

WORDS OF THE SAINTS

Quotes from the Spiritual Masters Arranged by Word Topic

Key:

Fr C. = Jean Pierre de Caussade
BL = Brother Lawrence of the Resurrection
S TA = St. Theresa of Avila
S TL = St. Terese of Lisieux
S JC = St. John of the Cross
S CG = St. Catherine of Genoa
S F deS = St. Francis de Sales
S LdeM = St. Louis de Montfort
S CS = St. Catherine of Siena

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WORDS OF THE SAINTS

1. Affective Prayer

1. Living this life for everlasting fullness is a great exchange. (S.TA)
2. Life is short and our reward is boundless. (S.TA)
3. Don't worry about the pain of purgatory. It will end. (S.TA)
4. O God, do not listen to our prayers for money or worldly honors. (S.TA)
5. Our Primitive Rule tells us to pray without ceasing. This is our most important task. (S.TA)
6. I ask three things – love for each other, detachment from created things and true humility. (S.TA)
7. The perfect soul has trod the world's blessings under her feet. (S.TA)
8. Illicit affections are hell and bring problems that cannot be exaggerated. (S.TA)
9. Getting to know God's friends is a good way of "having" God. I know this by experience. (S.TA)
10. Because of good friends, I am not in hell because I asked them to pray for me. (S.TA)
11. Be alert. The devil never sleeps. As we come closer to perfection, his temptations are more cunning. (S.TA)
12. Watch and pray. This is the only way to see the devil's wiles. (S.TA)
13. Always remember that time passes quickly. This shows the uselessness of created things. (S.TA)
14. Rid yourself of love for your body. Some just pamper the body. Others always worry about their health. (S.TA)
15. The body loves to be indulged and the soul makes little progress. (S.TA)
16. Once we subdue our bodies, they give us much less trouble. (S.TA)
17. Once we begin, God begins to work. (S.TA)
18. Be careful of your inner thoughts. (S.TA)

19. Perfect prayer destroys all attachments. (S.TA)
20. Every temptation can bring a profit. (S.TA)
21. Our human nature is awfully weak. (S.TA)
22. The King of heaven cannot delight in a soul that he does not own. (S.TA)
23. By mortal sin, the soul becomes the property of the devil. Yet God will snatch these souls from the devil's hands. (S.TA)
24. Unfortunately, we make weak resolutions. (S.TA)
25. Don't give up prayer. Sometimes, the Lord just delays in giving us our rewards. (S.TA)
26. Don't meddle in the Lord's judgments. The choice is His. (S.TA)
27. The water of true tears keeps alive the fire of devotion. (S.TA)
28. Jesus said that all are to come to drink. (S.TA)
29. Pursue the road with a determination to die rather than not reach the goal. (S.TA)
30. The soul must have a determined resolve never to halt. (S.TA)
31. No matter how hard the labor, they must continue. (S.TA)
32. The best teachings on perfection are found in the gospels. (S.TA)
33. Pay no heed to anyone who frightens you by saying this road is perilous. (S.TA)
34. On this path you are trodding a safe road, walked by all the saints. (S.TA)
35. If this road is full of dangers, how great are the dangers to salvation that exist for those who are not on this road. (S.TA)
36. Stop fearing the world and stop listening to popular opinions. (S.TA)
37. Christians, what do you mean by saying that mental prayer is unnecessary? (S.TA)
38. You do not know what mental prayer is. (S.TA)
39. From the very beginning you must be resolute. (S.TA)
40. Concerning our pay, God always rewards us generously. (S.TA)

41. The devil fears resolute souls. The devil takes advantage of careless souls. (S.TA)
42. Don't be bashful. As if timidity was humility. (S.TA)
43. How can God occupy a soul when it is filled with junk? (S.TA)
44. The less outward comfort you have, the more he will console you. (S.TA)
45. One devout, elderly nun said the Our Father, but really was enjoying contemplation. (S.TA)
46. If we stay far off from a great fire, we will receive little warmth. (S.TA)
47. Jesus saw that the soul must be awakened to her enemies. Otherwise she will fall from a greater height. (S.TA)
48. The devil cannot ruin souls who feel they are unworthy of God's favors. (S. TA)
49. Concealing our penances from our confessor is always a temptation. Always obey. This is the greatest possible perfection. (S. TA)
50. Sometimes beginners feel secure and wander back into the occasions of sin. (S. TA)
51. Souls are safer on this road of perfection than any other. (S. TA)
52. There are many roads of perfection, each fit for different persons. (S. TA)
53. If the soul submits to the Church, he need not fear the devil's illusions. (S. TA)
54. The devil harms us in two ways – by making us fearful of being deceived in prayer and by dissuading a soul from approaching God. (S. TA)
55. We are going to a country that is owned by Someone we love. (S. TA)
56. May God help us to experience his love before we die. (S. TA)
57. What happens to the poor soul who falls into the devil's hands after death? How torn she will be as she goes to hell. (S. TA)
58. Some people cannot spend a single night in a bad hotel. How can they spend an eternity in the devil's wretched inn? (S. TA)
59. Do not be too strict with yourselves. This will do great harm. (S. TA)
60. Those who taste God's favors, want to pass quickly from this world. (S. TA)

61. God wills us to desire eternal blessings but we choose what is passing. (S. TA)
62. I wanted to be a martyr, not for love of God, but to get the reward. (S. TA)
63. My brother and I were astonished that the pains of hell and the glory of heaven lasted forever. We repeated “forever-ever-ever”. (S. TA)
64. My soul returned to the good habits of childhood. God was bringing me back through good people. (S. TA)
65. For twenty years, I could find no spiritual guide. This harmed me greatly. (S. TA)
66. I asked God for any illness as long as He provided the patience. I wanted to gain eternal blessings by any means. Within two years, I had a painful illness for three years. (S. TA)
67. God had given me great pleasure in spiritual things, but I was still following the world. I tried to reconcile two contradictory things. (S. TA)
68. Those beginning to pray must cultivate holy friendships. We can help each other. (S. TA)
69. Souls who are not strong in virtues need spiritual conversations. (S. TA)
70. I must insist on the importance of speaking about spiritual matters. (S. TA)
71. A soul needs spiritual companionship until he is strong enough to stand alone. (S.TA)
72. When a person seeks help from another, he gains much. (S. TA)
73. I have prayed now for 28 years. For 18 years, I had a conflict because I had a relationship with God and a relationship with the world. (S. TA)
74. To serve God, I need to see His favors. (S. TA)
75. We become beginners when we resolve to follow God in prayer. Just thinking of this dignity gives me comfort. (S. TA)
76. The labor is hardest at the beginner’s stage.
77. Beginning prayer is hard because the senses grow tired from recollecting the thoughts. (S. TA)
78. Thank God for your holy desires. (S. TA)

79. The beginner needs a director who is a man of experience. (S. TA)
80. The director must be experienced and of sound understanding. It is a great advantage if he is also learned. (S. TA)
81. Learned men who do not pray might still be suitable directors. (S. TA)
82. Be subject only to a director who is learned and virtuous. (S. TA)
83. In the beginning, the soul must remember that human life is short, earth is empty and heaven has eternal value. (S. TA)
84. All things end. Only a heaven and a hell remain. (S. TA)
85. Any slave would sacrifice everything to regain his freedom and return to his country. So, let us not linger on this road of earth. (S. TA)
86. The soul needs both a director and the companionship of spiritual people. (S. TA)
87. Spiritual conversation with good people perfects us. (S. TA)
88. The devil knows that seeking spiritual advice is a great means of progress. (S. TA)
89. If these experiences came from God, I was a winner. If they came from the devil, at least I was trying to please God. (S. TA)
90. My whole salvation was due to a holy married man who knew how to guide me. Gradually, he showed me how to conquer the devil. (S. TA)
91. The Lord always gave me the grace to follow my confessors. (S. TA)
92. Being so near these holy priests brought me such benefits. (S. TA)
93. The Lord said to me, "I want you to converse with angels, not with men." (S. TA)
94. From then on, I had friendships only with people who loved God. (S. TA)
95. I proclaimed, "If the Lord is powerful and the devils are his slaves, what harm can they do to me who am the King's servant. I can fight against all of hell. (S. TA)
96. Even though I see devils, they are just like little flies. The Lord has given me authority. (S. TA)
97. If we embraced the cross and hated all attachments, the devil would flee. (S. TA)
98. I don't give a snap of my fingers for all the devils in hell. They fear me. (S. TA)

99. I describe all my spiritual experiences to my director and obey him. This is the safest course. (S. TA)
100. I needed my confessor's questions and God's reproofs, for my will was not yet bent to obedience. (S. TA)
101. If the Lord told me one thing and the confessor told me another, I was to obey the confessor until the Lord changed his mind. (S. TA)
102. Who cannot realize that we owe everything to the Lord for saving us from eternal damnation. (S. TA)
103. I saw this road was leading me to heaven whereas before I was going to hell.
104. God will give himself to those who abandon all. He excludes no one, no matter how wicked. Look at me. (S. TA)
105. How rich is someone who has left all for Christ! (S. TA)
106. We have forgotten the saints' vehement longings for perfection. (S. TA)
107. I read only the lives of the saints. These would spur me on to do better. (S. TA)
108. From experience I know there is nothing like holy water to put the devil to flight. (S. TA)
109. Devils flee the cross but holy water has greater power. (S. TA)
110. If we are following a Christ who was insulted, why do we worry about our reputation? (S. TA)
111. You, Lord, take notice of these humorous steps of a beginner. May I not always remain a beginner. (S. TA)
112. One day, in prayer, I found myself plunged into hell. The Lord wanted me to see the place the devils had prepared for me. (S. TA)
113. After experiencing hell, I would suffer many deaths to prevent one soul from going there. (S. TA)
114. Someone who is sick from love gains a great gift when he finds another with the same disease. (S. TA)
115. Why are people afraid to set out on the road of perfection? It is more perilous to follow the crowd. (S. TA)

116. I was at a grave of a man who led an evil life. He seemingly amended his ways but did not make a final confession. At the grave, I was half-crazy watching a crowd of devils waiting to take possession of his body. What would they do to his soul? (S. TA)
117. There was a virtuous nun who died at our convent. Four hours after her death, while we were praying for her, I saw her ascend into heaven. (S. TA)
118. I stayed at a Jesuit college and a Jesuit brother died at Mass. The next day, I saw him ascending with the Lord at his side. This was a special favor for the Lord to accompany him. (S. TA)
119. I saw a Jesuit superior ascend into heaven. Although very old, I saw him at age thirty, for his soul was like giving alms to a rich man. (S. TA)
120. Once, at Mass, I saw a vision that an ill Carmelite priest had died and ascended to heaven without passing through purgatory. He had faithfully observed the Rules. They had saved him from purgatory. (S. TA)
121. In none of my visions has anyone escaped purgatory except St. Peter Alcantara and this Dominican priest. (S. TA)
122. The Lord has shown me the various degrees of glory. There are many differences. (S. TA)
123. I saw angels in different glory and all on fire. (S. TA)
124. I never forget the vision of the place prepared for me in hell. (S. TA)
125. Whatever does not serve God is vanity and lies. (S. TA)
126. When in mortal sin, a thick mist covers this mirror. (S. TA)
127. The penitent-confessor relationship and choosing the correct confessor are extremely important. (S. TA)
128. The Lord said that conversations with good people did me good. (S. TA)
129. I love to hear the clock strike.
With every passing hour, I am nearer to the vision of God. (S.TA)
130. Anyone who wants to satisfy all their desires is a slave, not a son. (S.JC)
131. Liberty cannot live in a heart dominated by desires. (S.JC)

132. The world's wealth is poverty in God's sight. The soul which loves wealth is extremely poor. (S.JC)
133. Desires are like discontented children, never allowing their mother to rest. (S.JC)
134. A soul filled with desires is like a feverish man whose thirst always increases. (S.JC)
135. Desires bind the soul with cords. (S.JC)
136. Desires are like vapors that darken the soul. (S.JC)
137. When desires guide the soul, it is like being led by a blind man. (S.JC)
138. Desires are like cataracts. They must be removed so the soul can see. (S.JC)
139. To calm the passions, always desire the most difficult, not the easiest, what is least consoling, not what is the most. (S.JC)
140. Affective love makes us pleased with God. Effective love makes us please God. By one we conceive, by the second we give birth. (S.F.deS)
141. Affective love takes place principally in prayer where innumerable inner acts occur. (S.F.deS)

1.1 Affliction

1. O God, you afflict those who love you only to grant them greater blessings. (S.TA)

1.2 Abandonment

1. God will give himself to those who abandon all. He excludes no one, no matter how wicked. Look at me. (S. TA)
2. We only think we give God everything. We give him the fruits but we keep the ownership. (S. TA)
3. By giving ourselves to God, we experience a security. (S. TA)
4. I like being in the convent. I am like a dead thing and cannot be seen. (S. TA)
5. In such an urgent matter, we cannot be satisfied with less than total effort. (S. TA)

6. God does not give Himself entirely unless we give ourselves entirely. (S. TA)
7. Either we are brides of the great King, or we are not. (S. TA)
8. The Divine King only lets himself be captured by someone who totally surrenders. (S.TA)
9. What power this surrender has! (S. TA)
10. If the soul abandons herself to God, the Master will teach her what is next. (S.TA)
11. To gain God the soul must leave its own way, for what is no way. (S.JC)
12. The soul which practices annihilation gains everything. (S.JC)
13. A traveler, going to new lands, must take unknown and untried roads. His past experience is no guide. He must proceed on the advice of others. He reaches new countries only by abandoning what he knows. He must follow new and unknown roads. (S.JC)
14. What joy! God doesn't even abandon a soul in mortal sin, much less one in the state of grace. (S.JC)
15. It realizes the soul could lose God forever. (S.JC)
16. I gave God the keys to my house. He did everything necessary. (S. CG)
17. Being in God's hands, I was stronger than all the devils and I could not even injure myself. (S. CG)
18. We do not draw God into our self-seeking. Rather, we attach ourselves to God for our happiness. (S.F.deS)
19. I desire only what my Maker wishes. As long as my master is content, I am His. By him, I am what I am. (S.F.deS.)
20. Some souls turn their heart to God by the commandments. Others, however, turn everything to God. (S.F.deS)
21. This union with God's good pleasure has two parts, holy resignation and holy indifference. (S.F.deS)
22. The soul is indifferent to health or sickness, beauty or deformity, strength or weakness. (S.F.deS)

23. Even in spiritual things, the soul is indifferent to consolations or dryness, actions or sufferings, desires or aridity. (S.F.deS)
24. Like Jesus during His Agony in the Garden, I felt myself abandoned and there was no help for me on earth or in heaven. (S.T.L)
25. I was a cheap little ball which He could fling on the ground or kick or pierce or leave neglected in a corner or even press to His Heart if it gave Him pleasure. (S.T.L)
26. To put it in a nutshell, I longed to amuse the little Jesus and offer myself to His childish whims. (S.T.L)
27. My only guide is self-abandonment. I have no other compass. (S.T.L)
28. “God, here I am. I am all yours. Fashion me according to your heart.” (B.L.)
29. Let us stem the tide no more. Let us break all the inner dams, opening the way for grace and making up for lost time. (B.L.)
30. I picture myself as a piece of stone and I beg God to make me exactly like him. (B.L.)
31. To be with God, you must abandon all that is created.
32. Nothing is better than to abandon self to God. (B.L.)
33. Abandonment is just another word for love. (Fr.C.)
34. I do not grow weary crying out everywhere “Abandonment, Unbounded and Unreserved Abandonment”. (Fr.C.)
35. Why do we want to substitute our works for God’s works when we make progress by not interfering and by abandoning ourselves? (Fr.C.)
36. Why should not we, blind creatures place all matters in God’s hands? What could be more secure? What safer refuge exists? (Fr.C.)
37. God alone is all. Everything else is nothing. He has plans for us that we cannot fathom. (Fr.C.)
38. After mounting the first steps of perfection, the soul only makes progress by deprivation (even in spiritual things). (Fr.C.)
39. Your soul is like gold that boils in the crucible and is purified. You are truly in God’s hand, so give thanks. (Fr.C.)
40. Just remain in this great destitution without any formed thought. Love this state as a gift of God. (Fr.C.)

41. As long as you abandon yourself, God will never abandon you. (Fr.C.)
42. Abandonment is based on a simple principle. God always gives what is best to His children in every situation. (Fr.C.)
43. The abandoned soul is not devoted to anything (no matter how sublime) only to God's will. (Fr.C.)
44. God makes saints as He pleases but always according to His plan. Submission to this plan is perfect abandonment. (Fr.C.)
45. What courage they would have if they realized that arriving at eternal glory has totally to do with what they are already doing and suffering. (Fr.C.)
46. The present moment is God's ambassador, announcing His commands. The soul need only listen and say, "Let it be done". (Fr.C.)
47. A soul abandoned to God receives all that is really necessary. Nothing is wanting to it. (Fr.C.)
48. When God lives in the soul it need only abandon itself to His Providence. (Fr.C.)
49. You think you are going West, God takes you East. Without maps or compasses, your voyages are always fortunate. (Fr.C.)
50. All spirituality is to abandon yourself totally to God. (Fr.C.)
51. Abandonment is full of consolations but to arrive there the soul must pass through great anguish. (Fr.C.)
52. Abandonment is a total gift of self to God for whatever He wants. (Fr.C.)
53. Abandonment contains activity and passivity. It is habitual goodwill which, like an instrument, always responds to the master's touch. (Fr.C.)
54. Each blow of His chisel is the most excellent thing that could happen to me. (Fr.C.)
55. If a guide takes you across an unknown country at night by his own skill, all you can do is abandon yourself. (Fr.C.)
56. Abandonment is the straight path to sanctity. (Fr.C.)
57. Abandonment is secure, easy, clear and less subject to illusion and error. (Fr.C.)
58. They desire only to satisfy the Master. (Fr.C.)

59. They neglect their own interests to serve the Master at every moment. (Fr.C.)
60. The soul must sing its part in a song that seems to say the soul is mistaken. (Fr.C.)
61. By abandonment, the soul does things or leaves them undone, without even knowing the result. (Fr.C.)
62. Souls in light sing canticles of light. Souls in darkness sing canticles of darkness. Both must sing the parts assigned by God. (Fr.C.)
63. This darkness will disappear. The springtime will arrive and the results of your abandonment will be clearly seen. (Fr.C.)
64. Abandonment always leads to a mysterious life. These souls receive God's gifts from ordinary events that seem natural and accidental in the ordinary course of world events. (Fr.C.)
65. When I find a soul in total submission to God (however lacking in other powers) I say, "This soul has a great capacity to serve God". (Fr.C.)
66. Cheerfully accept the loss of everything except God. (Fr.C.)
67. Let nothing matter outside of God who is all in all. (Fr.C.)
68. I continually say "yes" to whatever you want. (Fr.C.)
69. Entrust everything to Mary. Her womb has become the abode of the holy souls and the place of the greatest saints. (S.LdeM.)
70. He must leave himself as a tool in the hands of a skilled worker, as an instrument guided by a trained musician. (S.LdeM.)
71. When the person has succeeded through faithfulness to gain this permission, he must remain in this garden in complete peace and trust, abandoning himself without reserve. (S.LdeM.)
72. A woman who lost all her possessions in an unjust lawsuit used her remaining coins to have a Mass celebrated in thanksgiving. (S.LdeM.)

1.3 Abnegation

1. To gain God's delights, the soul must stay in emptiness. (S.JC)
2. To reach God, the soul must empty itself of all that is not God. (S.JC)

3. To give up one's coat means to renounce one's last rights and to regard oneself as the servant and the slave of others. (S.T.L)
4. The more thoroughly the soul rejects natural satisfaction, the stronger and more detached its tenderness becomes. (S.T.L)
5. In all I do I have to sacrifice my own feelings. (S.T.L)
6. Once stripped, your will can love God above all things. (B.L.)

1.4 Appetites

1. There are sensual and rational appetites. The sensual appetites are called passions. The rational appetites are called affections. (S. F.deS)
2. God allows these rebellions of the sensual appetite (including anger) so we can practice spiritual valor. (S.F.deS)
3. We will weaken these appetites but will never destroy them. They live with us and will die only when we die. (S.F.deS)

1.5 Affections

1. We pour out our soul by speaking. We best express our affections by words. (S.F.deS)
2. The angels are amazed that man's heart can abandon what is worthy for what is unworthy. (S.F.deS)
3. If they do not "feel" anything, they get upset and say their prayers sporadically. (S.LdeM.)

2. Almsgiving

1. How happy to see a soul saved on judgment day because they gave us alms and we prayed for them. (S.TA)
2. Let our will only be enslaved by God, otherwise we will be trapped. (S.TA)
3. The safest approach when the devil tempts you is to go to confession to a learned priest and follow his advice. (S.TA)

4. Make every effort to be free even of venial sins. (S.TA)
5. The foundation of prayer is a desire to keep God's law. Without this, the building collapses. (S.TA)
6. Learn about your own feelings. (S.TA)
7. You will never regret the difficulties in gaining self-mastery. (S.TA)
8. My eyes are blind. Give me light to see myself. (S.TA)
9. Without virtues, you cannot practice mental prayer well. (S.TA)
10. Some souls are completely lost, but God gives them consolations and emotions to draw them back. (S.TA)
11. You are in God's arms. He can free you from everything. (S.TA)
12. If Martha were absorbed in contemplation, no one would have prepared the meal. (S.TA)
13. Somebody must work. So rejoice to be a Martha. (S.TA)
14. We do not know what to ask for. (S.TA)
15. Why seek to serve the Lord in doubtful ways, when there are so many safe paths. (S.TA)
16. Some minds are as unruly as horses. They are never still. (S.TA)
17. Set out on this road. Even taking one step will do much good. (S.TA)
18. It is not time for child's play but for God's work. (S.TA)
19. Your conversation must be such that people learn your language. (S.TA)
20. For this journey to perfection, the soul must have much peace and quiet. (S.TA)
21. This road contains precious treasures so the cost is high. Yet we pay nothing compared to the reward. (S.TA)
22. When you speak to so great a Lord you must think of who He is and who you are. (S.TA)
23. Just think of God before saying your rosary. (S.TA)

24. Spend time in mental prayer before beginning your vocal prayers. (S.TA)
25. If we resolve to give God a period of time each day for prayer, then give it freely and never take it back. (S.TA)
26. Mental prayer is thinking of God's greatness and our lowliness. (S.TA)
27. To begin, imagine that the Lord is at your side. Stay with him. If you grow accustomed to his presence, you will never be able to send Him away. (S.TA)
28. Our minds are always wandering, so we must form this habit of prayerfulness at all costs. (S.TA)
29. Let the eyes of your soul look upon the Lord. He never takes His eyes away from you. (S.TA)
30. He longs for us to look at Him. (S.TA)
31. If you never speak with someone, they become a stranger. (S.TA)
32. Friendship loses its power when communication ceases. (S.TA)
33. Having a good book is a great help to meditation. (S.TA)
34. If you can form the habit of recollection, you will gain great blessings. (S.TA)
35. No need to go to heaven. Just speak to the Father and he will hear. (S.TA)
36. We just need a place to be alone. (S.TA)
37. Recollection is when a soul uses her faculties to enter into herself to be with God. (S.TA)
38. A soul who can live in this little heaven in her soul will journey quite quickly. They travel by ship with a good wind. (S.TA)
39. A recollected soul enters her inner castle to leave the world behind. (S.TA)
40. In the beginning, this recollection is not profound but if the soul cultivates this habit for a few days, the benefits will show. (S.TA)
41. We travel quickly by getting used to these good habits of recollection. (S.TA)
42. The divine fire is more easily enkindled in recollected souls. (S.TA)
43. We have within us something that is more precious than anything outside. (S.TA)

44. For a long time, I did not understand who lived in my soul. (S.TA)
45. If we recollect our outward senses, we can enjoy God within us. (S.TA)
46. God loves to save us from worrying. (S.TA)
47. Soon, you will not grow tired of seeking God within you. Acquire this habit. (S.TA)
48. Once you receive this treasure, you will never exchange it for anything. (S.TA)
49. I was subject to serious illness and suffered great pain. In the Eucharist, God removed this pain in a flash and I was well. This often occurs. (S.TA)
50. I smile when people say they wish they lived in Jesus' time. In the Blessed Sacrament, do we not have Him as we did then? What more can they possibly want. (S.TA)
51. When I receive Communion, I try to picture Jesus entering my house. I just enter my heart with Jesus. (S.TA)
52. Meditation is a work of our imagination but the Blessed Sacrament is happening now. (S.TA)
53. In Communion, is He now in our house. (S.TA)
54. He disguises himself in Communion so that we come close. (S.TA)
55. Do not lose the excellent, profitable hour after Communion. (S.TA)
56. After receiving the Lord, close your eyes and look into your heart. (S.TA)
57. If we communicate and run off to earthly things, what can He do? Can he drag us back and force us to be with him? (S.TA)
58. He will only communicate his glories to true friends who desire Him. (S.TA)
59. For a recollected soul, any tiny spark can set her afire. (S.TA)
60. You cannot find greater devotion than in recollection. Trust me. Do not give up this method (said about Communion). (S.TA)
61. We must perform two actions – surrender of our will and forgiving others. (S.TA)
62. Always fear falling back. (S. TA)

63. Be pleasant when you can. Get along with people, so they like to talk with you. (S. TA)
64. These holy books and my mother's devotion awakened holy desires in me when I was six years of age. (S. TA)
65. My brother and I read the saints' lives. (S. TA)
66. When I read of women martyrs, I felt they had purchased the kingdom quite cheaply. (S. TA)
67. As a little girl, I tried to be alone and say many prayers, especially the rosary to which my mother was devoted. (S. TA)
68. When my mother died, Our Lady helped me and brought me to herself. (S. TA)
69. I made a habit of reading books of chivalry. This cooled my holy desires. I wasted hours, day and night. (S. TA)
70. I was enormously absorbed and never was happy unless I had a new book. (S. TA)
71. I did not exert myself to live a good life. My goal was just not to lose my soul. (S. TA)
72. If someone had taught me to fear God, I would have grown strong. (S. TA)
73. Reading good books (like the letters of Jerome) gave me new life. (S. TA)
74. My uncle gave me a book on the Prayer of Recollection. I was delighted and resolved to follow this way of prayer. (S. TA)
75. Those who cannot meditate are in great danger and should do much spiritual reading. (S. TA)
76. Except after Communion, I always needed a book to pray. With a book, I could battle my distractions. (S. TA)
77. Since I began to pray, God has given me one grace. I have confessed all my sins, even venial ones. (S. TA)
78. I would like to persuade everyone to have devotion to St. Joseph. I never remember him refusing me any favor. (S. TA)
79. I placed myself in so many occasions of sin that I was afraid to approach God in prayer. The devil led me into false humility and I grew afraid to pray. (S. TA)

80. In the early days, I had the greatest desires to help others. This is a common temptation of beginners but it had some good effects. (S. TA)
81. The worst kind of life is to have no joy in God and no pleasure in the world. (S. TA)
82. Anyone who begins the practice of mental prayer should never abandon it. (S. TA)
83. You, who have not begun to pray mentally, do not miss such a great blessing. (S. TA)
84. Mental prayer is just friendly conversation and God always rewards his friends. (S.TA)
85. In the beginning prayer, I thought inwardly of Christ in the gardens. Since he was in need, I felt I could approach Him. I wanted to wipe the sweat from his face but my sins stood in the way. (S. TA)
86. Unlike others, I could never use my imagination. (S. TA)
87. While picturing Christ or while reading, I would unexpectedly experience Christ's presence. I knew he was within me and I was wholly engulfed by Him. Previously, I experienced tenderness due to my personal efforts. This was entirely God's gift. It is very meritorious to remember that God created us from nothing. (S. TA)
88. Beginners must remove themselves from what they see and hear so they can practice hours of prayer. (S. TA)
89. Beginners need to meditate on Christ's life. (S. TA)
90. If the beginner experiences dryness in prayer for days, he would abandon prayer if he forgot how pleasing it was to the Lord. (S. TA)
91. Often the beginner is not able to have a single spiritual thought. He should take heart. His efforts are pleasing to the King. (S. TA)
92. In these early stages, the Lord tests His lovers to see if they can bear His cross.
93. Much difficulty in prayer comes from our physical difficulties. (S. TA)
94. A person who is ill must adjust their time of prayer. (S. TA)
95. I was always impeded by fears until I resolved not to worry about my poor health. (S. TA)
96. Prayer time should have diverse acts. Don't always eat the same food. (S. TA)
97. I did give up prayer for a year (possibly just six months). I was plunging into hell. No need for the devil to send me there. (S. TA)

98. I had a great ability to do wrong. (S. TA)
99. The worst life I ever lived was when I abandoned prayer. I moved further away from any peace. (S. TA)
100. I abandoned prayer and gave myself to pastimes that led me into the occasions of sin. (S. TA)
101. Giving up prayer is to lose the way entirely. (S. TA)
102. Trust God. His goodness is greater than our evil. (S. TA)
103. I wearied of offending God before he wearied of forgiving me. (S. TA)
104. I made another mistake. I decided to wait to pray until I amended my life. (S. TA)
105. Although I enjoyed many divine favors, I was still a beginner in virtue and mortification. (S. TA)
106. Without prayer, I was like a person who had fallen into a river, with dangers on every side. (S. TA)
107. I was discouraged until my eyes fell on the words, "God is faithful and will not let you be tried beyond your strength." (S. TA)
108. Speaking of her director, "He led me along a path that made me a different person. What a gift to understand a soul." (S. TA)
109. Root out what seems of little importance. I did this when I began and the Lord accepted them. (S. TA)
110. How much a soul can do who is ablaze with love! What value we must set on love. (S. TA)
111. Once I was in great distress. My brother-in-law died without going to confession. He told me that my sister also would die without confession. I went to her and got her into a habit of confession. Five years later, she died without the priest but had been to confession the week before. (S. TA)
112. Often the Lord would reveal his presence in the host. My hair would stand on end and I would feel completely annihilated. (S. TA)
113. I do not want beginners to go at a slow pace. (S. TA)
114. I cannot put into words how vehement are my desires for Holy Communion. (S. TA)

- 115. At Communion, I frequently see a door into heaven. (S. TA)
- 116. After Communion, I experienced a fire which comes only from God's love. This fire consumes all my sins and faults. (S. TA)
- 117. After Communion, I rise like a new creature with fresh desires and great fortitude. (S.TA)
- 118. How happy to see a soul saved on judgment day because they gave us alms and we prayed for them. (S. TA)
- 119. The best form of almsgiving is praying for those in mortal sin. (S.TA)
- 120. The fire of God's love must never be mingled with any other love. (S.JC)
- 121. Desires blind us. We call good, evil and evil, good. (S.JC)

2.2 Anxiety

- 1. We have so little confidence in God and let our anxieties upset us. We let the smallest things trouble us. (S. TA)
- 2. God loves to save us from worrying. (S. TA)
- 3. Covetousness condemns the soul to a life of anxiety. (S.JC)
- 4. Anxiety is the greatest evil in your soul. Thank God it is not incurable! (Fr.C.)
- 5. Avoid all hurry and natural activity. Walk, pray and read quietly and slowly. (Fr.C.)
- 6. The anxieties which come after a general confession made in good faith are idle scruples used by the enemy to destroy peace. Don't fall into that trap. (Fr.C.)

2.2 Anger

- 1. If you are angry with someone, take it to prayer. (S. TA)
- 2. Beg pardon of anyone who has witnessed your anger. This is needed because God Himself wants to do everything. (Fr.C.)

2.3 Attachments

1. Perfect prayer destroys all attachments. (S. TA)
2. Souls who intermingle spiritual desires with desires for created good greatly offend His Majesty. (S.JC)
3. A soul divided is like water that flows out of a hole in the container. (S.JC)
4. Attachment (to created goods) is an anxiety that dries up the heart, a cloud which darkens the judgment. (S.JC)
5. A soul which feeds upon sensual pleasures has no liberty of spirit. (S.JC)
6. By attachment to earthly goods, the soul experiences spiritual laziness and loss of spiritual desires. (S.JC)
7. By attachment, a soul experiences moral cowardice and spiritual foolishness. (S.JC)
8. Attachments make the soul inconsistent in serving God. (S.JC)
9. The soul must be free and completely annihilated in its desires. Any attachment would introduce noise into the deep silence which the soul needs to hear God's delicate voice. (S.JC)
10. All know that goods and bodily pleasures can hinder our journey. However, attachment to spiritual delight also hinders the soul on the road of the cross. (S.JC)
11. No one can love God perfectly without abandoning affection for everything created. (S.F.deS)
12. What a pity! These vain tastes take up soil meant for cultivating better things and finer dispositions. (S. F.deS.)
13. Children run after butterflies because they are children. However, it is ridiculous to see adults seeking these worldly amusements which disturb their spiritual life. (S. F.deS.)
14. It's no merit on my part that I never became entangled by love of creatures; I was saved only by the great mercy of God. (S.T.L)
15. I am no more attached to my own ideas or feelings than I am to material possessions. (S.T.L)

2.4 Affections

1. Illicit affections are hell and bring problems that cannot be exaggerated. (S.TA)

2. Now, your works are obstacles because God Himself labors within you. (S.JC)
3. You must abandon your faculties, withdraw from everything and wait upon God, as I have described. (S.JC)
4. Old lovers have proven their service to the bridegroom. They have no sensible emotions, no outbursts of zeal. (S.JC)
5. Because these souls do not seek fervors they do not suffer weariness. (S.JC)
6. The advanced soul is lost to all natural means of communing with God. It no longer seeks God in images, impressions or sense representations. (S.JC)
7. Meditation excites many pious affections. Contemplation gathers these affections together into a more powerful affection. This one affection contains all the others and is called contemplative affection. (S.F.deS)
8. By having intense affections, the soul allows herself to be joined to God and makes progress toward divine union. (S.F.deS)

2.5 Baptism

1. St. Augustine calls our Baptismal vow, “The greatest vow, by which we vow to remain in Christ.” (S.LdeM.)
2. Scarcely anyone keeps his contract with God made through his Godparents. (S.LdeM.)
3. Many Christians live like pagans because they wear no exterior symbol to remind them of their Baptismal promises. (S.LdeM.)

2.6 Angels

1. Mary sends angels as messengers who delight in obeying her. (S.LdeM.)
2. We have no fear because Mary will send millions of angels just to save her least worthy child from the malice of his foes. (S.LdeM.)

3. Beatitudes

1. I write about small matters, but small matters can do great harm. (S.TA)

2. I saw that the Lord had many enemies and few friends. So, I founded this convent so I could make his few friends trusty ones. (S.TA)
3. Saving souls must be your business (S.TA)
4. Whoever deserves nothing has dominion over everything. (S.TA)
5. Poverty protects chastity better than thick convent walls. (S.TA)
6. Forget my deeds and see my tears. (S.TA)
7. Wise souls hate worldly riches and care nothing about them. (S.TA)
8. A totally disinterested love is to desire only that your friend gain heaven. (S.TA)
9. Don't think of the times the Lord made you strong. Remember your weakest moments. (S.TA)
10. Bear with the faults of others and do not be shocked by them. (S.TA)
11. If you are angry with someone, take it to prayer. (S.TA)
12. Interior detachment means never indulging our will even in small things. (S.TA)
13. Detachment consists primarily in ceasing to care about ourselves. (S.TA)
14. A discontent soul is like a person with severe nausea. (S.TA)
15. Accustom yourself to practice silence. (S.TA)
16. The King of Glory will only be united with us if we try to attain the greatest virtues. (S.TA)
17. O Jesus, your arms are strong. (S.TA)
18. We would soon arrive at perfection, if we kept our eye on the road. Instead, we stumble and stray. (S.TA)
19. God deliver us from saying, "I am no saint". It would be good to think of what we might be if we just tried. (S.TA)
20. God allows a devout soul to lose only when he plans a greater favor. (S.TA)
21. Attach the greatest value to obedience. (S.TA)

22. Some souls conquer their first enemy but allow themselves to be conquered by a second enemy, even though they might only be a few steps away from the living water. (S.TA)
23. Some people discourage this unlimited seeking. They say “It is dangerous or filled with delusions.” (S.TA)
24. Worldly people give up much sleep to gain worldly wealth. (S.TA)
25. Souls which lack generosity only lend things to God. (S.TA)
26. A resolute soul knows that it cannot retreat. (S.TA)
27. We cannot speak to God while speaking to the world. (S.TA)
28. God is never silent. Just beg him to speak. (S.TA)
29. My best remedy is to fix my mind on Jesus. (S.TA)
30. Is this just a little gift – to have such a Friend beside you? (S.TA)
31. If you are happy, look at the Risen Jesus. If you are sad, see him in the garden. (S.TA)
32. Use words that come from your heart. (S.TA)
33. Keep at the Good master’s side. He will make you a good disciple. (S.TA)
34. Speak to God in various ways – as Father, brother, Lord, spouse. (S.TA)
35. God doesn’t reveal his greatness all at once. (S.TA)
36. God does not give Himself entirely unless we give ourselves entirely. (S.TA)
37. God works quite differently when the soul keeps nothing back. (S.TA)
38. O God, You give all to those who trust you. (S.TA)
39. Without God’s favor, nothing is accomplished. (S.TA)
40. Even recalling his presence within me for a moment has great usefulness. (S.TA)
41. Lord, why do we not see your face when it is so near? (S.TA)
42. If God gives a soul enough love to ask for trials, he will give enough love to bear them. (S.TA)

43. Love is the measure of our ability to bear crosses. (S.TA)
44. Brace yourselves to suffer what God desires. (S.TA)
45. The soul grows richer and richer. She falls deeper and deeper in God's debt. (S.TA)
46. How can we repay God when he has given us all we have? At this stage, only humility is of use. (S.TA)
47. Jesus realizes that we often do not know God's will. (S.TA)
48. In prayer time, we should deal with important matters. (S.TA)
49. Even without feelings, I know by faith that He is here. (S.TA)
50. Recollection is like making a spiritual Communion. (S.TA)
51. Let Jesus find one soul where He can be a Guest. (S.TA)
52. These souls never esteem themselves. (S.TA)
53. If you ask the Lord, he will save you from delusions. (S.TA)
54. Souls without humility suffer from delusions. They believe they are doing great things and desire a reward. (S.TA)
55. Our money (merit) comes from God. All our virtues are on loan. (S.TA)
56. Concerning virtues, we really only know their names. (S.TA)
57. If you think you have a virtue, suspect that you are mistaken. (S.TA)
58. Truth comes by continually keeping watch over ourselves. (S.TA)
59. The more we repeat our claims to have virtues, the more we believe them. (S.TA)
60. Few walk this road of perfection and the number will be fewer if souls are filled with fear. (S. TA)
61. Do not pamper yourselves. (S. TA)
62. These souls never grow careless. They fear mortal sin like fire. (S. TA)
63. In all you do, be careful. Bend your will. (S. TA)

64. We can never trust ourselves. Even a soul with firm determination might fall. (S. TA)
65. Don't lose your courage. Otherwise, you will lose many blessings. (S. TA)
66. Do not listen to anyone who advises you to give up prayer. (S. TA)
67. My decision to become a nun was inspired by servile fear, not by divine love. (S. TA)
68. I enjoyed being well thought of and could not accept trials that made me look foolish. (S. TA)
69. Christ revealed Himself with a stern attitude showing me he was displeased. I saw Him with the eyes of my soul. (S. TA)
70. Prayer needs no bodily strength. Just love and the habit of prayer. (S. TA)
71. A soul should be with God at least two hours a day. (S. TA)
72. All I did was seek a time and a place to be with God. (S. TA)
73. When people pray, God pays the costs. He rewards our small efforts by great consolations. (S. TA)
74. Anyone who fails to recognize that he is favored by God, can never do great things. (S. TA)
75. We only think we give God everything. We give him the fruits but we keep the ownership. (S. TA)
76. Unable to surrender completely, we cannot receive completely. (S. TA)
77. Until victory is won, courage is needed.
78. I endured dryness for many years but God greatly repaid me. (S. TA)
79. God leads us this way so we know our own worthlessness and not be like Lucifer. (S. TA)
80. God's goodness never fails his friends. (S. TA)
81. Any soul who is resolute in mental prayer, placing little emphasis on spiritual favors, has already traveled a long part of the journey. (S. TA)
82. Don't try to drag the soul along. Lead it gently so it can make greater progress. (S. TA)

83. Never be depressed. To gain spiritual freedom, the soul must not fear the cross. (S. TA)
84. The foundation stone is humility. Without this we lose everything. (S. TA)
85. If a soul moves quickly, she can make great progress. (S. TA)
86. We have so little confidence in God and let our anxieties upset us. We let the smallest things trouble us. (S. TA)
87. Don't be frightened by your own thoughts. This is important. (S. TA)
88. When speaking to others, we sometimes forget to take care of our own soul. (S. TA)
89. Keep your eyes on your own sins and be blind to the sins of others. (S. TA)
90. In prayer, we sometimes should just remain at Jesus' side in silence, keeping him company. Even a beginner can derive benefits from this method. (S. TA)
91. My debt is greater because God has forgiven me more. (S. TA)
92. By giving ourselves to God, we experience a security. (S. TA)
93. Remembering God's favors, turns the soul to God. (S. TA)
94. I say to God, "Limit your favors. Do not pour your precious liquor into my broken vessel." (S. TA)
95. Setting aside Christ's humanity is why many souls do not achieve greater progress. (S. TA)
96. We can please God and receive his favors only through the Sacred Humanity. (S. TA)
97. We have a friend at our side who will lead us through all earthly trials. (S. TA)
98. I can bear every trial with such a good Friend at my side. (S. TA)
99. By thinking of Christ habitually, we have him at our side. (S. TA)
100. God always gave me favors after he showed me my sinfulness. (S. TA)
101. The more the soul lowers herself, the more God exalts her. (S. TA)
102. My prayer life took shape, like a building with a strong foundation. (S. TA)

103. Why should the soul be a coward? Our King is all-powerful. (S. TA)
104. Certainly my soul is not upright, but God understands. (S. TA)
105. God gives us inner instincts to know that we love him. (S. TA)
106. I find everything easy when I fix my eyes on the cross. (S. TA)
107. Who can see the Lord covered with wounds and not desire to suffer for him? (S. TA)
108. Many souls want to fly before God gives them wings. (S. TA)
109. No person has any virtue unless tempted by the opposite vice. (S. TA)
110. We must never grow careless. So much of the world still clings to us. (S. TA)
111. By being faithful in little things, God helped me to do greater. (S. TA)
112. To live detached from earthly goods is really maximum repose. (S. TA)
113. With you, Lord, all things are possible and we need only forsake everything. You make everything easy. (S. TA)
114. Whoever loves you, O God, travels securely on a royal road. (S. TA)
115. The Lord shortens all my tribulations. (S. TA)
116. Although he is Lord, I speak with him as a friend. Earthly Lords are different. They have office hours. (S. TA)
117. O Wealth of the poor, you reveal your riches gradually, not permitting souls to see them all at once. (S. TA)
118. The Lord appeared to me and drew out the long nail embedded in his right hand. He said he suffered for me and would also do whatever I asked because I ask only what is for his glory. (S. TA)
119. I was praying for a person who was involved in occasions of sin. One day, I saw the devil angrily tearing up some papers. Later, I learned the man had made a contrite confession. (S. TA)
120. We often think we do great things for God but it is not true. (S. TA)
121. In my trials, God always sent someone to help me. (S. TA)
122. I pity those who still live in darkness. (S. TA)

123. God said to me, “All harm comes because people do not know the truths of scripture. After this, I resolved to carry out the smallest detail in the Bible. (S. TA)
124. Let everyone know that their sins cannot be hidden because all are committed in God’s presence. (S. TA)
125. Sometimes I am fervent and at other times, not. God told me just to hope in him. (S. TA)
126. Desiring trials is easy because God comforts me so much. Suffering seems to be the only reason to be alive. (S. TA)
127. I like being in the convent. I am like a dead thing and cannot be seen. (S. TA)
128. When will my littleness have fellowship with your greatness? You are light and I am blind. You are life and I am death. (S.A.)
129. Those who love something other than God, make God of little account. (S.JC)
130. A soul filled with holy desires is always hungry. (S.JC)
131. Using its own ability less, the soul lives more in faith. (S.JC)
132. Faith tells the soul what it has never seen. (S.JC)
133. Faith gives no information and no knowledge. It blinds us to all other knowledge. (S.JC)

3.1 Beginners

1. We become beginners when we resolve to follow God in prayer. Just thinking of this dignity gives me comfort. (S. TA)
2. The labor is hardest at the beginner’s stage. (S. TA)
3. The soul labors and the Lord gives consolation when he pleases. (S. TA)
4. You, Lord, take notice of the humorous steps of a beginner. May I not always remain a beginner. (S. TA)
5. In the early days, I had the greatest desires to help others. This is a common temptation of beginners, but it had some good effects. (S. TA)

6. Beginners must remove themselves from what they see and hear so they can practice hours of prayer. (S. TA)
7. Beginners need to meditate on Christ's life. (S. TA)
8. When the beginner experiences dryness in prayer for days, he will abandon prayer if he forgot how pleasing it was to the Lord. (S. TA)
9. Often the beginner is not able to have a single spiritual thought. He should take heart. His efforts are pleasing to the King. (S. TA)
10. Although I enjoyed many divine favors, I was still a beginner in virtue and mortification. (S. TA)
11. I do not want beginners to go at a slow pace. (S. TA)
12. In prayer, we sometimes should just remain at Jesus' side in silence, keeping him company. Even a beginner can derive benefits from this method. (S. TA)
13. Many souls want to fly before God gives them wings. (S. TA)
14. Once we begin, God begins to work. (S. TA)
15. Sometimes, beginners feel secure and wander back into the occasions of sin. (S. TA)
16. We cannot build towers without foundations. (S.TA)
17. Start afresh in prayer each day. So you do not lose ground. (S.TA)
18. The soul must have an habitual desire to imitate Christ in everything. (S.JC)
19. Beginners need the imagination to prepare them for spirituality. (S.JC)
20. From small beginnings come a great end. (S.JC)
21. Use the remedy at the very beginning. (S.JC)
22. God gives beginners consolations in images to detach them from the world. (S.JC)
23. The beginner's state involves meditation and reasoning. The soul needs material to make interior acts and to profit from sensual spiritual consolations which orient the soul to good things. (S.JC)
24. Nourished by these delights, the soul can grow detached from the world. (S.JC)
25. You labored when you were beginners. (S.JC)

26. The soul, after its conversion to God's service, is spiritually nurtured and caressed by God as a tender mother nurses the child with milk and pleasant food. (SJC)
27. As soon as the soul is regenerated by fervor, God provides milk and pleasure in spiritual exercises (without any labor of the soul). God provides the breast of His tender love. (SJC)
28. Beginners are moved to these spiritual practices by consolations. Not having habits of strength, they work like feeble children. (S.JC)
29. Beginners feel fervent and diligent in spiritual things. (S.JC)
30. Some beginners make little of their own faults and then grow sad to see themselves fall into sin. (S.JC)
31. Not experiencing pleasure in prayer, they are no longer inclined to pray and frequently abandon it. (S.JC)
32. They are weak and do not journey the hard road of the cross. Someone attached to sweetness is naturally opposed to self-denial. (S.JC)
33. New lovers are like new wine. They are beginners in God's service and their fervor is seen by the outward senses. They have not yet settled and they measure love by the sensible sweetness which gives them strength for good works. We place no confidence in this love until fermentation has subsided. (S.JC)
34. In the springtime of devotion, when the soul enjoys many sensible consolations, she can hardly see God's good pleasure. (S.F.deS)
35. The heart's attention focuses on the consolations rather than on God. (S.F.deS)
36. If the soul ceases to pray in dryness, then it loved the consolations of God and not the God of consolations. (S.F.deS)
37. Beginning fear is used by those who are just learners in devotion. (S.F.deS)
38. Since small errors at the beginning of any undertaking get greater and sometimes become irreparable, you should thoroughly understand this grace of true devotion. (S.F.deS.)
39. Just as a man recovering from illness walks only as far as necessary, so the converted sinner journeys slowly until he becomes devout. (S. F.deS.)

40. One evening I heard you tell her that she must begin a new way of life after her first Communion. I instantly decided not to wait till my turn came, but to start this new life when Celine did. (S.T.L)
41. At the start of my spiritual life, when I was thirteen or fourteen, I used to wonder what more I could ever learn about spiritual perfection. (S.T.L)
42. It is only the first step which counts along this path. (S.T.L)
43. How glad I am now that I crushed such impulses right from the start of my religious life! (S.T.L)
44. Remember, a good beginning is the best guarantee of perseverance. (Fr.C.)
45. At the beginning, the new conduct seems uneasy because he changed person and others are not used to the altered way of acting. (Fr.C.)
46. Beginners set value only on God's actions that are sweet to the senses. (Fr.C.)

3.2 Bible

1. The Bible is the mysterious utterance of God. The biblical words are drops from an ocean of darkness. (Fr.C.)
2. God still writes on the hearts of men the same words as in Scripture. (Fr.C.)
3. However, the words will not be seen clearly until Judgment Day. (Fr.C.)

3.3 Blood

1. It was at the sight of the Precious Blood flowing from the wounds of Jesus that my thirst for souls had been born. (S.T.L)
2. The strong, sweet wine He made us drink swept all the transient things of earth from our gaze. (S.T.L)

4. Call/Vocation

1. Keep your eyes on your Divine Spouse and even your enemies will provide your food. (S.TA)
2. When people are devoted to the Lord, he teaches them many things. (S.TA)

3. God gives clear knowledge of this world and of the existence of another world. (S.TA)
4. A soul with infused wisdom does not highly prize worldly love. (S.TA)
5. We must be detached from all that is not God. (S.TA)
6. Humility and detachment from self are two inseparable sisters. (S.TA)
7. He bestows favors so great, that our efforts seem little. (S.TA)
8. Either we are brides of the great King, or we are not. (S.TA)
9. The Divine King only lets himself be captured by someone who totally surrenders. (S.TA)
10. To practice contemplation, these virtues must be in a higher degree. (S.TA)
11. To snatch a soul from the devil, God sometimes lifts it to the highest contemplation. (S.TA)
12. God does not hate contemplatives. He calls them friends. (S.TA)
13. God gives his close friends greater trials and leads them by a rugged road. (S.TA)
14. God gives them wine and they get inebriated so they can bear the trial. (S.TA)
15. God's work is our purpose and we must do it until death. (S.TA)
16. This is certain. He will forbid no one to drink of the waters of contemplation. (S.TA)
17. The master is teaching without a word being spoken. (S.TA)
18. The Lord grants contemplation if the soul fights to reach the end of the road. (S.TA)
19. O Father, you give us all that can be given. (S.TA)
20. Contemplative souls receive a pledge of glory. (S.TA)
21. The soul does not see God but knows He is present within. (S.TA)
22. I want you to realize with whom you are dealing. (S.TA)
23. Unless we surrender totally, God will never allow us to drink the water of contemplation. (S.TA)

24. What power this surrender has! (S.TA)
25. The more we prove by our actions, the more he draws us. (S.TA)
26. God cherishes the soul and reveals secrets to her. (S.TA)
27. One piece of advice. Do not expect to reach this stage by your own diligence. If you do, your devotion will turn cold. (S.TA)
28. These souls pay little attention to what passes away. (S.TA)
29. True contemplatives have many faults but I never see them refusing to forgive. (S.TA)
30. Use both love and fear. Love quickens our steps. Fear makes us look where we are going. (S. TA)
31. Love and fear of God are our two strong castles by which we war against the world, the flesh and the devil. (S. TA)
32. Being a great fire, the devout soul gives much light. (S. TA)
33. In a few souls, fear of God is deep from the beginning. These He wants to raise quickly to the heights of prayer. (S. TA)
34. May this fear of God never be taken from you. (S. TA)
35. It is great gift never to have offended the Lord. (S. TA)
36. You must be determined to lose a thousand lives rather than commit a mortal sin. (S.TA)
37. Be careful not to commit venial sins knowingly committed after deliberation. (S. TA)
38. Never be careless about sin. (S. TA)
39. Our confidence must come from God. (S. TA)
40. A soul that enjoys the Kingdom, seeks only the will of the King. (S. TA)
41. We insult God when we ask for a mere farthing. (S. TA)
42. Ask God for everything! He wants to be generous. (S. TA)
43. I was not troubled by venial sins. This caused my fall. (S. TA)

44. My desire for solitude continued. I enjoyed talking about God rather than having worldly conversations. (S. TA)
45. In prayer, God gave me a gift of fear, but this fear was so swallowed up in love that I never thought of punishment. (S. TA)
46. Persons practicing prayer are keenly aware that God always sees them. (S. TA)
47. A soul reaching the summit of perfection always takes others with him. (S. TA)
48. For years, I read much and understood nothing. Then God taught me. His Majesty can teach everything in one minute. (S. TA)
49. Suddenly, God gave me great understanding and everyone, even my confessor, was amazed. I was even more astounded. (S. TA)
50. Do not cramp your great desires. By God's help and your continual effort you shall reach the heights. (S. TA)
51. The words, "Everything is possible with God" made me realize that I could do nothing. (S. TA)
52. If someone had encouraged me to soar higher, I would have put my holy desires into practice. (S. TA)
53. Simple prayer is a great gain. Just imagine yourself in Christ's presence, conversing with him. (S. TA)
54. This abundant water of divine favors makes the virtues grow beyond all comparison with the previous state. (S. TA)
55. The higher a soul has climbed, the more fearful he should be. (S. TA)
56. When God increased his light, I grew in fear and did not want to offend him. (S. TA)
57. Even when I was not praying, the Lord would completely envelope me in his favors. (S. TA)
58. I could not be recollected until I gave away everything that I did not need. (S. TA)
59. When I commit imperfections, God reproves me and this is difficult to accept. (S.TA)
60. I write all of this so the reader pays no attention to the things of earth. (S. TA)

61. Souls read books and then grow discouraged that they cannot rise to that level. (S. TA)
62. We cannot just look on calmly as the devil carries souls away every day. (S. TA)
63. In such an urgent matter, we cannot be satisfied with less than total effort.(S.TA)
64. One night the Lord reminded me of my sins. A single word from him causes greater growth in self-knowledge than years of meditating. (S. TA)
65. After the Lord recalls my past sins, he then bestows favors because I realize I do not deserve them. (S. TA)
66. When I pray for what God wants, I am speaking clearly to someone who listens eagerly. (S. TA)
67. Why do we measure our progress by the numbers of our years of practicing prayer. God can give more gifts to one in six months than to another after many years. (S. TA)
68. Let those who have practiced prayer for many years recall the memory of the early years. (S. TA)
69. I do not want those who are soaring like eagles to move like hens. (S. TA)
70. We need a great power of love to leave everything for God. (S. TA)
71. I prefer a great power of love to years of prayer that produces nothing. (S. TA)
72. It is dangerous to count all the years we have practiced prayer, as if we have won some merit. (S. TA)
73. We should forget our years of service to God. He grants progress to the humble soul. (S. TA)
74. The more we serve God, the more we are in his debt. (S. TA)
75. I grew afraid because I thought all these favors were illusions. (S. TA)
76. Once, God showed me how there could be one God and Three Persons. Now, this mystery is a great joy. (S. TA)
77. One time, every part of my soul became bright all over like a mirror. Then I saw Christ in every part of me. (S. TA)
78. The Lord gives these favors far more to women than to men. (S. TA)

79. Once, in prayer, I saw how all things are in God and how He contains all things. (S. TA)
80. They are like children who decide to walk when their mother would carry them. (S.JC)
81. All creation compared with God's infinite being is nothing. (S.JC)
82. Compared with God's wisdom, the world's wisdom is ignorance. (S.JC)

5. Charisms

1. The trials given to contemplatives are terrible and are carried out only by God's consolations. (S.TA)
2. God leads those whom he loves by the road of trials. (S.TA)
3. Progress in perfection has nothing to do with visions and raptures. (S.TA)
4. God does not allow us to drink the water of perfect contemplation whenever we want. This choice is His, not ours. (S.TA)
5. By contemplation, the Lord calls us to his side. We arrive at the end of the road without knowing how. (S.TA)
6. By God's living water, I would have been drawn out of my body by raptures, if God had not saved me. (S.TA)
7. After I began to drink the waters of contemplation, he plunged me in. (S.TA)
8. Perfect contemplation is a blessing which the soul could never earn. (S.TA)
9. In contemplation, God does everything and we do nothing. The work is His alone. (S.TA)
10. The Prayer of Quiet is a supernatural state which we cannot reach by ourselves. (S.TA)
11. In the Prayer of Quiet all the faculties are stilled and the soul realizes she is close to God (any closer and she would have union). (S.TA)
12. The soul knows she is in the Kingdom. She is in a swoon and her body does not want to move. The body experiences the greatest delights. (S.TA)

13. The Prayer of Quiet is supernatural. We can neither acquire it or prolong it. (S.TA)
14. In perfect contemplation we can do nothing by ourselves. No need to work hard or make plans. (S.TA)
15. Rapture is when we lose our exterior senses so nothing can occupy them. (S.TA)
16. He makes the soul his friend and is happy to have the soul rule her. It is reciprocal. (S.TA)
17. He does what the soul asks and the soul does what He commands. (S.TA)
19. At the fountains of living water (contemplation) God satiates the soul and removes all tastes for earthly things. (S. TA)
20. The Lord led me to the Prayer of Quiet and occasionally to a Prayer of Union, but I did not understand their value. (S. TA)
21. Mental prayer is a safe and excellent road, until the Lord teaches us supernatural prayer. (S. TA)
22. The soul ceases to court earthly things, seeing that riches, honors and pleasures cannot give true satisfaction. (S. TA)
23. God wants the soul to know that he is near. (S. TA)
24. God transports our spirits like a giant picking up a straw. (S. TA)
25. Digression on supernatural favors ends. (S. TA)
26. After my first rapture, I have been courageous enough to give up everything for God. (S. TA)
27. In one moment, God gave me a freedom which I could not gain in years. (S. TA)
28. The soul experiences vehement desires to see God. (S. TA)
29. The greatest comfort on the way to perfection is to meet another who has already traveled this road. (S. TA)
30. The soul collects the wood but cannot enkindle the fire of divine love. (S. TA)
31. God often says to me “Now, you are mine and I am yours.” (S. TA)
32. I often repeat, “Lord, what do I care about myself or about anything except you?” (S. TA)

33. When God's favors come, my reason doesn't function and I see only my sins. This is supernatural. (S. TA)
34. By divine union, the will of God becomes the will of the soul. (S.JC)
35. A bird can be held by a slender cord or a heavy one. As long as it does not break the cord, it cannot fly away. (S.JC)
36. Any desire, even for the smallest imperfection, stains the soul. (S.JC)
37. Faith is a dark cloud to the soul, depriving it of natural light. (S.JC)
38. Both temporal benefits (like healing) and spiritual benefits (like devotion) come from charisms. (S.JC)
39. Charisms do not unite the soul to God. (S.JC)
40. Charisms coming from God should profit the one using them. (S.JC)
41. In using charisms, the soul can deceive himself. (S.JC)
42. When using charisms, the person needs divine light. (S.JC)
43. The detached soul uses charisms only as God prompts him. (S.JC)
44. Some prophesy from their own imaginations. (S.JC)
45. Whoever has charisms should not be attached to them but use them for the Church. (S.JC)
46. By esteeming his own charismatic powers, the soul does not lean on faith. (S.JC)
47. God only works miracles out of necessity. (S.JC)

6.1 Commandments

1. If we keep the commandments, God is obliged to give us salvation. (S.TA)
2. God has an intense desire that we keep his commandments. This is evident from his great rewards for the obedient and his great punishments for the disobedient. (S.F.deS)
3. A commandment shows God's absolute will. A counsel represents his desires. A commandment obliges us. A counsel invites us. (S.F.deS)

4. Commandments impose necessity. A counsel leads to what is useful. (S.F.deS)
5. Someone who neglects the commandments is neither good nor devout. (S. F.deS.)
6. A good person keeps the commandments. A devout person keeps them readily. (S.F.deS.)

6.2 Child

1. Be simple as a little child. When God finds this quality in us He hurries his work. (Fr.C.)
2. They are like a child in its mother's lap, occupied only with playing with its mother. (Fr.C.)
3. True Devotion is like a child who seeks his mother in all his needs. He asks her to correct errors and to keep him on the right path. (S.LdeM.)
4. The child begs for strength and protection against weakness and temptations. (S.LdeM.)
5. At all times, the child flees to her without fear of annoying her or of displeasing her Son. (S.LdeM.)
6. Our Lady will have more children and more slaves than she has ever had. Through these, Jesus will reign even more in human hearts. (S.LdeM.)
7. Everywhere else He is the bread of the strong. Living in Mary, He is the Bread of children. (S.LdeM.)

6.3 Counsels

1. God does not want everyone to follow all his counsels, but only what is suitable to each situation. (S.F.deS)
2. All the counsels are not for every Christian. Sometimes, they are impossible, dangerous and harmful. (S.F.deS)
3. When we deeply love God's will, we want to obey the counsels. (S.F.deS.)
4. To openly disdain the counsels is contempt for God. (S.F.deS)
5. Every counsel should not be practiced by every person. However, everyone must love every counsel. (S.F.deS)

6. We must practice virtues but not always in the most excellent way. Heroic virtues are only counseled, not commanded. (S.F.deS)

7. Community

1. I want superiors to allow a holy liberty. (S.TA)
2. Since St. Peter of Alcantara died, I have spoken with him more than when he was alive. (S. TA)
3. On the day that he died, St. Peter of Alcantara appeared to me and told me that he was going to heaven. (S. TA)
4. In answer to my prayers, God frequently delivered people from serious sins. (S. TA)

7.1 Consolations

1. When thinking of God, man experiences delightful emotions because God is the God of our hearts and He fills our understanding with pleasure. (S.F.deS)
2. St. Francis Xavier often prayed, “O God, take pity on me, do not fill me with such an abundance of consolations. If your infinite goodness wants me to have these delights, then take me to Paradise.” (S.F.deS)
3. Don’t imagine that I’m overwhelmed with consolations. I’m not. My consolation is not to have any in this life. (S.T.L)

8. Confession

1. Since I began to pray, God has given me one grace. I have confessed all my sins, even venial ones. (S. TA)
2. Once I was in great distress. My brother-in-law died without going to confession. He told me that my sister also would die without confession. I went to her and got her into a habit of confession. Five years later, she died without the priest but had been to confession the week before. (S. TA)
3. I was praying for a person who was involved in occasions of sin. One day, I saw the devil angrily tearing up some papers. Later, I learned the man had made a contrite confession. (S. TA)
4. The safest approach when the devil tempts you is to go to confession to a learned priest and follow his advice. (S. TA)

5. Contrition, confession and satisfaction are the soul's first tasks after being enlightened. (S. CG)
6. By knowing her own darkness, the soul opens the window and by holy confession, vomits out her guilt. (S.CS)
7. I had to leave a continual Baptism of blood, which is the sacrament of Holy Confession. (S.CS)
8. St. Louis told his son "Confess often. Choose a single-minded, fair confessor who will teach you what is needed". (S. F.deS.)
9. I strongly suggest a general confession. This is not always necessary, but I advise it. (S. F.deS.)
10. To steady herself, the soul requires a general confession. Such a confession gives greater self-knowledge, awakens a wholesome shame, leads to thanks for God's mercy, refreshes the spirit, allows the priest to give good advice and makes future confessions more fruitful. (S. F.deS.)
11. Begin your devout life with a general confession. (S. F.deS.)
12. As you kneel before the priest, imagine yourself at the cross with Christ's blood falling upon you and cleansing you. (S. F.deS.)
13. In confession, Jesus sprinkles the merits of His blood over the penitent. (S. F.deS.)
14. While the priest absolves you on earth, the company of saints rejoices with you. They embrace you and accept you as cleansed and sanctified. (S. F.deS.)
15. There is no necessity of a general confession at death. A person can accuse themselves in a general way of graver sins. Acts of resignation and confidence are more meritorious. (Fr.C.)
16. Concerning confession, do not be troubled. St. Francis de Sales says that peace should follow sorrow for sin. (Fr.C.)
17. Do not spend a long time in preparing for confession. This would aid the devil. (Fr.C.)
18. Tell those sins you remember in as few words as possible, leaving the rest to God's mercy. (Fr.C.)
19. After confession, think no more about your sins or your sorrow. Close the door and move on! (Fr.C.)

8.1 Confessor

1. The Lord always gave me the grace to follow my confessors. (S. TA)
2. Our task is to journey with good speed. Let your confessor be concerned about your bodily health. (S.TA)
3. Struggle against any aversion to open your soul to your spiritual director. (Fr.C.)
4. The soul must always obey the confessor concerning going to communion. Blind obedience never leads the souls away from God. (Fr.C.)

8.2 Confidence in God

1. We can never have too much confidence in God's will! (Fr.C.)
2. When God acts as Guide, He demands complete confidence. (Fr.C.)

8.3 Conscience

1. I call sweetness what we get from our own meditations. Consolations are free gifts from God. (S.TA)
2. God asks one thing. Man must not act against his conscience. (S. CG)

8.4 Contrition

1. A slight contrition united to the sacraments brings cleansing. A strong contrition will purge all the desires for sin. (S. F.deS.)
2. When contrition is weak, the person will resolve to avoid overt acts but not inward tendencies. (S. F.deS.)
3. When sorrow is strong, the soul will hate every connection and tendency to sin. (S. F.deS.)
4. Contrition and confession are sweet. They remove the bad taste of sin. (S.F.deS.)
5. Sometimes persons do feel contrition but that does not increase their merit. That tenderness is not essential to the remission of sins. (Fr.C.)

8.5 Commitment

1. For I've longed to give myself to God ever since I was three. (S.T.L)
2. I said to myself over and over again: "Now I am here for good." (S.T.L)

9. Contemplation Acquired

1. One devout, elderly nun said the Our Father, but really was enjoying contemplation. (S.TA)
2. To snatch a soul from the devil, God sometimes lifts it to the highest contemplation. (S. TA)
3. God does not hate contemplatives, He call them friends. (S. TA)
4. This is certain. He will forbid no one to drink of the waters of contemplation. (S.TA)
5. Contemplative souls receive a pledge of glory. (S. TA)
6. Unless we surrender totally, God will never allow us to drink the water of contemplation. (S. TA)
7. The contemplative needs to enjoy a loving knowledge of God before leaving meditation behind. (S.JC)
8. From time to time, the soul should return to meditation, because acquired contemplation is not perfect in its beginning stage. (S.JC)
9. The soul should not try to meditate. The material for meditation should be removed because it is a distraction. (S.JC)
10. When meditation produces the honey of devotion, it is called contemplation. (S.F.deS)
11. Meditation is like smelling various flowers. Contemplation is smelling the perfumed water distilled from all the flowers. (S.F.deS)
12. By even ordinary grace, a person can gain the state of prayer which his very close to "simple gaze". (B.L.)
13. When God acts more and the soul less, the prayer is more perfect. (Fr.C.)
14. This prayer has many names, loving, waiting, simple looking, pure faith, pure simplicity, prayer of surrender (abandonment). (Fr.C.)

15. Moved by divine influence, the soul abandons all methods (books, ideas and persons) and is guided by God. (Fr.C.)

10.1 Conversion

1. The wicked are rarely converted by the afflictions which make good people perfect. (Fr.C.)

10.2 Consolations

1. Because they seem good, spiritual delights capture the soul more easily and the soul nourishes himself on these delights. This leads him away from God. (S. CG)

10.3 Conversation

1. The Lord said that conversations with good people did me good. (S. TA)
2. I enjoyed talking about God rather than having worldly conversations. (S. TA)
3. Your conversation must be such that people learn your language. (S. TA)

11. Contemplation Infused

1. God does not allow us to drink the water of perfect contemplation whenever we want. This choice is his, not ours. (S. TA)
2. By contemplation, the Lord calls us to his side. We arrive at the end of the road without knowing how. (S. SA)
3. The master is teaching without a word being spoken. (S. TA)
4. The Lord grants contemplation if the soul fights to reach the end of the road. (S. TA)
5. One piece of advice. Do not expect to reach this stage by your own diligence. If you do, your devotion will turn cold. (S. TA)
6. After I began to drink the waters of contemplation, he plunged me in. (S. TA)
7. Perfect contemplation is a blessing which the soul could never earn. (S. TA)
8. In contemplation, God does everything and we do nothing. The work is His alone.(S.TA)

9. In perfect contemplation we can do nothing by ourselves. No need to work hard or make plans. (S. TA)
10. Contemplation is a secret wisdom even to the soul receiving it. (S.JC)
11. Unacquainted with this new experience, souls think they are doing nothing. (S.JC)
12. Souls entering contemplation make the mistake of thinking that prayer must involve images. (S.JC)
13. These souls are losing their first method of prayer but God is giving them a new spirituality. (S.JC)
14. During this intermediate stage, the soul should meditate sometimes and contemplate at other times. (S.JC)
15. A memory united to God uses no forms or images. (S.JC)
16. This flame is a bright light which shines in the darkened soul. (S.JC)
17. As long as the light beats upon it, the soul is conscious of the darkness (which it perceives only when near the light). When all darkness is driven out, the soul will see the light. (S.JC)
18. When God wants to lead a soul from the ordinary life and meditation to a spiritual life of contemplation (which is heavenly rather than earthly), He communicates Himself to the spirit which is still impure and imperfect and which still has evil habits. (S.JC)
19. God is not pleased that so few attain this state. He would be pleased if all reached it. However, He finds few vessels in whom He can do this lofty work. (S.JC)
20. The soul must not seek sweetness. Trying to find sweetness will cause dryness. (S.JC)
21. By trying to make acts, the soul turns away from the peaceful blessings which God is secretly giving to the spirit. The soul will not have meditation or contemplation. (S.JC)
22. The soul must not be forced to meditate or to make acts. This would be an obstacle to God. He is secretly infusing wisdom with no acts being made. (S.JC)
23. God communes with the soul by simple knowledge. The soul communes with God by receiving this simple knowledge. (S.JC)
24. In the beginning, contemplation causes purgation and later brings sweetness. (S.JC)

25. It must set aside even loving advertence when it is conscious of being led into solitude or forgetfulness or attentiveness in the spirit (which is always accompanied by a certain interior absorption). (S.JC)
26. Contemplation is receiving. Only a spirit which is silent and detached from knowledge can receive this lofty wisdom. (S.JC)
27. This contemplation sets the child of God free. The spirit has gone forth from the narrow natural limits of its lowly understanding. (S.JC)
28. At times, the soul will feel itself serenely ravished and wounded, not knowing how or by whom. The Spirit communicates Himself without the soul acting. (S.JC)
29. The memory only approaches God when it is voided of forms. If the memory leans upon images, it goes farther away from God. (S.JC)
30. God is leading them by contemplation which is different from meditation and reasoning. (S.JC)
31. Contemplation is a secret, peaceful, loving infusion which (if the soul permits) will enkindle the soul with love. (S.JC)
32. The soul ceases to rely on its own sensual powers (which are so limited in seeking God.) (S.JC)
33. It is called the way of illumination or infused contemplation. On this road, God Himself feeds the soul without its active help. (S.JC)
34. The soul does nothing and does not even understand this infused contemplation. (S.JC)
35. Contemplation immerses the soul in the trials of imperfections, the emptiness of faculties and abandonment of spirit. (S.JC)
36. The light which transforms the soul (at the end) is the same light which purges it (at the beginning). (S.JC)
37. The fire that makes the log into itself is the same fire that purged the log. (S.JC)
38. Finally, he leads us to true transformation. This is God's extraordinary road. (S. CG)
39. The person becomes beautiful in her looks, especially in her purified eyes. They are like heavenly stars and she appears as an angel on earth. (S. CG)
40. With a new gift of prayer, I would stay on my knees for hours. (S. CG)

41. I was so occupied with God's inner working within me that my awareness of outer things was almost dead. (S. CG)
42. Whenever a devout woman, whom I know, heard a homily that calls to mind God's presence, she enters so deeply into herself that she can hardly speak. Outwardly she seems deprived of life. Her senses are numbed until her husband helps her out of this state. (S.F.deS)
43. God's purifying action on your heart is like fire among greenwood. The damp wood crackles and smokes, but burns quietly after it has been dried. (Fr.C.)
44. However, the passive state of faith is quite different. In this state, God's communication with the soul shares in the darkness that surrounds His throne (where all ideas become confused). (Fr.C.)

11.1 Cross

1. In these early stages, the Lord tests His lovers to see if they can bear His cross. (S.TA)
2. I find everything easy when I fix my eyes on the cross. (S. TA)
3. Seek the cross which always grants freedom. If God also gives you consolation, then thank him. (S. TA)
4. Unfortunately, we are more fond of spiritual sweetness than the cross. (S.TA)
5. Some souls imagine that they should not meditate on the Passion. I cannot conceive what they are thinking. (S.TA)
6. Fix your eyes on the Crucified. Let nothing else have any importance. (S.TA)
7. People become really spiritual when they are slaves of God and branded with his cross. (S.TA)
8. The cross is the staff which makes the road easy. (S.JC)
9. If you knew the great blessings, you would not seek consolation from God or from creatures. You would carry the cross with great happiness. (S.JC)
10. The cross is the gate to the riches of God's knowledge. Although many desire God's joys the gate is narrow and few deserve to enter. (S.JC)
11. They delight in the cross of Christ because they are steeped in His Blood. (S.CS)

12. Devotion makes the person eager to go beyond the commandments and fulfill the Counsels. (S. F.deS.)
13. Because of devotion, martyrs considered their sufferings a bouquet of roses. (S. F.deS.)
14. If devotion can sweeten death, how much charm can it give to daily life? (S. F.deS.)
15. Devotion sweetens mortifications, cures sadness, moderates presumption, removes desolation, tempers insolence, and prevents dissipation. (S. F.deS.)
16. Devotion is warmth in winter and refreshment in summer. (S. F.deS.)
17. True devotion hinders no profession. Whatever hinders your daily tasks is spurious devotion. (S. F.deS.)
18. Devotion must not be banished from the lives of the soldier, the mechanic or anyone. (S.F.deS.)
19. I felt terribly sad to think that Jesus' Blood was falling to the earth and that no one was rushing forward to catch It. I determined to stay continually at the foot of the cross and receive It. (S.T.L)
20. Never see pain as a sign of being far away from God. Crosses are a gift of His goodness. (Fr.C.)
21. He wanted Mary at the cross so that, with her consent, He could offer sacrifice and be immolated to God. (S. LdeM.)
22. Although these faithful servants get more crosses, they carry them more easily and with greater merit. (S.LdeM.)
23. Anyone serving Christ can never joyfully carry a heavy cross without tender devotion to Our Lady. (S.LdeM.)
24. The cross is now the glorious symbol of Christianity. (S.LdeM.)
25. Our Savior measures everything and then sends crosses proportioned to our strength. (S.LdeM.)
26. As mother of the living, Mary gives splinters from the cross (the tree of life) to all her children. (S.LdeM.)
27. If at times the chalice is bitter (to prove our friendship) Mary sends consolations and joys so that we desire even greater crosses. (S.LdeM.)

28. Are you taking the means needed to walk the narrow way of the Cross? Or, do you walk the wide road, the highway which seems straight and safe but which leads to eternal death? (S.LdeM.)
29. Our barefoot and bloodied Christ leads a valiant group up a narrow road. Only a handful follow him. Sometimes his quiet voice is not heard and sometimes people lack the courage to accept his poverty and crosses. (S.LdeM.)
30. Let us settle our debts now by carrying our cross. (S.LdeM.)
32. If you are resolved to become friends of God, resolve to drink the cup that Jesus drank. (Mt. 20:22). (S.LdeM.)
33. If God does not send you crosses, it is because He no longer cares about you. He is treating you like an outsider, not as a family member. (S.LdeM.)
34. The mystery of the cross is unknown to the pagans and rejected by bad Catholics. (S.LdeM.)
35. The one who knows best how to carry the cross is the most learned of all. (S.LdeM.)
36. Rejoice, O Christian with no schooling, if you know the cross you are wiser than a doctor of theology who does not know how to suffer. (S.LdeM.)
37. Many Christians imagine they are members. While they make the sign of the cross with their hands, they are enemies of the cross in their hearts. (S.LdeM.)
38. Because you are living stones to be set into the heavenly Jerusalem (1 Pet. 2:5) you must expect to be shaped and chiseled by the Cross. (S.LdeM.)
39. The cross is a fire that removes rust from iron (1 Pet 1:7). (S.LdeM.)
40. Who should be exempt from the cross? No one. So, let us hasten to where the cross awaits us. (S.LdeM.)
41. We cannot escape the cross. We will carry it willingly or unwillingly. (S.LdeM.)
42. Expect nothing from people who reject the cross and do not seek it. They are untilled soil. (S.LdeM.)
43. "If I had a choice I would even leave heaven to suffer for God." (St .John Chrysostom). (S.LdeM.)
44. All the saints would gladly return to earth to carry the cross. (S.LdeM.)

45. Be a shopkeeper. Turn everything to profit. Don't lose even the tiniest cross, like a little anxiety, a bodily weariness or a slight pain. (S.LdeM.)
46. Welcome any cross. When God sends an important cross thank him in a special way. (S.LdeM.)
47. To make yourself worthy of the best crosses (those not of your choosing) take up some crosses by your own accord (always under the guidance of a prudent director. (S.LdeM.)

12. Dark Night – Senses

1. In the beginning of contemplation, the soul experiences grievous afflictions in its spirit which overflow into its senses. The flame is very oppressive. In this preparatory stage, the flame is dark and not bright. (S.JC)
2. The soul suffers darkness in the intellect, affliction in the will, and knowledge of its sins in the memory (for the eyes of self-knowledge are wide open). (S.JC)
3. The flame is tender, yet it oppresses the will which has a hardness. This hardness becomes evident when compared to the flame's tenderness. The will is conscious of its hardness and aridity. (S.JC)
4. The flame is bitter at first but will be sweet at the end. (S.JC)
5. When they are purged, the hunger and yearning of their spiritual sense becomes intolerable. (S.JC)
6. By purgative contemplation, all her evil desires of sensuality and all her passions were destroyed. (S.JC)
7. Souls enter this night when God draws them from the state of beginners (those who meditate) and sets them in the state of progressives (those already in contemplation). The goal is to arrive at the state of the perfect (which is divine union). (S.JC)
8. No matter how much the soul labors, it cannot purify itself for Divine union. God must take it and purge it by dark fire. (S.JC)
9. In the first night, the senses are subdued by the spirit. In the second night the spirit is purged and made ready for union. (SJC)
10. The night of sense is common to many souls. These are the beginners. The night of the spirit comes to few. These are the proficient. (SJC)

11. This first night is bitter and terrible to sense. The second night is horrible and awful to the spirit. (SJC)
12. God suddenly turns the light into darkness. He shuts the door and turns off the sweet spiritual water which they thought they could taste at will. (SJC)
13. Now, they are so completely in the dark, that they do not know where to go. They cannot go forward with their meditations because their inward senses are immersed in night. (S.JC)
14. Ordinarily, no great time passes after the beginning fervor before these souls enter this night of sense. The majority will enter it and experience these aridities. (SJC)
15. The first sign is if the soul feels no consolation in God's things and also finds no consolation in created things. (SJC)
16. God's purgative aridity is accompanied by great desires to serve Him. (SJC)
17. He transfers to the spirit the consolations and strength of the senses. (SJC)
18. Man's sensual part has no capacity for pure spirit. When the spirit receives the pleasure, the flesh has no taste and is too weak to do anything. (SJC)
19. The soul experiences strangeness because it has grown accustomed to sensual consolations. (SJC)
20. Only after the dark night will the soul experience this spiritual pleasure. At this point, it is arid and misses the former pleasures. (SJC)
21. Although the spirit feels no sensual sweetness, it does feel an inner strength. This is the beginning of a secret and hidden contemplation. (SJC)
22. At this stage, the soul must know how to be quiet and must not be anxious to perform acts (inward or outward.) (SJC)
23. Whatever the soul does hinders what God is accomplishing by the aridity of sense. (SJC)
24. God no longer communicates by reflections (which gave knowledge) but by pure spirit (which have no knowledge). (SJC)
25. From now on, imagination and memory cannot find support in any meditation. (SJC)
26. Once this night begins, the inability of the faculties increases. (SJC)

27. During the aridities of this dark night, spiritual persons suffer much because they fear being lost on the road. (SJC)
28. They abandon what they have already accomplished, to do it over again. They leave a city so they can re-enter it. (SJC)
29. If no one understands them, these souls turn back. (SJC)
30. During this night of sense, they must not give themselves to reasoning and meditation. They must allow their soul to be at rest, even if it seems to be doing nothing. (S.JC)
31. At first, God leads the soul into this night of sense to bring it into conformity with the spirit. Later, He will purify this spirit to bring it into union. (S.JC)
32. This night frees the soul. It quenches all these pleasures (from above and below) and makes all meditation into darkness. (SJC)
33. By this dark night, the soul goes forth from created things to eternal things. (SJC)
34. The narrow gate is the night of sense in which the soul establishes itself in faith. After this first night, the soul can journey by faith in the narrow way of the second night of the spirit (which unites the soul to God. (SJC)
35. The road to knowing God and self is “pathless”, a dark night of voids. (S.JC)
36. In this night, God makes the soul ready to serve without the sweetness. It acts for God alone, not its own profit. (SJC)
37. It practices patience and longsuffering by persevering in prayer even when there is no consolation. (SJC)
38. During the dryness, God communicates the purest spiritual love and a delicate spiritual knowledge when the soul least expects this. (SJC)
39. God sends these trials (in the night of the senses) to those whom He intends to lead into the second night (though all do not reach it). (SJC)
40. I cannot say how long the soul must remain in this penance of sense because the strength of the temptations vary. (SJC)
41. The extent of the trials depends on the imperfections which need to be purged and the degree of union to which God will raise the soul. (SJC)
42. God purges weak souls gently with slight temptations. Therefore, He keeps them for a longer time in this night. (SJC)

43. The souls who go on to the divine union of love remain a long time in these aridities, no matter how quickly God may lead them. (SJC)
44. The purging of sense begins contemplation and leads to the purging of spirit. It accommodates sense to spirit but it does not unite spirit with God. (S.JC)
45. The purgation of sense is only completed when the purgation of the spirit has begun. (S.JC)
46. Because all sensual disorders are rooted in the spirit, we should call the first night of sense a correction and restraint of desire rather than a purgation. (S.JC)
47. The soul needs this first night and the period of tranquility which precedes the second night. In this way, sense is united with spirit and is somewhat cleansed so it can suffer with greater fortitude. (S.JC)
48. This night, no matter how severe the trials, must last for some years to be effective. (S.JC)
49. When the divine light assails the soul, its own weaknesses cause the suffering. (S.JC)
50. Only after all these imperfections have been driven out, will the soul see the benefits from this night of contemplation. (S.JC)
51. The reason I undertook this writing was to explain this night because many souls pass through it but know nothing about it. (S.JC)
52. You carried me up to bed and I used to say: "Have I been good today? Are the little angels going to watch over me?" (S.T.L)
53. I found myself alone with my cousin Marie. We became two hermits, possessing only a little hut, a patch of wheat, and a vegetable garden. We spent our time in ceaseless contemplation: in other words, we took turn and turnabout in prayer and work. (S.T.L)
54. Everything was done in silence and with perfect religious decorum. (S.T.L)
55. My spiritual dryness increased and I found no comfort in heaven or earth. (S.T.L)
56. I suffered complete spiritual dryness, almost as if I were quite forsaken. As usual, Jesus slept in my little boat. (S.T.L)
57. Night, pitch-black unchanging night, was my fate. I slept amid the storm. (S.T.L)

58. God dwells in a darkness which is inaccessible to man's spirit. When God leads a soul into this darkness, it becomes filled with light. (Fr.C.)
59. I have never found a chosen soul whom God has not led through this dry desert before it arrives at the Promised Land. (Fr.C.)
60. Go through the darkness by blind obedience. This safe guide has never led anyone astray. (Fr.C.)
61. Remain like a block of wood and see what God does in this night. (Fr.C.)
62. This soul lives in darkness and abandonment. Not knowing from where it will get relief, the soul looks to heaven for help. (Fr.C.)
63. Trying to reason only deepens the darkness of faith. (Fr.C.)
64. O Lord, during this night of faith you carry your children in your arms. (Fr.C.)
65. This ignorance cannot be cured because God abides in this obscurity of faith. (Fr.C.)

13.1 Dark Night - After

1. During these years, God will send intervals of relief. Then this dark contemplation will assail the soul in an illuminative and loving manner. (S.JC)
2. The soul leaves the dungeon and is brought into liberty. It feels God's loving friendship and abundant spiritual communication. The soul can see the health being given to it and has a foretaste of the abundance that it hopes for. (SJC)
3. Because the sweetness is so great, the soul occasionally thinks the trials are over. (SJC)
4. When the soul is in the trials, it feels that it will never escape. When in blessings the soul thinks the troubles are over. (SJC)
5. The consolations are so abundant that they conceal these roots and make the soul feel that nothing more needs to be done. (SJC)
6. The soul never has complete relief. The enemy is hushed and asleep, but he is still within and the soul fears he will come to life and attack. (SJC)
7. God suddenly immerses the soul in an affliction which is greater than in the past. This new affliction might also continue longer than the first. (SJC)
8. We can also see that the soul suffers more intensely after a period of relief. (SJC)

9. The sufferings become more intimate as the fire refines those imperfections which are rooted in the inmost part. (SJC)
10. The soul has overwhelming joy in these periods of relief and hopes that the trials won't return. At the same time, it is certain that they will quickly return because it sees that the roots still remain. (SJC)
11. Comparing the purged and the unpurged parts of itself, the soul can see clearly what remains to be purged. (SJC)
12. The soul vividly feels itself wounded by divine love and has a foretaste of God. (SJC)
13. The soul rises from natural darkness to supernatural knowledge. This is still dim because the day is just approaching. (S.JC)
14. The night within my soul had also gone. Jesus had awakened, joy had returned, and I no longer heard the noise of the waves. The tempest of my ordeal was replaced by a gentle breeze which filled my sail. (S.T.L)

13. Dark Night – Spirit

1. When the spiritual appetite is empty, it becomes attuned to the Divine and is ready to be filled. However, God's favors have not yet reached it and the soul's thirst is worse than death. (S.JC)
2. The emptiness of the cavern of understanding is a thirst for wisdom. (S.JC)
3. The emptiness of the cavern of the will is a hunger for God. This causes the soul to faint. (S.JC)
4. The emptiness of the cavern of memory is a languishing to possess God. (S.JC)
5. Although not suffering the pains of hell, the soul suffers from a vivid image of that infinite deprivation. (S.JC)
6. This suffering is different from hell because the soul actually dwells in the bosom of love. (S.JC)
7. Some few will later enter the second formidable night (of the spirit) to reach divine union. Only the smallest number enter this, for this night of the senses contains trials and temptations which last a long time. (S.JC)

8. God does not lead the soul immediately into this second night. Even many years might pass after the soul has left the state of beginners and has entered the state of proficients. (SJC)
9. The spirit (the principal part) has not yet been cleansed. Although the soul experienced great trials, the purgation of sense is not perfectly completed. (SJC)
10. The soul, from time to time, will experience darkness and perils (sometimes even more intense than in the night of the sense). These trials are previews of the coming night of the spirit. (SJC)
11. These morsels of dark contemplation are never as intense as the second night which God uses to bring the soul to union. (SJC)
12. The habitual imperfections are imperfect affections which remain in the spirit. They are roots which the night of sense could not urge. (S.JC)
13. Only in the dark night of the spirit are all habits (good and bad) brought into subjection. (S.JC)
14. He leaves their understanding dark, their will dry, their memory empty and their feelings bitter. (SJC)
15. I originally applied the words “a dark night” to the first night, but it principally applies to the second night. (SJC)
16. This dark night of God flows into the soul and purges natural and spiritual imperfections. It is called infused contemplation (or mystical theology). (SJC)
17. This night draws the spirit away from its ordinary experience of things and brings it nearer to divine understanding. (SJC)
18. This night prepares the soul for an inward peace and tranquility which “surpasses all understanding.” (SJC)
19. The pain is deep, and causes vehement spiritual groans and cries which, at times, receive vocal expression. When the pain is severe, the soul dissolves into tears. (SJC)
20. As waters overflow and fill everything, so this affliction overwhelms and penetrates the soul completely. (SJC)
21. The spiritual pain is intimate and delicate because the love will also be intimate and refined. (SJC)
22. God makes the soul die to all that is not naturally God. Once stripped of its skin, the soul can be clothed in the new man created in God’s way. (S.JC)

23. In approaching God, the soul will feel this darkness until, by transformation, it will enter within the divine brightness. (S.JC)
24. The soul which vehemently seeks divine union, experiences intense inner desires and yet finds no consolation. (Fr.C.)
25. In the middle of this total desolation, God gives the soul an inner assurance that it has nothing to fear as long as it abandons itself to Him. (Fr.C.)

13.1 Divine Union

1. To be prepared for divine union, the soul and its faculties must be absorbed in the dark spiritual light of contemplation. (S.JC)
2. All the warmth and passion of love comes from God's love which unites itself to the soul. (S.JC)
3. The soul must love with all its strength. Its powers cannot be dispersed in other enjoyments. (S.JC)
4. This divine fire so dries up the spirit and enkindles the soul's longings that a person will pine for God in a thousand ways. (S.JC)

14. Death

1. Death holds no bitterness for a soul that loves. The soul is not sad because death opens the door to all joys. (S.JC)
2. To the soul, death is its friend and its bride. The soul seeks death as the day of espousals, and yearns for it more than kings for kingdoms. (S.JC)
3. The sinner fears death, suspecting that death will deprive him of all good and will inflict evil. (S.JC)
4. At death, every soul is confirmed forever in either good or evil. "Where I find you, there I shall judge you." There is no appeal against this judgment. After death, the will is not free. (S.CG)
5. He reminded me how he had rescued me from the danger of death, so that I had time to see my errors and escape eternal damnation. (S. CG)
6. They see time on earth as the tiny point of a needle and realize that all earthly labor is small because time is short. (S.CS)

7. At death, our soul doesn't leave our body little by little. It leaves instantly and the body no longer functions. (S.F.deS)
8. I have never asked God to let me die young, but I have always thought He would, even though I have not asked. (S.T.L).
9. I do not know when my exile will end. Perhaps I shall spend many evenings here below still singing of Your mercy. (S.T.L)
10. We have little time left. Death is never far away. Be alert. We die only once. (B.L.)
11. Death is not postponed. (B.L.)
12. On numerous occasions, I have been close to death. However, I was so joyful that I never asked God for relief, only to suffer with courage. (B.L.)
13. By constantly thinking of death we shall cease to shrink from it. "By considering death as salutary, it will at least appear almost pleasant". (Fr.C.)
14. Death will cast the die once and for all – heaven or hell. (S.LdeM.)

14.1 Debtor

1. Who cannot realize that we owe everything to the Lord for saving us from eternal damnation. (S. TA)
2. My debt is greater because God has forgiven me more. (S. TA)
3. The more we serve God, the more we are in his debt. (S. TA)
4. The soul grows richer and richer. She falls deeper and deeper in God's debt. (S. TA)
5. The soul needs only to realize her nothingness and to thank God. (S.TA)
6. Great is the wound and great is the relief caused by an infinite fire which is limited only by the soul's capacity. (S.JC)
7. Before purification, any creature can fascinate them. The faculties do not realize their capacity for the infinite or their ability to be blessed. (S.JC)
8. God could have demanded our service without any salary because we owe him a thousand debts. (S.F.deS.)
9. My spouse is very rich and I shall use the treasures of His love to repay a hundredfold all that you have suffered because of me. (S.T.L)

10. They scarcely gave a thought to death, and yet death has called many of the people I knew and they were young and rich and happy. (S.T.L)
11. To arrive at this mystical death, the soul must endure cruel agonies. So, prepare yourself as did the martyrs. God will uphold you and give you some breathing space (times of heavenly sweetness). (Fr.C.)

14.2 Detachment

1. How rich is someone who has left all for Christ! (S. TA)
2. Root out what seems of little importance. I did this when I began and the Lord accepted them. (S. TA)
3. To live detached from earthly goods is really maximum repose. (S. TA)
4. We need a great power of love to leave everything for God. (S. TA)
5. The soul deprives herself of other pleasures to take more pleasure in God. (S.F.deS)
6. Wanting to increase their delight for God, they cut off all other pleasure and fully yield to the divine benevolence. (S.F.deS)
7. One day your soul will leave your body. When? In winter or summer? Day or night? With or without warning? Will you have time for confession? Really we know nothing. We know only that we shall die – probably sooner than we expect. (S. F.deS.)
8. At the moment of death, these worldly things will seem as nothing and acts of devotion will seem so important. The sins will seem big and devotion will seem small. Why did I make those choices? (S. F.deS.)

15. Decision

1. During life we choose either eternal love or eternal death. There is no middle ground. (S.F.deS)
2. You are with your guardian angel in an open plain. Suppose the angel placed before you heaven with all its delights, and hell with all its torments. (S.F.deS)
3. Contemplate both because right now you are truly standing between heaven and hell. Both are open and waiting to receive you. You alone can make the choice. (S.F.deS)

4. The choice you make in this life will last forever in the next. (S.F.deS)

16. Deliverance

1. We must flee these bodily experiences, even if they are good. To cling to them is a total hindrance. (S.JC)

16.1 Desires

1. Thank God for your holy desires. (S. TA)
2. When you reach the state of desiring to speak with God and leave the world, the chief part of your work is done. (S. TA)
3. Do not cramp your great desires. By God's help and your continual effort you shall reach the height. (S. TA)
4. If someone had encouraged me to soar higher, I would have put my holy desires into practice. (S. TA)
5. The soul ceases to desire earthly things, seeing that riches, honors and pleasures cannot give true satisfaction. (S. TA)
6. The soul experiences vehement desires to see God. (S. TA)
7. Unfortunately, we make weak resolutions. (S. TA)
8. He will only communicate His glories to true friends who desire Him. (S. TA)
9. Whoever desires nothing has dominion over everything. (S. TA)
10. A totally disinterested love is to desire only that your friend gain heaven. (S. TA)
11. Anyone who wants to satisfy all their desires is a slave, not a son. (S.JC)
12. Liberty cannot live in a heart dominated by desires. (S.JC)
13. A soul filled with holy desires is always hungry. (S.JC)
14. Desires are like discontented children, never allowing their mother to rest. (S.JC)
15. A soul filled with desires is like a feverish man whose thirst always increases. (S.JC)

16. Desires bind the soul with cords. (S.JC)
17. Desires are like vapors that darken the soul. (S.JC)
18. When desires guide the soul, it is like being led by a blind man. (S.JC)
19. Desires are like cataracts. They must be removed so the soul can see. (S.JC)
20. Desires blind us. We call good, evil and evil, good. (S.JC)
21. A soul divided by desires is like a container with a hole. (S.JC)
22. The soul must have an habitual desire to imitate Christ in everything. (S.JC)
23. Desires for trifles will suck away the soul's strength. (S.JC)
24. Involuntary desires are temptations which are not consented to. They really produce no evil. (S.JC)
25. To calm the passions, always desire the most difficult, not the easiest, what is least consoling, not what is the most. (S.JC)
26. When the desires are lulled to sleep, the house is at rest. (S.JC)
27. Few desire to enter complete detachment and emptiness. (S.JC)
28. If he desires to possess anything (even God's favors) he cannot walk the narrow road. (S.JC)
29. When a spiritual man gives into his desires, he becomes blind to God. (S.JC)
30. Desires for earthly things withdraws the soul from God's things. (S.JC)
31. The covetous man finds nothing in created things to quench his thirst. (S.JC)
32. After conquering his desires, a soul can rejoice in God's created beauty. (S.JC)
33. A desire rooted in nature is still natural even when its goal is supernatural. (S.JC)
34. No longer attracted by sweetness, the soul desires only to please God. (S.JC)
35. As a sick man loses his appetite and his color, so the soul loses all desires. (S.JC)
36. The soul gets this illness from an excess of supernatural heat. (S.JC)

37. The soul is like a lightly sketched picture crying out to the artist to complete his work. (S.JC)
38. I saw that God wants to consume (interiorly and exteriorly) all our corrupt desires. (S.CG)
39. I felt a desire to die so that my soul would leave my body to be united with God. (SCG)
40. Work to increase the fire of your desire. (S. CS)
41. As the soul loves more it seems to love less because its desires are so great. (S.CS)
42. 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. (S.CS)
43. The only gift you possess that is infinite is your desires. (S.CS)
44. Desire is a seeking for what we do not have, but hope to obtain. (S.F.deS)
45. Desires, when hindered by stronger desires, are called vain desires. (S.F.deS)
46. The easiest way to ruin true love is to mix it with sensual desires. (S.F.deS)
47. To love God that he would be my highest good is a holy desire. This delights God. (S.F.deS)
48. If we so desire human friendship how much we should desire the infinite friendship between the Father and the Son, which is the Holy Spirit himself. (S.F.deS)
49. When our will meets God, we capture him by our desires. (S.F.deS)
50. Souls cannot find rest until they find the object of their desire. (S.F.deS)
51. These desires to please God sends missionaries like Francis Xavier all over the world so the name of Jesus might be adored. (S.F.deS)
52. Desires cause books to be written, churches to be built, and God's servants to die in the consuming flames of zeal. (S.F.deS.)
53. Desires for God's glory casts us into God, consecrating all our actions to Him. (S.FdeS.)
54. To give permission is a passive action because it does nothing. To desire, however, is a fertile action because it invites and urges. (S.F.deS)

55. God certainly hears our prayers. However, He also hears our desires and the stirrings of our hearts. (S.F.deS)
56. In spiritual matters, whoever is satisfied really does not have enough. Spiritual graces always demand a desire for more. (S.F.deS.)
57. St. Martin of Tours had an extreme desire to go to God. Yet, as bishop, he was willing to remain for the good of his flock. (S.F.deS)
58. Other souls do not love dangerous things but entertain dangerous desires. They love too inordinately. (S.F.deS)
59. Unless God reveals it, we cannot know if we love God above all else. Yet, we can easily know if we desire to love him above all else. (S.F.deS)
60. Some penitents only reluctantly leave their sins behind and forsake sinful acts. They retain their desires for sin. (S. F.deS.)
61. Cowardly penitents abstain from sin for a while, but retain a lingering taste for their deeds. They even envy those who still indulge. They wish that they could sin and still avoid hell. (S. F.deS.)
62. Souls who retain their sinful desires are like persons who look sickly, have no appetite, sleep without refreshment and drag themselves through life. (S.F.deS)
63. Sinful desires are never totally extinguished. (S.F.deS)
64. Inclinations to mortal sin are opposed to love. Inclinations to venial sin are opposed to devotion. (S. F.deS.)
65. Venial sins that just happen to a devout soul do no harm. If these sins are cherished, they destroy devotion. (S. F.deS.)
66. I am, I confess, far from practicing what I know I should, yet the mere desire I have to do so gives me peace. (S.T.L)
67. God gives much light if the soul desires to belong to him. (B.L.)
68. The soul wanted only God, not just his gifts. (B.L.)
69. We limit the stream by having small desires. (B.L.)
70. Good desires can become too strong when nature and passion get mixed in with grace. This makes us restless and hasty. (Fr.C.)

71. Only ardent desires can buy this enjoyment of God. Waters are given to those who thirst. (Fr.C.)
72. The moment you desire God is the moment you enjoy God according to the measure of your desire. (Fr.C.)
73. “God gives himself only to those who desire him.” (St. Augustine) (S.LdeM.)
74. To possess Wisdom, we must seek her ardently, ready to surrender and to suffer everything. (S.LdeM.)
75. Only a few find Wisdom because only a few seek her in this way. (S.LdeM.)
76. What punishment we deserve if we turn a deaf ear or if we flee him instead of seeking him. (S.LdeM.)

16.2 Despair

1. Judas’ despair was greater than his betrayal. (S.CS)
2. Just as you cannot graft an oak onto a pear tree, so you cannot graft despair onto charity. True despair (not just a distrust of self or a rejection of worldly pleasures) can never serve divine love. (S. F.deS)

16.3 Delight

1. Delight opens our heart, just as sorrow closes it. (S.F.deS)

16.4 Delusions

1. If you ask the Lord, he will save you from delusions. (S. TA)
2. Souls without humility suffer from delusions. They believe they are doing great things and desire a reward. (S. TA)
3. We can be in Mary without any fear of delusion. (S.LdeM.)
4. Anyone seeking to set aside the fear of illusion must take up this devotion. (S.LdeM.)
5. No one can make a mistake following the path opened by Jesus. (S.LdeM.)

17. Detachment

1. How can God occupy a soul when it is filled with junk? (S. TA)
2. Interior detachment means never indulging our will even in small things. (S. TA)
3. Detachment consists primarily in ceasing to care about ourselves. (S. TA)
4. We must be detached from all that is not God. (S. TA)
5. Humility and detachment from self are two inseparable sisters. (S. TA)
6. These souls pay little attention to what passes away. (S. TA)
7. The less outward comfort you have, the more he will console you. (S. TA)
8. A bird can be held by a slender cord or a heavy one. As long as it does not break the cord, it cannot fly away. (S.JC)
9. For Christ's sake, seek to be detached from everything in the world. (S.JC)
10. To arrive at having all, seek to possess nothing. (S.JC)
11. To arrive at knowing everything, seek to know nothing. (S.JC)
12. In this total detachment, the soul is in the center of humility. (S.JC)
13. The more a soul is attached to creatures, the less prepared it is for union. (S.JC)
14. They sacrifice worldly things but do not sacrifice spiritual things. (S.JC)
15. Using spiritual methods without detachment is just beating the bush. (S.JC)
16. The soul does well to close its eyes to spiritual experiences. (S.JC)
17. The attached soul eats the outer skin and misses the inner fruit. (S.JC)
18. A soul resting perfectly in God is perfectly withdrawn from creatures. (S.JC)
19. We journey to God by denying ourselves. (S.JC)
20. The soul must take no notice of God's supernatural actions. (S.JC)
21. The detached soul possesses everything in freedom and is free of anxieties. (S.JC)
22. Detachment produces great peace and brings recollection. (S.JC)

23. A detached soul is not entangled. By detachment, the soul has a generosity to serve God. (S.JC)
24. Detachment rescues the soul from many evils. (S.JC)
25. By detachment, the soul gains the capacity for spiritual favors. (S.JC)
26. A detached soul journeys straight to God. (S.JC)
27. Works done without spiritual pleasure are more precious to God. (S.JC)
28. The detached soul pleases both God and man. (S.JC)
29. They live in great liberty from earthly things, and are taken out of themselves (especially toward the end of their lives). (S.CG)

18. Devil

1. I proclaimed, "If the Lord is powerful and the devils are his slaves, what harm can they do to me who am the King's servant. I can fight against all of hell." (S. TA)
2. Even though I see devils, they are just like little flies. The Lord has given me authority. (S. TA)
3. If we embraced the cross and hated all attachments, the devils would flee. (S. TA)
4. I don't give a snap of my fingers for all the devils in hell. They fear me. (S. TA)
5. From experience I know there is nothing like holy water to put the devil to flight. (S.TA)
6. Devils flee the cross but holy water has greater power. (S. TA)
7. The devil led me into false humility and I grew afraid to pray. (S. TA)
8. We cannot just look on calmly as the devil carries souls away every day. (S. TA)
9. Be alert. The devil never sleeps. As we come closer to perfection, his temptations are more cunning. (S. TA)
10. Watch and pray. This is the only way to see the devil's wiles. (S. TA)
11. The devil fears resolute souls. The devil takes advantage of careless souls. (S. TA)

12. The devil harms us in two ways – by making us fearful of being deceived in prayer and by dissuading a soul from approaching God. (S. TA)
13. Be careful of the devil’s counterfeit gifts, which are recognized by their fruits. (S.TA)
14. The devil will use all of hell’s powers because one devout soul will win a multitude for God. (S.TA)
15. Do not be restless. This is the devil’s goal. (S.TA)
16. The devil’s visions cause disturbance, even without the soul accepting them. (S.JC)
17. A readiness to accept divine favors opens the door to the devil who can deceive. (S.JC)
18. The devil can make many false ideas seem true. (S.JC)
19. The devil easily makes the soul commit a thousand foolish errors. (S.JC)
20. The devil envies these loft souls because he sees them gaining great riches by flying so high. (S.JC)
21. The devil wants the soul to embrace these spiritual things and try to travel to God with knowledge and delights. (S.JC)
22. Then, the devil uses a little bait to drag it to the bank of the river where it finds support in the land. (S.JC)
23. He easily corrupts these precious souls who squander their great riches. This is more important to the devil than the fall of many other lesser souls. (S.JC)
24. The devil uses fear to get the person to stop praying. Some souls abandon prayer altogether, because they are attacked more during prayer time than any other. (S.JC)
25. Although the devil cannot get to know the exact nature of these intimate spiritual communications, he can realize that the soul is receiving a certain blessing. (S.JC)
26. The devil cannot thwart these blessings in the soul’s substance. Therefore, he tries to disquiet the soul’s sensual part by using afflictions and fears. (S.JC)
27. When this communication shines only in the spirit, the devil cannot disturb it. (S.JC)
28. God habitually allows the devil to see these gifts which angels deliver. In this way, the devil cannot claim that he had no opportunity to conquer the soul (as he claimed concerning Job). (S.JC)

29. In their struggle for the soul, God allows a certain equality between the two warriors (the good angel and bad angel). In this way, the good angel's victory over the soul is of greater worth and the soul (faithful in temptation) is more abundantly rewarded. (SJC)
30. While receiving the spiritual contemplation from the good angel, the soul cannot hide itself quickly enough to avoid being seen by the devil. So, he appears and produces a painful disturbance of spirit. (SJC)
31. At other times, the devil prevails. He encompasses the soul with a disturbance that is greater than any torment in this life. This horrible communication passes from the devil's spirit to the soul's spirit. (SJC)
32. This does not last long. Otherwise, the spirit would leave the body, due to the vehemence of the evil spirit.
33. The good angel permits the devil to assail this soul with such horror in order to purify the soul and prepare it for some great spiritual favor. (SJC)
34. No human power is equal to the devil's power. Only divine power can overcome him and divine light penetrate his schemes. (S.JC)
35. By experience the soul has learned the devil's tactics and its need for angelic protection. (S.JC)
36. Even worse (when this fails) they assail the soul with bodily pains and noises. Even more severely, they fight with frightful torments. (S.JC)
37. If God permits this, the devil can even present himself before the soul. (S.JC)
38. Our natural ideas and desires are like hell's quarry. Among these the devil waits to injure the soul. (S.JC)
39. Because of the soul's pureness and confidence in God, terrors cannot come close. The evil spirits cannot shroud her in darkness. (S.JC)
40. The devils now fear the transformed soul as much as they fear the Beloved Himself. They do not even dare to look upon a soul in this perfection. (S.JC)
41. Even you do not really know the devil, because he appears even more horrible to a soul deprived of grace. (S.CS)
42. The devil is My minister in exercising the soul in virtue. The devil does not want to do this, but he cannot help himself. (S.CS)

43. Sinners are placed on earth to increase the virtues of the just. Also, the devils are My instruments. (S.CS)
44. God foresaw that some angels would voluntarily abandon that love and lose their glory. (S.F.deS)
45. At this point, God showed his justice and forever abandoned those angels who had chosen to abandon him. (S.F.deS)
46. When the devil sees devout souls advancing in love, he proposes another life, more perfect in appearance. (S.F.deS)
47. Souls inspired by the devil become headstrong, haughty and ready to meddle in many affairs. (S.F.deS)
48. While cloaking their actions in zeal, they turn everything upside down and find fault everywhere. (S.F.deS)
49. My illness was undoubtedly caused by the devil. He was enraged by your becoming a Carmelite, and he wished to punish me for the harm our family was to do him in the future. (S.T.L)
50. I believe the devil was given physical power over me, but that he could not touch my soul or mind – except to fill me with terrible fears of certain things. (S.T.L)
51. The devil – for it was he – persuaded me that life in Carmel was quite unsuitable for me and that I was deceiving my superiors in entering a way of life to which I had not been called. (S.T.L)
52. Your continual attention to God, will break Satan’s head and destroy his weapons. (B.L.)
53. Your terror over past sins is painful and dangerous so dismiss these diabolical tricks. Think only of doing God’s will in the present. (Fr.C.)
54. The feeling of not loving God is the devil’s illusion. (Fr.C.)
55. Human history is just a confused medley of interior and exterior actions of the children of darkness. (Fr.C.)
56. All historical events results from this war. One monster follows another. (Fr.C.)
57. The combat between Michael and Lucifer still continues on earth. (Fr.C.)
58. Lucifer is the chief of those disobedient to God. The disorder of the devil is the very inversion of God’s order. (Fr.C.)

59. This diabolical disorder uses a false appearance of good to hide its infinite evil. (Fr.C.)
60. What opposed God actually embellishes His work. The workers of inequity are slaves of God, who builds His Jerusalem on the ruins of Babylon. (Fr.C.)
61. She must be an army in battle array because Satan knows how little time he has left. (S.LdeM.)
62. Satan will have the most cunning and terrible temptations for Mary's true children. (S.LdeM.)
63. God has declared an eternal war fought relentlessly and with no forgiveness. This war is between Mary and the devil, between her children and his, and it will increase in bitterness toward the end of the world. (S.LdeM.)
64. God has made Mary the devil's fiercest foe. (S.LdeM.)
65. Even before she existed in the flesh God placed in her a growing hatred for the devil. (S.LdeM.)
66. God's power is infinitely greater than Mary's but Satan (being proud) suffers tremendous shame by her defeating him. (S.LdeM.)
67. Mary has such power from God that her single sigh for a soul affects the devil more than all the saints' prayers. (S.LdeM.)
68. God has declared war and has placed secret hatreds and dislikes between Mary's children and the devil's followers. (S.LdeM.)
69. The children of Satan are the friends of the world and they persecute Mary's children. (S.LdeM.)
70. Mary will always show her children the snake in the grass. She will foil his plots and make his weapons harmless. (S.LdeM.)
71. Until we became slaves of Christ at baptism, we belonged to the devil. (S.LdeM.)
71. Baptism changed us from slaves of Satan to slaves of Christ. (S.LdeM.)
72. We must remain Christ's slaves so we don't once again become the devil's. (S.LdeM.)
73. The devils (subtle thieves) encircle us and in one moment we can lose all our graces. (S.LdeM.)

74. Due to Satan, false devotions today are numerous. (S.LdeM.)
75. Satan lulls people into thinking that a few prayers (even badly said) and exterior devotions (inspired by himself) are the best devotions. (S.LdeM.)
76. The devil concentrates on counterfeiting the gold and silver coins of devotion to Jesus and Mary. (S.LdeM.)
77. Where Mary leads are no devils and no illusions. (S.LdeM.)
78. The devil had no access to Mary (the holy and immaculate virgin.) (S.LdeM.)
79. Because evil spirits will unite to destroy you, you must be united to crush them. (S.LdeM.)
80. At your death the devil will work to ensnare you. (S.LdeM.)
81. No one who says the rosary every day will be led astray by the devil. I sign this statement with my blood. (S.L.dM.)
82. In life, we contend with the very powers of hell. What better weapons could we have than the Our Father and the Hail Mary? (S.L.dM.)
83. The devils fear the Rosary which always puts them to flight. (St. Bernard). (S.L.dM.)
84. You are surrounded by experienced evil spirits who are quite cunning in their temptations. (S.L.dM.)

18.1 Devotions

1. I realized very clearly that happiness has nothing to do with the material things which surround us. (S.T.L)
2. It dwells in the very depth of the soul. (S.T.L)
3. I behaved towards Jesus like a child who thinks she's allowed to do anything and regards her father's treasures as her own. (S.T.L)
4. Devotions are only means. The practice of the presence of God is the goal. (B.L.)
5. The Rosary will not harm your contemplation nor interfere with your well-ordered life. Rather it will perfect your other devotions. (S.L.dM.)
6. When charity attains perfection and we act diligently it is called devotion. (S.F.deS.)

7. Devotion is a spiritual activity by which Divine Love causes us to work briskly. (S.F.deS)
8. Love is a spiritual fire and devotion is that fire fanned into flame. (S. F.deS.)
9. People speak against true devotion. They claim that religion makes people dismal and unpleasant. (S.F.deS)
10. Without submission of heart, you will have no devotion. (B.L.)

19. Devout Life

1. I did not exert myself to live a good life. My goal was just not to lose my soul. (S. TA)
2. When people are devoted to the Lord, he teaches them many things. (S. TA)
3. Being a great fire, the devout soul gives much light. (S. TA)
4. When God calls us to devotion, he finds us full of vices. So, He gives us the inclination to practice virtues. Then, he incites us to seek perfection. (S. CG)
5. We leave behind our natural life to live a higher life, which is above ourselves. (S.F.deS)
6. A devout soul loves God in consolations and in afflictions. (S.F.deS)
7. In the monastery of devotion, the soul is always a novice. (S.F.deS)
8. Many times, our exercises of devotion give us no pleasure. In these moments, we experience a thousand fears and a thousand false alarms. (S.F.deS.)
9. I write this book to help everyone to undertake this noble work of devotion. (S.F.deS)
10. In the devout life, the noble, the servant, the single person and the married person bring forth different fruits of devotion. (S. F.deS.)
11. Every occupation is better performed when the person is truly devout. (S.F.deS)
12. Your book made it plain that my heart must have a new ardour and be filled with fresh flowers so that Jesus could delight in resting there. (S.T.L)

19.1 Divine Fire

1. If we stay far off from a great fire, we will receive little warmth. (S. TA)
2. The divine fire is more easily enkindled in recollected souls. (S. TA)
3. These wounds (the sparks of the flame) are God's playings within the soul. (S.JC)
4. Sometimes the fire is so strong that the soul cannot speak or sigh. Then love's work gets done more quickly. (S. CG)
5. This condition does not last long because he could not remain there and live. (S. CG)
6. This flame melts the soul, detaches her, purifies her, strengthens her and draws her deeper. (S. CG)
7. In the burning flame of pure love, we cannot distinguish God and man because the heart becomes a paradise. (S. CG)
8. God gives loving souls a foretaste of heaven, which he keeps hidden from all who are not absorbed in divine love. (S. CG)
9. When wet wood is ablaze, its moisture groans in the fire. (S.CS)
10. Something thrown into a fire, soon becomes the fire. (S.F.deS)
11. Some saints let the holy fire of divine love consume them. Their grief hindered them from eating, drinking or sleeping and their weakened bodies died from failure of strength. (S.F.deS)
12. The soul is so occupied with God that it cannot assist nature in nourishing itself properly. Little by little, the body begins to fail. Life is shortened and death occurs. (S.F.deS)
13. It pierces the soul, deliver a blow right to the heart and drives the soul out of the body. (S.F.deS)
14. Rather than stay in this life, the soul just leaves the body behind and flies alone into the bosom of her spouse. (S.F.deS)
15. For love to be fully satisfied it must descend to nothingness and transform that nothingness to living fire. (S.T.L)
16. O Jesus, do not be angry if I tell You that Your love is a made love. (S.T.L)

17. All exterior events are like straw. The divine fire quickly burns them up and they do not disturb the inner peace. (B.L.)
18. God's fire burns to ashes whatever stands against him. (B.L.)

19.2 Divine Life

1. However, there are two, very different ways of dwelling. In one soul, God dwells contented because He rules over it. In another, He dwells displeased because He is a stranger who is not allowed to do anything. (SJC)
2. He dwells most completely in the soul that has the fewest desires. There, He rules and governs. (SJC)
3. He dwells most secretly when the soul is completely alone and where no desires exist. (SJC)
4. In other souls who have not attained this union God also dwells secretly. He is not displeased with them but they are not yet ready for union. These souls are aware of His presence only when there is a delectable awakening. (SJC)
5. Besides its love for God, the soul also has a radical and natural life in God (like all created things). (S.JC)
6. The soul sees that its natural life is in God (by creation) and that its spiritual life is in God (through love). (S.JC)
7. It complains that a frail, physical body (which it has by nature) can hinder the enjoyment of its delicious life in God (which it has by love). (S.JC)
8. The soul considers the world's trials, Satan's rage and hell's pains as nothing if it can plunge into this fathomless fountain. (S.JC)
9. However, God's essence (life) is so pure that a soul with the slightest imperfection would cast itself into a thousand hells, rather than be in God's presence when stained by sin. (S. CG)
10. Man has a capacity to receive good and God has great inclination to bestow it. (S.F.deS)

19.3 Divine Union

1. By divine union, the will of God becomes the will of the soul. (S.JC)

2. The soul prepares for divine union by resignation and detachment. (S.JC)
3. Every soul gains divine union in a different degree, according to what the Lord wants to give. (S.JC)
4. When the soul is reduced to nothing, a spiritual union takes place. (S.JC)
5. The soul attains to divine union by the stairs of meditation. To reach the top, he must leave the stairs behind. (S.JC)
6. In divine union, God communicates with the soul “face to face”. (S.JC)
7. My goal is to direct the soul through all of its experiences to gain divine union. (S.JC)
8. Divine union sweeps away all forms of knowledge and raises the memory to the supernatural. (S.JC)
9. Sometimes these experiences upset the brain which loses its judgment and cannot remember. (S.JC)
10. Hardly any soul exists that has continual union. (S.JC)
11. If the soul rejoices in something else, it cannot rejoice fully in God. (S.JC)
12. Only faith, hope and charity lead directly to divine union. (S.JC)
13. As soon as the sensual and spiritual houses have become strengthened and their servants have been put to sleep, Divine Wisdom immediately unites itself with the soul, by a new bond of loving possession. (S.JC)
14. The soul now has no power over her heart. It is surrendered. Yet, the Beloved does not take the soul into the transforming love of glory. (S.JC)
15. Until it possesses it is not satisfied. Until then, the soul is like an empty vessel waiting to be filled or like a man suspended in air. (S.JC)
16. Let no one else appear. The soul wants only the Beloved. (S.JC)
17. She has escaped created things and has entered into God. She enjoys perfect delight, as far as possible on earth. (S.JC)
18. Then the two natures are so united what is divine is so communicated to the human that each seems to be God without any essential change. (S.JC)
19. The perfect soul is so defended by reposing in divine union, that evil spirits fear to assault it and do not even dare appear. (S.JC)

20. We must not interfere with a soul which possesses this gift of solitary love. This would inflict a grievous wrong on the soul, and on the Church by occupying this soul, even for a moment, in exterior duties no matter how important. (S.JC)
21. In essence, they are different; but in glory and appearance the soul seems to be God and God the soul. This union baffles all description. (S.JC)
22. To be totally in God, without a moment's wavering, belongs to the saints in heaven who live only for God. (S. CG)
23. A heart united with God is unconquerable. Even hell does not frighten it. (S. CG)
24. If these souls in Divine union were known, they would be adored. However, God hides them until the hour of their death. (S. CG)
25. She comes to such a union that she doesn't know whether she is in the body or outside of the body. (S.CS)
26. She is united with Me because her will is dead. This is the only way to arrive at this union. (S.CS)
27. Love's goal is union between the lover and the loved. (S.F.deS)
28. A man who has a spiritual love seeks a union that is spiritual. (S.F.deS)
29. What a satisfaction to find the long sought treasure! (S.F.deS)
30. When the intellect clearly reveals God's goodness, our will is even more strongly drawn to Divine union. (S.F.deS)
31. The soul that has flowed into God does not die. How can she die when she has been swallowed up by life? She lives, but not in herself. (S.F.deS)
32. The soul does not lose her life. She is mingled with God and God lives within her. (S.F.deS)
33. The soul is drawn to fly to God. Yet she cannot fly, because she is chained to the difficulties of this mortal life. (S.F.deS)
34. She cooperates and forces herself to join close and closer to divine goodness, fully acknowledging that this union is totally dependent on God. (S.F.deS)
35. When a soul is happy to belong to God, she increases this union by moving forward. (S.F.deS)

36. When a feeling like “How good God is” enters the heart, it immediately causes union with God’s goodness. (S.F.deS)
37. If the soul preserves this sacred feeling of God’s presence in her tranquil heart, her union will increase and her spirit will experience infinite sweetness. (S.F.deS)
38. This sacred sentiment differs from religious feelings because it resides in the supreme point of the spirit and performs its sanctifying acts in the soul’s summit. (S.F.deS)
39. At other times, He draws us but we enjoy no sensible feelings. We experience union but do not know how it happened. (S.F.deS)
40. Because our powers cannot bring about union, we realize that some secret power is at work. (S.F.deS)
41. Seeing our spirit united to God with little effort on our part, we conclude that a secret influence of grace draws us. (S.F.deS)
42. At other times, God makes the union so imperceptible that the soul does not see either God working or herself cooperating. She just realizes that divine union has taken place. (S.F.deS.)
43. Her heart is caught up in God’s net and her hands are tied in the bonds of union without her perceiving. (S.F.deS)
44. Sometimes, Divine union happens only in the will. At other times, the understanding shares in union because the will draws it in. (S.F.deS)
45. Sometimes, all the faculties are involved in the union. (S.F.deS)
46. The soul knows that she has a free will and that her feeble movements must mingle with God’s mighty drawings. (S.F.deS)
47. God draws the will. The other faculties run with it. (S.F.deS)
48. God is the author of all union (perceptible or imperceptible). (S.F.deS)
49. A soul can only be united by going to God. To do this, the soul must be drawn. (S.F.deS)
50. Theologians call this close union inhesion because the soul is affixed to God and cannot easily draw herself back. (S.F.deS.)
51. By his beauty, He attracts our understanding. By his goodness, He draws our will. (S.F.deS)

52. The bridegroom's voice does not trouble the soul. It draws her, causes her to melt and to flow into him. (S.F.deS)
53. They are deprived of all pleasure and are united to God immediately, will to will and heart to heart. (S.F.deS)
54. If there were some infinite goodness with which we could have no union, we could not love it because love tends toward union. (S.F.deS)
55. For a long time Jesus and little Therese had gazed at each other and they understood each other. On that day it was no longer a matter of gazing: it was a union. There were no longer two of us. Therese had disappeared like a drop of water lost in the depth of the ocean. Only Jesus remained – as master and King. (S.T.L)
56. In my ardour, I felt that nothing could separate me from Him who had captivated me. (S.T.L)
57. All my trifling affairs will be lost in the power and majesty of God. (S.T.L)
58. When we ask to be drawn, we are wanting to be closely united. (S.T.L)
59. Some souls enjoy ecstasy and rapture, but they stop at these gifts and do not keep moving on to arrive at God. (B.L.)
60. Actual union is when God makes himself felt. (B.L.)
61. A person can arrive at union with God by other roads but these have more crosses and more difficulties. (S.LdeM.)
62. Do not think that Mary, God's most fruitful creature who gave birth to the God-man is ever idle. She effects a continuous union between Jesus and the soul. (S.LdeM.)

19.4 Divine Love

1. God gives us inner instincts to know that we love him. (S. TA)
2. Whoever loves you, O God, travels securely on a royal road. (S. TA)
3. The soul collects the wood but cannot enkindle the fire of divine love. (S. TA)
4. I often repeat, "Lord, what do I care about myself or about anything except you?" (S.TA)
5. May God help us to experience his love before we die. (S. TA)

6. If God gives a soul enough love to ask for trials, he will give enough love to bear them. (S. TA)
7. Love is the measure of our ability to bear crosses. (S. TA)
8. The fire of God's love must never be mingled with any other love. (S.JC)
9. The bride rises from inferior love to an ennobling love of God. (S.JC)
10. Every soul that loves God can never be content with anything created. Created things only increase the soul's hunger for God. (S.JC)
11. This recompense is a greater degree of love until reaching perfect love. Love is the only reward for love. (S.JC)
12. The soul's health is the love of God. When that love is not perfect, the health is not perfect and the soul is sick. (S.JC)
13. The air of love comforts someone burning with fire. However, the same air that cools the fire also increases it. (S.JC)
14. When the soul is lifted up and absorbed in love, it cannot dwell in earthly matters. (S.JC)
15. An instant of pure love is more precious to God and more profitable to the Church than all other works put together. (S.JC)
16. The soul sees that in this life she cannot equal God's love for her. Therefore, she desires the transformation of heaven where she shall equal the perfection of God's love for herself. (S.JC)
17. God does not just teach the soul to love but enables her to love as He loves the soul. He transforms the soul and gives her His power. (S.JC)
18. From my experiences, I know that nothing can impede divine love. It conquers all difficulties. (S.CG)
19. Love accepts no opposition. It will not remain in the soul unless all obstacles are removed. (S. CG)
20. Divine love gives such peace that the soul seems to enjoy heaven, even in this life. (S.CG)
21. Experience has taught me. Divine love is our happiness and our rest. (S. CG)

22. When filled with this love, man loses all sense of suffering here below. Nothing keeps him from God's presence. (S. CG)
23. One time, the inner flame was so intense that she looked at a picture of the Samaritan woman and said, "O Lord, give me one drop of your water." Instantly, she received that drop and her tongue described the refreshment. (S. CG)
24. To purify me from self-love, God sent divine light and I could see God's pure love. (S.CG)
25. He taught me about his ardent love which sent Jesus Christ to save us from eternal damnation. (S. CG)
26. Because of the great love he has for man, God's anger is never inflamed. Rather, he always loves man and seeks to be one with him. (S. CG)
27. One day, our Lord appeared to me by an interior vision. He was bleeding from head to foot. He said to me, "Do you see this blood. It is shed to satisfy for your sins".(S.CG)
28. I saw the pure love by which God loved me and suffered for me. (S.CG)
29. If a person of faith wanted to see what a spark of love accomplishes in man's heart, they would be so inflamed that they could not live. (S.CG)
30. Until now, I always wanted to speak about divine love with my spiritual friends, as if we were already in paradise. (S.CG)
31. Everyone was burning with love and did not want to end the conversations. (S.CG)
32. This soul is kept busy and bound without knowing who binds her. She is in a prison without doors, unable to use her understanding, memory or will. (S.CG)
33. Divine love has overpowered all her faculties. (S.CG)
34. As we approach this love, it plunges us deeper into confusion. (S.CG)
35. Pure love does not remain where there is the slightest fault. (S. CG)
36. If God's love does not rule the soul, then it ceases to be in the soul. (S. F.deS)
37. To survive, Divine love must reign completely. (S. F.deS)
38. Divine love is a miracle child, a gift of the Holy Spirit and not from man's will. (S.F.deS)

39. Divine love abides in the soul's highest part. (S. F.deS)
40. If our preference for this friend is beyond all proportion, we have supereminent dilection. This type of love is due to God alone. (S.F.deS)
41. The divine heart seeks our love! God passionately commands us to love him with all our power. (S.F.deS)
42. Divine love is a wedding garment which we can keep by goodness or take off by sin. (S.F.deS)
43. Love is both affective and effective. Affective love loves God and all that He loves. Effective love serves God and does what He wants. (S.F.deS)
44. Affective love fills us with enjoyment and spiritual desires, causing our spirit to mingle with God. (S.F.deS)
45. Meditation is the mother of divine love and contemplation is the daughter. (S.F.deS.)
46. By love, the soul remains what she is, yet leaves herself by a holy outflowing. She is entirely mingled and steeped in God. (S.F.deS)
47. God himself wounds the soul, which He wants to make perfect. He gives the soul an overwhelming attraction for his goodness, and invites her to love him. (S.F.deS)
48. She sees her forces are weak, compared to her vehement desires. She knows that she cannot worthily love him whom no force of love can love enough. (S.F.deS)
49. The soul, desiring to love God infinitely, sees that it cannot desire sufficiently. (S.F.deS)
50. God constantly takes arrows from his infinite beauty, wounds their hearts, and makes them see that they do not love him as He deserves to be loved. (S.F.deS.)
51. Love for God is never sufficient and the soul should not remain in its sufficiency. (S.F.deS.)
52. No matter how it occurs, union always comes from God's grace. (S.F.deS)
53. Any soul in love with God is locked in, united by infinite sweetness and possessed by God's total perfection. (S.F.deS)
54. Divine love is ecstatic. It does not allow the lovers to live for themselves. (S.F.deS)

55. At times, the understanding is allowed to see the will taking delight in ecstasy. The will then delights that the understanding is enjoying God's beauty and goodness. The two faculties help each other to be ravished. (S.F.deS)
56. Only the Holy Spirit can give the will a true ecstasy which powerfully joins the soul to God. (S.F.deS)
57. As fire purifies the wood and brings it to flame, so divine love purifies a person from his inclinations and moves the soul out of her body to gain eternal glory. (S.F.deS)
58. After her death, St. Teresa of Avila appeared in a vision and revealed that she died of an assault of love which was so violent, that nature could not handle it and her soul departed to God. (S.F.deS)
59. Love shocks the spirit only when the spirit resists. When opposition does not exist, love makes progress peaceable. (S.F.deS)
60. St. Teresa's sensual desires were so well ordered that divine love was not troubled by any contradiction with the senses. (S.F.deS)
61. Love shows itself more in suffering than in abnegation or actions. (S.F.deS)
62. God must be equally loved whether He distributes consolations or afflictions. (S.F.deS.)
63. The purest effort of perfect love is to acquiesce in spiritual trials. (S.F.deS)
64. The love of God is the whole purpose of the universe. (S.F.deS)
65. God doesn't just permit us to love him but commands us. (S.F.deS.)
66. One drop of loving God, just because he is God, is worth more than any other love. (S.F.deS)
67. We choose God as our king. This is a choice of sovereign love. (S.F.deS)
68. The power of holy love should surpass all desires, vanquish all difficulties and honor God above all things. (S.F.deS)
69. To love God more than our own life is not enough. We must love him in all events and without reserve. (S.F.deS)
70. The necessary tasks of a person's vocation do not diminish divine love. (S.F.deS)
71. Let us be slaves of love. This will make us happier than kings. (S.F.deS)

72. It is impossible for one bound by human affection to have intimate union with God. (S.T.L)
73. With new and more splendid wings, they fly to Jesus, that divine Fire which burns yet does not destroy. (S.T.L)
74. Waves of delicious peace soon flooded my soul and I knew that I was loved in heaven as well as on earth. (S.T.L)
75. Love made us find on earth Him whom we sought. (S.T.L)
76. I no longer want anything except to love until I die of love. I am free and fear nothing. (S.T.L)
77. As a river sweeps along it carries with it all it meets down to the depths of the sea, and so, my Jesus, the soul which plunges into the boundless ocean of Your love carries with it all its treasures. (S.T.L)
78. Jesus has shown me the only path which leads to this divine furnace of love. It is the complete abandonment of a baby sleeping without a fear in its father's arms. (S.T.L)
79. But is my heart really full of this pure love? Are my limitless desires a dream, a piece of foolishness? If they are, tell me, for You know I want the truth. (S.T.L)
80. Jesus, my Jesus, if this longing for love is so wonderful, what will I be like actually to possess and enjoy it forever? (S.T.L)
81. O God, I do understand Your love for me, but, as You know, I very often let myself be turned aside from the only thing I care about. (S.T.L)
82. O eternal word, my Saviour, You are the Eagle I love and the One who fascinates me. (S.T.L)
83. Whether I will be lost or saved does not matter. I want to live totally for God's love. (B.L.)
84. The cross is the wood which feeds the fire of your love for God. (S.LdeM.)

19.5 Divine Light

1. The soul just waits upon God without desiring to see anything. (S.JC)
2. To receive abundant divine light, the soul must not interpose its own. (S.JC)
3. Only when the soul has voided all images will it remain in pure light. (S.JC)

4. God does not infuse the light when the soul clings to images. (S.JC)

20. Director

1. For twenty years, I could find no spiritual guide. This harmed me greatly. (S. TA)

2. The beginner needs a director who is a man of experience. (S. TA)

3. The director must be experienced and of sound understanding. It is a great advantage if he is also learned. (S. TA)

4. Learned men who do not pray might still be suitable directors. (S. TA)

5. Be subject only to a director who is learned and virtuous. (S. TA)

6. The devil knows that seeking spiritual advice is a great means of progress. (S.TA)

7. Being so near these holy priests brought me such benefits. (S. TA)

8. I describe all my spiritual experiences to my director and obey him. This is the safest course. (S. TA)

9. If the Lord told me one thing and the confessor told me another, I was to obey the confessor until the Lord changed his mind. (S. TA)

10. The penitent-confessor relationship and choosing the correct confessor are extremely important. (S. TA)

11. My director led me along a path that made me a different person. What a gift to understand a soul. (S. TA)

12. Concealing our penances from our confessor is always a temptation. Always obey. This is the greatest possible perfection. (S. TA)

13. Please consult people with experience. (S.TA)

14. A person should have somebody to direct them. Otherwise, they do themselves harm. (S.TA)

15. It is a great advantage to have someone who knows you. (S.TA)

16. In the beginning, speak of these gifts with your confessor. If he is not spiritual, let him at least be learned. (S.TA)

17. A learned and spiritual confessor is the best. (S.TA)
18. Speak plainly and cordially to your confessors in describing your prayer experiences. (S.TA)
19. God wants your confessor to know your thoughts and actions. If you do this, nothing will harm you. (S.TA)
21. Much harm can be done if the soul and confessor are over-credulous. (S.JC)
22. God wants souls to be guided by others. (S.JC)
23. When God gives supernatural revelation, the soul must reveal this to his spiritual guide. (S.JC)
24. Telling everything to a director, increases the soul's mortification. (S.JC)
25. Without the advice of a confessor, the soul must never act on divine revelations. (S.JC)
26. Unfortunately, there can be three other blind guides, the spiritual director, the devil and the soul itself. (S.JC)
27. The guide must be wise, discreet and experienced. The fundamental requirements are knowledge and discretion. (S.JC)
28. If a director has no experience of the higher parts, he cannot direct the soul that reaches that stretch of the road. (S.JC)
29. The director is only an instrument who should lead souls according to the Church's teachings and God's path. (SJC)
30. They should not guide the soul by their ways. They should know the way God is leading. (SJC)
31. However, these directors won't let the soul have repose. They demand continual labor. They leave no room for God to work. (SJC)
32. A director can bring infinite gain to a soul (if he gives good advice) or infinite loss (if he is mistaken). (SJC)
33. There is absolutely no excuse for a director who never allows a soul to go to another director (for vain intentions known only to himself). (SJC)
34. Not all directors have sufficient knowledge nor is their spirituality so perfect to know how to direct a soul in every state of the spiritual life. (SJC)

35. What will the image be like if the director can only hammer upon the soul's faculties? When will the image be finished? (SJC)
36. Directors must give souls freedom and allow them to go to others because they do not know how God wants to lead these souls. (SJC)
37. I found consolation only in my confessor. When he was taken from me, I had no help from heaven or earth. (S. CG)
38. As I grew frail and old, the Lord sent me a director who cared for my body and soul. (S. CG)
39. By one glance, he would quiet the fire within and strengthen my exhausted body. (S. CG)
40. I continued to depend on this confessor for many years. (S. CG)
41. Fortunately, God gave me a director who understood God's interior work. He consoled me greatly. (S. CG)
42. 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. (S.CS)
43. Guiding individual souls is a labor but it refreshes and comforts the worker. (S.F.deS)
44. The guide guards us against the Evil one. He will be a storehouse of wisdom and healing balm. He will shield us from evil, confirm us in good and raise us up when we fall. (S. F.deS.)
45. You must look to God Who will speak to you through this man by putting into his mouth the words you need to hear. (S. F.deS.)
46. See your director as an angel sent from heaven. Deal with him in sincerity and with an open heart. (S. F.deS.)
47. Manifest to your director all that is good and evil about yourself. (S. F.deS.)
48. A director needs three qualities – love, wisdom and discretion. There is danger if one of these is missing. When you have found your guide, you are safe to make the journey. (S. F.deS.)
49. I'm absolutely certain that people must tell their confessors of the longing they have to receive God. (S.T.L)

50. I considered spiritual directors were like mirrors which faithfully reflected the light of Jesus into souls. (S.T.L)
51. Many, many souls would become most holy if they had been properly guided from the very start. (S.T.L)
52. So my periods of direction were a torture, a real martyrdom. (S.T.L)
53. Practice blind submission to your spiritual guides and do not omit a single order. (Fr.C.)
54. If souls were properly instructed, they would be spared a lot of trouble. (Fr.C.)
55. Look at Tobias. While just a young man he proceeds on the journey with confidence because he has the archangel Raphael. (Fr.C.)

20.1 Discouragement

1. Souls read books and then grow discouraged that they cannot rise to that level. (S.TA)
2. Do not be discouraged. God will wait, even many years, if he sees we are trying. (S.TA)
3. Do not be discouraged by beginning failures. (B.L.)
4. The temptation to discouragement is one of the most dangerous. Resist it and trust that God will complete His work. (Fr.C.)

20.2 Discernment

1. If these experiences came from God, I was a winner. If they came from the devil, at least I was trying to please God. (S. TA)
2. Pray for everyone but do not try to help everybody. (S.TA)
3. God's revelations and locutions must never be blindly believed. (S.JC)
4. Sometimes, God's revelations are not true as we understand them. (S.JC)
5. God's revelations do not always come true because we understand them in a defective way and because the causes are variable. (S.JC)
6. Whoever clings to the letter of a prophecy will go astray. (S.JC)

7. We must interpret God's words as he intended them. (S.JC)
8. Let us train souls in prudence. (S.JC)
9. When souls seek supernatural revelations, God allows them to be deceived. (S.JC)
10. We never know if God wants us to be in consolation nor desolation. Peace or war. (S.F.deS)
11. The soul can distinguish this divine action from everything else because it seeks only God's will. (Fr.C.)

20.3 Distractions

1. Some minds are as unruly as horses. They are never still. (S. TA)
2. In my head there are so many noises, like running rivers or singing birds. (S.TA)

20.4 Dryness

1. I endured dryness for many years but God greatly repaid me. (S. TA)
2. God leads us in dryness so we know our own worthlessness and not be like Lucifer. (S. TA)

21. Enlightenment

21.1 Earth

1. On earth, because we do not see God so clearly, we are not carried away by God's love. (S.F.deS)
2. Chosen soul, inspired by the Spirit, I confide to you a secret which I have never read in a book. I will be brief because both you and I have little time. (S.LdeM.)

21.2 Enemies

1. Jesus saw that the soul must be awakened to her enemies. Otherwise she will fall from a greater height. (S. TA)

22. Eucharist

1. Often the Lord would reveal his presence in the host. My hair would stand on end and I would feel completely annihilated. (S. TA)
2. I cannot put into words how vehement are my desires for Holy Communion. (S. TA)
3. At Communion, I frequently see a door into heaven. (S. TA)
4. After Communion, I experienced a fire which comes only from God's love. This fire consumes all my sins and faults. (St. TA)
5. After Communion, I rise like a new creature with fresh desires and great fortitude. (S.TA)
6. I was subject to serious illness and suffered great pain. In the Eucharist, God removed this pain in a flash and I was well. This often occurs. (S. TA)
7. I smile when people say they wish they lived in Jesus' time. In the Blessed Sacrament, do we not have him as we did then? What more can they possibly want. (S. TA)
8. When I receive Communion, I try to picture Jesus entering my house. I just enter my heart with Jesus. (S. TA)
9. Meditation is a work of our imagination but the Blessed Sacrament is happening now. (S.TA)
10. In Communion, is He not in our house. (S. TA)
11. He disguises himself in Communion so that we come close. (S. TA)
12. Do not lose the excellent, profitable hour after Communion. (S. TA)
13. After receiving the Lord, close your eyes and look into your heart. (S. TA)
14. If we communicate and run off to earthly things, what can He do? Can He drag us back and force us to be with Him? (S. TA)
15. I have chosen priests so that through them the Blood of the Immaculate Lamb can be given to you. (S.CS)
16. Everyone's heart would melt if they considered the special gift in this sacrament. (S.CS)
17. 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. (S.CS)

18. This grace is like a seal, which leaves its imprint after being lifted from the hot wax. (S.CS)
19. The angels do not have this dignity which I have given to My chosen priest, the earthly angels of this life. (S.CS)
20. After Holy Communion next day I remembered this and I was seized with a passionate longing to suffer. I felt absolutely certain that Jesus had many, many crosses in store for me. (S.T.L)
21. There I remained before the Blessed Sacrament until Daddy came to take me home. There I found my sole comfort: Jesus, my only friend. I could talk only to Him. (S.T.L)
22. If only I were a priest! How lovingly, Jesus, would I hold You in my hands when my words had brought You down from heaven. (S.T.L)

22.1 Fast

1. Fast, so the poor can have some food. That is real divine union. (S.TA)
2. God can produce a variety of supernatural favors to increase devotion. The weak soul needs something to lean on. (S.JC)
3. Don't let anyone say that exterior practices should be avoided. (S.LdeM.)
4. Although done outwardly, exterior practices must be practiced "with an inner spirit." (S.LdeM.)

22.2 Unity

1. Join together in a close union for you are stronger than great armies against the world and hell itself. (S. LdeM.)
2. Often the devil can overcome an individual Christian (just as it is easy to break a single stick) but he has much more trouble if Christians join together. (S.L.dM.)
3. Why should not Christians join together to have Christ present. (S.L.dM.)

22.3 Ecstasy

1. In raptures and ecstasies the body has no feelings. It can be unconscious of even the most painful inflictions. (S.JC)

2. There is a difference between raptures, ecstasies, other elevations and flights of the spirit which spiritual persons experience. However, I leave that to others. Blessed Teresa of Jesus has written well about these. (S.JC)
3. This ecstasy shows to the soul that God is all good things to her. (S.JC)
4. Once, I fell into ecstasy. Those who did not know me, thought I was suffering from vertigo. (S. CG)
5. 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. (S.CS)
6. Ecstasy is a going out from self and man goes upwards or downwards. (S.F.deS)
7. Touched by intellectual and divine pleasures, the heart enters into a more noble state and man lives like the angels. (S.F.deS)
8. When men are ravished by God and heavenly things, they lose all use of their senses, movements and exterior actions, as long as this ecstasy lasts. (S.F.deS)
9. The soul's outflowing into God is a true ecstasy. The soul transcends her natural limits of existence and is totally mingled, absorbed and engulfed in her God. (S.F.deS)
10. Whoever attains to these holy excesses of divine love (ecstasy) can find nothing on earth to satisfy them after they come back to themselves. (S.F.deS)
11. They live on in an annihilation of themselves, very much weakened in their senses. (S.F.deS)
12. There are three different ecstasies, of the understanding, the emotions and the will. The ecstasy of the understanding results from admiration; that of the emotions by devotion, that of the will from action. (S.F.deS)
13. Ecstasies (raptures) depend totally on love. Only love carries the understanding to contemplation and the will to union. (S.F.deS)
14. There are also natural ecstasies, caused by the person's own powers. (S.F.deS)
15. A good ecstasy affects the will more than the understanding. It moves, warms and fills the soul with powerful affections towards God. (S.F.deS)
16. In ecstasy, a person who has more light in his intellect to admire God than heat in his will to love God, should be on guard. (S.F.deS)

17. Therefore, a soul which enjoys ecstasy in prayer must also lead a life that is elevated. (S.F.deS)
18. What does it profit a soul to be ravished by God in prayer, when her life is ravished by earthly affections? (S.F.deS)
19. What value to be above herself in prayer, but below herself in actions? (S.F.deS)
20. I carried on with my studies and I grew in the love of God. Sometimes I experienced true transports of ecstasy. (S.T.L)

22.4 Evil

1. Small beginnings lead to great evils which destroy great blessings. (S.JC)
2. To attain perfect union with Jesus, we must empty ourselves of all evil. (S.LdeM.)
3. Diabolical Wisdom loves honors. These people secretly long for distinctions and high offices. They want to be applauded by men. (S.LdeM.)
4. In their work and studies, they want esteem. They seek to be seen as learned, and men of great merit. (S.LdeM.)

23. Favors

1. To serve God, I need to see his favors. (S. TA)
2. Remembering God's favors, turns the soul to God. (S. TA)
3. I say to God, "Limit your favors. Do not pour your precious liquor into my broken vessel." (S. TA)
4. God always gave me favors after he showed me my sinfulness. (S. TA)
5. O Wealth of the poor, you reveal your riches gradually, not permitting souls to see them all at once. (S. TA)
6. Even when I was not praying, the Lord would completely envelope me in his favors. (S.TA)
7. After the Lord recalls my past sins, he then bestows favors because I realize I do not deserve them. (S. TA)

8. God can give more gifts to one in six months than to another after many years. (S.TA)
9. God wants the soul to know that he is near. (S. TA)
10. In one moment, God gave me a freedom which I could not gain in years. (S. TA)
11. When God's favors come, my reason doesn't function and I see only my sins. This is supernatural. (S. TA)
12. Most favors that God gives me concern health of the person's soul more than their body. (S.TA)
13. Those who taste God's favors, want to pass quickly from this world. (S. TA)
14. Some souls are completely lost, but God gives them consolations and emotions to draw them back. (S. TA)
15. God allows a devout soul to lose a gift only when he plans a greater favor. (S. TA)
16. Without God's favor, nothing is accomplished. (S. TA)
17. He bestows favors so great, that our efforts seem little. (S. TA)
18. O Father, you give us all that can be given. (S. TA)
19. Some say we should not talk of God's favors. Really, we must disclose them to awaken others to receive. (S.TA)
20. The soul must not seek spiritual favors. This is a poor foundation for a large building. (S.TA)
21. The Lord grants these favors today, just as he did in the past. (S.TA)
22. God begins with unpretentious favors. If the soul receives these morsels with moderation God grants better food. (S.JC)
23. God treats weak souls with sweetness. (S.JC)
24. The soul has one task – to recall God's favors so they stir up love. (S.JC)
25. Why does God bestow this grace on one rather than on another? Why do his favors seem to abound in a certain person? Never ask those questions. Never enter into this curiosity. (S.F.deS)

26. We cannot stop God from giving his inspirations because He does this without our consent. He bestows favors before we even think. (S.F.deS)
27. Putting aside our own desires for spiritual advancement and consolations, we accept heavenly favors. (S.F.deS)
28. The richest will be he who on earth chose to be the poorest and least known for love of Our Lord. (S.T.L)
29. Sometimes this inner gift is given even though the soul still has great imperfections. (Fr.C.)
30. St. Teresa had God's gift of prayer even though enlightened people could not reconcile this gift with Teresa's outward behavior at the time. (Fr.C.)
31. God is infinitely liberal. His hands are filled with the graces which He wants to pour out. (Fr.C.)
32. To enjoy an abundance of blessings, the soul need only detach itself from creatures and abandon itself to God. (Fr.C.)

23.1 Faults

1. What upset me most was that I could not see how to correct my faults – faults such as my slowness and lack of thoroughness. (S.T.L)
2. Don't be upset by your own faults. Heaven is worth the battle and they will soon pass away. (Fr.C.)
3. Even if your faults are not totally conquered, at the hour of death you will still be fighting. (Fr.C.)
4. The soul's faults are only faults of frailty. God's love takes no notice of them and even turns them into advantages. (Fr.C.)

23.2 Father/God

1. I am that child, protected by the foreseeing love of a Father. (S.T.L)
2. I adore him even unto folly. (S.T.L)
3. Whoever does not have Mary as his mother does not have God as his Father. (S.LdeM.)

23.3 Family

1. You know, Jesus, that I wanted my father's sufferings here to replace purgatory for him. (S.T.L)

23.4 Faculties

1. Because the soul has gained some interior union, her spiritual and sensual faculties are no longer active. (S.JC)
2. Some say that the will can only love what the intellect understands. God, however, can infuse love without infusing distinct knowledge. (S.JC)

24. Fear

1. Follow the Lord's will in everything. Then you will not fear. (S.TA)
2. I was always impeded by fears until I resolved not to worry about my poor health. (S.TA)
3. Don't be frightened by our own thoughts. This is important. (S. TA)
4. Why should the soul be a coward? Our King is all-powerful. (S. TA)
5. In prayer, God gave me a gift of fear, but this fear was so swallowed up in love that I never thought of punishment. (S. TA)
6. Use both love and fear. Love quickens our steps. Fear makes us look where we are going. (S. TA)
7. Love and fear of God are our two strong castles by which we war against the world, the flesh and the devil. (S. TA)
8. Fear of losing God overwhelms me and I can hardly write. (S.TA)
9. In the beginning, the soul serves me from servile fear. (S.CS)
10. Although servile fear does not come from love, it is often a profitable servant. (S.F.deS)
11. When temptations to pride, greed or sensuality are strong, love must call fear to its aid. (S.F.deS)
12. Servile fear is needed on earth but not in heaven. (S.F.deS)

13. God has given me the grace of having no fear of a fight. I will do my duty at any cost. (S.T.L)
14. With cheerful confidence I shall stay gazing at the Sun until I die. Nothing will frighten me, neither wind nor rain. (S.T.L)
15. If I were a preacher, I would preach only the practice of the presence of God. (B.L.)
16. Serve God in a holy freedom and do your work without anxiety. (B.L.)
17. Fears always accompany conversions. They are the first temptations of beginners. (Fr.C.)
18. Fear only your own fears. (Fr.C.)
19. Mary will fill you with treasures so you serve God from love and not fear. (S.LdeM.)
20. Mary will rid your heart of all scruples and fears. (S.LdeM.)

24.1 Fear - Mystical

1. Fear remains outside. Inside, the soul's peace and joy increase. (S.JC)
2. She loves "the most" when nothing can make the soul afraid to suffer. (S.JC)

25. Fear – Hell

1. This fear, without love for virtue, is not enough to gain eternal life. (S.CS)
2. Certainly, every person is first called to Me by this imperfect way of fear. However, she must advance to perfection by a generous love, without thought of self. (S.CS)
3. "I do not fear death, hell, God's judgments or the devil's efforts". (B.L.)
4. Fear of death and judgment is good as long as it causes no anxiety (which would come from the devil's illusions.) (Fr.C.)

26. Feelings

1. Learn about your own feelings. (S. TA)

27. Fervor

2. Previously, I experienced tenderness due to my personal efforts. This was entirely God's gift. (S. TA)

1. The soul delights in long prayer and even in fasts. She is consoled by the sacraments and divine things. (S.JC)
2. When they lose their delight in prayer, they are disappointed, as a child removed from the sweetness of the breast. (S.JC)
3. As a person throws water on coals of fire to cause more intense heat, God makes revelations to increase fervor and prepare for later graces. (S.JC)
4. I hope that one day I shall begin to sing eternally that canticle of love whose harmonious notes I have so often heard down here below. (S.T.L)

28. Fidelity

1. By being faithful in little things, God helped me to do greater. (S. TA)
2. Where exterior helps abound, interior fervor is more abundant. (S.F.deS)
3. O soul, you must walk with the Savior as long as you live. (S.F.deS)
4. Faithfulness is always keeping your gaze on God. (B.L.)
5. God brings about a success which can only be ruined if the soul is not faithful. (Fr.C.)
6. Make your motto be, “a single soul to a single God”. (Fr.C.)
7. Sometimes they are fervent and ready to do anything. At other times, they are tepid and bored with devotion. (S.LdeM.)
8. Even when the person loses “feelings in prayer”, he lives by faith in Jesus and Mary. (S.LdeM.)
9. He serves Mary in dryness or in sweetness, loving her at Calvary as at Cana. (S.LdeM.)

29. Flesh

1. I had a great ability to do wrong. (S. TA)
2. Rid yourself of love for your body. Some just pamper the body. Others always worry about their health. (S. TA)
3. The body loves to be indulged and the soul makes little progress. (S. TA)

4. Once we subdue our bodies, they give us much less trouble. (S. TA)
5. We need Christ's peace because our inner faculties are at war. By Christ's Blood, this war can cease. (S.TA)
6. We are like men who have enemies at the gate. We must always be armed. (S.TA)
7. When the person tastes the spirit, the carnal is insipid. (S.JC)
8. When attachments flourish, the flesh is in control. (S.JC)
9. Few will be found who have not been stupefied by natural beauty. (S.JC)
10. Attachments are like a wine that darkens the reason. (S.JC)
11. Sensuality and spirituality are enemies. When one power declines, the other grows. (S.JC)
12. By tasting the Spirit, the soul receives a distaste for the flesh. (S.JC)
13. The flesh is a frontier which the soul must cross by trampling underfoot all sensual appetites and all natural affections. (S.JC)
14. Natural life is like death depriving the soul of its spiritual life. (S.JC)
15. The soul is a fierce enemy of its lower parts and wants God to communicate absolutely nothing to the senses. (S.JC)
16. The soul wants the noblest conversation with God. Because this cannot happen when the sensual is active, the soul asks God to totally avoid the senses in His communications. (S.JC)
17. The soul knows that these great graces cannot be received in the sensual and longs to receive them "outside of the body". (S.JC)
18. By natural instincts, the Soul seeks happiness. However, when the Body blinds her, she seeks earthly goods. The Soul, with its infinite capacity, foolishly allows herself to be led. (S. CG)
19. I was corrupt and your enemy. I went astray and fed on sensual delights. I did not want to be lifted up and shunned all your helps. (CG)
20. Bear all with courage and make yourself dead to sensuality. (S.CS)

21. By discretion, the soul flees all the world's traps and overcomes the devil and the flesh. (S. CS)
22. The flesh lost the state of innocence and warred against the spirit. (S.CS)
23. This law of perversity certainly cannot force a man to sin against his will, but it wars against the man's spirit. (S.CS)
24. Sensual desires, called "concupiscence", sometimes do not obey. (S.F.deS)
25. The sensual appetite is a rebellious subject and the will can never defeat it totally. (S.F.deS)
26. In the long run, even if the will does not kill the sensual passions, it can weaken them. (S.F.deS)
27. These passions remain in us, so the soul can exercise virtue and spiritual valor. (S.F.deS)
28. We sinners suffer and endure movements which are out of order, against our will and sometimes harmful to our souls. (S.F.deS)
29. The soul is degraded by seeking union with corporal things. (S.F.deS)
30. There are two kinds of ecstasies. Spiritual ecstasy raises us above ourselves and carnal ecstasy degrades us below ourselves. (S.F.deS)
31. Touched by sensual pleasure, man degrades himself and lives like the animals. (S.F.deS)
32. This is their pasture. (S.F.deS)
33. Seeking things from animal desire only weakens love. (S.F.deS)
34. Augustine writes "Man seems divided because he is pulled in two directions". (S.F.deS)
35. The rebellion of our sensual appetite disturbs the understanding. However, in the will, this rebellion stirs up revolt. (S.F.deS)
36. Souls addicted to pleasures "have no life" because they will soon lose it. (S.F.deS)
37. Control your senses. You cannot enjoy the full divine presence while retaining affections for earthly things. (B.L.)

38. Never see pain as a sign of being far away from God. Crosses are a gift of His goodness. (Fr.C.)
39. We delight in the cross even though our lower nature is disturbed, complaining and longing for relief. (S.LdeM.)

29.1 Four Last Things

1. My father's eyes sometimes filled with tears which he tried in vain to check. As he heard the eternal truths, he seemed as if he had already left the earth. (S.T.L)

29.2 Flight of Spirit

1. To understand this flight, the following must be said. During this visitation, the soul's spirit is taken, with great violence, into communion with God. The body is abandoned. All the body's acts and senses are suspended. They are absorbed in God. (S.JC)
2. There is a difference between raptures, ecstasies, other elevations and flights of the spirit which spiritual persons experience. However, I leave that to others. Blessed Teresa of Jesus has written well about these. (S.JC)

29.3 Forgive

1. We must perform two actions – surrender of our will and forgive others. (S. TA)
2. True contemplatives have many faults but I never see them refusing to forgive. (S.TA)

29.4 Freedom

1. I want superiors to allow a holy liberty. (S. TA)

30. Friends

1. My soul returned to the good habits of childhood. God was bringing me back through good people. (S. TA)
2. Those beginning to pray must cultivate holy friendships. We can help each other. (S.TA)

3. A soul needs spiritual companionship until he is strong enough to stand alone. (S. TA)
4. The soul needs both a director and the companionship of spiritual people. (S. TA)
5. My whole salvation was due to a holy married man who knew how to guide me. Gradually, he showed me how to conquer the devil. (S. TA)
6. From then on, I had friendships only with people who loved God. (S. TA)
7. Someone who is sick from divine love gains a great gift when he finds another with the same disease. (S. TA)
8. In my trials, God always sent someone to help me. (S. TA)
9. The greatest comfort on the way to perfection is to meet another who has already traveled this road. (S. TA)
10. Getting to know God's friends is good way of "having" God. I know this by experience. (S. TA)
11. Because of good friends, I am not in hell because I asked them to pray for me. (S. TA)
12. I saw that the Lord had many enemies and few friends. So, I founded this convent so I could make his few friends trusty ones. (S. TA)
13. The soul must walk in the right direction by associating with those who are close to the Master. (S.TA)
14. God draws near to those who are united in truth. (S.JC)
15. A lone person is habitually weak in truth. (S.JC)
16. Please choose someone and tell them about the graces God has given you. (S.CG)
17. I reveal myself only to my friends. (S.CS)
18. Two friends, although separated in body, are one in soul. (S.CS)
19. How excellent is the state of one who has become My friend. (S.CS)

31. Fruits of the Spirit

31.1 Future

1. Do not torment yourself about the future. It is in the hands of an infinitely good Father who understands all that is necessary. (Fr.C)

31.2 Gentleness

1. Acquire interior and exterior gentleness as if this is the only virtue you need. Other virtues will follow. (Fr.C.)

31.3 Generosity

1. God works quite differently when the soul keeps nothing back. (S. TA)
2. O God, you give all to those who trust you. (S. TA)
3. The more we prove by our actions, the more he draws us. (S. TA)
4. Mary is never outdone in generosity. (S.LdeM.)

32. Gift – Fear of the Lord

1. If someone had taught me to fear God, I would have grown strong. (S. TA)
2. The higher a soul has climbed, the more fearful he should be. (S. TA)
3. When God increased his light, I grew in fear and did not want to offend him. (S. TA)
4. Always fear falling back. (S. TA)
5. In a few souls, fear of God is deep from the beginning. These He wants to raise quickly to the heights of prayer. (S. TA)
6. May this fear of God never be taken from you. (S. TA)

33. Gift – Knowledge

1. God showed me how there could be one God and Three Persons. Now, this mystery is a great joy. (S. TA)
2. One time, every part of my soul became bright all over like a mirror. Then I saw Christ in every part of me. (S. TA)
3. Once, in prayer, I saw how all things are in God and how He contains all things. (S.TA)

4. At other times, God reveals to the soul a truth that is in Himself. This makes any truth in creatures seem like thick darkness. (S.TA)
5. The soul sees that only God's hand could have created and nurtured this variety. (S.JC)
6. God created everything with great ease and quickness. He left signs of Himself and gave creatures beautiful qualities, all in mutual dependence. (S.JC)
7. In vivid contemplation and knowledge of created things, the soul sees this multiplicity of beauty given by God. (SJC)
8. Creatures seem clothed with a supernatural beauty derived from the supernatural beauty of God's face. (SJC)
9. The soul sees traces of the Beloved in creation's beauty. Therefore, its love increases as does the pain coming from His absence. (SJC)
10. The greater knowledge causes greater desires to see. No remedy exists for this pain except to see the Beloved. (S.JC)
11. Every knowledge and communication are just messengers which suggest Him. They are like crumbs of food which stimulate the appetite. (S.JC)
12. Our knowledge of God in this life is not perfectly true, but partial and incomplete. (S.JC)
13. In this tranquil contemplation, the soul sees all creatures (highest to lowest) each sending forth its voice of witness to what God is. (S.JC)
14. As we walked home, I gazed with delight at the stars shining above. (S.T.L)
15. It was wonderfully good for me to see all the richness of this natural loveliness. My soul soared up to Him who delights to scatter such masterpieces over the place where we spend our brief time of exile. (S.T.L)
16. Wisdom has revealed this to the saints who went into ecstasy, astonished by God's order in the smallest creation (like bees and ants). (S.LdeM.)
17. Wisdom's power shines forth far more brilliantly in the creation of man, his supreme masterpiece. (S.LdeM.)

34. Gift – Understanding

1. Suddenly, God gave me great understanding and everyone, even my confessor, was amazed. I was even more astounded. (S. TA)
2. Occasionally, this happens to advanced souls whom God favors with a profound knowledge. By this they apprehend the greatness of God. In this state, they see clearly that they do not know God. (S.JC)
3. Through the ear, God gives lofty truths. (S.JC)
4. The soul sees that all natural science, if accompanied by ignorance of God, is really ignorance. (S.JC)
5. Sometimes God gives a special light to our hearts which raises us to a sublime contemplation of heavenly mysteries. Discovering more beauty than we could imagine, we fall into admiration. (S.F.deS)
6. I knew that all is fleeting that we cherish here under the sun. The only good thing is to love God with all one's heart and to stay poor in spirit. (S.T.L)

35. Gift – Wisdom

1. For years, I read much and understood nothing. Then God taught me. His Majesty can teach everything in one minute. (S. TA)
2. By delighting in joy, the soul gains wisdom. (S. TA)
3. You are in God's arms. He can free you from everything. (S. TA)
4. A soul with infused wisdom does not highly prize worldly love. (S.TA)
5. I want you to realize with whom you are dealing. (S. TA)
6. The soul sees that God's actions have no limits. He can lift the soul to the heights in one moment. (S.TA)
7. Compared with God's wisdom, the world's wisdom is ignorance. (S.JC)
8. When the soul drinks God's wisdom, it forgets all the world's things and considers all its previous knowledge as pure ignorance. (S.JC)
9. The divinely wise and the worldly wise are fools to each other. The latter cannot understand God's wisdom and the former cannot understand the world's wisdom. (S.JC)

10. When transformed by divine wisdom, the soul will see herself in God's beauty for all is seen and possessed in Divine wisdom. (S.JC)
11. Let souls understand! They cannot have God's manifold wisdom without entering the thicket of manifold suffering. The soul that longs for Divine Wisdom must seek first of all for the sufferings of the Cross. (S.JC)
12. The bride says that after the spiritual marriage (which takes place on earth) she will understand the mysteries, the highest wisdom hidden in God. (S.JC)
13. The bride will be engulfed and absorbed in the bridegroom. Together they will rejoice in the knowledge of these mysteries and the attributes (mercy, wisdom, power, justice and love) which these mysteries reveal. (S.JC)
14. To see more is different from seeing better. To see better, we must see less. (S.F.deS)
15. Just as the smallest beam of the sun's light is greater than all the light coming from the moon, so the least knowledge of God fills us more than any other. (S.F.deS)
16. In a flash I understood what life was. Until then I had not seen it as too sad a business, but now I saw it as it really was – a thing of suffering and continual partings. (S.T.L)
17. It is quite impossible to describe the secrets of heaven in the words of earth. (S.T.L)
18. Give your thoughts totally to knowing God. Then you shall love him in suffering and in consolation. (B.L.)
19. God alone can reveal himself. We seek in reasoning what we should seek in God himself. (B.L.)
20. The best way to insure eternal salvation is to accomplish God's will continually. (Fr.C.)
21. Wisdom is better than strength and prudence is better than courage. (S.LdeM.)
22. To reflect on wisdom is the highest prudence and anyone who foregoes sleep to gain her will have repose. (S.LdeM.)
23. A sincere desire for instruction is the first step to acquire wisdom. (S.LdeM.)
24. The roots of immortality will be in our hearts only if the knowledge of Wisdom is in our minds. (S.LdeM.)
25. Wisdom means a delectable knowledge, a taste for God and His truth. (S.LdeM.)

26. True wisdom is natural and supernatural. Natural wisdom is to know (in an outstanding degree) natural things or their principles. Supernatural wisdom is to know divine things or their origin. (S.LdeM.)
27. What angel or man could explain the origin of Wisdom? All human beings are blinded by this light and all should be silent. Every mind is inadequate. (S.LdeM.)
28. A thousand times happy is the man in whom Wisdom has his abode. He will be victorious in battles, will be unharmed in dangers and will have joy in sorrows. Amid humiliations, he will be glorified in time and in eternity. (S.LdeM.)
29. We must love Wisdom because only from him can we gain natural and supernatural knowledge as well as all the virtues. (S.LdeM.)
30. Most preach from natural light or what they read in books, not under the impulse of Wisdom. (S.LdeM.)
31. Wisdom brings true joy while created pleasures are illusory and leads to affliction of spirit. (S.LdeM.)
32. Wisdom sets them on fire to do great works for God's glory and for souls. (S.LdeM.)

36. God, Good Will

1. Whatever does not serve God is vanity and lies. (S. TA)
2. God often says to me "Now, you are mine and I am yours." (S. TA)
3. A man cannot set aside everything and seek to be perfect unless he understands the love God has for him. (S. TA)
4. Concerning our pay, God always rewards us generously. (S.TA)
5. Our money (merit) comes from God. All our virtues are on loan. (S. TA)
6. No image in the memory can truly represent God. (S.JC)
7. God is present to the soul in three ways. First, He is present by His Essence in all souls (in grace or in sin). (S.JC)
8. Second, He is present by grace in all souls pleasing to Him. (S.JC)
9. Third, He is present by spiritual affection. (S.JC)

10. The vision of God will kill man. It kills by infinite health and bliss. (S.JC)
11. To desire to die by seeing God is not strange. After one glimpse of God, the soul would most joyfully suffer a thousand bitter deaths to see God for just one moment. (S.JC)
12. Every attribute is God and all together are God. The soul, now united with God, feels that all things are God. (S.JC)
13. God is certainly strange to those who never see Him. Yet, He is also strange to angels and holy souls because they never see Him perfectly. (S.JC)
14. God is infinitely more desirable than anything known or unknown. (S.CG)
15. When in supreme danger, do we not turn to the Supreme Good? (S.F.deS)
16. Some infinite workman has placed this intellect and will within me. (S.F.deS)
17. Whether we like it or not, our will always seeks the highest good. (S.F.deS)
18. God receives nothing from us but we receive much from him. He has abundance and we have scarcity. (S.F.deS)
19. When God's sacred light finds our intellect unable to see God, it strengthens and perfects our intellect by some incomprehensible power. (S.F.deS)
20. St. Teresa's maxim was "What is not God is nothing to me." (S.F.deS)
21. She does not want the blessings of God. She wants the God of blessings. (S.F.deS)
22. We belong so much to God, that He calls himself our Father and He calls us his children. (S.F.deS)
23. God is like the sun, so abundant that all can possess his divine love and no one is deprived. (S.F.deS)
24. When a painter guides the pupil's hand, the stroke belongs primarily to the painter. The pupil applied the brush, but the master made the movements. (S.F.deS)
25. Offering our life to God once a year is not enough. We must do it every morning. (S.F.deS)
26. But how good God is! How well He fits our trials to our strength! (S.T.L)
27. How true it is that God alone knows the secrets of our hearts! (S.T.L)

28. I have raised thee, that I may show My power in thee. (S.T.L)
29. Sufferings are pleasant when we are with him. Without him, the greatest pleasures are cruel tortures. (B.L.)
30. Hold fast to God always. He is the only comfort in our ills. (B.L.)
31. If God were to leave me for one moment, I would be the worst of all creatures. (B.L.)
32. God never withdraws unless we withdraw first. Fear only this withdrawal. (B.L.)
33. Banish all that is not God. He wants to be the only one. (B.L.)
34. To know God from the books is too little. (B.L.)
35. I turn my little omelet on the pan for love of God. When it is finished (if I have nothing to do) I prostrate myself on the floor to worship God and then I get up, happier than a king. (B.L.)
36. Think only of pleasing God. Let all else go. If God is with you, you lose nothing. (Fr.C.)
37. Let us be engulfed in God so we might be engulfed in heaven during the infinite duration of eternity. (Fr.C.)
38. The extraordinary events (like revelations and visions) which we find in saints' lives are only a glimpse of their inner faith because the saint sees and hears God every moment. (Fr.C.)
39. If God sees good intentions in the soul, He can dispense with all the rest. (Fr.C.)
40. If we knew how to content ourselves with God, we would not be troubled by creatures. (Fr.C.)
41. Eternal Wisdom is the source of man's purest joy. It gives him a relish for all of God's blessings and takes away his desires for created blessings. (S.LdeM.)
42. In Mary, that soul will find only God, an infinitely holy God. (S.LdeM.)
43. God can be found everywhere but in no place is God so present and so sympathetic than in Mary. (S.LdeM.)

36.1 God's Will

1. Let our will only be enslaved by God, otherwise, we will be trapped. (S. TA)

2. Jesus realizes that we often do not know God's will. (S. TA)
3. A soul that enjoys the Kingdom, seeks only the will of the King. (S. TA)
4. God's work is our purpose and we must do it until death. (S. TA)
5. Follow the Lord's will in everything. Then you will not fear. (S. TA)
6. We cannot ask God to do our will. (S.TA)
7. This union of likeness happens when the soul's will and God's will are conformed. (S.JC)
8. The Spirit is quenched when the soul acts differently than God wants. (S.JC)
9. There is no pain that could turn me away from God's will. (S.CG)
10. If we love him, we even sleep by his will and according to his will. (S.F.deS)
11. As a curtain can shut out sunbeams, so we can shut out God's will. (S.F.deS)
12. Noble souls want to know what the master wants. (S.F.deS)
13. If God's will for the soul lies in both marriage and virginity, the soul will choose virginity, because God's will is more in virginity. (S.F.deS)
14. The divine will is like a chain dragging her everywhere. (S.F.deS)
15. She must let her soul die in the hands of God's will, imitating Jesus who gave himself into the Father's hands. (S.F.deS)
16. The will that lives totally for God has no particular will. (S.F.deS)
17. It is holy to bless God in all that he decides. However, it is even greater to allow God to do in us whatever He wants. (S.F.deS)
18. The nearer I got to my goal, the more difficulties there were. Yet I felt at peace, for I sought only to do the will of God.
19. To the victor, God will give "a white stone, on which stone a new name is written, known to him only who receives it." (S.T.L)
20. I no longer know how to ask passionately for anything except that the will of God shall be perfectly accomplished in my soul. (S.T.L)

21. All is well when one tries to do nothing but God's will. (S.T.L)
22. O Jesus, I know You command nothing that is impossible. (S.T.L)
23. I will only what God wills and I act from pure love. (B.L.)
24. I can only be lost by a perversion of my will and by preventing God's holy plans. (Fr.C)
25. Nothing so enriches us as God's will. (Fr.C.)
26. Give your whole attention to God's will, and don't worry about your spiritual advancement. (Fr.C.)
27. Do not interfere with his work. See yourself as a canvas on which a great master will paint. (Fr.C.)
28. We must believe that everything turns out for the good of those submitted to his will. (Fr.C.)
29. The constant principle is that the best road of spiritual progress is always to acquiesce in God's will. (Fr.C.)
30. Allow yourself to be shaped by the Divine Sculptor and do not destroy His work by actions against His plan. (Fr.C.)
31. Be like a beast of burden – led wherever the master wants. (Fr.C.)
32. Your soul is a great territory that belongs to Him alone, whether in light or darkness, pleasure or disgust. (Fr.C.)
33. Is not your life composed of innumerable small actions? God is quite satisfied with these. Fulfill these and God will do the rest. (Fr.C.)
34. Doing God's holy will (not just speculation about his works) sanctifies the soul. Only drinking quenches thirst, not reading books about water. (Fr.C.)
35. God's will is for each moment and as this moment passes, God's will changes. (Fr.C.)
36. God's will comes to us in countless different ways. These form us in holiness until we reach the mysterious attainment of the fullness of Jesus Christ. (Fr.C.)
37. God's will is infinitely wise, powerful and kind to those who abandon themselves unreservedly. (Fr.C.)

38. If you can find all good in God's will, why search elsewhere? Do you know better than God? (Fr.C.)
39. O God, I want to be the missionary of your holy will and teach everyone that sanctity is attainable and within reach. (Fr.C.)
40. Being satisfied with the present moment is to delight in God. (Fr.C.)
41. God's will is perfect. Nothing can increase its value. (Fr.C.)
42. We can possess God only by our union with His will. Anything else is an illusion. (Fr.C.)
43. The soul must see that the only serious business in the world is to follow God's will perfectly. (Fr.C.)
44. The Holy Spirit is writing a book that will end only with human history's final moment. This book tells God's plans for mankind. We must be part of His story by the union of our will with His plans. (Fr.C.)
45. Resolve to please God, not yourself. You will find God more completely when you have renounced yourself. (Fr.C.)
46. To serve God is the highest employment on earth. (S.LdeM.)
47. His least servant is richer and more powerful than any king or emperor. (S.LdeM.)
48. How noble is that servant who has given God everything without condition! (S.LdeM.)

36.2 God's Greatness

1. God doesn't reveal his greatness all at once. (S. TA)
2. By these spiritual experiences, the soul sees God's greatness. She constantly grieves that she has been so bold and foolish. (S. TA)
3. God's works are without limit. Who will ever recount His wonders? (S.TA)
4. When will my littleness have fellowship with your greatness? You are light and I am blind. You are life and I am death. (S.A.)
5. God's majesty is incomprehensible. (S.JC)

6. The soul is dying from love due to God's immensity which is partially revealed through rational creation. (S.JC)
7. These souls are like the saints in heaven because those who most perfectly perceive are able to see that God is infinitely incomprehensible. (S.JC)
8. When I saw all that he had done, I was filled with wonder, "Who am I that God seems to care for no one else?" (S. CG)
9. God showed me that he created me from pure love and that he only required that I should love him with that same love. (S. CG)
10. I saw that God had created man for the highest good. His body and soul would enter heaven. (S. CG)
11. Man is lowly but you would make him great. (S. CG)
12. God can receive no perfection from man, but divine goodness finds its greatest purpose in perfecting man. (S.F.deS)
13. The devout soul feels the thrill of incomparable joy in seeing the perfections of the King, especially when He delights to reveal his perfections. (S.F.deS.)
14. The great saints say "My God is everything to me". They are like a bird for which the earthly heavens are nothing enough. (S.F.deS)
15. God wants to bestow his goodness with no profit for himself. (S.F.deS)
16. Unfortunately, we are satisfied with little when God plans great things. (B.L.)
17. He embraces me, makes me eat of his table, serves me and gives me the keys to his treasures. (B.L.)
18. O divine will, you have revealed to me your immensity and I will walk only in your infinite bosom. (Fr.C.)

36.3 God's Debt

1. The more we give, the more we are in God's debt. (S.TA)

36.4 God/Father

1. He teaches me as if I were his favorite. He talks with me and enjoys my company in a thousand ways. (B.L.)

2. God is a good Father and, from personal experience, I know that He causes all to prosper for His children. (Fr.C.)
3. During each person's lifetime, He works in the soul until the end of the world as if history were only one day. (Fr.C.)
4. This gospel can be read only after it leaves the press, published in the day of eternity. (Fr.C.)

36.5 God's Works

1. It is not time for child's play but for God's work. (S. TA)
2. Moved only by God, the soul cannot be moved by others. (S.JC)
3. God alone can place the soul in this supernatural state. (S.JC)
4. The soul's rejoicing is greater because God does the work. (S.JC)
5. The soul's only business is to receive God, Who alone works in the soul's depth and moves the soul without touching the senses. (S.JC)
6. Don't listen to God's words for others. Listen to God's words for yourself. This interior language will purify and increase your faith. (Fr.C.)
7. People say "the times of the saints". What a strange way of talking. O God, do you not work at every moment, sanctifying all? (Fr.C.)
8. May God's workings be the book that I study. (Fr.C.)
9. To be an Apostle, just give yourself to God's inspirations. (Fr.C.)
10. If souls just left everything in God's hand, they would become eminently perfect. All would arrive at union because all are invited. No effort is required. God's work accomplishes everything. (Fr.C.)
11. Don't hear the words directed to others when you can listen to words meant for you. (Fr.C.)
12. I must be your disciple attending only your school. (Fr.C.)
13. Let the brush cover the canvas with its daubs. (Fr.C.)
14. God acts in a strange and hidden manner. (Fr.C.)

36.6 God's Presence

1. As long as the soul uses its understanding or will to do everything in God, the soul has many means to remain with God. (S.F.deS)
2. The soul can stay in his presence by seeing him, by hearing him, by speaking to him, or by doing a work in his honor. (S.F.deS)
3. The soul even continues in his presence by waiting to see what pleases him (whether God wants to speak or wants the soul to speak.) (S.F.deS)
4. The soul enjoys God even by doing nothing, just staying where God wants the soul to be. (S.F.deS)
5. When we just stay before him, He often adds some little feeling to show that we are his and He is ours. (S.F.deS)
6. The best way of remaining in God's presence is to will to be forever a source of God's pleasure. (S.F.deS)
7. Even in our deepest sleep, we are in God's presence. (S.F.deS)
8. As Saint John of the cross says: "I had neither guide nor light, except that which shone within my heart, and that guided me more surely than the midday sun to the place where He who knew me well awaited me." (S.T.L)
9. To gain this presence, the soul must be empty of everything else. God alone wants to possess the soul. (B.L.)
10. If I were a preacher, I would preach only the practice of the presence of God. (B.L.)
11. If we understood our need for God's favors, we would always seek God's presence. (B.L.)
12. I just abide in his presence, habitually and lovingly turning my eyes to him. I call this "the actual presence of God", a wordless, secret conversation between the soul and God which never ends. (B.L.)
13. Sometimes without even striving, my soul is placed firmly in God as in its center and abiding place. (B.L.)
14. How can we be with him without thinking of him? How can we think of him without forming a habit of doing this? (B.L.)
15. He is always at your side. Do not neglect him. (B.L.)

16. Sometimes, I see him in such a way that I say, "I no longer believe because now I see". (B.L.)
17. When we faithfully hold ourselves in his holy presence, thinking of him always, we are kept from offending him and have the liberty to ask for what we need. (B.L.)
18. By repeating these "acts", they become a habit and being in God's presence becomes natural. (B.L.)
19. Be always with him. Live and die with him. (B.L.)
20. To enjoy paradise in this life you must have familiar conversations with God, and prevent our minds from wandering. (B.L.)
21. God is in our midst. Do not seek him elsewhere. (B.L.)
22. For forty years I practiced the presence of God intellectually. I used different names to describe it. I called it a simple act, a distinct knowledge, a hazy vision, a loving gaze, a remembering of God, a wordless conversation, confidence in God. The descriptions all mean the same thing. (B.L.)
23. My soul almost always feels this state of dependence and is deeply satisfied. I call this the actual presence of God, and I live as if there is only God and I. (B.L.)
24. The soul becomes a single, unceasing act of always coming into the divine presence. (B.L.)
25. This practice of God's presence must come from the heart, more than from the understanding or speech. (B.L.)

37. Goodness

1. The foundation of prayer is a desire to keep God's law. Without this, the building collapses. (S. TA)
2. If Martha were absorbed in contemplation, no one would have prepared the meal. (S.TA)
3. Somebody must work. So rejoice to be a Martha. (S. TA)
4. It is a great gift never to have offended the Lord. (S. TA)

38. Grace

1. God is always ready to give us the interior and exterior help needed for salvation. (S.CG)
2. When God sees a lovely soul, He grants more graces because He is well pleased with her. (S.JC)
3. If a sick man holds medicine in his hand but does not take it into his stomach, it does him no good. The medicine is useless. This is how we receive God's graces in vain. They need our consent to enter our heart. (S.F.deS)
4. Grace seizes our hearts, but never takes away our liberty. Grace touches our spirit delicately. It has power to entice, but not to force. (S.F.deS)
5. God awakens us from sleep. We have the power to rise from bed or to return to sleep. (S.F.deS)
6. God offers us inspirations even before we think or feel them. After experiencing God's inspirations, we can follow their attractions or refuse them. Inspirations do not force our consent. (S.F.deS)
7. God's inspirations lift us up into the air of God's love, touching our will with heavenly delights. (S.F.deS)
8. The soul in grace is the Savior's spouse. He quickly brings her into his home. (S.F.deS)
9. True devotion is a real love for God. That love in our soul is called grace. (S.F.deS)
10. For every grace I made good use of, He gave me many more. (S.T.L)
11. All graces begin in you and flow from you. They are drops of the ocean which pour over all creatures. (Fr.C.)
12. Why seek grace elsewhere when the present moment gives it constantly? (Fr.C.)
13. Have confidence in God's action which can do only good for you. (Fr.C.)
14. Do not study a map of the spiritual country but begin walking in it. Do not study what divine grace can accomplish when you can become subject to grace. (Fr.C.)
15. Graces are called extraordinary only because so few become worthy to receive them (something that will be made manifest on Judgment Day). (Fr.C.)
16. God did not withhold these favors, but souls (by their own fault) were deprived of untold blessings that they would have received only by simple submission. (Fr.C.)

17. Grace shaped His every moment according to the wisdom of the Trinity. Jesus received His directions every moment and followed them. (Fr.C.)
18. Although grace is given every moment, it is hidden under different appearances. (Fr.C.)
19. Allow these sorrows for as long as grace places them in your soul. The same grace will also dry your tears. (Fr.C.)
20. God the Holy Ghost selected Mary to distribute all his riches, to whomever she wills and as much as she wills. (S.LdeM.)
21. “All the graces of the Holy Spirit are given by her hands, to whom she wills, when she wills, as she wills, and as much as she wills.’ (St. Bernadine). (S.LdeM.)
22. Because we are unworthy of receiving graces directly from God, He gives them to Mary to receive for us. (S.LdeM.)
23. Her graces are so great that you could more easily count the stars or the grains of sand in the desert than enumerate her merits. (S.LdeM.)
24. During her first 14 years, Mary grew so much in grace that the angels (and even God) were filled with admiration. (S.LdeM.)
25. Mary alone found grace with God for herself and everyone else. (S.LdeM.)
26. All grace must pass through her hands. (S.LdeM.)
27. A child of grace needs God as his Father and Mary as his mother. (S.LdeM.)
28. Turn all to profit (penny by penny) and you will be rich before God. (S.LdeM.)

39. Generosity

1. Out of sheer gratitude, we should give Jesus everything and He will be even more generous. (S.LdeM.)

40. Happiness

1. After trying everything, I realize that nothing on earth can satisfy us. (S. CG)
2. Our heart has a secret instinct for happiness. We grope for it. Not knowing what it is until faith reveals its presence. (S.F.deS)
3. I realized very clearly that happiness has nothing to do with the material things which surround us. It dwells in the very depth of the soul. (S.T.L)

4. I behaved towards Jesus like a child who thinks she's allowed to do anything and regards her father's treasures as her own. (S.T.L)
5. My heart was too small to hold it. For years I had never experienced this sort of happiness. I felt as if my soul had been reborn and as if some of its neglected strings had been touched. (S.T.L)

41.1 Heart

1. Use words that come from your heart. (S. TA)
2. Anyone can get their heart entangled. (S.JC)
3. Many blessings come from withdrawing the heart. (S.JC)
4. Many call the Bridegroom their "Beloved" but He is not. Their heart is not totally with Him. (S.JC)
5. There are two signs that God has stolen the heart. First, if the soul anxiously seeks God and secondly, if the soul takes pleasure only in Him. (S.JC)
6. The soul is created by God for himself and finds no rest except in God. (S.CG)
7. Someday, our hearts will be lost in the love that the eternal Father and his Son practice eternally. (S.F.deS)
8. This heart lives by its selfish inclinations which accompany depraved human nature. (S.F.deS)
9. God's word can melt our hearts. (S.F.deS)
10. A heart filled with no affection has no love. A heart moved by affection is possessed by love. (S.F.deS)
11. This indifferent heart is a ball of wax in God's hands. It is ready to take any form. (S.F.deS)
12. It is a heart without choice, seeking only God's will. (S.F.deS)
13. All true lovers give their whole heart, but they are not equal. (S.F.deS)
14. A heart uprooted from charity can bring forth some virtues (but not for long). (S.F.deS)
15. But how small and feeble the human heart is! (S.T.L)

16. But what should I have become if my heart had not been drawn towards God from its first awakening and if the world had smiled on me from my birth? (S.T.L)
17. Approach God with the heart more than the mind. Nourish the heart and make the mind do some fasting. Desire and long for God without thoughts. (Fr.C.)
18. The heart has a language only God can understand. This is called heartfelt prayer. (Fr.C.)
19. When the heart is empty, God fills it and all things become easy. (Fr.C.)
20. The heart cannot be emptied at once. This is a work of time. (Fr.C.)
21. The human heart is greater than all creation and nothing, except God, can fill the heart. (Fr.C.)
22. A heart seeking only God, attracts God to itself. This is love's secret. (Fr.C.)
23. If your heart is entirely devoted to God, then your own heart becomes the very kingdom you seek. (Fr.C.)
24. By a well-regulated heart, the person becomes one with God's will. Without this, natural talents are generally in direct opposition to divine order. (Fr.C.)
25. Do not let your heart be saddened. Within you there should be only a peaceful void. (Fr.C.)

42. Heaven

1. My brother and I were astonished that the pains of hell and the glory of heaven lasted forever. We repeated "forever-ever-ever". (S. TA)
2. In the beginning, the soul must remember that human life is short, earth is empty and heaven has eternal value. (S. TA)
3. All things end. Only a heaven and a hell remain. (S. TA)
4. Any slave would sacrifice everything to regain his freedom and return to his country. So, let us not linger on this road of earth. (S. TA)
5. There was a virtuous nun who died at our convent. Four hours after her death, while we were praying for her, I saw her ascend into heaven. (S. TA)

6. I stayed at a Jesuit college and a Jesuit brother died at Mass. The next day, I saw him ascending with the Lord at his side. This was a special favor for the Lord to accompany him. (S. TA)
7. I saw a Jesuit superior ascend into heaven. Although very old, I saw him at age thirty, for his soul was like giving alms to a rich man. (S. TA)
8. Once, at Mass, I saw a vision that an ill Carmelite priest had died and ascended to heaven without passing through purgatory. He had faithfully observed the Rules. This had saved him from purgatory. (S. TA)
9. The Lord has shown me the various degrees of glory. There are many differences.(S.TA)
10. I saw angels in different glory and all on fire. (S. TA)
11. I love to hear the clock strike. With every passing hour, I am nearer to the vision of God. (S. TA)
12. On the day that he died, St. Peter of Alcantara appeared to me and told me that he was going to heaven. (S.TA)
13. Living this life for everlasting fullness is a great exchange. (S. TA)
14. Life is short and our reward is boundless. (S. TA)
15. God gives clear knowledge of this world and of the existence of another world. (S. TA)
16. When the soul is transformed and near to God, it has a foretaste of eternal life. (S.JC)
17. Obviously, human life does not permit a perfect possession of heavenly glory. (S.JC)
18. The wicked love this life greatly and love heaven but little. So, they fear death. (S.JC)
19. After attaining the Beatific Vision, the soul wants to enjoy the deep secrets of the Incarnation. (S.JC)
20. Paradise has no gates and whoever wishes can enter. (S.CG)
21. When a soul arrives in heaven, all the others share in his good and the soul shares in the good of all. (S.CS)
22. The newly arrived soul rejoices in Me and in the other souls, seeing in them the beauty and sweetness of My love. (S.CS)

23. 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. (S.CS)
24. 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. (S.CS)
25. The glorified bodies will delight in the glorified humanity of My Son. (S.CS)
26. In heaven, as the soul becomes satisfied, she hungers again. This is a hunger without suffering. (S.CS)
27. Desiring heaven is honorable, as is fear of losing it. (S.F.deS)
28. Let us then be His and He will be ours in glory! (S.F.deS)
29. Each soul has a greater love in heaven than they had on earth and they will use this love better than anyone on earth. (S.F.deS)
30. Our understanding will actually see what it believed on earth. (S.F.deS)
31. In heaven, our souls will plunge into God. Our infinite desires, never assuaged in this world, will dissolve into their powerful source. (S.F.deS)
32. We will not have a picture of God but God himself. (S.F.deS)
33. Our souls will be ravished by beauties, the infinite beauty which they see and the infinite beauty which they are yet to see. (S.F.deS)
34. In heaven, God will ravish us with his wisdom and we will discover how everything worked toward our eternal salvation. (S.F.deS)
35. Augustine says that the unlearned person gains heaven while many wise men are swallowed up by hell. (S.F.deS)
36. Although not everyone goes to heaven, the Father certainly wills that everyone be saved. (S.F.deS)
37. Saints see two things. They see heaven open and they also see a thousand labors on earth. (S.F.deS)
38. In heaven, when we see God face to face, we will love him heart to heart, according to our capacity. We will be ravished by such a powerful rapture that we will have no desire to resist. (S.F.deS)

39. The human person is the greatest creation in the visible universe. You are made to live eternally in union with God. (S. F.deS.)
40. Gathered with Jesus are all the angels and the devout souls. These include husbands and wives who love each other. It includes devout souls who embrace their interior and exterior duties. (S. F.deS.)
41. I felt like an exile on earth and yearned for the peace of heaven and the eternal Sabbath of our true Fatherland. (S.T.L)
42. The true glory is that which is eternal and that, to achieve it, there is no need to perform outstanding deeds. Instead, one must remain hidden and perform one's good deeds so that the right hand knows not what the left hand does. (S.T.L)
43. I was made to understand that the glory I was to win would never be seen during my lifetime. (S.T.L)
44. Even the brightest day finishes with the dark; only one day will be without end – that of our first and everlasting Communion in heaven. (S.T.L)
45. What will it be like when we enjoy a never-ending Communion in the mansion of the King of Heaven? (S.T.L)
46. Her heart rejoices now that He seems to be coming near to take her to heaven, for she knows and fully understands that God needs no one – her least of all – to do good on earth. (S.T.L)
47. I found perfect happiness in the thought of heaven. (S.T.L)
48. I felt that one day I should dwell for ever in another and more beautiful country. I was like Christopher Columbus whose genius sensed the existence of a new world. (S.T.L)
49. Now it has only one result: it removes all natural satisfaction from my longing for heaven. (S.T.L)
50. I have tried to live in heaven before my time. (S.T.L)
51. We must become perfect worshippers of God. This is what we will be in heaven. (B.L.)
52. I am doing what I will do for all eternity. I am worshipping God and loving him with all my heart. (B.L.)
53. Our only important business is our eternal salvation. No need to be troubled about anything else. (Fr.C.)

54. In later years, time passes so quickly, but what are a few years for us who will live forever with God? (Fr.C.)
55. In God's kingdom all can aspire to a crown. (Fr.C.)
56. What is greater than to possess God and have Him possess you. (Fr.C.)
57. Let us begin our journey to heaven. We can discover every passage. All the doors are open. (Fr.C.)
58. She enriches whom she wills, leads them through the narrow door and gives them a heavenly crown. (S.LdeM.)
59. The world's salvation was begun by Mary and will be completed by her. (S.LdeM.)
60. It is far greater to convert one sinner or free one soul from purgatory than to create heaven and earth. (S.LdeM.)

43. Hell

1. My brother and I were astonished that the pains of hell and the glory of heaven lasted forever. We repeated "forever-ever-ever". (S. TA)
2. All things end. Only a heaven and a hell remain. (S. TA)
3. On day, in prayer, I found myself plunged into hell. The Lord wanted me to see the place the devils had prepared for me. (S.TA)
4. I was at the grave of a man who led an evil life. He seemingly amended his ways but did not make a final confession. At the grave, I was half-crazy watching a crowd of devils waiting to take possession of his body. What would they do to his soul? (S. TA)
5. I never forget the vision of the place prepared for me in hell. (S. TA)
6. What happens to the poor soul who falls into the devil's hands after death? How torn she will be as she goes to hell. (S. TA)
7. Some people cannot spend a single night in a bad hotel. How can they spend an eternity in the devil's wretched inn? (S. TA)
8. Consider the souls in hell. They are not resigned and cannot see any good coming from their suffering. (S.TA)

9. The souls in hell experience a guilt because they have no participation in God's goodness. (S. CG)
10. They remain in despair because their will is forever opposed to God's will. (S.CG)
11. A soul in hell, due to its perverse will, has a guilt which can never be removed. (S.CG)
12. When a damned soul separates from the body, it goes to its prescribed place, (in hell) according to the nature of its mortal sins. (S. CG)
13. The damned will continuously blaspheme Me. They can desire nothing that is good because they have lost the opportune time when they could merit. (S.CS)
14. Having died in mortal sin, they are bound forever in hatred. They are obstinate in their evil and their pain can only increase. (S.CS)
15. However, to the damned, Jesus' face will appear with hatred and justice. (S.CS)
16. The devil is my instrument of justice to torment the damned. (S.CS)
17. 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. (S.CS)
18. At the first glimpse of God, the soul's inclination to love God is excited. (S.F.deS)
19. The souls in hell have no rest at all. They are in eternal movement. (S.F.deS)
20. The soul becomes homesick for heaven and, if her desire for God grows strong enough, she will die from it. (S.F.deS)
21. Seeing such infinite delights, the damned will try to be united with God. All will be in vain. (S.F.deS)
22. The miserable damned will live forever in this despairing rage. They will know God's perfection but will not enjoy it because they did not love God when they had a chance. (S.F.deS)
23. Not offending God because of a fear of hell is very good. (S.F.deS)
24. The lost are plunged in an eternal abyss of indescribable torture. Every part of their body and soul suffers because they used their body and soul to sin. (S. F.deS.)
25. Consider how insufferable are the pains of hell. They will last forever. (S. F.deS.)

26. If a fever makes the night seem long, how long is the endless night of eternity where there is only despair? (S. F.deS.)
27. Realize that you have repeatedly deserved hell. (S. F.deS.)
28. The chalice is bitter but infinitely more bitter is the chalice of hell, or of purgatory. Since we must drink of this chalice, let us make a virtue out of necessity. (Fr.C.)
29. If Jesus is in us we need not fear damnation, for no one can separate us from God's love in Jesus. (S.LdeM.)
30. We deserve only the wrath of God and everlasting hell. (S.LdeM.)
31. I need Mary to save me from the eternal punishment that I deserve. (S.LdeM.)

43.1 Holy Spirit

1. Every soul should ask the Spirit to blow through its garden because this is so blissful. (S.JC)
2. Our good works come from the Holy Spirit. Our sins come from ourselves. (S.F.deS)
3. Almost all of us have slept in mortal sin. Yet, God awakens us by the sun of his inspirations. (S.F.deS)
4. We do not need a constant feeling of courage. We need only perfect confidence that the Holy Spirit will assist us, as the need arises. (S.F.deS)
5. The devil makes us stay in the beginnings, in the springtime flowering. The Spirit wants the harvest. (S.F.deS)
6. I wish you could spend your whole life in just allowing the Spirit to work. (Fr.C.)
7. He abandoned Himself to the Spirit. He didn't even consult His own past to know what to do in the future. (Fr.C.)
8. The Holy Spirit (who brings forth no other Divine Person) became fruitful in Mary, and brought forth His masterpiece, Jesus. (S. LdeM)
9. Through Mary, the Spirit now brings forth members of Christ's Mystical Body. (S.LdeM.)
10. When the Holy Spirit finds Mary in a soul, He enters and fills that soul. (S.LdeM.)

11. Since He espoused Mary, the Spirit has never left her. (S.LdeM.)
12. She was already full of grace when Gabriel came. After that visit, she was overshadowed by the Spirit and since then has always increased her fullness of grace. (S.LdeM.)
13. They will be flying clouds moved by the Spirit's breath, attached to nothing worldly and worried by nothing. (S.LdeM.)
14. Whoever wants the Holy Spirit must have Mary, His spouse who makes Him fruitful. (S.LdeM.)
15. An unmistakable sign of being led by the Holy Spirit is to think and speak often of Mary. (S.LdeM.)
16. The Holy Spirit has total dominion. Mary is His closed garden, "A garden enclosed is my sister, my spouse". (Song of Songs 4:12) (S.LdeM.)
17. The Spirit produces every day (in a real but mysterious manner) all the elect souls in and through her. (S.LdeM.)
18. Happy the person to whom the Holy Spirit reveals the secret of Mary. (S.LdeM.)

43.2 Holiness

1. Holiness consists in doing for God what we usually do for ourselves. (B.L.)
2. We cannot become holy all at once. (B.L.)
3. Wherever we are, God is working. Would that everyone would know how very easy it is to reach sanctity. (Fr.C.)
4. God wants you to be holy like Jesus in this life and glorious like him in the next. (S.LdeM.)
5. Growing in the holiness of God is your vocation. (S.LdeM.)
6. Everyone knows the means to holiness. You find them in the gospels. Spiritual writers have explained them. Saints have shown how essential they are. (S.LdeM.)
7. These means are humility, unceasing prayer and complete abandonment to Providence. (S.LdeM.)
8. In her (Mary), man is made Godlike as far as he is capable. (S.LdeM.)

9. Mary is God's mold which gave a human nature to a man who is God and which will fashion all men into God's likeness. (S.LdeM.)
10. Whoever allows himself to be molded will acquire every feature of Jesus Christ (with little pain or effort). (S.LdeM.)

44. Holy Souls

1. If the Spirit has planted the true Tree of Life (Gen. 1:9), which is this devotion, then carefully cultivate it. (S.LdeM.)

44.1 Humility

1. If we are following a Christ who was insulted, why do we worry about our reputation? (S.TA)
2. It is very meritorious to remember that God created us from nothing. (S.TA)
3. The foundation stone is humility. Without this we love everything. (S.TA)
4. The more the soul lowers herself, the more God exalts her. (S.TA)
5. We often think we do great things for God, but it is not true. (S.TA)
6. The words, "Everything is possible with God" made me realize that I could do nothing. (S.TA)
7. We should forget our years of service to God. He grants progress to the humble soul. (S.TA)
8. Jesus said that all are to come to drink. (S. TA)
9. The devil cannot ruin souls who feel they are unworthy of God's favors. (S. TA)
10. Don't think of the times the Lord made you strong. Remember your weakest moments. (S. TA)
11. How can we repay God when he has given us all we have? At this stage, only humility is of use. (S. TA)
12. Truly devout souls never esteem themselves. (S. TA)
13. Don't be bashful. As if timidity was humility. (S. TA)

14. The soul cares little about praise and even less about criticism (which is like sweet music). (S.TA)
15. That they deserved anything from God, never entered the heads of the saints. (S.TA)
16. We belong to God and if we gain humility, he will give us unimaginable favors. (S.TA)
17. Give up your rights. Forget your own concerns. Help your neighbor. (S.TA)
18. He is hidden and you must hide yourself so you can find Him. (S.JC)
19. The soul is rich, but sees itself as poor, unable to claim anything as its own. (S.CG)
20. The devil cannot resist humility. (S.CS)
21. God's abundance does not need our emptiness, but our emptiness needs divine abundance. (S.F.deS)
22. Without humility, all is lost. (S.TA)
23. When the soul discovers its failures, God fills it with the divine. (S.JC)
24. The soul must hide its good works, even from himself. Only God should see. (S.JC)
25. They make progress by humility, thinking nothing of themselves. They consider others as better and have a holy envy of them. (S.JC)
26. The greater their fervor and the more numerous their works, the greater is their humility. (S.JC)
27. They love God so much that they seem to do nothing. (S.JC)
28. They want to speak of their faults and sins not of their virtues. (S.JC)
29. Even after doing everything it thinks that it has done nothing. (S.JC)
30. I was so humbled that I would have publicly professed my sins to the whole city. (S. CG)
31. By God's design, man's heart clings to Him by love. (S.F.deS)
32. St. Bernard wrote, "The just man never says that he has done enough." (S.F.deS)
33. I found it easy to believe I merited nothing, for I knew how weak I was and how far I was from perfection. (S.T.L)

34. Nowadays I'm resigned to seeing myself in a permanent state of imperfection and I even delight in it. (S.T.L)
35. I have no fear of praise and that I can accept it calmly. (S.T.L)
36. I behave like poor people who hold out their hands for the necessities of life. As no one owes them anything, they are never surprised at being rebuffed. (S.T.L)
37. My task was simplified as soon as I realized I could do nothing by myself. (S.T.L)
38. By the grace of God, I have never tried to attract them to me. (S.T.L)
39. I have a great longing to hear something different from praise, for my soul sickens of too sweet a diet. (S.T.L)
40. How can a soul as imperfect as mine, hope for love in all its fullness? (S.T.L)
41. When I have committed a fault, I accept it and I say, 'That is me.' (B.L.)
42. I am the most wretched of all men, filled with all kinds of crimes against my king. (B.L.)
43. To recognize and experience our sinfulness is worth more than attributing angelic virtues to ourselves. (Fr.C.)
44. The human heart is an abyss of corruption and God's light reveals this. However, the soul knows that this humility is the foundation of perfection. (Fr.C.)
45. Love to be at the bottom. (Fr.C.)
46. Sometimes God lets us fail in minor matters. This is salutary and keeps us distrustful of our own powers and as nothing in our eyes. (Fr.C.)
47. We rarely meet anyone who admits he needs advice. Let us understand that our sins have led us into a depth of blindness. In this way we will distrust our own ideas. (Fr.C.)
48. Little sins expand our humility and sometimes are more useful than our victories. (Fr.C.)
49. You are convinced that you are sunk in your nothingness! How lucky you are! (Fr.C.)
50. I believe that you have been deeply penetrated for a long time with the sense of your own unworthiness. This is a great treasure. Do everything to preserve it. (Fr.C.)

51. The more we see our nothingness, the closer we are to truth, for God created us from nothing. (Fr.C.)
52. The extraordinary actions are really for others. (Fr.C.)
53. The saints are happy in their obscurity and seek only God's good pleasure. Faith is content with being hidden. (Fr.C.)
54. God keeps these souls hidden and little in their own eyes. He keeps them in obscurity. (Fr.C.)
55. The soul judges itself a coward, whereas God deliberately allows this weakness. (Fr.C.)
56. Those distinguished for holiness say "What a strange saint". The soul believes this and is confused by its constant failure to raise itself up. (Fr.C.)
57. The soul tries to overcome these defects but they only increase. They are part of God's plan. (Fr.C.)
58. Dealing with simple souls is like dealing with God. (Fr.C.)
59. God always takes in hand the cause of the soul which has no worry or need for intrigue. (Fr.C.)
60. Oh, the riches of nothingness! The soul becomes greater as it annihilates itself. (Fr.C.)
61. He lets them think that their good works are badly done when really they are great victories. (Fr.C.)
62. God, who exalts the humble, has made Mary the queen and even hell must obey her. (S.LdeM.)
63. We must first understand that we are prone to weakness, unable to do any good, inconstant and unworthy of any grace. (S.LdeM.)
64. How many stars have fallen from the sky because of lack of humility! (S.LdeM.)
65. We who are nothing may become like God by giving ourselves perfectly to Mary. (S.LdeM.)
66. Do not leave your treasures in your own safe which is too flimsy, too small, and has been frequently robbed. (S.LdeM.)

67. Mary will shine upon you the light of the Spirit and you will know that you are corrupted by original sin and incapable of any good action except by God's grace. (S.LdeM.)
68. Mary is God's echo, always repeating, "God, God, God." You say "Mary". She says "God". (S.LdeM.)
69. Mary no longer lives. God alone lives in her. (S.LdeM.)

44.2 Holy Communion

1. At Communion, devout souls gather all their faculties to adore the king and to receive spiritual refreshments beyond belief. (S.F.deS)
2. St. Catherine of Sienna ardently desired union with the Savior in Holy Communion, always advancing her affections to Him. (S.F.deS)
3. Only in Holy Communion can we find power and support. What a great difference between those who receive frequently and those who do not. (Fr.C.)
4. He hides the soul's great victories by allowing small defeats. He hides their love of Communion by fears of having made bad ones. (Fr.C.)
5. After receiving Communion, close your eyes and introduce Jesus to Mary. She will love, adore and embrace Him. (S.LdeM.)
6. The more Mary acts in your Communion, the more you glorify Jesus. (S.LdeM.)
7. Whenever Jesus showed himself in the Blessed Sacrament, He was in the gentle form of a child. (S.LdeM.)

44.3 Human Nature

1. I enjoyed being well thought of and could not accept trials that made me look foolish. (S.TA)
2. Our nature has a secret, natural inclination for God which God can excite in our hearts. (S.F.deS)
3. When the weak human spirit wants to look curiously into God's reasons, it gets entangled in a thousand difficulties. (S.F.deS)
4. Our intelligence cannot penetrate the reasons for God's will. (S.F.deS)

5. Our human nature is awfully weak. (S. TA)
6. Man, in his human nature, feels some stirrings to love God, but his will is sterile and produces no effects. (S.F.deS)
7. Why does nature give us a thirst for the precious water of divine love but she cannot provide it? (S.F.deS)
8. Human nature without God's grace cannot save itself from the precipice. (S.F.deS)
9. Many times, these philosophers killed themselves rather than endure the calamities of life. (S.F.deS)
10. When doing something, we often have many motives. (S.F.deS)

45. Immaculate Heart

1. I grew afraid because I thought all these favors were illusions. (S.TA)
2. Do not forget to pray in the visible temple of your own heart. (S.JC)

45.1 Interior

1. I knew He was within me and I was wholly engulfed by Him. (S. TA)
2. A recollected soul enters her inner castle to leave the world behind. (S. TA)
3. We have within us something that is more precious than anything outside. (S. TA)
4. For a long time, I did not understand who lived in my soul. (S. TA)
5. Soon, you will not grow tired of seeking God within you. Acquire this habit. (S. TA)
6. Once you receive this treasure, you will never exchange it for anything. (S. TA)
7. Even recalling his presence within me for a moment has great usefulness. (S. TA)
8. The soul does not see God but knows he is present within. (S. TA)
9. We cannot comprehend the beauty of our interior castle. We focus on the outside – our bodies. (S.TA)
10. No soul is insignificant. God has his mansion inside each one. (S.TA)
11. All the soul needs is within the castle. (S.TA)

12. Augustine taught us to seek God within ourselves. (S.TA)
13. God leads step by step until the soul reaches the most interior. (S.JC)
14. The deepest center of anything is the farthest point it can go, beyond which it cannot pass. (SJC)
15. The center of the soul is God. When the soul attains to God with its whole capacity and all its powers, it will have reached its deepest center. (SJC)
16. Even though the soul is in God, before that point it has not reached its deepest center. (SJC)
17. Happy the soul which is always conscious of God sleeping within its breast. (S.JC)
18. He habitually sleeps in the soul's bosom. The soul knows this and profits from it. (S.JC)
19. O soul (most beautiful of creatures) you long to know where your Beloved is hidden. Now you know that you are the tabernacle where He dwells, the secret chamber of His retreat. (S.JC)
20. Why seek anything outside of yourself, when you have your riches, satisfaction and kingdom within you? (S.JC)
21. The most certain, available and intimate enjoyment is within. (S.JC)
22. The difficulty remains, He is within but He is hidden. You must know the place of His secret rest so you can seek Him with certainty. (S.JC)
23. To find Him, you must withdraw from all created things, hide yourself in the retreat of the spirit, shut the door upon yourself, deny your will in everything, and pray to your Father in secret. (S.JC)
24. Courage, O soul! You know that your Bridegroom dwells within your breast. Be hidden with Him and you will embrace Him. (S.JC)
25. Although God is hidden, the soul perceives the delight which is there and is vehemently attracted to this good. (S.JC)
26. This all happens within the soul. She feels the Beloved is present within her. (S.JC)
27. God takes up his residence deep within us, in our rational soul, the true temple. (S.F.deS)
28. Augustine wrote, "I sought You outside of myself, but I did not find you because you were within me." (S.F.deS)

29. We can continually talk with God who never ceases to speak in our hearts by inspirations and attractions. (S. F. deS)
30. Our Lord imperceptibly infuses into the depths of our heart an agreeable sweetness, which testifies to his presence. (S.F.deS)
31. When our Savior pours out the honey of his heavenly consolations by his inner words, our ears perceive his welcome presence. This attracts all our faculties to focus upon God's presence within. (S.F.deS)
32. Once inwardly recollected in God, the soul experiences an attention to God's goodness which is so gentle that it is almost imperceptible. (S.F.deS)
33. I have never heard Him speak, but I know that He is within me. He guides and inspires me every moment of the day. Just when I need it, a new light shines on my problems. (S.T.L)
34. I am so aware that God is at the center of my soul, that I could never doubt this reality. (B.L.)
35. I keep myself with God at the center of my soul, as much as possible. (B.L.)
36. No need to always be in Church. Withdraw into the chapel of your heart. (B.L.)
37. I have looked upon God as being near, and, most often, in the depths of my heart. This practice resulted in an exalted idea of God. (B.L.)
38. Why abandon God and leave him alone? Think of him often. (B.L.)
39. Make your heart a temple of the Spirit where you worship continually. (B.L.)
40. In everything (reading, writing, devotions and spoken prayers) you must pause and worship God within your soul. (B.L.)
41. God dwells at the center of your soul. Why not pause from your external task (even your vocal prayers) to worship and praise him in your soul? (B.L.)
42. I do not say to abandon the world. I do say that many devout people should leave their outer world and enjoy God who dwells within. (B.L.)
43. Believe that God lives within and wants us to worship him in spirit and truth. (B.L.)
44. This experience happens at the soul's center, where the soul speaks to God heart to heart, amid a great peace. (B.L.)

45. God delights in these inner conversations and wants the soul to stay continually in this place. (B.L.)
46. God depicts himself within our souls but we do not talk to our king who is present inside. (B.L.)
47. In God's sight, intention is everything. (Fr.C.)
48. Mary's Kingdom (like God's) is within man. In their souls, Jesus and Mary are glorified. (S.LdeM.)
49. Sinners do not stay home, that is within their soul where God dwells. (S.LdeM.)
50. Saints stay at home (in the inner world of mental prayer) imitating Mary whose glory during her life was within. (S.LdeM.)
51. Saints rely on Mary's tenderness as an infant at his mother's breast. They receive strength in her maternal sweetness and forgiveness of sins through her intercession. (S.LdeM.)
52. Saints are only happy in imitating Mary (an infallible sign that they are chosen). (S.LdeM.)
53. Mary's life is so established in the soul that Mary lives in the soul and Mary's soul becomes identified with her slave's soul. (S.LdeM.)

45.2 Interior Faculties

1. We need to understand our interior faculties. We suffer much because we do not understand them. (S. TA)
2. The Spirit's work takes place in the soul's substance where the devil, the world and the sense cannot enter. (S.JC)
3. The more interior the work the more secure, delectable and pure it is. (S.JC)
4. You must live in your soul's higher regions where God's will forms an eternity that is ever the same. (Fr.C.)

45.3 Interior Trials

1. Nothing can equal interior trials. These weaknesses assailed me for many years. (S.TA)

45.4 Inspirations

1. Until God brings about the passive purgations of the dark night, the soul cannot be purged from these imperfections. (S.JC)
2. God never abandons any creature that is still on earth. He visits the Soul by his inspirations. If the Soul listens, God helps them. (S.CG)
3. God said, "In my ever-active love, I always seek to guide souls to eternal life. Illuminating them, I lead them in diverse ways. When man accepts my inspirations, I increase the light. (S.CG)
4. No imperfections can exist in your sea of love. (S.CG)
5. God gives us the favorable wind of his inspirations. These seize our hearts, raise our thoughts and move our desires once more into the divine air. (S.F.deS)
6. This first stirring of God comes unexpectedly, before we even think of it. (S.F.deS)
7. So it is with a poor sinner. God's inspiration comes from heaven, strikes him quickly and stirs him to rise from sin. (S.F.deS)
8. God's awakening is done in us and for us, but not by us. We are awake, but have not wakened ourselves. (S.F.deS)
9. This is a great mystery! Some have many calls but do not accept God's mercy. Others, with fewer helps, follow God's inspiration. (S.F.deS)
10. We would make great progress in holiness if we received God's inspirations in their full power. A copious fountain waters a garden according to the size of the pipes. (S.F.deS)
11. All of man's love for God comes from God's love for men. (S.F.deS)
12. If a heart refuses to accept God's inspirations, we call it a heart of stone. (S.F.deS)
13. These inspirations exceed and surpass human reason. (S.F.deS)
14. By God's inspirations we live a supernatural, spiritual, devout and ecstatic life which is beyond our natural powers in every way. (S.F.deS)
15. Five things hinder God's inspirations: 1. Sin (which distances us from God); 2. Attachment to riches; 3. Sensual pleasures; 4. Pride and vanity; 5. The multitude of inordinate passions. (S.F.deS)

16. The Spirit uses many means to inspire. The ordinary means is preaching. When this fails, he uses tribulations. (S.F.deS)
17. When souls go beyond both commandments and counsels, so they can comply with God's inspiration, they become spouses of his Son. (S.F.deS)
18. Some inspirations lead us to ordinary virtues but to an extraordinary perfection. Other inspirations are extraordinary both in their virtue and their perfection. (S.F.deS)
19. One of the best signs of all inspirations (especially the extraordinary ones), is the soul's peace and tranquility. (S.F.deS)
20. The soul loses time in trying to find out which decision is better. The soul loses opportunities because distinguishing good from better has taken up their time. (S.F.deS)
21. If we used a little sense we would decide to be led by God, even though we do not know His secrets. (FrC)
22. Carrying out God's inspirations is our duty. (Fr.C.)
23. To be an Apostle just give yourself to God's inspirations. (Fr.C.)
24. Following this divine inspiration requires great simplicity and cheerful heartiness. The soul must be easily directed by grace. (Fr.C.)
25. Souls truly led by God never know where they are going because their ways are not found in books. (Fr.C.)

45.5 Illumination

1. For their own salvation and that of others, everyone should enjoy this same illumination. (S CG)

45.6 Imperfections

1. When I commit imperfections, God reproves me and this is difficult to accept. (S.TA)
2. Before surrendering herself to the Beloved, the soul was entangled in what pleased herself and others. These entanglements were her habits of imperfection. (S.JC)
3. I gained a jealous watchfulness against the least defect, not only against sins but against all imperfections and attachments. (S. CG)
4. Perfection lies in fighting against our imperfections. (S. F.deS.)

5. Victory does not lie in being ignorant of our imperfections but in not consenting to them. (S. F.deS.)
6. Saying something untrue out of carelessness is quite different from a habitual practice of lying. (S. F.deS.)
7. Small sinful actions are not important if they are swept out like spiritual cobwebs. (S. F.deS.)
8. We also have natural inclinations which are not strictly mortal or venial sins. These are imperfections. They are shown in our failings and deficiencies. (S. F.deS.)
9. By cultivating the opposite tendency the soul can correct these natural and instinctive imperfections. (S. F.deS.)

45.7 Intercession

1. I felt that I was really a queen and I made full use of my title to ask the King for every kind of benefit for His ungrateful subjects. (S.T.L)
2. No matter how small the gift, Mary makes everything acceptable to the King of Kings. (S.LdeM.)
3. “When you want to offer anything to God, offer it through the worthy hands of Mary – unless you wish it to be rejected. “(St. Bernard). (SLdeM)

45.8 Intention

1. For divine love to spread over all our actions, we must purify all our intentions. (S.F.deS)

46. Jesus – Humanity

1. While picturing Christ or while reading, I would unexpectedly experience Christ’s presence. (S. TA)
2. Setting aside Christ’s humanity is why many souls do not achieve greater progress. (S.TA)
3. We can please God and receive his favors only through the Sacred Humanity. (S.TA)
4. We have a friend at our side who will lead us through all earthly trials. (S.TA)

5. I can bear every trial with such a good Friend at my side. (S.TA)
6. By thinking of Christ habitually, we have him at our side. (S.TA)
7. Although he is Lord, I speak with him as a friend. Earthly lords are different. They have office hours. (S.TA)
8. The Lord appeared to me and drew out the long nail embedded in his right hand. He said He suffered for me and would also do whatever I asked because I ask only what is for His glory. (S.TA)
9. My best remedy is to fix my mind on Jesus. (S. TA)
10. Is this just a little gift – to have such a Friend beside you? (S. TA)
11. If you are happy, look at the Risen Jesus. If you are sad, see him in the garden. (S. TA)
12. Keep at the Good Master's side. He will make you a good disciple. (S. TA)
13. Lord, why do we not see your face when it is so near? (S. TA)
14. The one thing we should never do is to withdraw from our greatest help, Christ's sacred humanity. People who do this harm themselves and others. (S.TA)
15. No matter how sublime our prayer, we must meditate on Christ's mysteries. (S.TA)
16. No one is so spiritual that they should neglect these mysteries. (S.TA)
17. Let us not abandon the good company of Jesus and his mother. (S.TA)
18. You must not flee from meditating on Christ's sacred humanity. (S.TA)
19. Christ united mankind to God by being reduced to nothing. (S.JC)
20. Many consider themselves Christ's friends but they know him very little. They seek him only in consolations. (S.JC)
21. God has given us His Word. He has no other word. (S.JC)
22. Believe nothing in a supernatural way except the teachings of Christ. (S.JC)
23. In the Incarnation and Resurrection, the Father clothed creatures with new beauty and dignity. (S.JC)

24. Through Our Lord's humanity, everyone will be eternally satisfied, in body and soul. (S.CG)
25. God wanted Christ to be a companion in our sufferings, so we could be his companions in glory. (S.F.deS)
26. In Jesus, human nature enjoyed a personal unity with God. (S.F.deS)
27. I resolved never to let my soul wander from the gaze of Jesus, so that it could sail peacefully towards the shores of heaven. (S.T.L)
28. Oh, how sweet the first kiss of Jesus was! It was a kiss of love. I knew that I was loved and I declared: "I love You and I give myself to You for ever !" (S.T.L)
29. My mind plunges into the infinite and I seem to stand already on the shore of heaven and to be embraced by Jesus. (S.T.L)
30. I knew that Jesus was there, asleep in my craft, but the night was too black for me to see Him. All was darkness. (S.T.L)
31. For a long time I had realized that Our Lord was more tender than a mother. (S.T.L.)
32. Jesus came into the world through the Immaculate virgin Mary, and through her He will reign over the world. (S.LdeM.)
33. Mary is the earthly paradise on earth where Jesus, the new Adam, took flesh. (S.LdeM.)
34. Having given birth the first time, Mary will again bring Him forth. (S.LdeM.)
35. Mary is the safe path and the direct road to find Jesus. (S.LdeM.)
36. Knowing that she is the safest and easiest road to Jesus, they will give themselves (body and soul) without reserve to Mary. (S.LdeM.)
37. A Christian must be united to Jesus as a branch with the vine. (S.LdeM.)
38. Since Jesus used Mary to come to us, she will always unite us to her Son. (S.LdeM.)
39. Because Wisdom took man's nature and died on the cross , Wisdom loves man as a brother, a disciple and heir of the kingdom. (S.LdeM.)
40. Could this possibly be the Lord of heaven and earth needing man's friendship to be happy? (S.LdeM.)

41. Wisdom loves everything that is good for man and therefore communicates himself to man. (S.LdeM.)
42. Wisdom is the Word of God throughout time and eternity. He never stops speaking. (S.LdeM.)
43. The Spirit formed from Mary's pure blood a little body of a perfect living being. God created the most perfect soul that could be created. Eternal Wisdom drew the body and soul into union with his Person. (S.LdeM.)
44. The strongest motive to love Jesus Christ is the suffering he chose to endure. (S.LdeM.)

47. Jesus – Light

1. Without Jesus as their guide, they will lose their way. (S.TA)

48. Jesus – Lord

1. You have certainly renounced Satan and his followers but you have not fully chosen Jesus as your King. (S.F.deS)
2. We can only be saved in Jesus' name. God has given us no other foundation. (S.LdeM.)
3. We gain access to God through Jesus. (S.LdeM.)
4. The most perfect devotion is that which consecrates us most perfectly to Jesus Christ. (S.LdeM.)
5. The more a soul is consecrated to Mary, the more it is consecrated to Jesus. (S.LdeM.)
6. Perfect consecration to Jesus is nothing less than perfect consecration to Mary. (S.LdeM.)
7. A person consecrated to Jesus through Mary does not have the right to dispose of the value of his good works. (S.LdeM.)
8. We consecrate ourselves to Mary and to Jesus at the same time. (S.LdeM.)
9. When Jesus returns, He will choose the way of Mary. (S.LdeM.)

10. So few arrive at the fullness of the age of Jesus because Mary is not well formed in their hearts. (S.LdeM.)
11. Why is Jesus loved so little? Because, He is too unknown. (S.LdeM.)
12. Knowing Jesus Christ is all we need to know. Without this knowledge we know nothing. (St. Augustine). (S.LdeM.)

49. Jesus – Risen

1. The more you look at Mary the more you will find Jesus. (S.LdeM.)

50. Jesus – the Light

1. Look at your own shortcomings and leave other people alone. (S.TA)

50.1 Judging

1. Don't meddle in the Lord's judgments. The choice is His. (S. TA)
2. When you see another's faults, be sorry as if they were your own. (S.TA)
3. A devout soul might judge others, seeing them as imperfect compared with himself. (S.JC)
4. Beginners reach a point where no one else appears good. They slander others. (S.JC)
5. Others experience a different spiritual wrath. They are irritated by the sins of others and keep watch on them with an unholy zeal. (S.JC)
6. She is sorrowful in seeing offenses committed against Me. (S.CS)
7. A simple, virtuous soul sees evil in nothing, for evil exists not in things but in corrupt hearts. (S.T.L)
8. Criticism of others seems a mere trifle but it is very much opposed to religious simplicity. (Fr.C.)

51. Judgment

1. Be pleasant when you can. Get along with people, so they like to talk with you. (S. TA)
2. What man judges as perfect is often imperfect in God's sight. (S. CG)
3. They await the General Judgment with joy, not with fear. (S.CS)

4. 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. (S.CS)
5. Contempt and scandal prevent perfection. (S.CS)
6. Even when seeing something sinful, she does not fall into judgment. Instead she finds compassion and intercedes with humility. (S.CS)
7. Happy the soul which has meditated on the multiple reasons to love God. She now can reduce everything to just one look. (S.F.deS)
8. The Book of Life will be opened for everyone. All will see the evil of the wicked who disowned God and the repentance of the good. Nothing will be hidden. (S.F.deS.)
9. Soon, I shall see God. I will render an account to him. (B.L.)
10. We ignore him. We busy ourselves with trifles. We even offend him. He endures these patiently, but one day these could cost us dearly. (B.L.)
11. God alone is to be served. Soon I will appear before Him, and then only what I have done for Him really matters. (Fr.C.)

51.1 Kindness

1. To offer oneself to God does not mean that one loses anything at all of one's natural tenderness. It is just the opposite, for this tenderness deepens as it becomes purified by centering on divine things. (S.T.L)
2. Show a kind face to troublesome people. Go where Providence calls and do everything quietly without hurry. (Fr.C.)

51.2 Knowledge

1. Knowledge is very useful to devotion because love and knowledge assist one another. (S.F.deS)
2. It is pitiful to see how ignorant are many Catholics (even learned Catholics). They claim to be your followers and teachers but they don't know you or Mary. (S.LdeM.)

51.3 Knowledge of God

1. At this stage substantial knowledge of God is given to the understanding without any images. The intellect is totally passive and makes no natural effort. The soul delights because the understanding enjoys the vision of God. (S.JC)
2. The soul perceives the naked substance but this is not yet heavenly enjoyment. Although free from forms, the knowledge is dim, not clear. (S.JC)

52. Learning

1. In heaven, our acquired habits of knowledge will not be destroyed but they will be of no great importance because the soul will know so much more from divine wisdom. (S.JC)
2. My mind began to develop. All that was great and lovely had always appealed to me, but now I was gripped by an intense desire for learning. (S.T.L)
3. I began working on my own at history and science. (S.T.L)
4. I loved these two and I learnt more in a few months than in all the years before. (S.T.L)

53. Lifestyle

1. Bear with the faults of others and do not be shocked by them. (S. TA)

53.1 Love

1. I prefer a great power of love to years of prayer that produces nothing. (S.TA)
2. To make progress you must love much and not think much. (S.TA)
3. Love does not consist of our happiness but a firm determination to please God. (S.TA)
4. We must love God without the self-interest of seeking his favors. (S.TA)
5. Those who love something other than God, make God of little account. (S.JC)
6. The value of good works depends on the love of God that inspires them. (S.JC)

7. How much a soul can do who is ablaze with love! What value we must set on love. (S.TA)
8. The soul feels itself burning with a delicate sweetness of love and speaks out about the effects that she experiences. (S.JC)
9. Because love is never idle, it is always in motion, like a flame throwing out sparks. (S.JC)
10. This causes greater love for the Beloved, who protects the soul from the third enemy, the selfishness of the flesh. Love of self cannot enter because the true love for God already resides here. (SJC)
11. Only love obtains everything from God. (S.JC)
12. Love is perfect only when the lovers reach an equality and are mutually transformed into one another. (S.JC)
13. I have said that God is pleased only with love. (S.JC)
14. Love cannot be limited. A limited love is not pure and simple love. (S. CG)
15. True love cannot be diverted from its object, nor can it feel anything else. (S.CG)
16. I realized that people do not value the precious stones of total love. (S.CG)
17. Love is a divine flame. Like a natural flame, it consumes and always seeks to benefit whoever cherishes it. (S.CG)
18. However, man only receives this love when free from other loves. (S. CG)
19. By love, a man conquers all evil habits and stands ready to perform every good work. (S.CG)
20. Love carries its own reasons. (S.CG)
21. This nuptial robe of love is the shortest and safest way to salvation. (S.CG)
22. Love opens my heart and gives revelations which inflame me and dissolve me. (S.CG)
23. The infinite God desires infinite love. (S.CS)
24. This filial love is perfect because it includes the love of a friend, and because the soul receives the inheritance of eternal life. (S.CS)

25. You cannot repay Me the love that I require. (S.CS)
26. You loved me without me loving You. (S.CS)
27. If you have a fire, the whole world can share it and the fire itself does not diminish. (S.CS)
28. So, come to the fire and receive according to the fiery desire with which you came. (S.CS)
29. From the soul's highest peace, love is heard and obeyed by all the faculties and affections. (S.F.deS)
30. Nothing is as strong as love or as sweet as its strength. (S.F.deS)
31. Desire is love's first feeling. Just as the dawn is called day, so day is called love. (S.F.deS)
32. Desire awakens but only Love acts. Desire spreads the soul's wings. Love makes her fly. (S.F.deS)
33. Love is the heart's advancement toward good. (S.F.deS)
34. Love is not just desire. Love is a passion of the soul, a movement which comes from desire. (S.F.deS)
35. Love is like fire. The clearer flame is more exquisite and less easily extinguished. (S.F.deS)
36. God is love and when faith shows me God, I love Him. (S.F.deS)
37. Love melts the heart more quickly than all the other passions because "Love is stronger than death." (S.F.deS)
38. Love is the point of the dart which pierces. Its piercing allows all the other affections to enter. (S.F.deS)
39. Whoever does not want to love God more, does not love Him enough. (S.F.deS)
40. Love is always ardent in desire. (S.F.deS)
41. On this earth, divine love is always a movement. (S.F.deS)
42. We quickly conform ourselves to what we love. (S.F.deS)
43. To love creatures only in God is a rare degree of perfection. (S.F.deS)

44. God enjoys our love, because it benefits us. (S.F.deS)
45. Satan allows no mingling of love with hatred. God tolerates no mingling of hatred with love. (S.F.deS)
46. The soul with the burning lamp does not worry about being loved. She suffers because she cannot love enough. (S.F.deS)
47. Natures which are inclined to love might be more ready to love God, but they are also more ready to set their desires upon creatures. (S.F.deS)
48. Their loving nature contains the danger of loving wrongly. (S.F.deS)
49. When supernatural love is exercised supernaturally, the soul's natural inclinations are of no importance. (S.F.deS)
50. When once I love, I love forever. (S.T.L)
51. Passing by me, Jesus saw that I was ripe for love. (S.T.L)
52. I wanted to love Jesus, to love Him passionately. (S.T.L)
53. I know that without love, all we do is worthless. (S.T.L)
54. You know, God, that I have never wanted anything but to love You alone. I long for no other glory. (S.T.L)
55. I cannot imagine any greater love than that You have given me without any merit of my own. (S.T.L)
56. I realized that love includes all vocations, that love is all things, and that, because it is eternal, it embraces every time and place. (S.T.L)
57. The divine justice could be satisfied only by immaculate victims, but the law of love has replaced that of fear, and love has chosen me as victim – feeble and imperfect creature that I am. (S.T.L)
58. Do the little things, because God does not look at the deed's greatness but at the love that prompted the deed. (B.L.)
59. "My God, I love you with all my heart" is not just an expression. It is something peaceful and spiritual which impels your soul to lay hold of God, with emotions beyond description. (B.L.)
60. The will can only understand God by love. (B.L.)

61. Love does everything and it does not need to do great things. (B.L.)
62. In all your actions, have only the motive of pure love for God and His greater glory. Do not include motives of hope or fear. Pure love should reign over all. (Fr.C.)
62. The smallest actions done from love are of more value than the greatest actions from other motives. (Fr.C.)
63. If we were more holy we would love God more ardently. Lack of sensible devotion should not trouble us. (Fr.C.)
64. The will has a union with God that has no limit or measure. Love does a limited good because that is all God wants done. (Fr.C.)
65. Pure love comes only by constant crosses and purifications. (Fr.C.)
66. Jesus, may the live coal of your love burn constantly on the altar of my heart. (S.LdeM.)
67. She loves them more tenderly than all mothers put together. (S.LdeM.)
68. In sinless Mary there is no night. (S.LdeM.)

53.2 Love/neighbor

1. When a person seeks help from another, he gains much. (S. TA)
2. The surest sign of divine Union is to love our neighbor because we cannot be sure that we love God. (S.TA)
3. The soul must journey by love not by understanding its experiences. (S.JC)
4. A soul involved in serving God never displeases her neighbor. (S. CG)
5. Without love for neighbor, the soul would fall from the heights to the depths. (S.CS)
6. Seeing herself loved by Me, the soul loves everyone with the same love. (S.CS)
7. The soul knows that she cannot repay me with pure love. So, she tries to repay Me by love for others. (S.CS)
8. 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. (S.CS)
9. The highest love of God consists in perfect brotherly love. (S.F.deS)

10. Now I realize that true charity consists in putting up with all one's neighbour's faults, never being surprised by his weakness, and being inspired by the least of his virtues.
11. Charity is not something that stays shut up in one's heart. (S.T.L)

53.3 Little Way

1. I write about small matters, but small matters can do great harm. (S. TA)
2. As there are many degrees of love, so there are many centers in God. (S.JC)
3. She showed me how one could achieve sanctity by being faithful in the smallest matters. (S.T.L)
4. But I will look for some means of going to heaven by a little way which is very short and very straight, a little way that is quite new. (S.T.L)
5. And I was determined to find a lift to carry me to Jesus, for I was far too small to climb the steep stairs of perfection. (S.T.L)
6. It is Your arms, Jesus, which are the lift to carry me to heaven. And so there is no need for me to grow up. In fact, just the opposite: I must stay little and become less and less. (S.T.L)
7. It owes all its beauty not to the brush but to the artist. (S.T.L)
8. I am a tiny brush whom Jesus has chosen to paint his likeness in the souls. (S.T.L)
9. For in spite of my littleness I dare gaze at the Sun of love and long to fly towards it. (S.T.L)
10. I want to fly and imitate the eagles, but all I can do is flap my tiny wings. (S.T.L)
11. They are too weak to lift me. What shall I do? Die of grief at being so helpless. Oh no! I shall not even let it trouble me. (S.T.L)
12. I delight in feeling small and helpless in Your presence and my heart is at peace. (S.T.L)
13. If the soul is empty of created things then its capacity for infused love is greater because the soul has an insatiable thirst. (Fr.C.)

14. By the plunging and replunging of the soul into the fire, the heart is enkindled with pure flames. (Fr.C.)

53.4 Love – Sensual

1. An earthly heart often seeks a brutish love. It thinks that love is stronger when it is more violent. (S.F.deS)
2. The sensual seeks what is gross. (S.F.deS)
3. Sensual knowledge leads to sensual love, which is rightly called “the sensual appetite.” (S.F.deS)
4. The superior part is called spirit and the inferior is called sense. (S.F.deS)

53.5 Locutions

1. The worst kind of life is to have no joy in God and no pleasure in the world. (S. TA)
2. Caution is needed for all locutions. (S.JC)
3. At the beginning, souls often love God to please him. However, as time goes on, they change. They no longer take pleasure in God, but in the pleasure they find in loving him. (S.F.deS)

54. Marian Devotion

1. When my mother died, Our Lady helped me and brought me to herself. (S. TA)
2. Mary was so excellently redeemed that evil could not pour its waver over her conception (as it had done to the daughters of Adam). (S.F.deS)
3. Original sin drew back its waters in the presence of Mary, the new Ark of the New Covenant. (S.F.deS)
4. Mary enjoyed the blessings of both innocence and redemption. She enjoyed the innocence lost by Adam and also the redemption gained by Jesus. (S.F.deS)
5. She is the Redeemer’s masterpiece, the first of all redemptions! (S.F.deS)
6. When our Blessed Mother conceived the Son of God, she focused upon that child in her womb. All her faculties gathered there. Because her womb contained the divine greatness, her spirit leaped for joy (as did John within Elizabeth). Her affections did not come from herself because God was present within. Her delight came from her womb. (S.F.deS)

7. The Queen of Heaven watched over her frail little flower, from her throne. (S.T.L)
8. So, I also turned to my heavenly mother and beseeched her to have pity on me. Suddenly, the Blessed Virgin glowed with a beauty beyond anything I had ever seen. Her face was alive with kindness and an infinite tenderness, but it was her enchanting smile which really moved me to the depths. My pain vanished and two great tears crept down my cheeks – tears of pure joy. (S.T.L)
9. I could only say: “The Blessed Virgin looked most lovely and I saw her smile at me.” (S.T.L)
10. I pledged myself to her with all my heart, like a child flinging itself into the arms of its mother and begging her to protect it. (S.T.L)
11. The Blessed Virgin also watched over her little flower. She took her up into her own mountain before she opened into full flower. (S.T.L)
12. The Blessed Virgin, my Mother, told me clearly that it really was she who had smiled on me and healed me. (S.T.L)
13. Mary deliberately remained hidden, even from herself, so that only God would know her. (S.LdeM.)
14. God took pleasure in hiding Mary in her conception, her birth, her mortal life and her assumption. (S.LdeM.)
15. God the Father willed that she would work no striking miracle in her lifetime, (even though she had tremendous powers). (S.LdeM.)
16. Mary is a masterpiece reserved for God Himself. (S.LdeM.)
17. God lives in Mary more than in any part of creation. (S.LdeM.)
18. No creature, however pure, enters that sanctuary of Mary except by a great privilege. (S.LdeM.)
19. Mary is the magnificence of God, filled with unimaginable beauty. (S.LdeM.)
20. In the highest heavens and the lowest part of hell, all things proclaim Mary’s wonders. (S.LdeM.)
21. Although we have given her praise, she deserves so much more. (S.LdeM.)
22. No one can see or imagine Mary’s beauty and treasures. She is the miracle of miracles. (S.LdeM.)

23. To understand this worthy mother of God, you must try to understand her Son. (S.LdeM.)
24. His Kingdom will come only after Mary is known and begins to reign. (S.LdeM.)
25. Jesus imprisoned himself in her womb. He found glory by hiding His glory from every creature except Mary. (S.LdeM.)
26. Even the most spiritual Christians do not understand the mystery of Mary. (S.LdeM.)
27. God the Son gave to Mary all of His infinite merits. He made Mary His treasurer and through her He showers us with merits, graces and virtues. (S.LdeM.)
28. Mary is God's treasurer, the distributor of His graces, the co-redemptrix of the human race, the mediatrix of men and the exterminator of God's enemies. (S.LdeM.)
29. The enemy of God will scorn Mary and try to belittle devotion to her. (S.LdeM.)
30. Jesus is Mary's first born and we, the adopted children of God, are Mary's second born. (S.LdeM.)
31. Devotion to Mary is not superfluous. (S.LdeM.)
32. Devotion to Mary is more necessary for salvation than devotion to the saints because not to love her is a sign of depravity and doom. (S.LdeM.)
33. Mary must be better known and loved so that Christ will be loved. (S.LdeM.)
34. God wants his Mother to be better known and honored. (S.LdeM.)
35. True Devotees will be the purified hands of fire in God's hands and sharp armour in Mary's hands. (S.LdeM.)
36. To establish perfect devotion to Jesus, we must establish a strong devotion to Mary. (S.LdeM.)
37. We would reject any devotion to Mary which lessens our devotion to Jesus. (S.LdeM.)
38. They speak rarely about Mary and try to destroy devotions to her. (S.LdeM.)
39. The practice which I will reveal is unknown to most Christians, is well known to a few devoted souls, but is practiced by very, very few. (S.LdeM.)
40. "We need a mediator with the Mediator" (St. Bernard). This is Mary. (S.LdeM.)

41. If we are afraid to go to Jesus (because of His holiness or of our sins), we can go to Mary. (S.LdeM.)
42. We have three steps to ascend to God. The first is Mary. The second is her Son. The third is the Father. (S.LdeM.)
43. I would even write this book in my own guilty blood if this would help men learn this True Devotion. (S.LdeM.)
44. I have never discovered a devotion like the one I will reveal to you. (S.LdeM.)
45. No other devotion requires more sacrifices, empties the soul more completely or keeps it so faithful to God. (S.LdeM.)
46. Who will go all the way up and make this devotion a permanent way of life? Only those to whom Jesus reveals this secret. (S.LdeM.)
47. A Christian wholly consecrated to Mary is perfectly consecrated to Jesus. (S.LdeM.)
48. God did not give Himself directly to man (as He could have done) but came to men through Mary. (S.LdeM.)
49. We need Mary to appear before God and to consecrate ourselves to Him. (S.LdeM.)
50. The consecrated person is all Mary's and Mary is all his. (S.LdeM.)
51. A man covered with the love of Mary has power before Jesus. (S.LdeM.)
52. A man honoring his mother stores up treasures. (S.LdeM.)
53. God was contained by little Mary and did not lose His immensity. So we must let Mary contain us. (S.LdeM.)
54. Invoking Mary is a sign that the soul is not dead. (S.LdeM.)
55. Great works passing through Mary's hands increase in purity and merit and have greater power to touch the sinner and free the soul. (S.LdeM.)
54. You will either be robbed by the devil or you will spoil God's gifts by your self-will. (S.LdeM.)
55. No one who has faithfully tried to imitate Mary has ever been lost. (S.LdeM.)
56. Mary loves those who love her as their mother. (S.LdeM.)

57. Mary is alert for opportunities to enrich and make her children happy. (S.LdeM.)
58. Mary arranges everything for her children. She keeps away evil and showers them with good. (S.LdeM.)
59. Since Mary alone knows God's tastes, she can dress us for his infinite taste and hidden glory. (S.LdeM.)
60. Mary covers her children with her own merits. (S.LdeM.)
61. Mary obtains for her children the Father's blessing to which younger (or adopted) children usually have no right. (S.LdeM.)
62. Our Lady cares for their material and spiritual needs, giving them double clothes and the most delicious foods, including the Bread of Life. (S.LdeM.)
63. When will the happy time come when Mary will be the queen of all hearts, making them subject to her Son? (S.LdeM.)
64. When will men see this blessed time, this age of Mary when many chosen souls will lose themselves in her heart and become living reproductions of her? (S.LdeM.)
65. If Mary, the tree of life, is well tended she will bring forth her fruit, Jesus. (S.LdeM.)
66. Having found Mary's beautiful mold in which Christ was naturally and divinely formed, they do not trust their own skill but they trust the mold itself. (S.LdeM.)
67. By True Devotion you give more glory to God in a month than by years with any other devotion. (S.LdeM.)
68. Mary is God's wonder and she works wonders in those who lose themselves in her. (S.LdeM.)
69. The Annunciation is the first, the highest and the most hidden mystery of Jesus. (S.LdeM.)
70. To thank God for his blessing upon Mary, recite often the "Magnificat", the only prayer Our Lady composed (rather Christ within her composed it). (S.LdeM.)
71. Our Lady often recited the Magnificat, especially after Holy Communion. (S.LdeM.)
72. Mary is filled with riches, beauty delights and blessing left there by Jesus who lived in Mary for nine months. (S.LdeM.)
73. No words can describe the gifts given to Mary by the Trinity or her faithfulness in responding to these graces. (S.LdeM.)

74. The torrential outpouring of God's infinite goodness which was stemmed by man's sins was now released in a full flood within Mary. (S.LdeM.)
75. What a difference between a soul who resembles Christ through the work of a sculptor (the ordinary way) and a soul molded in Mary by the Holy Spirit. (S.LdeM.)
76. Never will there be a creature (including saints and angels) in whom God is so honored as in the Blessed Virgin Mary. (S.LdeM.)
77. Mary is God's Paradise where Jesus entered to take delight in. (S.LdeM.)
78. True devotion consists in surrendering yourself as a slave to Jesus through Mary. (S.LdeM.)
79. The soul performs all its actions with, in, through and for Mary. (S.LdeM.)
80. I have met many who began this practice exteriorly, but only a few who caught its interior spirit and even fewer who have persevered in it. (S.LdeM.)
81. We always go to the Lord through Mary and are never without her when praying to Jesus. (S.LdeM.)
82. Without my Mother, I would be lost. (S.LdeM.)
83. Mary shelters her children as a hen does her young. She whispers to them and saves them from the vultures. (S.LdeM.)
84. The slaves of Jesus in Mary will love to recite the Hail Mary. Very few know the value of this prayer or the necessity to say it often. (S.LdeM.)
85. The salvation of the world began with a Hail Mary and everyone's salvation is bound up with this prayer. (S.LdeM.)
86. Souls not watered by the Hail Mary bring forth only weeds and are in danger of damnation. (S.LdeM.)
87. Certainly, those who bear the mark of eternal doom (the proud, the worldly, the heretics and atheists) hate the Hail Mary and the rosary. (S.LdeM.)
88. Anyone showing signs of holiness loves and recites the Hail Mary. (S.LdeM.)
89. Mary told Blessed Alan that the more they say the Hail Mary the more they belong to God. (S.LdeM.)

90. The best way to see if someone loves God is to see if he loves the Hail Mary and the rosary. (S.LdeM.)
91. Said with devotion, the Hail Mary is the enemy of the devil and puts hell's lord to flight. (S.LdeM.)
92. Don't be satisfied with a minimum of Hail Marys. Recite Our Lady's Little crown. Say your rosary every day. (S.LdeM.)

55. Mass

1. Assist at Holy Mass with boundless confidence in the Divine Victim. (Fr.C.)
2. I begged that I too might be a martyr for Jesus, and I felt deep within me that my prayer was granted. (S.T.L)

56. Martyrdom

1. I want to be a martyr, not for love of God, but to get the reward. (S. TA)
2. We show that we need a mediatrix (Mary) with our mediator (Jesus). (S.LdeM.)
3. "To present something to God, no matter how small, place it in Mary's hands so it will be accepted." (St. Bernard). (S.LdeM.)

57. Meditation

1. Those who cannot meditate are in great danger and should do much spiritual reading. (S.TA)
2. Except after communion, I always needed a meditation book to pray. With a book, I could battle my distractions. (S. TA)
3. Anyone who begins the practice of mental prayer should never abandon it. (S. TA)
4. You, who have not begun to pray mentally, do not miss such a great blessing. (S.TA)
5. Mental prayer is just friendly conversation and God always rewards his friends. (S. TA)
6. In the beginning prayer, I thought inwardly of Christ in the garden. Since he was in need, I felt I could approach Him. I wanted to wipe the sweat from his face but my sins stood in the way. (S. TA)

7. Unlike others, I could never use my imagination. (S. TA)
8. Any soul who is resolute in mental prayer, placing little emphasis on spiritual favors, has already traveled a long part of the journey. (S.TA)
9. Having a good book is a great help to meditation. (S. TA)
10. Meditation aims at seeking God. Once the soul has found him, she has no desire for the intellectual labor of meditation. (S.TA)
11. Meditation is a prolonged reasoning which was the understanding. This is meritorious but a favored soul is often unable to practice this. (S.TA)
12. Souls begin with meditation (the first gift) but when God gives the second grace of sweetness, they must not try to finish their meditation. (S.TA)
13. By the imagination, the soul practices meditation, for example, a soul can imagine Christ crucified, or in the light of glory. (S.JC)
14. These meditative forms are necessary to beginners. (S.JC)
15. Meditation is a remote preparation for divine union. (S.JC)
16. While profiting from meditation, the soul must not remain there forever. (S.JC)
17. Approaching God by images and meditation is necessary for beginners. (S.JC)
18. To lead the soul to greater blessings, God removes the sweetness of meditation. (S.JC)
19. The soul no longer enjoys meditation because it needs a more interior food. (S.JC)
20. In dryness, the soul must not labor with the imagination. Let the faculties cease to operate. The soul has arrived. The journey is over. Stop acting and enjoy the goal. (S.JC)
21. Unfortunately, the soul goes backward by clinging to meditation, retracing its ground. (S.JC)
22. There are signs, when to stop journeying by the imagination. (S.JC)
23. The spiritual person must know the right time to set aside meditation. (S.JC)
24. Meditation empties the senses of worldly and natural images. (S.JC)
25. When a soul finds sweetness in meditation, he should not leave it. (S.JC)

26. The surest sign to abandon meditation is that the soul finds pleasure in waiting upon God. There is peace with no acts of the faculties. (S.JC)
27. This surest sign to abandon meditation is a loving attentiveness to God accompanied by great peace. (S.JC)
28. By meditating faithfully, the soul gains an habitual knowledge of God. (S.JC)
29. Without meditation or contemplation, the soul will be totally idle. (S.JC)
30. When the spiritual person cannot meditate, they must remain still in God. (S.JC)
31. The soul must not leave meditation until God leads it to contemplation. (S.JC)
32. Meditation means an attentive thought which produces affections (good or bad). (S.F.deS)
33. Sometimes thought is meditation. Here, our spirit is a sacred bee going to God's flowers to extract divine love. (S.F.deS)
34. Few meditate and fill their heart with divine love. (S.F.deS)
35. Meditation is a thought, which the person keeps in his mind so he can experience holy desires and resolutions. (S.F.deS)
36. The person meditates to move the affections. (S.F.deS)
37. Such is the devout soul in meditation. She goes from mystery to mystery to see their beauty and to seek motives to love God. (S.F.deS)
38. Meditation sees divine things in detail, piece by piece. (S.F.deS)
39. Meditation is always done with difficulty and by reasoning. Our mind goes from one thought to another, and searches for God in many places. (S.F.deS)

57.1 Mental Prayer

1. Mental prayer is a safe and excellent road, until the Lord teaches us supernatural prayer. (S. TA)
2. Christians, what do you mean by saying that mental prayer is unnecessary? (S. TA)
3. You do not know what mental prayer is. (S. TA)

4. From the very beginning you must be resolute to continue in mental prayer. (S. TA)
5. Without virtues, you cannot practice mental prayer well. (S. TA)
6. Spend time in mental prayer before beginning your vocal prayers. (S. TA)
7. If we resolve to give God a period of time each day for prayer then give it freely and never take it back. (S. TA)
8. Mental prayer is thinking of God's greatness and our lowliness. (S. TA)
9. To begin, imagine that the Lord is at your side. Stay with him. If you grow accustomed to His presence, you will never be able to send Him away. (S. TA)
10. If you never speak with someone, they become a stranger. (S. TA)
11. Friendship loses its power when communication ceases. (S. TA)

57.2 Mistakes

1. I made another mistake. I decided to wait to pray until I had amended my life. (S. TA)
2. Do not be too strict with yourselves. This will do great harm. (S. TA)
3. A soul who is strict will frighten people away from God. (S. TA)
4. However, in daily decisions, mistakes are not that important. I don't need to use much time in choosing a devotion or an act of charity. (S.F.deS)

58. Mercy

1. I wearied of offending God before he wearied of forgiving me. (S.TA)
2. If God was merciful when we were in our sins, how much greater now that we are in His love? (S.JC)
3. By God's mercy, everything in man is transformed and purified by purgatory. (S. CG)
4. He showed me his great patience, by which he waited for me, and how he had carried my many sins. (S.CG)
5. I also saw that God's love is so great that, no matter how great the sinner, God's love is never extinguished for him while the sinner lives on earth. (S. CG)

6. I cannot come before you because I am so stained. Yet, I find you everywhere. What shall I do with the tattered garment which clothes me? (S. CG)
7. Seeing myself as a sinner caused no suffering. God had taken away my sorrow. (S.CG)
8. How great is the kindness which God shows to us on earth. Only after our death does he show justice. (S.CG)
9. All are now sheltered by mercy because heaven was opened by the key of the Blood. (S.CS)
10. Death was finally conquered by means of Your mercy! (S.CS)
11. The just man does not admire his past virtues, because he hopes only in the Blood where he has found mercy. (S.CS)
12. I want them to hope in My mercy even if they have led a wicked and disordered life. (S.CS)
13. Wherever I look, I see the abyss of Your charity. I can never pay back your burning love for me. (S.CS)
14. 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. (S.CS)
15. Being redeemed is a hundred times better than being innocent. The Savior's blood gives us a whiteness greater than the snow of innocence. (S.F.deS)
16. God's mercy is all-powerful, but our free will is never forced. (S.F.deS)
17. We must kiss both God's right hand of mercy and his left hand of justice. (S.F.deS)
18. I have complete faith in the infinite mercy of Jesus. (S.T.L)
19. I know that a host of sins would vanish in the twinkling of an eye like a drop of water flung into a furnace. (S.T.L)
20. His mercy gives us yet a little more time. So, let us begin again and make up for lost time. (B.L.)
21. God seemingly takes delight in plunging you into the abyss of your corruption and His mercy. These are the two poles of the interior life. (Fr.C.)

22. God created us for His glory, the only purpose He could possibly have. Due to His mercy He arranged this for our interests also. (Fr.C.)
23. To escape regret for the past, give the past to God's mercy, the future to His Providence, and the present to His love. (Fr.C.)
24. Let no one presume God's mercy who offends God's Mother. (S.LdeM.)

59. 1 Mystical Trials

1. The trials given to contemplatives are terrible and are carried out only by God's consolations. (S. TA)
2. Brought near the flame, the soul sees its infirmities. (S.JC)
3. War reigns in the soul. Good and evil try to expel each other. (S.JC)
4. The flame has great wealth and the soul has only its own poverty. It has nothing to contribute. (S.JC)
5. The flame is oppressive and the soul must endure the greatest suffering. A battle is being waged by contrary forces. (S.JC)
6. For those destined for perfect union on earth, the suffering is like purgatory, where we are purged to see God. (S.JC)
7. The soul grieves that the spirit's lofty life is obstructed by the flesh's low life. (S.JC)
8. God is infinite love. When He wants to touch the soul with some severity, He raises the heat to such a degree that the soul believes it is being burned with the greatest heat in the world. (S.JC)
9. Penances refine the soul and darkness prepares the spirit. The soul must pass through these to attain transformation in God. (S.JC)
10. God grants interior trials only to those who have served Him, have had great patience and are acceptable in His sight. (S.JC)
11. Because these interior trials quench evil and imperfection, the soul must value them and realize that few souls desire to suffer to gain perfection. (S.JC)
12. Fortunately, the soul has memories and can recall the rewards it has received from past trials. (S.JC)

13. The angels have no pain because they have possession. If the soul possessed God according to its desires, then these desires and this possession should delight the soul. (S.JC)
14. If it does not go backward (by desiring sweetness) then it is going forward, even though it perceives nothing. (S.JC)
15. Although contemplation has many good benefits, the unpurged soul experiences many bad sufferings. (S.JC)
16. God's light and the soul's darkness (two contraries) cannot coexist and are at war. (S.JC)
17. Because of its sins, the soul feels it is melting away in a cruel, spiritual death. This suffering transcends all description. (S.JC)
18. The greatest sorrow is that the soul thinks that God has abandoned it and hurled it into the darkness. (S.JC)
19. Because these imperfections are deeply rooted in its very substance, the soul suffers great inward torment. (S.JC)
20. Besides the abandonment of the night, the soul finds no support in any instruction or in a spiritual master. (S.JC)
21. They have a great love for God but cannot believe that God loves them or that they are worthy of His love. (S.JC)
22. It seems like God is surrounded by a cloud which the prayer cannot pierce. God is working and the soul can do nothing. (S.JC)
23. The brighter that supernatural things are, the darker they appear to our natural understanding. (S.JC)
24. A soul purged concerning its affections and perceptions has pleasure in nothing and understands nothing in particular. It dwells in emptiness and darkness. (S.JC)
25. God's light enkindles a passionate love within the soul that will cause suffering until this same passionate love refines the soul. (S.JC)
26. The darkness and evil do not come from the Divine light but from the soul itself. From the illumination, the soul understands that she is the source of darkness. (S.JC)
27. The road of suffering is more secure and more fruitful than the road of action and fruitfulness. (S.JC)

28. Although the soul has abandoned everything (even itself) yet it still endures the Beloved's absence because He has not freed the soul from the body so that it can enjoy Him in eternal glory. (S.JC)
29. When the soul feels dryness (with no spiritual communication) it should not believe that God is far away. (S.JC)
30. The soul longs for God Who seemingly treats the soul with an intolerable severity. (S.JC)
31. This sense of God's absence is so oppressive, that souls seeking perfection would die if God did not intervene. (S.JC)
32. They have a glimpse of an infinite good which they cannot yet enjoy. Ineffable torment! (S.JC)
33. The memory recalls that it is deprived of the intellect's vision of God and the will's enjoyment of Him. (S.JC)
34. In the memory, the soul experiences a death-like sensation, realizing she can lose the enjoyment of God. (S.JC)
35. Without the vision of God, the soul gets no relief and complains to the Beloved. (S.JC)
36. During these ecstatic visitations, the soul suffers a pain which wrenches the bones and oppresses the faculties. Without God's intervention, death would certainly come. (S.JC)
37. Sometimes, he stirs up the soul's sensitive parts, causing spiritual and sensual vexations. The soul cannot free itself and the Lord must send an angel to reestablish peace. (S.JC)
38. United to the Bridegroom, the soul is flourishing and delighting in Him. At the same time various forms assail the memory and desires trouble the sensual part. (S.JC)
39. Before He gives a special grace, He fills the mind with dread. The flesh trembles and the senses go numb because nature is not prepared for these works. (S.JC)
40. If a person of faith wanted to see what a spark of love accomplishes in man's heart, they would be so inflamed that they could not live. (CG)
41. Until now, I always wanted to speak about divine love with my spiritual friends, as if we were already in paradise. (CG)
42. Everyone was burning with love and did not want to end the conversations. (CG)

43. Love is God Himself. You can know him only by what His great love does within you. (CG)
44. This soul is kept busy and bound without knowing who binds him. She is in a prison without doors, unable to use her understanding, memory or will. (CG)
45. Divine love has overpowered all her faculties. (CG)
46. As we approach this love, it plunges us deeper into confusion. (CG)
47. Suddenly, she could not sense the presence of that love. She was like a musical instrument which sent forth sweet music. Now, it was silent. (S.CG)
48. God knows that man cannot live with these trials, so he provides for him secretly. (S.CG)
49. When God sees the man can endure the battle, he withdraws his helps. If the soul has great strength, he will endure much. God helps until death, more secretly than openly. (S.CG)
50. 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. (S.CS)
51. They experience pain when they don't suffer because they fear that I will not reward their good deeds. (S.CS)
52. The fear of being lost is common to all the souls going through this trial. (Fr.C.)
53. God wills you to endure a deep fear of reprobation. This is your martyrdom. These thoughts are the devil's arrows sent by divine permission. Although piercing your heart, they have great merit. (Fr.C.)
54. These rushes and repulses are so violent in some souls that they are called despairing love. Despair is only the appearance. Underneath is true love. (Fr.C.)
55. Abandonment and confidence are powerful aids but God might remove even the consolation attached to these acts. (Fr.C.)
56. The poor soul imagines itself completely forsaken and experiences a grief that is a kind of hell. (Fr.C.)

59.2 Mystical Purgations

1. This severe purgation happens to few souls – those whom God desires to lift to some degree of union. Those lifted to the highest degree are the most severely purged. (S.JC)
2. Even if a soul is totally wounded and totally healthy, the burning still is vehement. It wounds and then relieves the wound. (S.JC)
3. A wound within the soul that does not show in the body can be even more intense. This is because the flesh bridles the spirit. (S.JC)
4. No matter how much the beginner tries to purify himself, he cannot succeed until God does this. (S.JC)
5. This night is contemplation and produces two kinds of purgation, sensual and spiritual (according to man's two parts). (S.JC)
6. The soul does not know the way and finds itself annihilated concerning both earthly and heavenly things. (SJC)
7. At times, this enkindling in the spirit grows so great that the soul's very bones seemed dried up by thirst. (SJC)
8. The soul does not feel this love, only the dryness and aridity are caused by it. (S.JC)
9. Divine things (which are clear in themselves) appear dark to the soul. The clearer the light, the more it blinds. (S.JC)
10. Mystical theologians call infused contemplation, "a ray of darkness". This great supernatural light transcends the intellect's natural strength. (S.JC)
11. When the soul is not yet transformed, the illumining ray of Wisdom causes thick darkness. (S.JC)
12. A third suffering comes from the meeting of God's purgative contemplation and the soul's human faculties. (S.JC)
13. Aridity purifies the senses. Emptiness purifies the faculties. Thick darkness purifies the spirit. (S.JC)
14. As fire consumes rust on metal, so God removes a lifetime of imperfect habits. (S.JC)
15. They are purged here on earth (as they would be later). A soul that goes through this night spends little or no time in purgatory. (S.JC)

16. The soul also remembers the previous times of its prosperity, when it enjoyed many consolations and gave great service to God. This causes greater grief because the soul cannot reenter that happiness. (S.JC)
17. Until God completely purges the soul, there is no remedy for this affliction. (S.JC)
18. According to the degree of union willed by God, this purgation is longer or shorter, of greater or less severity. (S.JC)
19. While being purged by this light, the soul thinks it is in darkness. (S.JC)
20. Without purgation, the soul cannot experience this abundance of spiritual sweetness. (S.JC)
21. To be united with that light and become divine, the understanding must be purged of natural light and brought into a darkness. (S.JC)
22. This purging is proportioned according to the soul's natural attachments to both human and divine things. (S.JC)
23. Before transforming the soul into itself, the Divine fire of contemplative love purges it of contrary qualities. (S.JC)
24. First, the spiritual darkness afflicts the soul with doubts. Secondly, God's love inflames and stirs with loving wounds. These two sufferings are joined together. (S.JC)
25. Nevertheless, in these dark afflictions, the soul feels within itself a certain friendship with the night, which gives it company and strengthens it greatly. (S.JC)
26. God uses this same wisdom to purge the angels and give them knowledge of what they did not know. (S.JC)
27. God illumines each angel because he is a pure spirit and is ready for that infusion. However, when God illumines impure and weak man He does so according to his nature. This causes him weakness and distress (as a weak eye looking at the sun). (S.JC)
28. When rust is removed from an object, it can better reflect the sun's light. So, as the fire purges the soul, it is more open to God's communication. (S. CG)
29. God keeps the soul in the flames until every stain is removed and the soul reaches the highest perfection she is capable of. (S. CG)

59.3 Mystical Love

1. A soul can be cauterized in another sublime way. This happens when the soul is enkindled. This is not as perfect as an encounter. (S.JC)
2. By an enkindling, the soul is conscious of an assault made by a seraph armed with a dart. This will pierce the flame of the enkindled soul. Then the flame will rise vehemently (as when they stir the fire in a white hot furnace). (S.JC)
3. The soul has become a vast fire of love. This happens to only a few souls, especially those whose spirituality will be passed on to their followers. God gives spiritual wealth to the head of the house so his descendents can inherit the Spirit's first fruits. (S.JC)
4. The seraph's work is to strike and wound. Sometimes the wound's effect touches the bodily senses (as when the seraph wounded the soul of St. Francis of Assisi). (S.JC)
5. The rapture of love from this fire and this light is as boundless as are the many lamps. The heat and light of one is added to all the others. All become one light and fire and each of them becomes one fire. (S.JC)
6. The soul is completely absorbed in these flames and wounded by each and by all. (S.JC)
7. God's fire is hidden in the soul's veins and is like delectable water. (S.JC)
8. Once the fire catches on, the soul has great power and a desire for God through the heat of love. (S.JC)
9. Love's power inebriates the soul so that it serves God alone. It even does strange and unusual things to find the One Whom it loves. (S.JC)
10. Because of the inebriating power and boldness of love, Mary Magdalene went at day break to anoint His body. (S.JC)
11. As the soul makes some progress in this purgation, it becomes aware of these yearnings and follows the will's affections. (S.JC)
12. No matter what the cost, the soul wants to return what it has received. (S.JC)
13. This fifth step makes the soul long impatiently for God. The soul experiences a vehemence to comprehend and be united with the Beloved. Every delay (however brief) seems long and oppressive. The soul continually thinks it is finding the Beloved. (S.JC)

14. Whoever loves wisely doesn't ask for what she wants. She only hints at her necessities so the beloved can show his goodness. (S.JC)
15. Love for God burns greater even though their knowledge does not grow. Some know little and love much. Others know much and love little. (S.JC)
16. He increases the soul's acts of love without increasing knowledge. The will drinks in love even though the understanding drinks no fresh knowledge. (S.JC)
17. Pure love is above every desire and understanding. The soul, even while still in this life, feels she is sharing in heavenly glory. (S. CG)

59.4 Mystical Favors

1. God makes the soul his friend and is happy to have the soul rule her. It is reciprocal. (S.TA)
2. He does what the soul asks and the soul does what He commands. (S. TA)
3. At the fountains of living water (contemplation) God satiates the soul and removes all tastes for earthly things. (S. TA)
3. They are like children who decide to walk when their mother would carry them. (S.JC)
4. To seek God's favors is to seek self. To seek God is to forsake favors. (S.JC)
5. Spiritual unction flows from the spirit to the body and comes according to the person's capacity. (S.JC)
6. When the soul rejects visions, God increases his favors in the lowly soul. (S.JC)
7. General knowledge can be so simple and delicate that the soul enjoys it without realizing. (S.JC)
8. Pure contemplation is when the soul experiences an attribute of God and the experience clings to the soul. (S.JC)
9. Just one touch of God is enough reward for all the trials of life. (S.JC)
10. The body receives favors only after the soul. In these cases, the bodily suffering will be more painful if the soul's delight is greater. (SJC)
11. This happens because these souls are purged. Whatever comes from God is a delight to their spirits but painful to their weak flesh. (S.JC)

12. When the body receives the spirit's blessings, it limits the energy of God's power. This is like reining in a great horse. (S.JC)
13. A delicate thing has greater capacity and is more communicative. (S.JC)
14. This touch is substantial coming from God's substance directly to the soul's substance. (S.JC)
15. These touches are like the white stone given to the victor. The stone contains a name which only the person receiving can know. (Rev 2:17). (S.JC)
16. The blessings often overflow into the body. The body's members enjoy the great feeling of glory, even in the joints of hands and feet. (S.JC)
17. When He tries them in small things, they flee and do not want the least discomfort. When He begins to purge, He finds they are too weak to accept his favor. So, He goes no further in His purification. (S.JC)
18. By infused knowledge, the soul sees all these virtues and grandeurs (goodness, wisdom, mercy, etc.) in one simple Being. (S.JC)
19. The soul possesses all these kinds of knowledge of God which are actually distinct in the one single act. (S.JC)
20. For example, when the brightness of the lamp of wisdom is applied, it also produces the heat of God's love because He is wise. (S.JC)
21. Neither the soul alone nor God alone bring about the flame's movements. The Holy Spirit and the soul work together. (S.JC)
22. The soul cannot count the blessings impressed by this silent contemplation. They are delicate anointings of the Spirit. (S.JC)
23. In one act, God communicates loving knowledge which is both light (for the understanding) and heat (for the will). (S.JC)
24. He can enkindle the will (with the heat of love) but give nothing to the understanding, just as a person can receive the fire's heat without seeing the flame. (S.JC)
25. The soul is not conscious of movement because God is carrying her. While doing nothing, the soul accomplishes more than when working. (S.JC)
26. These unctions are so subtle and sublime that they penetrate the depths of the soul's substance. The soul's desires are so great that its suffering is boundless. (S.JC)
27. This refreshment is delicate, and if the soul desires to experience it, it will experience nothing. (S.JC)

28. The gift works when the soul is at ease. (S.JC)
29. By quenching sensual attachments, God frees the understanding. (S.JC)
30. Once purged, the soul can receive the highest divine light which transcends all natural light. (S.JC)
31. Only when the soul is taken out of the flame for a moment can the amount of enkindling be seen. (S.JC)
32. The spirit feels itself passionately in love. This love is infused and the soul is passive, not active. (S.JC)
33. In these passive spiritual blessings, the will sometimes loves without its intellect understanding. At other times, the intellect understands and the will does not love. (S.JC)
34. Sometimes this mystical understanding flows down into the intellect. Then, the soul becomes enlightened in the midst of darkness, but the will remains in aridity, without any actual union of love. (S.JC)
35. At times, the two faculties (will and intellect) are joined. Their union is deeper to the degree that both are purged. (S.JC)
36. The soul undergoes a cure to regain its health. This cure is God Himself. (S.JC)
37. The soul is like a sick man, carefully attended to by his household. The light is not allowed into the room. All noise is silenced. He is given only nourishing food and in small amounts. (S.JC)
38. The soul sees clearly that it has been carried far from every creature. It has become remote, placed in a profound retreat, in an immense desert with no boundary. (S.JC)
39. As God raises it above all creatures, the soul finds itself even more hidden. (S.JC)
40. First, men use ladders to climb to steal treasures which are in a high place. Without knowing how, the soul ascends this ladder to plunder the treasure of heaven. (S.JC)
41. It is always ascending and descending. The reason is this. Perfection is both a perfect love for God and contempt for self. The soul needs these two parts (knowledge of God and of self). (S.JC)
42. The soul tastes the exaltation of God and then tastes humiliation of self. This continues until it has acquired perfect habits. (S.JC)

43. To overcome the fears caused by the trials, the soul must be encouraged by the hope of so many blessings. (S.JC)
44. The purgation is horrible, but the result is delectable, a contemplation so lofty that words cannot describe it. (S.JC)
45. The soul, refined by the horror of the evil spirit, can receive spiritual visions which belong to the next life. (S.JC)
46. Each favor prepares the soul for the next. (S.JC)
47. Sublime communications provide no certain proof of His presence, just as aridity does not prove His absence. (S.JC)
48. The soul actually feels released from the body. She has become a stranger to the flesh. (S.JC)
49. The soul feels that God is all things for her. Even though she enjoys God, the soul does not see God essentially and clearly. (S.JC)
50. The whisper subtly penetrates the soul's ear so that this delicate knowledge comes to soul's substance with marvelous sweetness. This is the highest of all delights. (S.JC)
51. This soul has much to lose because it has gained such treasures. Losing one grain of refined gold is more than losing greater quantities of other metals. (S.JC)
52. When something does give the soul pleasure, it recalls that it already possesses something of greater value and gets greater pleasure from what it already has. (S.JC)
53. The soul receives no new delights but it seems to. It already possesses these delights but experiences them afresh, as if it were continually receiving new gifts and, yet, having no need of them. (S.JC)
54. Upon receiving Communion, God gave me a ray of spiritual light that was so powerful that Body and Soul seemed to enter eternal life. (S. CG)
56. Deprived of the hell of their own will, these souls taste eternal life. (S.CS)
57. 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. (S.CS)

59.5 Mortification

1. To journey to God, the soul must continually detach itself from everything that is pleasant. (S.JC)
2. To attain the new life, the soul must die to the old. (S.F.deS)
3. When I speak of mortification, I don't mean the kind of penance practiced by saints. There are great souls, but I am not like them. All I did was to break my self-will, check a hasty reply, and do little kindnesses without making a fuss about them. (S.T.L)
4. I was also attracted towards penance, but I was not allowed to satisfy my longing. The only mortification granted me was to master my self-love, and that did me far more good than any bodily penance. (S.T.L)
5. All possible penitential acts (if done without love) do not blot out a single sin. (B.L.)
6. I renounced everything, so I could live as if there were only He and I in the world. (B.L.)
7. These chains of Jesus set us free and guard us from the chains of the devil. (S.LdeM.)
8. You must give up all empty pleasures and useless dealings with others. Guard your tongue and mortify the bodily senses. (S.LdeM.)

59.6 Mistakes

1. The soul accepts a little mouthful when it could feed totally on God. (S.JC)
2. Because of this mistake, the soul fails to enter the spouse's innermost chamber. Instead, it stands at the door to see what is happening. (S.JC)
3. When God brings the soul into solitude (where it can make no acts) it thinks it is doing nothing and strives to do something. (S.JC)
4. Before, it was rejoicing in the spiritual silence of God's secret joys. (S.JC)
5. The soul is like a crying baby who wants to walk when her mother would carry her. By her obstinacy, the soul makes no progress and neither does her mother. (S.JC)
6. The soul is in danger only when it wants to do something. (S.JC)
7. They may think highly of lowly spiritual goods, (like consolations which are closest to the senses) but will not esteem lofty spiritual goods (those farthest from the senses). The soul considers these lofty goods as of little value. (S.JC)

8. They waste their time in listening to spiritual counsels and in reading many books, rather than working on being detached and perfecting a poverty of spirit. (S.JC)
9. The soul does not understand its own state and does not give contemplation a peaceful abiding place. (S.JC)
10. When I remove the consolation of My presence from the soul, it becomes impatient in this earthly life. (S.CS)
11. Many people make a mistake. They focus on their devotions (which is the means) instead of loving God (which is the goal). (B.L.)

59.7 Mystical Searching

1. The soul must do all it can to enter the active spiritual night. (S.JC)
2. The soul must realize the emptiness to which it must abandon its faculties in this night. (S.JC)
3. To enter the gate, the soul must be empty of sensual things. To continue on the road the soul must be empty of spiritual things. (S.JC)
4. God alone must be the object of the search. (S.JC)
5. True spirituality seeks what is distasteful not delectable. It seeks suffering, not consolation. (S.JC)
6. To reach God the soul must desire not to understand. (S.JC)
7. To approach divine light, the soul must set itself in darkness. (S.JC)
8. After Solomon completed his temple, God filled it with darkness. To attain God, the soul must unite itself to this darkness. (S.JC)
9. It has the vehemence of a lioness or a she-bear, when their young have been stolen and they cannot find them. This is the wounded soul in its seeking for God. (S.JC)
10. How can this soul, which feels so unworthy of God, have the strength, boldness and daring to journey towards union? Love continually gives it strength. (S.JC)

59.8 Mystical Darkness

1. Therefore, the greater the darkness and the more completely the soul's faculties are impeded, the greater is the soul's security. (S.JC)

2. These faculties cannot receive the supernatural in a divine manner. They receive only in a human, natural and base way. They must be in darkness so they can be purged. (S.JC)
3. God's spiritual light is so immense and so transcends natural understanding, that the light blinds the soul more as it gets nearer. (S.JC)
4. In these dark waters, the soul is hidden and well protected because it is close to God. These waters are both God's dwelling place and the soul's protection. (S.JC)
5. Dark contemplation safeguards against all that comes against the soul. (S.JC)
6. Although the waters are dark, they refresh and fortify the soul with whatever it needs. (S.JC)
7. This dark contemplation is secret because it is mystical theology, a secret wisdom. (S.JC)

59.9 Mystical Knowledge

1. The soul that is blinded to its own lights, will see supernaturally. (S.JC)
2. If we cling to particular lights, we no longer cling to faith. (S.JC)
3. The Spirit infuses it into the soul without them knowing. The soul does not understand this and no one does (not even the devil) because the Master teaches the soul. Neither the devil nor the natural intellect can attain to this. (S.JC)
4. It is so secret that the soul cannot even give this wisdom a name. (S.JC)
5. When God speaks to the soul, his language is intimate and spiritual. It transcends every sense and silences the exterior and interior senses. (S.JC)
6. The wisdom of contemplation is God's language to the soul. (S.JC)
7. Spiritual souls would like to describe their state to their director but do not know how. When they experience purer contemplation, they even have a repugnance to speak. (S.JC)
8. The soul realizes how defective are all the words used to describe God and how impossible it is to really perceive divine things, except by this illumination. (S.JC)
9. Speaking mystically, divine things are understood not when they are sought but when they are found. (S.JC)

10. "Illumination" is the enlightenment which contemplation causes in the soul's faculties. (S.JC)
11. At this step, the soul sees its great works as small, its many accomplishments as few, its years of labor as short, because of the burning fire within. (S.JC)

60.1 Natural Souls

1. There are less privileged souls for whom God does not have such a jealous love. To these souls He allows sensible devotions and is content that they have sacrificed the sense of pleasure. This is the course with ordinary devout persons. God is less exacting because they receive fewer graces. These are ordinary spouses who cannot wound His heart so keenly. (Fr. C.)

60.2 Ordinary Souls

1. Original sin has spoiled us, corrupted us and puffed us up. (S.LdeM.)
2. He would eventually die and share the devil's damnation. This was man's frightful calamity pronounced by God's justice. (S.LdeM.)
3. Heaven was closed. No one could open it. Hell was open and no one could close it. (S.LdeM.)
4. What a pity for God's masterpiece to become the devil's slave, and for millions to suffer from one man's sin. (S.LdeM.)

61.1 Peace

1. For this journey to perfection, the soul must have much peace and quiet. (S.TA)
2. My peace of mind was so great, that it substituted for sleep. (S.CG)
3. Those servants of God who had the highest calling (Abraham, Isaac, Jacob) were filled with peace. (S.F.deS)
4. Daddy's face had a heavenly look and I felt that his soul was completely at peace. (S.T.L)
5. I knew a deep and serene peace beyond description. For eight and a half years this peace has been mine and it has never left me even in the midst of the most severe trials. (S.T.L)
6. Serve God in peace and joy, and never forget that our God is the God of peace. (S.T.L)

7. “God, you tricked me. I came here to suffer and have found only peace.” (B.L.)
8. It is not an illusion to experience peace in the middle of trials. Peace is the foundation. (Fr.C.)
9. Peace is the foundation of the spiritual life because God acts freely only in hearts filled with peace. (Fr.C.)
10. Many souls do not advance because the devil constantly throws them into anxiety. They become incapable of giving themselves seriously to prayer and virtue. Peace of soul must be the great principle. (Fr.C.)
11. When peace is attacked all else must be put aside to regain this peace. In a fire, everything else is neglected to extinguish the flames. (Fr.C.)
12. In prayer you should also be engulfed in your sins and, at the same time, in God’s peace. (Fr.C.)
13. The faithful soul, knowing these secrets of God, is always at peace. (Fr.C.)
14. There will be dark nights, bitter agonies, steep mountains and frightful deserts. Mary’s road is more peaceful. She will be near, clearing away doubts, giving strength and banishing fears. (S.LdeM.)

61.2 Patience

1. Others are vexed at themselves when they see their own imperfections. Their impatience is not humble. They want to be saints in one day. (S.JC)
2. Divine love in the soul always includes patience. (S.CS)
3. Patience is proved only by suffering. (S.CS)
4. Impetuosity and haste show an undisciplined spirit. (B.L.)
5. Those who aspire to perfection need much patience and gentleness toward themselves. (Fr.C.)
6. As long as we live on earth, we will always need patience to put up with each other. So, profit from the faults of your neighbor. (Fr.C.)

61.3 Passivity

1. By being active, the soul tries to gain an effect which God has already accomplished. (S.JC)
2. By acting, the soul quenches spirituality. (S.JC)
3. Augustine (followed by others) says there are four passions and affections. Desire is love wanting to possess. Joy is love when it does possess. Fear is love fleeing the contrary. Grief is love burdened with the contrary. (S.F.deS)
4. These passions should be subject to our spirit, which bridles and moderates them to serve virtue. (S.F.deS)
5. Certain passions are not love but they are an overgrowth which sprout up among love. They are superfluties which harm love and weaken love. If not removed, they totally ruin love. (S.F.deS)

61.4 Passions

1. Unruly passions and desires hinder the soul's love. (S.JC)
2. When the four passions of joy, hope, grief and fear are controlled by reason, the soul rejoices only in God. (S.JC)
3. If one passion becomes ordered, then all will be ordered. (S.JC)
4. The actual direction of one passion, becomes the virtual direction of the others. (S.JC)
5. A soul controlled by its passions cannot receive supernatural wisdom. (S.JC)

62. Perfection- Goal

1. We have forgotten the saints' vehement longings for perfection. (S.TA)
2. A soul reaching the summit of perfection always takes others with him. (S.TA)
3. We would soon arrive at perfection, if we kept our eye on the road. Instead, we stumble and stray. (S.TA)
4. Perfection does not consist in the pleasantness of our prayers but in the ability to deny ourselves. (S.JC)
4. True satisfaction comes by detachment from all created goods. Perfection lies in poverty of spirit by which we posses God. (S.JC)
5. All good comes only from participation in God. (S.CG)

6. These perfect souls have come forth from the house and have arrived at perfection. (S.CS)
7. For love's power to be strong, it must have one goal. (S.F.deS)
8. The soul which is always occupied in finding the right road, never gains the goal of perfection. (S.F.deS)
9. Without clear understanding, you could waste your time pursuing an idle resemblance of perfection. (S.F.deS)
10. "You cannot put on perfection like you put on a dress" (St. Francis deSales).
11. The secret of goodness works its way gradually into your soul. (Fr.C.)
12. Perfection is not the work of one day. "You cannot fly before you get your wings" (St. Teresa). (Fr.C.)
13. Perfection lies in doing God's will, not in knowing His plans. (Fr.C.)
14. The soul's degree of perfection is measured only by fidelity to God's will. (Fr.C.)
15. To discover God's will at every moment is to possess everything. (Fr.C.)
16. God gives the soul a perfection which is contrary to all its preconceived ideas and feelings. (Fr.C.)
17. Mary was created only for God and she leads every soul to perfect union with God. (S.LdeM.)
18. Happy is the soul where Mary, the Tree of Life, is planted. Happier still if the tree grows. Happier even more where fruit is produced. Happiest of all is the soul that savors this fruit and preserves it into eternity. Amen. (S.LdeM.)

62.1 Perfection - Means

1. The best teachings on perfection are found in the gospels. (S. TA)
2. A soul who can live within her soul will journey quite quickly. They travel by ship with a good wind. (S.TA)
3. No creature can be an adequate means to union. (S.JC)

4. How irreverent we are when we say to God, "I will not be holy or perfect. I do not want a larger portion of your kindness. (S.F.deS)
5. The higher the perfection, the more the soul is dependent on grace. (B.L.)
6. When the soul lives in God it must use carefully and regularly every means possible to have divine union. When God lives in the soul it need only abandon itself to His Providence. (Fr.C.)
7. The solid foundations of the spiritual life are sacrificing self to God, being subject to Him (in interior and exterior matters) and becoming totally forgetful of self. (Fr.C.)
8. I should not reduce religious practice to one means. God always chooses the best means for each soul. (Fr.C.)

62.2 Perfection – Road

1. Why are people afraid to set out on the road of perfection? It is more perilous to follow the crowd. (S.TA)
2. Pursue the road with a determination to die rather than not reach the goal. (S. TA)
3. Pay no heed to anyone who frightens you by saying that the road of perfection is perilous. (S. TA)
4. On this path you are trodding a safe road, walked by all the saints. (S. TA)
5. If this road is full of dangers, how great are the dangers to salvation that exist for those who are not on this road. (S. TA)
6. Souls are safer on this road of perfection than any other. (S. TA)
7. There are many roads of perfection, each fit for different persons. (S. TA)
8. We are going to a country that is owned by Someone we love. (S. TA)
9. Why seek to serve the Lord in doubtful ways, when there are so many safe paths. (S. TA)
10. Set out on this road. Even taking one step will do much good. (S. TA)
11. This road contains precious treasures so the cost is high. Yet we pay nothing compared to the reward. (S. TA)
12. Few walk this road of perfection and the number will be fewer if souls are filled with fear. (S.TA)

13. Progress in perfection has nothing to do with visions and raptures. (S.TA)
14. To enter a city, a man must take a road that leads there. (S.JC)
15. By transformation, love produces a resemblance so the two are as one. In union, each gives themselves to the other, abandoning self for the other. Both become one by transformation. (S.JC)
16. God leads man by degrees, always giving him sufficient faith. (S. CG)
17. How narrow is the way that we must pass to arrive at our home without hindrance. (S.CG)
18. The more the soul advances, the less he knows. However, the heart is satisfied with what it feels. (S.CG)
19. If these souls continue in their holy prayer and good works and persevere in increasing virtue, they will arrive at filial love for Me. (S.CS)
20. The first grace is vocation, a call to eternal life which we can choose to accept or reject. If accepted, He provides repentance. To those who repented, He gives charity. To those with charity, he provides perseverance. Then He gives final perseverance, followed by eternal glory. (S.F.deS)
21. I seek to change the soul's mere desire for perfection into a strong resolution. (S.F.deS)
22. But I soon came to know that the farther one travels along that road, the farther away the goal seems to get. (S.T.L)
23. God has given Mary the power to enter the secret ways of perfection and to lead others along those paths. (S.LdeM.)
24. They will walk in Christ's footsteps and show others the narrow path to God. (S.LdeM.)
25. Run, my soul, unto the Lord Jesus because you have lingered long enough. (S.LdeM.)
26. True Devotion to Mary is a short and safe road to union with Christ. (S.LdeM.)
27. It is the easy road which Jesus opened. It has no obstacles to prevent our using it. (S.LdeM.)
28. Her road is short and walked joyfully and speedily. (S.LdeM.)

29. Mary is the perfect road to reach Christ because Christ (who came to us perfectly) chose that road. (S.LdeM.)
30. I prefer the Immaculate road which is without sin, darkness or shadows. (S.LdeM.)
31. True Devotion is a safe road to perfect union with Christ. (S.LdeM.)
32. “When she supports you, you do not fall. When she protects you, you do not fear. When she leads you, you do not tire. When she favors you, you arrive safely at the harbor of salvation” (St. Bernard). (S.LdeM.)
33. “Follow Mary and you will never get lost” (St. Bernard). (S.LdeM.)
34. We must go to God through the same means by which He came to us.(S.LdeM.)
35. St. Bernard wrote, “When you follow Mary you will not stray.” (S.LdeM.)

63. Perseverance

1. The secret of goodness works its way gradually into your soul. (Fr.C.)
2. Persevering in sanctity is extremely difficult because the world’s corruption smears religious hearts with dust and mud. (S.LdeM.)
3. To these saints, Mary gives final perseverance. (S.LdeM.)

64. Prayer – Acquired

1. Prayer is the beginning of all blessings. (S.TA)
2. The Lord said to me, “I want you to converse with angels, not with men.” (S.TA)
3. Prayer time should have diverse acts. Don’t always eat the same food. (S.TA)
4. I did give up prayer for a year (possibly just six months). I was plunging into hell. No need for the devil to send me there. (S.TA)
5. The worst life I ever lived was when I abandoned prayer. I moved further away from any peace. (S.TA)
6. Giving up prayer is to lose the way entirely. (S.TA)
7. Prayer needs no bodily strength. Just love and the habit of prayer. (S.TA)
8. A soul should be with God at least two hours a day. (S.TA)

9. All I did was seek a time and a place to be with God. (S.TA)
10. When people pray, God pays the costs. He rewards our small efforts by great consolations. (S.TA)
11. My prayer life took shape, like a building with a strong foundation. (S.TA)
12. Persons practicing prayer are keenly aware that God always sees them. (S.TA)
13. Simple prayer is a great gain. Just imagine yourself in Christ's presence, conversing with him. (S.TA)
14. When I pray for what God wants, I am speaking clearly to someone who listens eagerly. (S.TA)
15. Let those who have practiced prayer for many years recall the memory of the early years. (S.TA)
16. It is dangerous to count all the years we have practiced prayer, as if we have won some merit. (S.TA)
17. In answer to my prayers God frequently delivered people from serious sins. (S.TA)
18. Our Primitive Rule tells us to pray without ceasing. This is our most important task. (S.TA)
19. Don't give up prayer. Sometimes, the Lord just delays in giving us our rewards. (S.TA)
20. We do not know what to ask for. (S.TA)
21. When you speak to so great a Lord you must think of Who He is and who you are. (S.TA)
22. No need to go to heaven. Just speak to the Father and he will hear. (S.TA)
23. God is never silent. Just beg him to speak. (S.TA)
24. Speak to God in various ways – as Father, brother, Lord, spouse. (S.TA)
25. In prayer time, we should deal with important matters. (S.TA)
26. Do not listen to anyone who advises you to give up prayer. (S.TA)
27. We insult God when we ask for a mere farthing. (S.TA)

28. Ask God for everything! He wants to be generous. (S.TA)
29. The soul should choose a place conducive to prayer. (S.JC)
30. Choose a solitary place to pray so your spirit can soar to God. (S.JC)
31. The spiritual man is never tied to just one place to pray. (S.JC)
32. To praise God, choose the most solitary place you can find. (S.JC)
33. All the preachers who want to convert the world, would please God and help the church more if they would spend half their time in prayer (even if they are not in unitive love). (S.JC)
34. In prayer Peter and the disciples lost their imperfections while waiting for the Holy Spirit. (S.CS)
35. If prayer is a conversation with God, then we must speak to Him and He to us. (S.F.deS)
36. Prayer treats God as a friend. (S.F.deS)
37. To pray well, the person must deliberately withdraw his spirit from other concerns. (S.F.deS)
38. Hundreds of times each day we must use ejaculatory prayers to lift our hearts continually to God. (S.F.deS)
39. All my strength lies in prayer and sacrifice. They are my invincible weapons. (S.T.L)
40. The power of prayer is really tremendous. It makes one like a queen who can approach the king at any time and get whatever she asks for. (S.T.L)
41. I cannot bring myself to hunt through books for beautiful prayers. (S.T.L)
42. For me, prayer is an upward leap of the heart, an untroubled glance towards heaven, a cry of gratitude and love which I utter from the depths of sorrow as well as from the heights of joy. (S.T.L)
43. I say an our Father or a Hail Mary when I feel so spiritually barren that I cannot summon up a single worthwhile thought. These two prayers fill me with rapture and feed and satisfy my soul. (S.T.L)

44. Archimedes said: "Give me a fulcrum and with a lever I will move the world." The Almighty has given the saints a fulcrum: Himself, Himself alone. For a lever they have that prayer which burns with the fire of love. (S.T.L)
45. Talking with God is the most delightful life in the whole world and only those who practice this can understand. (B.L.)
46. Everyone can have these conversations. God knows our capacities. Start now. (B.L.)
47. A small lifting up of the heart, a small remembrance of God, a moment of the heart's worship, even done in haste, are pleasing to God. (B.L.)
48. Our mind is always roving and the will must turn it to God, its goal. (B.L.)
49. To recall the mind during prayer, you must keep it strictly in God's presence. (B.L.)
50. To love God, we must first know him. To know him, we must think often of him. (B.L.)
51. At every hour and in every situation I banished from my mind whatever took away the thought of God. (B.L.)
52. Set aside created things to enjoy one moment with your Creator. This is your greatest witness to God. (B.L.)
53. I speak with God always and am refreshed endlessly. (B.L.)
54. I possess God as peacefully in the distractions of the kitchen, where people constantly ask for things, as I do on my knees before the Blessed Sacrament. (B.L.)
55. God receives her prayers as commands because He never denies them. (S.LdeM.)
56. Mary's prayers are more powerful than those of all the angels and saints. (S.LdeM.)
57. God has never denied one of her requests. Her Son grants her every petition. (S.LdeM.)

64.1 Prayer, Difficulties

1. Much difficulty in prayer comes from our physical difficulties. (S.TA)
2. A person who is ill must adjust their time of prayer. (S.TA)

65. Prayer – Beginners

1. Beginning prayer is hard because the senses grow tired from recollecting the thoughts. (S.TA)
2. A soul which prays (much or little) has a great dignity. (S.TA)
3. The door to heaven is prayer. (S.TA)
4. Do penance. Talk about God. Pray and avoid the world. (S.TA)
5. Souls without prayer are like paralyzed people, unable to move their hands or feet. (S.TA)
6. The door to the inner castle is prayer. This must be mental prayer. (S.TA)
7. We certainly cannot know Jesus if we never look at him. (S.TA)
8. Only by humble, continuous prayer can the soul taste truth and experience its light. (S.CS)
9. 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. (S.CS)
10. By humble and persevering prayer, the soul acquires every virtue. (S.CS)
11. Prayer at first is imperfect, but later can become perfect. (S.CS)
12. In her beginning prayer, St. Teresa of Avila enjoyed gospel scenes when Jesus was alone, as in the Garden or with the Samaritan woman. If he were alone, she felt more welcome into his company. (S.F.deS)
13. More effort is required to place yourself in God's presence than to remain there. In the beginning, the soul must apply her mind and be attentive to his presence. (S.F.deS)
14. Talking to other people bored me, even when we spoke about religions. I felt it better to speak to God than about Him. (S.T.L)
15. When God gives strong emotions in prayer accept them with reserve. (Fr.C.)
16. As we begin to meditate on the great truths we often experience keen feelings of compunction. This is a sign of the beginning of spiritual infancy. (Fr.C.)

66. Prayer – Full Union

1. The Prayer of Union fastens the soul to God. Only by much force and pain is it removed. (S.F.deS)
2. If the soul's imagination is diverted, her intellect will keep hold. If someone loosens her intellect, her will takes hold. (S.F.deS)
3. The soul wants freedom from exterior works to remain with Jesus. Yet, she accepts these works as necessary for union with him. (S.F.deS)
4. When it lasts a short time, it is called suspension of the spirit. When it lasts a long time, it is called ecstasy (or rapture). (S.F.deS)
5. The prayer of union is called both rapture and ecstasy. Rapture, because God raises us up to himself. Ecstasy, because we go out of ourselves to be one with God. (S.F.deS)
6. The ravished soul, by her free consent and ardent efforts, breaks out of herself, and casts herself into God. (S.F.deS)

67. Prayer – Illuminative

1. A very good prayer method is an attraction to know God by considering the mysteries of Jesus Christ and accompanying these thoughts with affections. (Fr.C.)

68. Prayer – Infused

1. One word of God in the soul's ear is worth more than all the teachings of man. (Fr.C.)

69.1 Prayer – Mental

1. If the soul abandons mental prayer for vocal prayer, she will never arrive at perfection. (S.CS)
2. Once I visit her, she should abandon vocal prayer, and resume it when My visitation is completed. (S.CS)
3. Perfect prayer comes not by many words but by desires. (S.CS)

4. No one had yet taught me how to practice mental prayer, though I longed to. (S.T.L)
5. I used to go into a space there was behind my bed which I could shut off with the bed curtain. And there I used to think. “But what do you think about?” she asked. ‘I think about God, about life...about eternity. Well, I just think!’ (S.T.L)
6. I realize now that I was engaged in mental prayer without knowing it and that God was teaching me it in secret. (S.T.L)

69.2 Prayer – Mystical

1. Fourth mansion – A soul absorbed in consolation is not safe because the Spirit does not remain continuously in this way. (S.TA)
2. I suffer no pain in prayer because my faculties are suspended. The pain comes when my prayer is over. (S.TA)
3. The spouse leads the soul to the wine cellar. She drinks the wine and is strengthened. (S.TA)
4. The flame is the Holy Spirit whom the soul feels as a fire which transforms it and burns within. (S.JC)
5. When the understanding does not and cannot know what God is, it is walking toward Him. (S.JC)
6. The soul’s faculties experience pain from these experiences because they exceed their capacity. (S.JC)
7. Those whose spirit is superficial and sensual have greater difficulties and dangers. They enjoy abundant spiritual perceptions (in sense and in spirit) and often see visions of the imagination and of the intellect. (S.JC)
8. These imperfections are more incurable when the soul believes it is more spiritual than others. (S.JC)
9. Mystical prayer speaks to God and hears God in the heart’s depths. This prayer has secret aspirations and we call it silent conversing. Eyes speak to eyes. Heart speaks to heart. Only the lovers understand what is being said. (S.F.deS)
10. Don’t try to figure out how you stand with mystical death. You will never know (and should not know) in this life. (Fr.C.)
11. Be convinced that every trial comes from God’s mercy more than His justice. (Fr.C.)

12. You always feel in a state of abstraction which makes you seem stupid and under an illusion. Being in a state of abstraction is one of God's greatest graces. (Fr.C.)
13. True acts of love are produced in the soul's highest faculties and are accomplished without our knowledge. This is a great advantage because we poison everything. Therefore, God hides His graces. Our own blindness is His most precious grace. (Fr.C.)
14. Although of great service, the mind is a danger if not put in subjection. (Fr.C.)
15. This impress of the Spirit is called pure love when the soul's powers are plunged in delight and pure faith when there is bitterness and darkness. (Fr.C.)
16. Finding this soul empty of its own desires and clothed in indifference to creatures, God fills this heart casting a shadow of nothingness over creatures so the soul has no inclination toward created things. (Fr.C.)
17. Only the divine Bridegroom's voice awakens the soul which must act under the Spirit and not by its own ideas. (Fr.C.)
18. The bride unconsciously recognizes the bridegroom even though He disappears when she goes to touch Him. She knows her spouse has rights over her. (Fr.C.)
19. Since no one can work in the dark, the soul reposes in God. (Fr.C.)

69.3 Prayer – Progress

1. In spiritual activity, the soul does most when she thinks least. She must be a beggar before the great Emperor. (S.TA)
2. It is not an illusion to experience peace in the middle of trials. Peace is the foundation. (Fr.C.)
3. Prayer with a single feeling is better than having many thoughts. (Fr.C.)
4. Fruitful prayer must come more from the heart rather than from the mind. (Fr.C.)

69.4 Prayer – Sleep of Faculties

1. The soul spends many hours in a great forgetfulness, not knowing where it has been or how much time has passed. (S.JC)
2. So that God can work, the faculties must be silenced. (S.JC)

3. He binds the interior faculties and does not allow the soul to use its understanding, to delight in its will or to reason with its memory. (S.JC)
4. Periods of time pass and the soul does not know what it did or thought, or what it will do. It cannot pay attention to what occupies it, even though it tries. (S.JC)
5. Through its own desires, tastes, reflections, understandings and affections, the soul always strays. When they are all hindered, the soul is secure against going astray. (S.JC)
6. The whole soul and all its powers seem to be asleep, and make no movement at all. The will alone acts and receives the delight which the Beloved's presence affords. (S.F.deS)
7. In this deep repose, the soul enjoys a delicate sense of God's presence but is not conscious of her own enjoyment. (S.F.deS)
8. A soul recollected in God would not give up her repose for anything in the world. (S.F.deS)
9. Mary, the sister of Martha, experienced this stillness as she sat at her Master's feet. (S.F.deS)
10. Whenever you find yourself in this simple repose of confidence, stay there. Do not move. Do not form sensible acts of prayer (either by your intellect or your will). (S.F.deS)
11. These faculties gather around the will and make it convenient for the will to enjoy union. (S.F.deS)

69.5 Prayer - Supernatural

1. God can instruct supernaturally any soul that is empty. He cannot give this instruction to those experiencing the beginning sweetnesses. (S.JC)
2. God sometimes gives this prayer gift to great sinners so their conversion takes place more quickly. (Fr.C.)
3. It is rare that this gift is retained if no efforts are made to correct the faults. (Fr.C.)
4. With God, the soul gains more as it seems to lose more. The more God removes the natural, the more He gives the supernatural. (Fr.C.)
5. God has hidden from the soul all the solutions. Convinced of the harmfulness coming from its own ideas, the soul abandons all to God. (Fr.C.)

69.6 Prayer of Quiet (Simplicity)

1. The Prayer of Quiet is a supernatural state which we cannot reach by ourselves. (S.TA)
2. In the Prayer of Quiet, all the faculties are stilled and the soul realizes she is close to God (any closer and she would have union). (S.TA)
3. The soul knows she is in the Kingdom. She is in a swoon and her body does not want to move. The body experiences the greatest delights. (S.TA)
4. The Prayer of Quiet is supernatural. We can neither acquire it or prolong it. (S.TA)
5. The soul must abide in the state of quiet. (S.JC)
6. If the soul allows itself to rest, it will enjoy this delight in God. (S.JC)
7. By remaining still, the soul does much. (S.JC)
8. When the communications are given to both the spirit and the senses, raptures, trances, and dislocation of bones occur. (S.JC)
9. To sleep on Jesus' sacred breast is better than to watch elsewhere. (S.F.deS)
10. Why should the soul be disturbed at all? Should she not remain in repose? She has found the one she was looking for. (S.F.deS)
11. She does not need to use her intellect because her spouse is present. Trying to reason about him would be profitless. (S.F.deS)
12. Not seeing him is not important. She is content to feel his presence by her delight. (S.F.deS)
13. The soul needs no memories because the Beloved is present. She needs no images because he is here. (S.F.deS)
14. For many reasons, souls reject this prayer of repose. Some are active and have many thoughts in prayer. Others are always examining their prayer to discover what progress they are making. (S.F.deS)
15. These souls are troubled when God gives them this prayer of repose. They abandon the repose to see their own acts, or to examine their own pleasure. (S.F.deS)

16. Their will should just taste the sweetness of God's presence. Instead, they use their understanding to study their feelings. (S.F.deS)
17. They are like brides who always look at their wedding ring, instead of looking at their spouse who gave it to them. (S.F.deS)
18. When experiencing this loving prayer of quiet, the soul should not examine her own repose. She will preserve it by not being curious about it. (S.F.deS)
19. After the will has tasted the divine presence, it continually relishes its sweetness. Sometimes, the understanding and the memory slip away into useless thoughts. (S.F.deS)
20. I know a woman whose soul was fixed and united to God, yet her understanding and memory were so free from all inner distractions, that she understood all that was said around her. (S.F.deS)
21. In this state, she could not free herself from God, to whom she was fastened by her will. She was so attached to God, that she experienced great grief when withdrawn from this enjoyment. (S.F.deS)
22. The will, kept in this repose by the pleasure it took in God, did not pay attention to the other faculties. This would have separated her from the beloved and destroy her repose. (S.F.deS)
23. When the will perseveres in holy quiet, all the faculties are attracted, little by little, by this pleasure of prayer. (S.F.deS)
24. The Prayer of Quiet has various degrees. In the first degree, God's quiet is only in the will. (S.F.deS)
25. At other times, the soul has an imperceptible, but ardent, sweetness (as the two disciples going to Emmaus). (S.F.deS)
26. Sometimes the experience is two-fold. The soul both perceives God's presence and hears him speak. (S.F.deS)
27. This happens by inner illuminations and wordless intuitions. (S.F.deS)
28. At other times, the soul perceives God and speaks to him, but in a way that does not destroy the prayer of quiet. (S.F.deS)
29. Without awaking from the divine repose, she watches with him. In a sense, she awakes, but she speaks to God's heart with such tranquility as if she were asleep. (S.F.deS)

30. At other times, she hears him speak but cannot speak to him. She keeps her silence because of her delight or her reverence. (S.F.deS)
31. She is so weak of spirit that she has strength only to hear (not to speak). (S.F.deS)
32. Finally, sometimes she neither hears nor speaks to the beloved. She feels no sign of his presence and yet she knows that she is in his presence and pleasing to him. (S.F.deS)
33. In this Prayer of Quiet, the will seeks God's good pleasure. The soul wants only to be in God's sight and to please him. (S.F.deS)
34. This Prayer of Quiet is excellent, having no mixture of self-interest. The soul's faculties take no selfish contentment, but seek only God's pleasure. The height of love's ecstasy is to be content in God's will, not our own. (S.F.deS)
35. God bestows this grace of "simple gaze" on a few chosen souls. Yet he usually gives to those who seek to receive. (B.L.)
36. The soul does not have imaginations or multiple words because these are no longer of any use. (Fr.C.)

69.7 Prayer (Vocal)

1. Vocal prayer without thinking of God is just moving the lips. (S.TA)
2. This purification cannot be acquired by only vocal prayer. Some souls want only vocal prayer, seeking only to complete their Our Fathers. (S.CS)
3. She should join vocal prayer with mental prayer. While reciting the vocal words, the soul should elevate her mind. (S.CS)
4. The soul must have knowledge of Me and of self, then she will use vocal prayer to arrive at perfect mental prayer. (S.CS)
5. In every other case, vocal prayer must be abandoned to accept My visitation and arrive at perfection. (S.CS)

70. Presence of God

1. If we are on a good road, then let us get to the end. (S.F.deS)
2. Do not forsake the good to seek the better or you will lose both. (S.F.deS)

70.1 Recollection

1. Don't try to drag the soul along. Lead it gently so it can make greater progress. (S.TA)
2. If a soul moves quickly, she can make great progress. (S.TA)
3. The soul must always advance. (S.TA)
4. Whatever fails to go forward must go backward. Love is never content to stand still. (S.TA)
5. We engage in prayer not for our enjoyment but to be strengthened for service. (S.TA)
6. Progress comes from imitating Christ. (S.JC)
7. God is not bound to follow any order but usually the soul's progress follows the ordinary method. (S.JC)
8. Do not holy people make progress in love? Do not the saints have more perfect love at the end of their life? (S.F.deS)
9. Progress demands a watchfulness over our grave sins and over desires of our heart which interfere with spiritual concerns. (B.L.)
10. In the spiritual life, we lose ground if we do not go forward. (B.L.)
11. The more we dig, the more wealth we discover. Let us not grow weary. (B.L.)
12. Never get it in your head that you have arrived at a certain state. Progress is measured by how much we distrust ourselves and confide in God. (Fr.C.)
13. You will make no progress if your mind is filled with outside news. (Fr.C.)
14. The truly abandoned soul has faithfully used these beginning practices and should not be held bound to them. (Fr.C.)
15. Requiring the soul to use these methods demands that the soul begin all over again when it has already gained the goal. (Fr.C.)
16. The skilled musician combines musical knowledge with technical skills, and performs his art without thinking. (Fr.C.)
17. His genius would be limited if he followed the rules and acted under constraint. (Fr.C.)

18. So it is with the soul, trained for a long time in the methods used to assist grace. It forms a habit of acting according to instincts given by God. (Fr.C.)
19. All acts made in dryness have more value than those made with sensible devotion. (Fr.C.)
20. When told that their devotion to Mary is filled with presumption, they do not believe it. (S.LdeM.)
21. They say that God is merciful and all men are sinners who can make an Act of Contrition on their deathbeds. (S.LdeM.)
22. This presumption is satanic. How can someone who loves Mary scourge her Son by their sins? (S.LdeM.)
23. The person makes more progress in a short time of submission to Mary than in many years of self-reliance. (S.LdeM.)
24. Mary will widen your heart so you can run God's ways in freedom. (S.LdeM.)

70.2 Providence

1. Jesus, your arms are strong. (S.TA)
2. When painful things are seen as part of God's Providence, they are a supreme delight. (S.F.deS)
3. Our God is infinitely good and knows what we need. (B.L.)
4. We must believe that God arranges all the circumstance for our best advantage. (Fr.C.)
5. The soul must be profoundly persuaded that nothing happens (physically or spiritually) that God does not will or at least permit. (Fr.C.)
6. Divine providence disposes everything. Giving up our own will is the important condition for sanctity. (Fr.C.)
7. Has not God arranged everything for the good of those seeking perfection? (Fr.C.)
8. Let us not make unnecessary provisions for ourselves, when God's foreknowledge provides all. (Fr.C.)
9. Rest peacefully in providence's bosom and enjoy wisdom. (Fr.C.)

10. Therefore, each soul must be content with fidelity to God's Providence (which God asks equally of all. (Fr.C.)
11. Ordinary souls cannot appreciate those who totally depend on Providence. (Fr.C.)
12. They have given to God all their rights over their thoughts, words and actions; over their time and all connected with it. (Fr.C.)
13. The soul does some things that seem useless at the time but later are important. (Fr.C.)

70.3 Pride

1. Exterior experiences can cause presumption because the soul gives them more value. (S.JC)
2. With extraordinary gifts, the soul feels a secret complacency, thinking it is important. (S.JC)
3. Many rejoice in their natural gift of beauty and give no thanks to God. (S.JC)
4. Natural gifts, like bodily beauty, bestow a self-complacency. (S.JC)
5. If that privileged soul takes pride in her spiritual wealth and prays like the Pharisee, she is like someone dying with hunger in front of a table heaped with food. (S.T.L)
6. As worldly pride feeds on the beauty of the body, spiritual pride feeds upon the beauty of the soul. It spends too much time looking in the mirror and flatters itself about its supernatural gifts. (Fr.C.)
7. These have self-satisfied minds. They have some devotion to Mary but they object to the simple ways of showing devotion. (S.LdeM.)
8. These imagine that they dishonor Jesus by honoring Mary. (S.LdeM.)

70.4 Present Moment

1. O precious present moment! Insignificant in the eyes of many but valued greatly by faithful souls. (Fr.C.)
2. This vast activity of Jesus (from the beginning of time until its end) pours out every moment on souls who rejoice in the present moment. (Fr.C.)

3. Each moment is spent only to satisfy God. This is an unreserved self-abandonment in which each moment contains everything. (Fr.C.)
4. Abandonment submits to God's will in the present moment, without caring what the present moment contains. (Fr.C.)
5. The soul must always think of the present duty, forgetting the previous duty or the one to follow. (Fr.C.)
6. By abandonment, the soul's only rule is the present moment. The soul is as simple as a little child, like a ball receiving and following God's inspirations. (Fr.C.)
7. The soul lives in joy, confident that all it must do or suffer in the present moment is part of God's plan. (Fr.C.)

70.5 Perseverance

1. The soul must have a determined resolve never to halt. (S. TA)
2. No matter how hard the labor, they must continue. (S. TA)
3. Some souls conquer their first enemy but allow themselves to be conquered by a second enemy, even though they might only be a few steps away from the living water. (S.TA)
4. If we do not cease praying, God helps us in His time. (S.JC)
5. Final perseverance is a combination of various helps and consolations by which we are faithful to God until the end. (S.F.deS)
6. Perseverance is the most desirable gift we can hope for in this life. It comes only from God who alone makes sure that we stand, and who helps us when we fall. (S.F.deS)
7. Perseverance is the most precious gift of God's mercy. It does not come from our power. (S.F.deS)

70.6 Recollection

1. In the beginning, this recollection is not profound but if the soul cultivates this habit for a few days, the benefits will show. (S.TA)
2. We travel quickly by getting used to these good habits of recollection. (S.TA)

3. If we recollect our outward sense, we can enjoy God within us. (S.TA)
4. For a recollected soul, any tiny spark can set her afire. (S.TA)
5. You cannot find greater devotion than in recollection. Trust me. Do not give up this method (said about Communion). (S.TA)
6. Prayerful recollection must come gently, not by strenuous efforts. (S.TA)
7. I want to speak of a supernatural form of recollection. The person involuntarily closes his eyes and seeks solitude. Without any human skill, God builds an interior temple. (S.TA)
8. Spiritual sweetness comes only from interior recollection. (S.JC)
9. Recollected souls have no desire for the world (a needed condition to enter this night of sense). (S.JC)
10. The more the soul is recollected and withdrawn from any enjoyment of heaven and earth, the more it can receive the wound of love. (S.JC)
11. To find Him, the soul must leave everything that belongs to its own affections and enter into profound self-recollection. (S.JC)
12. Rejoice with Him in interior recollection. Desire Him. If you go outside to seek Him, you will be distracted and will not find Him. (S.JC)
13. At this stage, God is drawing the souls out of its sensual parts to enter the Bridegroom's garden by interior recollection. (S.JC)
14. The devil knows that he cannot hurt the soul once it is protected by this recollection. (S.JC)
15. In its interior, the soul finds sweet protection and the devil's terrors produce no fear. They even occasion joy. (S.JC)
16. I am writing of a different recollection that comes from love itself and in which we have no free choice. This recollection comes from God's power, not ours. (S.F.deS)
17. St. Teresa of Avila writes, "The prayer of recollection is like a turtle who draws within itself. The only difference is this. Turtles withdraw whenever they please. This recollection comes only when God pleases." (S.F.deS)
18. This recollection comes both from God's presence and from any means that leads us into that presence. (S.F.deS)

19. The time of prayer is not different from other times. We must be one with God in times of action and in times of prayer. (B.L.)
20. When the mind has not been subdued, these habits of wandering are difficult to control and draw us to earthly things. (B.L.)
21. Be like a beggar at the rich man's gate. Give your attention to the Lord. (B.L.)
22. Think of God always, day and night, in all your tasks, duties, and even in your amusements. (B.L.)
23. You must find joy in God's presence and speak with him continually. (B.L.)
24. Safeguard this small devotion. Look always within, even though this requires great toil. (B.L.)
25. We must believe that God arranges all the circumstance for our best advantage. (Fr.C.)
26. No one should meddle with the prayer of recollection because this cannot be gained by good works or by personal effort. (Fr.C.)
27. By this prayer, we can find God anywhere with the least effort, although we are not always aware of His presence. (Fr.C.)
28. Writers call this disposition "holy leisure" or "holy idleness". By apparently doing nothing, all is done. By saying nothing, all is said. (Fr.C.)
29. Go and come from prayer with a well recollected mind. Then, you will always derive some fruit, even when God seems far away. (Fr.C.)
30. God wants an empty space in the most remote corner of ourselves to communicate Himself. (Fr.C.)
31. Be careful of your inner thoughts. (S. TA)
32. Our minds are always wandering, so we must form this habit of prayerfulness at all costs. (S.TA)
33. Let the eyes of your soul look upon the Lord. He never takes His eyes away from you. (S.TA)
34. He longs for us to look at Him. (S.TA)
35. If you can form the habit of recollection, you will gain great blessings. (S.TA)

36. Recollection is when a soul uses her faculties to enter into herself to be with God. (S.TA)
37. Recollection is like making a spiritual Communion. (S.TA)
38. We must habitually recollect ourselves interiorly and form a spiritual image of Mary. (S.LdeM.)

70.7 Purification

1. When God does not enlighten, the darkness grows more profound, making it impossible for the soul to raise its eyes or even to think about the Divine light. (S.JC)
2. Knowing only darkness, the soul will go from one darkness to the next. It is guided by a darkness which leads to greater darkness. (S.JC)
3. A soul with other desires cannot see God's things as they really are! To see God's things, the soul must not let its own desires enter into its judgments. (S.JC)
4. To purge the soul here on earth and return her to her original purity without using purgatory is a gigantic task. (S.CG)
5. The soul's purification must continue all her life. Do not be disheartened. (S. F.deS.)
6. But I know also that the fire of love cleanses more than the flames of purgatory. (S.T.L)
7. These weeds of death must be uprooted from your soul by the skilled hand of the gardener. After clearing the ground he can plant choice fruits. (Fr.C.)
8. The bitterest trial is the idea that God is plunging you into hell. This is the most divine of His works, completely hidden under contrary appearances. It seemingly destroys the soul while really purifying it. You are happy without knowing it! (Fr.C.)
9. Interior trials purify and sanctify better than external crosses and penances. (Fr.C.)
10. Remember – only what is melted can be cast into the mold. (S.LdeM.)

70.8 Purgatory

1. This is why the souls in purgatory wonder if they will ever be set free. Although they have faith, hope and charity they realize they are deprived of God. (S.JC)

2. The souls in purgatory are totally conformed to God's will, are content with his decrees and entirely purified of guilt. (S. CG)
3. Realizing that purgatory was created for her cleansing, the soul throws herself in and finds great mercy in the removal of her stains. (S. CG)
4. No one can conceive the importance of purgatory. (S. CG)
5. Purgatory is a furnace of divine love from which rays of fire dart toward the soul. (S. CG)
6. To avoid purgatory and enter directly into heaven, I had to die to the world while still living in it. (S.CG)
7. In none of my visions has anyone escaped purgatory except St. Peter Alcantara and this Dominican priest. (S.TA)
8. Don't worry about the pain of purgatory. It will end. (S. TA)
9. In purgatory, souls are purged with dark material fire. In this life, they are purged with dark spiritual fire. The difference is this. Fire is used in the next life while love is used here below. (S.JC)

71. Religious Experiences

1. The soul should prize spiritual experiences but realize that they do not make you virtuous. (S.TA)
2. I actually experience what faith teaches. (B.L.)

72. Repentance

1. By repentance, a man rejects sin and resolves to repair the injury as much as he is able. (S.F.deS)
2. To repent in order to avoid hell and to gain heaven is good. (S.F.deS)
3. Who can read of penitent saints without being moved to their own repentance? (S.F.deS)
4. Stir up your repentance as much as possible. (S.F.deS)

73. Rapture

1. The rapture of love happens in the will, when God touches it with sweetness. (S.F.deS)
2. When the will turns toward God it leaves behind all earthly inclinations and enters into rapture. (S.F.deS)
3. To beguile souls and to scandalize others, the devil changes himself into an angel of light. He causes raptures in souls not formed by solid piety. (S.F.deS)

74. Revelations – Private

1. God did not reveal to saints their faults when they could discover them by other means. (S.JC)
2. God confirms his revelations when the soul consults his spiritual director. (S.JC)
3. Confessors must teach them not to desire revelations. (S.JC)
4. There are four purely spiritual revelations – visions, revelations, locutions and spiritual feelings. These are visions of the soul or intellectual visions. (S.JC)
5. Sometimes, God tells the person ahead of time. Peter knew the manner of his death. Paul was told he would be in chains. (S.F.deS)

75. Rapture

1. I would have been drawn out of my body by raptures, if God had not saved me. (S.TA)
2. Rapture is when we lose our exterior senses so nothing can occupy them. (S.TA)
3. The person is rapt out of himself and forgets everything. This union so absorbs and refreshes the soul that it becomes charmed against all troubles that might assail it. (S.JC)
4. “The spiced wine” is an extraordinary grace sometimes given to advanced souls. (S.JC)
5. This love gives this soul such a strong inebriation that the soul pours forth acts of rapturous praise and longs to work and suffer for the Beloved. (S.JC)
6. The spiced wine and its effects continue for a considerable time, even for many days. The soul cannot control the inebriation, nor the degree of intensity. Without any

effort, the soul is conscious of a sweet, inner inebriation of love burning within.
(S.JC)

7. These outpourings (the effects of the fire) generally last longer than the fire itself which leaves them behind. They are more vehement than the effects of inebriation.
(S.JC)

76. Rosary

1. As a little girl, I tried to be alone and say many prayers, especially the rosary to which my mother was devoted. (S. TA)
2. Just think of God before saying your rosary. (S.TA)
3. With the crucifix in their right hand and the rosary in their left, they will carry the names of Jesus and Mary in their hearts. (S.LdeM.)
4. If you are a sinner, with one foot in hell, I advise you to say the rosary, to repent, to go to confession and to overcome your evil habits. (S.LdeM.)
5. The proud (even Catholics) are like Lucifer. They despise or look with indifference on the Hail Mary. They believe the rosary is good only for the ignorant. (S.LdeM.)

77. Salvation

1. God arranges everything for the salvation of men and angels. (S.F.deS)
2. Man's salvation depends on the good use of this liberty. (Fr.C.)

78. Sanctification

1. Only God's influence sanctifies us. (Fr.C.)
2. Sanctity consists in willing what God wills, a simple "yes" to God's plan for you. (Fr.C.)
3. Leave your holiness to God who knows well how to bring it about. (Fr.C.)

79. Saints

1. I would like to persuade everyone to have devotion to St. Joseph. I never remember him refusing me any favor. (S. TA)

2. God deliver us from saying, "I am no saint". It would be good to think of what we might be if we just tried. (S.TA)
3. As we study the saints' incomparable experiences, we want to imitate them. (S.F.deS)
4. Read the language of the great saints – Ignatius, Cyprian, Augustine, Gregory and Bernard. Their language is much different from theologians. Their words have fire and sweetness. (S.F.deS)
5. The true glory is that which is eternal and that, to achieve it, there is no need to perform outstanding deeds. Instead, one must remain hidden and perform one's good deeds so that the right hand knows not what the left hand does. (S.T.L)
6. I was made to understand that the glory I was to win would never be seen during my lifetime. (S.T.L)
7. You know, Mother, that I have always wanted to become a saint. (S.T.L)
8. I told myself: God would not make me wish for something impossible and so, in spite of my littleness, I can aim at being a saint. (S.T.L)
9. My Jesus, fling open that book of life in which are set down the deeds of every saint. I want to perform them all for You! (S.T.L)
10. Each saint receives a different share in Jesus' divine life. (Fr.C.)
11. Each saint is a new gospel. (Fr.C.)
12. The centuries are like startling revelations with so many of God's heroes shining like brilliant stars bringing about wonderful events. (Fr.C.)
13. These monsters come into the world to test the children's courage. If the children are well trained, God lets them slay the monsters. He always is sending fresh athletes into the arena. (Fr.C.)
14. Although the saints said many eloquent things about Mary, even they did not grasp her merits. (S.LdeM.)
15. She will produce the greatest saints toward the end of the world. (S.L.deM.)
16. Mary is the Queen of all Saints. (S.LdeM.)
17. St. Francis of Assisi saw Mary at the top of a ladder and was told that he had to go through her to enter eternal glory. (S.LdeM.)
18. Toward the end of the world, the greatest saints will be zealous for Mary. (S.LdeM.)

19. At that time, God, together with His mother, will form great saints who will tower over other saints. (S.LdeM.)
20. These saints will draw the world to True Devotion to Mary, bringing them both enemies and victories. (S.LdeM.)
21. The saints say that Mary shares by grace what God has by nature. (S.LdeM.)
22. Other saints, although devoted to Our Lady, took other roads and faced much greater dangers and difficulties. (S.LdeM.)
23. Saints esteem the company of Mary and work hardest at their inner perfection. Everything else is child's play. (S.LdeM.)
24. Saints love Mary in words and deeds from the bottom of their hearts. (S.LdeM.)
25. Happy is the man who lives in Mary's house where God lived first. (S.LdeM.)
26. She is the Holy of Holies in whom saints are formed and molded. (S.LdeM.)
27. Our Lady is "the mold of God". (St. Augustine) (S.LdeM.)
28. They lose themselves in Mary to become true images of Jesus! (S.LdeM.)
29. While in Mary's womb, Jesus chose all the elect. Therefore, the saints call the Virgin's womb "the chamber of God's secrets." (S.LdeM.)
30. I cry out again! Mary is the unique mold of God which produces living images of God at little cost and in little time. (S.LdeM.)
31. A soul who finds this mold is soon transformed into Jesus Christ. (S.LdeM.)
32. Their real birthday is when she brings them forth to eternal life. (St. Augustine). (S.LdeM.)
33. We do believe that toward the end of time (sooner than we expect) God will raise up great saints who are filled with Mary's spirit. (S.LdeM.)
34. These saints will accomplish this through True Devotion which, due to my incompetence I can only trace out. (S.LdeM.)

80. Solitude

1. We just need a place to be alone. (S.TA)

2. I felt that Carmel was the desert where God wanted me to hide myself too. This feeling is so strong that I had not the least doubt about it. (S.T.L)
3. I wanted to become a prisoner in Carmel as soon as possible. (S.T.L)

81. Sacred Heart – Jesus

1. Your devotion to the Sacred Heart is a real treasure. The riches are inexhaustible. (Fr.C.)

81.1 Sin

1. I placed myself in so many occasions of sin that I was afraid to approach God in prayer. (S.TA)
2. Keep your eyes on your own sins and be blind to the sins of others. (S.TA)
3. I pity those who still live in darkness. (S.TA)
4. Let everyone know that their sins cannot be hidden because all are committed in God's presence. (S.TA)
5. I was not troubled by venial sins. This caused my fall. (S.TA)
6. By mortal sin, the soul becomes the property of the devil. Yet God will snatch these souls from the devil's hands. (S.TA)
7. Make every effort to be free even of venial sins. (S.TA)
8. These souls never grow careless. They fear mortal sin like fire. (S.TA)
9. You must be determined to lose a thousand lives rather than commit a mortal sin. (S.TA)
10. Be careful not to commit venial sins knowingly committed after deliberation. (S.TA)
11. Never be careless about sin. (S.TA)
12. No thicker darkness exists than mortal sin. (S.TA)
13. Mortal sin pleases the devil and the soul shares the devil's darkness. (S.TA)
14. The Lord showed me a soul in mortal sin. If you saw this, you would never commit one (S.TA)

15. Mortal sin is like a black cloth being placed over a crystal in the sunshine. (S.TA)
16. Any evil is possible to a soul in mortal sin. (S.TA)
17. Great evil lies within small sins. (S.JC)
18. It is depressing to see how far a soul departs from God when not enlightened. It does not acknowledge His favors nor worship Him unceasingly. It is unworthy even to think of Him and renders Him no account. This is the misery of those dead in sin. (S.JC)
19. There are three reasons to remember our sins; so we do not presume, so we give perpetual thanks and so we can hope for greater favors. (S.JC)
20. Sin is a revolt against God's will and when that revolt continues, the soul has guilt. (S. CG)
21. How dangerous to willfully commit sin! It is difficult to repent, and without repentance the guilt remains. (S. CG)
22. If a person knew how much they would suffer for their sins, they would abandon all things and would never commit the smallest sin. (S. CG)
23. I cannot conceive of any other suffering except sinning against Him. (S.CG)
24. I saw in a vision the magnitude of the least stain of sin against God. I do not know why I did not die. (S. CG)
25. If men only knew how sin offends God, they would see it as the greatest hell. (S.CG)
26. But my body was almost torn in two when I saw the greatness of a venial sin. (S.CG)
27. If I had died in these, I would have been lost forever. (S.CG)
28. He hates sin because it prevents His love from working in us. (S.CG)
29. God showed me that He is always waiting to inflame men's hearts. However, sin thwarts this desire. (S. CG)
30. Good and evil cannot live together. (S. CG)
31. No good action done in mortal sin has value for eternal life. It has not been done in grace. (S.CS)
32. Even in mortal sin, a person should not abandon good works. (S.CS)

33. When carried away by sin, the soul is dominated. (S.F.deS)
34. We can forsake divine love and choose creatures. This is the adultery which God condemns so often in the Bible. (S.F.deS)
35. Sin has weakened our will even more than it has darkened our intellect. (S.F.deS)
36. Venial sins cover love's fire with ashes. They smother its flames, but do not extinguish it. (S.F.deS)
37. Sinful affections made charity their slave. (S.F.deS)
38. Sadness should only result from sin. (S.F.deS)
39. Although God totally hates sin, He most wisely permits it, so that the rational creature can act freely. (S.F.deS)
40. The sinner keeps some commandments and can even keep all the commandments for a short time, when no great virtue is demanded and no violent temptation is present. (S.F.deS)
41. While the soul is in sin, even the most excellent virtues produce no life. (S.F.deS)
42. The virtues of a sinner who is deprived of grace do not gain eternal life. They are dead works. (S.F.deS)
43. When a just man has committed mortal sin, his works die. They are not "dead works", but "deadlike". When divine love returns through repentance, they will return to life again. (S.F.deS)
44. A soul which wants to be Christ's spouse must forsake sin and remove every impediment to God's love. (S. F.deS.)
45. Only mortal sin (not imperfections or venial sins) loses our spiritual life. (S. F.deS.)
46. Realize that God sought to save you but you have fled and rushed to destruction. (S.F.deS.)
47. We can never be free from venial sins until we have persevered for a long time in purity of heart. However, we can be free from desires for venial sins. (S. F.deS.)
48. Any clinging to mortal sin is a resolution to offend God and a rightly disposed soul would take no pleasure in this. (S. F.deS.)

49. Before God, the Blessed Virgin, the angels, and all the saints, I declare that you have never committed a single mortal sin. (S.T.L)
50. Examine what sins you most frequently commit and the temptations you fall into. (B.L.)
51. Injustice cannot protect those who desert God. It rewards them only with eternal death. (Fr.C.)
52. Little children learn the Hail Mary and hardened sinners have some spark of confidence. (S.LdeM.)
53. Our actual sins (although forgiven) have increased our weaknesses and left their dirt in our souls. (S.LdeM.)
54. They are at peace with their sins and don't bother to amend their lives. (S.LdeM.)
55. Although avoiding all sin is not necessary for True Devotion to Mary, the person must shun all mortal sins and make sincere efforts not to sin. (S.LdeM.)
56. Do not be among those who criticize her devotions; who are afraid of too much devotion; who want the shadow and not the substance; who presume on Our Lady's tender care while rotting in their sins. (S.LdeM.)
57. Mary is like Noah's ark, bringing her followers safely through the flood waters of the sin which ruins so many. (S.LdeM.)
58. If we could snatch from the devil the book of our sins and punishments, how delighted we would be to atone for our sins on earth rather than in the world to come. (S.LdeM.)
59. Whatever crosses God sends you are exceedingly light when compared to your sins. (S.LdeM.)
60. If sinners persevered in saying the Hail Mary, God could hardly refuse His grace. (S.LdeM.)
61. No matter how many sins we have, we can go to God and ask for His forgiveness. (S.LdeM.)
62. To dissuade someone from the Rosary is to become an enemy to their souls because the Rosary will cure them of sin and help them embrace the Christian life. (S.LdeM.)
63. To say the Rosary effectively, the person must be in the state of grace or at least fully determined to give up mortal sin. (S.LdeM.)

64. If you want to belong to the world and if you want to fall into mortal sin, then you do not need to say the Rosary. (S.LdeM.)

81.2 Self Knowledge

1. One night the Lord reminded me of my sins. A single word from him causes greater growth in self-knowledge than years of meditating. (S.TA)
2. My eyes are blind. Give me light to see myself. (S.TA)
3. Before soaring off to God, make sure you acquire self-knowledge. (S.TA)
4. The evil in your own self shows the need for prayer. (S.TA)
5. Our Lord is happy when we get to know our sins and try to realize our spiritual poverty. (S.TA)
6. To be secure, the soul must never forget her former sinful state. (S.TA)
7. The soul grows in knowledge of God by learning what he is not. (S.JC)
8. The greatest benefit is the knowledge of self and of one's sins. (S.JC)
9. In this aridity, the soul knows the truth about its own wickedness. (S.JC)
10. When the soul puts on the working attire of abandonment and its first lights have turned into darkness, it gains a self-knowledge which is excellent and necessary. (S.JC)
11. The soul receives knowledge of God's greatness and of its own lowliness. (S.JC)
12. Aware of its own sinfulness, the soul never sees the sinfulness of anyone else. (S.JC)
13. The soul feels itself to be unworthy. It believes that God is against it and that it has set itself against God. (S.JC)
14. The soul is immersed in the knowledge of its own evils which this Divine light reveals. (S.JC)
15. Seeing so clearly its own sins, the soul thinks the director speaks as he does because he does not understand. (S.JC)
16. Loving God so much, the soul cares about nothing else. Seeing itself so wretched, it cannot believe that God loves it or why He even should love it. (S.JC)

17. The soul suffers much, seeing in itself reasons why God (whom it loves so much) should cast it out. (S.JC)
18. By contemplation the soul can see the evils which it never perceived before (because they were so deeply rooted.) (S.JC)
19. This practice of self-knowledge is the first step to knowledge of God. (S.JC)
20. When someone sees God's goodness, God also shows him his defects. (S.CG)
21. I saw man's evil and God's goodness. These first two visions never faded from my memory. They revealed each other. (S. CG)
22. Then, I looked inside myself and saw how I had opposed God. (S. CG)
23. The very purpose of self-knowledge is for the soul to rise above herself. (S.CS)
24. When the soul grows in self-knowledge, she becomes displeased with self and finally reaches perfect self-hatred. (S.CS)
25. I am full of darkness and You have shown me the truth of light. I was dead and You brought me to life. (S.CS)
26. As the Spirit enlightens our conscience, we see those sins and inclinations which hinder devotion. (S. F.deS.)
27. I feel no distress at seeing my complete helplessness. On the contrary, I glory in it and every day I expect to discover fresh flaws in myself. (S.T.L)
28. This revelation of my nothingness does me much more good than being enlightened on matters of faith. (S.T.L)
29. To begin the spiritual life, see yourself as unworthy of the name Christian, filled with anxieties and subject to unseen circumstances. (B.L.)
30. Recognize God for what He is and yourself for what you are. (B.L.)
31. "We only learn our spiritual ills when they begin to be cured." (Fr.C.)
32. The saints were always on guard. They saw themselves as their own greatest enemies. (Fr.C.)

81.3 Suffering

1. I asked God for any illness as long as he provided the patience. I wanted to gain eternal blessings by any means. Within two years, I had a painful illness for three years. (S.TA)
2. Who can see the Lord covered with wounds and not desire to suffer for him? (S.TA)
3. Suffering seems to be the only reason to be alive. (S.TA)
4. Brace yourselves to suffer what God desires. (S.TA)
5. We prepare for God's favors by a desire to suffer. (S.TA)
6. The purest suffering leads to the greatest knowledge and to the highest joy (an effect of this knowledge). (S.JC)
7. The mere pretense of God distrusting her is too much to bear. (S.F.deS)
8. At other times, the soul thinks about the many people who have no interest in loving God. This wounds the soul. (S.F.deS)
9. The martyrs saw their torments as God's will. How else could they have sung in these torments and flames? (S.F.deS)
10. To accept afflictions from God is perfect love, because the only thing loveable about afflictions is that they come from God. (S.F.deS)
11. Love reaches its greatest height when we cherish and embrace afflictions for God's will of good-pleasure, which is their source. (S.F.deS)
12. My extreme sensitiveness made me quite unendurable. (S.T.L)
13. Suffering stretched out her arms to me and I embraced her lovingly. (S.T.L)
14. So that we should soon enjoy eternal happiness, we chose to suffer and to be despised on earth. (S.T.L)
15. When I was a child, I was sad when I suffered, but now I relish every bitter fruit with peace and joy. (S.T.L)
16. My heart is far from hard, and it is because it can suffer so much that I want to offer Jesus all it is able to endure. (S.T.L)
17. The slightest pleasure is a surprise when one expects nothing but suffering. (S.T.L)
18. Suffering itself becomes the greatest of all joys when one seeks it like a precious treasure. (S.T.L)

19. I shall sing without ceasing even if I have to gather my roses from the midst of thorns. And the longer and sharper the thorns, the sweeter my song will be. (S.T.L)
20. Those who see sufferings coming from God's hands, see them as acts of His mercy, the means He uses to save us. (B.L.)
21. God is closer to us in our sickness than in our perfect health. (B.L.)
22. If we were well disciplined in the practice of the presence of God, all bodily sickness would be light. (B.L.)
23. It is a paradise to suffer for God and be with him. (B.L.)
24. If we are preoccupied with God, suffering will be a time of happiness and consolation. (B.L.)

81.4 Self Love

1. Do not pamper yourselves. (S.TA)
2. "Self-love" is really "self-hate". (S.CG)
3. Self-love is a robber. It steals from God, and uses God's goods as its own. (S. CG)
4. Self-love always wants to possess. Pure love never calls anything its own. (S.CG)
5. Self-love is the root of all evils. Lucifer fell because he followed self-love. (S.CG)
6. When I turned my mind to spiritual things, I was in control but when I made an agreement with Self-Love, I was deluded. (S. CG)
7. If someone wishes to enjoy God, they must shun these spiritual delights which are poison to pure love. (S.CG)
8. I have secretly robbed you and delighted in many spiritual graces, as if they were mine. (S.CG)
9. Every evil is found in self-love. This is a cloud that takes away the light of reason and the light of faith. (S.CS)
10. She knows the deceptions of spiritual self-love which is any attachment to My consolations. (S.CS)
11. We can choose to have divine love reign in us, so that self-love does not rule. (S.F.deS)

12. If we look into a mirror long enough, we begin to enjoy seeing ourselves. (S.F.deS)
13. If you wish to contemplate God, then contemplate Him and don't turn your eyes back on yourself. (S.F.deS)
14. Divine love and self-love reside in our hearts like the twins, Esau and Jacob, who both lived in Rebecca's womb. (S.F.deS)
15. They hated each other, opposed each other and continually struggled. (S.F.deS)
16. Sensual love must serve the spiritual, and self-love must serve divine love. (S.F.deS)
17. Among the greatest obstacles to the Spirit's reign within us is our human nature. (Fr.C.)
18. Destroying self-love is true progress. Without this abnegation there is only the appearance of piety. (Fr.C.)
19. God uses bitterness to overcome that self-love which feeds on spiritual pleasures. (Fr.C.)
20. Self-love dies for want of food as a fire dies for lack of fuel. This death, however, is not in one moment and much water is needed for this great conflagration. (Fr.C.)
21. Once we have stripped ourselves of self-love, Mary gives us new clothes so we can appear without shame before our heavenly Father. (S.LdeM.)
22. He accommodates everything to his goals and ignores God's interests. (S.LdeM.)
23. In all their actions they aim for temporal possessions. They pay little attention to saving their souls. (S.LdeM.)
24. Through Adam's sin and our own sins everything in us has become debased, even the powers of our soul. (S.LdeM.)
26. Our corrupt minds will take self-complacency in God's gifts. (S.LdeM.)

81.5 Silence

1. Accustom yourself to practice silence. (S.TA)
2. If lovers meet in the presence of others they are robbed of the pleasure of their meeting. (S.JC)

3. Love is the union of two persons who will communicate fully only when they are alone. (S.JC)
2. Jealously preserve a desire for silence in the midst of work. (Fr.C.)

81.6 Sacrifice

1. Unable to surrender completely, we cannot receive completely. (S.TA)
2. To be good became natural and pleasant for us. At first, my face often betrayed the struggle I was having, but gradually spontaneous self-sacrifice came easily. (S.T.L)
3. But, above all, I long to be a martyr. From my childhood I have dreamt of martyrdom. (S.T.L)
4. Many sacrifices precede the moment when God by His pure love takes possession of our hearts. (Fr.C.)
5. A courageous spirit does much to maintain a feeble body. One year of this is more valuable than a hundred spent in care taking. (Fr.C.)

81.7 Self Confidence

1. Our impetuosity for good works comes from self-confidence and makes us imagine that we do great things. (Fr.C.)
2. Self-confidence, which resides inside the soul, is the main obstacles to God's action.(Fr.C.)
3. Mary will give you great confidence. You will be clad in her great merits. (S.LdeM.)

81.8 Simplicity

1. They know that the novices' freedom of speech delights me. (S.T.L)
2. Therefore, to save time and trouble, I try to act solely to please Our Lord and to obey the Gospel. (S.T.L)
3. Complicated methods are no use to simple souls, and I am one of those. (S.T.L)
4. Jesus does not demand great deeds. All He wants is self-surrender and gratitude. (S.T.L)
5. Be ambitious only to follow the ordinary course, not one iota beyond. (Fr.C.)

6. After all, how can a soul that is trying to restrain itself in a hundred ways seem free and amusing? (Fr.C.)
7. Good will is everything to God, even when you seem to do nothing. (Fr.C.)

81.9 Soul

1. When speaking to others, we sometimes forget to take care of our own soul. (S.TA)
2. Certainly my soul is not upright, but God understands. (S.TA)
3. The King of heaven cannot delight in a soul that He does not own. (S.TA)
4. Saving souls must be your business. (S.TA)
5. Souls which lack generosity only lend things to God. (S.TA)
6. A resolute soul knows that it cannot retreat. (S.TA)
7. Let Jesus find one soul where He can be a guest. (S.TA)
8. God cherishes the soul and reveals secrets to her. (S.TA)
9. Few souls work simply for God. (S.JC)
10. All the actions belong now to God and to the soul (because it has given consent). (S.JC)
11. God wounds the soul at its deepest center. The phrase “deepest center” implies that the soul has many centers. (S.JC)
12. My heart fills with pity when I see souls going backward. They fail to submit themselves to the Spirit’s anointing. Even worse, they lose the effects of the anointings they have already received. (S.JC)
13. First, every soul that seeks God must know that God seeks the soul even more. (S.JC)
14. In this perfection, the soul must always draw nearer to God. By all his favors, God desires to prepare the soul for choicer ointments. (S.JC)
15. The soul also sees that God created the soul for Himself and that it should serve Him all its life. (S.JC)
16. No delight of the world or satisfaction of the senses nor sweet tastes of the spirit can content the soul. (S.JC)

17. A soul exalted in loveliness becomes an object of God's unutterable love. (S.JC)
18. How great is the soul's exultation when God is pleased with her! (S.JC)
19. God creates every soul pure and free from sin, and gives each soul an instinct to see God. (S.CG)
20. How few souls are led by this secret road of penetrating love which purifies them of every imperfection. (S.CG)
21. Man also has a rational soul with two parts, inferior and superior. (S.F.deS)
22. The inferior part acts according to sensual knowledge. The superior part chooses according to the judgment of spirit. (S.F.deS)
23. By the soul's superior part, we cling to God's eternal law. (S.F.deS.)
24. This superior part has two degrees of reason. In the first level, supernatural light provide words. In the second level, faith, hope and love bring about wordless desires. (S.F.deS)
25. Human reason has four parts – sense knowledge, intellectual knowledge, faith knowledge and the apex, a power to abandon self to God's will. (S.F.deS)
26. Nothing created can fill the soul's capacity. The intellect always wants to know more. The will has an insatiable appetite to love. (S.F.deS)
27. Our souls give life to our bodies but the soul does not come from the body. (S.F.deS)
28. How does the soul flow into God? First, the soul takes great pleasure in God. This causes a spiritual powerlessness and the soul can no longer remain in herself. (S.F.deS)
29. I know that every soul cannot be alike. There must be different kinds so that each of the perfections of God can be specially honoured. (S.T.L)
30. I discovered that every soul has almost the same difficulties. Yet, there is a vast difference between individual souls. (S.T.L)
31. Sometimes the change that comes over a soul from one day to the next is like magic. (S.T.L)
32. A soul filled with the Spirit makes progress even in sleep. (B.L.)
33. Who can resist the humility and gentleness of a faithful soul? (Fr.C.)

34. A single soul (as long as it stands on God's side) can stand against this world and all of hell without any fear. (Fr.C.)
35. Admire the value of your soul that required such a price. Admire the eternal happiness that was gained and the eternal torments that were avoided. (Fr.C.)
36. God the Father wants children by Mary until the end of time. (S.LdeM.)
37. As Christ was born in her, so must every chosen soul. (S.LdeM.)
38. All the chosen souls are hidden in the womb of Mary. (S.LdeM.)
39. There she nourishes souls until she brings them into glory (which is really their birthday). (S.LdeM.)
40. By planting her roots in the soul, Mary produces wonders of grace. (S.LdeM.)
41. God has given Mary dominion over the souls of the elect. (S.LdeM.)
42. Mary welcomes souls into her earthly paradise where they can hide from their enemies. (S.LdeM.)
43. Knowing their need for her help, they will go to Mary. (S.LdeM.)
44. Divine wisdom made copies of His own intelligence and will. He infused these into man so he would be the living image of God (Gen. 1:26). (S.LdeM.)

81.10 Soul's Perfection

1. The perfected soul receives nothing through the senses. (S.JC)
2. Perfect souls often have enlightenment about many things (present or absent). (S.JC)
3. The soul is like Adam in paradise who knew no evil. The soul is innocent and sees nothing amiss. (S.JC)
4. It hears and sees evil but cannot understand it, because it has no evil habits to judge evil by. (S.JC)
5. 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. (S.CS)

6. 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. (S.CS)
7. They are always at peace. No one scandalizes them. (S.CS)

81.11 Soul's Seeking

1. Some people discourage this unlimited seeking. They say "It is dangerous or filled with delusions." (S.TA)
2. We are like the bride, who does not immediately find her beloved. (S.F.deS)
3. Mary sends no one away (even the worst of sinners) and she leaves no one unaided. (S.LdeM.)
4. These are sinners given over to vices or worldly people who look like Christians. Their external devotions conceal avarice, impurity, drunkenness, anger, profanity, gossip and injustices. (S.LdeM.)
5. She is so kind that she rejects no one and welcomes all no matter how small. (S.LdeM.)
6. Sinners do not care for spiritual or inner devotions and see religious people as fools. (S.LdeM.)
7. Sinners care little about Mary. (S.LdeM.)
8. Sinners don't believe that devotion to her is needed for salvation. (S.LdeM.)
9. Sinners are not concerned about being worthy of the Father's blessings. (S.LdeM.)
10. Sinners think and speak only of earthly goods, riches and honors. (S.LdeM.)
11. Mary cleanses their sins and dresses them for God's glory. (S.LdeM.)
12. He poses as a Christian but does little to please God or atone for his sins. (S.LdeM.)
13. God is so kind that he will not condemn a sinner with one foot in hell unless the sinner compels him. (S.LdeM.)
14. In spite of the gravity of your sins, if you faithfully say the Rosary until death, I assure you, "You shall receive a crown of unfading glory." (1Pt 3:4). (S.LdeM.)

15. If you are in a state of sin, say Hail to Mary, (the sinless one) and she will deliver you from sin. (S.LdeM.)
16. If your conscience is burdened by sin, take your Rosary and meditate on Jesus' sufferings. (S.LdeM.)

81.12 Soul's Solitude

1. I live in such great quietness, that I fear nothing. What can I fear when I am with Him? (B.L.)
2. Do not do much talking. This only causes the mind to wander. (B.L.)

82. Spiritual Betrothal

1. This healing of love wounds again what has been already wounded until the soul is totally dissolved in the wound of love. Then it regains its perfect health and is transformed in love and wounded again in love. (S.JC)
2. The soul most severely wounded is the healthiest, and the totally wounded soul is totally healthy. (S.JC)
3. The food they lack is God. This great feeling of pain happens toward the end of the purification so that the soul can attain to the union which alone can satisfy it. (S.JC)
4. I must note the difference between possessing God by grace alone and possessing Him by union. The first consists of mutual love. The second includes communication. This is the same difference between engagement and marriage. In engagement, there is only mutual consent, which includes a unity of wills and the engagement ring. In marriage, there is communication and union. During the engagement, the groom sees the bride and gives her gifts but there is no union. (S.JC)
5. This is the lofty state of the soul's spiritual betrothal to the Word. The Spouse visits the soul frequently and gives great gifts, but these have nothing to do with marriage. It is true that the soul is purged because spiritual betrothal cannot take place before this happens. (S.JC)
6. By His visits and gifts, He purifies, beautifies and refines the soul to prepare her for union. (S.JC)
7. During this betrothal, God prepares the soul by the choice ointments of the Holy Spirit. These cause the soul's yearnings to be extreme and delicate. These ointments are the nearest to God and the proximate preparation for union. Therefore, they inspire more delicate and deeper desires. (S.JC)

8. If these preparatory unctions preparing for spiritual marriage are so sublime, what will be the actual possession of the Beloved? (S.JC)
9. As great as the thirst, hunger and suffering, so great will be the fullness and delight. (S.JC)
10. By these touches, the soul has been purified and strengthened to receive this union once and for all. This is the Divine Betrothal between the soul and the Son of God. (S.JC)
11. God lifts the soul to this state after many spiritual exercises. This is called the spiritual betrothal with the Word, God's Son. (S.JC)
12. However, all advanced souls do not receive all these gifts, nor do they all receive in the same way or degree. Although all are in spiritual betrothal, they receive differently. (S.JC)
13. In this state of betrothal, the soul receives everything possible in this life but the tranquility is not perfect. (S.JC)
14. The soul receives all it can in spiritual betrothal. Later, it will receive greater blessings in spiritual marriage. (S.JC)
15. Now, the soul enjoys the Beloved's visits but must also suffer His absences. (S.JC)
16. In spiritual Betrothal, the soul suffers much when the Bridegroom is absent, even more than in other trials. The soul's love is vehement and the pain is vehement. Contact with creatures only increases this pain. (S.JC)
17. The soul advances by the unitive way, receiving many communications and jewels as one betrothed to the Bridegroom. (S.JC)
18. The spiritual marriage between the soul and the Son of God must still be accomplished. Spiritual Betrothal cannot compare with Spiritual Marriage which is a complete transformation into the Beloved. (S.JC)
19. Only after the soul has lived for some time as the bride of the Son does God call her to the flourishing garden to celebrate the spiritual marriage. (S.JC)
20. God effects the betrothal of the cross in one action. The betrothal of perfection is done slowly within the soul. (S.JC)
21. The soul and God are the two contracting parties in this spiritual betrothal. (S.JC)
22. By this transformation God makes the soul totally His and He empties it of anything alien to Himself. (S.JC)

23. Both the will of God and the will of the soul are satisfied. Neither fails the other in the constancy of the betrothal. (S.JC)
24. The soul which has gained a betrothal knows only the delights of the bridegroom. (S.JC)

82.1 Seeking

1. The soul who seeks God according to personal consolations seeks Him by night and does not find Him. (S.JC)
2. To seek God, the soul must be detached from all evils and from goods that are not God. The soul needs liberty and courage to search for God. (S.JC)
3. Only angels and men serve God with intelligence. Angels serve by contemplation in heaven. Men serve by longing for God on earth. (S.JC)
4. The soul is under an influence. It must find Him in all things. Not finding Him, the soul takes no pleasure in created things and is exceedingly tormented in them. (S.JC)
5. This weary longing for God's vision is called "troubles" which only possessing the Beloved can remove. (S.JC)
6. When a soul seeks no satisfaction outside of the Beloved, it will quickly be visited by the Beloved. (S.JC)
7. The soul is rushing to God, like a stone falling to earth conscious of its longing for God. (S.JC)
8. The soul is like wax which begins to receive the impression of a seal but knows the representation is imperfect. (S.JC)
9. The bride sees the higher part of her soul adorned with treasures and the Bridegroom delighting in her. (S.JC)

82.2 Spiritual Marriage

1. This degree of enkindled love happens when the soul is at last transformed and perfected interiorly. The soul is not just united with the fire, but becomes one living flame within the fire. (S.JC)

2. Because the soul is transformed with such vehemence, is possessed in such a lofty way and is adorned with a wealth of virtues, it appears that only a slender web keeps it from eternal glory. (S.JC)
3. When assailed and absorbed by the flame, the soul believes that the web of mortal life will soon be broken and only a short time will remain before it can be glorified. (S.JC)
4. The soul's acts are absorbed in the Holy Spirit. In this state, the soul performs no acts by itself. All the soul's acts are divine, coming from the Holy Spirit. (S.JC)
5. Having attained all that it can receive, the soul appears to be God. (S.JC)
6. To say that the flame wounds the soul in its deepest center means that the Spirit wounds it at the farthest point the soul has reached in God. (S.JC)
7. Because the soul and its faculties are purged, Wisdom absorbs it through this flame and reaches from one end of the soul to the other. (S.JC)
8. Wisdom no longer afflicts or oppresses the soul as it did before in the spiritual purgation. When the soul entered upon contemplation, the flame was not as friendly or as sweet as in this state of union. (S.JC)
9. The soul is conscious that something is lacking. It sighs deeply because it does not yet have the complete possession of being adopted as God's child. (S.JC)
10. On earth, the soul (no matter how close to this union) will never be satisfied until this glory appears, especially since it has already tasted its sweetness. (S.JC)
11. This sweetness is so great that if God did not sustain the flesh or cover its natural being with His hand (as He did to Moses), the soul would die at each touch of the flame. (S.JC)
12. Pain does not accompany this desire because the soul (in this state) is incapable of pain. (S.JC)
13. The soul has glimpses of glory. Love filters through the doors of the soul. However, they cannot enter because the soul's earthly house is too small. (S.JC)
14. The third web (the body) remains, and the flame attacks this web sweetly. Therefore, the death of these souls is even sweeter than their whole life. They die amid the delectable impulses of love. (S.JC)
15. The rivers of the soul's love are about to enter the boundless ocean. (S.JC)
16. The soul sees itself as pure and feels itself near to going forth to the kingdom! (S.JC)

17. The bonds between flesh and spirit must be broken, so the flesh can remain on earth and the spirit return to God. (S.JC)
18. The soul knows that God habitually takes these purified souls to heaven before their time. He removes all evil and perfects them quickly. (S.JC)
19. When love is perfected here below, the soul does not stay long (in this world or in purgatory) before seeing God, face to face. (S.JC)
20. The soul is conscious of an infinite desire that its life would end so that glory could be consummated. (S.JC)
21. To raise the soul above the flesh, God makes glorious assaults, called encounters, by which He continually penetrates the soul and makes its substance Divine. (S.JC)
22. God's fire is so vehement that it could consume a thousand worlds like a piece of straw. What a wondrous thing that this fire does not consume or destroy spirits. It delights and deifies them because they are purified. (S.JC)
23. This burn is the highest degree the soul can attain on earth. (S.JC)
24. Living now in the Spouse's kingdom, the soul can do what it desires and not do what it does not desire. It is well repaid. (S.JC)
25. The soul possesses God through union gained by total mortification of the soul's entire nature. This is the only way the soul can gain a perfect spiritual life. (S.JC)
26. When the soul reaches perfect union, all the soul's acts and desires (which were works of death) are changed into divine acts. (S.JC)
27. God now moves the intellect (which formerly understood by a natural power) by supernatural light. The soul's intellect and God's intellect are now one. (S.JC)
28. God changes the will (which formerly loved with natural desires) into Divine love. The soul loves by the Holy Spirit whose will is now one with the soul's will. (S.JC)
29. All the soul's actions are changed into God's actions. The Spirit totally moves the soul, who is now a daughter of the Father. (S.JC)
30. By participation in God, the soul is God. This is perfect although not as perfect as in heaven. (S.JC)
31. She believes that there is no other soul in the world with these favors, as if God were interested in her alone. (S.JC)

32. They are illumined by love and can offer the same light and love to Him who infused these divine gifts. (S.JC)
33. The soul is overwhelmed with divine waters flowing from it in every direction. (S.JC)
34. The Holy Spirit gives these flickerings to the soul when He seems about to grant eternal life. These bursts of flame are the Spirit's provocations so He can take the soul into perfect glory and have it enter into Himself. (S.JC)
35. However, nothing is accomplished perfectly until the soul leaves the flesh and enters into the center of its spirit. This is perfect life in Christ. (S.JC)
36. These glimpses of glory are not stable, perfect and continuous as they will be in heaven. (S.JC)
37. They are called overshadowings and are among the highest favors granted on earth in this transformation process. (S.JC)
38. "Overshadowing" signifies a protection and a granting of favors. Mary was told that the Holy Spirit would overshadow her. (Lk 1:35). (S.JC)
39. What, then, are the shadows of the Holy Spirit and His attributes? He is so near to the soul that His attributes do not just touch the soul. Rather, the soul is united to the attributes in shadow and experiences them in shadow. (S.JC)
40. How wonderful that all these lamps of God's attributes are one simple being in Whom all are experienced. (S.JC)
41. Still, the soul easily sees the distinction of the lamps and that each lamp is substantially the other and is enkindled in the other. (S.JC)
42. The soul reaches that pure state of perfection, which merits union with God and transformation of all the soul's faculties. (S.JC)
43. Now He calls the soul to still another and greater abyss of light. This is the transformation of the soul in God. (S.JC)
44. These faculties (the caverns) are now marvelously filled with the lamps' splendors. (S.JC)
45. They have become lamps themselves and now give to the Beloved the light and heat which they have received. (S.JC)
46. The soul receives the blessings only to give them back to God. (S.JC)

47. The soul has been made one with God, and, in some manner, is God by participation, (although not as perfectly as in heaven). (S.JC)
48. The soul, by substantial transformation, is the shadow of God. The soul does in and through God what God does in the soul and in the same way God does it. (S.JC)
49. In this state, the soul sees that God belongs to it through God's grace. It possesses God as its inheritance, as God's adopted child and as by rightful ownership. (S.JC)
50. In this way, the soul pays all that it owes. It freely gives what it has received. (S.JC)
51. This is the soul's inestimable delight – to give God what is His own and what is appropriate to His infinite Being. (S.JC)
52. The soul gives all it has received and God is repaid by the gift. (He cannot be repaid with anything less than this.) (S.JC)
53. In heaven, this happens without intermission. On earth, this state of union takes place in the acts made by the soul. (S.JC)
54. A person who possesses many nations and peoples can give them to whomever he wants. (S.JC)
55. The soul's great satisfaction is to give God more than the soul itself is worth. (S.JC)
56. The soul loves God, not through itself but through God Himself. It loves through the Holy Spirit. (S.JC)
57. The soul enjoys God through God Himself (although not as clearly as in heaven). (S.JC)
58. The soul praises God for what He is in Himself. Even if the soul received no delight, it would still praise God. (S.JC)
59. There are many ways by which God awakens in the soul. The awakening described here is one of the highest and brings the most good. (S.JC)
60. The soul believes that all the world's kingdoms and all heaven's powers are moved. (S.JC)
61. When the earth moves, everything that is on the earth also moves. When this Prince moves, He carries His whole court. (S.JC)
62. By this awakening, the soul is changed from its sleep of natural vision to a life of supernatural vision. (S.JC)

63. The soul sees what God is in Himself and in creatures. When a palace is thrown open, in one glance a person can see the eminence of the prince and what he is doing. (S.JC)
64. God draws aside some veils and allows the soul to see His nature. (S.JC)
65. Besides allowing the soul to see him (because God is moving all things) God also reveals what He is doing. (S.JC)
66. The soul believes God has awakened, when really the soul has awakened. (S.JC)
67. By himself man can do nothing. Therefore, the soul's awakening seems to be an awakening of God. (S.JC)
68. The soul cannot describe what it experiences in this awakening because God communicates His excellence to the soul's substance. (S.JC)
69. Therefore, the soul does not experience the suffering that always accompanies God's touches when the soul is not purged. (S.JC)
70. He shows His greatness with such tenderness that the soul doesn't know if it is in the body or out of the body. (S.JC)
71. Because heaven's king shows Himself to be a friend, an equal and a brother, the soul no longer fears. (S.JC)
72. Those who are perfect (purified by the second night) no longer experience raptures or torments of the body because they enjoy liberty of spirit. (S.JC)
73. The soul has a pure disposition. Now, it can feel the rare, sublime touches of Divine love. (S.JC)
74. In its communion with God, the soul is filled with a glorious magnificence which includes innumerable blessings. (S.JC)
75. The soul is now a heavenly soul, more divine than human. (S.JC)
76. When God Himself visits the soul, there is total concealment from the enemy. This is because his Majesty acts substantially in the soul and no angel or devil can learn God's intimate communication. (S.JC)
77. These blessings are totally sovereign touches of divine union, made directly upon the soul's substance. In just one such touch, the soul receives the greatest blessings because this is the loftiest possible degree of prayer. (S.JC)

78. When these favors are given only in concealment (only in the spirit) the soul sometimes sees (without knowing how) that its higher spiritual part is separated from the lower sensual part. (S.JC)
79. The blessings are totally spiritual. The sensual receives nothing. (S.JC)
80. By these substantial touches of divine union (which are concealed from the devil and the senses) this spiritual house becomes habitually and perfectly at rest (as much as life allows). (S.JC)
81. Even in spiritual marriage the glory is not perfect and complete. This transformation is only an outline compared to the perfect image in heavenly glory. (S.JC)
82. Yet, gaining this outline on earth is a great blessing and pleases the Beloved. (S.JC)
83. Only in spiritual marriage do the sensual parts lose their imperfect habits. (S.JC)
84. These absences cease in spiritual marriage. (S.JC)
85. To attain the heights of spiritual marriage, the soul must be cleansed of all imperfect habits. (S.JC)
86. The soul must also have courage and exalted love to experience such a strong, close embrace of God. (S.JC)
87. The Bridegroom commands all vain distractions to cease. He controls the irascible faculties. He brings the understanding, memory and will to perfection. (S.JC)
88. The bridegroom subdues all the soul's passions and faculties by His sweetness and courage. (S.JC)
89. At this stage, no door is closed against the soul. She can abandon herself whenever she wants to the sweet sleep of love. (S.JC)
90. To attain the heights of spiritual marriage, the soul must be cleansed of all imperfect habits. (S.JC)
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94. At this stage, no door is closed against the soul. She can abandon herself whenever she wants to the sweet sleep of love. (S.JC)
95. The shepherd/Bridegroom delights to have the perfect soul on His shoulders and at last to hold her in an embrace of union. (S.JC)
96. The soul is now His crown. He carries her in His arms as a bridegroom leads the soul into the bridal chamber. (S.JC)
97. God and the soul surrender the entire possession of themselves to each other in a perfect union in which the soul becomes divine and God. This participation happens as far as is possible on earth. (S.JC)
98. No soul attains this without being confirmed in grace because the faithfulness of both is confirmed. (S.JC)
99. Both God and the soul desire the perfect fulfillment of this state. The soul never wearies until it reaches this goal. (S.JC)
100. In this fullness, the soul finds a more perfect sweetness than in spiritual betrothal because it realizes that its repose is in the bridegroom's arms. (S.JC)
101. The soul is in solitude, cleansed and alone with the Bridegroom. The marriage has only one love – the love of the Bridegroom. (S.JC)
102. Once the soul is lifted to spiritual marriage, she is God's faithful consort. (S.JC)
103. The Bridegroom, readily and frequently, reveals His secrets, hiding nothing from her. (S.JC)
104. Mostly, He reveals the truths of His incarnation and the ways of redemption (the subject sweetest to the soul). (S.JC)
105. Many souls enter the first cellar. Few enter the innermost cellar where spiritual marriage takes place. (S.JC)
106. Although the soul is in the state of marriage by being placed in the house, yet, the actual union of all its powers with God is not continuous even though substantial union is. (S.JC)
107. A bride must have all her love, thoughts and actions directed to her Bridegroom. (S.JC)
108. By its love, the soul is called the bride of the Son of God. This signifies equality. (S.JC)

109. Even her communion with God is love. She has changed her way of conversing with Him into loving Him. (S.JC)
110. All affections, desires and longings rise instantly toward God, even without the soul making any conscious effort. (S.JC)
111. The soul works for God without even reflecting on what it is doing for Him. (S.JC)
112. Even the soul's communion with God (once done by methods of prayer) is now totally love. (S.JC)
113. It does only the one thing the bridegroom finds necessary, the continuous practice of love. (Lk 10:42) (S.JC)
114. When she reaches unitive love, the soul should be involved only in matters of obligation. Otherwise, these duties would hinder her love for God (even though they might be serving Him). (S.JC)
115. Both the soul and the Beloved rejoice in their mutual beauty. (S.JC)
116. He makes the soul pleasing to Himself and is then captivated by His creature. (S.JC)
117. He loves to bring the soul to Himself, so He can make it His equal. (S.JC)
118. In the spiritual marriage, God communicates Himself directly, not by angels nor by natural capacities. The exterior and interior senses and even the soul itself, contribute very little in receiving these supernatural favors. (S.JC)
119. The soul has reached the summit of perfection and liberty of spirit in God. (S.JC)
120. At this stage, the soul enjoys only the intimate love of the Bridegroom. (S.JC)
121. Now united in spiritual marriage, the soul does nothing alone. (S.JC)
122. The soul's natural and supernatural desire is to love God as much as He loves the soul. (S.JC)
123. St. Thomas teaches that even in heaven the soul would not be happy unless it loved God as He loves the soul. This is what happens in spiritual marriage even before death. Although not the same as heavenly glory, the soul enjoys a vivid vision of that perfection. (S.JC)
124. This breathing of the soul in God and of God in the soul happens often and causes exquisite delight. (Not, however, as in the same degree as heaven). (S.JC)
125. By participation, the soul is able to breathe in God as God breathes in her. (S.JC)

126. The soul does by participation what the Father and Son do by nature. They breathe the Holy Spirit. (S.JC)
127. The soul is so absorbed that nothing can hold her back. (S.JC)
128. The bride places all of her dispositions before the Beloved. She longs to be taken out of this spiritual marriage (her place in the Church militant) into the glorious marriage of the Church triumphant. (S.JC)
129. God loves souls so much that he enters into a true, spiritual marriage. (S.LdeM.)

83. Spiritual Reading

1. I read only the lives of the saints. These would spur me on to do better. (S.TA)
2. These holy books and my mother's devotion awakened holy desires in me when I was six years of age. (S.TA)
3. My brother and I read the saints' lives. (S.TA)
4. When I read of women martyrs, I felt they had purchased the kingdom quite cheaply. (S.TA)
5. I made a habit of reading books on chivalry. This cooled my holy desires. I wasted hours, day and night. (S.TA)
6. I was enormously absorbed and never was happy unless I had a new book. (S.TA)
7. Reading good books (like the letters of Jerome) gave me new life. (S.TA)
8. My uncle gave me a book on the Prayer of Recollection. I was delighted and resolved to follow this way of prayer. (S.TA)
9. God said to me, "All harm comes because people do not know the truths of scripture". After this, I resolved to carry out the smallest detail in the Bible. (S.TA)
10. I especially mention St. Teresa of Avila, who writes accurately of Love's sacred movements. Her eloquence is marked with humility and her wit with simplicity. (S.F.deS)
11. The chapters are short because a person is willing to go a short distance to see something beautiful. Readers, knowing that a chapter is short, will more willingly read it. (S.F.deS)

12. I write this book for devout souls so they can make progress. Therefore, I must explain deep truths, often generally unknown. (S.F.deS)
13. For a long time I'd been fed on the wheat of *The Imitation*. It was the only book which did me any good, as I hadn't discovered the treasures of the Gospels. (S.T.L)
14. I have had great enlightenment from the writings of St. John of the Cross. When I was between seventeen and eighteen, they were my only spiritual food. (S.T.L)
15. I never learn anything from books, for I don't understand what I read. (S.T.L)
16. Read good books very slowly with frequent pauses. (Fr.C.)
17. Read little and digest much. Right now your soul needs simplicity. Reading should lead to recollection. (Fr.C.)
18. Choose books that inspire confidence in God. (Fr.C.)

84.1 Spiritual Warfare

1. For us (soldiers of Christ) life is a continual struggle and the crown goes to those who fought violently. (Fr.C.)
2. Peace is purchased by war and enjoyed only after victory. (Fr.C.)
3. This interior war is more violent within some people (also at a certain age or time). No harm occurs if the soul fights well. (Fr.C.)
4. "In this warfare, the battering ram is the Rosary which is the foundational stone of the New Testament. Preach these 150 Hail Marys to reach these hardened souls. (S.LdeM.)

84.2 Supernatural

1. Digression on supernatural favors ends. (S.TA)
2. Every temptation can bring a profit. (S.TA)
3. Passing beyond all that can be known, the soul will desire what cannot be known in this life. (S.JC)
4. The union of every creature with God is natural. A union of love is supernatural. (S.JC)

5. On earth, supernatural knowledge is not the proximate means to divine union. (S.JC)
6. Distinct supernatural knowledge comes in four ways, visions, revelations, locutions, and spiritual feelings. When this knowledge leads to contemplation, the soul must be detached from these four means. (S.JC)
7. When the soul is prepared, God offers supernatural favors. Then He gives supernatural communications. When the faculties are prepared, God enlightens them by supernatural visions. (S.JC)
8. Spiritual directors err by trying to know things by supernatural methods. (S.JC)
9. The desire to know revelations by supernatural means is at least a venial sin. (S.JC)
10. To desire to commune with God by supernatural revelation is perilous. (S.JC)
11. Whatever soul God wishes to exalt, He tempts in the highest possible degree. (S.JC)
12. In this way, He can deify the soul and grant divine union in His Wisdom. (S.JC)
13. Man lives in great peril because he is guided by a natural light which dazzles him and leads him astray from God's road. (S.JC)
14. How many perils in this life! (S.CG)
15. Isaac, Jacob and Joseph were supernatural children because their mothers (Sarah, Rebecca and Rachel) were all sterile. These mothers conceived by grace and their children became masters of their brothers. (S.F.deS)
16. Man's superior part can follow natural light (as intelligent men do) or supernatural light (as Christians do). (S.F.deS.)
17. We live among dangers and if we do not resist, we will perish. (S.F.deS)
18. Our resisting leads to overcoming and victory. (S.F.deS)
19. In extraordinary temptations, a special heavenly help is also necessary. (S.F.deS)
20. We must constantly resist small temptations and boldly combat the greatest ones. (S.F.deS).
21. Being faithful today is enough. Each part of our lives has its own temptations. (S.F.deS)
22. I learned a great deal by listening to the temptations which beset the novices. (S.T.L)

23. There are many texts of scripture which teach us the necessity of temptation and the good results when souls are not disheartened. It is compared to a furnace that purifies gold. (Fr.C.)
24. Violent temptations are the great graces of martyrdom which made great saints through great victories. (Fr.C.)
25. The tempted soul is better prepared for the sacraments than those who have few trials. (Fr.C.)

84.3 Suffering

1. Souls who are not strong in virtues need spiritual conversations. (S.TA)
2. I must insist on the importance of speaking about spiritual matters. (S.TA)
3. Spiritual conversation with good people perfects us. (S.TA)
4. The water of true tears keeps alive the fire of devotion. (S.TA)
5. Forget my deeds and see my tears. (S.TA)
6. 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. (S.CS)
7. Her eyes, wanting to satisfy the heart, grieves only for Me and for her neighbor's loss (not for her own loss). (S.CS)
8. These are holy desires and because of them, the eye weeps. (S.CS)
9. Now, you can see how tears shed in this life are of infinite value. (S.CS)
10. They couldn't understand that such a flood of divine joy cannot be borne without tears. (S.T.L)
11. I was drawn to suffering. It had about it a charm which delighted me, though I didn't really understand much about this charm, for until then I had suffered without loving suffering. But from that day I felt a deep, true love for it. (S.T.L)
12. And on that day I acquired the strength to suffer. The martyrdom of my soul was soon to start. (Confirmation) (S.T.L)
13. When someone no longer commits mortal or venial sins, they make more progress from suffering than from activity. (Fr.C.)

84.4 Spiritual Knowledge

1. This pure knowledge cleanses the memory of all images and leaves the soul in forgetfulness. (S.JC)
2. In this state, the soul knows God without knowing how. (S.JC)
3. The soul is not wasting time because it is occupied with spiritual knowledge. (S.JC)
4. Contemplation causes forgetfulness when heavenly knowledge fills the soul entirely. (S.JC)
5. When a soul desires forms, it hinders the communication of the Spirit. (S.JC)
6. As the soul comes close, God empties it of imaginative meditations. (S.JC)
7. Some intellects are quick and the soul invents words as if they came from God. (S.JC)
8. The soul falls into oblivion because God is erasing forms of knowledge. (S.JC)
9. After attaining union, these periods of oblivion cease. (S.JC)
10. A memory transformed in God cannot receive created forms of knowledge. (S.JC)
11. Supernatural knowledge comes from visions, revelations, locutions and spiritual feelings. (S.JC)
12. To avoid deception, the soul must not try to understand its spiritual condition. (S.JC)
13. Esteeming perceptions of God actually lowers the soul's esteem for God. (S.JC)
14. All forms of knowledge have no comparison with God's Being. (S.JC)
15. The effects of supernatural perceptions come passively to the soul, as soon as perceived. The soul's activity hinders these graces. (S.JC)
16. The soul should recall uncreated knowledge as often as possible. Then, the effects are renewed. (S.JC)

85. Transforming Union

1. To gain spiritual transformation, the soul must be carried far away from what is sensual and rational. (S.JC)

2. When nothing in the soul is repugnant to God, then the soul is transformed through love. (S.JC)
3. When everything unlike God is cast out, the soul receives God's likeness. (S.JC)
4. This transformation will be true and perfect only if the soul is transformed in the Three Persons in a manifest degree. (S.JC)
5. The heavenly transformation is quite different from the earthly one. On earth, the flame still consumes the soul and wears it away. (S.JC)

86.1 Trials

1. The Lord shortens all my tribulations. (S.TA)
2. Desiring trials is easy because God comforts me so much. (S.TA)
3. God gives his close friends greater trials and leads them by a rugged road. (S.TA)
4. God gives them wine and they get inebriated so they can bear the trial. (S.TA)
5. God leads those whom he loves by the road of trials. (S.TA)
6. Let the Lord test you. He knows how to do it well. (S.TA)
7. At times, God withdraws his help so we can see our limitations. (S.TA)
8. In our trials, we can only await the mercy of God. (S.TA)
9. The soul must be constant in receiving all these afflictions from God's hand for its health. (S.JC)
10. The place of trial is also the place of healing which will cause great sins to cease and will cut the thread of evil habits. (S.JC)
11. God sends these tribulations to those He will raise to a high perfection. They are like gold tried in fire. (S.JC)
12. We will certainly win if we are willing to fight. (S.F.deS)
13. I am stripped of everything, even spiritual consolations. God wants me dead to self so I can live for Him. (Fr.C.)
14. It is not an illusion to experience peace in the middle of trials. Peace is the foundation. (Fr.C.)

15. Be convinced that every trial comes from God's mercy more than His justice. (Fr.C.)
16. We kiss God's hand when it is heavy upon us. (Fr.C.)
17. Dryness and trials are inevitable. Constant trials are even better. This is God's preparation for pure love. (Fr.C.)
18. Do not imagine you are far from God. You have never been nearer. Remember Jesus in the Garden. (Fr.C.)
19. The greater the hardship, the greater is God's work and the larger is the soul's profit. (Fr.C.)
20. Life's troubles are like the clouds which can never affect the sun. (Fr.C.)
21. The stone (struck by the sculptor) feels only the cruel blow. A stone destined to become a statue does not know what is happening. (Fr.C.)
22. When God sends some disappointment, thank Him and see it as a great favor working for your protection. (Fr.C.)
23. God sanctifies lay people by temporal difficulties. He sanctifies religious by spiritual trials such as dryness, spiritual despondency, humiliating temptations, fears of being in mortal sin and terrors about judgment. (Fr.C.)
24. Their bitter pills are coated with the love of Mary and of the Holy Spirit and are swallowed as if candied nuts. (S.LdeM.)
25. God allows the devils to torment them, the world to scorn them, enemies to defeat them and friends to betray them. (S.LdeM.)
26. As members of Christ, you must expect suffering. (S.LdeM.)
27. If you live in Jesus' Spirit, you must expect thorns and nails. (S.LdeM.)
28. Respect both the chisel and the hand which forms you. You have an important place in his eternal building. (S.LdeM.)
29. Let yourself be shaken and tossed because soon the Father will put you in his grain bin. (S.LdeM.)
30. If your own blunder brings a cross upon you, bow before God's almighty hand without delay. (S.LdeM.)
31. Take advantage of little sufferings because God considers how we suffer. (S.LdeM.)

32. While God's one hand afflicts you, his other hand bears you up. He deals death while dispensing life. (S.LdeM.)
33. When assailed by sorrow and temptation, arm yourselves with the shield and helmet of remembering Christ crucified. (S.LdeM.)

87. Trinity

1. Mary is the sealed fountain, the Trinity's resting place. (S.LdeM.)
2. God has given her such great authority that she seems to have power over the Trinity. (S.LdeM.)
3. Mary must be better known so the Trinity will be better known. (S.LdeM.)

88. Trust

1. Trust God. His goodness is greater than our evil. (S.TA)
2. I was discouraged until my eyes fell on the words, "God is faithful and will not let you be tried beyond your strength. (S.TA)
3. With you, Lord, all things are possible and we need only forsake everything. You make everything easy. (S.TA)
4. We can never trust ourselves. Even a soul with firm determination might fall. (S.TA)
5. Keep your eyes on your Divine Spouse and even your enemies will provide your food. (S.TA)
6. Our confidence must come from God. (S.TA)
7. Jesus makes the bitterest things sweet! (S.T.L)
8. If thick clouds hide the Sun and if it seems that nothing exists beyond the night of this life – well then, that will be a moment of perfect joy, a moment to feel complete trust and stay very still, secure in the knowledge that my adorable Sun still shines behind the clouds. (S.T.L)
9. How can there be any limit to my trust? (S.T.L)
10. "God, I cannot do this, unless you enable me." (B.L.)
11. If your small ship experiences storms, just wake up the Lord and he will calm the sea. (B.L.)

12. When I am with Him, I fear nothing and the smallest deviation is a hell for me. (B.L.)
13. Trust yourself completely to God's hands. To expect everything is not "tempting God". (B.L.)
14. Distrust of self and trust in God are the two springs of the spiritual life. (Fr.C.)
15. On earth, we are in continual danger. We need to take those precautions which prudence suggests and then trust all to Divine Providence. (Fr.C.)
16. We must let God act and do all that He wants. (Fr.C.)
17. God reduced us to the necessity of walking so He could carry us. (Fr.C.)
18. In the greatest peril one glance at God who carries us restores all our courage. (Fr.C.)
19. To have trust and confidence is the only burden which God lays upon His children. (Fr.C.)
20. "All is well. Nothing to fear. God carries on this work." (Fr.C.)
21. So, allow yourself to weep, and to grow restless. Don't try to free yourself from heavenly troubles. (Fr.C.)
22. The divine action withdraws this soul from every precipice. If it falls, God rescues it. (Fr.C.).

89.1 Unitive (Active)

1. They need only move away from meditation to contemplation. This happens when the discursive activity ceases and when the first fervors and sweetness are no longer. (S.JC)
2. Every soul can attain a higher perfection of love in this life. Even in the unitive way, she should be ready to grow to greater perfection. (S.CS)

89.2 Unitive (passive)

1. 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. (S.CS)

90. Truth

1. Truth comes by continually keeping a watch over ourselves. (S.TA)

2. Know the perfection of this unitive state in which the intellect is ravished by love and is bathed in a supernatural light. (S.CS)
3. 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. (S.CS)
4. Without light, no one can walk in truth. (S.CS)

91. Vices

1. The soul escapes problems only by fleeing from supernatural revelations. (S.JC)
2. Earthly covetousness seeks temporal goods and is the root of all evil. (S.F.deS)
3. Curiosity and ambition cause a thousand obstacles to divine love. These silly and superfluous undertakings are embarrassments. (S.F.deS)

92. Visions

1. Since St. Peter of Alcantara died, I have spoken with him more than when he was alive. (S.TA)
2. A bodily vision given by God has its effects without the soul even accepting it. The gift comes passively, without any acceptance. (S.JC)
3. God's visions penetrate the soul like sun coming through a window. (S.JC)
4. To advanced souls, imaginary visions come more frequently than bodily vision. (S.JC)
5. A detached soul can receive divine visions with greater clarity. (S.JC)
6. Souls think they should trust visions, not realizing that visions can hinder union. (S.JC)
7. Why does God give these visions? He uses them to raise the soul from its lowly place to divine union. (S.JC)
8. To lift the soul to high union, God acts according to the soul's nature. He begins with the lowest part of the soul's senses. (S.JC)
9. God works from the lowest to the highest, from the exterior to the interior. (S.JC)

10. Both bodily and imaginary visions gradually reform the soul. (S.JC)
11. Some directors want souls to value these visions. This is a mistake. (S.JC)
12. By valuing visions, the soul loses its humility. (S.JC)
13. Concerning visions, the director must lead the soul to complete detachment. (S.JC)
14. A director with an inclination for visions will impress that attitude on the disciple. (S.JC)
15. It is rash to communicate with God only through sensual visions. (S.JC)
16. Many visions come from the devil who dresses in sheep's clothing. (S.JC)
17. The understanding must not become attached to these visions. (S.JC)
18. Even God's visions are created and can hinder divine union. (S.JC)
19. The soul must keep its eyes closed to new revelation and hold on to the old. (S.JC)

93. Understanding

1. The understanding has no ladder to reach God. (S.JC)
2. Sinners are strong and clever in the things of this world, but weak and ignorant in the things of heaven. (S.LdeM.)

94. Victim Soul

1. I am too small to do anything great, and so my folly is to hope that Your love will accept me as its victim. (S.T.L)
2. Carry me off to the furnace of love, and plunge me into its burning depths so that I can be its ecstatic victim for all eternity. (S.T.L)
3. I beg You to choose in this world a multitude of little victims worthy of Your LOVE!!! (S.T.L)

95.1 Virtue – Charity

1. After drawing grace for herself, she strives to fix her eyes on her neighbor. (S.CS)
2. By actions toward the neighbor, the man is shown as good or evil. (S.CS)

3. Our human heart can produce the beginnings of God's love, but only hearts which are warmed by holy charity can love him above all things. (S.F.deS)
4. Her heart will be destroyed if she had no hope to attain her desire. So we do not despair. God (who planted this vehement desire) has made thousands of promises. He assures us that this goal is easy to obtain if we just use the means He has prepared. (S.F.deS)
5. Hope is the loving pleasure we experience by expecting and seeking God. (S.F.deS)
6. Charity has no limits because God is infinite. (S.F.deS)
7. It is in the soul's greatest honor that it can grow in charity. (S.F.deS)
8. By infused charity, God does not let us walk alone. (S.F.deS)
9. Charity is an active virtue. It either acts or dies. (S.F.deS)
10. If I do not love God, I cannot hate sin. (S.F.deS)
11. We take all our orders from charity. (S.F.deS)
12. Charity is a tree which has every virtue grafted on. (S.F.deS)
13. These grafted virtues invigorate charity and charity is insatiable in bringing forth these fruits. (S.F.deS)
14. Without cement, the stones of a building collapse. Without nerves and muscles, the body comes apart. Without charity, the virtues cannot sustain one another. (S.F.deS)
15. When moral or supernatural virtues (faith and hope) produce actions without charity, they are of no value for heaven. (S.F.deS)
16. Charity is the true fruit of paradise. The soul gathers it from the tree of life, (the Holy Spirit who dwells within us). (S.F.deS)
17. Our Savior wants us to eject any crown that is not made of gold, that is, if it does not come from charity or from a devout intention. (S.F.deS)
18. Love that strengthens us to do good is called charity. (S.F.deS)
19. Doubt wasn't possible and faith and hope were no longer needed. (S.T.L)
20. I would far sooner endure a thousand reproaches than utter one. (S.T.L)

95.2 Virtue – Chastity

1. More than any other sin, impurity removes light from the intellect. (S.CS)
2. It is impossible for a man with worldly habits who does not pray to keep his mind pure. (S.CS)
3. Accepting death is just one act. Charity requires many diverse acts. (S.F.deS)
4. The Devout soul can hover above the flames of worldly lust without being burnt. (S.F.deS)
5. I want always to have charitable thoughts so that He will judge me favourably – or, rather, not judge me at all. (S.T.L)

95.3 Virtue – Faith

1. To ascend to God, the soul must lean on faith. (S.JC)
2. Using its own ability less, the soul lives more in faith. (S.JC)
3. Faith tells the soul what it has never seen. (S.JC)
4. Faith gives no information and no knowledge. It blinds us to all other knowledge. (S.JC)
5. Faith is a dark cloud to the soul, depriving it of natural light. (S.JC)
6. On earth, faith is night because the soul does not see God. (S.JC)
7. The soul must be a blind man, guided only by faith. (S.JC)
8. The soul must pass from knowing to the unknowing of faith. (S.JC)
9. Faith affirms what the intellect cannot understand. (S.JC)
10. Evils come when the soul clings to knowledge instead of faith. (S.JC)
11. God is infinite and faith alone acknowledges this. (S.JC)
12. Only by faith does God manifest his divine light. (S.JC)
13. The soul often seeks exterior experiences and abandons faith. (S.JC)
14. By rejecting God's visions, the soul does not hinder faith. (S.JC)

15. By faith, the soul enters into the purest love for God. (S.JC)
16. The soul must be cautious of novelties and depend on faith alone. (S.JC)
17. Faith is greater than supernatural gifts. (S.JC)
18. By faith, the soul receives all of God's wisdom. (S.JC)
19. To gaze on God by faith, the soul must remove its gaze from creatures. (S.JC)
20. Being freed of images, the soul gains a rest. (S.JC)
21. When a soul does not desire great signs, God infuses faith. (S.JC)
22. When the soul is garbed in faith, the devil cannot see it nor harm it. More than any other virtue, faith protects against the devil (who is the soul's most cunning enemy). (S.JC)
23. God wants man to merit by faith and not serve him from self-interest. (S. CG)
24. When the light of faith enters our soul, it has a certain authority which makes the understanding accept the truth. (S.F.deS)
25. Faith's authority gives us the highest certitude and it subjugates the intellect, so that nothing else gets a hearing. (S.F.deS)
26. Faith alone gets men to actually believe, giving delight to the will and certitude to the understanding. (S.F.deS)
27. We certainly have knowledge of God through his creatures, but this is like looking at God's feet. Faith gazes at his face. (S.F.deS)
28. Faith explains the beginning and purpose of all creation. (S.F.deS)
29. Faith tells us that God is infinite in His goodness. (S.F.deS)
30. Our love for God must begin with faith knowledge. Afterward, we must experience his goodness. This heightens our love. (S.F.deS)
31. Someone who believes one article of faith because God has revealed it, should logically believe all the articles of faith. (S.F.deS)
32. By faith, the soul knows that it will be judged at the hour of death (and at the end of the world). (S.F.deS)

33. For His close friends and for His Mother, Jesus works no miracles before testing their faith. (S.T.L)
34. I could not believe that there were people without faith and I was convinced they did not mean what they said when they denied the existence of another world. (S.T.L)
35. I have made more acts of faith in the last year than in the whole of my life. (S.T.L)
36. When I sing of the bliss of heaven and the eternal possession of God, I get no joy from it, for I am singing only of what I want to believe. (S.T.L)
37. A tiny ray of sunshine pierces the darkness and then, for a second, my suffering stops. Instead of comforting me, the memory of this makes the darkness blacker. (S.T.L)
38. By letting my faith be tempted, God has greatly increased my spirit of faith. (S.T.L)
39. All things are possible to one who believes. (B.L.)
40. When he finds a soul full of faith, his grace becomes like a flowing stream. (B.L.)
41. My consolation in this life is to see God by faith. (B.L.)
42. Great favors do not bring us near to God as much as one act of faith. (B.L.)
43. Resolve firmly to overcome all the difficulties that confront you in the spiritual life. (B.L.)
44. My faith is so enlightened I think I have lost it. The obscurity of earth is taken away and the cloudless day of heaven is dawning.” (B.L.)
45. The longer I live the more clearly I see that all depends on God, and if we leave all to Him, all will go well. (Fr.C.)
46. By faith, we would cherish all God’s creatures because they serve for our perfection. We would have an uninterrupted life with God. (Fr.C.)
47. The faith-filled soul judges everything differently than the person who uses only his senses. (Fr.C.)
48. Faith is the mother of sweetness, turning ugliness into beauty and having compassion even for enemies. (Fr.C.)
49. Faith laughs at calamities and recognizes God’s will in them. (Fr.C.)
50. Mystery demands that the soul live by faith. Every other power sees only contradiction. (Fr.C.)

51. Faith shows them that all is well. (Fr.C.)
52. Faith is content with being hidden. (Fr.C.)
53. To walk this path the soul needs great faith because reason will always be suspicious and invent excuses against God's will. (Fr.C.)
54. When nature fears, faith is full of confidence. (Fr.C.)
55. God always disguises Himself to lift the soul to a faith level. God teaches the faithful soul to find Him in these disguises. (Fr.C.)
56. After this, God disguises Himself in vain because the soul always can see Him. (Fr.C.)
57. Faith has greater scope when little is seen or felt. (Fr.C.)
58. Let's advance in our knowledge of God's loving deceptions. What the soul cannot perceive, God gives in a hidden way. (Fr.C.)
59. His work (the best part) is done stitch by stitch from the wrong side of the tapestry. The soul sees only the needle and the stitch being made. When the work is complete the right side will be turned outward. (Fr.C.)
60. All things work together for good. That is a belief of faith. (Fr.C.)
61. Mary will share with you her faith (greater than all the saints). (S.LdeM.)
62. When Mary helps you, your faith will be so great that even extraordinary graces (such as ecstasy) will scarcely bother you. (S.LdeM.)
63. You are chosen from thousands who live only by their senses to live in the light of pure faith and love for the Cross. (S.LdeM.)
64. Faith in the Creed (which summarizes all the Catholic truths) is the foundation for all Christian virtues. (S.LdeM.)
65. Prayer has greater power if the person has greater faith. (S.LdeM.)

95.6 Virtue – Fortitude

1. Even without feelings, I know by faith that He is here. (S.TA)

2. Don't lose your courage. Otherwise, you will lose many blessings. (S.TA)
3. Fortitude and perseverance are proved by a lengthy enduring of hurts and detractions. (S.CS)
4. Fortitude perseveres and proves itself externally when another tests it. Otherwise, it would not be a serious virtue. (S.CS)
5. Having decided on serving God, the soul should be constant and immovable, not attracted by opportunities for a greater good. (S.F.deS)
6. Fortitude is a love which willingly accepts all for God's sake. (S.F.deS)
7. Be persuaded that you have a long way to go. (Fr.C.)
8. The soul must have courage to walk firmly and let the lightning flash and the tempest roar. (Fr.C.)
9. To stay firm in a torrent, to sail through turbulent seas, to be safe in a dangerous countryside are miracles which Mary works for her children. (S.LdeM.)
10. Resolve to suffer any cross. Don't exclude any cross or choose any cross. (S.LdeM.)

95.7 Virtue – Hope

1. Until victory is won, courage is needed. (S.TA)
2. The more the soul tries to possess, the less is its hope. (S.JC)
3. The soul moves toward God by having hope fill the memory. The more empty the memory, the greater is hope. (S.JC)
4. This delivers the soul from its second enemy, the world. Living hope gives the soul such fervor for eternal things that, by comparison, the world's things seem dead and worth nothing. (S.JC)
5. The desires of hope do not affect the soul because it is satisfied in its union with God. The soul, seeing itself full of God's riches, has nothing more to hope for. (S.JC)
6. Whoever hopes in himself, feels alone. (S.CS)
7. The bride's heart will be destroyed if she had no hope to attain her desire. So we do not despair. God (who planted this vehement desire) has made thousands of

- promises. He assures us that this goal is easy to obtain if we just use the means He has prepared. (S.F.deS)
8. Hope is the loving pleasure we experience by expecting and seeking God. (S.F.deS)
 9. Never be depressed. (S.TA)
 10. Sometimes I am fervent and at other times, not. God told me just to hope in him. (S.TA)
 11. Next day I had a sharp relapse, and my illness took such a serious turn that, humanly speaking, it seemed I should never recover. (S.T.L)
 12. The voice of unbelievers came to mock me out of the darkness: “You dream of light, of a fragrant land, you dream that their Creator will be yours for ever and you think you will one day leave behind this fog in which you languish. Hope on! Hope on! And look forward to death! But it will give you, not what you hope for, but a still darker night, the night of annihilation!” (S.T.L)
 13. Hope grows as our faith penetrates into the divine secrets. (B.L.)
 14. “We must live and die in the deepest uncertainty, not only about God’s judgments but about our own dispositions”. (Fr.C.)

95.7 Virtue – Justice

1. Sometimes, Divine Justice chastises the world with ordinary punishments (which are imperceptible). At other times, Justice sends a deluge to publicize the severity of his judgments. (S.F.deS)
2. Justice is a love which serves only God and therefore treats all men fairly. (S.F.deS)

95.8 Virtue – Obedience

1. If the soul submitted to the Church, he need not fear the devil’s illusions. (S.TA)
2. Attach the greatest value to obedience. (S.TA)
3. God’s first inspiration is always obedience. God told Paul to go to the city and to obey Ananias. So, anyone who refuses to obey his superiors is an imposter. (S.F.deS)
4. O God, from what trouble are we freed by the vow of obedience! How happy simple nuns are. (S.T.L)

5. If, though, one stops being guided by this compass of obedience for a single moment, the soul strays into a desert where the waters of grace quickly fail. (S.T.L)
6. For thirty years, Jesus gave more glory to His Father by submitting to Mary than if He had worked the greatest of miracles. (S.LdeM.)
7. Having begun His work of miracles through Mary, He continues doing them until the end of time. (S.LdeM.)
8. Our Lord is as much the Son of Mary in heaven as He was on earth, for He retains His perfect submission to the best of mothers. (S.LdeM.)
9. Mary gained by obedience what Eve lost by disobedience. (S.LdeM.)
10. Jesus glorified the Father by submitting Himself totally to Mary for thirty years! (S.LdeM.)
11. A person obedient to Mary will sing of victory over his enemies. (S.LdeM.)
12. Only those who obey Mary will be honored by God's blessings. (S.LdeM.)
13. How can any child obedient to Mary (God's wise director) go astray from eternal life? (S.LdeM.)
14. Obedience assures a purity of soul which brings one close to God. (S.LdeM.)

95.9 Virtue – Poverty

1. The world's wealth is poverty in God's sight. The soul which loves wealth is extremely poor. (S.JC)
2. A man can rejoice in riches only if he uses them to serve God. (S.JC)
3. There is not enough paper and ink to describe the evils that come from rejoicing in earthly goods. (S.JC)
4. To be perfect, the soul needs poverty of spirit. (S.JC)
5. Poverty protects chastity better than thick convent walls. (S.TA)

95.10 Virtue – Prudence

1. Prudence is a love that chooses things that are united to God and rejects what is contrary. (St.Augustine) (S.F.deS)

2. The father of a family cannot live like a monk and workers cannot spend all day in Church like a religious. (S. F.deS.)
3. The soul must see that the only serious business in the world is to follow God's will perfectly. (Fr.C.)
4. The world sees someone as wise who is a keen businessman and turns everything to his profit. (S.LdeM.)

95.11 Virtue – Temperance

1. Temperance is a love which gives itself totally to God. (S.F.deS)

95.12 Virtues

1. Concerning virtues, we really only know their names. (S.TA)
2. If you think you have a virtue, suspect that you are mistaken. (S.TA)
3. The more we repeat our claims to have virtues, the more we believe them. (S.TA)
4. To practice contemplation, these virtues must be in a higher degree. (S.TA)
5. Do not build your foundation only on prayer but strive for the virtues. Otherwise, you will be spiritual dwarfs. (S.TA)
6. God can only reward us according to our love proved by works. (S.TA)
7. The Lord desires works. So, help the sick and do not fear that your devotion will suffer. (S.TA)
8. Our reward does not depend on our consolations but on our love and our actions. (S.TA)
9. Unbridled passions are called vices. Ordered passions are called virtues. (S.JC)
10. When a spirituality is weak the soul cannot remove habits which destroy devotion. (S.JC)
11. At times, the Bridegroom touches these virtues in her and she enjoys these virtues in their highest degree. (S.JC)
12. In these visits, God sheds His light and the soul can see the virtues which God has given her. (S.JC)

13. The soul feels that these perfect virtues are in herself and in God as in one vineyard. They belong to both. (S.JC)
14. Often the soul doesn't realize the virtues it has. (S.JC)
15. Virtues acquired in early youth are more perfect. They have the freshness of a spring morning. (S.JC)
16. In dryness we acquire abundant virtues because what we acquire with toil is better, more perfect and more lasting than what is acquired in sweetness. (S.JC)
17. The virtues flower only in God's love. Otherwise, they are dry and worthless in God's sight (even if humanly perfect). (S.JC)
18. All virtues have life from charity and humility. (S.CS)
19. I want souls to have proven, intrinsic virtues. (S.CS)
20. Realize that penances and corporal exercises are only means to gain virtue. (S.CS)
21. Virtue is true only if it shines forth in time of trial. (S.CS)
22. Virtue is acquired by self-knowledge and by knowing Me. (S.CS)
23. We acquire habits by a series of actions and we lose them by many contrary acts. (S.F.deS)
24. God wants us to acquire virtues and we should do everything in our power. (S.F.deS)
25. Divine love is the general of the virtues. It alone can gain heaven and overcome hell. (S.F.deS)
26. True virtue is a constant force in the soul. (S.F.deS)
27. Only virtue accompanied by other virtues is true. (S.F.deS)
28. We cannot always be cheerful but we can always be gracious. (S.F.deS)
29. I think it is a great grace that we left Alencon, as our friends there were too worldly and too clever at mixing the pleasures of the world with the service of God. (S.T.L)
30. Abide in God's presence. In him, you will find every virtue (even if you lack them all). (B.L.)
31. By experiencing God present within, the soul gains some heavenly qualities. (B.L.)

32. Their virtues are more solid because of passing through trials. (Fr.C.)
33. We must do all with Mary by imitating her virtues. (S.LdeM.)
34. Before arriving at contemplation, we must learn this meditation on the virtues taught by the Rosary (St. Thomas Aquinas). (S.LdeM.)

95.13 Virtues - Moral

1. No person has any virtue unless tempted by the opposite vice. (S.TA)
2. This abundant water of divine favors makes the virtues grow beyond all comparison with the previous state. (S.TA)
3. I ask three things – love for each other, detachment from created things and true humility. (S.TA)
4. You will never regret the difficulties in gaining self-mastery. (S.TA)
5. The King of Glory will only be united with us if we try to attain the greatest virtues. (S.TA)
6. Virtues never come to maturity until they bring about greater desires for more virtue. (S.F.deS)
7. Each virtue has new seeds (called desires and resolutions) which always multiply. (S.F.deS)
8. Any virtue that does not desire to multiply is not yet mature. (S.F.deS)
9. God loves virtues wherever he finds them. (S.F.deS)
10. We need all the virtues to keep all the commandments. (S.F.deS)
11. Only with charity can we have all the virtues and keep all the commandments. (S.F.deS)
12. Wisdom teaches temperance and prudence, justice and fortitude and nothing in life is more useful than these. (S.LdeM.)

95.14 Virtues- Theological

1. Faith is the foot that makes the journey and love is the guide for its steps. (S.JC)

2. Faith sees salvation. Hope prepares for it. Only charity receives it. (S.F.deS)
3. Faith points to the Promised Land. Hope provides manna. Only charity leads us in. (S.F.deS)
4. From this summit, faith, hope and love spread their powers into all the soul's faculties, subjecting them to God's authority. (S.F.deS)
5. This supreme region is their special residence, from which their living water flows to all the inferior part. (S.F.deS)
6. By abandoning self to God's will, the soul allows faith, hope and charity to rule in this summit and the lower faculties have no powers. (S.F.deS)
7. Baptism must sow a vigorous seed of the theological virtues in the soul. (S.T.L)

96. Visions

1. When God gives the soul genuine visions through a good angel (Christ often reveals Himself through an angel because He seldom appear in His actual person), God allows the wicked angel to present false visions. If the soul is not cautious, it can be deceived. (S.JC)
2. Cost what they may, the soul would not miss these visitations. (S.JC)
3. The soul does not want to receive God's visitations in the body where it enjoys them only partially and with much pain. It covets them in the flights of the spirit where it can freely enjoy them. (S.JC)
4. After removing my evil habit, God clothed me with virtue and instructed me in the spiritual life. (S.CG)
4. To prepare you for greater light, you needed to be clothed in virtues. (S.CG)
6. In the beginning, God makes us desire and practice virtue. Then, he takes away our holy desires, so we seek only God's good pleasure. (S.F.deS)

97. God's Visitations

1. These violent visitations come to those who are not yet perfect but are advancing along the way of proficients. The perfect receive these visitations in peace and sweetness. (S.JC)

2. These visits of God are not always filled with trembling. This happens only to those who are entering the state of illumination. For others, these communications are sweet and gentle. (S.JC)
3. Because the Bride possesses the virtues in their perfection, she rejoices peacefully in the Bridegroom's visits. (S.JC)
4. God's communications are so interior that the faculties attain nothing if the Spirit causes no movements of love. (S.JC)
5. The perfect enjoyment of God's communications demand that all senses and faculties be emptied. If they are active, they will be a hindrance. (S.JC)
6. While the Spirit is visiting the soul, the Son of God is giving Himself in a profound way. He sends the Spirit to make ready His chamber (the bride's soul). (S.JC)
7. The soul wants God's conversation to be deep, substantial and interior (above the senses). (S.JC)
9. Justice must be prudent. Prudence must be temperate. Temperance must include fortitude. (S.F.deS)

98. God's Will

1. The beginner has one task – to resolutely conform his will to God's will. No use dabbling in other strange things. (S.TA)
2. Although God did not need Mary to accomplish His will, He willed to begin and end His greatest works through her. (S.LdeM.)

99.1 Good Will

1. Everything consists in having a good will. God does the rest. (Fr.C.)

99.2 Will

1. He had given me a free will, over which nothing in heaven or earth has power. (S. CG)
2. By free will, the soul can hold this gift of life or lose it. (S.CS)
3. I created you without your help, but I will not save you without your help. (S.CS)

4. God made the will to govern all the faculties so human nature would have beauty. (S.F.deS)
5. God has placed the will in command of all the feelings, faculties and habits of the human person. (S.F.deS)
6. The intellect knows and the memory remembers. However, the will controls both. It determines what the intellect reads and what the memory is fed. (S.F.deS)
7. The will has power over the memory, understanding and imagination, but these do not always obey. (S.F.deS.)
8. Intellectual thoughts meant little. Acts of the will meant everything. (B.L.)
9. A great difference exists between the will's desires and its actions. Desires remain within the will (and are limited). Actions end in God (who is unlimited). (B.L.)
10. Creatures are accepted by the soul only according to God's good pleasure. (Fr.C.)

99.3 Free Will

1. I needed my confessor's questions and God's reproofs, for my will was not yet bent to obedience. (S.TA)
2. In all you do, be careful. Bend your will. (S.TA)
3. When the will consents to a sensual appetite, the appetite becomes the ruler. (S.F.deS)
4. The sensual appetites always conceive sin. However, the will can refuse to give birth to sin. (S.F.deS)
5. Loving what is good makes the will good and loving what is evil makes it evil. (S.F.deS)
6. The will is changed by what it chooses. It becomes carnal if it loves carnal things and spiritual if it loves spiritual things. (S.F.deS)
7. The will is like a maiden, free to choose any husband. Once she has chosen, she is subject to him as long as he lives. If he dies, she is again free to choose. (S.F.deS)
8. While a love (good or evil) rules in the will, the will is subject to its influences. However, if this love dies, the will is free. (S.F.deS)
9. Love governs the will and the will governs every faculty. (S.F.deS.)

10. The will is a faculty leading me to the real good, or to what the will perceives as good. (S.F.deS)
11. When the will perceives the good, it experiences a sudden delight called complacency. This complacency moves the will toward union with the object. (S.F.deS)
12. Our understanding has more light to see God than our will has strength to obtain Him. (S.F.deS)
13. God handles our hearts with sweetness, giving us strength to do his will, without removing our liberty. (S.F.deS)
14. After the intellect perceives the good, the will does not need the intellect to practice love. (S.F.deS)
15. When the will revolts, it becomes its own master, absolute and independent. (S.F.deS)
16. Our free will is totally free when it is a slave to God's will, and it is totally a slave as when it serves itself. (S.F.deS)
17. We are free to do good or evil. Choosing evil, however, abuses our freedom. (S.F.deS)
18. Whoever makes free will to serve the cross, will love the Creator forever. (S.F.deS)
19. For had not Therese begged Him to take away her freedom? Freedom frightened her, for she knew herself to be so weak and feeble that she wished to be united with the divine Power for ever. (S.T.L)
20. Each person is responsible for himself and must keep working. (B.L.)
21. Put your hand to the task. If you do it well, you will see the results. (B.L.)
22. I choose nothing, say nothing and think nothing which displeases him. (B.L.)

100. World

1. I write all of this so the reader pays no attention to the things of earth. (S.TA)
2. A soul should be prepared to be martyred by the world. (S.TA)
3. We must never grow careless. So much of the world still clings to us. (S.TA)

4. God had given me great pleasure in spiritual things, but I was still following the world. I tried to reconcile two contradictory things. (S.TA)
5. I have prayed now for 28 years. For 18 years I had a conflict because I had a relationship with God and a relationship with the world. (S.TA)
6. The Lord said that conversations with good people did me good. (S.TA)
7. A soul should be prepared to be martyred by the world. (S.TA)
8. O God, do not listen to my prayer for money or worldly honors. (S.TA)
9. The perfect soul has trod the world's blessings under her feet. (S.TA)
10. Always remember that time passes quickly. This shows the uselessness of worldly things. (S.TA)
11. Stop fearing the world and stop listening to popular opinion. (S.TA)
12. God wills us to desire eternal blessings but we choose what is passing. (S.TA)
13. Wise souls hate worldly riches and care nothing about them. (S.TA)
14. Worldly people give up much sleep to gain worldly wealth. (S.TA)
15. We cannot speak to God while speaking to the world. (S.TA)
16. At this early stage, the soul, engulfed in worldly pleasures and ambitions, is easily vanquished. These souls must stay close to God. (S.TA)
17. All creation compared with God's infinite being is nothing. (S.JC)
18. Worldly people tacitly reproach and censure those who surrender themselves to God. They claim that these souls are extravagant in their life and in their withdrawal from the world. They claim they are useless in the important matters and lost to what the world prizes. (S.JC)
19. attempt it. Others even think they are proficient but on some point, they do not lose themselves concerning the world or themselves. They are not perfectly detached nor totally despise the world's opinion. (S.JC)
20. If you endure much, not fearing the world's persecutions, I will fulfill your desires and your every need. (S.CS)
21. She remains in constant prayer. She is separated from the world's consolations and makes sure that the doors are barred. (S.CS)

22. A devout soul can live in the world without being tainted by it. (S.F.deS)
23. and pleasure and was entertained, pampered, and generally made much of. For a fortnight my path was strewn with flowers, and I must confess that this life was not without its attractions for me. (S.T.L)
24. Perhaps Jesus wished to show me what the world was like, before he paid me his first visit. (S.T.L)
25. How I pity people who lose their souls! It's so easy to go astray along the world's primrose paths. (S.T.L)
26. "The world's thy ship and not thy home." (S.T.L)
27. I was at the most dangerous time of life for young girls. (S.T.L)
28. I was weary of earthly pilgrimages. (S.T.L)
29. I suffered a lot at the thought of my sister in the world. (S.T.L)
30. It is a great grace to realize the folly of worldly pleasures. (Fr.C.)
31. Say farewell to all creatures. Rejoice when they leave you. (Fr.C.)
32. The whole history of the world is this struggle between the powers of the world and hell against souls devoted to God's plan. (Fr.C.)
33. Because the world was unworthy to receive the Son directly, the Father gave Jesus to the world through Mary. (S.LdeM.)
34. True Devotion is constant, giving the person courage to fight the world's opinions, the passions of the flesh and the devil's temptations. (S.LdeM.)
35. If saints go out into the world, they do so in obedience to God and Mary to fulfill the duties of their state. (S.LdeM.)
36. Mary's faithful slaves must despise and flee the world's influences. (S.LdeM.)
37. They must use these practices to strengthen their contempt for the world. (S.LdeM.)
38. In this interior of Mary, the soul will feed on Mary's milk, will be freed of all anxieties and scruples, and will be safe from the world, the flesh and the devil (for these have never had entrance.) (S.LdeM.)

39. He makes a fatal reconciling of truth with falsehood, of the gospel with the world. (S.LdeM.)
40. The world's ten commandments.
1. Know the world
 2. Be responsible
 3. Be successful in business
 4. Hold on to what is yours
 5. Rise above your background
 6. Make friends for yourself
 7. Frequent fashionable society
 8. Seek the good life
 9. Do not be a kill-joy
 10. Don't be over-pious (S.LdeM.)
41. The world uses the sayings of Jesus to endorse the world's wisdom. (S.LdeM.)
42. Earthly wisdom loves the world's things and leads men to strive to become rich. (S.LdeM.)
43. You are like crusaders united to fight the world. Be valiant warriors who refuse to yield an inch. (S.LdeM.)
44. "The one who does not mourn in this world like a stranger, will not rejoice in heaven like a citizen". (St. Augustine) (S.LdeM.)
45. This earth cannot make us happy. There is no perfect calm in this stormy sea. (S.LdeM.)
46. Whenever the world insults us, they are giving us jewels and setting us on a throne. (S.LdeM.)
47. Fulfill your duties and you will find criticism and persecution without your wanting it. (S.LdeM.)
48. Limit your desires to know all the news, to be in the limelight or to go to popular places. (S.LdeM.)

101. Good Works

1. Good works are done only in God's power. (S.JC)
2. The good works of fasting, prayers and alms are the coins of the kingdom. (S.F.deS)

3. I have been like the watchman keeping an eye on the enemy from the highest turret of a strong fort. (S.T.L)

102. Wound of Love

1. Besides God's visits which wound with love, there are also secret touches of love. These penetrate the soul like an arrow which burns with love. These are called the wounds of love. (S.JC)
2. These visitations do not satisfy the soul. They wound rather than heal. They afflict more than satisfy. (S.JC)
3. Spiritual wounds increase the knowledge, they also increase the pain in longing for the divine vision. (S.JC)
4. These spiritual wounds are sweet to the soul causing it to leave itself and enter into God. (S.JC)
5. Pierced by the Beloved's arrow, the soul always seeks relief but does not succeed. No matter what it does, the pain increases. There is no remedy. (S.JC)
6. Why did the Beloved wound the soul with knowledge yet withhold the vision of His presence which can heal? (S.JC)
7. It complains that the wound doesn't lead to death. These wounds are so sweet that they cannot satisfy unless they kill. Once wounded, the soul wants only to die. (S.JC)
8. Another wound comes when the soul feels that she loves God but God treats her as if He did not even know her or, as if He did not trust her love. (S.F.deS)
9. Her love causes pain because it looks like God does not understand how much she loves him. He seemingly abandons her, as if she didn't belong to him. (S.F.deS)
10. At other times, this wound comes from the soul remembering when she did not love God. (S.F.deS)
11. At other times, the soul thinks about the many people who have no interest in loving God. This wounds the soul. (S.F.deS)
12. Francis said, "I weep to think that Our Lord suffered so much for us and no one thinks about it!" (S.F.deS)
13. Once a Seraph thrust a golden arrow with a small flame into the heart of St. Teresa of Avila. When he took it out, it seemed to St. Teresa that her intestines had been torn

- out. She had strength only to moan. Yet, the pain was so precious to her that she never wanted to be delivered from it. (S.F.deS)
14. When St. Catherine of Genoa experienced her beginning conversion, God sent a similar arrow of love into her heart. After that, she became dead to the world and alive only to her Creator. (S.F.deS)
 15. Francis experienced a vision of his crucified Savior. Touched with an overwhelming compassion, he became weak in the sweetness of the vision. Seeing the Savior's wounds, he felt the sword which pierced Mary's heart with as much interior pain as if he himself had been crucified. (S.F.deS)
 16. When St. Philip Neri was 80 years old, Divine love so inflamed his heart, that the heart broke the fourth and fifth ribs, so he could breathe. (S.F.deS)
 17. When St. Stanislaus Kotska was fourteen, he often fainted because of Divine love. He needed cloths soaked in cold water to assuage the burning that he felt in his heart. (S.F.deS)
 18. A soul which has freely tasted divine consolations lives in this world with continual pain and weakness. (S.F.deS)
 19. When God shoots his arrows into our hearts, He becomes the soul's master. (S.F.deS)

103. Warfare

1. Like the Israelites, we always will have our Philistines to fight. (S.FdeS)
2. We must take courage. When Our Savior told us to fight, He also promised victory. (S. FdeS).
3. Since I don't know when I must leave the world, I will not grow fond of it. (S.FdeS.)

104. Zeal

1. After experiencing hell, I would suffer many deaths to prevent one soul from going there. (S.TA)