pride, depriving him of grace and glory, and chastising him with the eternal fire of Hell, Satan, twice over Satan, hardly had he found himself damned, thought of nothing else but how to get man to fall, solely because God loved man.

As God had left him with great part of the gifts of nature He had given him, depriving him of grace, glory and beauty and leaving him with those gifts to chastise his pride, he employed them all in seeking the means to deprive God of the pleasure he knew that God took in man, and he employed all his wisdom and science and all his power in seducing our mother Eve, as the weaker half.

He succeeded in seducing her, leading her to offend God by breaking the commandment He had imposed on them; but did not succeed in depriving God of the pleasure He had in loving and being loved by man.

In this Satan deceived himself, as he believed that by seducing the first two human beings, Adam and Eve, God would chastise them the same as him, and that by this God would be deprived of the happiness He had in loving and being loved by man.

This had no other consequence for Satan than a second crushing; God did not chastise man as Satan had wished; in this Satan was humiliated, since the chastisement God gave our first parents was temporary, and to Satan He had given an eternal one, for ages without end, as long as God is God, that is, forever..., forever.

God chastised the angels for ever..., eternally, since their sin was a blasphemous rebellion against God with obstinate malice; He chastised man temporarily, since man had not sinned with that malice but through seduction, and so could repent.

Oh!, how God's merciful heart is seen here, and how it costs Him to chastise us! How swift He is to give us the good that we do not deserve, and how slow He is to chastise the evil we do!

For us to enjoy what He enjoys and possesses in Himself, He gives without measure or limit; that is, out of pure goodness, without merit on our part. But to chastise the evil we do, He always does so in bounded measure; since although Hell is horrible, it does not contain the chastisement that sin deserves. Besides, He saw the whole infidelity of the angel and of man before creating them and, nonetheless, prepared all and filled the whole of Creation with beauty; all for the angel and for man.

And after having all the beauties of creation prepared for them, He created them so that from the first instant of their existence they might be happy and fortunate.

Oh!, how good You are, my God! How You are all goodness, all mercy, all charity!



When Eve allowed herself to be seduced, and she seduced Adam, and the two seduced broke the commandment God had imposed on them, after the Lord had spoken to them reminding them of their fault with rephension, humbled, they wept and confessed their fault.

Then the Lord our God, turning to the Ancient Serpent, Satan, told him that He would raise man up from his fall and that Mary Most Holy would crush his proud head.

That wisdom of God, as said above, resides in the Divine Word, and when that Divine Essence took a look at the whole of Creation, before having created it, and saw the reduced number of souls who were to serve and love Him faithfully; this immense and infinite wisdom then invented the means by which, by the Work of Reparation and Redemption, this reduced number of souls faithful to their God might be congregated, and no longer be considered by God as mere creatures, but as adopted children.

When the time decreed to redeem the whole human race arrived, the Divine Word became incarnate, and one who is at the same time God and Man, at the same time with Divine Nature and complete Human Nature, a Man who is God lived among men for thirty-three years.

These men among whom this Man God lived, unjustly opposing all truth and all justice, condemned Him to death, and He was lifted up on the Holy Rood of the Cross.

And what were the circumstances in which He was crucified! Crowned with thorns, covered in wounds from head to foot! His back scourged to the bone! His bones dislocated! His hands and feet transpierced by great nails! Without anywhere to rest or even hold up His Head, and in this state that blessed Soul of that Man God did not cease for a moment to petition and pray to His Father to grant Him what He so desired for man, this blessed soul, which was like a volcano of charity towards man, ardently desired that all men be congregated in Him, and He be the body, soul and life of those men congregated in Him.

However, united as this Most Holy Humanity was to the Divinity of the Word, this Divinity communicated to Him truth and wisdom, and this blessed Humanity, with that goodness and wisdom communicated to Him by the Word, being inseparably united, asks that man be given His Holy and Divine Spirit, so that all those congregated in Him might live as one single body and one single soul, and that this new congregation be directed and taught by the Holy Ghost, and that the Holy Ghost, now in possession of this congregation, look upon all those gathered there, not as creatures of His, but as children by adoption, adopted by God's Justice, superabundantly atoned for by God made Man, by the Mercy of the Divine Word, which is united to the Most Holy Humanity, and by the Charity and Goodness of this Holy and Divine Spirit.

O Most Holy Humanity! Who but God can know all that You suffered during the three hours that you hung from the Cross?

You, forgetting the deplorable state in which men had left You, without taking into account anything of all that You were suffering, without ceasing for a moment to request and urge Your Heavenly Father to grant You all that You were asking for the whole human race, You willed to gather them all and make of them all one single Body and one single Soul. And, on what occasion?

When they were all shouting out their insults, mockery and derision, causing a tremendous uproar, all against You! By their way of acting irritating God's Justice! Oh!, and You, my life and my all! What did You, present at this, do? You excused them saying: "Father, forgive them, for they do not know what they do!" and continued negotiating the eternal happiness of man, and asked that Your torments be prolonged: but that for us



You be given His Holy and Divine Spirit, to teach, direct and govern us, for without the Holy Ghost man cannot be raised to the dignity to which You willed to raise him.

O souls, all! See the greatest torment of all that He has suffered up till now! See now God's Justice giving Jesus Christ the treatment that we deserve! Burning with the desire to obtain from His Heavenly Father what He so desires to obtain for us.

God, His Father, acted with His power to become hidden from the passible state of Christ's Humanity, and the Humanity of Jesus Christ felt forsaken by His Eternal Father.

This terrible suffering will not be understood unless by those who have enjoyed union with God, and being so united, He leaves and forsakes them; which in comparison with the torment of Jesus Christ is like that of the shadow with the reality; and for the moment that it happens to them, they feel their hearts break with desolation and sorrow.

What would this torment have been for Jesus Christ in the situation He found Himself, suffering such excruciating pain, taking so long to obtain what He so desired for us! And then that abandonment which for souls is greater pain and suffering than Hell itself!

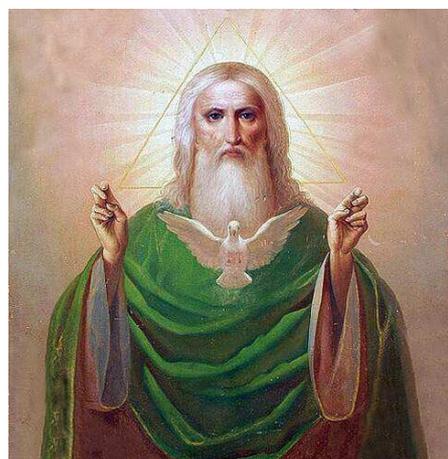
Oh!, how that most blessed Soul of Jesus Christ felt that abandonment! Not a single moan in all that He had been through, and now He exclaims: "My God!, my God!, look upon Me, why have You forsaken me?"

What has great value is to look at Jesus Christ and see what it cost Him! It is a gift above all gifts that He sought to obtain for us; which before obtaining cost Him a suffering above all sufferings. Oh!, what it cost Jesus Christ to obtain for us from God His Holy and Divine Spirit!

He willed to gather us all in Himself, namely the establishment of Holy Church, and She cannot subsist without the Holy Ghost; and Jesus prolonged His life, because He has the power to do so as God that He is, till He obtained the Holy Ghost for us from His Father.

The Eternal Father attended to His petition, Jesus established His Church, and then at once spoke, and said: "All is consummated".

Souls consecrated to the Lord's service! Let us learn from Jesus Christ, our Divine Redeemer, to appreciate and esteem the Holy Ghost!



Come O Holy and Divine Spirit! Come to satisfy the ardent desires of Him whose Body You formed in the virginal womb of Mary Immaculate!, who, though Man in suffering, is God in asking and God in desiring; for He asks and desires as does the Divine Word, to whom His Humanity is united. May the Holy Ghost descend to us as that Man God desired and asked.

Direct us and govern us in everything, teach us to glorify Him, so that, beginning in this life, we may continue on for ages without end. So be it.

Prayer. By prayer, with what joy and gladness we overcome ourselves in everything, however difficult, and however much it costs us to overcome and mortify ourselves.

See how easy it is for the songsters to rise up to the topmost branches of the verdant trees and to the lofty heights with just the two wings given them by God, and how they sing when their flight is done and perch in the tree, displaying the pleasure and contentment that flying gives them.

The mortified soul too has wings to fly with, like the songster; and like it, perches on the tree and there, joyful, displays her contentment.

Look, place your eyes on those souls which neither want, nor seek, nor desire anything either of heaven or of earth, but only their God, of whom they live enamoured. You will find few, but they exist, and have to until the world ends.

Look at them, when they are to mortify themselves, they turn to the prayer and love they have placed in their God.

Like the songster, they soar up and rise to great heights with their two wings. By the prayer and love they have for God, they rise up with these two wings above all that is created and overcome themselves; and when they have done so, they repose on Mount Calvary, and there, fixing their gaze, as if the tree of the Cross were there and sweet Jesus the Divine Redeemer upon it, like chaste doves they sing their lullabies to the love of their loves, and with them display to the beloved of their soul that they are disposed with great joy to make use of mortification and self-denial as soon as the occasion presents itself. And occasions are presented continually, since when they find nothing in themselves to mortify and overcome, other creatures present them, permitted and disposed by God.

And when there is no creature to mortify them, God then takes charge; and God, great in everything, does so in His own way, demonstrating by this to the soul that wants to be His that mortification has to be continual, like heartbeats.



Let us then be of good cheer, since we have nothing else to give our loving Jesus. Oh!, what desire He had to give His life for us!

So let us say to Him: Lord!, I feel hunger and thirst to die to myself in everything, so as not to have life except in You, in order that, beginning in this life, I may so continue for ages without end. So be it.

4. The school of the Holy Ghost, where it is, how it is run and what its teachings are. By the practice of these teachings true sanctity is acquired.

This Divine Master sets up His school in the interior of souls who so petition and ardently desire to have Him as Teacher.

He exercises His office of Teacher without the noise of words and teaches the soul to die to herself in everything, so as to have no life other than in God.

The way this skilled Teacher has of teaching is very consoling and, to teach the paths which lead to true sanctity, He has no wish to set up His school other than in the interior of our soul; and has such art... and talent... for teaching...

he is so skilful and so wise, so powerful and adroit, that without us knowing how, we feel wholly transformed shortly after being in His school.

Before entering this school, being rude, incapable, too dim to understand the sermons we have heard, then, entering there, with what ease all is learnt; it seems that the knowledge and talent the Master has are transmitted to us even to our depths.

His way of teaching is not by words; He seldom speaks, at times at the beginning, if the lesson He is teaching is practised well, He usually speaks, but very briefly, to show us His pleasure by this; and the practice has to be well done, since in this school all is in practising what is taught, and if not practised, there it concludes; the school closes and does not reopen.

Since although the school is held in the centre of the soul, he cannot enter there unless the Master lets him in, and though wanting to enter he neither can nor knows how. The one thing he can do is stay within himself, not go outside, but stop at the door, and weep heartily and grieve disinterestedly for his fault.

Since disinterest is like the touchstone of this school, everything taught here has to be practised disinterestedly, and if not our works have no merit before our Master.

At the start He is silent, tolerant and does not chastise; since as He is so charitable He has great compassion, since He sees that we do not know, and never asks or requires things beyond us.

His way of teaching is by means of a clear beautiful light that He places in the understanding.

When the soul is very solicitous in fulfilling the practice of the truth she is taught, then, together with the light mentioned above, a dart pierces the will, and the will on receiving it feels wholly ablaze with love for her God and Lord, and knows full well, when receiving it, that this is not acquired, but given, and no one tells her so, but the soul is well aware and knows that it is so.

In this school even in breathing one seems to breathe in wisdom and knowledge, and all this wisdom and knowledge is centred on the knowledge of God and self-knowledge, where the basis of all His teaching lies, and as long as this is not firmly fixed in the soul, He takes no step, suspends every lesson and, until this truth sends down roots as it were into the soul, goes no further with His instructions.

Of penance He tells us nothing. Doubtless, it seems to me that He does not instruct us on this because the soul by itself tends to penance more easily than to mortification. This is clearly seen through one of those lights He gives to the understanding: that penance alone, without mortification, fills the heart with pride; and hence, in this school doing penance is learnt with much discretion; and with this light given by the Divine Spirit it is seen that Satan is very concerned to incline souls to perform great penances.

In the Saints it has one purpose and in the imperfect another; and while Satan inclines them to penance, he withdraws them from mortification. In mortification there is no danger, however continuous the practice. Penance by itself does not sanctify, continuous mortification makes great Saints; by continuous mortification we come to die to ourselves in everything and the pure love of God is acquired, without which there is no friendship with God or union with Him, and less still transformation, which is all by love.

By continuous mortification we emerge from our own slavery and we become lords of ourselves. By continuous mortification one comes to acquire a reflection of the primitive state in which our first parents were to be found, and as a reward for continuous mortification, God is given to the soul, as in possession in this life, and that is what is learnt in this school, since all the lessons lead to this: to continuous mortification.

There is a particular lesson for fasting and it teaches us not to deny the body anything it needs; but never to give anything the appetites ask for, want or desire, because the appetites never ask, want or desire out of need.

For needs it is the body which asks, and the body asks for food and no more; but the appetites ask for treats and cravings, for they are always like capricious children who do not ask out of need, but out of urges and fancies.

For this reason, this admirable Master inclines us more to the privation of all that is superfluous, and the soul, as bearing always in mind the tragedy that happened in paradise, voluntarily deprives itself of fruit, wanting if it were able to atone to God for the fault committed by that sorry mother, by whose blood we are contaminated.

Because with all that is done in the lessons given in this school and the instructions there received, the soul lives ever forgetful of self and has no other purpose in all that she does than to please God and obtain if it could that God be loved by all.

It is forgetful of self, does not think of advancing in virtue, or of acquiring virtue, or of meriting grace, or of acquiring Heaven, or of sanctifying herself.

For herself and for others she does not want, or ask, or desire but to love God as He deserves, if it were possible.

Because we are led and exhorted by this Divine Master to desire the disinterested love which is taught in this school that we should always have for God.



He guides us to love God as He loves us. Why does God love us? For no reason, for we have nothing and can give Him nothing. He loves us just for loving us, so let us love Him too just for loving Him.

He wants to give us His eternal happiness and blessedness; He had no other purpose in creating us than to create us for that happiness and blessedness.

O Holy and Divine Spirit! See that we do not succeed in starting out along the paths that lead to You.

The disinterested love we owe to God, our Lord and Master, takes no root in our souls; continuous mortification is an exercise unknown, and these two exercises are so necessary for us to go to You.

Oh!, Life of our life and Soul of our soul! As the bird needs wings to fly, the purpose for which it was created, so are we, Holy and Divine Spirit, without wings to fly to You.

Come, Holy and Divine Spirit! Come as Master and teach from today the exercise of disinterested love; set alight this fire of divine love in our souls and together with this we shall surely take up the exercise of mortification with pleasure.

Come, for by Your coming we are sure to obtain all, that we shall love You as we should and give you the solace You so desire, which is that we may rejoice with You for ages without end. So be it.

Mortification. Mortification for the one who aspires to sanctity should be what breathing is for the body; if this is lacking, the body can have no life; so too our soul, regarding the sanctity it desires.

I will have as much sanctity as I have mortification, since sanctity is quite the contrary to what many believe; many look and appreciate as saints those who have ecstasies, raptures, visions, revelations, sweetness, consolations and a thousand and one other things the soul experiences in the spiritual life.

None of this is necessary to reach a lofty sanctity.

Sanctity is acquired by mortification, in which it is perfected by mortification. To those very mortified God usually gives to taste of these things as a reward for their continuous labour.

Because continuous mortification is purgatory in life for rebellious nature; knowing that we were created for joy.

Hence it is not possible to practise mortification without costing us dearly.

In other things it is acquired as a habit and custom and this means that it does not cost us; but by mortifying and overcoming ourselves so as to please God thereby, it always costs us.

And hence God gives these things of sweetness and consolations as reward for the continuous overcoming of self in all that the soul has, if done for the sole purpose of pleasing God.

But see, as you look at yourself in a mirror, at all those who have wanted to be ever faithful to the Lord. See how they weep, and feel ashamed when God gives them a taste of these things.

How they make use of the same proof of love given them by God to oblige Him to grant them none of that!

So then, let us take courage to imitate them in that, and to mortify ourselves solely to give pleasure to God by so doing, and to show Him by this our pure and disinterested love, to obtain thereby the love of God in this

life and to continue loving Him for ages without end. So be it.



5. Important instructions given to us by this wisest of Masters; and I say important, since they are such that for not complying with them, He will flee from among us and thus prevent us from acquiring union with God.

The instructions given today by this sage, skilled, prudent, discrete, active, sweet and tender Master, well deserving of all these titles, since all this I say of Him seems that by giving us these lessons He wants to transmit and engrave them upon us, so that just as He acts with us, we too may act with our neighbours in general,

whether they be our friends or not, or even declared enemies; He wants us to treat them all alike, with the charity that He teaches us.

He does not give these instructions nor makes us see and understand them by means of the light of which I spoke previously that He gives to the understanding, but directly to the will, for He leaves them there as engraved and impressed in the depths of our souls, so that we may never forget them. And if we want to be thankful for so many shows of affection and love as this unforgettable Master of ours gives us, we should take His teachings, not as instructions, but as commands.

Thus we should put them into practice, with the wholehearted acceptance of our will.

He tells us always to speak and act with simplicity and never to speak or deal with our neighbour using duplicity or deceit under any pretext.

Simplicity, He says, is the characteristic proper to the sons of God, and duplicity and pretence proper to Satan and his pawns. Satan placed this seed in the heart of the woman and with it vanity, when he seduced her to commit the first sin; and says that such is God's detestation for those who deal with their neighbours using deceit, that none of them will enter to enjoy His rest.

He exhorts us as well never to commit any act, however small with our own will, and that we should give preference of appreciation and esteem in our heart to all those who by their contradictions and privations help us to uproot our own will.

He exhorts us always to be demanding with ourselves, to direct our existence to every virtue and perfection and to have great tolerance towards others, that we be always very prudent, act with discretion and take every care, since Satan, our common enemy, is always among us sowing cockle so that we reap discord, which is the fruit born of the seed which he scatters, and He teaches us the ways and manners Satan has to disguise himself.

He often disguises himself under the cloak of false zeal, which for souls consecrated to the Lord's service is the mask which he uses, and he appears masked with an appearance of zeal, since he knew everything perfectly, because the Holy Ghost gave him such a privileged intelligence that with it he knew every virtue and

perfection, but did not wish to practise them and hence knows to such perfection the role of seducer and deceiver with sham apparent virtues; all that he undertakes is pretence and dissimulation.

For on rebelling against God, all his wisdom and knowledge came to a halt: all his wisdom and all his knowledge are now in deceiving, seducing, pretending and dissimulating.

And all his satanic science, wisdom and power we destroy just by following the truth, and by this alone we leave him shamed, humiliated, confounded and ever more crushed in his own pride.

He insists again that we should never speak or deal with our neighbour using deceit owing to the offence this gives to God; and forbids us to speak of, tell or manifest in any manner or fashion that may be the weaknesses, imperfections, faults or sins of our neighbours, and that the way we should deal with these things regarding our neighbours is with God, to ask of Him grace and forgiveness for them.



He exhorts us as though by word of mouth and with great force, against spiritual envy, never to let us be deceived by Satan to commit this sin, and whoever does is a declared thief who robs God of the glory and honour He deserves and all are obliged to give Him.

In opposition to this sin let us excite our joy all that we can whenever we see or hear speak in praise of our neighbour, and never get anxious with that envious presumption with which the imperfect hear their neighbour's praise or when they see him practising some act of virtue, as He says that whoever has this sin is as though dominated by it, and all he sees and hears of his neighbour he throws in his face as if he saw him committing grave sins, since spiritual envy gnaws at the entrails of whoever has it, and his spiritual ruin is certain.

And I say that He tells us by word of mouth, since it seems that even the senses share in His instruction.

And He teaches that when we find ourselves persecuted, accused and reprehended by false zeal, let us keep rigorous silence and open our hearts to them full of love and tenderness whenever they seek us, without giving them the least show of resentment. For, withal, they help us greatly to achieve the sanctification of our souls more easily.

He also exhorts us greatly not to polish or perfect any neighbour of ours, for whoever polishes or perfects another is very far from his own sanctification.

He also exhorts us insistently to have great fear and mistrust, not of God, but of ourselves, when we are praised and exalted, since the praise, honour and glory given to us are not deserved by us, but by God, who has given us all that we have, and for which men praise and exalt us.



Besides, Satan, our common enemy, knows that he gains little from the disciples of this school, since on the one hand he has no way of entering the school, and on the other, though he try to prowl about outside listening, he will get nowhere, since there is no noise at all; everything that happens there is in calm, repose, silence and all in strict confidence.

The reserve there practised and exercised is such that all the soul receives there, all in the centre of the soul, is kept and as though hidden, so that neither Satan nor creatures can know anything.

And is received because the soul well understands that she is given a natural reserve regarding what is given her as though placed under lock and key, that while God does not open, she cannot say anything of what passes between God and the soul.

But there are things that pass between God and the soul which are reserved in God Himself. A comparison: The King takes me to his palace and shows me the things he keeps reserved there, of which he gives many to me. I keep them in my home likewise reserved and the things he showed me only so that I might know, see and enjoy for no other purpose than this, I say that they stay reserved in the King.

Satan, so anxious to know, cannot succeed or ascertain the means to find out, so what does he do then? He makes use of creatures, to see if he can succeed, and moved by him they utter praise and adulation such that creatures raise her up to the third heaven like Saint Paul, for the purpose of seeing if he can cause her to fall into some vain thought or in some complacency by which he can ascertain what she is up to.

O unforgettable Master! What are all the wise to You? Give this wisdom of Yours to all the souls consecrated to You so that with it they be freed from all Satan's ruses and attain Your eternal possession with all certainty. Amen.

To love our neighbour purely for God and as God commands that we love, and as He teaches us.

To love our neighbour for God is to be ever ready to lend him our services in everything, if he needs us in anything, without looking him over trying to see if he is friend or foe, if he speaks well or badly of us, if he is grateful or ungrateful for our favours; since if we do it purely for God, God cannot behave better towards us than He does.

His attribute of goodness is always practising His goodness towards us. And we, how imperfectly we perform the works which pertain to His holy service!

And this Infinite Goodness does not draw back from giving us His grace, His virtues, His Gifts and His fruits in abundance. He has no aspiration but to enrich us, and He rejoices and glories at seeing us loaded with His divine treasures, and when He sees us full of these riches, He is as though honoured – what am I saying, *as though* honoured? – is truly honoured in them.

And however much more He gives us, the more His infinite goodness wants to give us.

Well, let us resolve from today to love our neighbours purely for God and as God told us to love them and as He teaches us.

To fulfil God's commandment well, we have to show love for our neighbours, not by the affects of our heart



which are for God alone, but by works, rejoicing with our whole soul and heart when we see them praised, honoured and applauded, and without revealing any of their defects, by which we would show our abhorrence that others praise and applaud them.

Such conduct of ours would greatly sadden the Holy Ghost and He would consider Himself offended.

And just as He wants us to rejoice in his praise, so He wants us to grieve and feel in our heart and soul when he is scorned and despised. Let us resolve from today to observe this conduct with our neighbours and by this we will give

pleasure and contentment to God, who so rejoices when we bear fruits of eternal life. So be it.

6. Go ahead by the way that true sanctity is acquired: there is no other, nor is there any which leads us more securely and by which sanctity is more swiftly acquired than by overcoming oneself and self-mortification. Difficult for us, but quite easy with the great help we have from the Holy Ghost.

Oh!, if all souls who aspire to sanctity and madly desire it were to be convinced of this truth, soon, very soon they would attain what they desire, as it is a pain, at least it is a pain for me, to see so many souls aspire to sanctity and not find the means to acquire what they desire!

They meditate and do mental and vocal prayer, they fast and perform great penances, they visit the sick and succour the needy, they have compassion on all who suffer, commune fervently, hear Mass with devotion, confess with true sorrow for their failings. I do not say sins, for those who do all this, by God's infinite mercy, do not commit them. I do not say they are free from committing them, but by God's infinite mercy they do not.

And how come that leading this life they do not succeed in sanctifying their souls? It is because they need to put into practice the chief thing necessary to attain sanctity.

Sanctity is acquired by dying to oneself in everything, and this death is acquired by the mortification of the passions, the senses and the appetites, all this in relation to the body; and in relation to the soul, procuring that self-will, personal judgement and vanity and all the appetites of the soul die.

Having achieved victory in all this, it is certain, very certain, that such a soul acquires sanctification. Difficult to achieve, for sure, why deny it?

If we look at the part which is ours to play, oh how difficult it is to acquire sanctity! But if we look at the part God plays in the sanctification of our souls, how easy it is to acquire it!

See how difficult it would have been for each of us to emerge from our natural childhood by ourselves alone. Well, just the same, what was so difficult to achieve by ourselves, has been easy for us with the shelter and the protection of a mother given us by God, who cared for us and never ceased to protect us until by her cares and vigilance we succeeded in reaching full maturity.

Well what we have achieved in our natural life with the dedication of a mother, in the spiritual life we achieve with the pains taken by the Holy Ghost in teaching, instructing, counselling, ruling and defending us from all the assaults of our enemies.

Without Him we neither have nor can do anything; with Him we have and can do everything.

He gives us all the armaments we need and gives us the most lovely and wonderful instruction in which we learn the handling of arms so that by their handling we may always come out victorious, never vanquished, in the great battles we have to join with ourselves, the greatest, next with friends and relatives, and the whole present life with Satan, our common enemy, because as soon as we resolve to set out on the path which leads to true sanctity, it is Satan who presents himself in the battle, not trusting in his satellites.

Before this path is undertaken, he does trust in them, and they carry out their roles of devils well; but with those who follow the path to sanctity he trusts in no one, but mistrusts them all; he fights on his own account, though to no avail.

Because this Holy and Divine Spirit leads us into such a strong castle, so that there, withdrawn from the world, unknown to friends and relatives, and even to ourselves, we battle and overcome; and we scarcely realize the things we do there, since our arms are handled in such silence, such repose and calm, that not even the one fighting and overcoming realizes that he is fighting and overcoming; and there are struggles and routs arm to arm with Satan, but that comes later.

Now, at the beginnings, on training us inside this beautiful castle, where Satan knows nothing nor can know anything of us, for as soon as he understands that a soul is undertaking the path that leads to sanctity he does not leave him, he studies at length all his aspirations, his inclinations, his desires, his habits, his friendships, even his devotions, everything, everything, with the one aim of seducing us, deceiving us, without any other purpose in this than to lead us to hypocrisy and sham.

He does not excite the passions of the souls who follow the path to sanctity; at the start, he does. The



appetites are those he excites from the start of the interior life until death comes; always with the hope of overcoming us in this and deceiving and seducing us with the holiest, with the best there is. By grace, by the virtues, by the same sanctity we desire; that is where he enters.

Oh!, if it were not for the Holy Ghost he would soon defeat and overcome us!

But this Holy and Divine Spirit by His teachings, counsels and instructions, keeps us in the picture of all his falsehoods and wiles, so that when the devil comes up to fight we already know what he seeks, what he intends and everything he thinks of doing with us.

Oh!, what the Holy Ghost means to us in all that refers to the sanctification of our soul!

Oh!, how well Jesus Christ knew the need we were all to have for the Holy Ghost in everything!

Hence when His Apostles and disciples were following Him and He spoke to them by way of parables and examples, with the familiarity He had with them, and was unable to make them understand, nor was there any way to help them out of their ignorance and simplicity, He said: “By baptism of blood it is fitting for Me to be baptized, and what anguish I feel until it be accomplished!”

For His Heart was burning with the desire of obtaining the Holy Ghost for us as soon as possible.

He held it in reserve, keeping it in His Heart, to ask the Eternal Father for this Gift above all gifts, and was waiting till He was pendant from the Cross to ask Him for it.

For it was the wisdom of the Divine Word that impelled His loving Heart to desire it for us and which governed and directed this Most Holy Humanity, since these two natures, united as they are, when Jesus Christ spoke, it was the Divine Word who spoke, and knew what He was asking and when and how He had to ask to obtain it.

The Divine Word, infinite Wisdom, well knew that without the Holy Ghost it would avail us little for the Father to create us and that He, having become Man, redeem us. Without the Holy Ghost we would be unable to fulfil the purpose for which we were created and redeemed, since without the Holy Ghost we cannot know Jesus Christ, and still less love Him.

And thus as we cannot go to enjoy that Divine Essence unless by Jesus Christ, neither can we go to Jesus Christ unless by the Holy Ghost.

Oh!, what desire burnt in that Divine Heart of Jesus Christ to give us the Holy Ghost!

To convince the Apostles and disciples of the need to leave them, He found no more powerful reason than this to tell them: "It is appropriate that I go, because if I do not, the Consoler will not come upon you."

O Divine Heart! How You suffered during the three years of Your public life, seeing that many were unaware of the truth and that there were no means to make them understand according to the truth nor means to make Yourself understood by them!

Oh!, what the Holy Ghost is! Oh!, and what did You not do to obtain Him for us! And how much did You have to go through until You obtained that grace? O Holy and Divine Spirit! With every reason You enamour all the disciples of Your school with Your teachings and instruction so that all may love this Divine Heart to delirium, He who loved us for thirty-three years with sacrificed love. The surest sign of the pure love with which He always loved us.



Your exhortations are always that we love that Heart wounded for our love, that neither seeks nor wants but our love; and that, athirst, nothing refreshes Him unless it be love; He asks for nothing, but love; He does not live unless to love, and dies to be loved.

O Holy and Divine Spirit! Increase the number of interior souls who come to Your school and in it learn to love this Divine Heart which so loves us.

And see that this Heart which thus loves us is the heart of a God who has no need of us; it is we who need Him.

O interior souls! All united let us make Him up sprays of chosen myrrh and present them to this Heart anguished at the lack of love men have for Him, and let us tell Him that with sacrificed love we are always going to love Him, and that we only yearn and ask that His love be the sole cause of our death. So be it.

Putting into action the means for our sanctification.

The offering we are to make this day to the Holy Ghost is to put into action with true resolve the means to attain our Sanctification.

What are they? We already know: overcoming ourselves and self mortification.

Difficult to practise; but if you resolve to enter fully into the interior life, there, in the school, where we have the Holy Ghost as Master, with Him, oh, how easy it all is!

For scarcely does he see us faint-hearted than He harangues the soul in such a way that to hear Him is to set the soul afire in desires of undertaking even the hardest task, and with virile spirit the soul enters into battle with herself and, with that fighting valour she has, by denying the demands of her appetites, she comes out vanquisher in everything.

And see the reward they give him for having fought and overcome all his appetites and coming out victorious. To all those who fight and overcome a generous reward is given, undeserved, since this reward, a gift from God, could never be merited by he soul, unable ever to fulfil the conditions for meriting it.

But such is the pleasure we give Him when we thus struggle and overcome, that as reward He gives us great helps to fight and vanquish, and by so doing Satan is always left vanquished and crushed, and this reward He gives us and this gift He regales us with, is a form of prayer without interruption, which does not hinder us either from sleep, or recreation, or speaking with our neighbour, or eating, or working, or occupation whatever it may be; it is not interrupted by anything, and by it is acquired the familiar dealings that God has with the soul.



See whether our labour is well paid by what we can never merit and is so freely given to us.

In this school of the Holy Ghost this prayer is called 'the beating of the Divine Heart', being the continuous occupation of His loving Heart.

By it Jesus glorified God His Father continuously, offering up His prayer for the salvation of the whole human race.

So let us work on ourselves till we can do no more, so that this gift be regaled to us.

And once it is given, let the salvation of the whole human race be the beating of our heart as well, and our Master and Lord enter into friendship with us, and we never lose it; and once begun in this life last for ages without end. So be it.

7. Teachings and instructions this Divine Master gives us regarding what pleases God most and is greatly to our advantage.

I have no wish to say anything regarding the immense consolation and sweetness which soul and body, senses and powers feel in this school directed by such an admirable Master as the Holy Ghost, since to seek God for what He gives, or for His sweetness, is the sure way never to taste or to feel the sweetness and consolations we desire, and besides is a great barrier and no small hindrance to achieving union with God.

Everything is achieved, everything is won, for all is given us when we seek God alone for who He is, not for what He gives or for what He has promised us, but just for who He is.

We must seek God, serve Him and love Him disinterestedly, not to become virtuous, or acquire sanctity, or for grace, or for Heaven, or for the happiness of possessing Him, but only to love Him. And when He offers us graces and gifts, we should tell Him no, that we want no more than love to love Him with, and if He were to say 'ask Me what you will', we should ask Him for nothing, nothing, solely love and more love, to love Him and love Him more.

This is the greatest that we can ask for and desire, He alone being worthy of loving and desiring, and convinced of this truth, let us go on ahead, speaking of that most pleasing to God and greatly profitable to us.

This wisest of Masters is so skilled at teaching, that the most admirable of all is to see his way of teaching. All is sweetness, all is tenderness, all goodness, all prudence, all discretion.

I have already stated that He does not use words to teach, or very seldom.

His voice then sounds in the school, but without Him being seen. But whoever hears this voice well knows that it is Him, and afterwards hears that he has put all the lessons received into practice with love and selflessly.

I have already stated that the lessons in this school have all to be put into practice, and if not it is time lost and has its merited chastisement.

And the chastisement He gives is not to reopen the school until the person has put the unpractised lessons received into practice.



And although practised, our not having practised them in time has to be wept and felt with true feeling, as He also teaches, that it is not to be felt due to the chastisement or to personal interest, but to be felt deep at heart for having offended Him and for the great displeasure we give Him when we oblige Him to chastise us for our behaviour.

As He loves us so much..., so much, His feelings are so great when we force Him to chastise us, that He chastises us both for forcing Him to chastise us and for the wrong we did, as He cannot fail to chastise us. We understand this well in the school.

As He is so Holy and holiness is all justice, if He were not to chastise it would be, I do not say sin, but imperfection. He would not be perfect, and not to be perfect in God would be a fault, and faults have no place in Him.

Since in the Infinite faults don't fit in, and God is infinite in everything.

And this which is so, we do not know from the lessons given there. This I say now is learnt from His familiar dealings which, as Master, He has with us.

It is for certain and I tell you in truth; believe me, that He is not seen, but is felt, is touched, is tasted, is savoured, one feels full of Him; the transformation of the soul into Him is experienced, the soul made by Him, since by no means can the soul achieve this, nor acquire it, if the Holy Ghost does not grant it gratuitously.

Since this Divine Person is like God's action, descending to us to unite us to Him and out of love make of us one single thing with Him.

Oh!, true wealth! Hidden treasure! Oh!, where are You? How are men to find You? They go out of themselves to seek It when this great treasure is in the centre of our soul!

Here God has placed our joy, our happiness, our consolation, our peace, our calm, paradise on earth, where Heaven is enjoyed and possessed in anticipation.

To enjoy this school is so consoling that all the joys of the world together do not bear comparison. But the joys are suspended for now.

Let us follow the way this Master, so admirable and wise, has of teaching.

With this clear and beautiful light He brings with Him and which He places in our understanding and leaves there, it sees the truth which this wisest of Masters places in the soul. The understanding has no more to do than gaze at this truth which it sees perfectly in the clarity of the light which has been given to it for this purpose,

and understands it without any toil; the understanding itself communicates it to the will, which then loves it, or detests and abhors it, according to what it is.

For if the truth given concerns God, the will launches out to love it blindly and selflessly; if the truth is received from itself, the will is not moved to love, but to remove, loathe and detest.

For all these truths known by the light given to the understanding, all lead up to the knowledge of God and of self; and as it knows that everything seen and understood in God is worthy of being loved, the will loves blindly and selflessly.

And as in the will it sees and understands perfectly that all in self is worthy of loathing and detestation, the will detests and abhors it, with the firm intention of toiling all it can until succeeding in uprooting it from self.



With the art this Master so skilled possesses, all brings contentment and great pleasure. And just as the little good done in favour of our soul when not by this school costs so dear, so on the contrary, when going ahead in this school and persevering, however much more is done, the greater the desire to do more.

When one is convinced of the need we have to do to death our self-love, self-judgement and self-will, and the lessons given by this Divine Master are put into practice to obtain this swiftly, there are no words to express the happiness felt by the soul. Since we do not know what it is to become lord of oneself until we so are.

There is nothing which surpasses this lordship unless it be the possession of God in the blessedness of glory. It is paradise on earth.

In this practice and by these deaths all the chains of our own slavery fall off, and by this lordship one becomes so happy that there is no happiness to equal it here on earth; and this happiness is followed by another, eternal, the possession of God by love in this life, happiness so great that for all the martyrdoms that might have to be undergone, body and soul would undergo, since our whole being feels and tastes this happiness, and savours the torrent of its immense sweetness.

And the blessedness of glory brings with it the same joy, since there is something, I know not what..., for which there are no words to express what it is.

It is like an engraving or seal impressed which places the Love of loves in the very depths of our soul.

Oh my life! My all, in all things! My fortitude! How you prepared my soul with Your own fortitude! Oh! How can one live and not die who receives this, as they all have more than enough strength to put an end to our natural life?

Oh how you wound and heal! How is this natural life to die! And how is it that it does not, as it so desires?

O Holy and Divine Spirit! Who will give me the power to be able to do make everyone undertake the soul's interior life, so that You be known and everyone desire and seek You, so that all together with You, by Your help, by Your grace and your goodness, achieve the possession of God out of love in this life, and by this ensure blessedness in glory, where security is total, being unable to lose it, and for ages without end love Him all that one may love!



O Holy and Divine Spirit! Make Yourself known to souls that seek, want and madly desire the sanctification of their souls! See how eagerly they are to come to Your school and practise Your lessons with their whole will! And they will have the consolation of having someone to give Your riches and your glory, in time and for ages without end, as You so desire, Holy and Divine Spirit. So be it.

Make the firm resolve not to seek anything that smells of consolation, but do everything solely to serve God and please Him.

It is also somewhat difficult to do things and not seek some little comfort in them, for our whole being knows that we were created to rejoice and only to rejoice; but our miserable first parents Adam and Eve were deceived and seduced by Satan.

But let us not feel this, since the Lord our God remedied us in the face of evil. Enter into the interior life and you will see what comparison there is between the pleasures of this life and the joy of having God reign in our soul. See what the Holy Ghost wants and desires us to do.

Whoever does this, gives God the greatest pleasure and draws upon us great advantages.

Look, put your eyes and heart into not committing faults deliberately or knowingly as I say, and not give anyone, either person or anything, any affect of your heart, however small it may be.

And after doing this, if you feel dryness in prayer, and go to Mass with dryness and commune with dryness and do everything in dryness, and you overcome yourselves as God asks of you at great cost, but if you so do, though be it weeping, however much it costs, do not fear.

I at least have wept thoroughly at this, as I wanted to overcome myself and could not; but at last I did.

Whenever you examine yourself and find no faults deliberately committed, do not fear. I, if I saw you and dealt with you, for this dryness I would congratulate you; since to do the things pertaining to God's service in dryness is a sure sign that we seek God alone and do so for pure love of Him.

This they teach us well that it is so in this divine school, where the Master is God Himself.

And who better than Him to know what pleases and displeases Him, what is better and what not so good, and what by itself profits or harms us? Who better than He to know?

When consolation moves us to do things for the Lord's service, believe me, we do not seek or act to do them for God: we are moved by our self-love and we act with self-seeking.

So then, put joys to one side; for joys there is an eternity prepared for us just for them. Let us suffer and suffer more for love of Him who gave His life for us. So be it.

8. The great battle Satan prepares for the soul, when he sees it persevering along the path begun. Suffering of the soul in battle; the great pleasure we give to God thereby and what we are given for having fought, not merited, but given on account of the love He bears us.



When the soul resolves to love nothing unless it be to follow her beloved Redeemer, and fixing her gaze on Him with the sole aim of doing for Him, if she could, what she sees that her adorable Redeemer has done and suffered for her, Satan, enraged, prepares a great battle and brings up his whole infernal horde for it.

Well, what does he want? What does he seek? What is Satan out to get from us by bringing up all his infernal hordes?

According to the teachings of our unforgettable Master, Satan proposes to uproot the three theological virtues in us. But the target which he directly aims at is faith, since having succeeded in this, it is an easy matter for him to succeed in the other two, since faith is like the foundation upon which the whole spiritual edifice rises, which is what he wants and desires and intends to destroy.

God is then silent; He does not hinder his intent, rather prepares things so that the battle be rougher.

And God also has His purposes in this, as he prepares things so that in the battle Satan ends up confounded, mocked and routed with the uttermost rout, and we ourselves end up victors in this battle and become invincible for the future.

When Satan then comes up for battle, what we first note is the absence of the clear and beautiful light God had given us, by which to know the truth.

The school closes, memory and reason, by the intensity of the soul's pain and sentiments, seem to have been lost.

Poor soul! It wants to seek her God, and knows not how. She wants to call upon Him, and cannot speak a word. Everything is forgotten; and with this deep grief she feels alone, without any company.

To what shall I compare this state? I find nothing, if not those summer nights in which storm clouds suddenly gather, so deep and horrible that by their dark obscurity nothing is seen but lightning which alarms, thunder which leaves one trembling, gale blasts which recall God's justice at the end of the world, sleet and hailstones which seem about to destroy everything.

I find nothing with which to be able to compare it: she feels alone, without her God, as though a furious army is falling upon her, crying out that she is deceived, that there is no God, and they besiege her on every side, full of rhetoric, giving her talks against her wishes, but do not leave her for one moment, and with reasonings so strong and violent that they want her to believe by force that there is no God, and with horrible insolence howl out that there is no such God whom she is seeking; as though with control over her powers so

that she is unable to think or believe anything if not that which by force and more than force they want her to understand and believe, and believe nothing other than what they say, nor believe anything else.

There the soul is wholly oppressed with the deepest grief, since she is unaware of what she did to lose her God and the faith she had in Him so quickly; as she finds herself among such counsellors, and so worried by them all, that she feels that her soul is kept down like grapes in the press, and is thus left without any trace of faith.



Here the soul sickens from so much grief, seeing that she lost her God and lost Him forever for having lost her faith.

In this pain, so immense and as though infinite, there in the distance and like something which sounds without knowing that it sounded, she remembers the Church and the love we should profess for her, and this memory, like when someone has lost consciousness and, on coming to himself, wants to speak, and speaks hesitantly, so is the soul voiceless and stammering, as though managing to say: I unite to all the beliefs of the Church my Mother and have no wish to believe anything else.

And unable to say more, or speak, or understand, so did I spend months and months until two years had passed.

I was eighteen when this happened to me, and when I was suffering so much and wept without consolation the loss of my faith, behold a clear and beautiful day dawned for me.

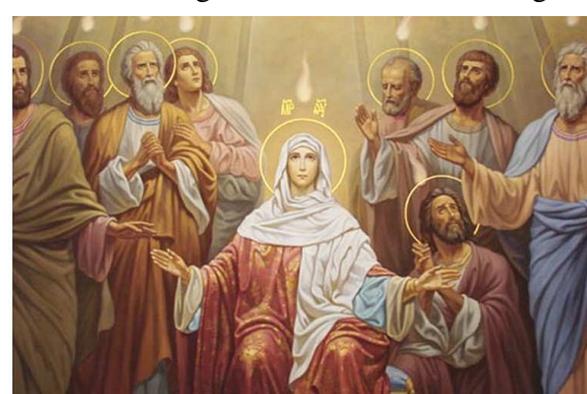
And thus as I, without knowing anything, had seen them putting me into this state, I also now saw and felt that they drew me out. And while weeping the loss of my faith, I found myself beautifully attired with it.

So much so that I would go through anything rather than lose my faith, and if in the impossible even the head of the Church were to say there was no God, I would tell him: God exists, and in testimony of my belief, let them tear me to pieces, for I hunger and thirst to see Him.

Oh!, what God is! O Most Wise Master of mine! Where did You take me to give me what You gave? You stripped me of the faith I had to clothe me with a faith that no one can uproot. O my Master! My Master! As You are, who will know You if You Yourself do not make Yourself known?

Admirable You are in Your way of teaching, and more admirable in Your teachings, but immensely more admirable when on entering into combat and engaging in battle You leave me to myself and hide, and hidden help me in the struggle, so that I come out with the most glorious triumph, leaving Satan vanquished, humiliated before his flunkies and routed with a humiliating defeat.

And I came out with such faith that I never had greater; and could well say in truth: My Master, having clothed me with a faith, the greatest that can be had, I live without faith, for this battle having passed, so cruel, the battle being with Satan, it has been given me to taste, hold and feel, possess and enjoy all that I believed;



hence I say that, faith having sent down such deep roots into my soul that no one can uproot, and You having clothed me with a faith so brilliant, I live without faith, since I now hold in possession what I believed and hoped for.

O hope, what shall I say? That I have it or not? I will say that I now have it in possession and in higher degree than I imagined.

And charity? Oh! My heart had been expanded to love! It blazed in desires to love, they gave me love to love with; and this love they gave me, gives me such hunger of love as to inflame in me the desire to love God all I should, and I cannot satiate it.

O my Master, my all in all things, and my all in each of them! Make Yourself known, now that men do not know You; make Yourself known at least to the small number of souls consecrated to You. See, they live in the peace, calm and repose that You seek, place in them Your nest! Meek, pure, chaste and simple Dove: let them feel the loving cooing of Your chaste loves, and they will fall in love and be enamoured forever. Remember, sovereign Goodness, that the Creator gave us a heart to love and be loved, and they find nothing but loves which are false, feigned and base. Show them this love of Yours, pure, chaste, disinterested, strong, sweet, affable, consoling, constant, lasting, which grows further each day, that neither death separates, for it crosses the bounds of eternity, and there for those eternities it dilates, and dilated, loves for ages without end, as long as

Your existence endures which passes and goes beyond eternities, since eternities were formed by You, all came forth from You, Life which You always lived in dilated loves, and with them You love all those who want to be loved by You. Make them understand this truth, my sweet Good!

Draw minds out of so much ignorance and illuminate them by Your light, clear and beautiful, and let them see in it how infinite and dilated is Your love; and ordain as well that they may neither want, nor seek, nor desire any other love than Yours and may respond to Your love! Heaven of the heavens! May I have the consolation of seeing You known and loved by all Your creatures.

Oh! What will it be to see You for ages without end, prolonging the coming eternities for those who have sought, served and loved You, and dilate them in dilated loves, the purest and loveliest, as are those which spring from the purity and sanctity of God, Divine Essence, from the divine perfections enclosed in Him, and for them to taste, without anyone to prevent or disturb us, or lessen, rather increase!

Oh! What will this life be? Lord, here I am! You already know what I want to tell You, and forasmuch grant me that Your loving designs be fulfilled in Your creatures in time so that we may continue for ages without end. So be it.

Trust in God. The gift we are to make today to the Holy Ghost is never to mistrust God, nor ever to become disheartened; this being the path planned by Satan to lead souls to despair.

Never give entry into your heart to mistrust and discouragement; see what happened to Judas, in what complete despair he ended up for having given way to discouragement. And see what Peter became by his trust in God.

Why did our sweet Jesus call Judas 'friend', and called no one by this name except for him? It was to encourage him to trust in Him.

Oh! if Judas at that moment when the Lord called him friend had recognized and wept his sin! Do you believe that Judas would have despaired and so damned himself? No.



Our unforgettable Master, speaking to us of the great fault we commit when we mistrust Him, tells us: that Judas, if he had gone up to Jesus Christ trusting in Him to forgive him his sin, he would not only have been forgiven, but would also have been held ever as a friend, and would have been shown by actions the title of friend He gave him.

But Jesus Christ could not save him alone; since God, who created us without us, will not save us without us, as this wisest of Masters tells us.

And this is another further proof of the love He has for us, for having manifested it to us thus. Because God knowing, as He knows, just how astute Satan is and how he toils so that we mistrust God and do not turn to Him, so what is it that God wants us to do when we sin and offend Him, just as when we please Him and gratify Him in everything? Always to turn to Him with the same trust.

So then, does God love us less than our mother does? Look: God always looks upon us as children; since with regard to Him, we always act like children.

How often in our childhood our mother warned us: look, don't do that, you'll get hurt; look, I'll spank you if you do that. We did it? And things happened just as our mother told us.

And what did we do? Well, bawl, and bawl away, cry and say mummy..., mummy. And if the harm we did ourselves was great, with how many ays did we call out to our mother! And we did not trust in ourselves, or in our friends, or neighbours, or relatives, because we knew that our mother loved us more than anyone.

Thus in the spiritual. Though She may punish us and we know it, we cry out for our Mother.

And our Mother, what does She then do? Not even chastise us. For, seeing the grave harm we do ourselves, She concentrates on healing us and nothing more.

And with loving demeanour She shows us how much She loves us and feels the harm we have suffered.

For if Judas, instead of mistrusting and sinking into discouragement, had, like a tender child calling on his mother, called on and asked forgiveness from God, He, with more loving feelings than a mother, would have given him His grace, helped him with it to repentance and grief and everything would have been remedied; God satisfied and Judas again in the friendship and grace of God.

Oh!, how deeply Jesus Christ grieved that Judas had not followed this conduct!

Well let us not grieve as well! Let us not give way to mistrust and discouragement! Let us call upon Him whenever we fall into imperfections, faults, and even grievous sins.

Let Him by His grace and with His help remedy all our ills, and we shall be so perfectly healed as though nothing had happened to us. And ever observing this conduct, we are sure of possessing God for ages without end. So be it.

9. The last battle Satan has with the soul, the most astute his intelligence and his malice is able to invent, has as the aim of his intents that of robbing God of what is God's, and filling the soul with pride, and by this means separating her from God forever.

Satan, seeing that having done all he can to uproot the soul's faith he has been unable to achieve his purpose,



begins to suspect that God must have intervened in the struggle, and with this suspicion he resolves no longer to enter into battle with us directly or by any of his henchmen, but to procure that the people we deal with do so, and even our confessor himself, not by telling our sins, since he has to lay down his life rather than tell any sin, but what happens is that he shows appreciation for the penitent and can do so without breaking the seal, and is moved to do so by Satan. And up come worldly people, moved by Satan, and without any grounds or truth begin to say: some, that they do great penances; others, that they have ecstasies, revelations, visions, that they are dearly beloved of God and favoured, and thus a thousand other things.

And as in one moment by way of bells the whole town knows that there is a fire and where it is, so creatures, moved by Satan, speak and invent things that do not exist. All moved by Satan.

Why, what matters it to him that there is no truth in what they say, in order for him to achieve his aim by all this? The thing is, that they exalt him and speak such things that, with it all, the people hold him to be a saint. And from then on the people so call and name him.

Poor soul! What would become of you if it were not for what you have seen and learnt in the divine school, where you are given God as mirror, and in Him you see yourself and do not cease to see yourself until you know yourself well?

Oh! What would become of you, poor child of Adam, if they had not helped you to see with the truth with which you see and feel Satan's wiles and all the intents he proposes? And how would you have escaped now from his clutches with the knowledge and power he has, for God left him with it all, and he employs it all in seducing and deceiving you so astutely and maliciously?



May You be blest, Divine Light! A thousand times over may You be blest! Because by Your clarity I knew God, sovereign good, consummate sanctity, font and source of all perfection, changeless truth, infinite power, true life, by Whom I live and in Whom I have secure life; since by Him I am not to lose it, since He gave me the true life of the soul which I have and live today. If there is anything in me which is not sin, it is from Him, and if there is anything which merits praise, He has given it to me, and I have received from Him; I have nothing of my own, for I am nothingness itself.

Clay was my beginning and earth is the inheritance of all my lineage. Who, unless God, deserves praise?

Oh! Anathema whoever utters praise and does not direct it to God, who is the only one who exists worthy of praise. Oh!, what are we when Your supernatural light does not illuminate our minds! We are thieves, for We rob You of the praise You deserve and give it to poor creatures! We are blind, for we do not see the truth. We are ignorant, for we are ignorant of the whereabouts of the truth and where it has its beginning. We are surely fools, for it is folly and great folly to believe that a creature can be as they call and term him, when by himself he cannot take one sure step, or a half a step, along the way that leads to salvation. We are insensate, because, what greater folly can we commit, as we do, when we see that God's infinite goodness, seeing His creature's poverty, clothes her with His virtues and adorns her with His gifts, and favours her when He sees her misery and wretchedness, and then, instead of exalting and praising the goodness of God who gives it, we praise the poor creature who receives it?

Can there be greater folly than this? You who praise his fasts and penances to such a point and call and name him holy. Do you know whether he acts with the purity of intention he should in what he does, or whether in it

he gives to God what He asks or fails to do so?; or whether he does what he should not, and whether he makes himself loved for what he does by which God is greatly offended: and you call and term him holy?

Is God perhaps paid outwardly, as we pay each other? Oh! God has not made true sanctity so visible! He placed it within, and deep within, and God wants us to seek it there, and only there may we see it, and judge it for what is there.

And how difficult it is to know this! It is there in the depths of the soul and heart; so hidden and veiled to all. Unless it is God and our understanding that go there and see what God approves and reproves, who will get to know? If no one is allowed to enter there, God has disposed, Infinite and uncreated Wisdom, that no one may penetrate, unless God and the soul itself, and there without the noise of words, the two speak in secret and understand each other.

And this, disposed thus by God, is fulfilled to the letter. Well, how and why do they praise without knowing? Who moved them to do so? No one, rather Satan.

Because as Satan wished to deprive God of the pleasure He had in loving and being loved by man, now he is the most useful and suitable instrument God has to sculpt and polish all the true Saints.

Oh! How come he does not learn from the routs he has undergone! But how is he to learn if pride and vengeance and envy are like life to him? Rabidity is an evil that never ceases; only at death does it end. And as he cannot die, he always lives and will live in rabidity and despair.

As he has so much power and so much knowledge, and is so malicious and vengeful, so untruthful and treasonous, he is even convinced that he is going to deceive us, if not in one way, then another.

And God, who has dominion over all the powers of Hell, is silent, and lets him manoeuvre. And when Satan and his whole horde have everything well prepared, behold the soul, with her God, routs Satan and all his horde leaving them all mocked and confounded.



And without Satan knowing, he contributes to the soul loving God, ever more enamoured, so that God delights more in the soul and loves her more. And emerging from the battle, the soul acquires by this means a state which she would perhaps never have reached, and now has in possession, for it has been regaled to her for the battle, struggle and combat she has had with him.

Oh, such divine ways You have, my unforgettable Master, to teach the soul, and by her own experience lead her to see and feel the same things in Your immense Wisdom! God changeless in battle!

For the greatest, the loveliest, and most consoling and beautiful is to see You vanquish without a fight, rout without destroying, without being seen, or felt, or heard by Your adversaries. Peace, calm, repose and serenity are the arms You teach us to handle well, and by their use destroy all who want to fight. Lord, may we always struggle with these arms, so that we become victors over ourselves, and triumphing over ourselves leave Satan forever routed and confounded. So be it.

Do all things in truth. A very agreeable gift to the Holy Ghost is to do everything in truth and with truth, and as it pleases God that we do. And one of the things done and said in truth and with truth is that we neither praise, nor condemn, nor desire, nor reject as long as we do not clearly see the truth of it all. Praise with truth is when we praise the Saints beatified by the Church. God wills this and it is very pleasing to Him.

But to praise those who live among us when we see them favoured by God, such praise is not given in accord with truth.

For if we want to praise the good we see in another, let God be praised, who is the One who gave it, and not the one to whom it is given.

In this we have to do as we do when we see a poor man clothed by the charity of a rich man, and then we tell one another on seeing the poor man: look, this suit and everything this poor man is wearing was given him by Don Fulano, and we name that giver. And by this we do something in accord with truth.

But if instead of praising the giver we praise the receiver and someone sensible and intelligent hears us, he would say, with every reason: why do you not praise the one who gave it instead of the poor man who received it? Don't you see that it's not right, and shouldn't be?

Neither should we worry when they censure us, nor should we desire to be praised, as there is no truth in that either.

We see someone do something well, reasonable for him to do, and we praise and consider holy the one who does it. Let all know that by this praise we perform the role of Satan. It is sure that all we children of Adam

have a tendency to vanity, natural in us, which we have all to do what we can to uproot. And to see that this is true in everyone: praise someone, the friendship will never be lost by that.

Tell someone as we say to a sick person: look, you aren't well, I've noticed such-and-such, which are symptoms of illness, he does not take offence. But tell him that he has such-and-such a defect, you will see whether or not you lose the friendship.

What is this but the effect of the vanity which reigns in us?

Well, let us neither praise nor want to be praised, and we will have taken one step along the path of truth.



If you want to praise, praise God, who is the One who gives us whatever good we have, and by this we will have done something very pleasing to the Holy Ghost. So be it.

10. By the soul entering into this divine school, where the Master who teaches is the Holy Ghost, if the soul puts into practice all she is taught here, it is neither to walk, nor to run nor to fly; it is to follow the path to sanctity with the agility and promptness with which our thought goes out to all parts.

In this school, opened by the Holy Ghost in the centre of our soul, one learns a science above all human science.

The books of the school are two: the first we study has two parts.

This book is called 'The Humanity of our adorable Redeemer'. The whole of the first part contains the outward doings of Jesus Christ, our Divine Redeemer.

This first part of this book is studied until by continuous study it becomes fixed in our memory like a drawing, and we do this so that we may always walk in His presence everywhere, and if we succeed in this, our Master tells us that it is enough for us.

The second part contains the practice of its content. In the practice each has to do according to his strength and capacity; because in this school, though we all have to practise the same things, as our Master is so prudent and discreet, so compassionate and merciful, that he never demands of us more than we can each do, He wants us to set our eyes on the book that He gives us, and each there do whatever he sees in the book.

Because this Most Holy Humanity of our Redeemer, though it is an open book for all which has to be learnt and practised, this unforgettable Master nevertheless teaches us and says that He is also the great architect, who draws and traces out and raises up buildings very different from one another.

In all he lays down the same foundations and employs the same materials, but in His way of building there is an immense variety.

For while He raises up some with a single storey, He raises others with two, others with more, and raises up some to great heights, and others paints and adorns inside, leaving them plain outside, others He adorns both outside and inside; and raises up others in places where they are not known or seen by anyone; and places others to be seen and known by all.



In a word, He does all as His great wisdom traces out, wills and disposes. His wish is that when we see one of the disciples of this school whom God raises up to great heights leaving us behind, that we help him to give thanks to God, Who has deigned to fix His gaze upon him, and let us not cease to give thanks for that, but never exalt or praise the creature, since we cannot know whether he deserves praise for what he has or scorn for what he does.

For the disposition of heart and soul, which is what God observes and is the one thing which displeases or pleases Him, we ourselves cannot see, for who can enter the heart and the soul unless God? None other than God.

Let each observe in himself what pleases God and what displeases Him.

Let us set our eyes on the interior of Jesus Christ, to see the disposition of that blessed Soul and of that loving Heart, how they act and the purpose They have in all Jesus' actions, for us to do with the same aims with which God made Man acted.

And this is well seen and learnt in this second part of the book, which is the only one we must insist on.

The second book there is in this school is only at the disposition of our Master. He does not explain it to us, since all that this book contains is way above the understanding of every human intelligence.

And so that we have a clear and true idea of how incomprehensible this book is, what does He do?

As He is so wise, so powerful and subtle in teaching, when we reach the end of the practice of the second part of the first book, wanting as though to reward our efforts in putting into practice whatever we have seen in it, what does He then do?

He speaks to us and tells us that the book so far above our understanding has as title. "God, Divine Essence", and all at once the soul feels with all its powers that not her, but a superior force that she does not know of, which rapt up her soul and its powers.

And it rapt her up above all that is created, not just of earth, but what they call firmament and we call the heavens, where God placed the angels when He created them.

Well over these heavens, there... in immense and far-flung heights, my soul was rapt up by a mysterious force and with such subtlety, that just as our thought, in less time than the twinkling of an eye, travels to the farthest bounds and back, with that utmost speed I saw myself there, in those immense and dilated heights, and there where God has His imperial palace, I found myself.

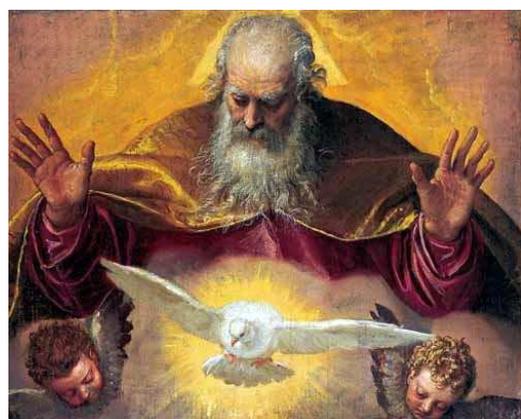
What there is, who can explain, if the soul enraptured, at the sight of that loveliness, cannot say? All those there enjoying God see each other, gaze at each other, congratulate each other.

There no word is heard said. Oh! Divine language!, that seeing each other in God all understand each other; and all, enraptured, all glorify God, travelling those heavens so far spreading with that agility which is theirs always, and are always as though placed as though in the presence of God, go wherever they may, travel wherever they will.

They are always to be found in the presence of God and always enraptured by His divine beauty and loveliness. Because God is the immense ocean of wonders and is also like essence poured out, always outpouring.

And as the outpouring is the grandeur and beauty, blessedness, happiness and everything enclosed in God, the soul is as though always bathed in that blessedness, happiness and glory which God sends forth.

God is Heaven outspread, and so there are always new Heavens with inconceivable beauty and loveliness to be seen and enjoyed, and the soul always sees and enjoys all that beauty and loveliness as though centred in God. And travelling those spacious new heavens the soul always feels eternally happy.



Oh! Who can say what that is?

If the cherubim were all to come to earth, and with that intelligence so privileged that God has given them, and with that ardent desire they all have that God be known in His works, they begin to speak, they would be unable to say anything or even give us an idea of what that is.

Regarding our God, who will there be who can speak and say something? He has no body, or form, or any figure. Who, then, can tell us how God is? What body, form or figure has the perfection of all perfections, the sum of all beauties, if we can scarcely describe adequately the things we see and touch?

If not, tell me: What form does clarity have? And the morning sunrise? And our own life? And that of all the flowers, plants and all that has life?

Oh! Life that lived forever! The One Life that lives! O my God and my all! Who will there be who can speak of You and tell us what You are?

If anyone who sees You is rapt up and forgets himself, and does not know if he lives in himself, since the sole memory of You transports him out of himself, who can tell us something of You? Oh!, how shall we compare the knowledge of God acquired in this divine school to that we had before entering?

I find no other comparison if not that of the man blind by birth, who knowing how nature is from others telling him, suddenly his blindness is healed and he sees nature just as it is. How well he would be able to tell us the difference between what he had been told and how nature is!

Well, my Master!, bring us all to Your school, so that, like the blind man, we may see what You are, since no one can tell us.

How can the creature whose beginning is nothingness tell us in words? How can he know how to tell us what He is, how He is, being incomprehensible for His immense majesty and grandeur? There is no human or

angelic intelligence, however vast it may be, that can tell us, for all vastness other than God's has its limits, and reaching that limit, goes no further. Who is going to speak of God and tell us what He is?

No one, no one, either in Heaven or on earth. He is the source of eternal light, who enshrines immense splendour; spring of perfections which enfolds every virtue. Each one of His infinite perfections has its own ways, and by nature is infinite in beauty and loveliness, so enrapturing that whoever sees it is enraptured and left beside himself and absorbed in that same beauty and loveliness, and feels that beauty and loveliness transmitting to him, and on feeling it, again feels beside himself, absorbed and enraptured by a blessedness and happiness felt within the soul.

And he has felt this blessedness and happiness at the sight of one of God's perfections.

Well, what will he feel at the sight of all God's perfections and virtues and attributes?

And what will it be for each to feel loved by God before all the Angels and before all men with a love like God's love, which leaves the soul intoxicated in a happiness which bears no comparison, which fills with satisfaction, without leaving the soul anything to desire?

That love of God gives satisfaction to body and soul with every kind of happiness, blessedness and glory, without this love of God diminishing or ceasing to love us for ages without end.

What will the soul feel then when it finds itself so loved for ever by Him who is the sole One who Is?

And who will be able to explain or say what the soul feels at the mere sight of God, when by just seeing Him the soul becomes as it were immersed in those immense oceans, unfathomable seas, boundless heavens which have no end in their immensity and extent.

For all this is contained within itself by that Divine Essence.

Well, who will there be who can say what God is, if what is felt by His sole sight, no one can say, since the soul ceases to live in herself and lives only in God and divinized? And thus, what can she tell us, if divinized her life is beside itself, absorbed and enraptured by the plenitude of every happiness?

So how will she be able to say what God is?

Who is there who, enraptured, can pronounce a word, and though he could, how can he say what is beyond all understanding?

And if the sight of God produces this, what will the soul feel when God gives Himself to the soul in possession, for her to rejoice and rejoice forever? And if seeing Him causes these effects, what will she rejoice on possessing Him? What will God be in Himself?



O sovereign grandeur! Life from eternity always alive, and with Life of Your own! Because You are the One who gives life to all beings.

Oh!, who can empower me in this present life to have now an infinite joy and with it to rejoice that You are Who You are!

Oh!, and that men deny Your existence when You are the only One who is and who lives with Your own life! O my All in all things! Speak, and let Yourself be heard to the bounds of the earth, and tell all creatures that you have no need of us for anything; that if you desire us, it is with no other aim than to remedy our needs, and draw us from our timidity and misery, and give us the felicity and happiness that we seek and do not find, nor can find, because it does not exist outside of You, who are the font and spring of all blessedness and fortune. And how will they seek it in You if they do not believe in You; if they deny Your existence?

Oh Holy and Divine Spirit! Come, descend to earth and wound everyone as You know how to wound, so that thus, wounded by You, they no longer resist Your divine callings, and they cast aside those pastimes which absorb them, satanic deceptions by which Satan wins over the hearts of men so that, seduced and deceived, they spend their lives absorbed in trifles, and death finds them so, and they fail in the purpose for which they were created.

Holy and Divine Spirit! Do not let us languish in our vain entertainments.

Force us to go to You with the power You have as God that You are.

Procure that all fulfil Your loving designs, and that You be praised, exalted, glorified by all, and we rejoice at Your divine bounty; and all in Your divine presence, deified by You, we may live for ages without end as You ever desired, even before we existed. So be it.

The three theological virtues. We have to promise this day to the Holy Ghost to keep, conserve and do all that we can so that no one can snatch from us these Divine virtues.

Among creatures no one knows, as Satan knows, the value of these virtues.

He always goes out as a hunter without rest searching for them, to see if he can hunt them down.

When he glories greatly in the prey he gets is when he does so in solitude, as he goes prowling about in solitude.

If he gets his prey, he is sure to have the three. He sets up faith as the target, and if he wounds this, he has the other two for sure, since wounds in faith are mortal wounds.

If with his infernal arrow he wounds hope or charity, he does not glory so much at his catch, since these wounds heal quickly.

But if he wounds in faith, as this wound is mortal, how he rejoices at it! These three virtues form as it were a single tree. The roots and the trunk are faith; the branches, hope; the fruits, charity.

If the branches are cut off, by this cutting the tree is left without them and without fruit; but the tree does not disappear since, as the roots and the trunk remain, they soon bud forth new branches and these give fruit again.

But if they take away the trunk or the roots from the tree, it loses the branches and their fruits, the tree disappears; since without trunk and roots, the branches and fruits die.

Souls consecrated to God in the solitude of the cloister, who give so much appreciation and esteem to what you call visions and revelations! Show more appreciation and esteem for an act of faith, than for all visions and revelations; believe blindly those which God has revealed to His Church, and those approved by the Church, and no others.

And by this we will have given immense consolation to the Holy Ghost. So be it.

Souls consecrated to the service of the Lord, I appreciate and esteem you so much since you are the chosen portion of Jesus Christ, our Divine Redeemer. Take heart and enter into this divine school where we are taught to live as children of such a holy Father, as spouses of such a sweet Lord and how we should act as disciples of such a Holy and unforgettable Master. Oh!, what this August Trinity has already prepared for us for the day we go to that paternal home for the celebration of our espousal, a feast which is to last for ages without end! Receive the cordial affect I hold for you in the Father who created us, in the Divine Word who redeemed us and in the Holy Ghost, our Sanctifier, August Trinity to which be given all praise, all honour and all glory for ages without end. So be it.



The Rewards of this school of devotion to the Holy Ghost are not merited, but given out of pure goodness by our unforgettable Master, the Holy Ghost. They are given to the powers of our soul; but all our being feels the great happiness which these rewards bring, as they are recreation and pleasure for the body, and for the soul an anticipated Heaven.

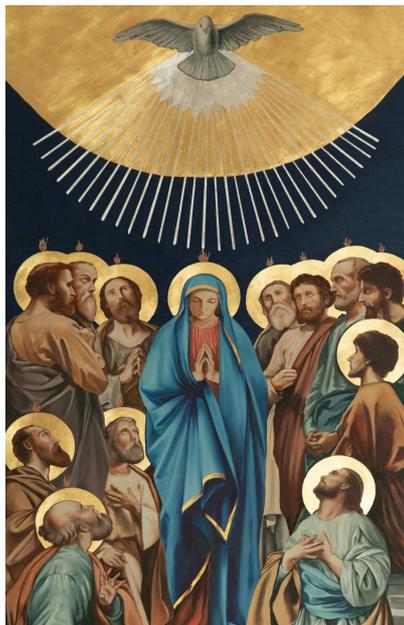
Rewards for the memory: translations by which she travels, without any toil for this power of the soul, to Bethlehem, to Egypt, to Jerusalem, to follow Jesus Christ in His public life, to Tabor in the Transfiguration, to the Garden of Olives, to the Pretorium, along the streets of Jerusalem, to Calvary, the loving sight of our adorable Redeemer, etc.

Rewards for the understanding: Knowledge of the Divine Essence and of Its Three Divine Persons; with this knowledge suited to the capacity of human intelligence; knowledge of the Creation, of the Angel and of man; of rebellion, disobedience and chastisements; of the Incarnation of the Divine Word, etc.

Rewards for the will: Kisses from the most passionate and delicate lover; darts of Divine Love, wounds in the soul, transformation of the soul in God; the most tender and loving delectation in the way of a child in the arms of his mother in the sweetest repose, at the same time nursing; thus is the soul here, with the wisdom and science and possession wrought in the soul by the whole Most Blessed Trinity.

“I would give a thousand lives to possess You, and a thousand... and a thousand... more would I give You... to love You if I could... with that pure and strong love with which You, being who You are... ever love us.” Francisca Javiera del Valle.

From his origin, the spirit of evil has pursued no more than one single objective: to take the place of the Almighty and set up a kingdom here below to make up for the loss of the kingdom of Heaven, from which he was excluded by his rebellion. To achieve his objective with greater security, he has the habit of behaving like 'God's monkey', imitating all His works, showing himself in the same way as if he were God, making a parody



of His miracles and of His works. The Ancient Serpent, in his continual ambition of raising himself up till becoming equal to God, wants to reign in souls, wants to obtain that men give themselves up voluntarily to his dominion, and not only in outward works, but sharing as well in his wicked thoughts of rebellion against his Creator and obstinately closing the doors to any influence of Grace. Today Satan is reigning in the world, since not only governments but also individuals submit to him. Corruption and incentives to sin are spread by way of the communications media, schools, etc. God never permits Satan direct dominion over the human will, even when dwelling in a soul by sin. But today's apostates are not content just to have Satan in souls, but are inventing electronic devices to implant in brains so that minds be managed directly by what they call 'artificial intelligences', which would be capable of communicating new skills and knowledge to them, and train them to make complex calculations. It seems something equivalent to the 'mark of the beast'. Whoever submits and receives such an implant and technology is practically committing himself to the devil, since Satan will thus come totally to dominate the subwill of the accidental brain and so will have greater possibilities of submitting the soul to the empire of the body to do evil. Here is fulfilled that

"the children of this world or lovers of this world, regarding their worldly business, are more shrewd and concerned than the children of Light or Gospel followers regarding the business of their eternal salvation", since they take such pains to submit to the devil. But when we see the devil attempting to obtain for himself what pertains exclusively to God, our duty is to do the exact opposite. This question of 'artificial intelligence' is like a figure or representation of the way we should submit our understanding and our souls to God's empire. The ideal of the good Christian is to surrender to the Holy Ghost and be guided by Him in everything, just as expressed in this prayer: "Take, O Lord, my entire liberty, my memory, my understanding and my whole will. All that I am and have, Thou hast given me; to Thee, Lord, I return them; all are Thine; dispose of them according to Thy Will. Give me but Thy love and grace and that suffices me, without my asking anything more. Amen." To achieve this ideal, we need prayer and the Sacraments, and we have to consecrate ourselves sincerely to the Holy Ghost and cast from our minds everything contrary to His action. Only thus can we fulfil the Law of God: "You will love the Lord your God with all your heart, with all your soul, with all your understanding, and with all your strength." Now that we live with the hope of an imminent new Pentecost, it is vital that the Marian Apostles of the Last Times be ready, for the Holy Ghost will only come upon us if Mary reigns in our hearts. Press on then, each day with greater efforts to love Her more, to spread Her devotion, to unite more intimately to Mary, who is our Queen, our Mother, the one pathway to reach Heaven. Everything with Mary, by Mary, in Mary and for Mary. One day not far off, Her Immaculate and Sorrowful Heart will triumph.

The Palmarian Holy Bible, on speaking of the Most Blessed Trinity, says: "The Old Testament was the era of the Father; the New Testament is that of the Son; and the Messianic Kingdom will be the era of the Holy Ghost, the era of Love. In each era the economy of Grace is perfect for its time. The Messianic Kingdom will come by virtue of the merits that Christ and Mary won on Calvary, and will be the confirmation of the absolute and complete triumph of the Work of Reparation and Redemption; for while Christ fully triumphed by dying upon the Cross, nevertheless, the total and absolute manifestation of this triumph will take place at the establishment of the Messianic Kingdom in His Second Glorious Coming, since from that moment Satan will never again be able to tempt men, having no power over them whatsoever. Hence, the Messianic Kingdom will be of absolute peace and happiness. Those who, as wayfarers, pass on to live in the Messianic Kingdom, will be confirmed in Grace in accord with the state of original justice; and those who are born in the Messianic Kingdom, will be conceived in the state of original justice. They will all enjoy the essentially glorious state, and will live in holiness, according to the most singular economy of Grace corresponding to that era. Therefore, in the Messianic Kingdom God will never again try men, but they will be able to obtain greater degrees of merit according to the measure of their love."

In a sermon, Saint Gregory XVII speaks of this era of the Holy Ghost: “In the third millennium will take place the Return of Christ to establish His Messianic Kingdom of peace on earth; in the third millennium will begin the era of the Holy Ghost...the Return of Christ will take place in great glory and majesty to judge the living and the dead and establish His Messianic Kingdom of peace on earth; that is, we shall prepare for the Era of the Holy Ghost, because within this third millennium will come about that Era of the Holy Ghost, since the Messianic Kingdom of peace that Christ will establish on earth in this third millennium is the Era of the Holy Ghost, the Era of Love, the Era of Grace, the Era of the Reign of Christ over Satan: definitive Reign, since until now the reign of Christ over Satan is partial, not due to Christ, but due to us, who are still imperfect, who still



have the tendency to evil, owing to this body we have, this body pertaining to fallen nature, above all if this body of fallen nature has to live in the midst of a corrupt world and, as if this were little, has to support the assaults of Satan and his hordes...

“It is not enough to think that the Holy Ghost lives in the soul of each of us when in Grace; we must aspire to more, we must aspire to receive the divine inspirations of the Paraclete with close attention, the inspirations of Him who lives in each of us in the state of Grace; and that Divine Paraclete, who dwells in the soul of one in Grace, is continually transforming the soul; but how very many times the soul does not let itself be transformed by the Divine Paraclete! So then comes the fall, because we do not make use of the multiple graces that the Divine Paraclete pours out upon the soul of one in Grace. If we wish to remain in Grace

till death, we have all to be very attentive to the graces poured out by the Holy Ghost, who dwells in the soul of everyone in Grace. Without cease, the Holy Ghost is modelling the soul, but how very often we commit a crime of ingratitude towards the Holy Ghost, by driving Him from our soul! Since each time we sin mortally, we expel the Holy Ghost from our soul, inasmuch as the Drop of Mary’s Purest Blood disappears, and with that Drop so do all unions and concomitances. Oh blindness of the soul that does not know how to benefit from the superabundant graces that the Holy Ghost pours out upon her! Oh dreadful blindness of the soul ungrateful towards her Divine Indweller, the Holy Ghost. It does not suffice to avoid mortal sins, that does not suffice; let us avoid venial sins as well, let us avoid little imperfections as well, let us avoid little defects as well, because if not, the soul gradually becomes accustomed to living with fewer graces, and thus the expulsion of the Holy Ghost becomes easier, for Satan will be continually striving so that the human soul be deprived of the Holy Ghost, because the presence of the Holy Ghost in the soul is a dreadful obstacle for Satan; above all when the Holy Ghost ejected Satan from the soul through the reception of Holy Baptism, since we are conceived with the indwelling of Satan in the soul, as you well know, but through the Holy Sacrament of Baptism, on receiving the baptismal waters and with them the Drop of Mary’s Blood, we receive the Holy Ghost, in such a way that the Holy Ghost breathes over the soul of the newly baptized ejecting Satan. The entrance of the Holy Ghost into the soul of the baptized is impetuous: He enters with impetus, abounding impetus, and the Holy Ghost will not have any part with Satan, since the Holy Ghost enters the soul in order to reign; but the Holy Ghost needs the collaboration of the soul in order that Satan may not come and eject Him, and the Evil One then enter once again. The Holy Ghost of necessity requires the soul’s collaboration. Therefore, to live in the state of Grace



does not suffice, to live with the Holy Ghost dwelling within the soul of each of us does not suffice. We must yearn to be perfect, obviously in the degree that this is possible. And if unfortunately we fall again, let us rise up with all speed from the fall. Christ with open arms, and Mary too with open arms, are raising up the one who fell into mortal sin so that he repent and go to the confessional to tell his mortal sin. Christ and Mary eagerly await the one who fell into mortal sin to rise up; They not only eagerly await the one who fell to rise up, but they help him to rise up. Christ and Mary want to dwell as well in the soul of the one who sinned, and therefore ardently desire that Satan leave it for Them to enter, and in that way the Holy Ghost may take possession of the soul. Oh! Blessed be the soul of the person who does not allow the presence of the Holy Ghost to be wrested away from him! Blessed be the soul of the human being who struggles to death against Satan so as not to lose the indwelling of

the Holy Ghost! O beloved children so dear to Our priestly soul!... the soul must needs see with all clarity the abysmal difference between having the Holy Ghost, and not having the Holy Ghost and therefore Satan. Blessed be the soul of every person that becomes a walled city, a fortified city, a city all on the watch, so that the Holy Ghost may not leave her! Blessed be the soul that becomes a holy city, in imitation of the Immaculate

Virgin Mary, the Holy City, the Heavenly City, the Holy City of God, the Mystical City of God, Mary! Blessed be the soul truly converted into the mystical city of God, not fleetingly, not transitorily, but permanently! Therein lies the great light which goes counter to blindness of soul, because the soul who loses the indwelling of the Holy Ghost, is blind; and there is no worse blindness than that of the soul. Blessed be the one who has no bodily eyes, since thus he can have his spiritual eyes, the eyes of the soul, better disposed to receive graces! Blessed be the one who has no eyes, who has no eyesight! Because by that means the world around will not hinder the soul from seeing the Divine Guest, the Holy Ghost, with all clarity.”



Now that the world is consecrated to the Holy Ghost, you have new obligations, since your lives and your whole beings are consecrated to the Holy Ghost, who is the Soul of our souls, and you have to dedicate yourselves to Him with special care and attention, and act conscientiously towards Him. If you wish to be among the number of Marian Apostles who will be confirmed in Grace at the new apotheotic Coming of the Holy Ghost, it is vital that you play your part. Our Lord Jesus Christ warns in

the Holy Gospel that “Whoever is faithful in little things, is faithful as well in great; and whoever is unfaithful in little things, is unfaithful as well in great;” so that we can deduce that, before giving you those very extraordinary gifts, He shall put you to the test regarding your fidelity in following the Holy Ghost in accord with your capacity, and if “you have not been faithful, who will entrust you with true riches, which are those of Grace?” Thus is fulfilled that, “to every one who has, more shall be given, and abundantly; but from him who has not, even what he seems to have shall be taken away from him” Give yourselves up then to the Most Pure Spouse of God the Holy Ghost so that She lead you by the way of humble and loving submission to the inspirations of the Divine Spirit in all your thoughts, words and deeds, so that the desire of Our Lord may thus be fulfilled in truth: that the Church of the Last Times be completely consecrated to the Holy Ghost.

Given in El Palmar de Troya, Apostolic See, on the 26<sup>th</sup> of July, Feast of Saint Anne and Saint Joachim, Parents of the Most Holy Virgin Mary, in the Year of Our Lord Jesus Christ MMXXII, and seventh of Our Pontificate.

With Our Apostolic Blessing  
 Petrus III, P.P.  
 Póntifex Máximus



*Petrus III P.P.*