

CATHERINE OF SIENA

A TREATISE ON DIVINE PROVIDENCE

BOOK ONE

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BOOK ONE

- 1.1 A Soul, Seeing Her Union with God, Has Four Requests

When the soul is lifted up by a yearning desire for God's honor and the salvation of souls, she begins by exercising ordinary virtues and abiding in self-knowledge. This prepares her for a knowledge of God which must precede love. After gaining love, she can seek to follow truth.

Only by humble, continuous prayer can the soul taste truth and experience its light. This prayer unites the soul with God through knowledge of self and of God. Christ said, "I will reveal myself to him who loves Me and keeps my commandments. He shall be one with Me, and I one with him."

Revealing His Love

When I was lifted up in prayer, God wanted to reveal His love. He would say, "Open the eye of your intellect and gaze into Me. You will see my rational creatures, created in My image. They are also clothed in the nuptial garment of love and adorned with many virtues. These creatures are 'another Myself'. They have denied their own will and are conformed to My will." Therefore, by love, the soul unites herself with God.

I wanted to know and follow the truth and I wanted to lift up my own desires. Unless I first acquired virtues, I would be of no use to my neighbor. Therefore, I asked the Eternal Father for four requests – for myself, for the reformation of the Church, for the good of the whole world (especially for Christians who rebel against the Church), and for a particular person.

- 1.2 How Catherine's Desire Grew when God Showed Her the World's Needs

This great and continuous desire grew greatly after God showed me the world's needs and its state of enmity to God. My spiritual father wrote me a letter explaining the loss of souls and the persecution of the Church.

I experienced a fire of grief (because of these offenses), and also a fire of hope that God would provide against such evils. I deeply enjoyed Holy Communion (for at Eucharist I am in God as a fish is in the sea and as the sea is in the fish,) so I looked forward to the morning when I could hear Mass (a feast of Mary).

At mass, I was filled with shame, for truly I am the cause of all the world's evil. I conceived a hatred of myself and a feeling of holy justice. With this knowledge, I purified the stains that covered my soul and prayed, "O Eternal Father, I accuse myself so you may punish me because my sins cause the sufferings of my neighbor. Please punish me instead of them."

1.3 How Finite Works Are Insufficient Without Love

Just as in the Old Testament, God's fire came upon the sacrifice, so Eternal Truth seized my desire. The Son sent the fire of the Holy Spirit. Truth then said, "Do you not know that all the sufferings which a soul endures cannot satisfy for the smallest fault, because an offense against an infinite God calls for an infinite satisfaction?" Please know that not all pains are given as punishments. Some are corrections to chastise. Both the guilt and the penalty can be removed by true contrition.

"This does not happen through finite pain but through infinite desire. The infinite God desires infinite love and infinite grief. This grief comes in two ways, through sorrow for your own sins and sorrow for your neighbor's sins. Souls joined to Me by love, grieve when they offend Me or see Me offended. All their pains, bodily and spiritual, receive infinite merit and satisfy for infinite guilt, even though their works are finite. They have the virtue of desire and accept their suffering with contrition and infinite displeasure against the sin.

When St. Paul wrote, "If I gave my body to be burned and have not love, it is worth nothing", he showed that finite works without love cannot repay Me. "

1.4 How Desire and Contrition sometimes Satisfies for Guilt and Penalty. Sometimes for Only the Penalty

The Father speaks:

Guilt is not removed just by pain, but by pain that is endured by desire, love, and contrition. What is of value is the soul's desire and the soul's life with Christ crucified. The soul draws her love from Him, and by her virtues follows His footprints.

Only in this way do virtues have value. Pains can satisfy for faults only through a love acquired by knowing My goodness and by contrition from knowing one's self. This knowledge generates a hatred of sin and of the soul's sensuality. The soul, then, sees herself unworthy of rewards.

By contrition, together with love and patience, these souls have a patient humility which brings about this satisfaction. You ask me for sufferings to satisfy for these offenses and the will to know and love Me. I say that if you want to arrive at perfect knowledge and enjoyment of Me, never leave the valley of humility in which you know yourself. In this way, you will know Me and yourself and will receive all that is necessary.

Need for Charity and Humility

All virtues have life from charity and humility (the foster-mother and nurse of charity). By self-knowledge, you see that you do not even exist apart from Me, for I loved you into existence. By that love, I re-created you in grace. I washed you in Baptism and re-created you in My Son's Blood.

This Blood teaches the truth to anyone who uses true self-knowledge to destroy self love. Then, the soul's knowledge of Myself will inflame her with a love that will cause constant pain. This pain does not dry up the soul but it fattens her. She knows My truth, her own faults and men's ingratitude.

Because she loves me, she grieves with intolerable suffering. Therefore, for My name, you and My other servants must accept trials until death. If you do this, you will satisfy for your own sins and those of others. Your pains will be sufficient, because you accept them in love. You, yourself, will receive life and I shall not even remember that you offended me.

Helping Others

I will also receive your trials as satisfaction for others and will give My gifts according to their dispositions. Those who dispose themselves with humility will receive remission of both their guilt and their punishment, because they will have true contrition.

By their prayer and their desire to serve Me, they will receive grace according to the exercise of their virtues. Through your desires, they will receive forgiveness. The only condition is that, in their despair, they do not reject the Blood that can restore them. What fruit do they receive? Through your prayers, I give them light and I awaken their conscience. I give them the sweet smell of virtue and a delight in the teachings of the saints.

How God Treats Repentant Souls

Sometimes, I allow them to experience the diverse feelings and passions of the world, so they see its instability. In this way, I lift their desires above the world. They see heaven, their native country. I draw them by many ways which the eye cannot see. How many are the roads that I use to bring them back to grace!

My inestimable love forces Me to accept repentant souls because my devout souls have sacrificed for them. How they grieve for the sins of others. I forgive the guilt of repentant souls but, generally, I do not remove all the penalty because these souls do not receive forgiveness with perfect love.

They experience no bitter grief for their sins. They have imperfect love and imperfect contrition. Therefore, they receive pardon of their guilt but not a complete remission of the sufferings due to sin. From the light of conscience, they learn to vomit forth their sins and receive the gift of grace.

Receiving the Clemency of the Spirit

These souls have only ordinary charity. However, they do not resist the clemency of the Holy Spirit, so they come out of their sins and receive grace. However, if a soul is ungrateful for the graces won for them by others, then the gift results in their ruin and judgment. By their own free will, these souls have covered their hearts with the hardness of a diamond, which cannot be broken. Only the Blood can break it. Yet, even with this hardness of heart, if the soul prays for

the Precious Blood and applies it to his own soul, his hardness will be broken and he will receive the imprint of the Blood.

A Missed Opportunity

If the soul delays and the time of repentance passes, then he has no remedy. His memory has not recalled My blessings. His intellect has not known the truth and his affections have not loved Me. I have given this dowry to everyone, but if a soul sells this to the devil, the devil will fill his memory with sinful delights. His intellect will be filled with pride, avarice and hatred. By his disordinate will, he obscures the intellect.

These souls will experience eternal pains because they have not used contrition and hatred of their guilt to satisfy for their sins.

Perfect and Imperfect Contrition

Perfect contrition, not finite pain, satisfies for both the guilt and the penalty of sin. By imperfect contrition and abandonment of mortal sin, the soul receives grace but not full remission of the penalty. These souls go through purgatory, the second and final means of satisfaction.

You see that the degree of satisfaction (greater or lesser) comes through the soul's measure of love, which is gained by desire and prayer. According to how the soul measures to Me, he receives from My goodness. Therefore, work to increase the fire of your desire, always crying out to Me for yourself and your neighbor. Bear all with courage and make yourself dead to sensuality.

1.5 Patience to Endure

A willingness to bear every pain until death to save souls is pleasing to Me. The more a soul endures, the more she shows that she loves Me. As she knows the Truth, she suffers greater pain at the sins of others.

You have asked Me to punish you for the sins of others. You were really asking for love and truth. As these grow, so does your grief for sins. Therefore, all that you ask will be given you.

Divine love in the soul always includes patience. The two always reside together. Therefore, the soul should choose to suffer whatever pain I send to her. Patience is proved only by suffering. Therefore, have great courage. Only in this way, can you prove yourself as My Spouse and a member of those who relish My honor.

1.6 Every Virtue and Defect Helps or Hurts the Neighbor

Every virtue is obtained for your neighbor and every defect hurts your neighbor, especially your own soul (which is its own chief neighbor).

You must love your neighbor. You must help him spiritually by your prayers and advice, and temporally according to his need. Whoever does not love, will not provide these helps. He cuts himself off from grace and injures his neighbor, depriving him of spiritual benefits.

All acts should come from love for Me. If the soul does not love Me, the neighbor is deprived of good. In fact, evil is done to him. The soul does evil to self and then to the neighbor.

It is also done to Me, for I consider all injury done to others as done to Me. The soul injures herself by sin and hurts the neighbor by withholding prayer and holy desires.

This assistance is more useful when done for those close at hand, whom we are obliged to help by words of teaching and counseling. A soul who does not love Me does not do this and offers a special injury of withholding help or of being a constant evil. This evil comes from the soul's hatred of good and taking pleasure in sensual self-love. After conceiving sin, he brings forth many injuries to his neighbor according to his perverse sensual will.

Cruelty to the Neighbor

This soul acts with a general cruelty. He sees that the danger of damnation is present but he reminds neither himself nor his neighbor. He can extend this cruelty even further. Besides not giving good example, he usurps the place of the devil and tempts his neighbor to abandon virtue for vice. He becomes an instrument of death. By this cruelty, he does not help his neighbor. He might even rob him, by cheating, fraud and the use of power. Cruelty is a miserable vice which deprives the soul of all mercy to his neighbor.

Sometimes the soul hurls insults that lead to murder. At other times, the soul is impure, poisoning not just one, but all who come near him. Pride brings forth evils in one's own reputation, hatred against others and slander. A person in authority will produce injustice and even deliver the innocent over to death. O daughter, weep over these corpses.

In all places and among all peoples, sin is produced against others. This happens in secret and in public. Secret, when the neighbor is deprived. In public, when a positive sin is committed against him. Therefore, every sin against Me is also against the neighbor.

1.7 How Virtues Help the Neighbor

I have shown that all sins hurt your neighbor. Self-love destroys affections for others, and is the basis of every evil. From self-love come scandals and hatred of every kind. This weakens My Mystical Body, the Church. I told you charity gives life to all virtues and that all virtues are founded upon love for neighbor.

When the soul knows herself, she finds humility. She hates the power of sin which fights against her spirit. When she crushes these sinful passions, she finds the great beauty that I have placed within her. She attributes all goodness to Me, knowing that I have drawn her out of darkness and brought her to the light of knowledge.

Importance of Love for Neighbor

She loves My goodness both for My glory and for all the benefits that come to her. Only by My love has she hated sin and loved virtue. Immediately, these same blessings come to her neighbor. This is the only way to act in truth, loving both Me and her neighbor. They are the same thing, because love for neighbor comes from love for Me.

Because you can do nothing for Me, you prove your love for Me by love for neighbor. By desiring to save all souls, the soul serves the whole world. She also helps individual souls who would willingly receive the blessings of her prayers.

Therefore, after drawing grace for herself, she strives to fix her eyes on her neighbor. She begins by helping those who are close to her, according to the graces I have given her. She teaches doctrine, gives advice and leads by example.

One Special Virtue

She has many virtues to bring forth for her neighbor. In fact, all virtues come bound together. I give each soul a special virtue as her Chief virtue. This could be love, justice, humility, lively faith, prudence or temperance. In each soul, I place all these virtues, but one virtue becomes the principal one. The soul is drawn to this one, and this one virtue draws all the others. All are bound together by love. I give a variety of virtues, distributing them as I please, so each soul can serve its neighbor.

I could have given all virtues to all men but I wanted them to have need for one another, each ministering the gift I gave to them. In order to gain grace, the soul must use this virtue from love for Me. Therefore, I have placed souls in different ranks so they can show love to each other. In my house, there are many mansions and I seek only love for Me and for neighbor. Only someone bound to Me by love can be used for others.

1.8 How Virtues Are Proven

Besides proving her love for Me by loving her neighbor, the soul also proves her patience by accepting injuries from others. She proves her humility by accepting the proud person, her faith by encountering the unbeliever, and her hope by confronting the despairing. She practices gentleness toward the cruel neighbor and kindness toward the angry one.

Proof of Virtue

By actions toward the neighbor, the man is shown as good or evil. A proud man can do no harm to the humility of a good man. A non-believer cannot shake the belief of a faithful soul. Instead, they fortify and strengthen these virtues, forcing the devout soul to use these virtues.

The faithful soul sees the causes of evil, either the pride or sensuality. He proves his virtues by reacting against their opposites. For example, the soul remains just in the face of injustice. Kindness is proven in the presence of wrath. Patience, in the presence of envy. Love, in the presence of hatred.

The good man often returns fiery coals of love which dispel the rancor of heart so that benevolence overcomes hatred. Fortitude and perseverance are proved by a lengthy enduring of hurts and detractions. Fortitude perseveres and proves itself externally when another tests it. Otherwise, it would not be a serious virtue.

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2.1 The Soul Should Not Rely On Penances But On Virtues

Jesus Speaks:

I want souls to have proven, intrinsic virtues. These virtues are not accomplished just by the body, through varied penances. In fact, a soul which loves these penances actually impedes her perfection. She must have humility, patience, and a desire for my honor and the salvation of souls. Having these virtues shows that the soul's self-will is dead.

The soul must love the virtues, not the penances. The latter must be practiced only to increase virtue. To love penances contaminates virtue. True virtue is really based upon self knowledge and knowledge of my goodness. The virtue of discretion is this two-fold knowledge, of Me and of self.

Importance of Discretion

Without discretion, the soul will not love what I love, nor hate what I hate. When discretion weds with charity they have many children, just as a tree has many branches. The tree is rooted in the ground of humility, (the foster-mother and nurse of charity), which is the source of the perpetual calm of discretion. Without this humility, the tree produces no fruit.

By being rooted in knowledge of self and of Me, the soul pays its debts to everyone. To Me, she offers praise because she sees that she exists from me and all her graces come from me.

By self-knowledge, the soul sees herself as ungrateful for my benefits and negligent in the use of her time. To herself, she seems worthy only of suffering. Therefore, she becomes displeasing to herself through her guilt. Thus discretion is based on humility, which is true self-knowledge. Without this, the soul would be indiscreet and rooted in pride.

Discreet and Indiscreet Souls

An indiscreet soul robs me. She attributes all good to herself through vainglory. She complains about the work that I do in her soul. She is scandalized by me and by her neighbor.

Discreet souls are different. After giving me all that is due, they also love their neighbor by praying for them, by teaching them, by giving good example and by helping them toward salvation. Whatever the just person's state (rich or poor) they act toward their neighbor with discretion and love, rooted in humility.

2.2 A Parable About the Union of Love, Humility and Discretion

Jesus Speaks:

Imagine a circle the size of the earth. Planted in the center is a tree with an off-shoot. The ground is self-knowledge and the tree's roots are its desires. These come from the circle of self-knowledge which is contained in Me. Like the circle's circumference, I have neither beginning nor end. Wherever the tree turns, it is always within the circle.

Knowledge of self and of Me is present in the soil of true humility. Humility feeds this tree of love and brings about the off-shoot of true discretion, which lies in the soul's desires and patience. Sweetly planted, the tree produces virtues containing many scents. By zeal, the soul helps its neighbor. To Me, she gives praises and fulfills My purpose in creation. In this way, the soul reaches her goal, Me. I am eternal life. She cannot lose these fruits when they are flavored with discretion.

2.3 Penances are Only Means to Virtues

Jesus Speaks:

I want virtues from the soul. A while ago, you sought great penances, and you asked, "What suffering can I endure for you, O Lord?" I replied, "I take delight in few words and many works."

I will show you that those who do penances according to their own will do not please me. Instead, I desire works of patience and other virtues. These are intrinsic to the soul and produce fruits worthy of grace. Other works are finite, coming from words only. I seek infinite works that come from love.

Realize that penances and corporal exercises are only means to gain virtue. The soul must not primarily love the penance, because penances only bring forth virtue when they are joined to love. If a finite work is joined with love, it pleases me because the work is accompanied by true discretion. Therefore, penances which are finite are not the principal foundation of virtue and often the soul is called to omit them.

Slaying Self-Will

It is good for a soul to omit penances because of circumstances or because of obedience to a confessor. If she had not omitted them she would have offended Me. If the soul has a goal of doing penances and she omits them, she will feel empty.

St. Paul wrote clearly that you should mortify the body when it combats the spirit. However, you must also destroy self-will. This slaying of self-will comes from discretion which leads the soul to a disgust of her own sins and of sensuality. This knife of self-knowledge cuts off all self-love that is found in self-will. I delight in these souls.

The Merit of Love

I desire “many works” but I assign no particular number, because love should increase infinitely. I desire “few words”, meaning that each penance is finite and of little account. When performed as instruments of virtue they please Me, but they should not be the principal goal.

Someone who does great penances is not necessarily better than others who do less. Otherwise, those unable to do penances would be in a bad state. Merit lies in a love which is directed to Me, without any laws or limits. This love is flavored with true discretion. The soul must have both love and discretion. Otherwise, she is worth nothing.

Love With Conditions

Discretion places certain conditions on our love for neighbor. First, the soul cannot commit sin to help others. A single sin to save the whole world from hell would not be in order. Second, the soul’s love for Me must also be directed to her neighbor. She must be willing to die a thousand times for the salvation of souls, enduring suffering for her neighbor’s life of grace and for the relief of his body.

By discretion, the soul loves Me without conditions and her neighbor with conditions. She must never do harm to self. Paul writes that charity is concerned with self so that its works for others can be perfect. A creature should never be saved by a sin against Me. So, never incur the guilt of sin.

Fruits of Discretion

True love knows this well, for it carries the light of discretion. This dissipates all darkness. Discretion is a prudence that cannot be cheated, a fortitude unable to be overcome, and a strength which perseveres the end. It includes a knowledge of Me and of self, and a love of Me and neighbor.

By discretion, the soul flees all the world’s traps and overcomes the devil and the flesh. Knowing her frailty, the soul hates her own weakness. Therefore, the soul tramples upon the world and becomes its lord. Being persecuted only increases her virtues. These are rooted in love and lead to help of neighbor.

Virtue is true only if it shines forth in time of trial. A woman who has conceived must bring forth the child, so that her husband becomes a father. I am the soul's spouse and she must bring forth the child of virtue and show this to her neighbor. Otherwise she has conceived no virtue at all.

2.4 How the Soul Increased by this Response

St. Catherine Speaks

I burned with great desires that came from this knowledge of God. I saw that He had granted my requests. He gave me hope even amid my own sins and the damage done to the Church. This self-knowledge both diminished and yet increased my sorrows.

The Eternal Father showed me my own sins and the loss of souls. I learned also the sweet goodness of God, seeing both my dignity and my indignity. The dignity comes from God's creation and grace. The indignity is my own fault. A man sees spots on his face in a mirror. So, as I gazed in the sweet mirror of God, I saw my spots in His purity.

As this light and knowledge increased within me, a sweet sorrow grew within. This was diminished only by hope which God gave me. As a fire grows when it is fed by wood, so God's fire grew within me. My soul would have left the body except God's strength surrounded me.

Effects of God's Love

I was purified by God's love. My hunger for souls and for Church reform grew, as did my hope of gaining these goals. I placed before the Father the leprosy of the Church and the misery of the world, saying, "Lord, turn your merciful eyes upon the Church for You will be more glorified by pardoning these many creatures and giving them knowledge. Then, I (who have offended you and caused this evil) will praise you, and these also will praise you for escaping mortal sin and eternal damnation. Take revenge on me but have mercy upon your people. I will not depart from Your presence until You grant them this mercy.

What good is it if I have life but your people have death? Is not your Church clouded in darkness because of me? I adjure you to have mercy. Did you not say, "Let us make man in Our own image"? You did this so man could participate in all that belonged to You.

Three Faculties

You gave man a memory to remember your benefits, an intellect to participate in your Son's wisdom, and a will to love and participate in Your Holy Spirit's clemency. Why did You create man in such dignity? Did You not become enamored with man because of Your own love for him? Did You not destine man to taste and see Your eternal good? By sin, man lost this good and fell into a state of war. We became your enemies.

Moved by the same love that created man, You gave man a means of reconciliation, Your only begotten Son, the Mediator between us and You. He took our sins and was obedient when You clothed Him with our human nature. What love! Your dignity descended to our lowliness!

We are Your image and You have become ours. You have clothed your divinity with the clay of Adam. Why? Only love. O God, You have become man and man has become God. By this love, have mercy on Your creatures.

2.5 God Grieves Over His People, Especially His Priests

Catherine Speaks:

God allowed Himself to be constrained by my tears, saying “Your tears, because joined with My love, constrain Me and your desires force Me to answer.”

Jesus Speaks:

See how My church has defiled her face, has become leprous by self-love and swollen with the pride of the sinful. What I say to the Holy Church, I say also to my priests, who feed at her breasts. They should not just feed themselves but hold those breasts for all Christian people to feed. Also all others who desire to become members should feed.

This glorious milk and blood of My spouse is often handled with darkness and ignorance. It is administered by filthy hands. With what presumption and irreverence this milk and blood are received. The Precious Blood of My Son is meant to give life but often brings death to those who receive so unworthily. To those properly disposed, I give the Blood for salvation and perfection, adorning the soul with every grace. To the man living in mortal sin, the sacrament gives death. This does not come from any defect of the priest, for he cannot spoil the Blood nor diminish its grace. An evil priest harms only himself by his guilt, which must be corrected by contrition.

The blood does evil to the recipient through his own evil disposition, because he is defiled by his sins. He has been cruel to himself, trampling underfoot the fruit of the Blood received in Baptism, when original sin was removed by the Blood.

The Father Speaks:

I gave My Son to the world because everything was corrupted by Adam’s sin. You, the vessels, are made of this corrupted stuff and could not possess eternal life. Therefore, to restore grace I joined Myself to your human baseness. My divine justice demanded suffering. Yet, I could not suffer as God and a human being could not satisfy for sins committed against an infinite God.

So, I sent My Son, clothed in your nature (the corrupted clay of Adam) to endure suffering in the same nature that sinned. I sent Him to satisfy My justice and My mercy, so He suffered death on the cross to satisfy for sin and to dispose man for his created destiny.

His death was sufficient because the pain was endured by a human nature joined to His divine nature. With the two natures joined, I accepted my son’s sacrifice. By divine love, the two natures were formed into one dough. Adam’s sin was destroyed. However, an inclination to sin and all bodily defects remained. They are like the scars of a healed wound.

Taking Medicine for Man’s Health

Adam’s original fault caused a fatal stain and the great Physician had to cure the invalid by His coming. My Son was like a foster-mother who takes a medicine that is too bitter for her child. Man in his weakness could not drink this medicine. So, My Son drank this bitter medicine of the cross.

However, the inclination to sin remains and is not totally removed by Baptism. At Baptism, original sin is removed and grace is infused. The inclination to sin due to original corruption remains. However, the soul can keep this in check.

Unfortunately, the soul can also dispose itself to evil. At the age of discretion, the soul can choose good or evil. My Son has bestowed this liberty. His glorious Blood has made the will so strong that no demon or creature can force the soul to the smallest fault without the soul's free consent. The soul has been made free to govern his sensuality and to obtain God's purpose. How foolish is the man who remains in the mud and does not learn that the benefits received from Me, are of the greatest value.

2.6 Sin After Christ's Passion – God's Mercy to the World and the Church

The Father Speaks:

Even though I have restored grace to the human race through my Son's Blood, men are not grateful. They go from bad to worse. They persecute Me, don't accept My graces and even blame Me for their injuries, even though I seek only their holiness. These souls will be punished more severely because the power of Adam's sin has been removed and they have received My Son's redemption. He who receives more has the greater obligation.

Man is bound to give Me glory because I created him in My own image. However, man gave the glory to himself and became My enemy. I destroyed pride by humiliating My own divine nature and taking your humanity. I liberated man from the devil. Through this union of divine and human natures, man has become God and God has become man.

A Debt to the Precious Blood

Man has incurred a debt to this treasure of Blood, which I used to bestow grace upon him. He is now more obligated to follow the steps of My Son, the only way to repay this debt to me. If he does not, he will commit a greater offense, with greater suffering in eternal damnation.

A Christian sinner is punished more than a pagan. The deathless fire afflicts him more. However, he is not consumed because the damned retain their being, even though they ask for death. They have lost the existence of divine grace but not their natural existence.

Sinners pay no attention to this greater responsibility and they become My enemies. To you faithful servants, I grant the remedy. I give you the power to constrain my justice because I wish to show mercy to the world.

I give my servants a hunger for the salvation of souls. Because of their tears, I mitigate My justice. Oh daughter, take your tears and wash the face of the Church. I promise you that the Church's beauty will be restored, by your continual prayers and tears. If you endure much, not fearing the world's persecutions, I will fulfill your desires and your every need.

2.7 God Made His Son a Bridge for Man to Reach Heaven

The Father Speaks:

I made My Son a Bridge because the road to heaven was broken by Adam's sin. No one could reach eternal life because men did not give Me glory. Although I created man to have eternal life and to taste My supreme goodness, they did not participate in the good. After sin closed heaven's doors, man was in rebellion against himself.

The flesh lost the state of innocence and warred against the spirit. Even created things rebelled against man who had disobeyed and merited eternal death. After sin, a tempestuous

flood arose which buffeted man. This brought trouble from himself, the devil and the world. All died in the flood, unable to be saved by their own powers.

I have given you the bridge of My Son, so you may not drown in the tempestuous sea of this dark life. So that he does not drown, man must know both his obligations and his need to use My bridge.

2.8 This Bridge Reaches from Earth to Heaven

The Father Speaks:

Open your eyes. See those who follow Me in truth, and those who do not. See how those live who walk in night of darkness. See also the greatness of the bridge, which reaches from heaven to earth and brings about My union with man. By this Bridge, humanity's earth is joined to God's greatness. This Bridge could not be made of earth because sin corrupted the whole human race, and humanity could not satisfy Adam's guilt or remove sin's stain. I had to join a human nature with My eternal deity so I could satisfy for the sins of the whole human race.

This union of human nature with the divine nature made the bridge. It reformed the road so you can come to true happiness with the angels. My making the bridge is not enough. You must walk on it.

2.9 Seeking to Know Who Walks and Who Does Not Walk on This Bridge

Catherine speaks:

What heart would not break at such tenderness? Even though You are God, with no need of us, You were mad with love and could not live without Your creature. Your greatness does not increase if we are good and our evil can cause You no harm. What moved You to do this? You owed us nothing and had no need of us! If I understand right, I am the thief but You are the one who is punished. I see Your Son nailed to the cross. He himself is the bridge. My heart is bursting because of my desires for You because You showed me that some are willing and some are not willing to use this bridge.

2.10 This Bridge Has Three Steps

The Father speaks to excite Catherine for the salvation of souls:

I will explain the nature of the bridge that reaches from heaven to earth. This bridge has three steps, two are made from the wood of the cross and the third from the vinegar which Jesus tasted. These represent the three states of the soul.

The Feet, the Heart and the Mouth

The first are the feet which carries Jesus' body (just as desires carry the soul). These pierced feet are steps by which you can arrive at His side. When you take this step you can gaze at the open heart of my Son, which you will find consumed with love. He does not love you for His own profit because you can be of no profit to him. Having seen the heart by which it is loved, the soul comes to the mouth (the third step). Only here is there peace in this terrible war against sin.

At the first step, the soul lifts her feet from earth and strips away vices. On the second step, she fills herself with love and virtue. On the third step, she tastes the peace. The water

running beneath does not touch the soul who climbs this bridge. This bridge was lifted on high when my Son was lifted up on the cross, with His divine nature united to lowly human nature.

Lifted High to Heaven

No one could go on the bridge until it was lifted to heaven. Therefore, Jesus said, "If I be lifted up, I will draw all things to myself". Since I saw that souls cannot be drawn in any other way, I sent Him to be lifted up on the cross. The cross became an anvil on which My Son was re-made. By the cross, He drew everything to Himself. By the cross, He showed man the love I have for you. In this way, ignorant man could not resist being drawn to Me.

My Son would draw everyone in two ways. First, man has three powers, memory, intellect and will. When these are harmoniously joined together in My name, all man's deeds are pleasing. They are joined to a love and are lifted on high. When all the soul's powers are lifted high, then man's actions are also drawn into love.

Secondly, all creation is made for man, and man is made to serve me with all his heart. When man is drawn, then all creation is lifted up. Therefore the bridge must be lifted on high and have steps so that all can climb with facility.

2.11 Going Over the Bridge Leads to Life. Going Under the Bridge Leads to Death

The Father Speaks:

So that rain does not impede the traveler, the bridge is built by stones from the passion. Before the passion, those who tried to travel the Bridge could not finish the journey. The Blood had not yet unlocked heaven and the rain of Justice did not let them pass.

Making the Bridge

After the stones were made, My son moistened the mortar with His blood. This was united with His divinity. My power built these stones into a wall. My Son was the foundation, since all virtues have their life in Him. This wall of living stones was cemented by his Blood, so all can walk speedily and without fear of Divine Justice. All are now sheltered by mercy because heaven was opened by the key of the Blood. This Bridge has both walls and a roof made of mercy. Jesus also provides the food.

This is the Bread of Life and the drink of his Blood. They receive these so they can walk and not faint. This is why the Body and Blood are given to you. Having walked the Bridge, the pilgrim arrives at the door because Jesus promised, "I am the way, the truth and the life. He who follows me does not walk in darkness." Also, "No one comes to the Father, except through me".

A Road Repaired

He is the Bridge. He is the truth united with Me. Whoever follows this truth receives grace and cannot faint from hunger. Jesus is the Truth and He destroyed the lie which the devil spoke to Eve, a lie which broke up the road to heaven. My Son, Truth, gathered the pieces and cemented them with His blood. Those who follow the truth and pass through the door are united to Me in infinite peace.

However, whoever goes under this Bridge is in the river where there are no stepping stones and no support. Everyone in the river will drown. If the person does not love the stones of virtue they will place their affections in creatures. By this inordinate love, they are kept far from Me. The soul drowns because creatures are like water.

Moving to Death

While these creatures pass him by, man thinks he is standing still. Really, man is continually moving to his death by attachment to creatures. He would like to stay with these earthly creatures but death takes him away. These souls follow a lie, the road of falsehood. They are the sons of the devil (the father of lies) and they receive eternal damnation. I have shown you two roads. My road of Truth and the devil's road of Falsehood.

2.12 Traveling By Both the Bridge and the River are Fatiguing. However, the Soul on the Bridge Feels Delight

Both roads are hard to travel, but man is ignorant when he chooses to walk in the water. He has the bridge which causes delight, and where every bitterness becomes sweet and every burden becomes light.

Although those who walk on the bridge are mortal, they find immortal life. They taste eternal Truth. I promise refreshment for those who weary themselves for Me. I give each man what he deserves, reward for the good and punishment for the evil.

The tongue cannot describe the delight even in this life for those who taste this food. How foolish to walk the lower road with no refreshment! They are deprived of Me, the Eternal Good. I ask you to remain in continual bitterness for the offenses these souls commit. So, I have explained that My only-begotten Son is the Bridge, brought about by the union of his height (divinity) and his lowliness (humanity).

2.13 The Day of the Ascension; When the Bridge Reached Heaven

After Jesus ascended into heaven, He sat at my right hand because of His divine nature. The angels announced to the disciples, "Do not stand here any longer, for He is seated at the Father's right hand".

After the Ascension, I sent the Master, (the Holy Spirit). He came with both My Son's wisdom and power and with His own clemency. This is the essence of the Holy Spirit. He is one with Me and My Son. He built up the road of doctrine taught by My Son, whose bodily presence had left the earth.

Son and Holy Spirit

My Son made this road by his actions. He gave you example and not just words. Then the Holy Spirit fortified the minds of the disciples to preach and to announce this road. This is the doctrine of Christ crucified. This teaching reprovved the world for its injustice and false judgments. I say this so that no darkness clouds your mind. Know clearly that I made this Bridge by the union of the divine and human natures.

What now remains of this road and where can it be found? This way of doctrine was confirmed by the apostles, declared by the martyrs' blood, illuminated by the doctors, pointed out by the confessors, narrated by the evangelists and is found now in the mystical body of Christ, the Church.

These witnesses are lights in the lampstand and they lead all to life. Unless he loses this light by inordinate self-love, every soul can be illuminated by this truth. This doctrine is a life-boat which draws the soul out of the tempestuous sea and leads her to the port of salvation.

Doctrine and the Spirit

I give you many gifts. First, I gave you the Bridge of My Son. When He ascended into heaven, he left you the road of His doctrine and sent you the clemency of the Holy Spirit. I give fortitude to every soul who walks this road. My Son gives him light and the Spirit gives him a love which purges self-love. Jesus is the Bridge, both actually and through his doctrine. He said, "I came from the Father, and I return to the Father and shall return to you". In other words, "My Father made Me the bridge, so you can be saved from the river and gain life".

He also said "I will return to you. I will not leave you orphans, but will send you the Paraclete". The Son has already returned because the Holy Spirit did not come alone. He came with the Father's power, the Son's wisdom and His own clemency. Jesus returns and builds the road of his doctrine, which will not be taken away from any soul who wishes to follow it. So, without any cloud of doubt follow this road by faith.

I have shown the Bridge both to you and to the ignorant so they can see where this road of Truth is. I have shown you that my Son returned to you when the Holy Spirit came upon the apostles. He will return again in his bodily presence on the Day of Judgment, to reward the good and to condemn the wicked to eternal death. now I want to show you the perfect, the imperfect, the supremely perfect, and the wicked, those who drown in the river because of their sins.

Do not walk underneath the Bridge. This is the way of falsehood. It is the way of sinners for whom I ask you to pray so they can receive my mercy.

2.14 Describing God's Gifts and Graces

Intoxicated before God's face, Catherine exclaims:

How great is Your mercy that covers Your creatures' sins. You say to those who abandon mortal sin, "I do not even remember that you offended Me". This does not surprise me because you tell us, "Pray for such a person so I can show them mercy".

We were created in You and re-created in your Son's blood. Your Mercy led Your Son to do battle for us. On the cross, He conquered the death of our sin by allowing sin to destroy His bodily life.

Death was finally conquered by means of Your mercy! In this way, Your clemency is known to the just and to the unjust. In heaven, Your mercy shines in the saints. On earth, it abounds in Your mercy. In hell, Your mercy tempers Your justice, because the damned do not receive the punishment they deserve.

God's Acts of Love

O loving Madman! Was it not enough that You became man? Did you have to die? Was not death enough? Did you have to descend to Limbo and fulfill your mercy to the holy people by withdrawing their pain?

You went further. You gave yourself as food to comfort the weak and to remind the ignorant of your benefits. In your Church, You give Yourself every day in the Sacrament of the

Altar. All of this comes from Your mercy. Forgive my chatter, but Your mercy is my excuse for saying so much.

2.15 The Souls That Pass Underneath the Bridge

The Father fulfilled his promise and continued His teaching:

You tasted My Mercy when I said, “These are those for whom you must intercede”. Yet, you must realize that your knowledge cannot grasp the truth of my Mercy, because your sight is imperfect and My mercy is infinite.

I wanted you to grasp both My mercy and man’s dignity, so you can see the cruelty of the wicked who travel beneath the bridge. See clearly those who voluntarily drown themselves and how low they have fallen due to their own fault.

Weakened By Sin

They became weak by thinking of mortal sin, and then lost grace by committing the sin. They are like corpses, drowned in their disordinate love. They can only move if others lift them. They have no feeling Because of their sins, their memory forgets my Mercy. Their intellect does not know my Truth. Their will is dead because they love their sensuality and seek only dead things.

With these three faculties being dead, the soul’s thoughts and deeds are dead to grace. The soul is defenseless against her enemies. Having no power, she can be helped only by Me. The soul cannot help herself. However, if the soul uses its free will and asks for help, he will have it. Wishing to govern the world, the soul is governed by sin and has become the slave of sin.

A Tree of Death

In Baptism, I made the soul a tree of life, but he has become a tree of death. The root of this tree of death is pride, nourished by self-love. It’s branch is impatience and its off-shoot is indiscretion. These four principal vices destroy the soul.

However, the worm of conscience still lives inside the tree. This is felt as long as mortal sin remains. The tree’s fruits are only earthly, nourished by pride, not humility. Ingratitude (from which all evil comes) fills this miserable soul. If the soul would give thanks, she would know Me and remain in Me. Instead, the soul stays in the river, unaware that the water will not support her.

2.16 The Sinful Fruit of Impurity

The Father Speaks:

The fruits of this tree are as diverse as sins. One is impurity, like the swine who wallows in the mud. O ugly soul, where have you lost your dignity? I made you a sister of the angels, and you have become a brute beast. When sinners come to this point, even the devils cannot endure to see them.

More than any other sin, impurity removes light from the intellect. Even the pagan philosophers knew this and preserved continence in order to study. They gave away their riches so nothing should occupy their hearts. The ignorant Christian, however, loses grace by sin.

2.17 The Sinful Fruit of Avarice

Souls filled with avarice are like moles that feed off the earth. Despite My generosity, these souls are mean, cruel, usurers, and robbers. If they recalled my Mercy, they would be compassionate to themselves and their neighbor. Instead they commit homicides, thefts, unlawful gains, cruelty and injustice. All come from avarice. This kills the soul and enslaves her to riches, so that she does not observe My commandments.

A miser loves only his own profit. This greed feeds his pride and the miser values his own reputation. The rich man is full of his own opinions. This fire has the smoke of vainglory and boasting. From this root comes a desire to be greater than others. His deceitful heart says one thought with his tongue and has another thought within his heart. He conceals the truth for selfish profit.

Helpless to Give

Envy within the miser is like a worm which deprives him of rejoicing in his goods. How can the miserly help the poor when the misers are robbing others? They do not even consider their own family members who fall into poverty. I sustain them so that they might repent. Yet, how can they give their lives for the salvation of souls, when they cannot give their goods? How can they give Me their desires, when they are so warped by envy?

I made the soul a mansion for Myself. Now she is an adulteress, separated from me. She loves creatures and makes a god of herself. She does not cherish the Blood shed from the Fire of Love.

2.18 Injustice From Authorities

The Father Speaks:

Some are proud because they have positions of authority. However, they act unjustly against Me, their neighbor, and themselves. They do not pay me the debt of honor. Like thieves, they steal what is Mine for their own sensuality and they do not recognize Me because of self-love.

They are like the scribes of the Law who did not recognize My Son and rejected His words "The kingdom of God is among you". Having lost the light of reason, they were blind and committed to injustice. These unjustly sell the flesh of their relatives and anybody who falls into their hands.

2.19 Falling Into False Judgments

The Father Speaks:

Because of envy, pride, self-love, impurity, avarice, envy, perverse rashness and impatience, these souls fall into false judgments and are scandalized at My works, which I do in truth, mercy and love. They falsely judged My Son by saying His works were done by Beelzebub.

They judge that My servants have false virtues because their own hearts are rotten. Their taste is spoiled. Good seems evil to them and disorderly living seems good. This is a blind generation. They are not rulers but slaves. They have become what they serve.

The Son's Obedience

Sin is nothing and these souls have become nothing. My Son drew you to life and saved you from being servants of the devil. He became a servant and His obedience did away with disobedience.

His death destroyed all vices. In Him, every vice was punished. His body became an anvil which beat out all sin and provided all the remedies needed to save man from eternal death. However, sinners despise the Blood and trample It underfoot by injustice and false judgment. My Son promised, "I will send the Paraclete who will reprove the world of injustice and false judgment". This happened on Pentecost day.

2.20 A Continuous Reproof of the Spirit – The Church's Teaching

The Father Speaks:

There are three reproofs. The first happened when the Spirit came upon the disciples, they were illuminated by the Son's wisdom. Through the mouth of the apostles, the Spirit reproved sinners with My doctrine. The Church continues to reprove the world today. This is a continuous proof which comes through Scriptures and through my servants who speak in the Holy Spirit. Unfortunately, the devil also places his words in his servants, those souls who go under the bridge.

This Spirit's sweet reproof is fixed forever because of my desire for the soul's salvation. Souls cannot say, "I had no one to reprove me". I have shown them the truth about virtue and vice. I have not done this by an angel. Men cannot say "The angel is a blessed spirit who cannot feel the vexations of the flesh or the heaviness of the body". No, I have sent my truth by the Incarnate Word in mortal flesh.

The Apostolic Preaching

Who preached in My truth after My Son? Were these preachers not mortal creatures, susceptible to pain and to the flesh's opposition to the Spirit? Did I not permit them to suffer torments (as St. Paul) to increase their virtue? These also were born in sin and nourished by sinful food. However, they received My power which is still available today.

When someone comes out of the river I will give them My help. No one has any excuse. I both reprove the sinner and help those who repent. If they don't repent, they must face My justice and hear the words. "Rise, you dead, and come to judgment". In other words "At your death you will come before the supreme Judge with the light of your Baptism extinguished (blown out by the wind of pride). You lived by the word of vanity, which was contrary to your salvation. You followed the stream of worldly delights, and of your fragile flesh and the devil's temptations. This led you into the river that brought you to eternal damnation".

2.21 Second Reproof – A False Understanding

Because this second reproof is a condemnation, it is not a remedy at the moment of death. The soul cannot get out of My hands. She sees that her conscience was blinded by self-love. Yet if the soul grieves over her sin, not because of hell but because she caused Me pain, she can still find mercy.

But if the soul passes through death alone and without light, without the hope of the Blood, if she is sorrowful more because of her condemnation than because of my displeasure,

she comes to eternal damnation. She will be reproved for false judgment, not just for general false judgment in her whole life, but for particular false judgment in judging her sins to be greater than My mercy.

The Power of Despair

This sin will not be pardoned. It is greater than all sins because it depreciates My mercy. Judas' despair was greater than his betrayal. He believed that his sin was greater than My mercy and his soul is punished eternally by the devils.

When these souls commit injustice, they grieve more over their condemnation than over My displeasure. Instead of offering Me contrition of heart for their sins, they love themselves and grieve for the pain they expect for their sins.

Since they do not appreciate My mercy, I must give them justice. I will send them with their cruel tyrants (their own sensuality and the devil). They will be punished together since they sinned together. They will be tormented by the ministering devils who have been appointed by Me.

2.22 The Four Principal Torments of the Damned

The tongue cannot describe these torments. There are three principal vices. Self-love brings forth love of reputation which brings forth pride which includes injustice and cruelty.

The Four Torments

In hell, the soul has four principal torments from which others proceed. The first torment is not to see Me. This is so painful that these souls would choose to see Me and experience the fire, rather than not to see me and not experience the fire.

The second torment comes from the soul's conscience, the inner remorse that sin has deprived the soul of life with Me and My angels.

The third pain is the vision of the devil. By seeing the devil, the damned know that their sins have made them worthy of him. This sight is painful because they see the devil as he is, (so horrible that it is impossible to describe).

Remember the time I showed you the devil for hardly a moment. After that, rather than see him again, you chose to walk a road of Truth until your death. Even you do not really know the devil, because he appears even more horrible to a soul deprived of grace.

The fourth torment is a fire which burns, but does not consume. This fire contains torments according to the diversity of sins and the gravity of the faults.

With these four torments come other sufferings, (cold, heat, gnashing of teeth, etc.) Because these souls did not amend their lives, did not hope in my mercy at the hour of death, and did not grieve for offending Me (but only grieved at their own pain), they have received eternal punishment.

2.23 Third Reproof – The Day of Judgment

The third reproof takes place at the General Judgment. Here, the soul's pain is increased by its reunion with the body. At this judgment, My Son will reprove the world with His divine

power. He will not come as a baby born in a stable, nor as a criminal executed between two thieves. During his life, I allowed Him to suffer human pain because of your guilt.

At the final Judgment, He will come in His own Person. On that day, everyone will tremble. To the damned, His presence will cause indescribable terror. To the just, He will cause reverential fear with great joy. Although His face will show forth the glory of the Resurrection, His face will be a darkened vision to the damned soul, just as the sun appears dark to the infirm eye. Because of the defects in their eyes, they will see darkness. Their own defects will judge them.

2.24 The Damned Cannot Desire Any Good

The damned will continuously blaspheme Me. They can desire nothing that is good because they have lost the opportune time when they could merit. Having died in mortal sin, they are bound forever in hatred. They are obstinate in their evil and their pain can only increase.

The rich man, who begged Lazarus to go to his brothers, did not do so from compassion. The rich man did it because he was the eldest and had led them also into damnation. He foresaw that when they arrived for damnation they would torment him because they, too, finished their lives in hatred. So, the damned souls can do no good for their neighbor because their life ended in hatred.

2.25 The Glory of the Blessed

The just soul can no longer grow in love, for that time is over. Her desire to love Me is not in vain because her hunger is satisfied. Although satisfied, she hungers again. She can experience neither the boredom of being satiated nor the pain of hunger.

According to their measure of love, these souls rejoice in My eternal vision. They have lived in love for Me and their neighbor, both in general and in particular. They share together in everyone's universal good and in each other's good. They are bound by love according to their diverse virtues and they rejoice with the angels.

They have a special bond with those whom they loved in this world, especially those with whom they praised My name and grew in grace. In heaven, they participate in greater abundance with one another, because they love not just themselves but everyone.

Arriving In Heaven

When a soul arrives in heaven, all the others share in his good and the soul shares in the good of all. The vessel of those souls cannot increase because it is already full. Yet, these souls exult and rejoice in the goodness of every recently arrived soul. They see that My mercy has lifted up this soul and they exult in Me.

The newly arrived soul rejoices in Me and in the other souls, seeing in them the beauty and sweetness of My love. They cry out to Me for the salvation of souls on earth. They have not left love of neighbor behind, but they bring it through the door. They continue eternally in those bonds of love.

Desiring what I desire, their will is no longer free. They cannot sin. A father or mother is not troubled to see their son in hell, punished as my enemy. Their will agrees with Me and their desires are all satisfied. In seeking My honor, they desire your salvation. Their prayers are answered when souls do not resist my mercy.

The Bliss of the Body

These souls also desire to regain their body. They rejoice, because they know that this desire will be fulfilled. Even without their body, they experience total bliss. After the resurrection, the bliss of the body will not add to the bliss of the soul (for this is already perfect). The body does not give bliss to the soul, but the soul gives it to the body.

The soul will re-clothe herself in the garments of her own flesh and the body will become immortal by its union with the soul. The body will have lost its heaviness and will be fire and light. The glorified body can pass through a wall and cannot be injured by fire. The soul has this power by the love in which I created her.

Your intellect cannot understand, your ear cannot hear and your tongue cannot tell of the soul's blessed state. What delight they have in seeing Me, and in being with their glorified body (although even now the soul lacks no bliss).

Rejoicing in Jesus' Humanity

The glorified bodies will delight in the glorified humanity of My Son. They will rejoice in His wounds which have remained fresh and continually intercede to obtain mercy. These souls are conformed to Him and you will be conformed to Him, eye with eye and hand with hand. You will dwell in Him as he dwells in Me. The bodily eye will delight in the glorified humanity of the Word because their mortal life ended in a love whose delight endures for eternity. They cannot work any good, but they delight in the good that they have brought with them. Only in their earthly life, could they merit.

They await the General Judgment with joy, not with fear. To them, My Son's face will not be full of hatred, because their lives ended in love for Me and in good will for their neighbor. However, to the damned, Jesus' face will appear with hatred and justice. The transformation does not take place in Jesus' face but in the vision of each one who sees His face.

2.26 The Pain Increases After the General Judgment

The damned will also suffer from seeing the happiness of the righteous. The righteous will increase in their exultation to see the damnation of the damned.

As darkness is seen better when it is near to light, so seeing the blessed souls increases the pain of the damned. Thus, the Day of Judgment will increase their pain. After hearing the words, "Arise, you dead, and come to judgment", the soul will return to the body. The just will be glorified. The damned will be eternally tortured. Seeing the blessed souls will make them ashamed. The worm of conscience will gnaw at the tree (the soul) and its bark (the body).

Their Reproach

They will be reproached by the Blood and by all the favors I did for them (and which they should have done for others). They will be reproved for their cruelty, pride, and avarice. This reproof will be harsher, because I had shown them mercy. At death, only the soul is

reproved. At the General Judgment, the body is also reproved. It was the companion of the soul in the use of free will.

Glory is given to My elect with their glorified body. To the perverse, eternal pains will be given to their body because it was an instrument of evil. Their pains will increase because their body is restored to the soul. They will see My Son's humanity (united to the divinity) and the saints raised above the angels. They will realize that they have fallen into the depths of hell by their own fault.

Confusion of the Damned

They will see My mercy shining on the blessed souls who have received the fruit of the Lamb's Blood. They will see the fruits of the saints' bodies which were companions of their souls in doing good. The confusion of the damned will also increase because they are deprived of the dignity of the saints' bodies. When they hear the words, "Go, cursed ones, to the eternal fire" both the soul and the body will go to the devil with no hope.

The miser, filthy with avarice, will be wrapped in worldly goods. The cruel with cruelty; the impure with concupiscence; the unjust with injustice; and the envious with envy. Inordinate self-love, which caused these evils, and pride will suffer intolerable pain. Thus, those who go under the bridge and through the river, come to their end. They did not turn back to see their sins and My mercy. Led by the father of lies, they arrive at the Gate of the Lie, and they enter by the door which is the devil.

The elect have chosen the Bridge and enter the door of Truth. He said "No one can come to the Father but by Me". They enter the Sea Pacific. In contrast, the damned enter the waters of death to which the devil calls them. Having lost the light of faith, they are blind and mad. The devil says, "Whoever thirsts for the water of death, come and I will give it to them".

2.27 Even Before Separated from the Body, Every Soul Sees Their Future Pain or Glory

The devil is my instrument of justice to torment the damned. In this life, he tempts My creatures so they might conquer him and gain the victory. They should not fear any battle, because I have given them a strength which is fortified by My Blood. No devil or creature can overcome this.

The Free Will

By free will, the soul can hold this gift of life or lose it. Placed in the devil's hands, it becomes a knife by which he slays the soul. If a man never places this knife in the devil's hands (by not consenting to temptation), he will never be guilty of sin. He will even be strengthened when he sees how My mercy allowed him to prove his virtue. Virtue is acquired by self-knowledge and by knowing Me. In temptation, the soul knows it has no power. Yet, it is strengthened by My goodness to overcome.

The soul sees that I allow temptations because the devil is weak. I permit him to tempt the soul so he can conquer and come to a perfect knowledge of self and of Me. The devil is My minister in exercising the soul in virtue. The devil does not want to do this, but he cannot help himself. You see the foolishness of those who place themselves in the devil's hands when I had made them strong against him.

The Moment of Death

At the moment of death, these damned souls await the judgment of their own conscience. They have placed their life under the perverse lordship of the devil. Because of their hatred, hell surges up to them. Even before they get there, at the moment of their death, they take a hold of hell through their lord, the devil. At death, the souls who have lived perfectly in virtue, are illuminated by faith with perfect hope in the Lamb's blood. They see and embrace the good I have prepared and hold fast to Me, the Supreme Good. They taste eternal life, even before they leave the body.

Others arrive at death with an ordinary charity (not in full perfection). These embrace My mercy with the same light of faith and hope. However, in these souls, the light is imperfect. Although they saw that My mercy was greater than their sins, they constrained My mercy by their imperfections. The damned show hatred for my mercy for they see their destination.

Therefore, no soul just waits for My judgment. Each takes his proper place because they possess my judgment before they depart from their body. The damned depart with hatred and despair. The perfect depart with love and hope in the Blood. The imperfect arrive at Purgatory, with mercy and faith.

2.28 How the Souls are Deceived to Stay in the River

The devil invites souls into the waters of death. He blinds them with the pleasures and attractions of this world. Under the pretense of good, he uses the book of pleasure. Certainly, man would not choose the devil's path if they saw no good in it for themselves. The soul always relishes the good. However, blinded by self-love, the soul does not discern the true good or what really profits the soul and the body.

Blinded Souls

The devil sees souls who are blinded by self-love and places before them delights that appear to be good. He knows their particular vice and their state in life (lay or religious, prelate or nobleman). I say this because I will now speak of those who drown in the river because they care only for themselves.

I will show you how they deceive themselves and fall into the very troubles which they try to flee. They think that walking on the bridge is a great toil. So, they draw back. They are blinded and do not see. This is the truth which I showed to you when you prayed that the whole world would come out of the darkness of mortal sin.

The Figure of the Tree

I showed you Myself under the figure of a tree. You did not see its beginning and end. You did see that the roots were united with the earth of your humanity. At the foot of the tree, there was a certain thorn. Because of this thorn, those who loved sensual pleasure kept away from the tree and went instead to a mountain of Lolla (which seemed to have all the world's pleasures). This mountain seemed to be made of corn, but was not. Thus, many souls died of hunger. Other souls saw the deceit, returned to the tree and decided to go past the thorn.

Before each soul makes this human choice, the thorn appears to stand in their way of truth. Conscience fights on one side and sensuality on the other. Yet, as soon as the soul decides, "I will follow Christ crucified", he breaks the thorn and finds sweetness in the tree.

I explained this to you. I am unmoving and I do not draw away from any creature. I have made myself visible, but many souls are blinded by the fog of disordinate love. They know neither Me nor themselves. They are deceived, choosing to die of hunger instead of going past a little thorn.

The truth is that everyone in this life suffers, especially those in the river. Certainly, My servants suffer pain, but this is alleviated. Because this river is tempestuous, I gave you the Bridge. Unfortunately, some souls are deceived by inordinate fear. I do not look at the person but at their holy desires.

2.28 Just Souls Do Not Suffer the World's Thorns

I have shown you the damnation of sinners who are deceived by their own sensuality. Now I will explain that only these souls are really hurt by the world's thorns.

Pain is in the body and in the mind. My servants experience bodily pain but they don't experience pain's weariness, because their will is united to My will. It is the will that troubles man.

The Two Attractions

There are two types of souls, those who taste the attractions of hell and those who taste the attractions of eternal life. The blessed have their desires fulfilled because they desire Me. They enjoy Me without any interior revolt. They have left behind the burden of the body which opposed their spirit and prevented the soul from seeing Me face to face. After leaving the weight of the body, the soul desires only to see Me. By these desires, the soul does see Me. By seeing Me, she knows Me. By knowing Me, she loves Me. She tastes and is satisfied.

To taste eternal life is to have what you desire. On earth, these souls taste the attraction of eternal life. By seeing My goodness within themselves and by knowing the truth, they already have a blessedness. The light of faith enables the soul to follow the doctrine of My Son. Without faith, the soul would be like an eye covered over with cloth.

Faith and the Intellect

The intellect's eye is faith. If the soul has covered this eye with infidelity, she does not see. In contrast, the blessed know because they see. Also, they love because they know. These just ones deny their own self-will and clothe themselves in My will.

These ascend the bridge and pass over the thorns, because they are shod by my love. They suffer physically, but not mentally. They even see themselves as blessed in suffering for My sake. If I allow the devil to tempt them, they humble themselves and see themselves unworthy of peace of mind. Then, they go ahead with cheerfulness and self-knowledge.

Wisdom of the Just

If other thorns (sickness, poverty, loss of loved ones) come, the just endure these in holy faith. They look to Me and know that I desire their good. They accept these tribulations through love. They see their own sins and realize that every little sin merits infinite pain. Therefore, they see My gift in punishing them on this earth. They remove sin by contrition and their labors are rewarded with infinite good.

They see time on earth as the tiny point of a needle and realize that all earthly labor is small because time is short. These thorns do not touch their hearts because they are detached and

united to Me. They taste eternal life and receive heaven's money in this life. The thorns do not prick them for they have sought the supreme goodness of the Word.

2.30 My Great Bitterness Because of Those Who Drowned in the River

Catherine Speaks:

I was tormented by desire and was saddened to see the great blindness of these souls. God's goodness had arranged everything for their salvation. Despite this, by their disordinate self-love, these souls go under the Bridge and arrive at eternal damnation.

I also saw many souls in the river who began to come out. They had heard that God's goodness had been manifested to me. Then, they returned to the river. I cried out, Oh, Inestimable Love, great is the delusion of Your creatures. Please explain more clearly to me the three steps and what method can be used to come entirely out of the river to ascend the staircase."

2.31 The Three Steps Signify the Three Powers of the Soul

Seeing her desire, the Father speaks:

Oh, delightful daughter, I do not despise holy desires. I fulfill them. Therefore, I will explain the figure of the three steps and a method that souls can use to come out of the river. When I told you of men's delusion, of their tasting the money of hell and of becoming the devil's martyrs, I showed you this method. Now, I will explain it more fully.

Every evil is found in self-love. This is a cloud that takes away the light of reason and the light of faith. When either faith or reason is lost, then the other is also lost. I created souls in My image and I gave them memory, intellect and will. The intellect is the most noble. When moved by love, it fills the memory with remembrances of my blessings. One power spurs on the other, so the soul can be nourished by grace.

Awakening the Fallen Soul

The soul lives through love and always wants to love something. Love says to the intellect, "I will love, because my food is love". Awakened by this love, the intellect says "I will give you what you can love". Suddenly, the fallen soul sees her own dignity and the indignity caused by her sins. In seeing her dignity, the soul tastes My inestimable goodness. My uncreated love for her. In seeing her own misery, she discovers My mercy and sees how I have given her time to come out of this darkness. This love opens the mouth of holy desire, which conceives humility drawn from holy hatred. Once conceived, these virtues give birth to themselves.

False Desires

In a contrary way, sensuality loves sensual things and the intellect sees only these transitory pleasures. They experience displeasure for the virtues and love for the vices. This leads to pride and impatience. The memory is filled with these false loves. This dazzles the intellect, which sees only these glittering objects. Their very brightness causes the intellect to bring forth false desires and leads the soul to choose these false loves. These vices cause him to sin, because they appear to be for the soul's good. Due to blindness, the eye does not discern and the soul seeks delights where they do not exist.

2.32 The Soul Needs These Three Powers to Work Together

Since these three powers are the three steps to the bridge, the soul must climb all three steps. Therefore, the soul can persevere only by these three powers (intellect, memory and will) working together.

The soul can chose virtue or vice. To arrive at eternal life, you must persevere in virtue. To gain eternal death, the soul perseveres in vice. By perseverance, souls arrive at Me or at the devil.

2.33 “Whoever Thirsts, Let Him Come to Me and Drink”

The Father speaks:

My Son did not say, “Go to the Father and drink”, but “Come to me”. He said this because I have experienced no pain. The Son, however, did experience pain. While on earth, you cannot be without pain because sin brought forth thorns.

He said, “Come to me and drink”, because whoever follows His doctrine (either perfectly or by love of neighbor) tastes the fruit of the Blood. Finding yourself in Him, you also find yourself in Me, the Sea Pacific.

You are invited to the fountain and to stay close to Me who gave you the Bridge. Do not turn back, either by prosperity or adversity. Persevere until you find Me by means of the Word. He said, “I am the fountain of living water” because by the union of the divine with the human nature He contained Me, the giver of living water. Now you can see the need for perseverance. Without perseverance, you will not drink or gain everlasting victory.

2.34 How to Leave the River and Go by the Bridge

I will now return to the three steps needed to leave the water so as not to drown. First, the soul must thirst. Only the thirsty are invited. “Whoever thirsts, let him come to me and drink.” Without thirst, the soul will not persevere. Fatigue will cause him to stop. Also, he will have no interest in carrying the vessel with the water. He cannot go alone, yet he does not like those who accompany him. He turns back at the slightest persecution. He is afraid and alone, because he has not ascended the three steps. The soul must thirst and must gather with others, “two or three or more”. One is not enough. Unless a man has a companion, I cannot be in their midst.

The Separation of Sin

Someone wrapped in self-love is solitary. By sin, he is separated from Me and his neighbor. He turns to what is nothing. A soul which is alone in its self-love, is not acceptable to Me. I am in the midst of two or three gathered in My name. The Law has two commandments both of which must be observed. Every soul must love Me and love his neighbor as himself. These two commandments can be kept by the three powers, memory, intellect and will. The memory must recall my goodness. The intellect must gaze into My love revealed in My Son. The will must desire the fire of My charity.

When these powers of the soul act together, I am in your midst and the soul finds himself in the company of many royal virtues. The soul thirsts for My honor and for the salvation of souls. Every other thirst is dead.

Ascending the Steps

Without any servile fear, the soul is stripped of self-love and ascends securely to the first step called affection. This affection mounts above transitory things or uses them according to My will.

He then attains the second step – the light given by Christ crucified. Through Christ, I have revealed My love for man. In the third step, the memory is filled with My love and is no longer an empty vessel which resounds when touched. Just the opposite, the memory is filled with the intellect's light and with the will's love. It does not resound with disordinate joy or impatience when touched by the delights or tribulations of the world.

Having climbed the three steps, the soul finds these three faculties united in Me. The soul is accompanied by me and walks safely, because I am with her. She thirsts for My glory and for the salvation of self and others.

She carries the vessel of the heart, which is now emptied of disordinate love and filled with love for heavenly things (for nothing can remain empty). The soul arrives at the fountain of life, passes through the door of Christ crucified, tastes the water of life, and finds herself in Me, the Sea Pacific.

2.35 I Saw Creatures Going in Diverse Ways

Catherine speaks:

Tormented by sweet desires, I looked into the Divine mirror and saw creatures setting out to attain this end by diverse ways. Many began to climb because of the servile fear caused by their own pain. Others, in this first state, arrived at the second stage. Few arrived at the greatest perfection.

2.36 Servile Fear, Without Love of Virtue, is Not Sufficient to Gain Eternal Life

I saw those who used servile fear to rise from the vomit of mortal sin. This fear, without love for virtue, is not enough to gain eternal life. The old law given to Moses was a law of fear and those who sinned suffered the penalty. The New Law is founded on love. Jesus said, "I come, not to destroy the law, but to fulfill it". He joined fear with love. The imperfection of fear for a penalty was removed. There remained holy fear (the fear of offending the Supreme Good). When My Son brought the fire of My charity, the penalty of mankind's sins was taken away. The person was no longer punished immediately (as had happened with Moses).

Now, there is no need for servile fear, because the punishment is reserved for later. The person, however, can punish himself by perfect contrition. Life on earth is now a time of mercy. After death is the time of justice. The soul must rise from servile fear to a fear based on love for Me. Otherwise, the soul will fall back into the river and seek the thorns of worldly consolation.

2.37 Using Servile Fear to Arrive at the Second Step

To climb onto the bridge, the soul must take three steps. Some climb imperfectly, others perfectly, and still others with the greatest perfection.

The imperfect soul climbs with servile fear, because she sees the punishment that follows her sins. Her memory recalls her vice. Her intellect sees the punishment. Her will hates the fault. This is the first gathering together of the three faculties. Hopefully, by the eyes of faith, the intellect will see much more, namely, the fruit of practicing virtue. In this way, she will climb by desires not by servile fear. These souls will become faithful servants, using their minds to root out self-love. They will be successful by using prudence and perseverance.

Some, however, climb so slowly and pay their debt with such negligence, that they will faint along the way. A little breeze catches their sails and they turn back. Because they climb the bridge's first step imperfectly, they never reach the second step of Christ's heart.

2.38 The Imperfection of Loving God for Our Own Profit and Consolation

Some faithful souls serve Me from love and have no servile fear of punishment. This love, however, is imperfect because they serve me for their own profit and pleasure. This imperfection is shown when I withdraw my consolations. Then, their insufficient love for neighbor disappears.

When their love for Me grows weak, I test them by withdrawing these consolations. I allow them to fall into battles, so they can see that they are nothing without My grace. In the time of battle, they come to Me in great humility. For these souls, I withdraw my consolation but not my grace.

Relaxing Their Efforts

The weak ones, however, relax their efforts, turn back and, sometimes, abandon their spiritual devotions. They say incorrectly, "This labor does me no profit". They do this because they are wrapped in spiritual self-love, and seek consolations. Otherwise, the soul would see that everything is under My Providence and everything that I give to the soul is for her sanctification, (the goal for which they are created).

I want only their good through My Son's blood that washes away their sins. In the Blood, they can know the truth that I created them in My image and re-created them by making them adopted sons by grace.

Imperfect Love

However, being imperfect, they seek me for their own profit and relax their love for others. As I explained, the souls in the first state turn back from fear of pain. Those in the second state turn back when their profit and consolation are withdrawn. This happens because their love for Me and for others is based only on their own advantage.

If souls do not recognize this imperfection in their love, they will inevitably turn back. Those desiring eternal life must have a pure love. It is not enough for them to flee sin because of punishment or to practice virtue for consolations. They must do this for My sake.

Need to Advance

Certainly, every person is first called to Me by this imperfect way. However, she must advance to perfection by a generous love, without thought of self. At the moment of death, the soul might see this imperfect love and resolve to serve Me perfectly, if she had the time. St. Peter loved Jesus imperfectly and enjoyed His friendship. However, in time of trial he failed. In his pain he even said, "I have never known Him".

Souls who climb these steps only from mercenary love experience many troubles. They should become souls who serve Me for Myself because I am the Rewarder. If these souls continue in their holy prayer and good works and persevere in increasing virtue, they will arrive at filial love for Me, because I respond to whatever love is shown to Me.

A Servant's Wages

If they love as a servant loves his master, I will pay them their wages but I will not reveal myself. I reveal myself only to my friends. However, by virtuous love, a servant can advance, and become a dear friend. Some do that. However, while they stay in the state of mercenary love, I do not manifest Myself.

If they dig up the root of spiritual self-love, quell the motions of servile fear and correct mercenary love by holy faith, they will attain to the love of a friend. "I will manifest myself to him and we will dwell together". Two friends, although separated in body, are one in soul. Love transforms the lover into the object loved. Two friends with one soul have no secret between them. Therefore, I say "We will dwell together".

2.39 How God Manifests Himself to the Loving Soul

I manifest My virtue proportioned to the soul's desire. I make three special manifestations. The first manifestation of my love is made through the Word, and is shown in the Blood that He shed. This love is manifested in two ways. The first is a general way and is given to ordinary people, by many and diverse benefits. The second way is unique to those who have become My friends. They know this by the inner attractions which they can taste and feel.

I am no Acceptor of creatures but I am an Acceptor of holy desires and of My presence in the soul. Sometimes, I manifest myself by bestowing the gift of prophecy. I show them future things in many diverse ways. I do this according to the needs of other souls.

At other times, there is a third manifestation. I form the presence of My Son in the soul's mind, according to its will and desire. When the soul seeks to know Me, I cause her to taste My power. When she seeks the wisdom of My Son, I place wisdom in her intellect. When she seeks the clemency of the Spirit, I place the fire of divine charity.

2.40 Christ Said "I Will Manifest Myself"

The Father Speaks:

My Word said, "He who loves me shall be cone with me". By lovingly following his doctrine, the soul becomes one with the Son and with Me. He also said, "I will manifest myself to you". He said this because when he manifests Himself, He also manifests Me.

Three Reasons:

He did not say "I will manifest the Father to you", for three reasons. First, he wanted to show that He and I are not separate from each other. He said, "Philip, He who sees Me sees the Father". He was one with Me and everything he had came from Me. Yet, I have nothing from him. He also said, "My doctrine is not mine but My Father's who sent me". My Son proceeds from Me, not I from Him, even though We are one.

Second, in manifesting Himself, He presented you only what he received from me. His words mean, “Because I am one with the Father, He has manifested Himself to Me and I will manifest Him and Me to you.”

Third, since I am invisible, you cannot see me until you die and are separated from your bodies. Then, you will see Me and My son, face to face. Until the general resurrection, you can see Me only with the eye of the intellect. I made Myself visible by sending you My Son, the Word made flesh. He said, “I will manifest Myself to you”. He did not say “I will manifest the Father to you” because such a vision is impossible while you are in your mortal body.

2.41 Proceeding to the Second Step

How excellent is the state of one who has become My friend. He has reached the heart, which is the second step. The three powers of the soul (memory, intellect and will) signify the three states which the soul passes through.

Before describing the third state, I want to explain (1) how the soul becomes a friend, (2) how a friend attains filial love and grows into a son, and (3) how a soul knows that he is a friend.

In the beginning, the soul serves Me from servile fear. By perseverance, he arrives at a love of delight and finds profit in Me. This is a stage needed to become a friend. After that, he becomes a son through filial love. This filial love is perfect because it includes the love of a friend, and because the soul receives the inheritance of eternal life.

Filial Love

I will teach you how to arrive at filial love. Every perfection comes from charity nourished by humility. Humility comes from knowledge and from rejecting self-love. To arrive at this point, the soul must stay in the cellar of self-knowledge, where he will learn My mercy. After denying my Son, Peter hid himself. However, his lamentations during the forty days before the Ascension were imperfect.

After the Ascension, Peter and the other apostles continued in hiding. They awaited the Holy Spirit, which my Truth had promised. They were hidden in a fear which is always present until true love arrives. Remaining in prayer and fasting, they received the Holy Spirit and lost their fear. Then, they preached Christ crucified.

Making Progress

Often when the soul rises from the guilt of mortal sin, she weeps from fear of the penalty. Afterward, she sees My Mercy and contemplates it with pleasure. Because this is an imperfect state, from time to time, I withdraw my consolations (not My graces). Jesus said, “I will go and return to you”. These words are meant for everyone. When the Spirit came, my Son also returned because the Spirit came with the Son’s wisdom.

To raise up the soul, I withdraw the former consolations. When the soul was in mortal sin, I deprived her of grace. This was the soul’s own fault. The sun did not shine because of the soul’s defect. By knowing her own darkness, the soul opens the window and by holy confession, vomits out her guilt. I return to her by grace. Afterward, I withdraw from her My consolations to humble her and to have her seek me in faith. If she loves me without thought of self and with hatred of her sensuality, she rejoices in difficulties and deems herself unworthy of peace.

Persevering in Humility

Now we come to the second of the three states. Although perceiving that I have abandoned her, the soul does not look back but perseveres in humility. In this house of humility, she awaits the Holy Spirit, the fire of charity. She awaits in watchfulness and continual prayer. This watching is physical and intellectual. Her mind is alert in faith. She removes hatred and has no distracting thoughts. She knows that I seek only her sanctification, which is guaranteed in the Blood.

She prays the prayer of holy desire. This includes her mental prayer and her vocal prayers. She does this to rise to perfection. This is why I withdraw my consolations. For the second time, I abandon the soul so she may see her defects, recognize her weakness and learn how incapable she is of perseverance. This destroys spiritual self-love at its very root. The very purpose of self-knowledge is for the soul to rise above herself and not permit imperfect love to continue. In this way, the soul uses the knife of self-hatred to dig up the root of self-love.

2.42 To Love God Imperfectly is to Love Others Imperfectly

Every perfection and imperfection is manifested in the love for others. If a soul has received My love sincerely without any consideration of self, they love others just as perfectly.

If a man fills a vessel at a fountain and then drinks from it, the vessel is empty. But if he drinks while the vessel remains in the fountain, it stays full. Love for others should always be drunk in Me. Although you must love others as I love you, you cannot love Me in this way. I loved you without being loved. You owe Me love, but I do not owe you love. You cannot repay Me the love that I require.

Therefore, I place you with others, so you may do for them what you cannot do for me, that is, love without expecting any return. I consider what you do for others, as done for Me. My Son said to Paul “Why do you persecute me?” He said this because Paul persecuted Him and His faithful followers.

Imperfect Spiritual Love

Spiritual love shows its imperfection when the soul experiences pain, either because he is deprived of consolation or another is loved more. These show that his love for others is imperfect. Although this water of love was originally taken from Me, the soul has moved away from the fountain. His love for others is weak, because self-love has not been destroyed. I allow this imperfect love to exist, so the soul knows its imperfections.

I also withdraw consolations so the soul stays in the house of self-knowledge. Then, I can give her more light if she destroys her own will. She must cultivate the vine of her soul by replacing the thorns of evil thoughts with the stones of virtue, cemented together by the Blood. Because of the Blood, the virtues give life.

PART 3 A TREATISE ON PRAYER

- 3.1 Means to Arrive at Pure and Generous Love
- 3.2 The Sacrament of the Body of Christ and How the Soul Proceeds from Vocal to Mental Prayer
- 3.3 Separate Self from Imperfect Love to Attain Perfect Love

- 3.4 Signs of Perfect Love
- 3.5 The Imperfect Follow Only the Father. The Perfect Want Also to Follow the Son
- 3.6 How Worldly People Give Glory to God (Whether They Want to or Not)
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3.1 Means to Arrive at Pure and Generous Love

When the soul has arrived at the house of self-knowledge and has entered it, she remains in constant prayer. She is separated from the world's consolations and makes sure that the doors are barred. Because of fear, she shuts herself in. She knows both her own imperfections and also her desire to arrive at a pure and generous love. She knows that the only way to accomplish this is to await My arrival with a lively faith.

Recognizing Faith

The presence of faith is easily recognized by her persevering in virtue and by her never turning back. She leaves prayer only for obedience or for charity. This is important. During prayer, the devil causes more conflicts than when the soul is not at prayer. In this way, the devil makes prayer tedious, often saying to the soul, "This prayer is useless. Just say your vocal prayers". He hopes the soul becomes weary and confused. He wants her to abandon prayer because, by prayer, the soul can ward off any adversary.

3.2 The Sacrament of the Body of Christ and How the Soul Proceeds from Vocal to Mental Prayer

By humble and persevering prayer, the soul acquires every virtue. Therefore, she should never abandon prayer (either from the devil's illusion or her own frailty). The devil often uses others as a distraction to prevent prayer. The soul conquers this distraction by perseverance.

This holy prayer (made in the house of self-knowledge and of knowledge of Me) is sweet and pleasant. It opens the soul's intellect to faith and her desires to charity. This charity was made visible in My Son's Blood, which is placed in the tavern of the Church and inebriates the soul with the fires of love. This Body and Blood of My Son is given you by my priest, who holds the key of the Blood.

Fed by the Eucharist

This tavern stands on the bridge and comforts travelers, so they do not faint on the way. This food strengthens each one, according to their desires. When she communicates, the soul receives the Body and Blood sacramentally. She can also receive spiritually, both by her desire for Communion and by contemplating the Blood. Seeing that this blood was shed from love, the soul becomes inebriated, blazes with holy desires and becomes filled with love, (both for Me and for others).

All of this is gained only by prayer, which takes place in the house of self-knowledge, where imperfections are removed. In prayer, peter and the disciples lost their imperfections while waiting for the Holy Spirit.

This purification cannot be acquired by only vocal prayer. Some souls want only vocal prayer, seeking only to complete their Our Fathers. After that, they think no more of God. They place all their attention on the words, which they are not even obliged to say. Although this vocal prayer bears little fruit, the soul should not abandon it, but advance to mental prayer by degrees. Prayer at first is imperfect, but later can become perfect.

Need for Mental Prayer

Let the soul continue in vocal prayer so she does not fall into idleness. However, she should join vocal prayer with mental prayer. While reciting the vocal words, the soul should elevate her mind, consider her defects and contemplate My Son's Blood, where she can find My love and remission of sins.

By the self-knowledge of her defects, she can see My goodness and be filled with humility. Let the soul consider her defects in a general way and not remember her individual sins. She must always remember the Blood of My mercy. Otherwise, she will be confused and the devil will use her confusion (under the guide of contrition) to lead her to despair and damnation.

Power of Humility

The soul overcomes this subtle device of the devil by recalling My mercy with humility. The devil cannot resist humility and My mercy overcomes all confusion. You remember the time the devil tried to prove that you had been deluded and had not followed My will. My goodness helped you to rise and say, "I confess that my life has passed in darkness, but I bathe myself in the Blood so my sins may be consumed and I will rejoice in my Creator."

The devil then attacked your other side and tried to inflate you with pride saying, “You are perfect. No need to humble yourself for your sins”. I gave you light and you answered, “John the Baptist was sanctified in his mother’s womb but I have committed so many sins I cannot even know them and have hardly shown any true contrition”. The devil responded, “I can find no way to destroy you. You overcome confusion by rising to heaven. You overcome pride by descending into hell. You persecute me by the rod of charity so I will not come back”. The soul must have knowledge of Me and of self, then she will use vocal prayer to arrive at perfect mental prayer.

Persevering in Mental Prayer

If the soul abandons mental prayer for vocal prayer, she will never arrive at perfection. Sometimes the soul is so resolved on vocal prayer, that when I visit her with thoughts of My mercy or the presence of My truth, she abandons My visitation to complete her vocal prayers. By doing this she yields to the devil’s deception. Once I visit her, she should abandon vocal prayer, and resume it when My visitation is completed. If she has not time left, she should not worry. Those bound to say the Divine Office must arrange to say it before or after My visitation. In every other case, vocal prayer must be abandoned to accept My visitation and arrive at perfection.

By perseverance, the soul will taste both prayer and the food of the Blood. Besides sacramentally, the soul communicates spiritually by the affection of love which they taste in prayer. A soul that proceeds with much prudence and method will taste much. By loosening her self-affection and fastening herself to Me, her intellect will know more, love more and taste more.

Holy Desires

Perfect prayer comes not by many words but by desires, by knowledge of self and, by knowledge of My mercy. Vocal and mental prayer take many forms. Certainly holy desires are a continual prayer. Also, vocal prayers are made at the appointed time and sometimes continued longer, according to the needs of others.

The heart of a holy will seeks the salvation of souls. Whatever contributed to a neighbor’s salvation is virtually a prayer (although not replacing the appointed prayer time).

Paul wrote “He who doesn’t cease to work doesn’t cease to pray”. Prayer occurs in many ways but mental prayer is reached only by perseverance and by leaving aside vocal prayer whenever I visit the soul. There is also vocal prayer made outside of the usual time and there is the prayer of good-will (acts of charity). The soul, then, must remain enclosed and spur herself on in prayer. Otherwise, she will remain tepid and imperfect.

3.3 Separate Self from Imperfect Love to Attain Perfect Love

The soul arrives at perfect love only by perseverance and by remaining in self-knowledge. However, to avoid confusion, the soul also needs knowledge of My goodness. From self-hatred and humility, she will draw patience. This will strengthen her against the devil, the world’s persecutions and the times of dryness (when I withdraw my consolations). If sensuality arises, the soul must overcome it by hating the evil and not allowing the emotions to control her. Sometimes, the soul hates what comes from Me. As Pope Saint Gregory said, “through purity of conscience she sees sin where there is no sin”.

The soul wanting to rise above imperfection must await My Providence, as the disciples awaited the Spirit. She will remain fasting and watching in humble prayer and holy desire.

3.4 Signs of Perfect Love

The Father Speaks:

The sign of perfect love is the same sign given to the disciples after receiving the Spirit. They announced the gospel without any fear. They preached the truth even to tyrants.

As the soul receives Me by receiving the Spirit, she participates in My power. In this way, she conquers her sensitive passions and participates in My Son's wisdom. She knows the deceptions of spiritual self-love which is any attachment to My consolations. She knows the devil's deceits, which he uses on imperfect souls. She rises with a love of perfection and participates in the Holy Spirit's will. She comes out of the house, willing to suffer pain and bring forth virtues for her neighbor.

Except for her neighbor's needs, she doesn't leave this house of self-knowledge. To help others, she willingly gives up her own consolations and gives birth to new virtues. These souls have reached the fourth state. This is the state of perfect union with Me. They have left behind the third state of tasting love and of having charity for others. This third and fourth state are linked together, because love for Me and love for others cannot be separated.

3.5 The Imperfect Follow Only the Father. The Perfect Want Also to Follow the Son

These perfect souls have come forth from the house and have arrived at perfection. They run on this bride, because the doctrine of Christ crucified is their rule and their way. They see only Christ crucified. The imperfect souls see only the Father for they want only to have delights and not to suffer pain. The perfect souls, drunk from the Blood and burning with love, have ascended the three steps, using their three powers of memory, intellect and will.

To Reveal Love

You learned this truth when you asked, "Sweet lamb you were already dead when your side was opened. Why did you want your heart divided?" Christ replied to you, "My desires were complete and My work of pain and torment was finished. Yet, I could not reveal My infinite love by these finite gestures. I wanted you to see the secret of My heart so you could see that I love you even more than was revealed by My finite pain. I poured forth blood and water to show the sacrament of Baptism which has power from the blood. I also showed forth the Baptism of blood and the Baptism of desire for those who were unable to receive sacramental Baptism. This Baptism of desire exists only because of the Blood in which it is steeped."

Confession of Sins

Man also receives the Baptism of blood through his infirmity and fragility. Because of his fragility, man falls into mortal sin. Therefore, I had to leave a continual Baptism of blood, which is the Sacrament of Holy Confession. The soul confesses (when able) with contrition to those ministers who hold the keys of the Blood and who sprinkle the Blood in absolution upon the soul.

If the soul is unable to confess, then contrition of heart is sufficient, since My Spirit gave you this fruit of the Blood. I want you to confess if you are able. If you are able and do not confess, you will be deprived of this fruit. At the hour of death, a soul which desires to confess is

often unable to receive this fruit. However, no one should put off confessing their sins until the last extremity of death (when it might be impossible). Possibly, My divine justice will say “You did not remember Me in life. I will not remember you in death”.

Continual Baptisms

You see that these Baptisms are continual. Although the pain of the cross was finite, its fruit was infinite because My human nature was united with the Word. Because of this union, the Eternal Deity took the pain to himself. This work is called infinite, even though the bodily pain and the pain of desire were finite. They ended with My death. The fruit of My sufferings is infinite. Otherwise the whole human race (past, present and future) could not be restored to grace. My side was opened, so I could reveal that my love was infinite.

3.6 How Worldly People Give Glory to God (Whether They Want to or Not)

The vision of the just soul is so perfect that she sees My glory even in worldly people. They do not praise Me as they should, but the soul sees My mercy when I give them time to repent. I do not ask the earth to swallow them up because of their sins.

Instead, I command the earth to feed them and the sun to give them warmth and light. I do not withdraw created blessings from them because of their sins. I give these blessings equally to the just and the unjust. At times, I withdraw these goods from the just because they can endure deprivations.

So these perfect souls praise My mercy toward sinners, even when sinners persecute them. Then, the soul practices patience and charity amid these persecutions. The worldly give me glory even when they intend harm.

3.7 How Even the Devils Render Glory to God

Sinners are placed on earth to increase the virtues of the just. Also, the devils are My instruments. They are instruments of justice toward the damned and they increase the soul’s virtues by exercising them with temptations to steal and to hurt others. The devil’s motive is to deprive them of charity.

However in trying to destroy charity, they actually render My glory and strengthen the soul’s virtues of patience, fortitude and perseverance. When the devils rebelled in pride, they lost their vision of Me and did not give Me glory through love. Now I use them to increase the soul’s virtues in this life and even to do justice to the souls in purgatory. They give Me glory, not as citizens of eternal life, but as My ministers of justice in hell and in purgatory.

3.8 After Death, the Soul Sees My Glory in Everything

Who can see the glory of My name in all creation, in rational creatures and in the devils? The soul which has left the body and has come to Me can see this clearly. In seeing Me, the Eternal Father, she loves truth and is satisfied. Her will is bound fast in My will. She suffers no pain because her desires are satisfied. Now she sees My name completely in the saints, in the blessed spirits, and in all creatures and in the devils.

She sees the injury done to Me. Formerly this caused her sorrow, but now she has no pain. She has only compassion and prays continually that I would show mercy on the world. Her pain is ended, just as My Son’s pain on the cross ended. However, Christ’s love did not end.

If love had also ended, you would not exist because My love created you. You see that all the saints are without pain, (for this ended with death) but they have a love for the salvation of souls.

Drunk with the Immaculate Lamb's Blood and clothed in love for neighbor, these souls have passed through the narrow gate and find themselves in Me, the Sea Pacific. They are raised from imperfection and are totally satisfied.

3.9 St. Paul's Desire to be Freed From His Body

I drew Paul to the third heaven where he tasted My truth and received the Holy Spirit. Through feeling and union, Paul's soul was like the souls in heaven. He was clothed in Me. However, his soul was not yet separated from his body.

I wanted to make him a vessel of election in the abyss of the Eternal Trinity. I wanted him to suffer for My name. Therefore, I showed him Christ crucified and gave him the clemency of the Spirit. He became my vessel saying, "Lord, show me what is your pleasure and I will do it". I illuminated him with the light of true contrition which destroyed his defects and rooted him in my love.

3.10 Soul in the Unitive State Desires Union with God

When I remove the consolation of My presence from the soul, it becomes impatient in this earthly life. She is deprived of her union with Me and of her conversation with the saints. She sees herself once more among mortals who offend Me. Seeing these sins tortures the soul and makes life on earth difficult.

Because the soul's will is united to Mine, she desires only what I desire. So, she is content to remain on earth for My glory and the salvation of souls. She lives her years with ecstatic desire. She is clothed with Christ crucified and glories in His shame. The soul rejoices in suffering, because by enduring tribulations they get relief from their desire for death. Their sufferings mitigate the pain of their desire to leave their body.

Pleasure in Tribulation

They even glory in these sufferings because they find pleasure in tribulation. They experience pain when they don't suffer because they fear that I will not reward their good deeds. When they suffer, they rejoice that they are clothed with Christ's sufferings.

They would not want virtue without toil. They delight in the cross of Christ because they are steeped in his Blood, where My charity ravishes their heart. When their desires are united with me, their intellect gazes upon Me by an infusion of grace. I grant this sight to the soul.

3.11 An Intellect Illuminated by Supernatural Light.

Thomas Aquinas, Augustine, Jerome and many others saw with this supernatural light and knew the scriptures. However, others did not understand they were not as perfect because of their defects. To my saints, I sent My light to illumine them and my fire to ravish them away from darkness. What was dark in the beginning is now perfect light. All receive this supernatural light according to the disposition of their mind.

The intellect existed before the scriptures. From the intellect came learning. By discerning, the prophets prophesied the coming and death of My son. The apostles, by the Spirit, understood truths by supernatural light. Also the evangelists, doctors, virgins and martyrs enjoyed the same perfect light. For their own salvation and that of others, everyone should enjoy this same illumination.

Expounding the Truth

Learned men expounded My truth. The apostles preached and the evangelists wrote. The martyrs, by their own blood, declared the treasure of the Lamb's Blood. The virgins had this light in their purity. The obedient declared that the Word was obedient even to His death.

By the prophecies, this light is seen in the Old Testament. The New Testament was from the same light. The New Law did not break the Old Law because the two are bound together. The imperfection of the Old Law (founded in fear) is perfected by the New Law (founded in love). Holy fear replaces the fear of penalty. My Truth said, "I came not to dissolve the law, but to fulfill it", as if saying "The Law is now imperfect but My Blood will make it perfect. I will fill up what is lacks".

Available to All

This same supernatural light is available to all who are willing to receive it. Yet, the proud men of science remain blind because their self-love covers over this light. They understand the scriptures literally. They taste only the letter and do not get to its marrow. They get annoyed because much in scripture seems gross and idiotic. They have natural light that comes from study, and seem to be illumined. However, they have lost the supernatural light. They cannot see My goodness nor My servants' graces.

Therefore, seek counsel for your soul from a holy man rather than a proud, lettered man. From the holy man you will find light and you will hunger for salvation. The proud man has only darkness. If you follow his voice you will find only darkness in Scripture.

The Unitive State

I tell you this, My daughter, so you know the perfection of this unitive state in which the intellect is ravished by love and is bathed in a supernatural light. With this light, these souls love me. By both light and love, the soul arrives at the Eternal Vision when it is separated from the body.

This unitive state is excellent even on earth, while the soul is still united with the body, because the soul tastes the bliss of the saints. She comes to such a union that she doesn't know whether she is in the body or outside of the body. She is united with Me because her will is dead. This is the only way to arrive at this union. Deprived of the hell of their own will, these souls taste eternal life.

3.12 The Gift of Tears

Intoxicated by her union with God and what she had tasted of the scriptures, I grieved over the ignorance of creatures who do not know their benefactor nor His desires of love. Yet, I rejoiced at my hope in God's promise and his teaching me how to direct my will. Lifting up my eyes and desiring to know about these states which the soul passes through, I wanted to learn about the different kinds of tears and to understand their origin, their cause and their fruit.

Wanting to know the inner being and reason for these tears, I made a request to Truth, because whoever desires truth can learn only by the light of faith.

Remembering that I could only learn of the different states of tears from Truth, I rose up in greatness of desire and looked upon Eternal Truth. Therefore, God condescended in his goodness to answer my petition.

3.13 The Five Kinds of Tears

The Father Speaks:

Oh daughter, I have not despised your desire to learn about tears. I will begin by speaking of the tears of wicked worldly men. These are tears of damnation. A second type of tears came from fear. These belong to those who abandon sin because they fear punishment. They weep for fear. A third type of tears is shed by those who having abandoned sin, have also begun to serve and taste me. Although their love and weeping are imperfect, they weep because of sweetness. The fourth type of tears is shed by those who love their neighbor and Myself with no regard for themselves. Their weeping is perfect. The fifth type is joined to the fourth and are tears of sweetness that come with great peace. There are also tears of fire, which happen within. They satisfy those who desire to weep, but cannot. All these tears are experienced by the one soul as she rises from fear to the unitive state.

3.14 The Difference in These Tears

Every tear flows from the heart, because the eye satisfies the heart more than any other member. The pain of the heart is shown in the eyes. A sinner's pain causes tears which engender death, because they come from a disordinate love and are an offense to me. The guilt and grief of these tears are more or less heavy, according to their disordinate love. This first group has the tears of death.

Tears of Life

The other tears give life to those who know their guilt and weep for fear of the penalty. These are sensual tears, for the soul does not yet have perfect hatred for its guilt based on offending Me. The soul abandons the evil only because of the penalty, and the eye weeps to satisfy the heart's grief.

As the soul practices virtue, she loses her fears and proceeds to the second stage of knowing herself and My goodness. She takes hope in My mercy and experiences joy. Sorrow for sin is mingled with the joy. This causes her to weep with tears from her heart.

Imperfect Tears

This soul is not yet perfect, because her tears are still sensual tears. By the roots of self-love, the soul desires spiritual consolations and still loves creatures (although in a spiritual way). So, when the soul is deprived of consolation (both from Me and from creatures) or when she experiences the world's persecutions, her heart fills up with grief. The eye feels the heart's grief and she weeps with a compassionate sorrow. She pities herself with spiritual compassion, because her self-love is not yet crushed. In this way, she experiences sensual tears but with a spiritual passion.

When the soul grows in self-knowledge, she becomes displeased with self and finally reaches perfect self-hatred. She unites herself to me and her will to Mine. She feels joy in herself and compassion for her neighbor. This is the third stage. Her eyes, wanting to satisfy the

heart, grieves only for Me and for her neighbor's loss (not for her own loss). Not thinking of self, she enters an ecstasy of desire. She joyfully takes the food prepared on the table of the cross and conforms herself to the patient, Immaculate Lamb.

Fourth Stage

She travels the Bridge, and endures with patience all the trials which I permit (not just choosing some according to her tastes). She suffers with joy and counts it glory to suffer for My name's sake. She arrives at a delight and peace, which no tongue can describe. Having crossed the river and fixed her eye on sweet supreme Truth, she knows and loves it. Her desires follow her intellect and she tastes my eternal deity.

She reposes in me, the Sea pacific, and is united with me in the fourth stage. Now she sheds tears of sweetness, indeed of milk. These give patience to the soul and an ointment of great sweetness. How glorious is the soul which has been able to pass from the stormy sea to Me, the Sea pacific. In that Sea, she fills the pitcher of her heart and her eyes shed tears in trying to satisfy the heart. This is the last stage, when the soul is blessed and sorrowful.

A Living Sorrow

She is blessed because she has union with Me and tastes divine love. She is sorrowful in seeing offenses committed against Me, a bitterness which she had already experienced in her own self-knowledge. Yet, this sorrow does not impede the unitive state because it produces tears that flow from self knowledge gained by love of neighbor. In this sorrow, the soul discovers My grief at her neighbor's suffering. She weeps with those who weep and rejoices with those who rejoice.

The soul especially rejoices over those who live in My love. The fourth and final grief belongs to the unitive way. The third and fourth kinds of grief give savor to one another because this fourth grief must develop from neighborly love or it will not be perfect. Without this grief for others, the soul would arrive at presumption (due to the subtle breeze of her own reputation). Without love for neighbor, the soul would fall from the heights to the depths.

Pure Love For Neighbors

Love of neighbor comes from knowledge of Me and of self. Seeing herself loved by Me, the soul loves everyone with the same love. A soul that know Me directly, expands her love to others. The soul knows that she cannot repay me with pure love. So, she tries to repay Me by love for others. That is why I provide the soul with neighbors. Pure love cannot be returned directly to Me, for I have loved you without being loved, even before you existed. Love led me to create you and you cannot possibly repay this love. However, you can love your neighbor, without being loved by him and with no thought of your own advantage. You are able to love your neighbor for my glory alone.

This height cannot be reached without passing through the second and third stage, and it cannot be preserved if the soul abandons the love of the second class of tears. The soul cannot love Me without loving her neighbor. Love of Me and of neighbor are the two feet of desires. Together they nourish the soul in virtue and lead to the unitive state.

New Level of Knowledge

This next state increases the earlier graces by elevating the mind to new levels of knowledge of the truth. Although this knowledge is mortal, it seems immortal, because sensuality is mortified and the will is dead to self because of divine union. In tasting this union,

the soul sees my secrets. She often receives prophecy and knows the future. She should consider herself unworthy. In these cases, let her return to the second stage of self-knowledge to grow in virtue.

Every soul can attain a higher perfection of love in this life. Even in the unitive way, she should be ready to row to greater perfection. When you have reached the final stage, you do not advance to another stage. However, you can go to a higher grade of that perfection.

3.15 How These Tears Are of Infinite Value

The five states are like aqueducts, filled with tears of infinite value. If accompanied by virtue, they all give life. Although your tears cannot be infinite in this life, I call them infinite because of the infinite desires of your soul.

The heart gathers these tears from its fiery desires and distributes them to the eyes. When wet wood is ablaze, its moisture groans in the fire. So, the wetness of self-love is renovated when fiery desires and tears are united. These desires are never ended and never satisfied in this life. As the soul loves more it seems to love less because its desires are so great. These are holy desires and because of them, the eye weeps.

Retaining Holy Desires

When the soul separates from the body and reaches Me, she does not abandon these desires by which she has yearned for Me and has loved her neighbor. She is like a woman who brings forth the fruit of all virtues. Certainly, the soul's suffering is over, for now she possesses Me with no fear of ever losing what she desires. However, her hunger continues. In heaven, as the soul becomes satisfied, she hungers again. This is a hunger without suffering because, in heaven, no perfection is lacking.

In this way, your desire is infinite because what is finite would be worth nothing in heaven. I desire infinite service and the only gift you possess that is infinite is your desire.

Value of Tears

Tears are of infinite value because of your infinite desire. At death, the soul leaves tears behind. However, love has consumed the fruit of the tears, like water in a furnace. Water is removed from the furnace because it now exists in the fire.

The soul, having tasted this fire and having died in this unitive love (which caused the tears), continues to offer these blessed desires. These desires are tearful without any suffering because the physical tears have become tears of the Holy Spirit. Now, you can see how tears shed in this life are of infinite value.

3.16 The Fruit of Worldly Men's Tears

Before teaching you the fruit of these tears, I want to mention those who live miserably in the world. They make a god of created things and of their own sensuality, damaging both their body and soul.

Every tear flows from the heart, which grieves according to its love. Worldly men also weep when deprived of what they love. However, the root of their self-love is corrupt and all

that grows from it is corrupt. The tree of self-love brings forth death and its branches are ruined by the winds. The tree of the soul cannot live without love because I created you for love.

The virtuous soul places her roots in true humility. Wicked men place their roots in pride. Their tree bears only the fruits of death. Their actions are poisoned by sin. Even their good actions are spoiled by this root of self-love. No good action done in mortal sin has value for eternal life. It has not been done in grace.

Actions Done in Mortal Sin

Yet, the soul must not abandon good works, because every good deed is rewarded and every evil deed is punished. A good action done in mortal sin cannot merit eternal life, but I can grant an incomplete reward. Sometimes, this is in temporal matters. At other times, I give the soul time to repent. At other times, I give the soul grace through my servants. I did this for St. Paul, who abandoned his persecutions due to the prayers of St. Stephen. Therefore, even in mortal sin, a person should not abandon good works.

The putrid flowers of this tree are the stinking thoughts of the person's heart. These offend me and hurt their neighbor. A thief takes honor that is due to me and takes it to himself. Even worse are the two kinds of false judgment. In the first, the person judges My secret judgments and misunderstands My mysteries. They believe that I did something in hatred, when I really did in it love. They think that what I meant for life, was designed for death. They judge this way because their intellect is weakened by sensual self-love and their light of faith is covered over.

Judging Others

The second false judgment concerns his neighbor. The soul wants to judge the hearts of others, yet he does not even understand his own. Seeing his neighbors' actions or words, he always judges them badly because his thoughts are rooted in evil. Such critics cause hatred, murders and unhappiness of all kinds.

The leaves of this tree are their words, which insult Me and show hatred for others. They only think of cursing My works and saying evil of others. They forget that their tongue should give Me honor, confess their sins, and show love for others. Their words come from a heart, spotted with duplicity and unhappiness. They have such a great danger of spiritual and temporal loss! Because these hateful words enter the heart of others, they cause revolutions, destruction of cities, homicides and so many other evils.

Seven Branches

These trees have seven branches (the seven capital sins), which droop to earth. They are full of diverse evils, contained in the roots of self-love and the trunk of pride. They droop to earth because mortal sin can turn no other way. They are fed only by earth. Their hunger is insatiable and even earth cannot satisfy them. They are always longing for finite things but they themselves are infinite. Their existence will never end, even though mortal sin ends their life of grace.

Man is placed above creatures and cannot be satisfied by them. He is content only with what is greater. I alone can satisfy him, but guilt deprives the sinner of this satisfaction and he remains in continual torment. Weeping follows pain. When he weeps, the wind strikes his tree of self-love.

3.17 Catherine Makes Three Petitions

Satisfied with the sweetness of this explanation concerning the state of tears, I said “Thank you, eternal Father, that during this time of warfare, You have given us the Person of your Son. By this fiery love, may I come to you in the light. Let me not flee into the darkness, away from your doctrine.

I bring to you two other points that may become stumbling blocks for me. Please explain these points. First, when a person desires to serve You and comes to me for counseling, how should I teach him? I know You have already said, “I delight in few words and many deeds”, but please give me a few words on this subject.

Second, at times in prayer, often I see Your servant with a well-disposed mind that rejoices in you. At other times, I see someone whose mind is filled with darkness. Do I have the right to judge that the one is in light and the other is in darkness? Or, if I see one living in great penance and the other is not, can I judge the one to have a higher perfection? Please tell me in detail so I am not deceived.

Please also explain further about the sign by which the soul can know that You have visited her. You said the soul remained in joy and strong virtue. Can this joy come from the delusion of spiritual self-love? If so, I will just remain with solid virtue. I ask these questions so I can serve You and not fall into judging others, for this keeps my soul far from You.

3.18 The Need for the Light of Reason to Serve God

Delighting in the hunger of my soul and the purity of my heart, God replied: Oh Daughter, open your eyes to see My ineffable love for you and for My other servants. Open the ear of your desire and remember that the soul that does not see, cannot hear. You must see with the eye of your intellect, so you can rise above the feelings of your senses. I delight in your request and will satisfy your demand. You cannot increase My delight, but I take pleasure in the work of My hands and this causes Me delight. I obeyed and rose out of myself to learn the solutions to the difficulties.

The Three Lights

God said: I want to go back to the beginning of your request, concerning the three lights that come from Me. The first general light dwells in those who live in ordinary charity (I repeat what I have already taught so you can better understand). The other two lights are in those who seek perfection and have abandoned the world.

Without light, no one can walk in truth. You have this light of reason from Me by means of your intellect. The light of faith is given you in holy Baptism. By Baptism and the Blood you have received the form of faith. By using this, you walk in truth and arrive at Me. Without this true light, you would plunge into darkness.

You must have two other lights from this primary light. Then, I will mention a third. The first light shows you that the world passes away like the wind. You see this by recognizing your own fragility and how strong is your inclination to evil. Through the law of perversity, you can be led to rebel against your Creator. This law of perversity certainly cannot force a man to sin against his will, but it wars against the man’s spirit.

Overcoming Sensuality

I do not intend that you would be conquered by this law. Rather, I want you to prove your virtue. Sensuality is contrary to the spirit. However, by overcoming sensuality, the soul can prove its love for Me. She does this when she rises in great anger against her sensuality.

I also impose this law of perversity to keep the soul in true humility. I created the soul in great dignity but I have vile things accompany her. I imposed this law of perversity by imprisoning her in a body comprised of the vilest substances of earth. In this way, the soul would not raise her head in pride. The body's fragility humbles the soul. This law of perversity is not meant to cause you to sin, but to help you to know yourself and the instability of the world.

Faith-Filled Intellect

This can be seen by an intellect when it is filled with the light of faith. Everyone, regardless of their state, who wants to share in the life of grace and in the fruit of the Blood needs this light. This is an ordinary light which all must possess to avoid damnation. Therefore, a soul without this light is not in the state of grace. She does not know the evil of sin or its cause. Therefore, she cannot avoid it.

If the soul does not know good or the reason for it, she cannot receive virtue (the only means of receiving grace). The soul needs this light because it loves what I hate and hates what I love. The soul is blinded by sin and does not know that sensual self-love causes vice. Also, the soul does not hate herself. She is ignorant of the evil of sin and does not know her own dignity, which demands that she advance in grace. This ignorance causes all her evil.

3.19 Some Desire the Body's Mortification

Having attained this general light, the soul must advance further or else it will turn back. She should either grow in this general light or seek the second light, by which she will want to be perfect.

In this second light, are two kinds of people who have abandoned a worldly way of living. One group, so that their sensuality does not rebel against their reason, gives themselves to castigating the body. Unfortunately, if they desire mortification rather than the destruction of self-will, they feed their souls in penances. However, if their penance is guided by discretion and is done with self-knowledge, they are perfect.

By great humility, they are conformed to My will, not to their will. If this was not true, they would hurt their own perfection. They would judge themselves as better than those who do not walk this path, because their goal is bodily mortification rather than the destruction of self-will. These souls always choose their own times and places for these mortifications. They want to choose what persecutions they suffer.

Deluded Souls

Deluded by their self-will, they say "I have these battles with the devil. This is not for my own pleasure but to please God and to have Him in my soul by grace. I can possess Him and serve Him better in this way than in that way. By acting this way, the soul falls into trouble, becomes a burden to herself and ruins her perfection. She does not perceive the stench of pride within herself.

If she were humble, she would see that I grant consolations and tribulations that are needed to gain salvation and to complete the soul's perfection. Because I give from love, I expect the soul to accept in love. By doing this, the souls in the second stage arrive at the third.

3.20 The Third and Most Perfect State

Those in the third state have arrived at the glorious light. They are perfect in every condition and accept all events with due reverence. They see themselves worthy of the world's troubles, of being deprived of consolation and of experiencing whatever happens to them. They see themselves as unworthy of the fruits of their sufferings. They have tasted My eternal will, which permits these troubles so they would be sanctified. Having known my will, the soul is interested in nothing else except seeing how she can increase her perfection for My glory. She looks only at Christ crucified and follows his teaching. This is the rule for the perfect and imperfect.

Gifts From the Lamb

The Lamb gives her the doctrine of perfection, so she knows what it is. She has seen His example. Fed at the table of holy desire, My Son sought My honor and ran with great eagerness to the cross. He accomplished the obedience I imposed on Him, not shunning labors or insults. He did not withdraw because of the crowd's ingratitude, or because of the persecution by the Jews or because of the derision of the people.

He was the true Captain, whom I put on the battlefield to deliver you from the terrible slavery of the devil. He also taught you His road and His rule, so you could open the door of eternal life with the key of his precious Blood. My Son said to you, "I have made the road and opened the door with my blood".

Don't be negligent in following Him. Don't rest in self-love and ignorance. Don't choose to serve Me in your way instead of the way made straight by Truth and built up by the Blood. Follow the Lamb for no one can reach Me, the Father, except by Him. He is the way and the door.

The Soul's Holy Actions

Tasting this sweetness and light, the soul runs to the table of holy desire. She does not seek herself or her own consolations, because the soul has destroyed her own will. She shuns no labors. She endures all troubles. She accepts the devil's temptations and the world's murmurings. She eats at the table of the cross and is nourished by the food that honors Me and saves souls. She seeks no reward from Me or others. She is stripped of mercenary love based on selfish motive and is clothed in perfect light. She seeks only My glory. She does not serve Me for her own delight nor love her neighbor for her own profit.

She has stripped herself of her sensuality and clothed herself with Christ Jesus. Sitting at the table of holy desires, she is more anxious to kill her own will than to mortify her body. Indeed, she mortifies her body as a means of not doing her own will. When I asked for few words and many deeds, I wanted the soul's chief desire to be the death of her own will, so that she seeks only My honor and the salvation of souls.

The Effects

Those who are in this sweet light, know this road.. They are always at peace. No one scandalizes them. All the persecutions of the devil and of the world slide beneath their feet.

They gladly stand in the waters of tribulations and temptations, while remaining attached to Me by the umbilical cord of fiery desires.

Such a soul rejoices in everything and is a judge of no one. She rejoices in every manner of holiness, saying, “Thank You, Father, for You have many mansions in your house”. She rejoices more in the different ways of holiness. She sees that all souls do not travel on the same road because each road manifests my glory.

Even when seeing something sinful, she does not fall into judgment. Instead she finds compassion and intercedes with humility. She thinks, “Today is your turn to sin.. Tomorrow is mine unless grace preserves me”.

An Excellent State

O daughter, love this sweet and excellent state. See those who run this path. They have holy minds. They are clothed in the Lamb’s sweet garment. They waste no time in false judgments and are never scandalized by the complaints of men. They even endure injury to others with compassion.

Since their love is ordered, they never take offense from their loved ones or from other people. They never judge others, because their will is dead. These observe the doctrines which I gave you when you prayed to arrive at perfect purity.

Arriving at Perfect Purity

I responded to you while you were asleep. The words even resounded in your ears and woke you up. I said, “ You will arrive at that perfect purity when you are scandalized by nothing. Just unite yourself to me for I am the fire that purifies the soul. The closer you are, the greater is your purity. The farther you are, the more purity will depart from you. Worldly men fall into sin because they are separated from Me. Those united to Me participate in My purity”.

To arrive at union, you must never judge a person’s will in anything they say or do. Consider only My will. If you see obvious sins, draw the rose from the thorns. If you yourself are hurt, know that I permit this so you grow in virtue. I use the other person as my instrument. Such sinners may have good intentions. Not seeing the heart, you must not judge by external acts (even mortal sins) but always have compassion. In this way, you will not be scandalized by Me or by your neighbor.

Otherwise, you will have contempt and not see your neighbor as My instrument. Contempt and scandal prevent perfection and can deprive a soul of grace, according to the gravity of her contempt and hatred.

Rooted in Union

The soul who perceives only My will receives quite a different reward. She remains rooted in love for neighbor. Therefore, she remains united with Me. To arrive at this purity you must ask Me to do three things: First, to unite you to Myself by desires of love. You do this by having your memory recall My blessings. Second, to allow you to see the love that I have for you. Third, to help you discern My will in the will of others. You must not see evil in the will of others, for I am their judge. Doing these three things you will come to perfection.

This is the doctrine I taught you and if you hold on to it you will not fall into the devil’s snares. Nevertheless, I want to show you how men must judge with compassion.

3.21 Receiving the Blessings of Eternal Life in this Life.

These perfect souls receive the foretaste of eternal life but not the full payment. They must wait to receive this fullness in Me, for I am the flawless food of life. In heaven, they will have hunger without pain and fullness without feeling sated. On earth, they taste eternal life because they hunger for My honor and the salvation of souls. By this hunger, the soul nourishes herself on love for others, a food which never satiates. Because of My pledge, the soul expects payment because she has a certitude of reaching a completion. Although, not yet perfect, the soul expects the perfection of immortal life.

Still Experiencing Pain

This pledge is not perfect, because the soul can experience pain. She still experiences the inner struggle against the law of perversity. She also experiences pain in her neighbors, due to their sins. She has a perfect grace but not the perfection of the saints in heaven (whose desires are without suffering). She feeds at the table of holy desires but experiences grief, as did My Son on the cross. His flesh was in torment, but he was blessed by union with the divine nature. These souls are blessed by union with me, but are also filled with grief due to their compassion for others and their own struggle against self-love.

3.22 My Prayer for the Whole World, Especially the Church

Catherine's Prayer:

I was inebriated, my mind was lifted up, and I was enamored by eternal truth. I said: "Who am I that you have manifested Yourself to me and have shown me the devil's deceits and the deceits of my own feelings, so that I and others can avoid these deceits? You loved me without me loving You. I am full of darkness and You have shown me the truth of light. I was dead and You brought me to life. I was sick and You gave me the medicine of the Blood (for the diseased human race) and also medicine for my secret illness (that I did not know I had). You taught me that I should not pass judgment, which I often did under pretext of Your glory and the salvation of souls.

I thank You for revealing my infirmity and I ask, from today on, that I never wander from this path because without You, nothing is accomplished.

For the Church and the World

I flee to You, not just for myself but for the whole world and for Your Church, that this truth may shine in your ministers and those whom you have given me. They will refresh me when I see them running on this road, dead to their own will, with no judgment of neighbor or any murmuring. May the devil not snatch even one of these from my hands.

I ask that You unite the two fathers who have guided me since my conversion and make them one soul, so that they seek only to bring to completion the mysteries of Your glory and the salvation of others. May I always act toward them with reverence and holy fear. I know You will not despise these petitions because You are the acceptor of holy desires and I have seen proof of your pleasure.

Now, I remember Your promise that You would speak to me of the sins of your Church's ministers. I would gladly hear this to increase my compassion and my desire for their salvation. You promised to reform your Church through your servants' tears and prayers. I ask this so that You comfort your Church with holy pastors.

3.23 God Replies to My Petition

God did not despise my request but responded: “I fulfill your request so that you do not sin from ignorance or negligence. Your fault will now be greater because you know My truth. Therefore pray for all men, for the Church, and for those I have given you. To your special friends, give your prayers, your examples and your teaching. Reprove sin and encourage virtue.

You are a means by which they will receive everything, according to their needs and their capacity. I give you this opportunity and I fulfill your desires. Do not fail to hope that every soul will receive what he is fit to receive and every minister will use the gifts I have given to him.

3.24 The Dignity of the Priest, and of the Eucharist

I will explain to you the excellence and dignity of the Church’s priests, so you can understand this truth. I will teach you by contrast, showing you the dignity of those who use this treasure virtuously, so you can see the misery of the others. (Catherine then saw the virtue in those who truly taste the truth). I will speak first of the dignity of my priests, for My goodness has placed them where they are.

I created you in my image and re-created you in the Blood of my Son. You arrived at such excellence because human nature was united to divine nature in a greater dignity than the angels. God became man and man became God.

The Chosen Priests

This greatness is offered to all rational creatures. Among these, I have chosen priests so that through them the Blood of the immaculate Lamb can be given to you. To my priests, I have given the Son to administer the light of knowledge. I have also given them the heat of Divine Love, united in the color of the Body and Blood. The body of the Lamb is the True Sun. Just as heat and light cannot be separated in the natural sun, so He and I are one. The earth’s sun never leaves its orbit, yet it lights the world and warms whomever wishes. It is not defiled by any impurity upon which it shines, because its light, heat, and color are united.

My power is joined to His wisdom and both of Us are joined to the fiery heat of the Spirit. We all form one and the same Sun. Fire is attributed to the Spirit and wisdom to the Son. From this wisdom, my ministers receive the light of grace so they can give this light to others. This light has the color of your humanity because light and color are closely united.

Administration Entrusted to Priests

The light of my divinity and the color of your humanity shines brightly when perfected in the union of these natures. Thus in the Incarnate Word you have received the light. To whom have I entrusted its administration?

I give priests to you so you may receive His Body in food and His Blood in drink. You cannot receive the body without the soul of the Incarnate Word, and you cannot receive the body and soul without receiving the divinity. None of these can be separated.

Under the whiteness of bread, you receive the Divine Essence. As the sun cannot be divided into light, heat or color, so the whole of God and the whole of man cannot be separated,

even if the host were divided into a million particles. When a mirror is broken, the reflection to be seen is not broken. So, I remain in each particle.

Sharing a Fire

If you have a fire, the whole world can share it and the fire itself does not diminish. Each person receives it, according to the substance that received the fire. Suppose one candle weighs an ounce, another two ounces, and a third a pound. Each candle receives the whole light (the heat, the color and the flame). Yet, the candle of one ounce has less light than the candle of one pound.

This also happens in receiving the sacrament. Each carries the candle of holy desire which has no light. The candle is lit by the sacrament. Of yourselves, you can do nothing. So, I have given you this sacrament which gives you the light and feeds the light.

Baptism gave you the ability to receive this light. Without Baptism, you would be like a candle without a wick, unable to burn or receive light. In Baptism, you received the wick which catches the flame of holy faith. Where does such a candle receive the light? It receives the gift at the fire of My divine love, by loving Me and following My teaching.

Receiving the Fire

Every soul brings the same material to the fire, since all are created in my image and all are baptized. Therefore, all can grow according to their desires. By using the light while she still has time, the soul does not change form but can increase her love. When time is over, the light can no longer grow. So, come to the fire and receive according to the fiery desire with which you came. The light is entire. It is not divided and cannot be divided by any of the soul's imperfections or the imperfections of the priest. The soul receives grace according to the disposition of her desires.

Whoever receives Communion in mortal sin receives no grace at all. A soul who receives unworthily is like a candle fallen into water. The flame is extinguished as soon as it touches such a candle and nothing remains except the smoke. This soul has thrown water on the candle of her Baptism and has not heated it again by contrition and confession. She goes to the table to receive this light with her body but not her mind. Therefore, the light does not remain in her soul while she herself remains in great sin. Her light is extinguished and her sin is increased by the darkness. She feels only the crackling of a remorseful conscience because the water on her soul has destroyed the needed disposition to receive grace.

Even so, this light cannot be divided, either by the scanty desire or defect of the soul, or by a defect in the minister. As the sun is not defiled by shining on something foul, so the light of this sacrament can never be diminished. If all the world would receive the light of My Son, He would still be one with Me. This metaphor of the sun shows He stays with Me, yet the soul possesses Him in Communion.

3.25 In this Sacrament, the Body's Senses are Deceived but not the Soul's

O daughter, gaze into the abyss of My love because everyone's heart would melt if they considered the special gift in this sacrament. How can you see and touch this mystery when all bodily perceptions fail? The eye sees only the whiteness and the taste savors only the bread. The soul, however, cannot be deceived unless she allows her faith to be stolen.

Need For Faith

The sacrament must be seen by the intellect, through the pupil of faith. By faith, the intellect can see the whole God and the whole man. The body, the soul and the blood are all united with My divine nature. They are not detached from Me. I revealed this to you at the very beginning, through your bodily eye. My revealing light was so great that your eyes lost their vision and only the sight of your intellect remained. I showed you this vision because the devil was waging war against you in this sacrament.

Catherine's Mystical Experience

At sunrise one morning, you went to mass, having been tormented by the devil beforehand. You stood upright at the altar of the crucifix, while the priest went to the altar of Mary. You considered your sins. You were fearful (due to the devil's vexation) that you might offend Me. You felt unworthy to enter my temple, even though you knew that My love made you worthy to hear mass.

At the consecration, you raised your eyes above the priest and I revealed myself to you. You saw a light come from my breast, like the ray which comes from the sun but is never separated from it. From this light came a dove, which hovered over the host because My words were being said by the priest.

This sight was only in your intellect's eye, because it was too strong for your bodily vision. You saw and tasted the abyss of the Trinity, whole God and whole man concealed and veiled in the bread's whiteness. Seeing the light and the presence of the Word did not prevent you from seeing the bread's whiteness. The one vision did not prevent the other. The revealed sight of the God-man did not prevent the sight of the bread. Through the pupil of holy faith, the eye of the intellect had the true vision. You must see this sacrament through the eye of faith, for it cannot be deceived.

Tongue of Desire

You taste this sacrament only by the palate of holy desire, because the body's tongue tastes only the bread. The tongue of desires tastes God and man. The body's perceptions are deluded, but the soul is illuminated and assured in her perceptions. She touches with love what her intellect has seen with faith. By holy desire, she tastes My charity, which has made her worthy to receive. The way you look at this sacrament is with spiritual perceptions. These dispose the soul to receive and taste.

3.26 The Excellent State of the Soul Which Receives in Grace

By receiving this Bread of Life in the state of grace, the soul dwells in Me and I in her, just as the sea dwells in the fish and the fish in the sea, the Sea Pacific. My grace remains, even after the bread is consumed. This grace is like a seal, which leaves its imprint after being lifted from the hot wax. After communion, the heat of My charity and the clemency of the Spirit remain. There also remains the wisdom of My Son, which enlightens the intellect, and My power which strengthens the soul against sensual love, the devil and the world. This imprint remains after the material accidents of the bread are consumed and the true sun has returned to its orbit. The abyss of My loving desire for your salvation has given you sweet Truth as food in this life, so you may be refreshed on your pilgrim way and not forget the benefit of the Blood.

3.27 The Dignity of Priests and how God Demands from Them Greater Purity.

Now you can recognize the dignity of My priests, so your grief at their sins can be more intense. If they considered their own dignity, they would not be in mortal sin or defile their soul. If they gave their bodies to be burned, they could not repay Me because there is no greater dignity in this life.

They are My anointed and I call them my “Christs.” They administer Me to you and I have made them fragrant flowers in My Church. The angels do not have this dignity which I have given to My chosen priest, the earthly angels of this life.

I demand purity and love for others from every soul. I demand from My priests greater purity and greater love for others, for they must administer the Body and Blood of My Son with a hunger for souls and for My glory.

Just as the chalice must be clean, so I require cleanness of their heart and soul. I want their body to be preserved as an instrument of charity, not wallowing in the mire, not inflated by pride, nor seeking prelacies. If they sin, they are cruel to themselves and to others. Also, they are not giving good example. They do not care to lead others away from the devil, or to administer the Body and Blood, or other sacraments of the Church. In being cruel to themselves, they are cruel to others.

3. 28 Of the Excellence of Holy Priests

I will now refresh you by speaking of the holy life of some of My priests. They are like the sun. Their virtues mitigate the stench of others and enlighten their darkness. By the light of a holy priest, you will see better the sins of other priests.

These glorious priests have become like the Sun by ministering it to others. As Peter received the keys of the kingdom, so these priests have received the power to administer the Body and Blood of My Son and all the Church’s sacraments. All, according to their rank, have administered the Spirit’s grace.

They have administered these with the light, the warmth and the color of grace. A man has all three or none. A man in mortal sin has no grace. A man in grace has illuminated the eye of his intellect and knows Me and his own self-love. Because he hates this self-love, he receives the color of this light, the memories of all the benefits of the Blood. Therefore, all three powers of the soul are brought together to receive Me.

Priests Touched by Faith

By faith, the intellect is raised above sensual vision, the will desires what the intellect sees and the memory is filled with what is loved. Thus disposed, the soul can participate in Me. These priests have taken on the condition of the Sun, who enlightens them and brings fruitfulness to their souls by its warmth.

My precious priests administer Me to the Church in two ways. They actually administer the sacraments and they give to the Church the light of their supernatural learning and the color of a holy life. By administering the sacraments with ardent love, they cause barren souls to bear fruit. They show them truth and drive out the darkness of mortal sin. By their holy example, they reform the lives of those in sin and warm their coldness (which is due to lack of charity).

Chosen Priests

They are the Sun. Through their love for Me, they are one with Me and I with them, each in the position I have chosen. Peter preached with words and then shed his blood. Gregory preached by scripture and the example of his life. Sylvester preached with disputations against the infidels. Augustine, Thomas and Jerome have given their teachings to the Church, stamping out error and placing their lights on the lamp stand. For they feed My honor, and save souls at the table of the cross. The martyrs with their blood and the light of teaching have extended the light of faith.

Prelates have given me the sacrifice of a holy life. The pearl of justice has shone in them because they honored my name and hated their sensuality. They trampled on pride and came like angels to the altar, celebrating with a furnace of love.

Having lived virtuously, they wanted those under them to do so also. Like good shepherds, they corrected them for their own salvation. They did not allow them to become putrid for lack of correction, but they cauterized the wound with the fire of reproof and penance.

Sinful Pastors

In contrast, the root of self-love is alive in those pastors who have a servile fear of losing their temporal goods or their position. They are blind and do not see that the real way to keep their position is by holy justice. Deprived of light, they do not see this.

Trying to keep their position by injustice, they do not correct those under them. They are deluded by their own sensitive self-love. They do not correct the faults of others because they have the same faults themselves.

Weighed down by guilt, they lose all zeal. Fettered by servile fear, they pretend they do not see. If they do see, they do not correct. They allow themselves to be won over, and find excuses for the guilty not to be punished. Jesus said, "These are blind leaders. The blind lead the blind and both fall into the ditch."

Good Shepherds

My glorious priests, filled with the power of the sun, do not act this way. In them, there is no darkness, sin or ignorance. They are not tepid because they burn in My furnace. They despise the delights of the world and correct others, because they have no fear of losing their position. Someone whose conscience is free from guilt does not fear.

This pearl of justice is resplendent in them. They embrace voluntary poverty, seek profound humility, and fear not the insults or torments of this world. They are cursed and yet they bless. They carry themselves like earthly angels. They do not live by nature, but by the ministry given to them in administering the Body and Blood. They are truly angels. As guardian angels, they minister to you by holy inspirations. These priests always have their eyes upon their flock. Like real guardian angels, they inspire good thoughts and offer continual prayer, true words and good example. They are the lanterns of the Church so the blind can have guides. They govern and speak with humility. They freely give the temporal goods of the Church to the poor and do not fear any loss.

Serving Others

They do not care about themselves. Sometimes after their death, there is no money. Some even have left the Church in debt because of the poor. Through their hope in Divine Providence, they had no fear to distribute spiritual and temporal goods.

The sign of hope is not to have servile fear. Those who hope in themselves are afraid of their own shadow. With such fears, they spend themselves acquiring temporal goods and turn their back on spiritual ones. These proud men do not realize that I would provide everything for their soul and body, if only the soul would hope in me.

The presumptuous do not realize that I am He who is and they are those that are not. They receive everything from Me. The person labors in vain unless I guard the city. I want you to use your talents in the light of faith. I created you without your help, but I will not save you without your help.

I loved you before you existed and My holy ones see this. They love Me and fear nothing. Pope Sylvester did not fear when he disputed before Constantine for twelve days. Since I was for him, no one could be against him.

Having No Fear

Others have lost all their fear because they were with Me and gained the light of wisdom. They received the power to be strong against this world's tyrants and to share the clemency of the Spirit.

This love is the companion of anyone who desires it. I come with faith, fortitude, patience and perseverance until death. Because they experienced My presence, they feared nothing. Whoever hopes in himself, feels alone. Deprived of love, these souls fear every little thing for I alone give security to the soul.

My glorious ones experienced this security. Nothing could injure their souls. They however, could injure men and devils (who remained bound by their power) because I respond to the hope placed in Me. Your tongue cannot tell their virtues and your intellect cannot grasp the eternal glory of these souls. They stand in My presence as precious stones. I have received their labor and poverty. Because of their holy life, I gave them the greatest dignity in eternal life and also gave them the honor of administering the sacraments.

Beloved By the Father

These anointed priests are beloved by Me because of the dignity I have given them and because they did not hide the treasure I gave them. They knew it was from Me and they used it with humility. I gave this dignity to them for the good of souls. They, like true shepherds, never stopped putting sheep into the flock of my Church. Sometimes, they even experienced death in snatching these souls from the devil.

They became sick to those who were sick. They could say, "I, too, am infirm with you." They wept with the weeping and rejoiced with the rejoicing. They knew how to nourish each one, preserving the good in their virtues.

They drew the imperfect ones out of imperfection, by becoming themselves imperfect by compassion. They corrected souls, gave them a penance and endured the penance with them.

They bore more pain than the sinner. This is especially true when the penitent felt it was very difficult. By the priest's help, the difficulty was changed into sweetness.

My beloved prelates make themselves servants. They appear insignificant to the lowly. They know how to be all things to all men and to nourish all. They did this because of their hunger for My glory and for the salvation of souls. For the good of the Church and for souls, they accepted the thorns of tribulation with true patience. They offered the incense of anxious desires and continual prayer. With tears, they anointed the wounds of others, and the mortal sins were perfectly cured.

3.29 A Brief Repetition. Show Reverence to Priests, Whether Good or Bad.

I have shown you a sample of good priests and their great dignity. Because of this dignity, I do not want the laity to offend them, even if they have personal defects. I want the laity to hold them in respect, because I have given them authority. The same reverence should be given to a priest who is weak in virtues as to one who is strong in virtue. All are ministers of the Son, of the Body and the Blood and of all of the sacraments.

This dignity belongs to all priests, for I have appointed them as your guardian angels. Yet, how worthy of love are those priests who are adorned with virtues. Every virtuous man is worthy of love, but especially those to whom I have given this ministry of priesthood.

Reasons to Love Priests

Love priests because of the sacraments and because of their dignity. You should hate the defects of those priests who live in sin, but do not appoint yourself as their judges.

If a filthy person brought you a great treasure, you would not hate the bearer, however ragged. You would love the treasure and the Lord who sent it. You would be anxious that the bearer be cleansed and properly clothed. This is how I want you to act toward sinful priests. They are ragged in vice, because separated from Me. Yet, they bring you the treasure of the sacraments, by which you obtain life. You must strive by holy prayer to reclothe them, and by your tears to cleanse them.

God's Mercy for Priests

If they will dispose themselves and you will pray, I will give them grace. I do not want them in darkness or stripped of virtue, because I have appointed them earthly angels to minister to you. Moved by your prayers, I will give them mercy. Yet, if they do not correct their lives, their dignity will be their ruin. If they do not accept My mercy, I will condemn them to eternal fire.

3.30 The Difference Between the Death of a Just Man and Sinner.

Since the world and the devil accuse these wretches, I want to speak of how different are the struggles and the deaths of the just man and of the sinner. All the sufferings endured by men depend on their will. If their will agreed with Mine, they would have no suffering. They would have labors but these do not cause suffering if gladly endured.

The Peaceful Death of a Just Man

The just man, by a holy hatred of himself, wages war against the world, the devil, and his own sensuality. He dies in peace because he overcame his enemies in life. The world cannot

accuse him because he saw its deceptions. His sensual fragility cannot accuse him, because he overcame this sensuality by reason, penances and humble prayer. His soul has lost earthly desires which make death seem difficult and cause a man to fear. Virtue extinguishes this fear and overcomes it by a desire to gain heaven. His conscience is at peace. During his life, his conscience was like a watchdog, warning him of his enemies and barking at the door. This dog of conscience warns the sentry of reason which knows if the stranger at the door is a friend or a foe.

To his friend, (virtue), he shows his delighted love. To his enemy, (vice), he shows hatred and uses the knife to kill it. At death, his conscience is a faithful guardian, and remains at peace.

Profitable Pain

It is true that the just soul reproves himself at the time of death, because he thinks he used his time but little. This is a profitable pain and causes the soul to throw himself before the Blood. The just man does not admire his past virtues, because he hopes only in the Blood where he has found mercy. Having always remembered the Blood, he is drowned and inebriated in the Blood at death.

Unharmd By the Devil

The devils cannot reprove him because his wisdom conquered their evil. Still, they come around him in horrible shapes and diverse imaginings to frighten him. Since his soul has no poison of sin they cause him no fear. Seeing that he has entered the Blood, the devils must stand afar off to shoot their arrows. However, their war cannot harm the just one who has already begun to taste eternal life. With his intellect enlivened by faith, he sees Me whom he hopes to attain by grace and not by his merits.

Opening his arms and seizing God, he seems to possess God before he actually dies. Drowned in the Blood and entering by the narrow door of the Word, he gains the Sea Pacific. How joyful is the soul as he arrives at this point because he tastes the happiness of the angelic nature! Every just soul experiences this joy, but especially my priests who have lived like angels and had great hunger for souls.

Knowledge and Dignity

These priests have a special light of holy knowledge. By knowing Me more, they could have loved and received more. Every reward is measured by love. Although an individual person without special knowledge can arrive at greater love, in general, the person who knows Me more, loves Me more.

Priests also have a greater dignity because they have the office of administering the Blood and of governing souls. If they do this with love, they will receive more than others. Happy are their souls at the moment of death, for they have defended the faith of others, a faith that is a part of their very bones.

A Cleansed Heart

They placed no hope in themselves or their own knowledge, but confided totally in my Providence. They had no inordinate love for created things but loved voluntary poverty. Their heart was inscribed with My name and they set good example for all. Their heart seizes Me with love and restores to Me the pearl of justice, which the priest always showed to all. This priest

renders Me glory because he attributes his salvation to My graces and deems himself unworthy of a heavenly reward.

His conscience gives a good testimony and I give him the crown of justice. Oh, earthly angel! You rejoice that you have been grateful and have opened your eyes to the true light. Following the Good Shepherd, you have faithfully kept that light for your people,. Therefore, you are bathed in His Blood and are now entering heaven with your flock of lambs. Some you have already brought to eternal life. Others are still on earth and in the state of grace.

Overcoming Satan

The vision of the devil can do these priests no harm, for they see Me by faith and cling to Me in love. The demons' darkness does not trouble them, for they have no poison of sin nor any servile fear. By supernatural light and knowledge of the scriptures, they know the devil's deceptions. Thus, bathed in the Blood and with hunger for souls, they pass through the door and enter into Me. Each one has his place and each receives love according to his measure.

3.31 The Pains of a Sinner at the Hour of Death.

The death of sinners is different. How terrible and dark is their death! The devil accuses them and shows his face (which you know is so terrible and to see it is so painful). He freshens the sting of conscience, which gnaws horribly. The delight of sensuality accuses them. They see the truth and their errors bring great confusion. In life, self-love covered over their faith. Now, the devil torments them to bring about despair. This battle is difficult. These souls are not armed, because deprived of holy desires.

Plight of Sinners

Sinners do not have supernatural light because their pride did not let them understand its importance. Now, they do not know what to do in this great battle. They have no hope in Me or in the Blood. They have hoped only in themselves and in the world's delights. They never saw themselves as debtors who needed to give an account. Now they have nothing and hear only reproaches. Their injustices in this life accuse them and they dare not ask for justice. Their shame and confusion is great. Unless they have developed a trust in My mercy (which would be a great presumption), all would despair and arrive with the devil in eternal damnation.

Time of Mercy

If, at the time of death, the soul recognizes his sin and relieves his conscience by a good confession, there remains mercy and with this he can take hope. During their lifetime, mercy should not lead them to offend Me but to increase their love, as they consider My goodness. These souls act differently. Hoping in My mercy they offend me. Still, I give them this hope so at the last moment they can hold on to something and not faint away into despair. The final sin of despair hurts Me and injures them more than all other sins they committed.

They have committed other sins because of sensual delight, over which they sometimes grieve and this grief procures mercy. In despair there is no pleasure, only intolerable suffering. Whoever despairs despises My mercy. He makes his sin greater than My mercy. The person in despair does not repent for having offended Me. He is only sorry for his own loss. Therefore, this sin alone leads him to hell where he is punished for all his sins. If he had repented and hoped in mercy, he would have received mercy. My mercy is greater than all sins creatures can commit. It displeases me that they consider their sins greater.

Despair and Presumption

Because despair displeases me so much, I want them to hope in My mercy even if they have led a wicked and disordered life. This is how I trick them in life. I get them to trust in My mercy so when they come to death they do not abandon it.

All this comes from My generous love. However, these souls, in the darkness of their self-love, did not know this truth. In great presumption, they turned to the sweetness of My mercy. Here again their conscience acts like the devil and reproves them for not using the time of My mercy for charity, virtue and holiness. Instead, they did nothing but offend me! Oh blinder than blind, in your presumption you hid the talent in the ground of self-love and now it brings forth the fruit of death.

The Devils At the Hour of Death

Your sins are no longer hidden. Your conscience groans at you. So you do not escape their hands at the hour of your death, the devils shout and give you the rewards that they give to their servants. They try to confuse you, so you will share their lot. You now see your dignity and are ashamed of how you used your life in guilty darkness. You see you are a thief who owes a debt to the poor and to the Church. Your conscience reminds you that you have spent your money on public harlots, on gluttony, on silver vessels and for adorning your home. You should have lived in voluntary poverty.

You realize you have neglected the Divine Office. You recited it with your mouth, but not with your heart. Your conscience shows you that you did not nourish your people in virtue. You did not give good example or strike them with the hand of mercy and the rod of justice. You did just the opposite and, for this, the devil reproves you.

If, as a prelate, you gave Church offices to those who were unworthy, the devil puts that before your conscience. You should have granted these according to the candidate's virtue and the salvation of souls. You have great confusion because you see what you should have done and what you should not have done.

Each Sees Their State

Know, daughter, that blackness is seen best when placed on a white background. This happens also at death. The sinner sees his woes. The just man sees his happiness. No one needs to remind the sinner. His conscience reveals his sins and what he should have accomplished. Although he sees his vices, he grieves more when seeing the virtues. He knows his life was devoid of any. He sees all too clearly the rewards of the just man and the pain of one who has stayed in mortal sin.

I do not give this knowledge to have the soul despair. I give him perfect self-knowledge with hope so that he may pay for his sins. He should use that knowledge and pain to beg My mercy. The just man increases in joy and attributes his good life to Me and not to himself. With this knowledge he gains his sweet end. While the just man is in joy, the wicked man is darkened and confounded in sorrow.

The Devil causes no harm to the just man. To those who have lived in sin, however, his appearance causes great harm and the fear of suffering condemnation. In spite of this, they need not despair. You can see how different is the death of the just and of the sinner.

The Greater Obligations

I have shown you only a small part, (really only a trifle) of the happiness of the just and the suffering of the sinner. How great is the blindness of man, and in particular of My priests. The greater their obligations, the more intolerable is their confusion for not having fulfilled them. Knowing the scriptures better, their torments at death are greater. Theirs is the fate of the false Christian who has greater torment in hell than a pagan, because he had the light of faith and renounced it.

So, these priests will be punished more than other Christians because they had the ministry of the Holy Sacrament. They also had sacred studies to help them discern for themselves and others. They justly receive greater pains.

If they considered their dignity, they would be what they should be. The whole world is corrupt and they are more guilty. They defile their own soul, corrupt their subjects, and suck the Blood from the Church (whom they cause to grow pale by their sins). They love themselves instead of My Church, stripping her for their own advantage. They seek properties when they should be seeking souls. Because of their bad example, the laity become disobedient to the Church.

3.32 The Prayer of the Devout Soul for the Church

Inebriated, on fire with love and wounded in her heart, Catherine cried out: “Oh, light above all light, fire above every fire, consume all sin in my soul, filling me with insatiable love, so I always desire you. The more I have, the more I will seek.

Who has moved You to enlighten me? It is Your love that constrained You to create us in Your image. You gave infinite graces to man. You gave us Your only begotten Son to converse with us who are filled with darkness. You did this because You loved us before we existed. You made Yourself low to make man great. Wherever I look, I see the abyss of Your charity. I can never pay back your burning love for me. So, You, most sweet Father will be grateful in place of me. Your love will render You thanks.

All Gifts From the Father

I am she who is not. If I spoke as if I were anything, I would be a lying daughter of the devil. My being and all my graces came from You, who bestow them from love and not from obligation.

When the human race was made sick by Adam’s sin, You sent Your Son as its physician. When I was sick from negligence, You sent a soothing and bitter medicine to raise me from my infirmity. You comforted me. You manifested Yourself to me and gave me a light by which I have known the excellence of grace given to the human race. The entire God-man ministered to the world through His mystical body, the Church. I have also known the dignity of your ministers.

I wanted You to fulfill Your promise and You gave me so much more. The heart of man does not know how to ask for all You want to give. You are He who is and we are they who are not. You are infinite and we are finite. You give things which your creature cannot even desire.

A Clear Light

From Your love for the whole world, I have received light, particularly for Your priests. You have shown me their virtues. They are the burning lamps of your Church, and I see their greatness when compared with those who live the sinfully. I conceived a great sorrow for how these latter, who harm the whole world. When you showed Me your grief over their sins I, (a cause of many sins), was plunged into intolerable grief.

You gave me sweet and bitter medicine. I rose out of my negligence so I could seek You with anxious desires and shed a river of tears. I know Your infinite goodness to me, and I also know those dead in their sins. My I never grow weary of seeking Your honor and the salvation of souls. May these two streams always come from You, the Sea Pacific.

The Generosity of the Father

Thank You for granting what I never knew to ask for. Now, give mercy to the Church and fulfill what You led me to seek. Do not postpone Your merciful plans but fulfill Your servants' desire. You cause us to cry out, so You will answer. You teach us to knock, so the door will be opened. As, I cry out to Your mercy, reply.

Since mercy is Your attribute, You cannot destroy it or refuse it to whomever asks. We knock at the door of truth. We know that the fire of Your love must open to him who knocks with perseverance.

The Mercy of the Blood

Open, unlock and break the hardened hearts of your creatures. Do this because of Your goodness and because of those servants who knock for the sake of others. Listen to those who stand at the door and pray. With the Blood you have destroyed Adam's sin. This Blood is ours. You have bathed us in it and cannot deny it to anyone who asks. You are the Good Shepherd who obediently laid down your life to give us this bath of Blood. May your Blood protect your lambs and not let the devil carry them away

At this door, we beg that You have mercy on the world and have your Church blossom with holy pastors. You said You would show mercy to the world and give reform to the Church. Do not delay. Only after You must reply, we cry out with the voice of mercy. You open even before we knock. Give your servants the bread of life, (the fruit of the Blood), for you will have greater glory by saving many, rather than by leaving them in hardness of heart.

With You, everything is possible. Please force our wills to wish for what they don't wish. You created us from nothing. Now that we exist, have mercy and remake us in Your grace and Your Son's Blood.

PART 4 - A TREATISE ON OBEDIENCE

- 4.1 Where Obedience is Found, What Destroys It, and What Nourishes It
- 4.2 Obedience is the Key to Heaven. The Soul Must Fasten it by a Cord
- 4.3 The Misery of the Disobedient and the Excellence of the Obedient
- 4.4 Of Those Who So Love Obedience that they Observe Particular Obedience

- 4.5 How the Soul Advances to Particular Obedience. The Excellence of Religious Orders
- 4.6 The Excellence of Obedient Members. The Misery of Disobedient Members
- 4.7 The Truly Obedient Receive a Hundred Fold and Eternal Life
- 4.8 Of the Perversities and Miseries of the Disobedient and the Miserable Fruits
- 4.9 God Rewards the Obedient but According to Their Love and Promptitude
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- 4.11 Prayer for the World and the Church

4.1 Where Obedience is Found, What Destroys It, and What Nourishes It.

The Eternal Father replied:

I will fulfill your request. You ask where obedience can be found. It is found completely in My Son who, to fulfill this virtue, hastened to His shameful death on the Cross.

You ask what destroys obedience. Look at the first man. He sinned by a pride produced by his self-love and by his desire to please his companion. He lost the life of grace and his innocence. He fell into impurity and sin. With him, the whole human race fell also.

You ask what is the sign that you are obedient. The sign is patience. Please note that obedience is two-fold. One form is more perfect than the other (although both are united). One way is most perfect. The other is good and perfect. No one who is disobedient can reach eternal life, for the door was unlocked by the key of obedience. Adam had fastened the door by disobedience.

Obedience of the Son

When man did not return to Me, I placed the keys of obedience in the hands of My Word. He became the porter. He opened the door and no one can enter except through Him. He said, "No one can come to the Father, except through Me". When He ascended into heaven, He left behind the key of obedience. He left His Vicar, the Pope, whom all must obey. Whoever is outside this obedience is in a state of damnation.

I want you to see this obedience in the Lamb. This obedience came from His love, for My honor and for the salvation of souls. This love came from His clear vision of the Trinity. He gained this vision by His fidelity, a vision which you enjoy imperfectly by faith. By His faithfulness he hastened along the road of obedience.

Patience, Obedience and Humility

Love can never be alone. Therefore, He possessed all virtues but in a different way than you. He possessed patience. This is the marrow of obedience, whether the soul is in the state of grace or not. Patience and obedience are sisters. They are daughters of charity. One cannot be lost without the other. Patience is fed by the nurse of humility. A soul is obedient to the degree of her humility. She is humble to the degree of her obedience. Humility nurses both charity and obedience with the same milk. She gives to obedience the gifts of self-contempt. This is a desire to displease self and to please Me.

Humility finds these gifts in Christ Jesus who abased Himself and was filled with insults. He accepted pain to please Me. He was patient. He never cried out. He embraced His injuries in obedience. In Christ, you find obedience perfectly accomplished. He left you His teaching as a

straight road. He is the Way, the Truth and the Life. Whoever travels this road cannot stumble or fall without knowing it, for he has cast away the darkness of self-love.

Disobedience comes from pride. This flows from self-love and destroys humility. The sister of disobedience is impatience. Pride is their foster-mother and feeds them with the darkness of infidelity which leads to eternal death.

4.2 Obedience is the Key to Heaven. The Soul Must Fasten it by a Cord.

I want to continue to speak of both obedience and disobedience . Obedience to the commandments is obedience in general. Obedience to the counsels is obedience in particular. Your faith is based on obedience. This is how you prove your fidelity. The chief commandments are to love Me above all things and your neighbor as yourself. Whoever keeps this principal commandment is faithful to Me and to his neighbor. With humble patience, he endures every labor. From this obedience comes all grace. From disobedience, comes death. Therefore, this obedience must not just be in word but in deed.

The Pope's Key

My Son has placed this key in the hands of the pope, who places it in the hands of the baptized when they promise to renounce the world and to obey. Each man has the very same key. He must use it to unlock the door. Otherwise, he will never enter heaven, even though the Word has already opened it.

You must take the key and walk in the teachings of My word. You must not remain seated. You must not place your love in finite things. Some follow Adam. They cast the key into the mud of impurity, or break it with the hammer of pride or let it rust with self-love.

This key would have been totally destroyed if my Son had not retrieved it from the mud, cleansed it in His Blood, straightened it with the knife of justice, and hammered out your iniquities on the anvil of His Body.

Able to Be Repaired

The key is so perfectly repaired that if a person spoils it by his free-will, he can repair it by the instruments used by my Son. O blind soul, you spoiled the key of obedience and do not think of mending it. Can your disobedience or your pride open the door? Will you be admitted to the marriage feast in disordered garments? Can you walk, if you are bound by the chains of mortal sin? Can you open the door without the key? No, you must leave sin by a holy confession, contrition, satisfaction and amendment. Clothed in your wedding robe, you will then use the key to open the door.

Binding the Key

Bind this key to the cord of contempt of self and of the world. Fasten this cord to your belt of love for Me. Many take up this key, seeing that they need it to escape eternal damnation. Yet, they hold it in their hand, instead of tying it to their belt.

They don't totally seek My pleasure. They still seek themselves and the praise of men. From fatigue or suffering, they can easily lose the key. If the hand of holy desire loosens its hold (as frequently happens), they will lose the key. While living, they can find the key again. If they

have no desire, they will never find it. By their impatience, they can at least know it is lost. Their impatience shows them that obedience is not in their soul.

Choosing Queen Obedience

How great is obedience, born of charity and containing all the virtues. The waves of the storm cannot hurt the obedient soul. She feels no hatred. When injured, she obeys the command to forgive. She is at peace when her appetites are not satisfied, because she desires me alone.

Whoever has chosen Queen Obedience to be his spouse will find peace. By obedience, you reach the port of salvation without danger. You board the ship of the cross. You endure patiently and do not abandon the Word's teaching. You dwell in love of neighbor. You are anointed with humility and do not covet. You walk erect because your heart is sincere. You are a sunrise attracting divine grace, a sun which makes the soul bring forth the warmth of charity. You produce life giving fruit, both for yourself and others.

You are cheerful. Your face is never wrinkled by impatience, but always smooth with happiness. Your endurance is so long that you can reach from earth to unlock heaven's door. You are a hidden pearl, trampled on by the world. Your kingdom is so great that no one can rule you. You have regained your liberty by leaving behind your sensuality and slaying your enemies.

4.3 The Misery of the Disobedient, and the Excellence of the Obedient

My Word repaired the key of obedience, but worldly men without obedience do the contrary. Without obedience, they are like unbridled horses going from sin to sin and death to death until they reach the very edge. Although they have time to repent and can keep the commandments, they find this difficult because of their long habit of sin.

Not Waiting Until Death

Do not put off your finding this key of obedience. Do not wait until the moment of death. All during life, a person can hope to be saved but they must not delay repentance. What causes this blindness? What prevents their recognizing this treasure? Their self-love and pride! Being disobedient, they are impatient. This has seduced and led them into lies, and made them slaves of the devil. Unless they amend by patience, they will suffer eternal torments.

The Peace of the Obedient

The lot of the obedient is quite the opposite. They rejoice in the eternal vision with the humble Lamb. By obedience, they are clothed in perfect peace. They possess every good, all riches, fullness without disgust, and light without darkness. They have an infinite good which they share with all the obedient. The Blood of the Lamb enables the key of obedience to unlock the door.

Oh, fools, come out of the mud immediately. You wallow in your own lust. Abandon your injustice, hatred, false judgments and cruelty against your neighbor. Remove your disordinate pleasures and the world's delights. By cutting off the horns of your pride you will remove hatred of your neighbor.

Your Neighbor

Remember your injuries to Me and to your neighbor. Then you will see the injuries which you suffer are trifles. By remaining in hatred, you offend Me and hurt your neighbor (whom you are commanded to love).

The command is clear, “Love your neighbor as yourself”. I never said that you do not need to love a neighbor who injures you. Take this commandment literally (it was given that way). Otherwise, you will deprive your soul of grace. Take the key of obedience, walk no longer in the darkness so you can taste eternal life.

4.4 Of Those Who So Love Obedience that they Observe Particular Obedience

In some, this fire of obedience burns so brightly that they go beyond obedience. They seek the greatest perfection by living according to the counsels. To restrain their own will, they seek a greater self-hatred. They either accept the religious life or submit their will to another, without entering religion. These have chosen the most perfect obedience which I will now explain.

4.5 How the Soul Advances to Particular Obedience. The Excellence of Religious Orders

A soul who has obeyed the commandments, will advance to particular obedience of the counsels by the same means. By faith, she knows My ineffable love for her and her own inability to respond to Me with the needed perfection.

By faith, she seeks to repay the debt. She tramples on her fragility and restrains her will. She finds her place in holy religion. This is a ship founded by the Holy Spirit which receives souls seeking perfection and brings them to the port of salvation.

The Holy Spirit is the ship’s captain. He never fails (even though the religious may transgress the rules of the order). This ship cannot be damaged even though wicked pastors, appointed by the Spirit may harm her. The ship is so delightful that no tongue can describe it.

Entering a Religious Order

The soul is on fire with desire and with holy self-hatred. If she has truly practiced general obedience, she enters the religious order as one dead. Even if imperfect, she can still gain perfection by obedience. Indeed, most who enter are imperfect. Souls enter at different stages. Some are in perfection and others are in the childhood of virtue. Some enter through fear or penance.

Everything depends on their exercising virtue and persevering until death. Many who enter appear to be perfect, but they turn back or remain with much imperfection. So, the act of entrance is not important material for judging. Judgment is made only upon the love which the soul has to persevere in obedience.

The ship is rich and the soul need not worry about spiritual or temporal needs. If she is obedient, the Holy Spirit will provide. My servants are poor but they are not beggars. In obedience, they find everything.

Decline of Religious Orders

When religious orders flourished with true poverty and fraternal charity, they had more than they needed. Now, self-love has entered. All keep private possessions and fail in obedience. Thus, their temporal substance has also failed. The more they possess, the greater their destitution. Even in the smallest matters, they experience the fruit of disobedience. They take their own possessions and live privately.

St. Francis

The holy rules are rich, thoughtfully written by those who were temples of the Spirit. See the wisdom of Benedict. Admire how Francis ordered his ship with the pearl of poverty. He embraced self-hatred and sought only Your will. For love of the Lamb, he macerated his body, slayed his will, clothed himself in insults. He was nailed to the cross by the singular gift of the five wounds. His body showed the love that was in his soul.

Are not all Orders founded on this point? Yes, but in no other Order is poverty the principal foundation. Each Order has its own virtue, although all remain in charity. Thus, poverty belonged to Francis. He made his foundation very strict, for the few and the good. It was not for the majority.

I say “few” because not many choose this perfection. Now, the Franciscans are multiplied in numbers but deficient in virtue. Their ship is not defective but they have disobedient subjects and wicked rulers.

St. Dominic

Look at Dominic. He ordered his ship so that his sons brought the light of learning to My honor and the salvation of souls. Poverty was also included and the contrary displeased him. He left to his sons a teaching that they should hold no possessions, privately or in community.

His more immediate goal was learning. By assuming the task of My Word, His order was to destroy the errors that had arisen. He appeared as the world’s apostle, sowing truth and dissipating darkness. He was a light to the world by means of Mary, whom I placed in My Church to destroy heresies. Why do I say “by means of Mary”? Because Mary gave him his habit.

He fed his sons at the table of the cross, asking them to stay there for the salvation of souls. He chose poverty for them so they would not have care for temporal things. Some failed, feeling they would not be provided for. He wanted his sons to be obedient. Because impure love obscures the intellect and the body, he imposed on them a third vow of continence.

Pride also obscures the light of learning because where pride is, there is no obedience. A man’s humility is proportioned to his obedience and vice versa. Also, when someone transgresses obedience, he often transgresses continence, (either in thought or deed).

Dominic’s Three Ropes

Thus, Dominic rigged his ship with the three ropes of obedience, continence and poverty. He did not oblige his subjects under pain of mortal sin, but provided for those who would be less perfect. Both the perfect and the imperfect live well in this ship. Dominic did not desire the death of the sinner but that he be converted and live.

His Order is a delightful garden, but those who transgress the vows have turned it into a desert. They have defiled it with few virtues and little learning. The Order still possesses every delight but in the beginning the members were blooming flowers, men of great perfection.

Dominican Saints

Each was like St. Paul. Their mere glance dissipated error. Look at Thomas Aquinas who acquired supernatural light more by prayer than by human study. He was a brilliant light, illuminating his Order and dissipating heresy.

Look at St. Peter (Catherine is speaking of St. Peter of Verona (1205-1252) who was martyred by a heretic). He gave light to the heretics who hated him and took his life.

While living, he gave himself to prayer, preaching, disputing with the heretics, hearing confessions and announcing the truth without fear. At the moment of his death, having neither voice nor ink, he dipped his finger into his blood and wrote the credo on the ground. He never turned back. He knew he would die, because I revealed this to him.

I could say the same of others, who did not actually experience martyrdom. Dominic labored in the vineyard to destroy vices and plant virtues. Francis with his poverty and Dominic with his learning were two columns of My Church.

4.6 The Excellence of Obedient Members. The Misery of Disobedient Members.

Having spoken of this ship of religious orders, I will now speak of those who travel in these ships. Because clarity comes by contrast, I will show you the sin of the disobedient and the virtue of the obedient.

The Obedient Religious

A person entering a religious order must walk by the light of faith and must slay self will by using the knife of hatred against every sensual passion. He must have obedience, and her sister, patience. He must nurse obedience with humility, otherwise she would perish from hunger. Humility brings along the handmaids of contempt for self and contempt for the world.

Whoever is old enough may enter this ship. In whatever way they enter (remember, souls are called in diverse ways), they must hurry to use the key of obedience to open this little door, which is a panel of heaven's door. These souls have not used the great key of general obedience. They use the little key of particular obedience and have entered through a narrow opening in the great door. They must not throw this key away.

The truly obedient see that they cannot enter this little door if they are loaded with their own riches and the weight of their own will. If so, they will have great fatigue and even lose their life. They would be unable to walk erect without breaking their neck. So, they cast off their riches by the vow of poverty, and see clearly what would happen if they transgressed the vows of obedience or poverty.

The Disobedient Religious

On the other hand, the disobedient walk in pride, with their heads erect. If they must obey, they do it proudly with hatred for the Order and for the superior. They also transgress the vow of continence. Not giving up wealth, they have possessions which make many friends. These friendships include close intimacies. They care luxuriously for the body. Without humility and self-contempt, they live like nobles, not religious. They have riches but no prayer. Because they have money to spend, they fall into mental and physical impurity. Due to shame, they abstain physically but they indulge themselves mentally. It is impossible for a man with worldly habits who does not pray to keep his mind pure.

Entering the Narrow Door

The obedient man sees the loss he would suffer from temporal possessions and from following his own will. He knows he must enter the narrow door and has the need for the key of obedience. He knows he must stay on the ship and walk the narrow path of obedience.

The perfectly obedient man rises above his sensuality. He places self-hatred in control and he drives out the enemy. In his soul, the just man places his spouse Obedience, with her sister Patience and her nurse Humility, together with Self-hatred. The soul lives in the garden of continence with the fire of love which warms all her companions.

Casting Out the Enemies

She has expelled self-love, (her chief enemy) which produces pride. She has removed impatience, disobedience, infidelity, presumption and self-confidence, transgressions of the rule and conversations with the sinful. These are the soul's enemies, together with anger, cruelty, wrath, impurity, ignorance and sloth.

After self-hatred casts out these enemies, love replaces them with friends. Having destroyed self-will (who gave life to all these enemies) the soul remains at peace. There is no more war because no enemies are left. Suffering makes no war on obedience, because the soul is patient. Religious observances make no war, for the soul wants to fulfill them. Obedience gives no pain, for the soul sees that the superior is placed there by Me and speaks for Me.

A Picture of a True Religious

Humble tasks and even insults have no power, because the soul loves self-hatred. He is only saddened by seeing Me offended. He speaks with sinners to draw them away from their misery, for he wants them to possess what he has. He seeks to convert religious and laity by every means, so he can draw them out of mortal sin. His conversations are perfected by his charity. In his room, he experiences heaven where he delights to speak with Me. He flees idleness by continual prayer. He patiently endures weariness. By faith, he can see that I permit all suffering.

If mental-prayer is impossible because of the mind's darkness, he recites vocal prayer or does work to avoid idleness. By humility, he sees himself unworthy of the peace I give to him. Because of his gift of self-reproach, he feels that he is worthy only of suffering. Neither his hope nor My providence fail him. He passes through every stormy sea in the ship of his Order, living in his room and avoiding idleness.

A Daily Fidelity

The obedient man wants to be the first to enter choir and the last to leave. Seeing a brother more obedient, he has a holy envy to have the same gift. He loves to be at table with the poor. He has so abandoned his material needs that he blames himself for considering even the necessities of the body. His room is full of poverty, and not of clothes. He does not fear any thieves. If something is given to him, he shares it willingly. Depriving himself daily, he does not think of tomorrow, but only of the kingdom.

To keep humility, he submits to all and becomes the servant of all. He never refuses any task. He doesn't fulfill obedience in his way and time, but according to the superior's will. All this he does without any weariness.

Using the Little Key

With this key, he easily passes through the narrow door of his Order without any violence. He has abandoned the heights of pride and bowed his head. He does not break his neck by impatience. He overcomes the devil's assaults by mortifying his flesh. He renounces all

pleasures and clothes himself in the labors of his Order. Just as a child forgets the blows of his father, so this child of the Spirit does not remember the pain inflicted by his superior.

These are the little ones of whom Truth said, “Allow the little ones to come to me, for of such is the kingdom of heaven” and “Whoever shall not humble himself like this child, shall not enter the kingdom of heaven”. These humble ones do not complain against their superiors. I exalt them in heaven and, even in this world, let them taste eternal life.

4.7 The Truly Obedient Receive a Hundred Fold and Eternal Life.

Peter asked, “What will we receive who have left everything?” Truth replied, “I will give you a hundredfold and eternal life.” What is a hundredfold?

Although this promise does not refer to temporal goods, I often multiply material goods for the soul who gives alms. I do this in return for the gift of his will. A hundred is a perfect number and charity is the most perfect virtue. It is increased only by the soul beginning again with self-knowledge.

This hundredfold is given to those who have given me one thing, the unit of their will in general obedience and in particular obedience. Besides a hundredfold, the soul also gains heaven.

They do not taste eternal life by faith, because they now experience what they have believed in. They do not need hope for they already possess heaven. Queen Charity alone enters heaven and possesses Me. The little ones have received a hundredfold and they now possess a joy which makes the heart large and generous. A soul filled with charity shows in her face exactly what is in her heart. She does not act in a dissembling way toward her neighbor.

4.8 Of the Perversities and Miseries of the Disobedient and the Miserable Fruits.

A disobedient man in the religious ship has so much pain that he tastes hell in this life. He is always sad, confused, and tormented by his conscience. He hates his Order and is a burden to himself.

Sufferings of the Disobedient

It is terrible to see a soul who is committed to religious obedience become a slave to disobedience. With disobedience, comes impatience, pride, and seeking his own pleasure. He is in a constant state of suffering. Pride keeps him erect, yet he is forced to bend his neck. All his desires conflict with his Order. He loves disobedience, avoids voluntary poverty, acquires riches and desires lewdness. By transgressing his three vows he comes to ruin. He even looks like an incarnate devil.

I want to speak of his delusion and the fruit of disobedience. This wretched man is deluded by self-love. His eyes are set on his self-will and on the world. His body left the world but his desires remain there. Obedience wearies him so he disobeys to avoid weariness and arrives at the greatest weariness. He obeys by force instead of by love.

Trying to Flee Pain

He deceives only himself. He is not pleased with the actions imposed by obedience. He wants to make this world his eternity, but his Order wants him to be a pilgrim. When he has a

nice assignment where he would like to stay, the order transfers him. This causes him pain, but he is forced to go.

Wishing to flee pain, he falls into it. He is blind to the true road of obedience. My Son removed pain from this road of obedience. This soul, however, walks the road of lies and finds bitterness.

His guide is self-love. His passion is for disobedience. Like a fool, he tries to navigate the tempestuous sea with his own strength and his own knowledge. He will not navigate the waves in the arms of his superior. Only his body is in the ship. Mentally, he has left the ship by his desire not to observe the rules or the three vows.

The Difficulty of Swimming

He swims the tempestuous sea and is tossed back and forth. He is fastened to the ship only by clothes. He wears the religious habit on his body, but not in his heart. He is not a friar but a masquerader, a religious only in appearance.

His life is lower than the animals. He does not see how much he labors by swimming, while the good religious has it easier on the ship. He also does not see that he is in danger of eternal death. If his clothes are torn away from the ship, (as happens at death) he will have no remedy. He does not see. He walks in the cloud of self-love and deceives himself.

Corrupt Fruits

What fruit does he produce? He produces the fruit of death because his desires are rooted in pride drawn from self-love. The flowers, leaves and fruit of his life are all corrupt. His poverty, chastity and obedience are also corrupted. The words he speaks (the leaves) would be out of place even in the mouth of a ribald layperson. He preaches with an eloquent language which cannot feed souls. His flowers are diverse thoughts which he welcomes with delight. He does not flee evil occasions but seeks them out to accomplish a sinful act. This fruit kills him, deprives him of grace and gives him eternal death.

The Fruits of Disobedience

The stench from this fruit is disobedience. He is unfaithful to his superior's will. Another fruit is impurity, for he takes delight in foul conversations. Under the guise of devotion he conceals many children of his disobedience. He strives to deceive his superiors. When the superior refuses to give him what he wants, he criticizes him. He cannot endure his fellow religious, nor the smallest word of reproof. He brings forth anger and hatred. Both his soul his and body live in pain. His fellow religious displease him because he lives for his sensual pleasure. He leaves his room for any excuse, as if it were a prison. He has abandoned self-knowledge.

He will not come to common meals, (when he has have money for his own food). Only when he has nothing, does necessity lead him to eat with the others. The obedient religious has no money and always eats at the common table where obedience feeds body and soul. The obedient never thinks of setting his own table but the disobedient avoids the common refectory.

He is last to arrive for choir and the first to leave. He skips chapters for fear of penance. When he attends, he is covered with shame for the faults which he committed without shame. He does not watch in prayer. He omits not only mental prayer, but even the Divine Office to which he is obliged.

He has no fraternal charity and loves only himself. His disobedience destroys peace and causes war. It destroys life and gives death. It takes the religious out of the ship and leads him to drown in the sea, by forcing him to swim with his own arms.

Dying of Hunger

By removing the food of obedience, his disobedience causes him to die of hunger. It deprives him of sweetness and leaves only bitterness. It causes him every evil in life and gives him cruel torments to endure. If he does not amend, disobedience will lead him to eternal damnation, with the devils who rebelled and fell from heaven. You, disobedient man, have also rebelled. You have cast aside the key of obedience and opened the door of hell with the key of disobedience.

4.9 God Rewards the Obedient but According to Their Love and Promptitude

I have appointed everyone to work in the vineyard. Each will be rewarded according to the measure of his love, not according to the work accomplished or the length of time spent. Those who come late will receive the same as those who came early. This shows that the soul is not rewarded according to the time they spent.

Some enter the vineyard in childhood. Others come later and some come in old age. These latter see they have little time and they labor with great love. They catch up with those who began in childhood, but have advanced slowly.

Value of Obedience

By love of obedience, the vessel is filled from Me, the Sea Pacific. Some have such prompt, deeply ingrained obedience that they obey almost before the words are out of the superior's mouth. They obey the superior's intention because they see that his will is fixed in My will. In obeying the superior's word, he obeys the superior's intention as coming from Me.

In the books about the Fathers, there is a story about a religious who in obedience, started to write the letter "O", although he did not have space to finish the letter. In My clemency, I completed the letter in gold. I have given so many miraculous signs and testimonies to obedience, as to no other virtue.

Fire also obeys Me. See how many in Scripture were placed in the fire and were not harmed.

Water also obeys Me. St. Maurus was sent by his superior to save a drowning disciple. He walked on the water as if he were on dry land. In everything, you can find the excellence of this virtue. Therefore, all else must be abandoned for obedience.

Obedience Comes First

If I lifted you up in contemplation, so that your body was raised from earth and the superior gave you an obedience, you should obey the superior. I say this so you can see how pleasing is obedience.

All that the obedient man does is meritorious. When he eats, sleeps, walks, fasts and serves his neighbor, he does all in obedience. In the choir, the refectory and his room, he is guided by obedience. He has destroyed self-will by casting himself into the arms of his superior.

He reposes on the ship which his superior guides. He has navigated the tempestuous seas and has no fear, because obedience has removed all darkness and destroyed his own will.

What is the food of obedience? Obedience eats both self-knowledge (of her own sinfulness) and knowledge of Me. She drinks the Blood, by which she becomes inebriated. She sets aside her own opinions, possesses Me by grace and tastes Me by love.

All his life, the obedient man speaks words of peace. At death, he receives eternal life and the vision of peace and rest. This is an inestimable, infinite good which cannot be understood anymore than a tiny cup can contain the whole ocean.

I rejoice in My self-knowledge and I share it with everyone. I fill everyone and let each man comprehend according to his measure. Burning with love, the obedient man is anointed with humility, is inebriated with the Blood, and is filled with all virtue. He receives Me, His Creator.

4.10 A Brief Repetition of the Whole Book

Remember that you had four petitions. The first was for yourself and I have answered it by giving you the truth you sought. I showed you how to attain it by knowledge of Me and of yourself. Second, you asked Me to have mercy on the world. Third, you prayed for the Church, that I remove its sins and punish you for its iniquities. I explained that sin was infinite and no finite penalty could satisfy for it unless united with contrition of heart.

The Bridge of the Son

I told you that I wanted to have mercy on the whole world. So, I sent My Son to the world. By the union of his divine and human natures, He is the Bridge which reaches from earth to heaven.

The Bridge is built on three steps. These are the soul's three powers of memory, intellect and will. I represented these by the feet, the side and the mouth of My Son's body. There are also three states of the soul (imperfect, perfect and most perfect) by which the soul comes to unitive love.

The Judgments

In each state, I showed you how to cut away imperfection and arrive at perfection. I have also spoken of the three judgments, one in this life, the second at the death of one in mortal sin (those that went under the bridge) and the general judgment. I explained what happens when all regain their bodies, the suffering of the damned and the glory of the blessed.

Church Reform

I repeat my promise. I will reform My Church through the endurance of My servants. I have shown you the excellence of My ministers and the reverence to be shown them (even if they are sinful). I also explained the excellence of the sacraments. I wanted you to know the states of tears and their source. All come from the fountain of the heart.

Tears

I told you of the four states of tears, and a fifth state that brings death.

Concerning your fourth request, I explained how I cared for the individual soul. I explained My Providence, which provided from the beginning and still orders all things for your good. You can be made holy, because I made you for eternal life.

Obedience and Disobedience

I have spoken of obedience and disobedience. General obedience is a universal key. I also spoke of particular obedience (in religious life and in the world). Peace comes with obedience. War comes with disobedience, because death entered by Adam's disobedience. I concluded this whole matter in the obedience of my Son. From Adam, you received the infection of death. From Jesus, you were infected with life.

I asked you for sorrow and continual prayer by which I will have mercy on the world. Hasten along the path. In this way, you are not taken prisoner because of going slowly. I demand this, for now you know My Truth. Do not leave the house of your self-knowledge but clothe yourself in the truth that comes from Christ Jesus.

4.11 Prayer for the World and the Church

Catherine gazed upon the divine majesty and gave thanks: Father, you have not despised my desires. You have not looked upon my living death, nor been repelled by my illnesses. You have not considered my sins or that I am a finite creature. You have overlooked my folly and the infinite evils within me.

What has kept me on the right path? Only your charity! May that charity help me to understand the truths You revealed to me. May my memory recall your blessings so that my will is touched by Your fire. May that fire lead me to give my blood to the Blood, so I can unlock heaven's door by the key of obedience. I ask this for every member of your Church.

God's Eternal Love

You loved me before I even existed. You were madly in love with me. O Godhead, you gave value to the Blood.

The Trinity's Abyss

O, Trinity, You are so deep. The more I find You, the more I seek You. I cannot be satiated. I always hunger for more. Just as the deer desires the living water, so my soul wants to leave this dark body and see You. How long will Your face remain hidden? Knowing You leads me to abandon my body to give my life for Your glory.

By means of Your light I have seen Your abyss. By looking at You, I have also seen my own beauty which was made in Your image. Oh Father, you gave me life. Your Son's wisdom shines in my heart. By Your Spirit, I can love You. You are my Creator. I am the work of Your hands and the new creation in the blood of Your Son. How You love the beauty of your workmanship!

God's Fire

What more could You give me than yourself. You burn without being consumed and You consume all my self-love. Your fire takes away all cold and Your light shows me to all truth. I see that my soul is alive and in Your light it can receive You. I have acquired wisdom in the Word. By the light of faith, I am strong and persevering. I hope You will not allow me to faint along the way.

Without Your light, I should still walk in darkness. This light is the Sea Pacific and the soul revels in You. The water of the Sea causes the soul no fear and its depths reveal sweet secrets. Where Your light abounds, the soul is certain of what she believes.

Beauty and Wisdom

The water is a magic mirror where You want me to gaze. In it, I can see myself in You and You in me, through the union of Your Godhead with Your humanity. You are to me beauty above all beauty and wisdom above all wisdom. You are the garment covering my nakedness and the food feeding my hunger with Your sweetness. You have explained the path of supreme perfection. Now, I need not serve you in darkness. You have raised me up from my sins, so I can be a mirror of goodness.

I did not know You, because I did not see You with faith. Self-love darkened my intellect. Now, you have dissipated my darkness. Who can thank You for the immeasurable benefits of Your truth, which has so many extraordinary graces? You have condescended to my need of introspection. You have led me to ask the question and then you replied by penetrating me with Your ray of light.

Clothe me, O eternal Truth, that I may run my mortal course. I feel that my soul is about to become inebriated afresh in your light.