

THE BOOK OF QUOTES OF THE SAINTS

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BROTHER LAWRENCE OF THE RESURRECTION

1. "God, you tricked me. I came here to suffer and have found only peace." (B.L.)
2. Progress demands a watchfulness over our grave sins and over desires of our heart which interfere with spiritual concerns. (B.L.)
3. God gives much light if the soul desires to belong to him. (B.L.)
4. The soul wanted only God, not just his gifts. (B.L.)
6. Some souls enjoy ecstasy and rapture, but they stop at these gifts and do not keep moving on to arrive at God. (B.L.)
7. Whether I will be lost or saved does not matter. I want to live totally for God's love. (B.L.)
8. "God, I cannot do this, unless you enable me." (B.L.)
9. Intellectual thoughts meant little. Acts of the will meant everything. (B.L.)
10. All possible penitential acts (if done without love) do not blot out a single sin. (B.L.)
11. "When I have committed a fault, I accept it and I say, 'That is me.' (B.L.)
12. Holiness consists in doing for God what we usually do for ourselves. (B.L.)
13. Many people make a mistake. They focus on their devotions, (which is the means) instead of loving God, (which is the goal). (B.L.)
14. 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.)
15. Do the little things, because God does not look at the deed's greatness but at the love that prompted the deed. (B.L.)
16. Do not be discouraged by beginning failures. (B.L.)
17. We need to nourish faith, hope and love. Other virtues are just a bridge. (B.L.)
18. All things are possible to one who believes. (B.L.)
19. We must become perfect worshippers of God. This is what we will be in heaven. (B.L.)
20. To begin the spiritual life, see yourself as unworthy of the name Christian, filled with anxieties and subject to unseen circumstances. (B.L.)
21. Depend on God's grace. This is the height of perfection. (B.L.)
22. The higher the perfection, the more the soul is dependent on grace. (B.L.)

23. In these forty years of religious life, my chief concern has been to always be in God's presence. (B.L.)
24. I am so accustomed to God's presence, that I receive his help on all types of occasions. (B.L.)
25. If I withdraw myself from his divine presence, God immediately makes me aware so he can recall me. (B.L.)
26. "God, here I am. I am all yours. Fashion me according to your heart." (B.L.)
27. I am so aware that God is at the center of my soul, that I could never doubt this reality. (B.L.)
28. Unfortunately, we are satisfied with little when God plans great things. (B.L.)
30. When he finds a soul full of faith, his grace becomes like a flowing stream. (B.L.)
31. We limit the stream by having small desires. (B.L.)
32. 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.)
33. We have little time left. Death is never far away. Be alert. We die only once. (B.L.)
34. Death is not postponed. (B.L.)
35. Each person is responsible for himself and must keep working. (B.L.)
36. In the spiritual life, we lose ground if we do not go forward. (B.L.)
37. A soul filled with the Spirit makes progress even in sleep. (B.L.)
38. If your small ship experiences storms, just wake up the Lord and he will calm the sea. (B.L.)
39. To gain this presence, the soul must be empty of everything else. God alone wants to possess the soul. (B.L.)
40. Talking with God is the most delightful life in the whole world and only those who practice this can understand. (B.L.)
41. If I were a preacher, I would preach only the practice of the presence of God. (B.L.)
42. If we understood our need for God's favors, we would always seek God's presence. (B.L.)
43. Put your hand to the task. If you do it well, you will see the results. (B.L.)
44. I keep myself with God at the center of my soul, as much as possible. (B.L.)
45. When I am with him, I fear nothing and the smallest deviation is a hell for me. (B.L.)
46. Serve God in a holy freedom and do your work without anxiety. (B.L.)
47. Devotions are only means. The practice of the presence of God is the goal. (B.L.)
48. No need to always be in Church. Withdraw into the chapel of your heart. (B.L.)
49. Everyone can have these conversations. God knows our capacities. Start now. (B.L.)

50. Sufferings are pleasant when we are with him. Without him, the greatest pleasures are cruel tortures. (B.L.)
51. 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.)
52. I choose nothing, say nothing and think nothing which displeases him. (B.L.)
53. I will only what God wills and I act from pure love. (B.L.)
54. 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.)
55. I am the most wretched of all men, filled with all kinds of crimes against my king. (B.L.)
56. He embraces me, makes me eat of his table, serves me and gives me the keys to his treasures. (B.L.)
57. He teaches me as if I were his favorite. He talks with me and enjoys my company in a thousand ways. (B.L.)
58. I picture myself as a piece of stone and I beg God to make me exactly like him. (B.L.)
59. Sometimes without even striving, my soul is placed firmly in God as in its center and abiding place. (B.L.)
60. The more we dig the more wealth we discover. Let us not grow weary. (B.L.)
61. I live in such great quietness, that I fear nothing. What can I fear when I am with him? (B.L.)
62. Our God is infinitely good and knows what we need. (B.L.)
63. 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.)
64. Our mind is always roving and the will must turn it to God, its goal. (B.L.)
65. When the mind has not been subdued, these habits of wandering are difficult to control and they draw us to earthly things. (B.L.)
66. Do not do much talking. This only causes the mind to wander. (B.L.)
67. Be like a beggar at the rich man's gate. Give your attention to the Lord. (B.L.)
68. To recall the mind during prayer, you must keep it strictly in God's presence. (B.L.)
69. We cannot become holy all at once. (B.L.)
70. His mercy gives us yet a little more time. So, let us begin again and make up for lost time. (B.L.)
71. 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.)
72. To love God, we must first know him. To know him, we must think often of him. (B.L.)
73. Think of God always, day and night, in all your tasks, duties, and even in your amusements. (B.L.)

74. He is always at your side. Do not neglect him. (B.L.)
75. Why abandon God and leave him alone? Think of him often. (B.L.)
76. 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.)
77. God is closer to us in our sickness than in our perfect health. (B.L.)
78. Soon, I shall see God. I will render an account to him. (B.L.)
79. My consolation in this life is to see God by faith. (B.L.)
80. Sometimes, I see him in such a way that I say, "I no longer believe because now I see". (B.L.)
81. I actually experience what faith teaches. (B.L.)
82. Hold fast to God always. He is the only comfort in our ills. (B.L.)
83. I renounced everything, so I could live as if there were only he and I in the world. (B.L.)
84. At every hour and in every situation I banished from my mind whatever took away the thought of God. (B.L.)
85. 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.)
86. By repeating these "acts", they become a habit and being in God's presence becomes natural. (B.L.)
87. If we were well disciplined in the practice of the presence of God, all bodily sickness would be light. (B.L.)
88. If God were to leave me for one moment, I would be the worst of all creatures. (B.L.)
89. God never withdraws unless we withdraw first. Fear only this withdrawal. (B.L.)
90. Be always with him. Live and die with him. (B.L.)
91. Trust yourself completely to God's hands. To expect everything is not "tempting God". (B.L.)
92. 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.)
93. It is a paradise to suffer for God and be with him. (B.L.)
94. To enjoy paradise in this life you must have familiar conversations with God, and prevent our minds from wandering. (B.L.)
95. Make your heart a temple of the Spirit where you worship continually. (B.L.)
96. If we are preoccupied with God, suffering will be a time of happiness and consolation. (B.L.)
97. Give your thoughts totally to knowing God. Then you shall love him in suffering and in consolation. (B.L.)
98. Great favors do not bring us near to him as much as one act of faith. (B.L.)

99. God is in our midst. Do not seek him elsewhere. (B.L.)
100. 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.)
101. Banish all that is not God. He wants to be the only one. (B.L.)
102. All things are possible to the soul who believes. (B.L.)
103. Resolve firmly to overcome all the difficulties that confront you in the spiritual life. (B.L.)
104. Without submission of heart, you will have no devotion. (B.L.)
105. You must find joy in God's presence and speak with him continually. (B.L.)
106. Impetuosity and haste show an undisciplined spirit. (B.L.)
107. Your continual attention to God, will break Satan's head and destroy his weapons. (B.L.)
108. In everything (reading, writing, devotions and spoken prayers) you must pause and worship God within your soul. (B.L.)
109. 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.)
110. Set aside created things to enjoy one moment with your Creator. This is your greatest witness to God. (B.L.)
111. 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.)
112. Believe that God lives within and wants us to worship him in spirit and truth. (B.L.)
113. Examine what sins you most frequently commit and the temptations you fall into. (B.L.)
114. Abide in God's presence. In him, you will find every virtue (even if you lack them all). (B.L.)
115. Recognize God for what he is and yourself for what you are. (B.L.)
116. Actual union is when God makes himself felt. (B.L.)
117. God's movements are like fire and more brilliant than the noonday sun. (B.L.)
118. "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.)
119. Once stripped, your will can love God above all things. (B.L.)
120. The will can only understand God by love. (B.L.)
121. 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.)

122. 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.)
124. 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.)
125. I speak with God always and am refreshed endlessly. (B.L.)
126. This experience happens at the soul's center, where the soul speaks to God heart to heart, amid a great peace. (B.L.)
127. All exterior events are like straw. The divine fire quickly burns them up and they do not disturb the inner peace. (B.L.)
128. God delights in these inner conversations and wants the soul to stay continually in this place. (B.L.)
129. Faithfulness is always keeping your gaze on God. (B.L.)
130. Safeguard this small devotion. Look always within, even though this requires great toil. (B.L.)
131. Control your senses. You cannot enjoy the full divine presence while retaining affections for earthly things. (B.L.)
132. To be with God, you must abandon all that is created.
133. By experiencing God present within, the soul gains some heavenly qualities. (B.L.)
134. Hope grows as our faith penetrates into the divine secrets. (B.L.)
135. God's fire burns to ashes whatever stands against him. (B.L.)
136. The soul becomes a single, unceasing act of always coming into the divine presence. (B.L.)
137. God bestows this grace of "simple gaze" on a few chosen souls. Yet he usually gives to those who seek to receive. (B.L.)
138. By even ordinary grace, a person can gain the state of prayer which is very close to "simple gaze". (B.L.)
139. God alone can reveal himself. We seek in reasoning what we should seek in God himself. (B.L.)
140. God depicts himself within our souls but we do not talk to our king who is present inside. (B.L.)
141. To know God from the books is too little. (B.L.)
142. 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.)
143. 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.)
144. This practice of God's presence must come from the heart, more than from the understanding or speech. (B.L.)

145. Love does everything and it does not need to do great things.” (B.L.)
146. “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.)
147. “I do not fear death, hell, God’s judgments or the devil’s efforts”. (B.L.)
148. Nothing is better than to abandon self to God. (B.L.)
149. I am doing what I will do for all eternity. I am worshipping God and loving him with all my heart. (B.L.)

ST. CATHERINE OF GENOA

1. When they leave this earth, they see why they are sent to purgatory. However, they do not retain this memory.
2. Except for the peace enjoyed by the saints in heaven, nothing can compare with the peace enjoyed by these souls.
3. As this rust of sin is removed, the soul's contentment increases and divine love increasingly touches it.
4. Although the pain never diminishes, the soul's will is so united to God by pure charity and is so satisfied with God's will, that it never calls pain, "pain".
5. Yet, these souls suffer torments which no tongue can describe and no intellect can comprehend.
6. God creates every soul pure and free from sin, and gives each soul an instinct to see God.
7. In purgatory, the soul is returning to the purity and simplicity in which God created her.
8. God increases her beatific instinct and kindles within her a vehement and powerful flame of love. The soul finds any obstacle between herself and God deeply painful. Her clearer vision causes greater pain.
9. The only barrier is the pain which they suffer in their delay in seeing God.
10. When they see each obstacle to divine union, it enkindles a vehement flame that is similar to hell. However, they feel no guilt.
11. 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.
12. The souls in purgatory are totally confirmed to God's will, are content with his decrees and entirely purified of guilt.
13. Because they hated their sins and confessed them in this life, only the stains of sin remain. These stains are devoured by the fire.
14. Because these souls are in conformity with God and experience their natural attraction, they are drawn to him powerfully.
15. Also, the pains would increase as he came closer.
16. They have the assured hope of being entirely satisfied. Therefore, they endure all the pain of hunger until the moment they take eternal possession of the bread of life, Jesus Christ.
17. A purified spirit finds rest only in God who created her.

18. After death, the soul does not see in herself that original purity in which God created her. Instead, she sees the hindrances to her full union with God. Since purgatory alone can remedy these, she quickly places herself there.
19. If purgatory did not exist, she could find no means of purification. She would then create her own hell because she could never see God. So, she loves purgatory more than anything else.
20. Paradise has no gates and whoever wishes can enter.
21. Realizing that purgatory was created for her cleansing, the soul throws herself in and finds great mercy in the removal of her stains.
22. No one can conceive the great importance of purgatory. Its pains are as great as hell, but the soul counts its pains as nothing compared with these obstacles which purgatory removes, to its love for God.
23. Their greatest pain is to see anything in themselves that displeases God. They enjoy the state of grace and see the importance of removing these hindrances.
24. When he finds her as pure as when he created her, he gives her an impulse of divine love which would annihilate her if she were not immortal. He transforms her into himself so that she forgets all else and sees only him.
25. He draws her to himself, inflames her with love, and never leaves her until he brings her into the pure state in which he created her.
26. When the soul sees within herself these flames of love which draw her to her master, their burning heat overpowers her and she melts.
27. She sees herself clogged with sin and cannot follow her attraction for God. Meanwhile, he is looking upon her to reconcile her, so he can draw her to himself.
28. These souls do not consider the pain. Far worse is the opposition they find within themselves to the will of God, who is burning with pure love for their union.
29. This love, with its unifying power, is always drawing them as if it had nothing else to do. When the souls sees this, she desires an even more painful purgatory so she would be more quickly cleansed.
30. Purgatory is a furnace of divine love from which rays of fire dart toward the soul.
31. The longer she is purified, the more she dies to herself. This happens until she is purified in God.
32. Nothing of herself remains. God is her entire being. When he has purified her, she can no longer suffer. Nothing remains to be consumed.

33. If the souls in purgatory could repent, they would cancel their whole debt in a single moment because their contrition would have such overwhelming force.
34. They could do this because they enjoy a clear vision of the greatness of every obstacle that hinders union with God.
35. These souls desire only what God wills and would want it no other way.
36. These souls are totally accepting of what God gives them, pleasure or pain. They never again can seek self.
37. The soul would rather go to hell than stand before God with a stain because the sight of God would be intolerable.
38. The souls in purgatory see two acts of God. First, they see his mercy and realize that God has been very good to them.
39. They suffer willingly and would not want their pain to be lightened.
40. Secondly, they see how merciful God has been in all his decrees. God impresses these two lights upon the soul.
41. Because they are in grace, they understand and experience a satisfaction which increases as they approach God.
42. This delay in divine union causes the soul intolerable pain.
43. She is not able to possess, but is capable of possessing. She suffers according to the greatness of her desire for God.
44. The more she knows God, the more she desires him and the more her desire is greater and her soul is sinless.
45. The soul in purgatory knows God's will and chooses it above all sufferings because God is infinitely more desirable than anything known or unknown.
46. God absorbs the soul and she sees nothing else as important. She loses all in him. She cannot see or speak about any pain she suffers. The soul sees this in the first moment that she leaves this life.
47. Know this. By God's mercy, everything in man is transformed and purified by purgatory.

CATHERINE OF SIENNA

1. Only by humble, continuous prayer can the soul taste truth and experience its light. (S.C.S.)
2. The infinite God desires infinite love. (S.C.S.)
3. All virtues have life from charity and humility. (S.C.S.)
4. Work to increase the fire of your desire. (S.C.S.)
5. Bear all with courage and make yourself dead to sensuality. (S.C.S.)
6. Divine love in the soul always includes patience. (S.C.S.)
7. Patience is proved only by suffering. (S.C.S.)
8. After drawing grace for herself, she strives to fix her eyes on her neighbor. (S.C.S.)
9. By actions toward the neighbor, the man is shown as good or evil. (S.C.S.)
10. Fortitude and perseverance are proved by a lengthy enduring of hurts and detractions. (S.C.S.)
11. Fortitude perseveres and proves itself externally when another tests it. Otherwise, it would not be a serious virtue. (S.C.S.)
12. I want souls to have proven, intrinsic virtues. (S.C.S.)
13. Realize that penances and corporal exercises are only means to gain virtue. (S.C.S.)
14. By discretion, the soul flees all the world's traps and overcomes the devil and the flesh. (S.C.S.)
15. Virtue is true only if it shines forth in time of trial. (S.C.S.)

16. If you endure much, not fearing the world's persecutions, I will fulfill your desires and your every need. (S.C.S.)
17. The flesh lost the state of innocence and warred against the spirit. (CSC)
18. All are now sheltered by mercy because heaven was opened by the key of the Blood. (CSC)
19. Death was finally conquered by means of Your mercy! (S.C.S.)
20. More than any other sin, impurity removes light from the intellect.
21. Judas' despair was greater than his betrayal. (S.C.S.)
22. Even you do not really know the devil, because he appears even more horrible to a soul deprived of grace. (S.C.S.)
23. 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.C.S.)
24. Having died in mortal sin, they are bound forever in hatred. They are obstinate in their evil and their pain can only increase. (S.C.S.)
25. When a soul arrives in heaven, all the others share in his good and the soul shares in the good of all. (S.C.S.)
26. The newly arrived soul rejoices in Me and in the other souls, seeing in them the beauty and sweetness of My love. (S.C.S.)
27. 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.C.S.)
28. 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.C.S.)
29. The glorified bodies will delight in the glorified humanity of My Son. (S.C.S.)

30. They await the General Judgment with joy, not with fear. (S.C.S.)
31. However, to the damned, Jesus' face will appear with hatred and justice. (S.C.S.)
32. The devil is my instrument of justice to torment the damned. (S.C.S.)
33. By free will, the soul can hold this gift of life or lose it. (S.C.S.)
34. Virtue is acquired by self-knowledge and by knowing Me. (S.C.S.)
35. 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.C.S.)
36. 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.C.S.)
37. 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.C.S.)
38. 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.C.S.)
39. Every evil is found in self-love. This is a cloud that takes away the light of reason and the light of faith. (S.C.S.)
40. This fear, without love for virtue, is not enough to gain eternal life. (S.C.S.)
41. 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.C.S.)
42. 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.C.S.)

43. I reveal myself only to my friends. (S.C.S.)
44. Two friends, although separated in body, are one in soul. (S.C.S.)
45. How excellent is the state of one who has become My friend. (S.C.S.)
46. In the beginning, the soul serves Me from servile fear. (S.C.S.)
47. This filial love is perfect because it includes the love of a friend, and because the soul receives the inheritance of eternal life. (S.C.S.)
48. By knowing her own darkness, the soul opens the window and by holy confession, vomits out her guilt. (S.C.S.)
49. The very purpose of self-knowledge is for the soul to rise above herself. (S.C.S.)
50. You cannot repay Me the love that I require. (S.C.S.)
51. She remains in constant prayer. She is separated from the world's consolations and makes sure that the doors are barred. (CSC)
52. 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.C.S.)
53. By humble and persevering prayer, the soul acquires every virtue.
54. In prayer, Peter and the disciples lost their imperfections while waiting for the Holy Spirit. (S.C.S.)
55. This purification cannot be acquired by only vocal prayer. Some souls want only vocal prayer, seeking only to complete their Our Fathers. (S.C.S.)
56. Prayer at first is imperfect, but later can become perfect. (S.C.S.)

57. She should join vocal prayer with mental prayer. While reciting the vocal words, the soul should elevate her mind. (S.C.S.)
58. The devil cannot resist humility. (S.C.S.)
59. The soul must have knowledge of Me and of self, then she will use vocal prayer to arrive at perfect mental prayer. (S.C.S.)
60. If the soul abandons mental prayer for vocal prayer, she will never arrive at perfection. (S.C.S.)
61. Once I visit her, she should abandon vocal prayer, and resume it when My visitation is completed. (S.C.S.)
62. In every other case, vocal prayer must be abandoned to accept My visitation and arrive at perfection. (S.C.S.)
63. Perfect prayer comes not by many words but by desires. (S.C.S.)
64. She knows the deceptions of spiritual self-love which is any attachment to My consolations. (S.C.S.)
65. These perfect souls have come forth from the house and have arrived at perfection. (S.C.S.)
66. I had to leave a continual Baptism of blood, which is the sacrament of Holy Confession. (S.C.S.)
67. Sinners are placed on earth to increase the virtues of the just. Also, the devils are My instruments. (S.C.S.)
68. When I remove the consolation of My presence from the soul, it becomes impatient in this earthly life. (S.C.S.)
69. 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.C.S.)
70. They experience pain when they don't suffer because they fear that I will not reward their good deeds. (S.C.S.)
71. They delight in the cross of Christ because they are steeped in his Blood. (S.C.S.)

72. For their own salvation and that of others, everyone should enjoy this same illumination. (S.C.S.)
73. 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.C.S.)
74. Know the perfection of this unitive state in which the intellect is ravished by love and is bathed in a supernatural light. (S.C.S.)
75. 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.C.S.)
76. She comes to such a union that she doesn't know whether she is in the body or outside of the body. (S.C.S.)
77. She is united with Me because her will is dead. This is the only way to arrive at this union. (S.C.S.)
78. Deprived of the hell of their own will, these souls taste eternal life. (S.C.S.)
79. 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.C.S.)
80. When the soul grows in self-knowledge, she becomes displeased with self and finally reaches perfect self-hatred. (SCS)
81. Her eyes, wanting to satisfy the heart, grieve only for Me and for her neighbor's loss (not for her own loss). (S.C.S.)
82. 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.C.S.)
83. 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.C.S.)
84. She is sorrowful in seeing offenses committed against Me. (S.C.S.)
85. Without love for neighbor, the soul would fall from the heights to the depths. (S.C.S.)

86. Seeing herself loved by Me, the soul loves everyone with the same love. (S.C.S.)
87. The soul knows that she cannot repay me with pure love. So, she tries to repay Me by love for others. (S.C.S.)
88. 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.C.S.)
89. 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.C.S.)
90. 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.C.S.)
91. When wet wood is ablaze, its moisture groans in the fire. (S.C.S.)
92. As the soul loves more it seems to love less because its desires are so great. (S.C.S.)
93. These are holy desires and because of them, the eye weeps. (S.C.S.)
94. 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.C.S.)
95. In heaven, as the soul becomes satisfied, she hungers again. This is a hunger without suffering. (S.C.S.)
96. The only gift you possess that is infinite is your desires. (S.C.S.)
97. Now, you can see how tears shed in this life are of infinite value. (S.C.S.)
98. No good action done in mortal sin has value for eternal life. It has not been done in grace. (S.C.S.)
99. Even in mortal sin, a person should not abandon good works. (S.C.S.)
100. Without light, no one can walk in truth. (S.C.S.)

101. This law of perversity certainly cannot force a man to sin against his will, but it wars against the man's spirit. (S.C.S.)
102. 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.C.S.)
103. 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.C.S.)
104. They are always at peace. No one scandalizes them. (S.C.S.)
105. Even when seeing something sinful, she does not fall into judgment. Instead she finds compassion and intercedes with humility. (S.C.S.)
106. Contempt and scandal prevent perfection. (S.C.S.)
107. You loved me without me loving You. (S.C.S.)
108. I am full of darkness and You have shown me the truth of light. I was dead and You brought me to life. (S.C.S.)
109. I have chosen priests so that through them the Blood of the Immaculate Lamb can be given to you. (S.C.S.)
110. If you have a fire, the whole world can share it and the fire itself does not diminish. (S.C.S.)
111. So, come to the fire and receive according to the fiery desire with which you came. (S.C.S.)
112. Everyone's heart would melt if they considered the special gift in this sacrament. (S.C.S.)
113. 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.C.S.)
114. This grace is like a seal, which leaves its imprint after being lifted from the hot wax. (S.C.S.)

115. The angels do not have this dignity which I have given to My chosen priests, the earthly angels of this life. (S.C.S.)
116. I created you without your help, but I will not save you without your help. (S.C.S.)
117. Whoever hopes in himself, feels alone. (S.C.S.)
118. The just man does not admire his past virtues, because he hopes only in the Blood where he has found mercy. (S.C.S.)
119. I want them to hope in My mercy even if they have led a wicked and disordered life. (S.C.S.)
120. Wherever I look, I see the abyss of Your charity. I can never pay back your burning love for me. (S.C.S.)
121. 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.C.S.)
122. It is impossible for a man with worldly habits who does not pray to keep his mind pure. (S.C.S.)

FATHER CAUSSADE

NATURE AND EXCELLENCE OF ABANDONMENT TO DIVINE PROVIDENCE

1. 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.)
2. Wherever we are, God is working. Would that everyone would know how very easy it is to reach sanctity. (Fr.C.)
3. Perfection lies in doing God's will, not in knowing His plans. (Fr.C.)
4. 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.)
5. God's will is for each moment and as this moment passes, God's will changes. (Fr.C.)
6. 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.)
7. God's will is infinitely wise, powerful and kind to those who abandon themselves unreservedly. (Fr.C.)
8. Only God's influence sanctifies us. (Fr.C.)
9. Although of great service, the mind is a danger if not put in subjection. (Fr.C.)
10. Self-confidence, which resides inside the soul, is the main obstacle to God's action. (Fr.C.)
11. The abandoned soul is not devoted to anything (no matter how sublime), only to God's will. (Fr.C.)
12. If you can find all good in God's will, why search elsewhere? Do you know better than God? (Fr.C.)
13. The soul's degree of perfection is measured only by fidelity to God's will. (Fr.C.)
14. God makes saints as He pleases but always according to His plan. Submission to this plan is perfect abandonment. (Fr.C.)
15. Carrying out God's inspirations is our duty. (Fr.C.)
16. If souls were properly instructed, they would be spared a lot of trouble. (Fr.C.)
17. 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.)
18. O God, I want to be the missionary of your holy will and teach everyone that sanctity is attainable and within reach. (Fr.C.)
19. Sanctity consists in willing what God wills, a simple "yes" to God's plan for you. (Fr.C.)
20. 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.)
21. The faith-filled soul judges everything differently than the person who uses only his senses. (Fr.C.)

22. Being satisfied with the present moment is to delight in God. (Fr.C.)
23. Faith is the mother of sweetness, turning ugliness into beauty and having compassion even for enemies. (Fr.C.)
24. The greater the hardship, the greater is God's work and the larger is the soul's profit. (Fr.C.)
25. We can never have too much confidence in God's will! (Fr.C.)
26. God's will is perfect. Nothing can increase its value. (Fr.C.)
27. To discover God's will at every moment is to possess everything. (Fr.C.)
28. The human heart is greater than all creation and nothing, except God, can fill the heart. (Fr.C.)
29. Faith laughs at calamities and recognizes God's will in them. (Fr.C.)
30. The Bible is the mysterious utterance of God. The biblical words are drops from an ocean of darkness. (Fr.C.)
31. God still writes on the hearts of men the same words as in Scripture. However, the words will not be seen clearly until Judgment Day. (Fr.C.)
32. 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.)
33. This gospel can be read only after it leaves the press, published in the day of eternity. (Fr.C.)
34. Mystery demands that the soul live by faith. Every other power sees only contradiction. (Fr.C.)
35. 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.)
36. To be an Apostle just give yourself to God's inspirations. (Fr.C.)
37. 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.)
38. May God's workings be the book that I study. (Fr.C.)
39. The present moment is God's ambassador, announcing His commands. The soul need only listen and say, "Let it be done". (Fr.C.)
41. A soul abandoned to God receives all that is really necessary. Nothing is wanting to it. (Fr.C.)
42. O precious present moment! Insignificant in the eyes of many but valued greatly by faithful souls. (Fr.C.)
43. 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.)
44. O divine will, you have revealed to me your immensity and I will walk only in your infinite bosom. (Fr.C.)
45. All graces begin in you and flow from you. They are drops of the ocean which pour over all creatures. (Fr.C.)
46. Why seek grace elsewhere when the present moment gives it constantly? (Fr.C.)

47. Have confidence in God's action which can do only good for you. (Fr.C.)
48. 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.)
49. 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.)
50. Don't hear the words directed to others when you can listen to words meant for you. (Fr.C.)
51. I must be your disciple attending only your school. (Fr.C.)
52. 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.)
53. This soul lives in darkness and abandonment. Not knowing from where it will get relief, the soul looks to heaven for help. (Fr.C.)
54. Moved by divine influence, the soul abandons all methods (books, ideas and persons) and is guided by God. (Fr.C.)
55. Faith shows them that all is well. (Fr.C.)
56. 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.)
57. In God's kingdom all can aspire to a crown. (Fr.C.)
58. 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.)
59. The extraordinary actions are really for others. (Fr.C.)
60. The saints are happy in their obscurity and seek only God's good pleasure. Faith is content with being hidden. (Fr.C.)
61. 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.)
62. Graces are called extraordinary only because so few become worthy to receive them (something that will be made manifest on Judgment Day). (Fr.C.)
63. 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.)
64. To enjoy an abundance of blessings, the soul need only detach itself from creatures and abandon itself to God. (Fr.C.)
65. You think you are going West, God takes you East. Without maps or compasses, your voyages are always fortunate. (Fr.C.)

66. What is greater than to possess God and have Him possess you. (Fr.C.)
67. Rest peacefully in providence's bosom and enjoy wisdom. (Fr.C.)
68. Let us begin our journey to heaven. We can discover every passage. All the doors are open. (Fr.C.)
69. 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.)
70. All spirituality is to abandon yourself totally to God. (Fr.C.)
71. You must live in your soul's higher regions where God's will forms an eternity that is ever the same. (Fr.C.)
72. Life's troubles are like the clouds which can never affect the sun. (Fr.C.)
73. The faithful soul, knowing these secrets of God, is always at peace. (Fr.C.)
74. The soul can distinguish this divine action from everything else because it seeks only God's will. (Fr.C.)
75. Abandonment is full of consolations but to arrive there the soul must pass through great anguish. (Fr.C.)
76. Pure love comes only by constant crosses and purifications. (Fr.C.)
77. 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.)
78. Creatures are accepted by the soul only according to God's good pleasure. (Fr.C.)
79. Each moment is spent only to satisfy God. This is an unreserved self-abandonment in which each moment contains everything. (Fr.C.)
80. Abandonment is a total gift of self to God for whatever He wants. (Fr.C.)
81. Abandonment submits to God's will in the present moment, without caring what the present moment contains. (Fr.C.)
82. Following this divine inspiration requires great simplicity and cheerful heartiness. The soul must be easily directed by grace. (Fr.C.)
83. God keeps these souls hidden and little in their own eyes. He keeps them in obscurity. (Fr.C.)
84. Therefore, each soul must be content with fidelity to God's Providence (which God asks equally of all). (Fr.C.)
85. Only the divine Bridegroom's voice awakens the soul which must act under the Spirit and not by its own ideas. (Fr.C.)
86. Abandonment contains activity and passivity. It is habitual goodwill which, like an instrument, always responds to the master's touch. (Fr.C.)
87. We can possess God only by our union with His will. Anything else is an illusion. (Fr.C.)
88. I should not reduce religious practice to one means. God always chooses the best means for each soul. (Fr.C.)

89. The soul must always think of the present duty, forgetting the previous duty or the one to follow. (Fr.C.)
90. 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.)
91. 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.)
92. Each blow of His chisel is the most excellent thing that could happen to me. (Fr.C.)
93. Let the brush cover the canvas with its daubs. (Fr.C.)
94. When God acts as Guide, He demands complete confidence. (Fr.C.)
95. Souls truly led by God never know where they are going because their ways are not found in books. (Fr.C.)
96. If a guide takes you across an unknown country at night by his own skill, all you can do is abandon yourself. (Fr.C.)
97. He abandoned Himself to the Spirit. He didn't even consult His own past to know what to do in the future. (Fr.C.)
98. Grace shaped His every moment according to the wisdom of the Trinity. Jesus received His directions every moment and followed them. (Fr.C.)
99. Each saint receives a different share in Jesus' divine life. (Fr.C.)
100. Each saint is a new gospel. (Fr.C.)
101. Abandonment is the straight path to sanctity. (Fr.C.)
102. We must let God act and do all that He wants. (Fr.C.)
103. To walk this path the soul needs great faith because reason will always be suspicious and invent excuses against God's will. (Fr.C.)
104. Abandonment is secure, easy, clear and less subject to illusion and error. (Fr.C.)
105. The truly abandoned soul has faithfully used these beginning practices and should not be held bound to them. (Fr.C.)
106. Requiring the soul to use these methods demands that the soul begin all over again when it has already gained the goal. (Fr.C.)
107. Ordinary souls cannot appreciate those who totally depend on Providence. (Fr.C.)
108. They have given to God all their rights over their thoughts, words and actions; over their time and all connected with it. (Fr.C.)
109. They desire only to satisfy the Master. (Fr.C.)
110. They neglect their own interests to serve the Master at every moment. (Fr.C.)

111. Leave your holiness to God who knows well how to bring it about. (Fr.C.)
112. God gives the soul a perfection which is contrary to all its preconceived ideas and feelings. (Fr.C.)
113. God acts in a strange and hidden manner. (Fr.C.)
114. The soul judges itself a coward, whereas God deliberately allows this weakness. (Fr.C.)
115. 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.)
116. The soul which vehemently seeks divine union, experiences intense inner desires and yet finds no consolation. (Fr.C.)
117. A heart seeking only God, attracts God to itself. This is love's secret. (Fr.C.)
118. The soul tries to overcome these defects but they only increase. They are part of God's plan. (Fr.C.)
119. The soul must sing its part in a song that seems to say the soul is mistaken. (Fr.C.)
120. The soul must have courage to walk firmly and let the lightening flash and the tempest roar. (Fr.C.)
121. When nature fears, faith is full of confidence. 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.)
122. Although grace is given every moment, it is hidden under different appearances. (Fr.C.)
123. 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.)
124. 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.)
125. After this, God disguises Himself in vain because the soul always can see Him. (Fr.C.)
126. Faith has greater scope when little is seen or felt. (Fr.C.)
127. By abandonment, the soul does things or leaves them undone, without even knowing the result. (Fr.C.)
128. 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.)
129. 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.)
130. God reduced us to the necessity of walking so He could carry us. (Fr.C.)
131. In the greatest peril one glance at God who carries us restores all our courage. (Fr.C.)
132. To have trust and confidence is the only burden which God lays upon His children. (Fr.C.)
133. They are like a child in its mother's lap, occupied only with playing with its mother. (Fr.C.)

134. Since no one can work in the dark, the soul reposes in God. (Fr.C.)
135. Trying to reason only deepens the darkness of faith. (Fr.C.)
136. "All is well. Nothing to fear. God carries on this work." (Fr.C.)
137. Souls in light sing canticles of light. Souls in darkness sing canticles of darkness. Both must sing the parts assigned by God. (Fr.C.)
138. So, allow yourself to weep, and to grow restless. Don't try to free yourself from heavenly troubles. (Fr.C.)
139. Allow these sorrows for as long as grace places them in your soul. The same grace will also dry your tears. (Fr.C.)
140. This darkness will disappear. The springtime will arrive and the results of your abandonment will be clearly seen. (Fr.C.)
141. O Lord, during this night of faith you carry your children in your arms. (Fr.C.)
142. Let's advance in our knowledge of God's loving deceptions. What the soul cannot perceive, God gives in a hidden way. (Fr.C.)
143. 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.)
144. God brings about a success which can only be ruined if the soul is not faithful. (Fr.C.)
145. 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.)
146. The skilled musician combines musical knowledge with technical skills, and performs his art without thinking. (Fr.C.)
147. His genius would be limited if he followed the rules and acted under constraint. (Fr.C.)
148. 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.)
149. 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.)
150. Dealing with simple souls is like dealing with God. (Fr.C.)
151. God always takes in hand the cause of the soul which has no worry or need for intrigue. (Fr.C.)
152. The soul must see that the only serious business in the world is to follow God's will perfectly. (Fr.C.)
153. The greatest prudence is to offer no resistance to enemies. Just be peaceful and quiet. (Fr.C.)
154. The soul does not have imaginations or multiple words because these are no longer of any use. (Fr.C.)
155. 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.)

156. This ignorance cannot be cured because God abides in this obscurity of faith. (Fr.C.)
157. It generously follows God's will, using the body as a horse to be driven until it is worn out. This is better than thinking of health (which is a harm to the soul). (Fr.C.)
158. 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.)
159. 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.)
160. The divine action withdraws this soul from every precipice. If it falls, God rescues it. (Fr.C.)
161. 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.)
162. The soul does some things that seem useless at the time but later are important. (Fr.C.)
163. Look at Tobias. While just a young man he proceeds on the journey with confidence because he has the archangel Raphael. (Fr.C.)
164. If your heart is entirely devoted to God, then your own heart becomes the very kingdom you seek. (Fr.C.)
165. The moment you desire God is the moment you enjoy God according to the measure of your desire. (Fr.C.)
166. If God sees good intentions in the soul, He can dispense with all the rest. (Fr.C.)
167. All things work together for good. That is a belief of faith. (Fr.C.)
168. Who can resist the humility and gentleness of a faithful soul? (Fr.C.)
169. Generosity, not cowardice, is the disposition needed to be God's instrument. (Fr.C.)
170. 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.)
171. 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.)
172. 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.)
173. Human history is just a confused medley of interior and exterior actions of the children of darkness. (Fr.C.)
174. All historical events results from this war. One monster follows another. (Fr.C.)
175. The combat between Michael and Lucifer still continues on earth. (Fr.C.)
176. Lucifer is the chief of those disobedient to God. The disorder of the devil is the very inversion of God's order. (Fr.C.)
177. This diabolical disorder uses a false appearance of good to hide its infinite evil. (Fr.C.)

178. Injustice cannot protect those who desert God. It rewards them only with eternal death. (Fr.C.)
179. 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.)
180. The centuries are like startling revelations with so many of God's heroes shining like brilliant stars bringing about wonderful events. (Fr.C.)
181. 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.)
182. 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.)
183. 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.)
184. When God sends some disappointment, thank Him and see it as a great favor working for your protection. (Fr.C.)
185. Show a kind face to troublesome people. Go where Providence calls and do everything quietly without hurry. (Fr.C.)
186. Resolve to please God, not yourself. You will find God more completely when you have renounced yourself. (Fr.C.)
187. Beg pardon of anyone who has witnessed your anger. This is needed because God Himself wants to do everything. (Fr.C.)
188. 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.)
189. Concerning confession, do not be troubled. St. Francis de Sales says that peace should follow sorrow for sin. (Fr.C.)
190. Do not spend a long time in preparing for confession. This would aid the devil. (Fr.C.)
191. Tell those sins you remember in as few words as possible, leaving the rest to God's mercy. (Fr.C.)
192. After confession, think no more about your sins or your sorrow. Close the door and move on! (Fr.C.)
193. The saints were always on guard. They saw themselves as their own greatest enemies. (Fr.C.)
194. Oh, the riches of nothingness! The soul becomes greater as it annihilates itself. (Fr.C.)
195. God wants an empty space in the most remote corner of ourselves to communicate Himself. (Fr.C.)
196. Cheerfully accept the loss of everything except God. (Fr.C.)
197. Let nothing matter outside of God who is all in all. (Fr.C.)
198. Do not let your heart be saddened. Within you there should be only a peaceful void. (Fr.C.)

199. If we knew how to content ourselves with God, we would not be troubled by creatures. (Fr.C.)
200. Make your motto be, “a single soul to a single God”. (Fr.C.)
201. Violent temptations are the great graces of martyrdom which made great saints through great victories. (Fr.C.)
202. The tempted soul is better prepared for the sacraments than those who have few trials. Their virtues are more solid because of passing through trials. (Fr.C.)
203. Beginners set value only on God’s actions that are sweet to the senses. (Fr.C.)
204. 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.)
205. 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.)
206. He lets them think that their good works are badly done when really they are great victories. (Fr.C.)
207. The soul must always obey the confessor concerning going to communion. Blind obedience never leads the souls away from God. (Fr.C.)
208. In God’s sight, intention is everything. (Fr.C.)
209. All acts made in dryness have more value than those made with sensible devotion. (Fr.C.)
210. I continually say “yes” to whatever you want. (Fr.C.)

PRACTICE OF ABANDONMENT TO DIVINE PROVIDENCE

FATHER CAUSSADE

1. Abandonment is just another word for love. (Fr.C.)
2. I can only be lost by a perversion of my will and by preventing God's holy plans. (Fr.C.)
3. God is a good Father and, from personal experience, I know that He causes all to prosper for His children. (Fr.C.)
4. 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.)
5. If we used a little sense we would decide to be led by God, even though we do not know His secrets.(Fr.C.)
6. I am stripped of everything, even spiritual consolations. God wants me dead to self so I can live for Him. (Fr.C.)
7. I do not grow weary crying out everywhere "Abandonment, Unbounded and Unreserved Abandonment". (Fr.C.)
8. 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.)
9. We must believe that God arranges all the circumstance for our best advantage. (Fr.C.)
10. Nothing so enriches us as God's will. (Fr.C.)
11. A firm resolution to belong to God alone must make you determined to think only of Him. (Fr.C.)
12. Give your whole attention to God's will, and don't worry about your spiritual advancement. (Fr.C.)
13. Man's salvation depends on the good use of this liberty. (Fr.C.)

14. 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.)
15. Do not interfere with his work. See yourself as a canvas on which a great master will paint. (Fr.C.)
16. The soul must be profoundly persuaded that nothing happens (physically or spiritually) that God does not will or at least permit. (Fr.C.)
17. We must believe that everything turns out for the good of those submitted to his will. (Fr.C.)
18. Among the greatest obstacles to the Spirit's reign within us is our human nature. (Fr.C.)
19. Be persuaded that you have a long way to go. (Fr.C.)
20. 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.)
21. The smallest actions done from love are of more value than the greatest actions from other motives. (Fr.C.)

22. Don't be upset by your own faults. Heaven is worth the battle and they will soon pass away. (Fr.C.)
23. Even if your faults are not totally conquered, at the hour of death you will still be fighting. (Fr.C.)
24. Be simple as a little child. When God finds this quality in us He hurries his work. (Fr.C.)
25. It is not an illusion to experience peace in the middle of trials. Peace is the foundation. (Fr.C.)
26. Assist at Holy Mass with boundless confidence in the Divine Victim. (Fr.C.)
27. Dryness and aridity are preferred over consolations. God sends these trials to those who have enjoyed spiritual sweetness for some time. (Fr.C.)
28. Prayer with a single feeling is better than having many thoughts. (Fr.C.)
29. No one should meddle with the prayer of recollection because this cannot be gained by good works or by personal effort. (Fr.C.)
30. Sometimes this inner gift is given even though the soul still has great imperfections. (Fr.C.)
31. 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.)
32. God sometimes gives this prayer gift to great sinners so their conversion takes place more quickly. (Fr.C.)
33. It is rare that this gift is retained if no efforts are made to correct the faults. (Fr.C.)
34. Fruitful prayer must come more from the heart rather than from the mind. (Fr.C.)
35. By this prayer, we can find God anywhere with the least effort, although we are not always aware of His presence. (Fr.C.)
36. Writers call this disposition "holy leisure" or "holy idleness". By apparently doing nothing all is done. By saying nothing, all is said. (Fr.C.)
37. Criticism of others seems a mere trifle but it is very much opposed to religious simplicity. (Fr.C.)
38. Peace is the foundation of the spiritual life because God acts freely only in hearts filled with peace. (Fr.C.)
39. 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.)
40. 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.)
41. 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.)
42. The constant principle is that the best road of spiritual progress is always to acquiesce in God's will. (Fr.C.)
43. To recognize and experience our sinfulness is worth more than attributing angelic virtues to ourselves. (Fr.C.)

44. 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.)
45. Jealously preserve a desire for silence in the midst of work. (Fr.C.)
46. The heart has a language only God can understand. This is called heartfelt prayer. (Fr.C.)
47. Allow yourself to be shaped by the Divine Sculptor and do not destroy His work by actions against His plan. (Fr.C.)
48. 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.)
49. 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.)
50. 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.)
51. By the plunging and replunging of the soul into the fire, the heart is enkindled with pure flames. (Fr.C.)
52. 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.)
53. God is infinitely liberal. His hands are filled with the graces which He wants to pour out. (Fr.C.)
54. Divine providence disposes everything. Giving up our own will is the important condition for sanctity. (Fr.C.)
55. I wish you could spend your whole life in just allowing the Spirit to work. (Fr.C.)
56. One word of God in the soul's ear is worth more than all the teachings of man. (Fr.C.)
57. 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.)
58. When God acts more and the soul less, the prayer is more perfect. (Fr.C.)
59. This prayer has many names, loving, waiting, simple looking, pure faith, pure simplicity, prayer of surrender (abandonment). (Fr.C.)
60. Fear of death and judgment is good as long as it causes no anxiety (which would come from the devil's illusions.) (Fr.C.)
61. Why should not we, blind creatures place all matters in God's hands? What could be more secure? What safer refuge exists? (Fr.C.)
62. Our only important business is our eternal salvation. No need to be troubled about anything else. (Fr.C.)
63. Many sacrifices precede the moment when God by His pure love takes possession of our hearts. (Fr.C.)
64. The best way to insure eternal salvation is to accomplish God's will continually. (Fr.C.)

65. In later years, time passes so quickly, but what are a few years for us who will live forever with God? (Fr.C.)
66. "You cannot put on perfection like you put on a dress" (St. Francis deSales). The secret of goodness works its way gradually into your soul. (Fr.C.)
67. 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.)
68. 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.)
69. 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.)
70. Within us, we carry a font of natural corruption that, like stagnant water, gives off a stench. God has given you a keen perception of this truth. From this corruption should come complete distrust, the core of humility. (Fr.C.)
71. 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.)
72. Anxiety is the greatest evil in your soul. Thank God it is not incurable! (Fr.C.)
73. Avoid all hurry and natural activity. Walk, pray and read quietly and slowly. (Fr.C.)
74. Read good books very slowly with frequent pauses. (Fr.C.)
75. 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.)
76. Distrust of self and trust in God are the two springs of the spiritual life. (Fr.C.)
77. 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.)
78. In prayer you should also be engulfed in your sins and, at the same time, in God's peace. (Fr.C.)
77. Has not God arranged everything for the good of those seeking perfection? (Fr.C.)
78. When the heart is empty, God fills it and all things become easy. (Fr.C.)
79. You will make no progress if your mind is filled with outside news. (Fr.C.)
80. Our impetuosity for good works comes from self-confidence and makes us imagine that we do great things. (Fr.C.)
81. When God gives strong emotions in prayer accept them with reserve. (Fr.C.)
82. Good desires can become too strong when nature and passion get mixed in with grace. This makes us restless and hasty. (Fr.C.)
83. Read little and digest much. Right now your soul needs simplicity. Reading should lead to recollection. (Fr.C.)

84. Be ambitious only to follow the ordinary course, not one iota beyond. (Fr.C.)
85. Struggle against any aversion to open your soul to your spiritual director. (Fr.C.)
86. The temptation to discouragement is one of the most dangerous. Resist it and trust that God will complete His work. (Fr.C.)
87. Remember, a good beginning is the best guarantee of perseverance. Fears always accompany conversions. They are the first temptations of beginners. (Fr.C.)
88. At the beginning, the new conduct seems uneasy because he changed the person and others are not used to the altered way of acting. (Fr.C.)
89. After all, how can a soul that is trying to restrain itself in a hundred ways seem free and amusing? (Fr.C.)
90. Perfection is not the work of one day. "You cannot fly before you get your wings" (St. Teresa). (Fr.C.)
91. Love to be at the bottom. (Fr.C.)
92. Good will is everything to God, even when you seem to do nothing. (Fr.C.)
93. 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.)
94. 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.)
95. Those who aspire to perfection need much patience and gentleness toward themselves. (St. Francis de Sales). (Fr.C.)
96. It is a great grace to realize the folly of worldly pleasures. (Fr.C.)
97. 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.)
98. Let us not make unnecessary provisions for ourselves, when God's foreknowledge provides all. (Fr.C.)
99. 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.)
100. God alone is all. Everything else is nothing. He has plans for us that we cannot fathom. (Fr.C.)
101. 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.)
102. 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.)
103. 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.)

104. The wicked are rarely converted by the afflictions which make good people perfect. (Fr.C.)
105. 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.)
106. Never see pain as a sign of being far away from God. Crosses are a gift of His goodness. (Fr.C.)
107. For us (soldiers of Christ) life is a continual struggle and the crown goes to those who fought violently. (Fr.C.)
108. Do not see the revolt of your passions as a sign of your distance from God. (Fr.C.)
109. 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.)
110. Peace is purchased by war and enjoyed only after victory. (Fr.C.)
111. The heart cannot be emptied at once. This is a work of time. (Fr.C.)
112. Be convinced that every trial comes from God's mercy more than His justice. (Fr.C.)
113. When someone no longer commits mortal or venial sins, they make more progress from suffering than from activity. (Fr.C.)
114. Practice blind submission to your spiritual guides and do not omit a single order. (Fr.C.)
115. 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.)
116. Fear only your own fears. (Fr.C.)
117. You have never understood nudity of spirit by which God detaches us from our own actions. This reduces us to acts of bare faith. (Fr.C.)
118. After mounting the first steps of perfection, the soul only makes progress by deprivation (even in spiritual things). (Fr.C.)
119. If we were more holy we would love God more ardently. Lack of sensible devotion should not trouble us. (Fr.C.)
120. 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.)
121. We kiss God's hand when it is heavy upon us. (Fr.C.)
122. Sometimes persons do feel contrition but that does not increase their merit. That tenderness is not essential to the remission of sins. (Fr.C.)
123. 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.)
124. "We must live and die in the deepest uncertainty, not only about God's judgments but about our own dispositions". (Fr.C.)

125. 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.)
126. Little sins expand our humility and sometimes are more useful than our victories. (Fr.C.)
127. 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.)
128. Dryness and trials are inevitable. Constant trials are even better. This is God's preparation for pure love. (Fr.C.)
129. Do not imagine you are far from God. You have never been nearer. Remember Jesus in the Garden. (Fr.C.)
130. Everything consists in having a good will. God does the rest. (Fr.C.)
131. Acquire interior and exterior gentleness as if this is the only virtue you need. Other virtues will follow. (Fr.C.)
132. You are convinced that you are sunk in your nothingness! How lucky you are! (Fr.C.)
133. Think only of pleasing God. Let all else go. If God is with you, you lose nothing. (Fr.C.)
134. Choose books that inspire confidence in God. (Fr.C.)
135. 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.)
136. 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.)
137. Just remain in this great destitution without any formed thought. Love this state as a gift of God. (Fr.C.)
138. 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.)
139. Be like a beast of burden – led wherever the master wants. (Fr.C.)
140. "We only learn our spiritual ills when they begin to be cured." (Fr.C.)
141. Go through the darkness by blind obedience. This safe guide has never led anyone astray. (Fr.C.)
142. 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.)
143. 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.)
144. Only ardent desires can buy this enjoyment of God. Waters are given to those who thirst. (Fr.C.)
145. Say farewell to all creatures. Rejoice when they leave you. (Fr.C.)
146. Destroying self-love is true progress. Without this abnegation there is only the appearance of piety. (Fr.C.)
147. The more we see our nothingness, the closer we are to truth, for God created us from nothing. (Fr.C.)

148. 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.)
149. 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.)
150. Remain like a block of wood and see what God does in this night. (Fr.C.)
151. Your soul is a great territory that belongs to Him alone, whether in light or darkness, pleasure or disgust. (Fr.C.)
152. Interior trials purify and sanctify better than external crosses and penances. (Fr.C.)
153. The fear of being lost is common to all the souls going through this trial. (Fr.C.)
154. 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.)
155. 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.)
156. Abandonment and confidence are powerful aids but God might remove even the consolation attached to these acts. (Fr.C.)
157. The poor soul imagines itself completely forsaken and experiences a grief that is a kind of hell. (Fr.C.)
158. As long as you abandon yourself, God will never abandon you. (Fr.C.)
159. God uses bitterness to overcome that self-love which feeds on spiritual pleasures. (Fr.C.)
160. 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.)
161. 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.)
162. The feeling of not loving God is the devil's illusion. (Fr.C.)
163. Abandonment is based on a simple principle. God always gives what is best to His children in every situation. (Fr.C.)
164. Your devotion to the Sacred Heart is a real treasure. The riches are inexhaustible. (Fr.C.)
165. Let us be engulfed in God so we might be engulfed in heaven during the infinite duration of eternity. (Fr.C.)

ST. FRANCIS DE SALES

INTRODUCTION TO THE DEVOUT LIFE

1. The Devout soul can hover above the flames of worldly lust without being burnt. (S.F.deS.)
2. A devout soul can live in the world without being tainted by it. (S.F.deS.)
3. I write this book to help everyone to undertake this noble work of Devotion. (S.F.deS.)
4. I seek to change the soul's mere desire for perfection into a strong resolution. (S.F.deS.)
5. Guiding individual souls is a labor but it refreshes and comforts the worker. (S.F.deS.)
6. 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.)
7. Without clear understanding, you could waste your time pursuing an idle resemblance of perfection. (S.F.deS.)
8. True devotion is a real love for God. That love in our soul is called grace. (S.F.deS.)
9. Love that strengthens us to do good is called charity. (S.F.deS.)
10. When charity attains perfection and we act diligently, it is called devotion. (S.F.deS.)
11. Devotion is a spiritual activity by which Divine Love cause us to work briskly. (S.F.deS.)
12. Someone who neglects the commandments is neither good nor devout. (S.F.deS.)
13. A good person keeps the commandments. A devout person keeps them readily. (S.F.deS.)
14. 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.)
15. Love is a spiritual fire and devotion is that fire fanned into flame. (S.F.deS.)
16. Devotion makes the person eager to go beyond the commandments and fulfill the Counsels. (S.F.deS.)
17. People speak against true devotion. They claim that religion make people dismal and unpleasant. (S.F.deS.)
18. Because of devotion, martyrs considered their sufferings a bouquet of roses. (S.F.deS.)
19. If devotion can sweeten death, how much charm can it give to daily life? (S.F.deS.)
20. Devotion sweetens mortifications, cures sadness, moderates presumption, removes desolation, tempers insolence, and prevents dissipation. (S.F.deS.)
21. Devotion is warmth in winter and refreshment in summer. (S.F.deS.)
22. In the devout life, the noble, the servant, the single person and the married person bring forth different fruits of devotion. (S.F.deS.)

23. The father of a family cannot live like a monk and workers cannot spend all day in Church like a religious. (S.F.deS.)
24. True devotion hinders no profession. Whatever hinders your daily tasks is spurious devotion. (S.F.deS.)
25. Every occupation is better performed when the person is truly devout. (S.F.deS.)
26. Devotion must not be banished from the lives of the soldier, the mechanic or anyone. (S.F.deS.)
27. St. Louis told his son “Confess often. Choose a single-minded, fair confessor who will teach you what is needed.” (S.F.deS.)
28. Scripture says, “A faithful friend is a strong defense. Whoever finds one has found a treasure.” (Sir 6:14) (S.F.deS.)
29. 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.)
30. 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.)
31. See your director as an angel sent from heaven. Deal with him in sincerity and with an open heart. (S.F.deS.)
32. Manifest to your director all that is good and evil about yourself. (S.F.deS.)
33. 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.)
34. A soul which wants to be Christ’s spouse must forsake sin and remove every impediment to God’s love. (S.F.deS.)
35. The soul’s purification must continue all her life. Do not be disheartened. (S.F.deS.)
36. Perfection lies in fighting against our imperfections. (S.F.deS.)
37. Victory does not lie in being ignorant of our imperfections but in not consenting to them. (S.F.deS.)
38. Only mortal sin (not imperfections or venial sins) loses our spiritual life. (S.F.deS.)
39. We will certainly win if we are willing to fight. (S.F.deS.)
40. I strongly suggest a general confession. This is not always necessary, but I advise it. (S.F.deS.)
41. 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.)
42. Begin your devout life with a general confession. (S.F.deS.)
43. Some penitents only reluctantly leave their sins behind and forsake sinful acts. They retain their desires for sin. (S.F.deS.)

44. 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.)
45. 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.)
46. A slight contrition united to the sacraments brings cleansing. A strong contrition will purge all the desires for sin. (S.F.deS.)
47. When contrition is weak, the person will resolve to avoid overt acts but not inward tendencies. (S.F.deS.)
48. When sorrow is strong, the soul will hate every connection and tendency to sin. (S.F.deS.)
49. Stir up your repentance as much as possible. (S.F.deS.)
50. The human person is the greatest creation in the visible universe. You are made to live eternally in union with God. (S.F.deS.)
51. God did not create you because He needed you. He wanted to manifest His goodness by giving you grace and glory. (S.F.deS.)
52. Examine your evil tendencies. You will see that your sins are more numerous than the hairs of your head. (S.F.deS.)
53. Realize that God sought to save you but you have fled and rushed to destruction. (S.F.deS.)
54. 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.)
55. 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.)
56. Since I don't know when I must leave the world, I will not grow fond of it. (S.F.deS.)
57. 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.)
58. 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.)
59. Consider how insufferable are the pains of hell. They will last forever. (S.F.deS.)
60. If a fever makes the night seem long, how long is the endless night of eternity where there is only despair? (S.F.deS.)
61. Realize that you have repeatedly deserved hell. (S.F.deS.)
62. 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.)

63. 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.)
64. The choice you make in this life will last forever in the next. (S.F.deS.)
65. 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.)
66. You have certainly renounced Satan and his followers but you have not fully chosen Jesus as your King. (S.F.deS.)
67. Contrition and confession are sweet. They remove the bad taste of sin. (S.F.deS.)
68. As you kneel before the priest, imagine yourself at the cross with Christ's blood falling upon you and cleansing you. (S.F.deS.)
69. In confession, Jesus sprinkles the merits of His blood over the penitent. (S.F.deS.)
70. 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.)
71. Sinful desires are never totally extinguished. (S.F.deS.)
72. As the Spirit enlightens our conscience, we see those sins and inclinations which hinder devotion. (S.F.deS.)
73. 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.)
74. Saying something untrue out of carelessness is quite different from a habitual practice of lying. (S.F.deS.)
75. 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.)
76. Inclinations to mortal sin are opposed to love. Inclinations to venial sin are opposed to devotion. (S.F.deS.)
77. Venial sins that just happen to a devout soul do no harm. If these sins are cherished, they destroy devotion. (S.F.deS.)
78. Small sinful actions are not important if they are swept out like spiritual cobwebs. (S.F.deS.)
79. What a pity! These vain tastes take up soil meant for cultivating better things and finer dispositions. (S.F.deS.)
80. 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.)
81. 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.)
82. By cultivating the opposite tendency, the soul can correct these natural and instinctive imperfections. (S.F.deS.)

TREATISE ON THE LOVE OF GOD

ST. FRANCIS DE SALES

1. 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. St. Teresa of Avila has made learned men appear ignorant because they cannot understand when she writes about the practice of love. (S.F.deS.)
2. 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.)
3. I write this book for devout souls so they can make progress. Therefore, I must explain deep truths, often generally unknown. (S.F.deS.)
4. No one can have God as His Father who will not have the church for his mother. (S.F.deS.)
5. God made the will to govern all the faculties so human nature would have beauty. (S.F.deS.)
6. God has placed the will in command of all the feelings, faculties and habits of the human person. (S.F.deS.)
7. 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.)
8. The will has power over the memory, understanding and imagination, but these do not always obey. (S.F.deS.)
9. Sensual desires, called "concupiscence", sometimes do not obey. (S.F.deS.)
10. When carried away by sin, the soul is dominated. (S.F.deS.)
11. When the will consents to a sensual appetite, the appetite becomes the ruler. (S.F.deS.)
12. The sensual appetite is a rebellious subject and the will can never defeat it totally. (S.F.deS.)
13. The sensual appetites always conceive sin. However, the will can refuse to give birth to sin. (S.F.deS.)
14. In the long run, even if the will does not kill the sensual passions, it can weaken them. (S.F.deS.)
15. These passions remain in us, so the soul can exercise virtue and spiritual valor. (S.F.deS.)
16. We sinners suffer and endure movements which are out of order, against our will and sometimes harmful to our souls. (S.F.deS.)
17. 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.)

18. These passions should be subject to our spirit, which bridles and moderates them to serve virtue. (S.F.deS.)
19. Loving what is good makes the will good and loving what is evil makes it evil. Whatever the soul loves dominates the will and makes it like itself. (S.F.deS.)
20. 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.)
21. 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.)
22. While a love (good of evil) rules in the will, the will is subject to its influences. However, if this love dies, the will is free. (S.F.deS.)
23. We can choose to have divine love reign in us, so that self-love does not rule. We can forsake divine love and choose creatures. This is the adultery which God condemns so often in the Bible. (S.F.deS.)
24. There are sensual and rational appetites. The sensual appetites are called passions. The rational appetites are called affections. (S.F.deS.)
25. Love governs the will and the will governs every faculty. (S.F.deS.)
26. If God's love does not rule the soul, then it ceases to be in the soul. (S.F.deS.)
27. To survive, Divine love must reign completely. (S.F.deS.)
28. 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.)
29. Divine love is a miracle child, a gift of the Holy Spirit and not from man's will. (S.F.deS.)
30. Faith sees salvation. Hope prepares for it. Only charity receives it. (S.F.deS.)
31. Faith points to the Promised Land. Hope provides manna. Only charity leads us in. (S.F.deS.)
32. Divine love abides in the soul's highest part. (S.F.deS.)
33. From the soul's highest place, love is heard and obeyed by all the faculties and affections. (S.F.deS.)
34. Nothing is as strong as love or as sweet as its strength. (S.F.deS.)
35. The will is a faculty leading me to the real good, or to what the will perceives as good. (S.F.deS.)
36. 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.)
37. Just as the dawn is called day, desire is love's first feeling, so is called love. (S.F.deS.)
38. Desire awakens but only Love acts. Desire spreads the soul's wings. Love makes her fly. Love is the heart's advancement toward good. (S.F.deS.)
39. Love is not just desire. Love is a passion of the soul, a movement which comes from desire. (S.F.deS.)

40. Desire is a seeking for what we do not have, but hope to obtain. (S.F.deS.)
41. Desires, when hindered by stronger desires, are called vain desires. (S.F.deS.)
42. We pour out our soul by speaking. We best express our affections by words. (S.F.deS.)
43. Love's goal is union between the lover and the loved. (S.F.deS.)
44. A man who has a spiritual love seeks a union that is spiritual. The soul is degraded by seeking union with corporal things. (S.F.deS.)
45. 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.)
46. To see more is different from seeing better. To see better, we must see less. (S.F.deS.)
47. For love's power to be strong, it must have one goal. (S.F.deS.)
48. There are two kinds of ecstasies. Spiritual ecstasy raises us above ourselves and carnal ecstasy degrades us below ourselves. (S.F.deS.)
49. Ecstasy is a going out from self and man goes upwards or downwards. Touched by intellectual and divine pleasures, the heart enters into a more noble state and man lives like the angels. Touched by sensual pleasures, man degrades himself and lives like the animals. (S.F.deS.)
50. 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.)
51. To enjoy God, the soul withdraws from sensual experiences. (S.F.deS.)
52. While our reason seeks to love worthy objects, our lower emotions seek sensual union. This is their pasture. Only the spirit can produce true love ad true union. (S.F.deS.)
53. Seeking things from animal desire only weakens love. (S.F.deS.)
54. An earthly heart often seeks a brutish love. It thinks that love is stronger when it is more violent. (S.F.deS.)
55. The sensual seeks what is gross. (S.F.deS.)
56. Love is like fire. The clearer flame is more exquisite and less easily extinguished. (S.F.deS.)
57. The easiest way to ruin true love is to mix it with sensual desires. (S.F.deS.)
58. Sensual knowledge leads to sensual love, which is rightly called "the sensual appetite." (S.F.deS.)
59. Man also has a rational soul with two parts inferior and superior. (S.F.deS.)
60. The inferior part acts according to sensual knowledge. The superior part chooses according to the judgment of spirit. (S.F.deS.)
61. The superior part is called spirit and the inferior is called sense. Man's superior part can follow natural light (as intelligent men do) or supernatural light (as Christians do). (S.F.deS.)
62. By the soul's superior part, we cling to God's eternal law. (S.F.deS.)
63. Augustine writes "Man seems divided because he is pulled in two directions". (S.F.deS.)

64. God takes up his residence deep within us, in our rational soul, the true temple. (S.F.deS.)
65. Augustine wrote, “I sought You outside of myself, but I did not find you because you were within me.” (S.F.deS.)
66. 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.)
67. This supreme region is the special residence of the Theological Virtues, from which their living water flows to all the inferior part. (S.F.deS.)
68. 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.)
69. 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.)
70. 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.)
71. If our preference for this friend is beyond all proportion, we have super eminent dilection. This type of love is due to God alone. (S.F.deS.)
72. 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.)
73. 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.)
74. When in supreme danger, do we not turn to the Supreme Good? (S.F.deS.)
75. God can receive no perfection from man, but divine goodness finds its greatest purpose in perfecting man. (S.F.deS.)
76. Man has a capacity to receive good and God has great inclination to bestow it. (S.F.deS.)
77. God’s abundance does not need our emptiness, but our emptiness needs divine abundance. (S.F.deS.)
78. 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.)
79. Some infinite workman has placed this intellect and will within me. (S.F.deS.)
80. By God’s design, man’s heart clings to Him by love. (S.F.deS.)
81. Our nature has a secret, natural inclination for God which God can excite in our hearts. (S.F.deS.)
82. At the first glimpse of God, the soul’s inclination to love God is excited. (S.F.deS.)
83. Our understanding has more light to see God than our will has strength to obtain Him. (S.F.deS.)
84. Sin has weakened our will even more than it has darkened our intellect. (S.F.deS.)

85. The rebellion of our sensual appetite disturbs the understanding. However, in the will, this rebellion stirs up revolt. (S.F.deS.)
86. 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.)
87. Man, in his human nature, feels some stirrings to love God, but his will is sterile and produces no effects. (S.F.deS.)
88. Why does nature give us a thirst for the precious water of divine love but she cannot provide it? (S.F.deS.)
89. By this natural inclination alone, we cannot love God as we should. However, if we faithfully follow it, God will assist us. (S.F.deS.)
90. This natural inclination is God's handle by which He can hold us and draw us to himself. It is a string attached to our souls which God, in His mercy, can use. (S.F.deS.)
91. God engraved this upon us, so that we have a clear mark of our origin and of God's intention to bring us back. (S.F.deS.)
92. God arranges everything for the salvation of men and angels. (S.F.deS.)
93. God foresaw that some angels would voluntarily abandon that love and lose their glory. (S.F.deS.)
94. At this point, God showed his justice and forever abandoned those angels who had chosen to abandon him. (S.F.deS.)
95. God wanted Christ to be a companion in our sufferings, so we could be his companions in glory. (S.F.deS.)
96. 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.)
97. 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.)
98. Original sin drew back its waters in the presence of Mary, the new Ark of the New Covenant. (S.F.deS.)
99. 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.)
100. She is the Redeemer's masterpiece, the first of all redemptions! (S.F.deS.)
101. Where exterior helps abound, interior fervor is more abundant. (S.F.deS.)
102. 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.)
103. The divine heart seeks our love! God passionately commands us to love him with all our power. (S.F.deS.)

104. 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.)
105. This first stirring of God comes unexpectedly, before we even think of it. (S.F.deS.)
106. 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.)
107. 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.)
108. 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.)
109. 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.)
110. 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.)
111. 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.)
112. God's mercy is all-powerful, but our free will is never forced. (S.F.deS.)
113. 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.)
114. God handles our hearts with sweetness, giving us strength to do his will, without removing our liberty. (S.F.deS.)
115. 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.)
116. God awakens us from sleep. We have the power to rise from bed or to return to sleep. (S.F.deS.)
117. 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.)
118. God's inspirations lift us up into the air of God's love, touching our will with heavenly delights. (S.F.deS.)
119. When the light of faith enters our soul, it has a certain authority which makes the understanding accept the truth. (S.F.deS.)
120. Faith's authority gives us the highest certitude and it subjugates the intellect, so that nothing else gets a hearing. (S.F.deS.)
121. Faith alone gets men to actually believe, giving delight to the will and certitude to the understanding. (S.F.deS.)

122. We cannot quiet ourselves, because we do not experience perfect happiness. (S.F.deS.)
123. Whether we like it or not, our will always seeks the highest good. (S.F.deS.)
124. 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.)
125. What a satisfaction to find the long sought treasure! (S.F.deS.)
126. We are like the bride, who does not immediately find her beloved. (S.F.deS.)
127. 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.)
128. Hope is the loving pleasure we experience by expecting and seeking God. (S.F.deS.)
129. God is love and when faith shows me God, I love Him. (S.F.deS.)
130. To love God that he would be my highest good is a holy desire. This delights God. (S.F.deS.)
131. We do not draw God into our self-seeking. Rather, we attach ourselves to God for our happiness. (S.F.deS.)
132. God receives nothing from us but we receive much from him. He has abundance and we have scarcity. (S.F.deS.)
133. By repentance, a man rejects sin and resolves to repair the injury as much as he is able. (S.F.deS.)
134. Desiring heaven is honorable, as is fear of losing it. (S.F.deS.)
135. As we study the saints' incomparable experiences, we want to imitate them. (S.F.deS.)
136. Who can read of penitent saints without being moved to their own repentance? (S.F.deS.)
137. To repent in order to avoid hell and to gain heaven is good. (S.F.deS.)
138. It is a long journey by which God leads the soul out of the Egypt of sin and into the promised land of holy charity. (S.F.deS.)
139. We can continually talk with God who never ceases to speak in our hearts by inspirations and attractions. (S.F.deS.)
140. Our souls give life to our bodies but the soul does not come from the body. (S.F.deS.)
141. Charity, together with faith and hope, reside in the summit of the soul. She is the queen, seated on her throne. (S.F.deS.)
142. The soul has the Holy Spirit as king and charity is its queen. (S.F.deS.)
143. We live among dangers and if we do not resist, we will perish. (S.F.deS.)
144. Our resisting temptations leads to overcoming and victory. (S.F.deS.)
145. O soul, you must walk with the Savior as long as you live. (S.F.deS.)
146. Charity has no limits because God is infinite. (S.F.deS.)
147. It is in the soul's greatest honor that it can grow in charity. (S.F.deS.)

148. The good works of fasting, prayers and alms are the coins of the kingdom. (S.F.deS.)
149. The soul in grace is the Savior's spouse. He quickly brings her into his home. (S.F.deS.)
150. By infused charity, God does not let us walk alone. (S.F.deS.)
151. In extraordinary temptations, a special heavenly help is also necessary. (S.F.deS.)
152. We must constantly resist small temptations and boldly combat the greatest ones. (S.F.deS.)
153. Final perseverance is a combination of various helps and consolations by which we are faithful to God until the end. (S.F.deS.)
154. 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.)
155. Perseverance is the most precious gift of God's mercy. It does not come from our power. (S.F.deS.)
156. 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.)
157. Let us then be his and He will be ours in glory! (S.F.deS.)
158. 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.)
159. 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.)
160. Faith explains the beginning and purpose of all creation. (S.F.deS.)
161. Our understanding will actually see what it believed on earth. (S.F.deS.)
162. 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.)
163. We will not have a picture of God but God himself. (S.F.deS.)
164. 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.)
165. Someday, our hearts will be lost in the love that the eternal Father and his Son practice eternally. (S.F.deS.)
166. 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.)
167. Our souls will be ravished by two beauties, the infinite beauty which they see and the infinite beauty which they are yet to see. (S.F.deS.)
168. The angels are amazed that man's heart can abandon what is worthy for what is unworthy. (S.F.deS.)
169. Divine love is a wedding garment which we can keep by goodness or take off by sin. (S.F.deS.)

170. Venial sins cover love's fire with ashes. They smother its flames, but do not extinguish it. (S.F.deS.)
171. Sinful affections made charity their slave. (S.F.deS.)
172. Charity is an active virtue. It either acts or dies. (S.F.deS.)
173. Souls addicted to pleasures "have no life" because they will soon lose it. (S.F.deS.)
174. At death, our soul doesn't leave our body little by little. It leaves instantly and the body no longer functions. (S.F.deS.)
175. We acquire habits by a series of actions and we lose them by many contrary acts. (S.F.deS.)
176. Our good works come from the Holy Spirit. Our sins come from ourselves. (S.F.deS.)
177. Almost all of us have slept in mortal sin. Yet, God awakens us by the sun rays of his inspirations. (S.F.deS.)
178. All of man's love for God comes from God's love for men. (S.F.deS.)
179. When the weak human spirit wants to look curiously into God's reasons, it gets entangled in a thousand difficulties. (S.F.deS.)
180. God delivers souls from damnation only by the mercy found in Christ. (S.F.deS.)
181. Our intelligence cannot penetrate the reasons for God's will. (S.F.deS.)
182. In heaven, God will ravish us with his wisdom and we will discover how everything worked toward our eternal salvation. (S.F.deS.)
183. Being faithful today is enough. Each part of our lives has its own temptations. (S.F.deS.)
184. 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.)
185. Faith tells us that God is infinite in His goodness. By meditating, we grasp the immensity of God's goodness, and see all of God's perfections. (S.F.deS.)
186. 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.)
187. Something thrown into a fire, soon becomes the fire. (S.F.deS.)
188. When our will meets God, we capture him by our desires. (S.F.deS.)
189. The souls in hell have no rest at all. They are in eternal movement. (S.F.deS.)
190. The soul deprives herself of other pleasures to take more pleasure in God. (S.F.deS.)
191. Souls cannot find rest until they find the object of their desire. Wanting to increase their delight for God, they cut off all other pleasure and fully yield to the divine benevolence. (S.F.deS.)
192. These desires to please God sends missionaries like Francis Xavier all over the world so the name of Jesus might be adored. 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.)

193. The soul becomes homesick for heaven and, if her desire for God grows strong enough, she will die from it. (S.F.deS.)
194. 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.)
195. Affective love fills us with enjoyment and spiritual desires, causing our spirit to mingle with God. (S.F.deS.)
196. 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.)
197. Affective love takes place principally in prayer where innumerable inner acts occur. (S.F.deS.)
198. If prayer is a conversation with God, then we must speak to him and He to us. (S.F.deS.)
199. Prayer treats God as a friend. (S.F.deS.)
200. 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.)
201. 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.)
202. 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.)
203. Meditation means an attentive thought which produces affections (good or bad). (S.F.deS.)
204. Sometimes thought is meditation. Here, our spirit is a sacred bee going to God's flowers to extract divine love. (S.F.deS.)
205. Few meditate and fill their heart with divine love. (S.F.deS.)
206. Meditation is a thought, which the person keeps in his mind so he can experience holy desires and resolutions. (S.F.deS.)
207. The person meditates to move the affections. (S.F.deS.)
208. 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.)
209. When meditation produces the honey of devotion, it is called contemplation. (S.F.deS.)
210. Meditation is the mother of divine love and contemplation is the daughter. (S.F.deS.)
211. After the intellect perceives the good, the will does not need the intellect to practice love. (S.F.deS.)
212. Augustine says that the unlearned person gains heaven while many wise men are swallowed up by hell. (S.F.deS.)

213. Our love for God must begin with faith knowledge. Afterward, we must experience his goodness. This heightens our love. (S.F.deS.)
214. When the intellect clearly reveals God's goodness, our will is even more strongly drawn to Divine union. (S.F.deS.)
215. Knowledge is very useful to devotion because love and knowledge assist one another. (S.F.deS.)
216. Meditation sees divine things in detail, piece by piece. Contemplation has a complete view of the Beloved, bringing about a more lively movement toward God. (S.F.deS.)
217. Meditation is like smelling various flowers. Contemplation is smelling the perfumed water distilled from all the flowers. (S.F.deS.)
218. 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.)
219. 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.)
220. 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.)
221. To pray well, the person must deliberately withdraw his spirit from other concerns. (S.F.deS.)
222. 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.)
223. 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.)
224. Our Lord imperceptibly infuses into the depths of our heart an agreeable sweetness, which testifies to his presence. (S.F.deS.)
225. 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.)
226. 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.)
227. At Communion, devout souls gather all their faculties to adore the king and to receive spiritual refreshments beyond belief. (S.F.deS.)

228. This recollection comes both from God's presence and from any means that leads us into that presence. (S.F.deS.)
229. 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.)
230. 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.)
231. 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.)
232. 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.)
233. A soul recollected in God would not give up her repose for anything in the world. (S.F.deS.)
234. Mary, the sister of Martha, experienced this stillness as she sat at her Master's feet. (S.F.deS.)
235. 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.)
236. To sleep on Jesus' sacred breast is better than to watch elsewhere. (S.F.deS.)
237. 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.)
238. She does not need to use her intellect because her spouse is present. Trying to reason about him would be profitless. (S.F.deS.)
239. Not seeing him is not important. She is content to feel his presence by her delight. (S.F.deS.)
240. The soul needs no memories because the Beloved is present. She needs no images because he is here. (S.F.deS.)
241. 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.)
242. 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.)
243. Their will should just taste the sweetness of God's presence. Instead, they use their understanding to study their feelings. (S.F.deS.)
244. 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.)
245. 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.)

246. 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.)
247. 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.)
248. 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.)
249. 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.)
250. When the will perseveres in holy quiet, all the faculties are attracted, little by little, by this pleasure of prayer. (S.F.deS.)
251. The Prayer of Quiet has various degrees. In the first degree, God's quiet is only in the will. (S.F.deS.)
252. At other times, the soul has an imperceptible, but ardent, sweetness (as the two disciples going to Emmaus). (S.F.deS.)
253. Sometimes the experience is two-fold. The soul both perceives God's presence and hears him speak. (S.F.deS.)
254. This happens by inner illuminations and wordless intuitions. (S.F.deS.)
255. 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.)
256. 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.)
257. 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.)
258. She is so weak of spirit that she has strength only to hear (not to speak). (S.F.deS.)
259. 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.)
260. 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.)
261. 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.)
262. 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.)
263. 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.)
264. The soul enjoys God even by doing nothing, just staying where God wants the soul to be. (S.F.deS.)

265. 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.)
266. 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.)
267. The best way of remaining in God's presence is to will to be forever a source of God's pleasure. (S.F.deS.)
268. Even in our deepest sleep, we are in God's presence. (S.F.deS.)
269. If we love him, we even sleep by his will and according to his will. (S.F.deS.)
270. 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.)
271. 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.)
272. If a heart refuses to accept God's inspirations, we call it a heart of stone. (S.F.deS.)
273. This heart lives by its selfish inclinations which accompany depraved human nature. (S.F.deS.)
274. Love melts the heart more quickly than all the other passions because "Love is stronger than death." (S.F.deS.)
275. God's word can melt our hearts. (S.F.deS.)
276. 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.)
277. 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.)
278. 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.)
279. 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.)
280. They live on in an annihilation of themselves, very much weakened in their senses. (S.F.deS.)
281. St. Teresa's maxim was "What is not God is nothing to me." (S.F.deS.)
282. 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.)
283. The soul does not lose her life. She is mingled with God and God lives within her. (S.F.deS.)
284. If I do not love God, I cannot hate sin. (S.F.deS.)
285. Love is the point of the dart which pierces. Its piercing allows all the other affections to enter. (S.F.deS.)

286. 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.)
287. 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.)
288. 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.)
289. The soul, desiring to love God infinitely, sees that it cannot desire sufficiently. (S.F.deS.)
290. 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.)
291. Whoever does not want to love God more, does not love him enough. (S.F.deS.)
292. Love for God is never sufficient and the soul should not remain in its sufficiency. (S.F.deS.)
293. 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.)
294. The mere pretense of God distrusting her is too much to bear. (S.F.deS.)
295. 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.)
296. At other times, this wound comes from the soul remembering when she did not love God. (S.F.deS.)
297. At other times, the soul thinks about the many people who have no interest in loving God. This wounds the soul. (S.F.deS.)
298. Francis said, "I weep to think that Our Lord suffered so much for us and no one thinks about it!" (S.F.deS.)
299. 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.)
300. 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.)
301. Love is always ardent in desire. (S.F.deS.)
302. 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.)
303. 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.)

304. 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.)
305. A soul which has freely tasted divine consolations lives in this world with continual pain and weakness. (S.F.deS.)
306. 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.)
307. 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.)
308. By having intense affections, the soul allows herself to be joined to God and makes progress toward divine union. (S.F.deS.)
309. When a soul is happy to belong to God, she increases this union by moving forward. (S.F.deS.)
310. On this earth, divine love is always a movement. (S.F.deS.)
311. When a feeling like "How good God is" enters the heart, it immediately causes union with God's goodness. (S.F.deS.)
312. 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.)
313. 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.)
314. 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.)
315. Because our powers cannot bring about union, we realize that some secret power is at work. (S.F.deS.)
316. 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.)
317. 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.)
318. 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.)
319. 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.)
320. Sometimes, all the faculties are involved in the union. (S.F.deS.)
321. These faculties gather around the will and make it convenient for the will to enjoy union. (S.F.deS.)

322. St. Catherine of Sienna ardently desired union with the Savior in Holy Communion, always advancing her affections to him. (S.F.deS.)
323. No matter how it occurs, union always comes from God's grace. (S.F.deS.)
324. The soul knows that she has a free will and that her feeble movements must mingle with God's mighty drawings. (S.F.deS.)
325. God draws the will. The other faculties run with it. (S.F.deS.)
326. In Jesus, human nature enjoyed a personal unity with God. (S.F.deS.)
327. God is the author of all union (perceptible or imperceptible). A soul can only be united by going to God. To do this, the soul must be drawn. (S.F.deS.)
328. She does not want the blessings of God. She wants the God of blessings. (S.F.deS.)
329. Theologians call this close union inhesion because the soul is affixed to God and cannot easily draw herself back. (S.F.deS.)
330. Any soul in love with God is locked in, united by infinite sweetness and possessed by God's total perfection. (S.F.deS.)
331. The Prayer of Union fastens the soul to God. Only by much force and pain is it removed. (S.F.deS.)
332. If the soul's imagination is diverted, her intellect will keep hold. If someone loosens her intellect, her will takes hold. (S.F.deS.)
333. 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.)
334. 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.)
335. 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.)
336. The ravished soul, by her free consent and ardent efforts, breaks out of herself, and casts herself into God. (S.F.deS.)
337. 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.)
338. 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.)
339. By his beauty, He attracts our understanding. By his goodness, He draws our will. (S.F.deS.)
340. Ecstasies (raptures) depend totally on love. Only love carries the understanding to contemplation and the will to union. (S.F.deS.)

341. Divine love is ecstatic. It does not allow the lovers to live for themselves. (S.F.deS.)
342. The rapture of love happens in the will, when God touches it with sweetness. (S.F.deS.)
343. When the will turns toward God it leaves behind all earthly inclinations and enters into rapture. (S.F.deS.)
344. 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.)
345. Only the Holy Spirit can give the will a true ecstasy which powerfully joins the soul to God. (S.F.deS.)
346. Many souls believed that God frequently ravished them, but these experiences came from the devil or from human nature. (S.F.deS.)
347. 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.)
348. There are also natural ecstasies, caused by the person's own powers. (S.F.deS.)
349. 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.)
350. 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.)
351. The second mark of true ecstasy is the keeping of God's commands. (S.F.deS.)
352. These inspirations exceed and surpass human reason. (S.F.deS.)
353. 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.)
354. We leave behind our natural life to live a higher life, which is above ourselves. (S.F.deS.)
355. A heart with no affection has no love. A heart moved by affection is possessed by love. (S.F.deS.)
356. Therefore, a soul which enjoys ecstasy in prayer must also lead a life that is elevated. (S.F.deS.)
357. What does it profit a soul to be ravished by God in prayer, when her life is ravished by earthly affections? (S.F.deS.)
358. What value to be above herself in prayer, but below herself in actions? (S.F.deS.)
359. To attain the new life, the soul must die to the old. (S.F.deS.)
360. 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.)
361. 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.)
362. It pierces the soul, deliver a blow right to the heart and drives the soul out of the body. (S.F.deS.)

363. 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.)
364. 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.)
365. 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.)
366. Love shocks the spirit only when the spirit resists. When opposition does not exist, love makes progress peaceable. (S.F.deS.)
367. St. Teresa's sensual desires were so well ordered that divine love was not troubled by any contradiction with the senses. (S.F.deS.)
368. 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.)
369. Delight opens our heart, just as sorrow closes it. (S.F.deS.)
370. We quickly conform ourselves to what we love. (S.F.deS.)
371. Desires for God's glory casts us into God, consecrating all our actions to him. (S.F.deS.)
372. 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.)
373. As a curtain can shut out sunbeams, so we can shut out God's will. (S.F.deS.)
374. Although not everyone goes to heaven, the Father certainly wills that everyone be saved. (S.F.deS.)
375. 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.)
376. A commandment shows God's absolute will. A counsel represents his desires. A commandment obliges us. A counsel invites us. (S.F.deS.)
377. Commandments impose necessity. A counsel leads to what is useful. (S.F.deS.)
378. God does not want everyone to follow all his counsels, but only what is suitable to each situation. (S.F.deS.)
379. All the counsels are not for every Christian. Sometimes, they are impossible, dangerous and harmful. (S.F.deS.)
380. We take all our orders from charity. (S.F.deS.)
381. When the will revolts, it becomes its own master, absolute and independent. (S.F.deS.)
382. When we deeply love God's will, we want to obey the counsels. (S.F.deS.)
383. God certainly hears our prayers. However, he also hears our desires and the stirrings of our hearts. (S.F.deS.)
384. Noble souls want to know what the master wants. (S.F.deS.)

385. St. Bernard wrote, "The just man never says that he has done enough." (S.F.deS.)
386. In spiritual matters, whoever is satisfied really does not have enough. Spiritual graces always demand a desire for more. (S.F.deS.)
387. Virtues never come to maturity until they bring about greater desires for more virtue. (S.F.deS.)
388. Each virtue has new seeds (called desires and resolutions) which always multiply. (S.F.deS.)
389. Any virtue that does not desire to multiply is not yet mature. (S.F.deS.)
390. 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.)
391. To openly disdain the counsels is contempt for God. (S.F.deS.)
392. Every counsel should not be practiced by every person. However, everyone must love every counsel. (S.F.deS.)
393. Someone who believes one article of faith because God has revealed it, should logically believe all the articles of faith. (S.F.deS.)
394. We must practice virtues but not always in the most excellent way. Heroic virtues are only counseled, not commanded. (S.F.deS.)
395. The Spirit uses many means to inspire. The ordinary means is preaching. When this fails, he uses tribulations. (S.F.deS.)
396. 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.)
397. The devil makes us stay in the beginnings, in the springtime flowering. The Spirit wants the harvest. (S.F.deS.)
398. Having decided on serving God, the soul should be constant and immovable, not attracted by opportunities for a greater good. (S.F.deS.)
399. If we are on a good road, then let us get to the end. (S.F.deS.)
400. Do not forsake the good to seek the better or you will lose both. (S.F.deS.)
401. When the devil sees devout souls advancing in love, he proposes another life, more perfect in appearance. (S.F.deS.)
402. The soul which is always occupied in finding the right road, never gains the goal of perfection. (S.F.deS.)
403. 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.)
404. One of the best signs of all inspirations (especially the extraordinary ones), is the soul's peace and tranquility. (S.F.deS.)

405. The bridegroom's voice does not trouble the soul. It draws her, causes her to melt and to flow into him. (S.F.deS.)
406. Those servants of God who had the highest calling (Abraham, Isaac, Jacob) were filled with peace. (S.F.deS.)
407. Souls inspired by the devil become headstrong, haughty and ready to meddle in many affairs. (S.F.deS.)
408. While cloaking their actions in zeal, they turn everything upside down and find fault everywhere. (S.F.deS.)
409. 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.)
410. Some souls turn their heart to God by the commandments. Others, however, turn everything to God. (S.F.deS.)
411. 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.)
412. 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.)
413. We never know if God wants us to be in consolation or desolation. Peace or war. (S.F.deS.)
414. When painful things are seen as part of God's Providence, they are a supreme delight. (S.F.deS.)
415. The martyrs saw their torments as God's will. How else could they have sung in these torments and flames? (S.F.deS.)
416. A devout soul loves God in consolations and in afflictions. (S.F.deS.)
417. Love shows itself more in suffering than in abnegation or actions. (S.F.deS.)
418. God must be equally loved whether He distributes consolations or afflictions. (S.F.deS.)
419. To accept afflictions from God is perfect love, because the only thing loveable about afflictions is that they come from God. (S.F.deS.)
420. In the springtime of devotion, when the soul enjoys many sensible consolations, she can hardly see God's good pleasure. (S.F.deS.)
421. The heart's attention focuses on the consolations rather than on God. (S.F.deS.)
422. 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.)
423. The purest effort of perfect love is to acquiesce in spiritual trials. (S.F.deS.)
424. This union with God's good pleasure has two parts, holy resignation and holy indifference. (S.F.deS.)
425. 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.)

426. Saints see two things. They see heaven open and they also see a thousand labors on earth. (S.F.deS.)
427. This indifferent heart is a ball of wax in God's hands. It is ready to take any form. (S.F.deS.)
428. It is a heart without choice, seeking only God's will. (S.F.deS.)
429. 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.)
430. The divine will is like a chain dragging her everywhere. (S.F.deS.)
431. The soul is indifferent to health or sickness, beauty or deformity, strength or weakness. (S.F.deS.)
432. Even in spiritual things, the soul is indifferent to consolations or dryness, actions or sufferings, desires or aridity. (S.F.deS.)
433. 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.)
434. When God shoots his arrows into our hearts, He becomes the soul's master. (S.F.deS.)
435. God wants us to acquire virtues and we should do everything in our power. (S.F.deS.)
436. In the monastery of devotion, the soul is always a novice. (S.F.deS.)
437. Sadness should only result from sin. (S.F.deS.)
438. God allows these rebellions of the sensual appetite (including anger) so we can practice spiritual valor. (S.F.deS.)
439. Like the Israelites, we always will have our Philistines to fight. (S.F.deS.)
440. We will weaken these appetites but will never destroy them. They live with us and will die only when we die. (S.F.deS.)
441. Although God totally hates sin, he most wisely permits it, so that the rational creature can act freely. (S.F.deS.)
442. We must kiss both God's right hand of mercy and his left hand of justice. (S.F.deS.)
443. 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.)
444. If we look into a mirror long enough, we begin to enjoy seeing ourselves. (S.F.deS.)
445. If you wish to contemplate God, then contemplate him and don't turn your eyes back on yourself. (S.F.deS.)
446. If the soul ceases to pray in dryness, then it loved the consolations of God and not the God of consolations. (S.F.deS.)
447. 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.)

448. They are deprived of all pleasure and are united to God immediately, will to will and heart to heart. (S.F.deS.)
449. 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.)
450. The will that lives totally for God has no particular will. (S.F.deS.)
451. 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.)
452. 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.)
453. Putting aside our own desires for spiritual advancement and consolations, we accept heavenly favors. (S.F.deS.)
454. The love of God is the whole purpose of the universe. (S.F.deS.)
455. God doesn't just permit us to love him but commands us. (S.F.deS.)
456. Seeing such infinite delights, the damned will try to be united with God. All will be in vain. (S.F.deS.)
457. 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.)
458. 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.)
459. All true lovers give their whole heart, but they are not equal. (S.F.deS.)
460. One drop of loving God, just because he is God, is worth more than any other love. (S.F.deS.)
461. Other souls do not love dangerous things but entertain dangerous desires. They love too inordinately. (S.F.deS.)
462. To love creatures only in God is a rare degree of perfection. (S.F.deS.)
463. The great saints say "My God is everything to me". They are like a bird for which the earthly heavens are not high enough. (S.F.deS.)
464. We choose God as our king. This is a choice of sovereign love. (S.F.deS.)
465. The power of holy love should surpass all desires, vanquish all difficulties and honor God above all things. (S.F.deS.)
466. To love God more than our own life is not enough. We must love him in all events and without reserve. (S.F.deS.)
467. Accepting death is just one act. Charity requires many diverse acts. (S.F.deS.)
468. 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.)
469. On earth, because we do not see God so clearly, we are not carried away by God's love. (S.F.deS.)

470. 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.)
471. The highest love of God consists in perfect brotherly love. (S.F.deS.)
472. We belong so much to God, that He calls himself our Father and He calls us his children. (S.F.deS.)
473. God enjoys our love, because it benefits us. (S.F.deS.)
474. God wants to bestow his goodness with no profit for himself. (S.F.deS.)
475. Satan allows no mingling of love with hatred. God tolerates no mingling of hatred with love. (S.F.deS.)
476. The soul with the burning lamp does not worry about being loved. She suffers because she cannot love enough. (S.F.deS.)
477. God is like the sun, so abundant that all can possess his divine love and no one is deprived. (S.F.deS.)
478. God loves virtues wherever he finds them. (S.F.deS.)
479. 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.)
480. Human nature without God's grace cannot save itself from the precipice. (S.F.deS.)
481. Divine love is the general of the virtues. It alone can gain heaven and overcome hell. (S.F.deS.)
482. Charity is a tree which has every virtue grafted on. (S.F.deS.)
483. These grafted virtues invigorate charity and charity is insatiable in bringing forth these fruits. (S.F.deS.)
484. God could have demanded our service without any salary because we owe him a thousand debts. (S.F.deS.)
485. True virtue is a constant force in the soul. (S.F.deS.)
486. Justice must be prudent. Prudence must be temperate. Temperance must include fortitude. (S.F.deS.)
487. Only virtue accompanied by other virtues is true. (S.F.deS.)
488. Someone who has never been sick cannot claim to be patient. (S.F.deS.)
489. Temperance is a love which gives itself totally to God. (S.F.deS.)
490. Fortitude is a love which willingly accepts all for God's sake. (S.F.deS.)
491. Justice is a love which serves only God and therefore treats all men fairly. (S.F.deS.)
492. Prudence is a love that chooses things that are united to God and rejects what is contrary. (St. Augustine) (S.F.deS.)
493. 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.)
494. We need all the virtues to keep all the commandments. (S.F.deS.)

495. Only with charity can we have all the virtues and keep all the commandments. (S.F.deS.)
496. A heart uprooted from charity can bring forth some virtues (but not for long). (S.F.deS.)
497. Many times, these philosophers killed themselves rather than endure the calamities of life. (S.F.deS.)
498. When moral or supernatural virtues (faith and hope) produce actions without charity, they are of no value for heaven. (S.F.deS.)
499. While the soul is in sin, even the most excellent virtues produce no life. (S.F.deS.)
500. The virtues of a sinner who is deprived of grace do not gain eternal life. They are dead works. (S.F.deS.)
501. 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.)
502. When doing something, we often have many motives. (S.F.deS.)
503. For divine love to spread over all our actions, we must purify all our intentions. (S.F.deS.)
504. Although servile fear does not come from love, it is often a profitable servant. (S.F.deS.)
505. When temptations to pride, greed or sensuality are strong, love must call fear to its aid. (S.F.deS.)
506. Servile fear is needed on earth but not in heaven. (S.F.deS.)
507. 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.)
508. Not offending God because of a fear of hell is very good. (S.F.deS.)
509. Beginning fear is used by those who are just learners in devotion. (S.F.deS.)
510. 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.)
511. 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.)
512. They hated each other, opposed each other and continually struggled. (S.F.deS.)
513. We must take courage. When Our Savior told us to fight, he also promised victory. (S.F.deS.)
514. The soul, also, has two loves. Each love has many troops (their desires and passions). (S.F.deS.)
515. Sensual love must serve the spiritual, and self-love must serve divine love. (S.F.deS.)
516. 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.)
517. We cannot always be cheerful but we can always be gracious. (S.F.deS.)
518. 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.)
519. Their loving nature contains the danger of loving wrongly. (S.F.deS.)

520. When supernatural love is exercised supernaturally, the soul's natural inclinations are of no importance. (S.F.deS.)
521. 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.)
522. Earthly covetousness seeks temporal goods and is the root of all evil. (S.F.deS.)
523. Curiosity and ambition cause a thousand obstacles to divine love. These silly and superfluous undertakings are embarrassments. (S.F.deS.)
524. The necessary tasks of a person's vocation do not diminish divine love. (S.F.deS.)
525. Our Savior wants us to reject 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.)
526. 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.)
527. Offering our life to God once a year is not enough. We must do it every morning. (S.F.deS.)
528. Hundreds of times each day we must use ejaculatory prayers to lift our hearts continually to God. (S.F.deS.)
529. No one can love God perfectly without abandoning affection for everything created. (S.F.deS.)
530. 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.)
531. We are free to do good or evil. Choosing evil, however, abuses our freedom. (S.F.deS.)
532. Let us be slaves of love. This will make us happier than kings. (S.F.deS.)
533. Whoever forces free will to serve the cross, will love the Creator forever. (S.F.deS.)
534. During life we choose either eternal love or eternal death. There is no middle ground. (S.F.deS.)

ST. JOHN OF THE CROSS

DARK NIGHT OF THE SOUL

1. By purgative contemplation, all her evil desires of sensuality and all her passions were destroyed. (S.J.C.)
2. 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.J.C.)
3. 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. (S.J.C.)
4. 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. (S.J.C.)
5. The soul delights in long prayers and even in fasts. She is consoled by the sacraments and divine things. (S.J.C.)
6. Beginners are moved to these spiritual practices by consolations. Not having habits of strength, they work like feeble children. (S.J.C.)
7. Beginners feel fervent and diligent in spiritual things. (S.J.C.)
8. Beginners reach a point where no one else appears good. They slander others. (S.J.C.)
9. Some beginners make little of their own faults and then grow sad to see themselves fall into sin). (S.J.C.)
10. They make progress by humility, thinking nothing of themselves. They consider others as better and have a holy envy of them. (S.J.C.)
11. The greater their fervor and the more numerous their works, the greater is their humility. (S.J.C.)
12. They love God so much that they seem to do nothing. (S.J.C.)
13. They want to speak of their faults and sins not of their virtues. (S.J.C.)
14. 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.J.C.)
15. Until God brings about the passive purgations of the dark night, the soul cannot be purged from these imperfections. (S.J.C.)
16. 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.J.C.)
17. 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.J.C.)

18. When they lose their delight in prayer, they are disappointed, as a child removed from the sweetness of the breast. (S.J.C.)
19. Others experience a different spiritual wrath. They are irritated by the sins of others and keep watch on them with an unholy zeal. (S.J.C.)
20. 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.J.C.)
21. Not experiencing pleasure in prayer, they are no longer inclined to pray and frequently abandon it. (S.J.C.)
22. They are weak and do not journey the hard road of the cross. Someone attached to sweetness is naturally opposed to self-denial. (S.J.C.)
23. Perfection does not consist in the pleasantness of our prayers but in the ability to deny ourselves. (S.J.C.)
24. By spiritual sloth, beginners are upset by not receiving spiritual sweetness, and so they grow weary in spiritual exercises. (S.J.C.)
25. They are too weak to accept the trials of perfection. They are soft and resist the cross. (S.J.C.)
26. No matter how much the beginner tries to purify himself, he cannot succeed until God does this. (S.J.C.)
27. This night is contemplation and produces two kinds of purgation, sensual and spiritual (according to man's two parts). (S.J.C.)
28. In the first night, the senses are subdued by the spirit. In the second night the spirit is purged and made ready for union. (S.J.C.)
29. 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. (S.J.C.)
30. This first night is bitter and terrible to sense. The second night is horrible and awful to the spirit. (S.J.C.)
31. 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. (S.J.C.)
32. 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.J.C.)
33. Recollected souls have no desire for the world (a needed condition to enter this night of sense). (S.J.C.)
34. 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. (S.J.C.)

35. The first sign is if the soul feels no consolation in God's things and also finds no consolation in created things. (S.J.C.)
36. God's purgative aridity is accompanied by great desires to serve Him. (S.J.C.)
37. He transfers to the spirit the consolations and strength of the senses. (S.J.C.)
38. 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. (S.J.C.)
39. The soul experiences strangeness because it has grown accustomed to sensual consolations. (S.J.C.)
40. Only after the dark night will the soul experience this spiritual pleasure. At this point, it is arid and misses the former pleasures. (S.J.C.)
41. Although the spirit feels no sensual sweetness, it does feel an inner strength. This is the beginning of a secret and hidden contemplation. (S.J.C.)
42. At this stage, the soul must know how to be quiet and must not be anxious to perform acts (inward or outward). (S.J.C.)
43. This refreshment is delicate, and if the soul desires to experience it, it will experience nothing. (S.J.C.)
44. The gift works when the soul is at ease. (S.J.C.)
45. 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.J.C.)
46. Whatever the soul does hinders what God is accomplishing by the aridity of sense. (S.J.C.)
47. God no longer communicates by reflections (which gave knowledge) but by pure spirit (which have no knowledge). (S.J.C.)
48. From now on, imagination and memory cannot find support in any meditation. (S.J.C.)
49. Once this night begins, the inability of the faculties increases. (S.J.C.)
50. During the aridities of this dark night, spiritual persons suffer much because they fear being lost on the road. (S.J.C.)
51. They abandon what they have already accomplished, to do it over again. They leave a city so they can re-enter it. (S.J.C.)
52. If no one understands them, these souls turn back. (S.J.C.)
53. God is leading them by contemplation which is different from meditation and reasoning. (S.J.C.)
54. 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.J.C.)
55. Contemplation is a secret, peaceful, loving infusion which (if the soul permits) will enkindle the soul with love. (S.J.C.)

56. The soul does not understand its own state and does not give contemplation a peaceful abiding place. (S.J.C.)
57. The soul does not know the way and finds itself annihilated concerning both earthly and heavenly things. (S.J.C.)
58. At times, this enkindling in the spirit grows so great that the soul's very bones seemed dried up by thirst. (S.J.C.)
59. The soul does not feel this love, only the dryness and aridity are caused by it. (S.J.C.)
60. 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.J.C.)
61. The soul ceases to rely on its own sensual powers (which are so limited in seeking God). (S.J.C.)
62. This night frees the soul. It quenches all these pleasures (from above and below) and makes all meditation into darkness. (S.J.C.)
63. By this dark night, the soul goes forth from created things to eternal things. (S.J.C.)
64. 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. (S.J.C.)
65. The greatest benefit is the knowledge of self and of one's sins. (S.J.C.)
66. In this aridity, the soul knows the truth about its own wickedness. (S.J.C.)
67. 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.J.C.)
68. The soul receives knowledge of God's greatness and of its own lowliness. By quenching sensual attachments, God frees the understanding. (S.J.C.)
69. God can instruct supernaturally any soul that is empty. He cannot give this instruction to those experiencing the beginning sweetnesses. (S.J.C.)
70. The road to knowing God and self is "pathless", a dark night of voids. (S.J.C.)
71. Aware of its own sinfulness, the soul never sees the sinfulness of anyone else. (S.J.C.)
72. In this night, God makes the soul ready to serve without the sweetness. It acts for God alone, not its own profit. (S.J.C.)
73. It practices patience and longsuffering by persevering in prayer even when there is no consolation. (S.J.C.)
74. During the dryness, God communicates the purest spiritual love and a delicate spiritual knowledge when the soul least expects this. (S.J.C.)
75. No longer attracted by sweetness, the soul desires only to please God. (S.J.C.)

76. It is called the way of illumination or infused contemplation. On this road, God Himself feeds the soul without its active help. (S.J.C.)
77. 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.J.C.)
78. 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). (S.J.C.)
79. I cannot say how long the soul must remain in this penance of sense because the strength of the temptations vary. (S.J.C.)
80. 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. (S.J.C.)
81. God purges weak souls gently with slight temptations. Therefore, He keeps them for a longer time in this night. (S.J.C.)
82. 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. (S.J.C.)
83. 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. (S.J.C.)
84. The spirit (the principal part) has not yet been cleansed. Although the soul experienced great trials, the purgation of sense is not perfectly completed. (S.J.C.)
85. 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. (S.J.C.)
86. These morsels of dark contemplation are never as intense as the second night which God uses to bring the soul to union. (S.J.C.)
87. When the communications are given to both the spirit and the senses, raptures, trances, and dislocation of bones occur. 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.J.C.)
88. The habitual imperfections are imperfect affections which remain in the spirit. They are roots which the night of sense could not urge. (S.J.C.)
89. 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.J.C.)
90. 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.J.C.)

91. These imperfections are more incurable when the soul believes it is more spiritual than others. (S.J.C.)
92. The purgation of sense is only completed when the purgation of the spirit has begun. (S.J.C.)
93. 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.J.C.)
94. Only in the dark night of the spirit are all habits (good and bad) brought into subjection. (S.J.C.)
95. 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.J.C.)
96. He leaves their understanding dark, their will dry, their memory empty and their feelings bitter. (S.J.C.)
97. I originally applied the words “a dark night” to the first night, but it principally applies to the second night. (S.J.C.)
98. This dark night of God flows into the soul and purges natural and spiritual imperfections. It is called infused contemplation (or mystical theology). (S.J.C.)
99. The soul does nothing and does not even understand this infused contemplation. (S.J.C.)
100. Divine things (which are clear in themselves) appear dark to the soul. The clearer the light, the more it blinds. (S.J.C.)
101. Mystical theologians call infused contemplation, “a ray of darkness”. This great supernatural light transcends the intellect’s natural strength. (S.J.C.)
102. When the soul is not yet transformed, the illumining ray of Wisdom causes thick darkness. (S.J.C.)
103. Although contemplation has many good benefits, the unpurged soul experiences many bad sufferings. (S.J.C.)
104. God’s light and the soul’s darkness (two contraries) cannot coexist and are at war. (S.J.C.)
105. The soul feels itself to be unworthy. It believes that God is against it and that it has set itself against God. (S.J.C.)
106. The soul is immersed in the knowledge of its own evils which this Divine light reveals. (S.J.C.)
107. A third suffering comes from the meeting of God’s purgative contemplation and the soul’s human faculties. (S.J.C.)
108. Because of its sins, the soul feels it is melting away in a cruel, spiritual death. (S.J.C.)
109. This suffering transcends all description. (S.J.C.)
110. The greatest sorrow is that the soul thinks that God has abandoned it and hurled it into the darkness. (S.J.C.)

111. Contemplation immerses the soul in the trials of imperfections, the emptiness of faculties and abandonment of spirit. (S.J.C.)
112. Aridity purifies the senses. Emptiness purifies the faculties. Thick darkness purifies the spirit. (S.J.C.)
113. As fire consumes rust on metal, so God removes a lifetime of imperfect habits. Because these imperfections are deeply rooted in its very substance, the soul suffers great inward torment. (S.J.C.)
114. 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.J.C.)
115. 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.J.C.)
116. Besides the abandonment of the night, the soul finds no support in any instruction or in a spiritual master. (S.J.C.)
117. Seeing so clearly its own sins, the soul thinks the director speaks as he does because he does not understand. (S.J.C.)
118. Until God completely purges the soul, there is no remedy for this affliction. (S.J.C.)
119. According to the degree of union willed by God, this purgation is longer or shorter, of greater or less severity. (S.J.C.)
120. This night, no matter how severe the trials, must last for some years to be effective. During these years, God will send intervals of relief. Then this dark contemplation will assail the soul in an illuminative and loving manner. (S.J.C.)
121. 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. (S.J.C.)
122. Because the sweetness is so great, the soul occasionally thinks the trials are over. (S.J.C.)
123. When the soul is in the trials, it feels that it will never escape. When in blessings the soul thinks the troubles are over. (S.J.C.)
124. The consolations are so abundant that they conceal these roots and make the soul feel that nothing more needs to be done. (S.J.C.)
125. 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. (S.J.C.)
126. 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. (S.J.C.)
127. 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.J.C.)

128. They have a great love for God but cannot believe that God loves them or that they are worthy of His love. (S.J.C.)
129. 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.J.C.)
130. The soul suffers much, seeing in itself reasons why God (whom it loves so much) should cast it out. (S.J.C.)
131. It seems like God is surrounded by a cloud which the prayer cannot pierce. (S.J.C.)
132. God is working and the soul can do nothing. (S.J.C.)
133. 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.J.C.)
134. To be prepared for divine union, the soul and its faculties must be absorbed in the dark spiritual light of contemplation. (S.J.C.)
135. The brighter that supernatural things are, the darker they appear to our natural understanding. (S.J.C.)
136. While being purged by this light, the soul thinks it is in darkness. (S.J.C.)
137. A soul purged concerning its affections and perceptions has pleasure in nothing and understands nothing in particular. It dwells in emptiness and darkness. (S.J.C.)
138. The purpose of this dark night is to give light in everything. (S.J.C.)
139. Without purgation, the soul cannot experience this abundance of spiritual sweetness. (S.J.C.)
140. Once purged, the soul can receive the highest divine light which transcends all natural light. (S.J.C.)
141. To be united with that light and become divine, the understanding must be purged of natural light and brought into a darkness. (S.J.C.)
142. This purging is proportioned according to the soul's natural attachments to both human and divine things. (S.J.C.)
143. The soul has a pure disposition. Now, it can feel the rare, sublime touches of Divine love. (S.J.C.)
144. In its communion with God, the soul is filled with a glorious magnificence which includes innumerable blessings. (S.J.C.)
145. This night draws the spirit away from its ordinary experience of things and brings it nearer to divine understanding. (S.J.C.)
146. This night prepares the soul for an inward peace and tranquility which "surpasses all understanding." (S.J.C.)
147. 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. (S.J.C.)

148. As waters overflow and fill everything, so this affliction overwhelms and penetrates the soul completely. (S.J.C.)
149. The spiritual pain is intimate and delicate because the love will also be intimate and refined. (S.J.C.)
150. This lack of preparation makes the soul unfit to receive. (S.J.C.)
151. When the divine light assails the soul, its own weaknesses cause the suffering. (S.J.C.)
152. Before transforming the soul into itself, the Divine fire of contemplative love purges it of contrary qualities. (S.J.C.)
153. By contemplation the soul can see the evils which it never perceived before (because they were so deeply rooted. (S.J.C.)
154. The light which transforms the soul (at the end) is the same light which purges it (at the beginning). (S.J.C.)
155. The fire that makes the log into itself is the same fire that purged the log. (S.J.C.)
156. Only when the soul is taken out of the flame for a moment can the amount of enkindling be seen. (S.J.C.)
157. We can also see that the soul suffers more intensely after a period of relief. (S.J.C.)
158. The sufferings become more intimate as the fire refines those imperfections which are rooted in the inmost part. (S.J.C.)
159. 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. (S.J.C.)
160. Comparing the purged and the unpurged parts of itself, the soul can see clearly what remains to be purged. (S.J.C.)
161. The soul vividly feels itself wounded by divine love and has a foretaste of God. (S.J.C.)
162. The spirit feels itself passionately in love. This love is infused and the soul is passive, not active. (S.J.C.)
163. All the warmth and passion of love comes from God's love which unites itself to the soul. (S.J.C.)
164. 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.J.C.)
165. The soul must love with all its strength. Its powers cannot be dispersed in other enjoyments. (S.J.C.)
166. 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.J.C.)
167. 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.J.C.)

168. 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.J.C.)
169. 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.J.C.)
170. God uses this same wisdom to purge the angels and give them knowledge of what they did not know. (S.J.C.)
171. 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.J.C.)
172. God's light enkindles a passionate love within the soul that will cause suffering until this same passionate love refines the soul. (S.J.C.)
173. 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.J.C.)
174. 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.J.C.)
175. At times, the two faculties (will and intellect) are joined. Their union is deeper to the degree that both are purged. (S.J.C.)
176. Once the fire catches on, the soul has great power and a desire for God through the heat of love. (S.J.C.)
177. 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.J.C.)
178. Because of the inebriating power and boldness of love, Mary Magdalene went at day break to anoint His body. (S.J.C.)
179. As the soul makes some progress in this purgation, it becomes aware of these yearnings and follows the will's affections. (S.J.C.)
180. 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.J.C.)
181. 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.J.C.)
182. 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.J.C.)
183. Only after all these imperfections have been driven out, will the soul see the benefits from this night of contemplation. (S.J.C.)

184. 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.J.C.)
185. The soul is now a heavenly soul, more divine than human. (S.J.C.)
186. 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.J.C.)
187. Therefore, the greater the darkness and the more completely the soul's faculties are impeded, the greater is the soul's security. (S.J.C.)
188. 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.J.C.)
189. 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.J.C.)
190. The road of suffering is more secure and more fruitful than the road of action and fruitfulness. (S.J.C.)
191. The soul undergoes a cure to regain its health. This cure is God Himself. (S.J.C.)
192. 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.J.C.)
193. God's spiritual light is so immense and so transcends natural understanding, that the light blinds the soul more as it gets nearer. (S.J.C.)
194. 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.J.C.)
195. 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.J.C.)
196. Dark contemplation safeguards against all that comes against the soul. (S.J.C.)
197. Although the waters are dark, they refresh and fortify the soul with whatever it needs. (S.J.C.)
198. This dark contemplation is secret because it is mystical theology, a secret wisdom. (S.J.C.)
199. 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.J.C.)
200. It is so secret that the soul cannot even give this wisdom a name. (S.J.C.)
201. When God speaks to the soul, his language is intimate and spiritual. It transcends every sense and silences the exterior and interior senses. (S.J.C.)
202. The wisdom of contemplation is God's language to the soul. (S.J.C.)

203. 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.J.C.)
204. 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.J.C.)
205. As God raises it above all creatures, the soul finds itself even more hidden. (S.J.C.)
206. 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.J.C.)
207. Speaking mystically, divine things are understood not when they are sought but when they are found. (S.J.C.)
208. "Illumination" is the enlightenment which contemplation causes in the soul's faculties. (S.J.C.)
209. 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.J.C.)
210. 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.J.C.)
211. The soul tastes the exaltation of God and then tastes humiliation of self. This continues until it has acquired perfect habits. (S.J.C.)
212. As a sick man loses his appetite and his color, so the soul loses all desires. (S.J.C.)
213. The soul gets this illness from an excess of supernatural heat. (S.J.C.)
214. 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.J.C.)
215. No matter what the cost, the soul wants to return what it has received. (S.J.C.)
216. 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.J.C.)
217. 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.J.C.)
218. 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.J.C.)
219. 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. (S.J.C.)
220. The reason I undertook this writing was to explain this night because many souls pass through it but know nothing about it. (S.J.C.)

221. To overcome the fears caused by the trials, the soul must be encouraged by the hope of so many blessings. (S.J.C.)
222. 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.J.C.)
223. 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.J.C.)
224. When this communication shines only in the spirit, the devil cannot disturb it. (S.J.C.)
225. Fear remains outside. Inside, the soul's peace and joy increase. (S.J.C.)
226. 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.J.C.)
227. 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. (S.J.C.)
228. 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.J.C.)
229. 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. (S.J.C.)
230. 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. (S.J.C.)
231. This does not last long. Otherwise, the spirit would leave the body, due to the vehemence of the evil spirit.
232. 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. (S.J.C.)
233. The purgation is horrible, but the result is delectable, a contemplation so lofty that words cannot describe it. (S.J.C.)
234. The soul, refined by the horror of the evil spirit, can receive spiritual visions which belong to the next life. (S.J.C.)
235. Each favor prepares the soul for the next. (S.J.C.)
236. 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.J.C.)

237. 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.J.C.)
238. 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.J.C.)
239. The blessings are totally spiritual. The sensual receives nothing. (S.J.C.)
240. 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.J.C.)
241. 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.J.C.)
242. 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.J.C.)

JOHN OF THE CROSS

ASCENT OF MT. CARMEL

1. They are like children who decide to walk when their mother would carry them. (S.J.C.)
2. All creation compared with God's infinite being is nothing. (S.J.C.)
3. Compared with God's wisdom, the world's wisdom is ignorance. (S.J.C.)
4. Anyone who wants to satisfy all their desires is a slave, not a son. (S.J.C.)
5. Liberty cannot live in a heart dominated by desires. (S.J.C.)
6. The world's wealth is poverty in God's sight. The soul which loves wealth is extremely poor. (S.J.C.)
7. When will my littleness have fellowship with your greatness? You are light and I am blind. You are life and I am death. (S.J.C.)
8. Those who love something other than God, make God of little account. (S.J.C.)
9. Souls who intermingle spiritual desires with desires for created good greatly offend His Majesty. (S.J.C.)
10. The fire of God's love must never be mingled with any other love. (S.J.C.)
11. A soul filled with holy desires is always hungry. (S.J.C.)
12. Desires are like discontented children, never allowing their mother to rest. (S.J.C.)
13. A soul filled with desires is like a feverish man whose thirst always increases. (S.J.C.)
14. Desires bind the soul with cords. (S.J.C.)
15. Desires are like vapors that darken the soul. (S.J.C.)
16. Desires guide the soul. It is like being led by a blind man. (S.J.C.)
17. Desires are like cataracts. They must be removed so the soul can see. (S.J.C.)
18. Desires blind us. We call good, evil and evil, good. (S.J.C.)
19. A soul divided by desires is like a container with a hole. (S.J.C.)
20. By divine union, the will of God becomes the will of the soul. (S.J.C.)

21. 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.J.C.)
22. The soul must have an habitual desire to imitate Christ in everything. (S.J.C.)
23. For Christ's sake, seek to be detached from everything in the world. (S.J.C.)
24. Any desire, even for the smallest imperfection, stains the soul. (S.J.C.)
25. A soul divided is like water that flows out of a hole in the container. (S.J.C.)
26. Desires for trifles will suck away the soul's strength. (S.J.C.)
27. Involuntary desires are temptations which are not consented to. They really produce no evil. (S.J.C.)
28. To calm the passions always desire the most difficult, not the easiest, what is least consoling, not what is the most. (S.J.C.)
29. To arrive at having all, seek to possess nothing. (S.J.C.)
30. To arrive at knowing everything, seek to know nothing. (S.J.C.)
31. In this total detachment, the soul is in the center of humility. (S.J.C.)
32. When the desires are lulled to sleep, the house is at rest. (S.J.C.)
33. To ascend to God, the soul must lean on faith. (S.J.C.)
34. Using its own ability less, the soul lives more in faith. (S.J.C.)
35. Faith tells the soul what it has never seen. (S.J.C.)
36. Faith gives no information and no knowledge. It blinds us to all other knowledge. (S.J.C.)
37. Faith is a dark cloud to the soul, depriving it of natural light. (S.J.C.)
38. On earth, faith is night because the soul does not see God. (S.J.C.)
39. To gain spiritual transformation, the soul must be carried far away from what is sensual and rational. (S.J.C.)
40. The soul must be a blind man, guided only by faith. (S.J.C.)
41. The soul must pass from knowing to unknowing. (S.J.C.)
42. To gain God the soul must leave its own way, for what is no way. (S.J.C.)

43. Passing beyond all that can be known, the soul will desire what cannot be known in this life. (S.J.C.)
44. The soul that is blinded to its own lights, will see supernaturally. (S.J.C.)
45. The union of every creature with God is natural. A union of love is supernatural. (S.J.C.)
46. This union of likeness happens when the soul's will and God's will are conformed. (S.J.C.)
47. When nothing in the soul is repugnant to God, then the soul is transformed through love. (S.J.C.)
48. When everything unlike God is cast out, the soul receives God's likeness. (S.J.C.)
49. The more a soul is attached to creatures, the less prepared it is for union. (S.J.C.)
50. The soul prepares for divine union by resignation and detachment. (S.J.C.)
51. Every soul gains divine union in a different degree, according to what the lord wants to give. (S.J.C.)
52. Faith affirms what the intellect cannot understand. (S.J.C.)
53. The soul must do all it can to enter the active spiritual night. (S.J.C.)
54. The soul must realize the emptiness to which it must abandon its faculties in this night. (S.J.C.)
55. 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.J.C.)
56. Few desire to enter complete detachment and emptiness. (S.J.C.)
57. God alone must be the object of the search. (S.J.C.)
58. They sacrifice worldly things but do not sacrifice spiritual things. (S.J.C.)
59. True spirituality seeks what is distasteful not delectable. It seeks suffering, not consolation. (S.J.C.)
60. To seek God's favors is to seek self. To seek God is to forsake favors. (S.J.C.)
61. The cross is the staff which makes the road easy. (S.J.C.)
62. If he desires to possess anything (even God's favors) he cannot walk the narrow road. (S.J.C.)
63. The soul which practices annihilation gains everything. (S.J.C.)
64. Using spiritual methods without detachment is just beating the bush. (S.J.C.)

65. Progress comes from imitating Christ. (S.J.C.)
66. Christ united mankind to God by being reduced to nothing. (S.J.C.)
67. When the soul is reduced to nothing, a spiritual union takes place. (S.J.C.)
68. Many consider themselves Christ's friends but they know him very little. They seek him only in consolations. (S.J.C.)
69. Evils come when the soul clings to knowledge instead of faith. (S.J.C.)
70. To enter a city, a man must take a road that leads there. (S.J.C.)
71. No creature can be an adequate means to union. (S.J.C.)
72. On earth, supernatural knowledge is not the proximate means to divine union. (S.J.C.)
73. To reach God the soul must desire not to understand. (S.J.C.)
74. To approach divine light, the soul must set itself in darkness. (S.J.C.)
75. Contemplation is a secret wisdom even to the soul receiving it. (S.J.C.)
76. The understanding has no ladder to reach God. (S.J.C.)
77. God is infinite and faith alone acknowledges this. (S.J.C.)
78. Only by faith does God manifest his divine light. (S.J.C.)
79. After Solomon completed his temple, God filled it with darkness. To attain God, the soul must unite itself to this darkness. (S.J.C.)
80. 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.J.C.)
81. Spiritual unction flows from the spirit to the body and comes according to the person's capacity. (S.J.C.)
83. We must flee these bodily experiences, even if they are good. To cling to them is a total hindrance. (S.J.C.)
84. Exterior experiences can cause presumption because the soul gives them more value. (S.J.C.)
85. The soul often seeks exterior experiences and abandons faith. (S.J.C.)
86. With extraordinary gifts, the soul feels a secret complacency, thinking it is important. (S.J.C.)

87. A bodily vision given by God has its effects without the soul even accepting it. The gift comes passively, without any acceptance. (S.J.C.)
88. The devil's visions cause disturbance, even without the soul accepting them. (S.J.C.)
89. God's visions penetrate the soul like sun coming through a window. (S.J.C.)
90. A readiness to accept divine favors opens the door to the devil who can deceive. (S.J.C.)
91. The soul does well to close its eyes to spiritual experiences. (S.J.C.)
92. By rejecting God's visions, the soul does not hinder faith. (S.J.C.)
93. When the soul rejects visions, God increases his favors in the lowly soul. (S.J.C.)
94. God begins with unpretentious favors. If the soul receives these morsels with moderation God grants better food. (S.J.C.)
95. By the imagination, the soul practices meditation, for example, a soul can imagine Christ crucified, or in the light of glory. (S.J.C.)
96. These meditative forms are necessary to beginners. (S.J.C.)
97. Meditation is a remote preparation for divine union. (S.J.C.)
98. While profiting from meditation, the soul must not remain there forever. (S.J.C.)
99. The soul attains to divine union by the stairs of meditation. To reach the top, he must leave the stairs behind. (S.J.C.)
100. Approaching God by images and meditation is necessary for beginners. (S.J.C.)
101. To lead the soul to greater blessings, God removes the sweetness of meditation. (S.J.C.)
102. The soul no longer enjoys meditation because it needs a more interior food. (S.J.C.)
103. 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.J.C.)
104. Unfortunately, the soul goes backward by clinging to meditation, retracing its ground. (S.J.C.)
105. Unacquainted with this new experience, souls think they are doing nothing. (S.J.C.)
106. The soul must abide in the state of quiet. (S.J.C.)

107. There are signs, when to stop journeying by the imagination. (S.J.C.)
108. The spiritual person must know the right time to set aside meditation. (S.J.C.)
109. Beginners need the imagination to prepare them for spirituality. (S.J.C.)
110. Meditation empties the senses of worldly and natural images. (S.J.C.)
111. While a soul finds sweetness in meditation, he should not leave it. (S.J.C.)
112. 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.J.C.)
113. This surest sign to abandon meditation is a loving attentiveness to God accompanied by great peace. (S.J.C.)
114. If the soul allows itself to rest, it will enjoy this delight in God. (S.J.C.)
115. By meditating faithfully, the soul gains an habitual knowledge of God. (S.J.C.)
116. Souls entering contemplation make the mistake of thinking that prayer must involve images. (S.J.C.)
117. These souls are losing their first method of prayer but God is giving them a new spirituality. (S.J.C.)
118. The contemplative needs to enjoy a loving knowledge of God before leaving meditation behind. (S.J.C.)
119. Without meditation or contemplation, the soul will be totally idle. (S.J.C.)
120. General knowledge can be so simple and delicate that the soul enjoys it without realizing. (S.J.C.)
121. The soul spends many hours in a great forgetfulness, not knowing where it has been or how much time has passed. (S.J.C.)
122. This pure knowledge cleanses the memory of all images and leaves the soul in forgetfulness. (S.J.C.)
123. In this state, the soul knows God without knowing how. (S.J.C.)
124. The soul is not wasting time because it is occupied with spiritual knowledge. (S.J.C.)
125. Contemplation causes forgetfulness when heavenly knowledge fills the soul entirely. (S.J.C.)
126. From time to time, the soul should return to meditation, because acquired contemplation is not perfect in its beginning stage. (S.J.C.)
127. During this intermediate stage, the soul should meditate sometimes and contemplate at other times. (S.J.C.)

128. The soul just waits upon God without desiring to see anything. (S.J.C.)
129. To receive abundant divine light, the soul must not interpose its own. (S.J.C.)
130. Only when the soul has voided all images will it remain in pure light. (S.J.C.)
131. God does not infuse the light when the soul clings to images. (S.J.C.)
132. When the soul discovers its failures, God fills it with the divine. (S.J.C.)
133. When the spiritual person cannot meditate, they must remain still in God. (S.J.C.)
134. By remaining still, the soul does much. (S.J.C.)
135. To advanced souls, imaginary visions come more frequently than bodily vision. (S.J.C.)
136. In divine union, God communicates with the soul "face to face". (S.J.C.)
137. A detached soul can receive divine visions with greater clarity. (S.J.C.)
138. When a soul desires forms, it hinders the communication of the Spirit. (S.J.C.)
139. The attached soul eats the outer skin and misses the inner fruit. (S.J.C.)
140. Souls think they should trust visions, not realizing that they can hinder union. (S.J.C.)
141. If we cling to particular lights, we no longer cling to faith. (S.J.C.)
142. Why does God give these visions? He uses them to raise the soul from its lowly place to divine union. (S.J.C.)
143. 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.J.C.)
144. God works from the lowest to the highest, from the exterior to the interior. (S.J.C.)
145. Both bodily and imaginary visions gradually reform the soul. (S.J.C.)
146. 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.J.C.)
147. God leads step by step until the soul reaches the most interior. (S.J.C.)
148. God is not bound to follow any order but usually the soul's progress follows the ordinary method. (S.J.C.)
149. As the soul comes close, God empties it of imaginative meditations. (S.J.C.)

150. God uses outward things to make the soul more spiritual. (S.J.C.)
151. The soul must not leave meditation until God leads it to contemplation. (S.J.C.)
152. The perfected soul receives nothing through the senses. (S.J.C.)
153. When the person tastes the spirit, the carnal is insipid. (S.J.C.)
154. A soul resting perfectly in God is perfectly withdrawn from creatures. (S.J.C.)
155. Much harm can be done if the soul and confessor are over-credulous. (S.J.C.)
156. Some directors want souls to value these visions. This is a mistake. (S.J.C.)
158. By valuing visions, the soul loses its humility. (S.J.C.)
159. Concerning visions, the director must lead the soul to complete detachment. (S.J.C.)
160. A director with an inclination for visions will impress that attitude on the disciple. (S.J.C.)
161. God's revelations and locutions must never be blindly believed. (S.J.C.)
162. Sometimes, God's revelations are not true as we understand them. (S.J.C.)
163. God's revelations do not always come true because we understand them in a defective way and because the causes are variable. (S.J.C.)
164. Whoever clings to the letter of a prophecy will go astray. (S.J.C.)
165. It is rash to communicate with God only through sensual visions. (S.J.C.)
166. We must interpret God's words as he intended them. (S.J.C.)
167. Let us train souls in prudence. (S.J.C.)
168. Spiritual directors err by trying to know things by supernatural methods. (S.J.C.)
169. God treats weak souls with sweetness. (S.J.C.)
170. The desire to know revelations by supernatural means is at least a venial sin. (S.J.C.)
171. To desire to commune with God by supernatural revelation is perilous. (S.J.C.)
172. Many visions come from the devil who dresses in sheep's clothing. (S.J.C.)

173. The devil can confuse in many intricate ways. (S.J.C.)
174. The soul escapes problems only by fleeing from supernatural revelations. (S.J.C.)
175. When souls seek supernatural revelations, God allows them to be deceived. (S.J.C.)
176. God has given us His Word. He has no other word. (S.J.C.)
177. Believe nothing in a supernatural way except the teachings of Christ. (S.J.C.)
178. God wants souls to be guided by others. (S.J.C.)
179. When God gives supernatural revelation, the soul must reveal this to his spiritual guide. (S.J.C.)
180. God draws near to those who are united in truth. (S.J.C.)
181. A lone person is habitually weak in truth. (S.J.C.)
182. God did not reveal to saints their faults when they could discover them by other means. (S.J.C.)
183. God confirms his revelations when the soul consults his spiritual director. (S.J.C.)
184. Telling everything to a director, increases the soul's mortification. (S.J.C.)
185. Confessors must teach them not to desire revelations. (S.J.C.)
186. There are four purely spiritual revelations – visions, revelations, locutions and spiritual feelings. These are visions of the soul or intellectual visions. (S.J.C.)
187. The understanding must not become attached to these visions. (S.J.C.)
188. Even God's visions are created and can hinder divine union. (S.J.C.)
189. By faith, the soul enters into the purest love for God. (S.J.C.)
190. To gain God's delights, the soul must stay in emptiness. (S.J.C.)
191. We journey to God by denying ourselves. (S.J.C.)
192. Pure contemplation is when the soul experiences an attribute of God and the experience clings to the soul. (S.J.C.)
193. Just one touch of God is enough reward for all the trials of life. (S.J.C.)
194. Perfect souls often have enlightenment about many things (present or absent). (S.J.C.)

195. The soul must be cautious of novelties and depend on faith alone. (S.J.C.)
196. The soul must keep its eyes closed to new revelation and hold on to the old. (S.J.C.)
197. My goal is to direct the soul through all of its experiences to gain divine union. (S.J.C.)
198. The soul must journey by love not by understanding its experiences. (S.J.C.)
199. Faith is greater than supernatural gifts. (S.J.C.)
200. By faith, the soul receives all of God's wisdom. (S.J.C.)
201. Some intellects are quick and the soul invents words as if they came from God. (S.J.C.)
202. Caution is needed for all locutions. (S.J.C.)
203. Without the advice of a confessor, the soul must never act on divine revelations. (S.J.C.)
204. So that God can work, the faculties must be silenced. (S.J.C.)
205. The soul grows in knowledge of God by learning what he is not. (S.J.C.)
206. A memory united to God uses no forms or images. (S.J.C.)
207. Divine union sweeps away all forms of knowledge and raises the memory to the supernatural. (S.J.C.)
208. Sometimes these experiences upset the brain which loses its judgment and cannot remember. (S.J.C.)
209. The soul falls into oblivion because God is erasing forms of knowledge. (S.J.C.)
210. After attaining union, these periods of oblivion cease. (S.J.C.)
211. A memory transformed in God cannot receive created forms of knowledge. (S.J.C.)
212. Moved only by God, the soul cannot be moved by others. (S.J.C.)
213. God alone can place the soul in this supernatural state. (S.J.C.)
214. Peace of mind is a greater blessing than prosperity. (S.J.C.)
215. Supernatural knowledge comes from visions, revelations, locutions and spiritual feelings. (S.J.C.)
216. To reach God, the soul must empty itself of all that is not God. (S.J.C.)
217. To avoid deception, the soul must not try to understand its spiritual condition. (S.J.C.)

218. The devil can make many false ideas seem true. (S.J.C.)
219. The devil easily makes the soul commit a thousand foolish errors. (S.J.C.)
220. No image in the memory can truly represent God. (S.J.C.)
221. The more the soul tries to possess, the less is its hope. (S.J.C.)
222. God's majesty is incomprehensible. (S.J.C.)
223. Esteeming perceptions of God actually lowers the soul's esteem for God. (S.J.C.)
224. All forms of knowledge have no comparison with God's Being. (S.J.C.)
225. To gaze on God by faith, the soul must remove its gaze from creatures. (S.J.C.)
226. Being freed of images, the soul gains a rest. (S.J.C.)
227. The effects of supernatural perceptions come passively to the soul, as soon as perceived. The soul's activity hinders these graces. (S.J.C.)
228. The Spirit is quenched when the soul acts differently than God wants. (S.J.C.)
229. By being active, the soul tries to gain an effect which God has already accomplished. (S.J.C.)
230. By acting, the soul quenches spirituality. (S.J.C.)
231. The soul must take no notice of God's supernatural actions. (S.J.C.)
232. The soul has one task – to recall God's favors so they stir up love. (S.J.C.)
233. The soul should recall uncreated knowledge as often as possible. Then, the effects are renewed. (S.J.C.)
234. The soul moves toward God by having hope fill the memory. The more empty the memory, the greater is hope. (S.J.C.)
235. Unruly passions and desires hinder the soul's love. (S.J.C.)
236. When the four passions of joy, hope, grief and fear are controlled by reason, the soul rejoices only in God. (S.J.C.)
237. If the soul rejoices in something else, it cannot rejoice fully in God. (S.J.C.)
238. Unbridled passions are called vices. Ordered passions are called virtues. (S.J.C.)

239. If one passion becomes ordered, then all will be ordered. (S.J.C.)
240. The actual direction of one passion, becomes the virtual direction of the others. (S.J.C.)
241. A soul controlled by its passions cannot receive supernatural wisdom. (S.J.C.)
242. A man can rejoice in riches only if he uses them to serve God. (S.J.C.)
243. There is not enough paper and ink to describe the evils that come from rejoicing in earthly goods. (S.J.C.)
244. Small beginnings lead to great evils which destroy great blessings. (S.J.C.)
245. When a spiritual man gives into his desires, he becomes blind to God. (S.J.C.)
246. Desires for earthly things withdraws the soul from God's things. (S.J.C.)
247. The covetous man finds nothing in created things to quench his thirst. (S.J.C.)
248. Covetousness condemns the soul to a life of anxiety. (S.J.C.)
249. From small beginnings come a great end. (S.J.C.)
250. Great evil lies within small sins. (S.J.C.)
351. Attachment (to created goods) is an anxiety that dries up the heart, a cloud which darkens the judgment. (S.J.C.)
352. The detached soul possesses everything in freedom and is free of anxieties. (S.J.C.)
353. Many rejoice in their natural gift of beauty and give no thanks to God. (S.J.C.)
354. Natural gifts, like bodily beauty, bestow a self-complacency. (S.J.C.)
355. Anyone can get their heart entangled. (S.J.C.)
356. When a spirituality is weak the soul cannot remove habits which destroy devotion. (S.J.C.)
359. When attachments flourish, the flesh is in control. (S.J.C.)
260. Few will be found who have not been stupefied by natural beauty. (S.J.C.)
261. Attachments are like a wine that darkens the reason. (S.J.C.)
262. Use the remedy at the very beginning. (S.J.C.)
263. Many blessings come from withdrawing the heart. (S.J.C.)

264. Detachment produces great peace and brings recollection. (S.J.C.)
265. A detached soul is not entangled. By detachment, the soul has a generosity to serve God. (S.J.C.)
266. A soul which feeds upon sensual pleasures has no liberty of spirit. (S.J.C.)
267. By attachment to earthly goods, the soul experiences spiritual laziness and loss of spiritual desires. (S.J.C.)
268. By attachment, a soul experiences moral cowardice and spiritual foolishness. (S.J.C.)
269. Detachment rescues the soul from many evils. (S.J.C.)
270. Sensuality and spirituality are enemies. When one power declines, the other grows. (S.J.C.)
271. By detachment, the soul gains the capacity for spiritual favors. (S.J.C.)
272. After conquering his desires, a soul can rejoice in God's created beauty. (S.J.C.)
273. A detached soul journeys straight to God. (S.J.C.)
274. The value of good works depends on the love of God that inspires them. (S.J.C.)
275. A devout soul might judge others, seeing them as imperfect compared with himself. (S.J.C.)
276. The soul must hide its good works, even from himself. Only God should see. (S.J.C.)
277. Works done without spiritual pleasure are more precious to God. (S.J.C.)
278. Few souls work simply for God. (S.J.C.)
279. Attachments make the soul inconsistent in serving God. (S.J.C.)
280. The detached soul pleases both God and man. (S.J.C.)
281. Both temporal benefits (like healing) and spiritual benefits (like devotion) come from charisms. (S.J.C.)
282. Charisms do not unite the soul to God. (S.J.C.)
283. Charisms coming from God should profit the one using them. (S.J.C.)
284. In using charisms, the soul can deceive himself. (S.J.C.)
285. When using charisms, the person needs divine light. (S.J.C.)
286. The detached soul uses charisms only as God prompts him. (S.J.C.)

287. Some prophesy from their own imagination. (S.J.C.)
288. Whoever has charisms should not be attached to them but use them for the Church. (S.J.C.)
289. By esteeming his own charismatic powers, the soul does not lean on faith. (S.J.C.)
290. God only works miracles out of necessity. (S.J.C.)
291. When a soul does not desire great signs, God infuses faith. (S.J.C.)
292. Only faith, hope, and charity lead directly to divine union. (S.J.C.)
293. To be perfect, the soul needs poverty of spirit. God can produce a variety of supernatural favors to increase devotion. The weak soul needs something to lean on. (S.J.C.)
294. God gives beginners consolations in images to detach them from the world. (S.J.C.)
295. The soul should choose a place conducive to prayer. (S.J.C.)
296. Choose a solitary place to pray so your spirit can soar to God. (S.J.C.)
297. The spiritual man is never tied to just one place to pray. (S.J.C.)
298. Do not forget to pray in the visible temple of your own heart. (S.J.C.)
299. To praise God, choose the most solitary place you can find. (S.J.C.)
300. Spiritual sweetness comes only from interior recollection. (S.J.C.)

ST. JOHN OF THE CROSS

LIVING FLAME OF LOVE

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.J.C.)
2. The soul feels itself burning with a delicate sweetness of love and speaks out about the effects that she experiences. (S.J.C.)
3. 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.J.C.)
4. 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.J.C.)
5. The flame is the Holy Spirit whom the soul feels as a fire which transforms it and burns within. (S.J.C.)
6. These acts of love are precious. One act is worth more than all the soul did before this transformation. (S.J.C.)
7. 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.J.C.)
8. When the soul is transformed and near to God, it has a foretaste of eternal life. (S.J.C.)
9. Obviously, human life does not permit a perfect possession of heavenly glory. (S.J.C.)
10. Because love is never idle, it is always in motion, like a flame throwing out sparks. (S.J.C.)
11. These wounds (the sparks of the flame) are God's playings within the soul. The fire is not idle. It strikes and wounds. (S.J.C.)
12. The Spirit's work takes place in the soul's substance where the devil, the world and the sense cannot enter. (S.J.C.)
13. The more interior the work the more secure, delectable and pure it is. (S.J.C.)
14. The soul's rejoicing is greater because God does the work. (S.J.C.)
15. 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.J.C.)
16. All the actions belong now to God and to the soul (because it has given consent). (S.J.C.)
17. God wounds the soul at its deepest center. The phrase "deepest center" implies that the soul has many centers. (S.J.C.)
18. The deepest center of anything is the farthest point it can go, beyond which it cannot pass. (S.J.C.)

19. 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. (S.J.C.)
20. Even though the soul is in God, before that point it has not reached its deepest center. (S.J.C.)
21. As there are many degrees of love, so there are many centers in God. (S.J.C.)
22. Having attained all that it can receive, the soul appears to be God. (S.J.C.)
23. 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.J.C.)
24. 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.J.C.)
25. 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.J.C.)
26. 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.J.C.)
27. 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.J.C.)
28. Because this is God's remedy, the soul must suffer this purgation according to its sickness. The heart is placed in the coals so that every evil spirit is driven out. (S.J.C.)
29. Brought near the flame, the soul sees its infirmities. (S.J.C.)
30. War reigns in the soul. Good and evil try to expel each other. (S.J.C.)
31. This flame is a bright light which shines in the darkened soul. (S.J.C.)
32. 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.J.C.)
33. 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.J.C.)
34. The flame has great wealth and the soul has only its own poverty. It has nothing to contribute. (S.J.C.)
35. The flame is oppressive and the soul must endure the greatest suffering. A battle is being waged by contrary forces. (S.J.C.)
36. 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.J.C.)

37. 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.J.C.)
38. For those destined for perfect union on earth, the suffering is like purgatory, where we are purged to see God. (S.J.C.)
39. The flame is bitter at first but will be sweet at the end. (S.J.C.)
40. This means, "Consummate the spiritual marriage with your beatific vision." (S.J.C.)
41. 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.J.C.)
42. 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.J.C.)
43. 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.J.C.)
44. Pain does not accompany this desire because the soul (in this state) is incapable of pain. (S.J.C.)
45. 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.J.C.)
46. 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.J.C.)
47. The rivers of the soul's love are about to enter the boundless ocean. (S.J.C.)
48. The soul sees itself as pure and feels itself near to going forth to the kingdom! (S.J.C.)
49. The bonds between flesh and spirit must be broken, so the flesh can remain on earth and the spirit return to God. (S.J.C.)
50. The soul grieves that the spirit's lofty life is obstructed by the flesh's low life. (S.J.C.)
51. The soul does not want to wait until life ends naturally. Love's force and propensities make the soul desire that life end by a supernatural assault of love. (S.J.C.)
52. The soul knows that God habitually takes these purified souls to heaven before their time. He removes all evil and perfects them quickly. (S.J.C.)
53. 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.J.C.)
54. The soul is conscious of an infinite desire that its life would end so that glory could be consummated. (S.J.C.)
55. 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.J.C.)

56. 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.J.C.)
57. 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.J.C.)
58. 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.J.C.)
59. The soul most severely wounded is the healthiest, and the totally wounded soul is totally healthy. (S.J.C.)
60. Even if a soul is totally wounded and totally healthy, the burning still is vehement. It wounds and then relieves the wound. (S.J.C.)
61. Great is the wound and great is the relief caused by an infinite fire which is limited only by the soul's capacity. (S.J.C.)
62. This burn is the highest degree the soul can attain on earth. (S.J.C.)
63. 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.J.C.)
64. 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.J.C.)
65. 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 descendants can inherit the Spirit's first fruits. (S.J.C.)
66. 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.J.C.)
67. 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. (S.J.C.)
68. This happens because these souls are purged. Whatever comes from God is a delight to their spirits but painful to their weak flesh. (S.J.C.)
69. 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.J.C.)
70. 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.J.C.)
71. A delicate thing has greater capacity and is more communicative. (S.J.C.)

72. This touch is substantial coming from God's substance directly to the soul's substance. (S.J.C.)
73. 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.J.C.)
74. 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.J.C.)
75. Penances refine the soul and darkness prepares the spirit. The soul must pass through these to attain transformation in God. (S.J.C.)
76. To mold iron, the worker must use fire and a hammer. (S.J.C.)
77. 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.J.C.)
78. 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.J.C.)
79. 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.J.C.)
80. God grants interior trials only to those who have served Him, have had great patience and are acceptable in His sight. (S.J.C.)
81. Whatever soul God wishes to exalt, He tempts in the highest possible degree. (S.J.C.)
82. In this way, He can deify the soul and grant divine union in His Wisdom. (S.J.C.)
83. The soul must be constant in receiving all these afflictions from God's hand for its health. (S.J.C.)
84. 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.J.C.)
85. 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.J.C.)
86. Fortunately, the soul has memories and can recall the rewards it has received from past trials. (S.J.C.)
87. 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.J.C.)
88. 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.J.C.)
89. When the soul reaches perfect union, all the soul's acts and desires (which were works of death) are changed into divine acts. (S.J.C.)
90. 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.J.C.)

91. 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.J.C.)
92. 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.J.C.)
93. By participation in God, the soul is God. This is perfect although not as perfect as in heaven. (S.J.C.)
94. She believes that there is no other soul in the world with these favors, as if God were interested in her alone. (S.J.C.)
95. They are illumined by love and can offer the same light and love to Him who infused these divine gifts. (S.J.C.)
96. By infused knowledge, the soul sees all these virtues and grandeurs (goodness, wisdom, mercy, etc.) in one simple Being. (S.J.C.)
97. The soul possesses all these kinds of knowledge of God which are actually distinct in the one single act. (S.J.C.)
98. 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.J.C.)
99. 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.J.C.)
100. The soul is completely absorbed in these flames and wounded by each and by all. (S.J.C.)
101. The soul is overwhelmed with divine waters flowing from it in every direction. (S.J.C.)
102. God's fire is hidden in the soul's veins and is like delectable water. (S.J.C.)
103. Neither the soul alone nor God alone bring about the flame's movements. The Holy Spirit and the soul work together. (S.J.C.)
104. 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.J.C.)
105. 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.J.C.)
106. These glimpses of glory are not stable, perfect and continuous as they will be in heaven. (S.J.C.)
107. They are called overshadowings and are among the highest favors granted on earth in this transformation process. (S.J.C.)
108. "Overshadowing" signifies a protection and a granting of favors. (S.J.C.)
109. Mary was told that the Holy Spirit would overshadow her. (Lk 1:35). (S.J.C.)

110. 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.J.C.)
111. How wonderful that all these lamps of God's attributes are one simple being in whom all are experienced. (S.J.C.)
112. 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.J.C.)
113. Before purification, any creature can fascinate them. The faculties do not realize their capacity for the infinite or their ability to be blessed. (S.J.C.)
114. When they are purged, the hunger and yearning of their spiritual sense becomes intolerable. (S.J.C.)
115. 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.J.C.)
116. 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.J.C.)
117. The emptiness of the cavern of understanding is a thirst for wisdom. (S.J.C.)
118. The emptiness of the cavern of the will is a hunger for God. This causes the soul to faint. (S.J.C.)
119. The emptiness of the cavern of memory is a languishing to possess God. (S.J.C.)
120. Although not suffering the pains of hell, the soul suffers from a vivid image of that infinite deprivation. (S.J.C.)
121. This suffering is different from hell because the soul actually dwells in the bosom of love. (S.J.C.)
122. 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.J.C.)
123. 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.J.C.)
124. 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.J.C.)
125. By His visits and gifts, He purifies, beautifies and refines the soul to prepare her for union. (S.J.C.)
126. 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.J.C.)

127. 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.J.C.)
128. First, every soul that seeks God must know that God seeks the soul even more. (S.J.C.)
129. 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.J.C.)
130. The soul reaches that pure state of perfection, which merits union with God and transformation of all the soul's faculties. (S.J.C.)
131. Unfortunately, there can be three other blind guides, the spiritual director, the devil and the soul itself. (S.J.C.)
132. The guide must be wise, discreet and experienced. The fundamental requirements are knowledge and discretion. (S.J.C.)
133. If a director has no experience of the higher parts, he cannot direct the soul that reaches that stretch of the road. (S.J.C.)
134. The beginners' 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.J.C.)
135. Nourished by these delights, the soul can grow detached from the world. (S.J.C.)
136. 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.J.C.)
137. The soul should not try to meditate. The material for meditation should be removed because it is a distraction. (S.J.C.)
138. The soul must not seek sweetness. Trying to find sweetness will cause dryness. (S.J.C.)
139. 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.J.C.)
140. 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.J.C.)
141. God communes with the soul by simple knowledge. The soul communes with God by receiving this simple knowledge. (S.J.C.)
142. In the beginning, contemplation causes purgation and later brings sweetness. (S.J.C.)
143. 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.J.C.)
144. 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.J.C.)

145. Contemplation is receiving. Only a spirit which is silent and detached from knowledge can receive this lofty wisdom. (S.J.C.)
146. This contemplation sets the child of God free. The spirit has gone forth from the narrow natural limits of its lowly understanding. (S.J.C.)
147. 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.J.C.)
148. By tasting the Spirit, the soul receives a distaste for the flesh. (S.J.C.)
149. The soul cannot count the blessings impressed by this silent contemplation. They are delicate anointings of the Spirit. (S.J.C.)
150. The director is only an instrument who should lead souls according to the Church's teachings and God's path. (S.J.C.)
151. They should not guide the soul by their ways. They should know the way God is leading. (S.J.C.)
152. When the understanding does not and cannot know what God is, it is walking toward Him. (S.J.C.)
153. In one act, God communicates loving knowledge which is both light (for the understanding) and heat (for the will). (S.J.C.)
154. 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.J.C.)
155. If it does not go backward (by desiring sweetness) then it is going forward, even though it perceives nothing. (S.J.C.)
156. To journey to God, the soul must continually detach itself from everything that is pleasant. (S.J.C.)
157. The memory only approaches God when it is voided of forms. If the memory leans upon images, it goes farther away from God. (S.J.C.)
158. However, these directors won't let the soul have repose. They demand continual labor. They leave no room for God to work. (S.J.C.)
159. A director can bring infinite gain to a soul (if he gives good advice) or infinite loss (if he is mistaken). (S.J.C.)
160. 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). (S.J.C.)
161. 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. (S.J.C.)
162. What will the image be like if the director can only hammer upon the soul's faculties? When will the image be finished? (S.J.C.)
163. Directors must give souls freedom and allow them to go to others because they do not know how God wants to lead these souls. (S.J.C.)

164. The devil envies these lofty souls because he sees them gaining great riches by flying so high. (S.J.C.)
165. The Devil wants the soul to embrace these spiritual things and try to travel to God with knowledge and delights. (S.J.C.)
166. The soul accepts a little mouthful when it could feed totally on God. (S.J.C.)
167. The soul is engulfed in God like a fish living in the pure waters of the spirit. Then, the devil uses a little bait to drag it to the bank of the river where it finds support in the land. (S.J.C.)
168. 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.J.C.)
169. 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.J.C.)
170. You labored when you were beginners. (S.J.C.)
171. Now, your works are obstacles because God Himself labors within you. (S.J.C.)
172. You must abandon your faculties, withdraw from everything and wait upon God, as I have described. (S.J.C.)
173. 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.J.C.)
174. Before, it was rejoicing in the spiritual silence of God's secret joys. (S.J.C.)
175. 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.J.C.)
176. The soul is not conscious of movement because God is carrying her. While doing nothing, the soul accomplishes more than when working. (S.J.C.)
177. The soul is in danger only when it wants to do something. (S.J.C.)
178. 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.J.C.)
179. If these preparatory unctions preparing for spiritual marriage are so sublime what will be the actual possession of the Beloved? (S.J.C.)
180. As great as the thirst, hunger and suffering, so great will be the fullness and delight. (S.J.C.)
181. 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. 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.J.C.)
182. Now He calls the soul to still another and greater abyss of light. This is the transformation of the soul in God. (S.J.C.)
183. A soul with other desires cannot see God's thing as they really are! To see God's things, the soul must not let its own desires enter into its judgments. (S.J.C.)

184. 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.J.C.)
185. A desire rooted in nature is still natural even when its goal is supernatural. (S.J.C.)
186. These faculties (the caverns) are now marvelously filled with the lamps' splendors. (S.J.C.)
187. They have become lamps themselves and now give to the Beloved the light and heat which they have received. (S.J.C.)
188. The soul receives the blessings only to give them back to God. (S.J.C.)
The soul has been made one with God, and, in some manner, is God by participation, (although not as perfectly as in heaven). (S.J.C.)
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.J.C.)
189. 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.J.C.)
190. In this way, the soul pays all that it owes. It freely gives what it has received. (S.J.C.)
191. This is the soul's inestimable delight – to give God what is His own and what is appropriate to His infinite Being. (S.J.C.)
192. The soul gives all it has received and God is repaid by the gift. (He cannot be repaid with anything less than this.) (S.J.C.)
193. In heaven, this happens without intermission. On earth, in this state of union this takes place in the acts made by the soul. (S.J.C.)
194. A person who possesses many nations and peoples can give them to whomever he wants. (S.J.C.)
195. The soul's great satisfaction is to give God more than the soul itself is worth. (S.J.C.)
196. The soul loves God, not through itself but through God Himself. It loves through the Holy Spirit. (S.J.C.)
197. The soul enjoys God through God Himself (although not as clearly as in heaven). (S.J.C.)
198. The soul praises God for what He is in Himself. Even if the soul received no delight, it would still praise God. (S.J.C.)
199. 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.J.C.)
200. The soul believes that all the world's kingdoms and all heaven's powers are moved. (S.J.C.)
201. When the earth moves, everything that is on the earth also moves. When this Prince moves, He carries His whole court. (S.J.C.)

202. By this awakening, the soul is changed from its sleep of natural vision to a life of supernatural vision. (S.J.C.)
203. 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.J.C.)
204. God draws aside some veils and allows the soul to see His nature. (S.J.C.)
205. Besides allowing the soul to see him (because God is moving all things) God also reveals what He is doing. (S.J.C.)
206. The soul believes God has awakened, when really the soul has awakened. (S.J.C.)
207. By himself man can do nothing. Therefore, the soul's awakening seems to be an awakening of God. (S.J.C.)
208. The soul cannot describe what it experiences in this awakening because God communicates His excellence to the soul's substance. (S.J.C.)
209. Therefore, the soul does not experience the suffering that always accompanies God's touches when the soul is not purged. (S.J.C.)
210. The soul's faculties experience pain from these experiences because they exceed their capacity. (S.J.C.)
211. 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.J.C.)
212. Because heaven's king shows Himself to be a friend, an equal and a brother, the soul no longer fears. (S.J.C.)
213. 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. (S.J.C.)
214. He dwells most completely in the soul that has the fewest desires. There, He rules and governs. (S.J.C.)
215. He dwells most secretly when the soul is completely alone and where no desires exist. (S.J.C.)
216. Happy the soul which is always conscious of God sleeping within its breast. (S.J.C.)
217. He habitually sleeps in the soul's bosom. The soul knows this and profits from it. (S.J.C.)
218. 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. (S.J.C.)

ST. JOHN OF THE CROSS

SPIRITUAL CANTICLE

1. The soul also sees that God created the soul for Himself and that it should serve Him all its life. (S.J.C.)
2. 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.J.C.)
3. It wants the Divine essence because the Word is hidden in this Essence (the bosom of the Father). (S.J.C.)
4. Sublime communications provide no certain proof of His presence, just as aridity does not prove His absence. (S.J.C.)
5. When the soul feels dryness (with no spiritual communication) it should not believe that God is far away. (S.J.C.)
6. To find Him, the soul must leave everything that belongs to its own affections and enter into profound self-recollection. (S.J.C.)
7. 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.J.C.)
8. What joy! God doesn't even abandon a soul in mortal sin, much less one in the state of grace. (S.J.C.)
9. Why seek anything outside of yourself, when you have your riches, satisfaction and kingdom within you? (S.J.C.)
10. 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.J.C.)
11. The most certain, available and intimate enjoyment is within. (S.J.C.)
12. One 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.J.C.)
13. He is hidden and you must hide yourself so you can find Him. (S.J.C.)
14. 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.J.C.)
15. Courage, O soul! You know that your Bridegroom dwells within your breast. Be hidden with Him and you will embrace Him. (S.J.C.)
16. Faith is the foot that makes the journey and love is the guide for its steps. (S.J.C.)
17. Many call the Bridegroom their "Beloved" but He is not. Their heart is not totally with Him. (S.J.C.)
18. Only love obtains everything from God. (S.J.C.)

19. True satisfaction comes by detachment from all created goods. Perfection lies in poverty of spirit by which we possess God. (S.J.C.)
20. 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.J.C.)
21. The soul longs for God Who seemingly treats the soul with an intolerable severity. (S.J.C.)
22. These visitations do not satisfy the soul. They wound rather than heal. They afflict more than satisfy. (S.J.C.)
23. Spiritual wounds increase the knowledge, they also increase the pain in longing for the divine vision. (S.J.C.)
24. These spiritual wounds are sweet to the soul causing it to leave itself and enter into God. (S.J.C.)
25. The bride rises from inferior love to an ennobling love of God. (S.J.C.)
26. This sense of God's absence is so oppressive, that souls seeking perfection would die if God did not intervene. (S.J.C.)
27. They have a glimpse of an infinite good which they cannot yet enjoy. Ineffable torment! (S.J.C.)
28. If we do not cease praying, God helps us in His time. (S.J.C.)
29. She loves "the most" when nothing can make the soul afraid to suffer. (S.J.C.)
30. The memory recalls that it is deprived of the intellect's vision of God and the will's enjoyment of Him. It realizes the soul could lose God forever. In the memory, the soul experiences a death-like sensation, realizing she can lose the enjoyment of God. (S.J.C.)
31. Whoever loves wisely doesn't ask for what he wants. She only hints at her necessities so the beloved can show his goodness. (S.J.C.)
32. Even after doing everything it thinks that it has done nothing. (S.J.C.)
33. The soul who seeks God according to personal comfort seeks Him by night and does not find. (S.J.C.)
34. 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.J.C.)
35. 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.J.C.)
36. God sends these tribulations to those He will raise to a high perfection. They are like gold tried in fire. (S.J.C.)
37. No human power is equal to the devil's power. Only divine power can overcome him and divine light penetrate his schemes. (S.J.C.)
38. The flesh is a frontier which the soul must cross by trampling underfoot all sensual appetites and all natural affections. (S.J.C.)
39. This practice of self-knowledge is the first step to knowledge of God. (S.J.C.)

40. The soul sees that only God's hand could have created and nurtured this variety. (S.J.C.)
41. God created everything with great ease and quickness. He left signs of Himself and gave creatures beautiful qualities, all in mutual dependence. (S.J.C.)
42. In the Incarnation and Resurrection, the Father clothed creatures with new beauty and dignity. (S.J.C.)
43. In vivid contemplation and knowledge of created things, the soul sees this multiplicity of beauty given by God. (S.J.C.)
44. Creatures seem clothed with a supernatural beauty derived from the supernatural beauty of God's face. (S.J.C.)
45. The soul sees traces of the Beloved in creation's beauty. Therefore, its love increases as does the pain coming from His absence. (S.J.C.)
46. The greater knowledge causes greater desires to see. No remedy exists for this pain except to see the Beloved. (S.J.C.)
47. No delight of the world or satisfaction of the senses nor sweet tastes of the spirit can content the soul. (S.J.C.)
48. Every soul that loves God can never be content with anything created. Created things only increase the soul's hunger for God. (S.J.C.)
49. Every knowledge and communication are just messengers which suggest Him. They are like crumbs of food which stimulate the appetite. (S.J.C.)
50. Our knowledge of God in this life is not perfectly true, but partial and incomplete. (S.J.C.)
51. The soul is dying from love due to God's immensity which is partially revealed through rational creation. (S.J.C.)
52. Only angels and men serve God with intelligence. Angels serve by contemplation in heaven. Men serve by longing for God on earth. (S.J.C.)
53. 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.J.C.)
54. These souls are like the saints in heaven because those who most perfectly perceive are able to see that God is infinitely incomprehensible. (S.J.C.)
55. Besides its love for God, the soul also has a radical and natural life in God (like all created things). (S.J.C.)
56. The soul sees that its natural life is in God (by creation) and that its spiritual life is in God (through love). (S.J.C.)
57. 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.J.C.)
58. Natural life is like death depriving the soul of its spiritual life. (S.J.C.)
59. 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.J.C.)

60. Why did the Beloved wound the soul with knowledge yet withhold the vision of His presence which can heal? (S.J.C.)
61. 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.J.C.)
62. 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.J.C.)
63. 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.J.C.)
64. 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.J.C.)
65. This recompense is a greater degree of love until reaching perfect love. Love is the only reward for love. (S.J.C.)
66. 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.J.C.)
67. Without the vision of God, the soul gets no relief and complains to the Beloved. (S.J.C.)
68. This weary longing for God's vision is called "troubles" which only possessing the Beloved can remove. (S.J.C.)
69. When a soul seeks no satisfaction outside of the Beloved, it will quickly be visited by the Beloved. (SJC)
70. 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.J.C.)
71. 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.J.C.)
72. Second, He is present by grace in all souls pleasing to Him. (S.J.C.)
73. Third, He is present by spiritual affection. (S.J.C.)
74. By God's affective presence, the soul feels an infinite hidden being is there. (S.J.C.)
75. Although God is hidden, the soul perceives the delight which is there and is vehemently attracted to this good. (S.J.C.)
76. The vision of God will kill man. It kills by infinite health and bliss. (S.J.C.)
77. 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.J.C.)
78. Death holds no bitterness for a soul that loves. The soul is not sad because death opens the door to all joys. (S.J.C.)
79. For 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.J.C.)
80. The sinner fears death, suspecting that death will deprive him of all good and will inflict evil. (S.J.C.)

81. The wicked love this life greatly and love heaven but little. So, they fear death. (S.J.C.)
82. 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.J.C.)
83. Love is perfect only when the lovers reach an equality and are mutually transformed into one another. (S.J.C.)
84. The soul is rushing to God, like a stone falling to earth conscious of its longing for God. (S.J.C.)
85. The soul is like wax which begins to receive the impression of a seal but knows the representation is imperfect. (S.J.C.)
86. The soul is like a lightly sketched picture crying out to the artist to complete his work. (S.J.C.)
87. 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.J.C.)
88. 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.J.C.)
89. Yet, gaining this outline on earth is a great blessing and pleases the Beloved. (S.J.C.)
90. 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.J.C.)
91. In approaching God, the soul will feel this darkness until, by transformation, it will enter within the divine brightness. (S.J.C.)
92. 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.J.C.)
93. The soul actually feels released from the body. She has become a stranger to the flesh. (S.J.C.)
94. Cost what they may, the soul would not miss these visitations. (S.J.C.)
95. 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.J.C.)
96. 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.J.C.)
97. In raptures and ecstasies the body has no feelings. It can be unconscious of even the most painful inflictions. (S.J.C.)
98. These violent visitations come to those who are not yet perfect but are advancing along the way of proficient. The perfect receive these visitations in peace and sweetness. (S.J.C.)
99. 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.J.C.)

100. The air of love comforts someone burning with fire. However, the same air that cools the fire also increases it. (S.J.C.)
101. God lifts the soul to this state after many spiritual exercises. This is called the spiritual betrothal with the Word, God's Son. (S.J.C.)
102. 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.J.C.)
103. This ecstasy shows to the soul that God is all good things to her. (S.J.C.)
104. Every attribute is God and all together are God. The soul, now united with God, feels that all things are God. (S.J.C.)
105. 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.J.C.)
106. 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.J.C.)
107. 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.J.C.)
108. 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.J.C.)
109. Through the ear, God gives lofty truths. (S.J.C.)
110. The soul perceives the naked substance but this is not yet heavenly enjoyment. Although free from forms, the knowledge is dim, not clear. (S.J.C.)
111. 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.J.C.)
112. The soul rises from natural darkness to supernatural knowledge. This is still dim because the day is just approaching. (S.J.C.)
113. In this tranquil contemplation, the soul sees all creatures (highest to lowest) each sending forth its voice of witness to what God is. (S.J.C.)
114. In this state of betrothal, the soul receives everything possible in this life but the tranquility is not perfect. (S.J.C.)
115. Only in spiritual marriage do the sensual parts lose their imperfect habits. (S.J.C.)
116. The soul receives all it can in spiritual betrothal. Later, it will receive greater blessings in spiritual marriage. (S.J.C.)
117. Now, the soul enjoys the Beloved's visits but must also suffer His absences. (S.J.C.)

118. These absences cease in spiritual marriage. (S.J.C.)
119. Because the Bride possesses the virtues in their perfection, she rejoices peacefully in the Bridegroom's visits. (S.J.C.)
120. At times, the Bridegroom touches these virtues in her and she enjoys these virtues in their highest degree. (S.J.C.)
121. In these visits, God sheds His light and the soul can see the virtues which God has given her. (S.J.C.)
122. This all happens within the soul. She feels the Beloved is present within her. (S.J.C.)
123. 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.J.C.)
124. 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.J.C.)
125. By experience the soul has learned the devil's tactics and its need for angelic protection. (S.J.C.)
126. 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.J.C.)
127. Even worse (when this fails) they assail the soul with bodily pains and noises. Even more severely, they fight with frightful torments. (S.J.C.)
128. If God permits this, the devil can even present himself before the soul. (S.J.C.)
129. At this stage, God is drawing the soul out of its sensual parts to enter the Bridegroom's garden by interior recollection. (S.J.C.)
130. The devil knows that he cannot hurt the soul once it is protected by this recollection. (S.J.C.)
131. In its interior, the soul finds sweet protection and the devil's terrors produce no fear. They even occasion joy. (S.J.C.)
132. The soul feels that these perfect virtues are in herself and in God as in one vineyard. They belong to both. (S.J.C.)
133. Our natural ideas and desires are like the hell's quarry. Among these the devil waits to injure the soul. (S.J.C.)
134. God's communications are so interior that the faculties attain nothing if the Spirit causes no movements of love. (S.J.C.)
135. 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.J.C.)
136. Because the soul has gained some interior union, her spiritual and sensual faculties are no longer active. (S.J.C.)
137. Let no one else appear. The soul wants only the Beloved. (S.J.C.)

138. 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.J.C.)
139. Often the soul doesn't realize the virtues it has. (S.J.C.)
140. 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.J.C.)
141. Every soul should ask the Spirit to blow through its garden because this is so blissful. (S.J.C.)
142. The bride sees the higher part of her soul adorned with treasures and the Bridegroom delighting in her. (S.J.C.)
143. The soul is a fierce enemy of its lower parts and wants God to communicate absolutely nothing to the senses. (S.J.C.)
144. 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.J.C.)
145. The soul knows that these great graces cannot be received in the sensual and longs to receive them "outside of the body". (S.J.C.)
146. The soul wants God's conversation to be deep, substantial and interior (above the senses). (S.J.C.)
147. To attain the heights of spiritual marriage, the soul must be cleansed of all imperfect habits. (S.J.C.)
148. The soul must also have courage and exalted love to experience such a strong, close embrace of God. (S.J.C.)
149. The Bridegroom commands all vain distractions to cease. He controls the irascible faculties. He brings the understanding, memory and will to perfection. (S.J.C.)
150. The bridegroom subdues all the soul's passions and faculties by His sweetness and courage. (S.J.C.)
151. 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.J.C.)
152. 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.J.C.)
153. 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.J.C.)
154. 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.J.C.)
155. Because of the soul's pureness and confidence in God, terrors cannot come close. The evil spirits cannot shroud her in darkness. (S.J.C.)
156. She has escaped created things and has entered into God. She enjoys perfect delight, as far as possible on earth. (S.J.C.)

157. 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.J.C.)
158. At this stage, no door is closed against the soul. She can abandon herself whenever she wants to the sweet sleep of love. (S.J.C.)
159. The Shepherd/Bridegroom delights to have the perfect soul on His shoulders and at last to hold her in an embrace of union. (S.J.C.)
160. The soul is now His crown. He carries her in His arms as a bridegroom leads the soul into the bridal chamber. (S.J.C.)
161. The soul advances by the unitive way, receiving many communications and jewels as one betrothed to the Bridegroom. (S.J.C.)
162. 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.J.C.)
163. 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.J.C.)
164. No soul attains this without being confirmed in grace because the faithfulness of both is confirmed. (S.J.C.)
165. The soul does not enter into the perfect transformation of spiritual marriage right away. It must first pass through spiritual betrothal with mutual, faithful love. (S.J.C.)
166. 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.J.C.)
167. 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.J.C.)
168. Both God and the soul desire the perfect fulfillment of this state. The soul never wearies until it reaches this goal. (S.J.C.)
169. 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.J.C.)
170. The soul is in solitude, cleansed and alone with the Bridegroom. The marriage has only one love – the love of the Bridegroom. (S.J.C.)
171. Once the soul is lifted to spiritual marriage, she is God's faithful consort. (S.J.C.)
172. The Bridegroom, readily and frequently, reveals His secrets, hiding nothing from her. (S.J.C.)
173. Mostly, He reveals the truths of His incarnation and the ways of redemption (the subject sweetest to the soul). (S.J.C.)
174. God effects the betrothal of the cross in one action. The betrothal of perfection is done slowly within the soul. (S.J.C.)

175. 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.J.C.)
176. 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.J.C.)
177. "The spiced wine" is an extraordinary grace sometimes given to advanced souls. (S.J.C.)
178. 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.J.C.)
179. 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.J.C.)
180. 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.J.C.)
181. 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.J.C.)
182. Old lovers have proven their service to the bridegroom. They have no sensible emotions, no outbursts of zeal. (S.J.C.)
183. Because these souls do not seek fervors they do not suffer weariness. (S.J.C.)
184. There are seven cellars. The soul which possesses the seven gifts of the Spirit in their perfection has entered all seven cellars. (S.J.C.)
185. The final cellar is the spirit of fear which a son has who perfectly loves his father. The soul with perfect fear has perfect love. (S.J.C.)
186. Many souls enter the first cellar. Few enter the innermost cellar where spiritual marriage takes place. (S.J.C.)
187. Some say that the will can only love what the intellect understands. (S.J.C.)
188. God, however, can infuse love without infusing distinct knowledge. (S.J.C.)
189. Their 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.J.C.)
190. 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.J.C.)
191. 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.J.C.)
192. When the soul drinks God's wisdom, it forgets all the world's things and considers all its previous knowledge as pure ignorance. (S.J.C.)

193. The soul sees that all natural science, if accompanied by ignorance of God, is really ignorance. (S.J.C.)
194. 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.J.C.)
195. When the soul is lifted up and absorbed in love, it cannot dwell in earthly matters. (S.J.C.)
196. The soul is like Adam in paradise who knew no evil. The soul is innocent and sees nothing amiss. (S.J.C.)
197. It hears and sees evil but cannot understand it, because it has no evil habits to judge evil by. (S.J.C.)
198. 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.J.C.)
199. The soul and God are the two contracting parties in this spiritual betrothal. (S.J.C.)
200. By this transformation God makes the soul totally His and He empties it of anything alien to Himself. (S.J.C.)
201. Because God has given Himself freely, the whole soul (in will and in act) becomes God's. (S.J.C.)
202. Both the will of God and the will of the soul are satisfied. Neither fails the other in the constancy of the betrothal. (S.J.C.)
203. A bride must have all her love, thoughts and actions directed to her Bridegroom. (S.J.C.)
204. The soul which has gained a betrothal knows only the delights of the Bridegroom. (S.J.C.)
205. I have said that God is pleased only with love. (S.J.C.)
206. By its love, the soul is called the bride of the Son of God. This signifies equality. (S.J.C.)
207. Even her communion with God is love. She has changed her way of conversing with him into loving him. (S.J.C.)
208. All affections, desires and longings rise instantly toward God, even without the soul making any conscious effort. (S.J.C.)
209. The soul works for God without even reflecting on what it is doing for Him. (S.J.C.)
210. Before surrendering herself to the Beloved, the soul was entangled in what pleased herself and others. These entanglements were her habits of imperfection. (S.J.C.)
211. Even the soul's communion with God (once done by methods of prayer) is now totally love. (S.J.C.)
212. It does only the one thing the Bridegroom finds necessary, the continuous practice of love. (Lk 10:42). (S.J.C.)
213. 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.J.C.)
214. An instant of pure love is more precious to God and more profitable to the Church than all other works put together. (S.J.C.)

215. 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.J.C.)
216. 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.J.C.)
217. Good works are done only in God's power. (S.J.C.)
218. 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.J.C.)
219. Few spiritual persons arrive at this perfect courage and resolution in their conduct. Some 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.J.C.)
220. 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.J.C.)
221. Virtues acquired in early youth are more perfect. They have the freshness of a spring morning. (SJC)
222. 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.J.C.)
223. Both the soul and the Beloved rejoice in their mutual beauty. (S.J.C.)
224. The virtues flower only in God's love. Otherwise, they are dry and worthless in God's sight (even if humanly perfect). (S.J.C.)
225. 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.J.C.)
226. He makes the soul pleasing to Himself and is then captivated by His creature. (S.J.C.)
227. He loves to bring the soul to Himself, so He can make it His equal. (S.J.C.)
228. 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.J.C.)
229. 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.J.C.)
230. If God was merciful when we were in our sins, how much greater now that we are in His love? (S.J.C.)
231. When God sees a lovely soul, He grants more graces because He is well pleased with her. (S.J.C.)
232. A soul exalted in loveliness becomes an object of God's unutterable love. (S.J.C.)
233. How great is the soul's exultation when God is pleased with her! (S.J.C.)

234. 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.J.C.)
235. If lovers meet in the presence of others they are robbed of the pleasure of their meeting. (S.J.C.)
236. Love is the union of two persons who will communicate fully only when they are alone. (S.J.C.)
237. The soul has reached the summit of perfection and liberty of spirit in God. (S.J.C.)
238. At this stage, the soul enjoys only the intimate love of the Bridegroom. (S.J.C.)
239. When transformed by divine wisdom, the soul will see herself in God's beauty for all is seen and possessed in Divine wisdom. (S.J.C.)
240. The purest suffering leads to the greatest knowledge and to the highest joy (an effect of this knowledge). (S.J.C.)
241. 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.J.C.)
242. 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.J.C.)
243. After attaining the Beatific Vision, the soul wants to enjoy the deep secrets of the Incarnation. (S.J.C.)
244. 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.J.C.)
245. 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.J.C.)
246. Now united in spiritual marriage, the soul does nothing alone. (S.J.C.)
247. The soul's natural and supernatural desire is to love God as much as He loves the soul. (S.J.C.)
248. 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.J.C.)
249. God does not just teach the soul to love but enable her to love as He loves the soul. He transforms the soul and gives her His power. (S.J.C.)
250. 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.J.C.)
251. This transformation will be true and perfect only if the soul is transformed in the Three Persons in a manifest degree. (S.J.C.)
252. 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.J.C.)

253. By participation, the soul is able to breathe in God as God breathes in her. (S.J.C.)
254. The soul does by participation what the Father and Son do by nature. They breathe the Holy Spirit. (S.J.C.)
255. The heavenly transformation is quite different from the earthly one. On earth, the flame still consumes the soul and wears it away. (S.J.C.)
256. The soul is so absorbed that nothing can hold her back. (S.J.C.)
257. 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.J.C.)

SAINT LOUIS DE MONTFORT

TRUE DEVOTION TO MARY

1. Jesus came into the world through the Immaculate Virgin Mary, and through her He will reign over the world.
2. Mary deliberately remained hidden, (even from herself), so that only God would know her.
3. God hid Mary in her conception, her birth, her mortal life and her assumption.
4. The Father willed that she would work no striking miracle in her lifetime, (even though she had tremendous powers).
5. Mary is a masterpiece reserved for God Himself. She is the sealed fountain, the Trinity's resting place.
6. God lives in Mary more than in any part of creation.
7. No creature, however pure, enters the sanctuary of Mary except by a great privilege.
8. Mary is the earthly paradise on earth where Jesus, the new Adam, took flesh.
9. Mary is the Magnificence of God, filled with unimaginable beauty.
10. Although the saints said many eloquent things about Mary, even they did not grasp her merits.
11. In the highest heavens and the lowest part of hell, all things proclaim Mary's wonders.
12. By saying the Hail Mary, hardened sinners have some spark of confidence.
13. Although we have given her praise, she deserves so much more.
14. No one can see or imagine Mary's beauty. She is the miracle of miracles.

15. To understand this worthy mother of God, you must try to understand her Son.
16. Jesus' Kingdom will come only after Mary is known and begins to reign.
17. Having given birth the first time, Mary will again bring Him forth.
18. Although God did not need Mary to accomplish His will, He willed to begin and end His greatest works through her.
19. Because the world was unworthy to receive the Son directly, the Father gave Jesus to the world through Mary.
20. Jesus imprisoned himself in her womb and found glory by hiding His glory from every creature.
21. He wanted Mary at the cross so that, with her consent, He could be immolated to God.
22. For thirty years, Jesus gave more glory to His Father by submitting to Mary than if He had worked the greatest of miracles.
23. At Cana, he began His miracles through Mary. Through her, He continues doing them until the end of time.
24. The Holy Spirit became fruitful in Mary, and brought forth His masterpiece, Jesus.
25. Through Mary, the Spirit now brings forth members of Christ's Mystical Body.
26. Even the most spiritual Christians do not understand the mystery of Mary.
27. God the Son gave to Mary all of His infinite merits. He made Mary His treasurer.
28. God the Holy Ghost selected Mary to distribute all his graces, to whomever she wills and as much as she wills.
29. Our Lord is as much the Son of Mary in heaven as He was on earth. He retains His perfect submission to the best of mothers.

30. God has given Mary such great authority that she seems to have power over the Trinity.
31. God receives Mary's prayers as commands because He never denies them.
32. Mary's prayers are more powerful than those of all the angels and saints.
33. God, who exalts the humble, has made Mary his queen. Even hell must obey her.
34. 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.
35. God the Father wants children by Mary until the end of time.
36. Whoever does not have Mary as his mother does not have God as his Father.
37. The enemies of God will scorn Mary and try to belittle devotion to her.
38. Jesus is Mary's first born. We, God's adopted children, are Mary's second born.
39. Like Christ was born in her, every chosen soul must be born in her.
40. All the chosen souls are hidden in the womb of Mary, where she nourishes them until she brings them into glory.
41. By planting her roots in the soul, Mary produces wonders of grace.
42. Mary will produce the greatest saints toward the end of the world.
43. When the Holy Spirit finds Mary in a soul, He enters and fills that soul.
44. Since He espoused Mary, the Spirit has never left her.
45. God has given Mary dominion over the souls of the elect.

46. Mary's Kingdom is within man. In these souls, Jesus and Mary are glorified.
47. 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.
48. 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.
49. Before Gabriel came, Mary was already full of grace. After that visit, she has always increased her fullness of grace.
50. She is God's treasurer and the only dispenser of his graces.
51. She enriches whom she wills, leads them through the narrow door and gives them a heavenly crown.
52. God has given Mary the power to enter the secret ways of perfection and to lead others along those paths.
53. Mary welcomes souls into her earthly paradise where they can hide from their enemies.
54. Toward the end of the world, the greatest saints will be zealous for Mary.
55. Through Mary, God will form great saints who will tower over other saints.
56. These saints will draw the world to True Devotion to Mary, bringing them both enemies and victories.
57. The world's salvation was begun by Mary and will be completed by her.
58. Mary must be better known and loved so that Christ will be loved.
59. Mary is the safe path and the direct road to find Jesus.

60. Mary must be better known so the Trinity will be better known.
61. Mary must be an army in battle array because Satan knows how little time he has left.
62. Satan will have the most cunning and terrible temptations for Mary's true children.
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. It will increase in bitterness toward the end of the world.
64. God has made Mary the devil's fiercest foe.
65. Even before she existed in the flesh, God placed in Mary a growing hatred for the devil.
66. Because Satan is proud, he suffers tremendous shame by her defeating him.
67. By a single sigh, Mary affects the devil more than all the saints' prayers.
68. Mary gained by obedience what Eve lost by disobedience.
69. Because God has declared war, he has placed secret hatreds between Mary's children and the devil's followers.
70. The children of Satan are the friends of the world and they persecute Mary's children.
71. Mary will always show her children the snake in the grass. She will foil his plots and make his weapons harmless.
72. God wants his Mother to be better known and honored.
73. Knowing their need for her help, they will go to Mary.
74. Knowing that she is the safest and easiest road to Jesus, they will give themselves without reserve to Mary.

75. True Devotees will be the purified hands of fire in God's hands and sharp armour in Mary's hands.
76. They will be flying clouds moved by the Spirit's breath, attached to nothing worldly and worried by nothing.
77. The Lord will make them apostles and will work wonders through them.
78. They will live without worry.
79. They will walk in Christ's footsteps and show others the narrow path to God.
80. 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.
81. We can only be saved in Jesus' name. God has given us no other foundation. If Jesus is in us we need not fear damnation, for no one can separate us from God's love in Jesus. To establish perfect devotion to Jesus, we must establish a strong devotion to Mary.
82. We would reject any devotion to Mary which lessens our devotion to Jesus.
83. O Jesus, it is pitiful to see how ignorant are many Catholics. They claim to be your followers but they don't know you or Mary.
84. They speak rarely about Mary and try to destroy devotions to her.
85. Let no one presume God's mercy who offends God's Mother.
86. Run, my soul, unto the Lord Jesus because you have lingered long enough.
87. Jesus, may the live coal of your love burn constantly on the altar of my heart.
88. Until we became slaves of Christ at baptism, we belonged to the devil.

89. Baptism changed us from slaves of Satan to slaves of Christ. We must remain Christ's slaves so we don't once again become the devil's.
90. The saints say that Mary shares by grace what God has by nature.
91. Since Jesus used Mary to come to us, she will always unite us to her Son.
92. To attain perfect union with Jesus, we must empty ourselves of all evil. We must understand that we are prone to weakness, unable to do any good, inconstant and unworthy of any grace.
93. Original sin has spoiled us, corrupted us and puffed us up.
94. Our actual sins (although forgiven) have increased our weaknesses and left their dirt in our souls. We deserve only the wrath of God and everlasting hell.
95. 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.
96. We gain access to God through Jesus. "We need a mediator with the Mediator" (St. Bernard). This is Mary.
97. If we are afraid to go to Jesus, we can go to Mary. Mary sends no one away (even the worst of sinners) and she leaves no one unaided.
98. God has never denied one of her requests. Her Son grants her every petition.
99. We have three steps to ascend to God. The first is Mary. The second is her Son. The third is the Father.
100. The devils (subtle thieves) encircle us and, in one moment, we can lose all our graces.
101. How many stars have fallen from the sky because of lack of humility! If they had known this True Devotion, they would have entrusted all their graces to Mary.
102. Persevering in sanctity is extremely difficult because the world's corruption smears religious hearts.

103. 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.
104. Due to Satan, false devotions today are numerous.
105. Satan lulls people into thinking that a few prayers (even badly said) and exterior devotions (inspired by himself) are the best devotions.
106. The devil concentrates on counterfeiting the gold coins of devotion to Jesus and Mary.
107. If they do not “feel” anything, they get upset and say their prayers sporadically.
108. Sinners, given over to vices, look like Christians. Their external devotions conceal avarice, impurity, drunkenness, anger, profanity, gossip and injustices.
109. They are at peace with their sins and don’t bother to amend their lives. When told that their devotion to Mary is filled with presumption, they do not believe it.
110. They say that God is merciful and that they can make an Act of Contrition on their deathbeds. This presumption is satanic. How can someone who loves Mary scourge her Son by their sins?
111. 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.
112. 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.
113. Sometimes people are fervent and ready to do anything. At other times, they are tepid and bored with devotion.
114. Do not be among those who presume on Our Lady’s tender care while rotting in their sins.
115. 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.

116. The child begs for strength and protection against weakness and temptations. At all times, the child flees to her without fear of annoying her or of displeasing her Son.
117. True Devotion is constant, giving the person courage to fight the world's opinions, the passions of the flesh and the devil's temptations.
118. Even when the person loses "feelings in prayer", he lives by faith in Jesus and Mary. He serves Mary in dryness or in sweetness, loving her at Calvary as at Cana.
119. I would even write this book in my own guilty blood if this would help men learn this True Devotion.
120. Our Lady will have more children and more saints than she has ever had. Through these, Jesus will reign even more in human hearts.
121. I have never discovered a devotion like the one I will reveal to you. No other devotion requires more sacrifices, empties the soul more completely or keeps it so faithful to God.
122. Who will make this devotion a permanent way of life? Only those to whom Jesus reveals this secret.
123. The most perfect devotion is that which consecrates us most perfectly to Jesus Christ. The more a soul is consecrated to Mary, the more it is consecrated to Jesus. Perfect consecration to Jesus is nothing less than perfect consecration to Mary.
124. A person consecrated to Jesus through Mary does not have the right to dispose of the value of his good works.
125. St. Augustine calls our Baptismal vow, "The greatest vow, by which we vow to remain in Christ." Scarcely anyone keeps his contract with God made through his godparents.
126. To serve God is the highest employment on earth.
127. God's least servant is richer and more powerful than any king or emperor. How noble is that servant who has given God everything without condition!
128. Out of sheer gratitude, we should give Jesus everything and He will be even more generous.

129. A Christian wholly consecrated to Mary is perfectly consecrated to Jesus.
130. God did not give Himself directly to man (as He could have done) but came to men through Mary.
131. Jesus glorified the Father by submitting Himself totally to Mary for thirty years!
132. "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).
133. Because we are unworthy of receiving graces directly from God, He gives them to Mary to receive for us.
134. To appear before God and to consecrate ourselves to Him, we need Mary. The consecrated person is all Mary's and Mary is all his.
135. A man covered with the love of Mary has power before Jesus.
136. No matter how small the gift, Mary makes everything acceptable to the King of Kings.
137. "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).
138. She is so kind. She rejects no one and welcomes all no matter how small.
139. True Devotion to Mary is a short and safe road to union with Christ. It is the easy road which Jesus opened. It has no obstacles to prevent our using it.
140. A person can arrive at union with God by other roads but these have more crosses and more difficulties. 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.
141. Other saints, although devoted to Our lady, took other roads and faced much greater dangers and difficulties.

142. Mary's faithful servants get more crosses, but they carry them more easily and with greater merit. Their bitter pills are coated with the love of Mary and of the Holy Spirit and are swallowed as if candied nuts.
143. No one can carry a heavy cross joyfully without tender devotion to Our Lady.
144. Her road is short and walked speedily. The person makes more progress in a short time of submission to Mary than in many years of self-reliance.
145. A person obedient to Mary will sing of victory over his enemies.
146. A man honoring his mother stores up treasures.
147. Mary is the perfect road to reach Christ because Christ (who came to us perfectly) chose that road.
148. God was contained by little Mary and did not lose His immensity. So we must let Mary contain us.
149. We who are nothing may become like God by giving ourselves perfectly to Mary.
150. We remain in Mary without any fear of delusion.
151. I prefer the immaculate road which is without sin, darkness or shadows.
152. When Jesus returns, He will choose the way of Mary.
153. True Devotion is a safe road to perfect union with Christ.
154. So few arrive at the fullness of the age of Jesus because Mary is not well formed in their hearts.
155. Whoever wants the Holy Spirit must have Mary. She is his spouse who makes Him fruitful.
156. The more you look at Mary the more you will find Jesus.

157. An unmistakable sign of being led by the Holy Spirit is to think and speak often of Mary.
158. Invoking Mary is a sign that the soul is not dead.
159. Anyone seeking to set aside the fear of illusion must take up this devotion.
160. No one can make a mistake following the path opened by Jesus.
161. It is far greater to convert one sinner or free one soul from purgatory than to create heaven and earth.
162. Great works passing through Mary's hands increase in purity and have greater power to touch the sinner.
163. "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).
164. Mary is like Noah's ark, bringing her followers safely through the flood waters of the sin which ruins so many.
165. Do not leave your treasures in your own safe which is too flimsy, too small, and has been frequently robbed.
166. You will either be robbed by the devil or you will spoil God's gifts by your self-will.
167. Entrust everything to Mary. Her womb has become the abode of the holy souls and the place of the greatest saints.
168. Mary is never outdone in generosity.
169. Sinners are strong and clever in the things of this world, but weak and ignorant in the things of heaven.

170. Sinners do not stay home, that is within their soul where God dwells.
171. Sinners do not care for spiritual or inner devotions and see religious people as fools.
172. Sinners care little about Mary.
173. Sinners don't believe that devotion to her is needed for salvation.
174. Sinners are not concerned about being worthy of the Father's blessings.
175. Sinners think and speak only of earthly goods, riches and honors.
176. Saints stay at home (in the inner world of mental prayer) imitating Mary whose glory during her life was within.
177. If saints go out into the world, they do so in obedience to God and Mary to fulfill the duties of their state.
178. Saints esteem the company of Mary and work hardest at their inner perfection. Everything else is child's play.
179. Happy is the man who lives in Mary's house where God lived first.
180. Saints love Mary in words and deeds.
181. Only those who obey Mary will be honored by God's blessings.
182. 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.
183. Saints are only happy in imitating Mary (an infallible sign that they are chosen).
184. No one who has faithfully tried to imitate Mary has ever been lost.

185. Mary loves those who love her as their mother. She loves them more tenderly than all mothers put together.
186. Mary is alert for opportunities to make her children happy. She arranges everything for her children. She keeps away evil and showers them with good.
187. Mary sends angels as messengers who delight in obeying her.
188. Mary cleanses their sins and dresses them for God's glory.
189. Once we have stripped ourselves of self-love, Mary gives us new clothes so we can appear without shame before our heavenly Father.
190. Mary covers her children with her own merits, and obtains for her children the Father's blessing.
191. Our Lady gives her children double clothes and the most delicious foods, including the Bread of Life.
192. How can any child obedient to Mary go astray from eternal life?
193. "Follow Mary and you will never get lost" (St. Bernard).
194. Where Mary leads are no devils and no illusions.
195. Mary shelters her children as a hen does her young. She whispers to them and saves them from the vultures.
196. Mary will send millions of angels just to save her least worthy child from the malice of his foes.
197. To these saints, Mary gives final perseverance.
198. When Mary shines upon you the light of the Spirit, you will know that you are corrupted by original sin and incapable of any good action except by God's grace.
199. Mary will share with you her faith which is greater than all the saints.

200. Mary will rid your heart of all scruples and fears. She will widen your heart so you can run God's ways in freedom.
201. Mary will fill you with treasures and give you great confidence.
202. When will the happy time come when Mary will be the queen of all hearts, making them subject to her Son?
203. When will all arrive at this age of Mary when many chosen souls will lose themselves in her heart?
204. In sinless Mary there is no night. She is the Holy of Holies in whom saints are formed and molded.
205. Having found Mary's beautiful mold, they trust the mold itself. They lose themselves in Mary to become true images of Jesus!
206. Only what is melted can be cast into the mold.
207. By True Devotion you give more glory to God in a month than by years with any other devotion.
208. Mary's graces are so great that you could more easily count the stars.
209. Mary is God's echo, always repeating, "God, God, God." You say "Mary". She says "God".
210. Don't let anyone say that exterior devotions to Mary should be avoided.
211. Many Christians live like pagans because they wear no exterior symbol to remind them of their Baptismal promises.
212. The Annunciation is the highest and the most hidden mystery of Jesus.
213. While in Mary's womb, Jesus chose all the elect. Her womb is "the chamber of God's secrets."

214. The slaves of Jesus in Mary love to recite the Hail Mary. Very few know the value of this prayer or the necessity to say it often.
215. The salvation of the world began with a Hail Mary and everyone's salvation is bound up with this prayer.
216. Souls not watered by the Hail Mary bring forth only weeds and are in danger of damnation.
217. Those who bear the mark of eternal doom (the proud, the worldly, the heretics and atheists) hate the Hail Mary and the rosary.
218. The proud are like Lucifer. They despise the Hail Mary and believe the rosary is good only for the ignorant.
219. Anyone showing signs of holiness loves the Hail Mary.
220. If someone loves God, they love the Hail Mary and the rosary.
221. The Hail Mary is the devil's enemy and puts hell's lord to flight.
222. Say your rosary every day.
223. Recite often the "Magnificat", the only prayer our Lady composed (rather Christ within her composed it).
224. Our Lady often recited the Magnificat, especially after Holy Communion.
225. Mary's faithful slaves must despise and flee the world's influences and strengthen their contempt for the world.
226. I cry out again! Mary is the unique mold of God which produces saints of God at little cost and in little time. A soul who finds this mold is soon transformed into Jesus Christ.
227. Mary is filled with riches, beauty, delights and blessings left there by Jesus who lived in Mary for nine months.

228. The Holy Spirit has total dominion and Mary is His closed garden.
229. When the person has gained access, he must remain in this garden.
230. In this garden, the soul will feed on Mary's milk, and will be safe from the world, the flesh and the devil.
231. After receiving Communion, close your eyes and introduce Jesus to Mary. She will love, adore and embrace Him.
232. The more Mary acts in your Communion, the more you glorify Jesus.

THE SECRET OF THE ROSARY

1. Please do not think that the rosary is unimportant (as some scholars do). It is God's priceless treasure given to you to convert hardened sinners.
2. The rosary is not just a conglomeration of Our Fathers and Hail Marys. It is a summary of the mysteries of Jesus and Mary.
3. The roses of the Rosary have thorns but they are Jesus' thorns. They cure our sins and save our souls.
4. 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).
5. If you say the Rosary until death to receive pardon for your sins, even if you are on the brink of hell or have sold yourself to the devil, sooner or later you will amend your life and save your soul.
6. The Rosary will perfect your other devotions.
7. Say the Rosary every day and Mary will take you to heaven to see Jesus.
8. The Rosary consists of mental prayer as the person meditates on the stories in the life of Jesus and Mary.

9. Mary said to Dominic, "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.
10. Dominic preached the Rosary for the rest of his life.
11. If sinners persevered in saying the Hail Mary, God could hardly refuse His grace.
12. Mary revealed to Dominic this practice of saying the Hail Mary with the people before preaching.
13. The rose is the queen of all flowers and the rosary is the rose of all devotions.
14. It is hard to express how Our Lady prefers the Rosary above all other devotions.
15. To dissuade someone from saying the Rosary is to become their enemy. The Rosary will cure them of sin and help them embrace the Christian life.
16. Prayer has greater power if the person has greater faith.
17. Whenever we say the Our Father devoutly, venial sins are forgiven (St. Augustine).
18. O devout souls, you pay little attention to the prayer that the Son of God composed.
19. We touch God's heart at the very outset by calling Him "Father".
20. People cannot thwart God's plans because Divine Providence has foreseen everything.
21. No matter how many sins we have, we can go to God and ask for His forgiveness.
22. Being in God's presence scatters our pride.
23. The Hail Mary is a concise summary of all that the Church teaches about Mary.

24. If people fail to say the Hail Mary (out of lukewarmness or from hatred) this is a sign of their probably being condemned to eternal punishment.
25. Those who love the Hail Mary have a special stamp of predestination.
26. Continue to say the Hail Mary until she places you in their heavenly glory.
27. I do not know how such a small devotion of saying the Hail Mary is the infallible sign of salvation, or how its absence is a sign of God's displeasure but nothing is more true.
28. The Hail Mary and the Rosary are the touchstone by which I can tell if someone is led by God or led by the devil.
29. If you are in a state of sin, say Hail to Mary, (the sinless one) and Mary will deliver you from sin.
30. If you are in the darkness of ignorance, say Hail to Mary and she will share her light with you.
31. If you have lost the state of grace, say to Mary, You are full of grace and she will give you some of her graces.
32. Are you an outcast from God? Say Blessed art thou above all women and she will bless you.
33. You say pray for us now, because life is so short and we can be sure only of the present moment.
34. At your death the devil will work to ensnare you. Death will decide once and for all – heaven or hell.
35. How can there possibly be a prayer more pleasing to God than the Rosary?
36. A mystery is a holy thing, and Jesus' works are mysteries because they are both human and divine.
37. Meditate on Mary's mysteries so you can live like Jesus.
38. These mysteries are Our Lord's greatest presents. Because of them, Mary and all the saints are in heaven.

39. A Christian who does not meditate on these mysteries is ungrateful, caring little about what Jesus has done.
40. Meditate on these mysteries and be numbered among God's children on Judgment Day.
41. "I used all my mental strength to meditate on these mysteries every day." (St. Bernard).
42. Mary always meditated on her Son's virtues.
43. No one can understand the holiness contained in the mysteries of the Rosary.
44. Study the stages of Jesus' life. This refreshes our minds and removes distractions.
45. Without these mysteries, contemplation is a dangerous illusion.
46. It is dangerous (if not fatal) to abandon the Rosary.
47. A devout soul who has risen to the heights of contemplation may be deluded into giving up the Rosary.
48. If you wish to reach the heights of contemplation, say your Rosary every day. If you have already reached the heights of contemplation, keep up the practice to remain there.
49. No one who says the rosary every day will be led astray by the devil. I sign this statement with my blood.
50. St. Frances de Sales bound himself by oath to say the whole Rosary every day of his life.
51. Meditating on the mysteries gives us this needed knowledge of Jesus Christ.
52. If your conscience is burdened by sin, say your Rosary.
53. The Our Father and the Hail Mary are our weapons against hell.
54. Saints used the Rosary beads to free possessed people from the devil.

55. To be freed from the evil spirit, one man wore the Rosary around his neck.
56. The Rosary is not just for women.
57. The Mother of Jesus is all-powerful and can save her servants from hell. Not a single soul who has persevered in Mary's service has ever been damned.
58. The devils fear the Rosary which always puts them to flight. (St. Bernard).
59. The fervor of a prayer, not the length, pleases Almighty God.
60. To say the Rosary effectively, the person must be in the state of grace or at least determined to give up mortal sin.
61. Good works done in the state of sin are only dead works and cannot help us gain eternal life.
62. Form a picture of Jesus and Mary in connection with each mystery.
63. Saying the Rosary well gives more glory to Jesus and Mary than any other prayer.
64. If you put down your arms and stop saying the Rosary, you admit defeat.
65. A person praying the rosary alone gains the merit of one rosary. Saying it with thirty gains the merits of thirty rosaries.
66. In public prayer believers are like an army attacking the devil.
67. Often the devil can overcome an individual Christian but he has much more trouble if Christians join together.
68. 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.

69. Without the rosary, you are in a darkness which blinds even enlightened souls. You are surrounded by experienced evil spirits who are quite cunning in their temptations.
70. Our Blessed Mother told St. Dominic to say the rosary daily and to have others do the same.
71. Asking for a month, a year, ten years or twenty years is not enough. We must ask until the moment of death.
72. If you say daily Rosary you must be prepared for temptation. All kinds of people (and hell itself) will try to get you to give up this practice.
73. If you persevere faithfully in the Rosary, you will have a crown in heaven. Angels in heaven salute the Blessed Virgin by saying the Hail Mary.

SECRET OF MARY

1. Inspired by the Spirit, I confide to you, chosen soul, a secret which I have never read in a book.
2. I will be brief because both you and I have little time.
3. God wants you to be holy like Jesus in this life and glorious like him in the next.
4. Growing in the holiness of God is your vocation.
5. Everyone knows the means to holiness. You find them in the gospels. Spiritual writers have explained them. Saints have shown how essential they are.
6. The means to holiness are humility, unceasing prayer and complete abandonment to Providence.
7. Mary alone found grace with God for herself and everyone else.
8. All grace must pass through Mary's hands. So, a child of grace needs God as his Father and Mary as his mother.
9. The Spirit produces all the elect souls in and through Mary. Their real birthday is when Mary brings them forth to eternal life.

10. Mary is God's mold which will fashion all men into God's likeness.
11. Whoever allows himself to be molded by Mary will acquire every feature of Jesus Christ (with little pain or effort).
12. The devil had no access to Mary (the holy and immaculate virgin.)
13. 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.
14. Never will there be a saint or an angel who honors God as does the Blessed Virgin Mary.
15. Mary is God's Paradise. Jesus entered there to take delight.
16. Happy the person to whom the Holy Spirit reveals the secret of Mary.
17. In Mary, that soul finds only God, an infinitely holy God.
18. Nowhere is God so present as in Mary.
19. Living in Mary, Jesus is the Bread of children.
20. Mary no longer lives. God alone lives in her.
21. Mary was created only for God and she leads every soul to perfect union with God.
22. Mary is God's echo. We say "Mary". She re-echoes "God".
23. As mother of the living, Mary gives splinters from the cross (the tree of life) to all her children.
24. If at times the chalice is bitter, Mary sends consolations so that we desire even greater crosses.
25. Wisdom has established an order that God ordinarily gives graces through Mary. (St. Thomas)

26. We must go to God through the same means by which He came to us.
27. True devotion consists in surrendering yourself as a slave to Jesus through Mary.
28. The soul performs all its actions with, in, through and for Mary.
29. After making this consecration we are no longer masters over what we do with our graces.
30. We give our merits to Our Lady so she can preserve and increase our glory (but not to give to another).
31. "It is fitting that grace should return by the same channel (Mary) that it was given." (St. Bernard).
32. We need a mediatrix (Mary) with our mediator (Jesus).
33. "To present something to God, no matter how small, place it in Mary's hands." (St. Bernard)
34. "When you follow Mary you will not stray." (St. Bernard)
35. I have met many who began this devotion, but only a few who caught its interior spirit and even fewer who have persevered in it.
36. We must habitually recollect ourselves interiorly and form a spiritual image of Mary.
37. We always go to the Lord through Mary and are never without her when praying to Jesus.
38. 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.
39. Do not think that Mary is ever idle. She effects a continuous union between Jesus and the soul.
40. Toward the end of time (sooner than we expect) God will raise up great saints filled with Mary's spirit.
41. These saints will accomplish everything through True Devotion which, due to my incompetence, I can only trace out.

42. If the Spirit has planted this devotion, then we must carefully cultivate it.
43. You must give up all empty pleasures and useless dealings with others. Guard your tongue and mortify the bodily senses.
44. 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.
45. Without my Mother, I would be lost.
46. I need Mary to save me from the eternal punishment that I deserve.

LOVE OF ETERNAL WISDOM

1. Wisdom is better than strength and prudence is better than courage.
2. The highest prudence is to reflect on wisdom.
3. The first step to acquire wisdom is a sincere desire for instruction.
4. Obedience assures a purity of soul.
5. Why is Jesus loved so little? Because, He is too unknown.
6. The roots of immortality will lie in your heart only if the knowledge of Wisdom is in your mind.
7. Knowing Jesus Christ is all we need to know.
8. Wisdom means a delectable knowledge and a taste for God.
9. Wisdom is both natural and supernatural. Natural wisdom knows natural things or their principles. Supernatural wisdom knows divine things or their origin.
10. What angel or man could explain the origin of Wisdom? All human beings are blinded by this light.

11. "God gives himself only to those who desire him."
12. Saints went into ecstasy, astonished by God's order in creation.
13. Wisdom's power shines forth most brilliantly in the creation of man.
14. Divine wisdom made copies of God's intellect and will, and infused these into man.
15. By sin, heaven was closed. No one could open it. Hell was open and no one could close it.
16. God's masterpiece became the devil's slave. Millions had to suffer from one man's sin.
17. The tender-hearted Jesus offered himself to appease God's justice and to rescue us from the devil's slavery.
18. A thousand times happy is the man in whom Wisdom has his abode.
19. God loves souls so much that he enters into a true, spiritual marriage.
20. Wisdom teaches temperance and prudence, justice and fortitude. Nothing is more useful than these.
21. To possess Wisdom, we must seek her ardently and be ready to surrender.
22. Only a few find Wisdom because only a few seek her in this way.
23. Wisdom took man's nature and died on the cross. Now, Wisdom loves man as a brother, a disciple and heir of the kingdom.
24. Could the Lord of heaven and earth possibly need man's friendship to be happy?
25. What punishment we deserve if we flee him instead of seeking him.
26. The world sees someone as wise who is a keen businessman and turns everything to his profit. Yet, he ignores God's interests and makes a fatal reconciling of truth with falsehood.

27. He poses as a Christian but does little to please God or atone for his sins.
28. The world uses the sayings of Jesus to endorse the world's wisdom.
29. Earthly wisdom leads men to strive to become rich. They aim for temporal possessions and pay little attention to saving their souls.
30. By Diabolical Wisdom, people love honors. They secretly long for high offices and want to be applauded by men.
31. Wisdom is the Word of God throughout time and eternity. He never stops speaking. He even communicates himself to man.
32. Most preach from natural light or what they read in books, not under the impulse of Wisdom.
33. Eternal Wisdom gives man a relish for God and takes away desires for created blessings.
34. Wisdom sets people on fire to do great works for God's glory and for souls.
35. God allows the devils to torment his friends, the world to scorn them, enemies to defeat them and friends to betray them.
36. Our Savior measures everything and sends crosses proportioned to our strength.
37. No words can describe the gifts which the Trinity gave to Mary.
38. Within Mary, God's infinite goodness was released in a full flood.
39. Mary grew so much in grace that the angels (and even God) were filled with admiration.
40. Within Mary, the Spirit formed the perfect body. The Father created the most perfect soul. Eternal Wisdom drew the body and soul into union with his Person.
41. God will not condemn a sinner with one foot in hell unless the sinner compels him.
42. Whenever Jesus showed himself in the Blessed Sacrament, he was in the gentle form of a child.

43. The strongest motive to love Jesus Christ is the suffering he chose to endure.

LETTERS TO FRIENDS OF THE CROSS

1. You are like crusaders united to fight the world. Be valiant warriors who refuse to yield an inch.
2. Join together in a close union for you are stronger than great armies that come against the world and hell itself.
3. Because evil spirits will unite to destroy you, you must be united to crush them.
4. You are chosen from thousands who live only by their senses. You must live in pure faith and love for the Cross.
5. You pass through this world as a visitor and pilgrim. Know that heaven is your homeland.
6. 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?
7. 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.
8. The little group following Jesus speaks about prayer and penance. They encourage one another to live humbly and to mortify themselves for the sake of others who do not belong to Christ.
9. Right now, our loving Savior has His eyes on you.
10. To be nailed to the cross with Christ demands that a man be heroic, close to God, indifferent to the world, to the devil and to his own desires.
11. Anyone among you who lacks this determination walks with only one foot and is unworthy to be called a Friend of the Cross.

12. Nothing is so necessary, so useful and so glorious as the cross.
13. Without mercy, Judgment is without relief, limit or end. We can exchange a never-ending punishment for a temporary and rewarding one, by carrying our cross with patience.
14. How many sins, (although forgiven by confession with heartfelt contrition), must be atoned for in purgatory because we contented ourselves with a few slight penances?
15. Let us settle our debts now by carrying our cross.
16. 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.
17. If you are resolved to become friends of God, resolve to drink the cup that Jesus drank. (Mt. 20:22).
18. If you glory in being God's children, you must also glory when the Father corrects you.
19. If you are not among those whom he loves, you are among the lost.
20. The one who does not mourn in this world like a stranger, will not rejoice in heaven like a citizen".
21. 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.
22. The mystery of the cross is unknown to the pagans and rejected by bad Catholics.
23. By patience, the cross transforms pains into delights, poverty into riches, and humiliations into glory.
24. The most learned of all is the one who knows best how to carry the cross.
25. 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.
26. As members of Christ, you must expect suffering.

27. Many Christians make the sign of the cross with their hands, but they are enemies of the cross in their hearts.
28. If you live in Jesus' Spirit, you must expect thorns and nails.
29. You are living stones set into the heavenly Jerusalem (1 Pet. 2:5) you must expect to be shaped and chiseled by the Cross.
30. Respect both the chisel and the hand which forms you. You have an important place in his eternal building.
31. Soon the Father will put you in his grain bin. Let yourself be shaken and tossed.
32. The cross is a fire that removes rust from iron (1 Pet 1:7).
33. Who should be exempt from the cross? No one. So, let us hasten to where the cross awaits us.
34. If you choose not to carry your cross patiently you will carry it with complaints (like those on the road to damnation).
35. This earth cannot make us happy. There is no perfect calm in this stormy sea.
36. We cannot escape the cross. We carry it willingly or unwillingly.
37. Carried patiently, the cross will give you wisdom.
38. The cross is the wood which feeds the fire of your love for God.
39. Expect nothing from people who reject the cross.
40. By carrying your cross patiently you will overcome your enemies and find the true earthly paradise.
41. Whenever the world insults us, they are giving us jewels and setting us on a throne.
42. "If I had a choice I would even leave heaven to suffer for God." (St. John Chrysostom).

43. All the saints would gladly return to earth to carry the cross.
44. When the Spirit unites you to the cross, know that something wonderful awaits you. Everyone else carefully avoids.
45. Fulfill your duties and you will find criticism and persecution without your wanting it.
46. We can admire some holy men who have brought upon themselves scorn and ridicule, but let us not imitate them.
47. If your own blunder brings a cross upon you, bow before God's almighty hand without delay.
48. Very frequently God allows even his saints (who are far along the path of perfection) to have humiliating faults.
49. Through Adam's sin, and our own sins, everything becomes debased, even the powers of our soul.
50. Because our corrupt minds take self-complacency in God's gifts, God hides his friends in his presence.
51. What this jealous God brings about to keep his friends hidden!
52. God allows humiliation, faults, temptations. He leaves his friends in darkness and perplexity.
53. Whatever crosses God sends you are exceedingly light when compared to your sins.
54. You have the complacency of Lucifer by imagining you are somebody.
55. Take advantage of little sufferings because God considers how we suffer.
56. You need special graces to carry small crosses cheerfully.
57. 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.

58. Turn all to profit and you will be rich before God.
59. There are three types of love. There is emotional love (which resides in the body), rational love (which resides in the mind) and supernatural love (which resides in the intellect enlightened by faith).
60. The greatest love, in the summit of the soul, is when we love our crosses by the light of pure faith.
61. We delight in the cross even though our lower nature is disturbed, complaining and longing for relief.
62. Resolve to suffer any cross. Don't exclude any cross or choose any cross.
63. God is like a king who observes you from a mountain. You are His soldier fighting for him in battle.
64. Christ the King looks with pleasure upon the person who struggles with the world, the devil and with his own temptations for love of God.
65. While God's one hand afflicts you, His other hand bears you up. He deals death while dispensing life.
66. God supports you on a precipice, guides you on uncertain roads, protects you in the biting cold, carries you in your weakness and is your refuge amid storms.
67. When assailed by sorrow and temptation, remember Christ crucified.
68. See the heavenly reward that awaits you for carrying the cross.
69. Do not forfeit your crown marked out by your cross. If you do, another will carry your cross and take your crown.
70. Looking downward, we see hell. We deserve this. We are like the bad thief who did not repent.
71. Welcome any cross. When God sends an important cross thank him in a special way.

72. A woman who lost all her possessions in an unjust lawsuit used her remaining coins to have a Mass celebrated in thanksgiving.
73. 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).
74. Limit your desires to know all the news, to be in the limelight or to go to popular places.
75. Love is ingenious. It will find hundreds of little crosses.

QUOTES FROM ST. MARGARET MARY ALACOQUE (1647-1690)

SAINT OF THE SACRED HEART DEVOTION

Childhood Years

1. You showed me the hideousness of sin, and the least stain was an insupportable torment to me.
2. I checked my childish vivacity, knowing that God would be offended.
3. Without knowing their meaning, I continually prayed, "O my God, I consecrate to Thee my purity, and I make thee a vow of perpetual chastity."
4. The blessed virgin has always taken great care of me. I always had recourse to her and she has preserved me from great dangers.
5. I often presented our Blessed Mother with the little crown of the rosary, which I said on my bare knees.
6. Whenever I wanted to join in the games, Our Lord drew me by some inner power and made me give myself to prayer.
7. I fell into ill-health and for four years I was unable to walk.
8. I promised the Blessed Virgin that, if she cured me, I would become one of her daughters.
9. Scarcely had I made this vow, than I was cured, and taken anew under the protection of our Lady.
10. She made me totally dedicated to her. She corrected my faults and taught me how to do the Will of God.

Adolescent Years

11. One day, she said to me, "I am surprised, my daughter that you serve me so negligently!" These words served me for my whole life.
12. Only the cross fed and maintained me. This would be my most delightful food.
13. Unfortunately, I gave myself up to affection of creatures. Drawn by my natural inclinations, not according to God's designs.
14. Afterwards, all my affections turned towards the Blessed Sacrament. Only there, did I seek delight and consolation.
15. Through the Blessed Virgin, I would pour out my heart in tears before God. I placed all my confidence in her.

16. Nights and days, I shed tears at the foot of my crucifix.
17. Jesus wished to make Himself my Master, giving my soul a sense of His presence.
18. Jesus was always present to me under the form of his crucifixion, or as carrying His cross.
19. I had an ardent desire to suffer.
20. My Sovereign Master was taking possession of my will and did not want me to complain.

Adult Years Before Convent

21. Jesus said, "I want to use your heart as a channel to pour these graces into souls".
22. My Divine Maser consoled and strengthened me with perfect conformity to His most holy Will.
23. I felt strongly drawn to mental prayer, but I did not know how to make it. This caused much suffering.
24. I had an insatiable longing for Holy Communion and for suffering.
25. I spent as much time as I could in prayer. This was inexpressibly delightful to me. I did not think it was mental prayer.
26. I promised my Divine Maser that, as soon as He had taught me mental prayer, I would give all the time I could.
27. In His presence, I was consumed like a burning taper.
28. As I grew up, my crosses increased.
29. I had no peace because God pursued my heart so powerfully.
30. I shed many tears, not knowing what course to take and having no one to guide me.
31. My heat was pieced and consumed on all sides. I became quite speechless.
32. My Sovereign Master presented Himself to me torn and disfigured as at the time of His scourging.
33. I was wasting most precious time. Jesus would demand a rigorous account from me.
34. I used penances to find some relief from the severe interior struggle.
35. My greatest torment was my fear of offending God.
36. My sins appeared so great that I was surprised that hell did not bury me alive.
37. Jesus made me see the beauty of Poverty, Chastity and Obedience.
38. I often begged Jesus to make me a saint.
39. I read scarcely any other books except the Lives of the Saints.
40. The Master wanted everything done from love and obedience.
41. He inspired me with a tender love for the poor.

42. When I had any money, I gave it to poor children.
43. My ardent desire to love God enabled me to overcome all difficulties.
44. My malignant sores were cured with just the ointment of His Providence.
45. I deserve the most rigorous eternal chastisement on account of my continual resistance to God.
46. He showed me great mercy because he constantly pursued me.
47. I had nothing to fear under Mary's Maternal protection.
48. I begged Our Lady to accept me as her slave.
49. One day after Communion, the Lord showed me that He was the most beautiful, the wealthiest, the most powerful, the most perfect and the most accomplished amongst all lovers.
50. He broke my bonds, and I had nothing more to fear.
51. The Lord took firm hold of my liberty. After that, I never enjoyed using it.
52. My Divine master urged me to leave all and to follow Him.
53. I fasted on bread and water, and gave my food to the poor.
54. I wanted to spend the nights alone before the Blessed Sacrament. There, I felt so safe.
55. On nights before receiving Communion, I found myself rapt in profound silence.
56. I asked Him, "My Lord, give me someone who will lead me to Thee!"
57. I did not know what "direction" meant, but I felt an ardent desire to obey.
58. I had a dread of sin separating my soul from God.
59. I will leave the world entirely and will do all to forget it.
60. When I entered the convent, I began a new life. Great was my peace and happiness.
61. Our Lord had cut off the sackcloth of my captivity. He clothed me with His robe of gladness.
62. I asked my Mistress to teach me how to make mental prayer because my soul hungered too greatly.
63. The Lord enkindled an ardent desire to love Him and to suffer. I no longer had any rest.
64. The Lord allowed me to taste the most delightful of these tokens of love.
65. I could not follow the method of prayer presented to me. I just turned to my Divine Master.
66. There must be no reserve in love.
67. The Lord allowed me to continually enjoy His divine presence.

68. He conversed with me as a friend. Sometimes, he spoke as a passionate spouse or as a father who dearly loves his daughter.
69. He revealed the holiness of His love and His justice, both rigorous in their degree.
70. I was not able to retain anything of the methods of prayer taught to me.
71. I read my points of meditation but could learn nothing except what my Divine Master taught me.
72. I wished for the cross alone, unable to live a moment without suffering.
73. My Sovereign Lord accompanied me everywhere.
74. I was made to look after an ass and its foal in the garden. This occupation caused me much trouble.
75. My Sovereign Lord kept me company so faithfully, that these exterior tasks did not distract me.
76. I received great graces that I had never experienced before, especially in understanding His sacred Passion and Death.
77. The Lord gave me such an intense love of the cross that I cannot live a moment without suffering.
78. He corrected my smallest fault, although always with His infinite mercy and goodness.
79. Nothing pained me more than to see Him even slightly displeased with me.
80. I resolved never to overstep the limits imposed by obedience.
81. All my troubles and sufferings were absorbed in the sweetness of His love.
82. Before the Blessed Sacrament, I felt myself wholly penetrated with that Divine presence, and I lost all thought of myself.
83. He made me repose for a long time upon His Sacred Breast, disclosing to me the inexplicable secrets of His Sacred Heart.
84. He opened His Divine Heart in a manner so real and sensible that I had no doubts.
85. "My Divine Heart", He said, "is so inflamed with love for men and for you. I can no longer contain the flames of Its burning Charity."
86. I show you precious treasures containing graces of sanctification and salvation to withdraw any soul from the abyss of perdition.
87. He asked me for my heart. Then, He placed it in His Own Adorable Heart. My heart was like a little atom being consumed in this great furnace.
88. This favor lasted for a long time. I did not know whether I was in Heaven or on earth.
89. I remained for several days, as it were, on fire, inebriated with divine love. I was so completely out of myself, that I had to struggle to utter a single word.

90. Because of the pain of the wound, (which his so precious to me), I was not able to sleep.
91. The wound produces such heat that it burns and consumes me alive.
92. How difficult to write about these graces. I would rather accuse myself of my sins before the whole world.
93. The Sacred Heart was like a resplendent sun, its burning rays falling vertically upon my heart. I thought the fire would reduce me to ashes.
94. Jesus Christ, my sweet Master, presented Himself with His Five Wounds shining like so many suns.
95. Flames issued from every part of His Sacred Humanity, especially from his Adorable Bosom, which resembled an open furnace.
96. He made known to me the marvels of His pure love. To what an excess He had loved men, from whom He received only ingratitude and contempt.
97. From His open Divine Heart came forth a flame so ardent that I thought it would consume me.
98. This fire threw me into a burning fever. But I felt too much pleasure to utter any complaint.
99. I experienced so much consolation, because the extreme pain relieved the burning thirst I had for suffering.
100. Only the fuel of the cross feeds that devouring fire.
101. The Three Persons of the Adorable Trinity presented themselves and filled my soul with inexpressible consolation.
102. God's sanctity cannot endure the slightest stain nor the least imperfection.
103. This Sovereign of my soul was satisfied with what obedience asked of me.
104. I saw a slight glimpse of God's glory. It threw me into a transport of joy.
105. After making my annual confession, I felt myself stripped and clothed with a white robe.
106. O God, to know you are satisfied is enough for me.
107. During my Thursday night holy hour, I received the greatest graces and the most inexpressible favors.

(Ed Note: The Lord asked St. Margaret Mary to make a holy hour every Thursday from 11:00PM to midnight. She received permission to do so).
108. I must be on my guard against pride, despair and gluttony.
109. I carried a small crucifix which, due to My Saviour, had the power to drive away Satan's fury.
110. I often felt my faithful guardian at my side.
111. For two or three hours, He kept my lips pressed to the Wound of His Sacred Heart.

What marvelous effects this grace produced in my soul.

112. I am unfaithful and often fail. He sometimes seems pleased. This humbles my pride and makes me distrust myself.
113. The Lord said, "I will give you My heart, but you must be Its victim." By Its intervention, you will turn aside Divine chastisements which My Father is about to inflict."
114. I saw God's Holiness armed with the thunderbolts of His just anger.
115. I passed the night in torments known only to God.
116. Everything seemed to conspire to annihilate me.
117. My only repose consisted in remaining prostrate before my God.
118. So absorbed in suffering, I no longer felt spirit or life. Yet, all this suffering seemed like a little drop of water.
119. I shed an abundance of tears, unable to withdraw from God's Sovereign Spirit.
120. Through obedience, I will seek only to satisfy Thee.
121. I have never been attached to His gifts, however great they might have been.
122. They came from Him, and I reflected upon them as little as possible.
123. I asked Him to send me one of His servants and I would do whatever he ordered me.
124. He showed me His Sacred Heart and two other hearts about to unite themselves to It.
(Ed Note: These two hearts were hers and her spiritual guide's, St. Claude Columbiere, S.J.)
125. He said, 'My pure love unites these three hearts forever.'
126. He despoiled me of everything, wanting me to have only the riches of His sacred Heart.
127. Because of frequent illnesses and continual infirmities, my whole life has passed in bodily sufferings.
128. My soul suffers continually from abandonment and from seeing God offended.
129. I could not bear my exile in this valley of tears without the Blessed Sacrament.
130. When my body was overwhelmed, my spirit rejoiced.
131. My greatest desire was to be a perfect copy of my Jesus Crucified.
132. He wanted to take me into the solitude of His Sacred Heart.
133. He spoke with me as a friend with friend.

134. I passed fifty days without drinking to honor the burning thirst of His sacred Heart.
(Ed. Note: This was a mystical favor not to be imitated by others.)
135. The devil often tempted me to despair.
136. At other times, Satan attacked me with thoughts of vain-glory, or with temptations of gluttony, making me feel excessive hunger.
137. To honor His Sacred Heart, I did not drink water on Fridays.
138. He wanted me to taste no sweetness, except in the bitterness of Calvary.
139. Esteem, praise and applause pained me more than any humiliation.
140. I speak of God with great respect, of my neighbor with esteem, and of myself, never.
141. He forbade me to judge, accuse or condemn anyone but myself.
142. He told me to fear nothing because He was a good Master.
143. "Am I not sufficient for You, I Who am thy beginning and thy last end?"
144. I tried to flee from Him Who pursued me, but I could not hide myself.
145. Spare neither my body, my life, my flesh, nor my blood, as long as Thou save that soul for all eternity."
146. How displeasing to Him is the least disobedience in the soul of a religious.
147. All my delight was to see myself conformed to my suffering Jesus.
148. Nature shuddered at the difficulties, but I did not listen to it.
149. The sacred Host appeared to me shining like the sun and I could not bear its brilliancy.
150. It was not enough to carry the cross. I had to fasten myself to it with Him.
151. Many times, I thought it would be impossible to persevere until the end.
152. The abundance of favors and spiritual delights was so great, I could not have continued to receive them.
153. He promised never to deprive me of His Divine Presence.
154. All God's special graces were preceded by some kind of torment.

SAINT MARIA FAUSTINA KOWALSKA

DIVINE MERCY

1. From the age of seven, I experienced the definite call of God, the grace of a vocation to the religious life. (S.M.F.)
2. I heard God's voice in my soul; that is, an invitation to a more perfect life. (S.M.F.)
3. I was not always obedient to the call of grace. I came across no one who would have explained these things to me. (S.M.F.)
4. My parents' flat refusal. After this refusal, I turned myself over to the vain things of life, paying no attention to the call of grace, although my soul found no satisfaction in any of these things. (S.M.F.)
5. The incessant call of grace caused me much anguish; I tried, however, to stifle it with amusements. (S.M.F.)
6. Interiorly, I shunned God, turning with all my heart to creatures. However, God's grace won out in my soul. (S.M.F.)
7. As I began to dance, I suddenly saw Jesus at my side, Jesus racked with pain, stripped of His clothing, all covered with wounds, who spoke these words to me: How long shall I put up with you and how long will you keep putting Me off? (S.M.F.)
8. Paying no attention to what was happening around me, I fell prostrate before the Blessed Sacrament and begged the Lord to be good enough to give me to understand what I should do next. (S.M.F.)
9. Then I heard these words: Go at once to Warsaw; you will enter a convent there. (S.M.F.)
10. I told my sister to say good-bye to our parents, and thus, in my one dress, with no other belongings, I arrived in Warsaw. (S.M.F.)
11. I said to the Mother of God, "Mary, lead me, guide me." Immediately I heard these words within me telling me to leave the town and to go to a certain nearby village where I would find a safe lodging for the night. (S.M.F.)
12. I was looking for a convent, but at whatever convent door I knocked, I was turned away. (S.M.F.)

13. I went to the chapel and asked Jesus: "Lord of this house do You accept me? This is how one of these sisters told me to put the question to You." (S.M.F.)
14. At that time I had to struggle with many difficulties, but God was lavish with His graces. (S.M.F.)
15. I sensed that I had a heart so big that nothing would be capable of filling it. And so I turned with all the longing of my soul to God. (S.M.F.)
16. God filled my soul with the interior light of a deeper knowledge of Him as Supreme Goodness and Supreme Beauty. I came to know how very much God loves me. (S.M.F.)
17. In simple words, which flowed from the heart, I made to God a vow of perpetual chastity. (S.M.F.)
18. From that moment I set up a little cell in my heart where I always kept company with Jesus. (S.M.F.)
19. I felt immensely happy; it seemed to me that I had stepped into the life of Paradise. (S.M.F.)
20. This thought of entering a different convent took a firm hold of my soul, but the will of God was not in it. (S.M.F.)
21. I threw myself headlong on the ground and began to pray fervently that I might come to know the will of God. (S.M.F.)
22. After a while a brightness filled my cell, and on the curtain I saw the very sorrowful Face of Jesus. There were open wounds on His Face, and large tears were falling on my bedspread. (S.M.F.)
23. "It is to this place that I called you and nowhere else; and I have prepared many graces for you." (S.M.F.)
24. A great crowd of suffering souls were praying fervently, but to no avail, for themselves; only we can come to their aid. (S.M.F.)
25. The flames which were burning them did not touch me at all. My Guardian Angel did not leave me for an instant. (S.M.F.)
26. I asked these souls what their greatest suffering was. They answered me in one voice that their greatest torment was longing for God. (S.M.F.)
27. I saw our Lady visiting the souls in Purgatory. The souls call her "The Star of the Sea." (S.M.F.)

28. Since that time, I am in closer communion with the suffering souls. (S.M.F.)
29. A few days later she came to me (Sister Henry) in spirit, after her death, and bid me to go to the Mother Directress of Novices (Sister Margaret) and tell her to ask her confessor, Father Rospond, to offer one Mass for her and three ejaculatory prayers. (S.M.F.)
30. At once peace reigned in my soul, and on the third day this sister came to me and said, "May God repay you." (S.M.F.)
31. The day I took the religious habit, God let me understand how much I was to suffer. (S.M.F.)
32. Toward the end of the first year of my novitiate, darkness began to cast its shadow over my soul. I felt no consolation in prayer. (S.M.F.)
33. I had to make a great effort to meditate; fear began to sweep over me. Going deeper into myself, I could find nothing but great misery. (S.M.F.)
34. My soul was in this state for almost six months. (S.M.F.)
35. This suffering continued to grow stronger. (S.M.F.)
36. I did not understand what I was reading; I could not meditate; it seemed to me that my prayer was displeasing to God. It seemed to me that by approaching the Holy Sacraments I was offending God even more. (S.M.F.)
37. God was working very strangely in my soul. I did not understand anything at all of what my confessor was telling me. (S.M.F.)
38. The simple truths of the faith became incomprehensible to me. My soul was in anguish, unable to find comfort anywhere. (S.M.F.)
39. At a certain point, there came to me the very powerful impression that I am rejected by God. This terrible thought pierced my soul right through; in the midst of the suffering my soul began to experience the agony of death. (S.M.F.)
40. That dreadful thought of being rejected by God is the actual torture suffered by the damned. (S.M.F.)
41. Deign to hear the painful whimpers of Your child. (S.M.F.)

42. One day, just as I had awakened, when I was putting myself in the presence of God, I was suddenly overwhelmed by despair. (S.M.F.)
43. Complete darkness in the soul I fought as best I could till noon. (S.M.F.)
44. In the afternoon, truly deadly fears began to seize me; my physical strength began to leave me. (S.M.F.)
45. I began to cry out for mercy. But Jesus did not hear my cried. (S.M.F.)
46. I suffered hell. (S.M.F.)
47. As soon as she entered the cell she said, "In the name of holy obedience get up from the ground." (S.M.F.)
48. During the evening service, my soul began to agonize again in a terrible darkness. I felt that I was in the power of the Just God, and that I was the object of His indignation. (S.M.F.)
49. Only one who has lived through similar moments can understand how terrible is this torment of the soul. (S.M.F.)
50. During the night, the Mother of God visited me, holding the Infant Jesus in Her arms. (S.M.F.)
51. At once, strength and a great courage sprang up anew in my soul; but that lasted only one day. (S.M.F.)
52. It seemed as though hell had conspired against me. A terrible hatred began to break out in my soul, a hatred for all that is holy and divine. (S.M.F.)
53. It seemed to me that these spiritual torments would be my lot for the rest of my life. (S.M.F.)
54. I will suffer silently like a dove, without complaining. I will not allow my heart even one single cry of sorrowful complaint. (S.M.F.)
55. Jesus catches up my heart into the very flame of His love. (S.M.F.)
56. All of a sudden, the Divine presence invaded me, and I forgot everything else. (S.M.F.)
57. An intense yearning – a longing to love God. (S.M.F.)

58. Darkness continued to reign in my soul for almost a half year. (S.M.F.)
59. Once, when I was praying, Jesus pervaded all my soul, darkness melted away. (S.M.F.)
60. From that moment I felt the Most Holy Trinity in my heart; that is to say, within myself. (S.M.F.)
61. Since then, my soul has been in intimate communion with God, like a child with its beloved Father. (S.M.F.)
62. In one of my morning talks with Him I said, "Jesus, are You not an illusion?" (S.M.F.)
63. I was reflecting on the Holy Trinity, on the essence of God. (S.M.F.)
64. In an instant my spirit was caught up into what seemed to be the next world. I saw an inaccessible light, and in this light what appeared like three sources of light which I could not understand. (S.M.F.)
65. Because of my frequent changes (of assignments), I did not have a permanent confessor. (S.M.F.)
66. I prayed ardently that the Lord would give me that great grace – that is, a spiritual director. (S.M.F.)
67. If only I had had a spiritual director from the beginning, then I would not have wasted so many of God's graces. (S.M.F.)
68. A confessor can help a soul a great deal, but he can also cause it a lot of harm. (S.M.F.)
69. Suddenly, I saw the complete condition of my soul as God sees it. I could clearly see all that is displeasing to God. I did not know that even the smallest transgressions will have to be accounted for. (S.M.F.)
70. Physical weakness was for me a school of patience. (S.M.F.)
71. In order to purify a soul, Jesus uses whatever instruments he likes. (S.M.F.)
72. Believing myself to be deluded, I resolved at avoid God interiorly for fear of these illusions. (S.M.F.)
73. But the grace of God pursued me at every step, and God spoke to me when I least expected it. (S.M.F.)
74. Once during Holy Mass, I felt in a very special way the closeness of God, although I tried to turn away and escape from Him. (S.M.F.)

75. When we had left our kneelers and had started to recite the formula for the vows, Jesus appeared suddenly at my side clad in a white garment with a golden girdle around His waist. (S.M.F.)
76. Jesus took off His golden cincture and tied it around my waist. (S.M.F.)
77. Since then I have never experienced any attacks against this virtue, either in my heart or in my mind. (S.M.F.)
78. Since that time I have experienced an increasing devotion to the mother of God. She has taught me how to love God interiorly and also how to carry out His holy will in all things. (S.M.F.)
79. I started to beg God to deign to send down upon me all the torments of hell and all the sufferings He wished if only this priest would be set free. (S.M.F.)
80. Once, on Christmas Day (1928), I felt the omnipotence and the presence of God surrounding me. (S.M.F.)
81. I understood that apart from God there is no contentment anywhere. (S.M.F.)
82. On one occasion I saw two sisters who were about to enter hell. A terrible agony tore my soul. (S.M.F.)
83. One of them had already repented with great fervor and the other was going through a great struggle. (S.M.F.)
84. The Host came out of the tabernacle and came to rest in my hands and I, with joy, placed it back in the tabernacle. This was repeated a second time, and I did the same thing. Despite this, it happened a third time, but the Host was transformed into the living Lord Jesus. (S.M.F.)
85. I often felt the Passion of the Lord Jesus in my body, although this was imperceptible (to others). (S.M.F.)
86. These sufferings set my soul afire with love for God and for immortal souls. (S.M.F.)
87. Love endures everything, love is stronger than death, love fears nothing. (S.M.F.)
88. When I tried to run away from these interior inspirations, God said to me that on the day of judgment He would demand of me a great number of souls. (S.M.F.)

89. So I asked Jesus to give these graces to someone else, because I did not know how to make use of them and was only wasting them. (S.M.F.)
90. The goodness of Jesus is infinite; He had promised me visible help here on earth. (S.M.F.)
91. You must not turn away from these interior inspirations, but always tell everything to your confessor. (S.M.F.)
92. If these inspirations are not in accord with the faith or the spirit of the church, they must be rejected immediately as coming from the evil spirit. (S.M.F.)
93. Humility, humility, and ever humility, as we can do nothing of ourselves; all is purely and simply God's grace. (S.M.F.)
94. Act in such a way that all those who come in contact with you will go away joyful. (S.M.F.)
95. Let God push your boat out into the deep waters, toward the unfathomable depths of the interior life. (S.M.F.)
96. Go through life like a little child, always trusting, always full of simplicity and humility, content with everything, happy in every circumstance. (S.M.F.)
97. As waters flow from the mountains down into the valleys, so, too, do God's graces flow only into humble souls. (S.M.F.)
98. O my God, I understand well that You demand this spiritual childhood of me. (S.M.F.)
99. I am an abyss of misery, and hence I understand that whatever good there is in my soul consist solely of His holy grace. (S.M.F.)
100. The knowledge of my own misery allows me, at the same time, to know the immensity of Your mercy. (S.M.F.)
101. In my own interior life, I am looking with one eye at the abyss of my misery and baseness, and with the other, at the abyss of Your mercy, O God. (S.M.F.)
102. If I could only cut my heart into tiny pieces and in this way offer to You, O Jesus, each piece as a heart whole and entire, to make up in part for the hearts that do not love You! (S.M.F.)

103. I found my destiny at the moment when my soul lost itself in You, the only object of my love. (S.M.F.)
104. In comparison with you, everything is nothing. (S.M.F.)
105. Sufferings, adversities, humiliations, failures and suspicions that have come my way are splinters that keep alive the fire of my love for You, O Jesus. (S.M.F.)
106. My desires are mad and unattainable. I wish to conceal from You that I suffer. I want never to be rewarded for my efforts and my good actions. (S.M.F.)
107. You Yourself, Jesus, are my only reward; You are enough, O Treasure of my heart! (S.M.F.)
108. Suffering is a great grace; through suffering the soul becomes like the Savior. (S.M.F.)
109. In suffering, love becomes crystallized. (S.M.F.)
110. One night, a sister who had died two months previously came to me. She was a sister of the first choir. I saw her in a terrible condition, all in flames with her face painfully distorted. (S.M.F.)
111. After some time she came back again to me during the night, but already her appearance had changed. There were no longer any flames, as there had been before, and her face was radiant, her eyes beaming with joy. (S.M.F.)
112. She urged me not to cease praying for the souls in purgatory, and she added that she herself would not remain there much longer. How astounding are the decrees of God! (S.M.F.)
113. It is so easy to go astray when one has no guide! (S.M.F.)
114. When I look at everything with the eyes of faith, no two hours are alike and the dullness and monotony disappear. (S.M.F.)
115. Time goes on, never to return again. Whatever is enclosed in it will never change; it seals with a seal for eternity. (S.M.F.)
116. I spent the whole day in recollection and meditation, thanking the Lord for having kept me home. (S.M.F.)
117. O unchanging Truth, Your constancy is everlasting! (S.M.F.)

118. The heaviest suffering for me was that it seemed to me that neither my prayers nor my good works were pleasing to God. (S.M.F.)
119. Even greater darkness hid God from me. (S.M.F.)
120. A deathly sadness penetrated my soul to such an extent that I was unable to hide it, and it was apparent to those around me. (S.M.F.)
121. I lost hope. The night was growing darker and darker. (S.M.F.)
122. My soul was in a state of torture; and in the midst of unspeakable torments, I imitated the blind man who entrusts himself to his guide. (S.M.F.)
123. Holding his hand firmly, not giving up obedience for a single moment, and this was my only safety in this fiery trial. (S.M.F.)
124. O Jesus, do not hide from me, for I cannot live without You. (S.M.F.)
125. Only Jesus knows how burdensome and difficult it is to accomplish one's duties when the soul is so interiorly tortured. (S.M.F.)
126. O Divine sun, in Your rays the soul sees the tiniest specks of dust which displease You. (S.M.F.)
127. O Jesus, when I consider the great price of Your Blood, I rejoice at its immensity, for one drop alone would have been enough for the salvation of all sinners. (S.M.F.)
128. Let every soul trust in the Passion of the Lord, and place its hope in His mercy. (S.M.F.)
129. God will not deny His mercy to anyone. Heaven and earth may change, but God's mercy will never be exhausted. (S.M.F.)
130. O my Jesus, despite the deep night that is all around me and the dark clouds which hide the horizon, I know that the sun never goes out. (S.M.F.)
131. When I feel that the suffering is more than I can bear, I take refuge in the Lord in the Blessed Sacrament, and I speak to Him with profound silence. (S.M.F.)
132. I myself was surprised that I had allowed myself to doubt even for a moment. (S.M.F.)

133. A priest who is not at peace with himself will not be able to inspire peace in another soul. (S.M.F.)
134. O priests, you bright candles enlightening human souls, let your brightness never be dimmed. (S.M.F.)
135. When people spoke to me about God, my heart was like a rock. (S.M.F.)
136. When I tried, by an act of the will, to remain close to Him, I experienced great torments. (S.M.F.)
137. It was absolutely impossible for me to meditate as I had been accustomed to do in the past. (S.M.F.)
138. I began to suffer from a great hunger and yearning for God, but I saw my utter powerlessness. (S.M.F.)
139. I tried to read slowly, sentence by sentence, and to meditate in this way, but this also was of no avail. (S.M.F.)
140. Blind obedience was for me the only path I could follow and my very last hope of survival. (S.M.F.)
141. These terrible torments would disappear suddenly just as I was approaching the confessional. (S.M.F.)
142. But the most terrible thought for me was the conviction that I had been rejected by God. (S.M.F.)
143. I see that God never tires us beyond what we are able to suffer. (S.M.F.)
144. I fear nothing; if God sends such great suffering to a soul He upholds it with an even greater grace, although we are not aware of it. (S.M.F.)
145. One act of trust at such moments gives greater glory to God than whole hours passed in prayer filled with consolations. (S.M.F.)
146. If God wants to keep a soul in darkness, no book, no confessor can bring it light. (S.M.F.)
147. I adore You without cease night and day. (S.M.F.)
148. Know of no obstacle in this adoration. (S.M.F.)
149. I plead with You unceasingly for poor dying sinners. (S.M.F.)

150. O Holy Trinity, I am singing within my soul an unending hymn to You. (S.M.F.)
151. I will not allow myself to be so absorbed in the whirlwind of work as to forget about God. (S.M.F.)
152. I will spend all my free moments at the feet of the master hidden in the Blessed Sacrament. (S.M.F.)
153. After Holy Communion, I was carried in spirit before the throne of God. There I saw the heavenly Powers which incessantly praise God. (S.M.F.)
154. I saw the Lord Jesus above our chapel. (S.M.F.)
155. The two rays which emanated from the Heart of Jesus covered our chapel and the infirmary, and then the whole city, and spread out over the whole world. This lasted about four minutes and disappeared. (S.M.F.)
156. Were it not for the Eucharist, I would not have the courage to go any further along the way You have marked out for me. (S.M.F.)
157. Humiliation is my daily food. (S.M.F.)
158. I do not trust my tongue which, at such moments, is inclined to talk for itself. (S.M.F.)
159. Its duty is to help me praise God for all the blessings and gifts which he has given me. (S.M.F.)
160. When I receive Jesus in Holy Communion, I ask Him fervently to deign to heal my tongue so that I would offend neither God nor neighbor by it. (S.M.F.)
161. I want my tongue to praise God without cease. (S.M.F.)
162. Great are the faults committed by the tongue. The soul will not attain sanctity if it does not keep watch over its tongue. (S.M.F.)
163. Poverty is an evangelical virtue which impels the heart to detach itself from temporal things. (S.M.F.)
164. Five means of preserving the virtue of chastity: humility, the spirit of prayer, modesty of the eyes, fidelity to the rule, a sincere devotion to the Blessed Virgin Mary. (S.M.F.)
165. Nothing is difficult for the humble. (S.M.F.)

166. In the beginning, God lets himself be known as Holiness, Justice, Goodness – that is to say, Mercy. The soul does not come to know this all at once, but piecemeal, in flashes; that is to say, when God draws near. (S.M.F.)
167. This does not last for long, because the soul could not bear such light. (S.M.F.)
168. During prayer the soul experiences flashes of this light which make it impossible to pray as before. Try as it may to force itself to pray as it did before, all is in vain; it becomes completely impossible for it to continue to pray as it did before it received this light. (S.M.F.)
169. This light which has touched the soul is alive within it, and nothing can either quench or diminish it. (S.M.F.)
170. This flash of the knowledge of God draws the soul and enkindles its love for Him. (S.M.F.)
171. The soul sees its whole interior in a superior light, and it rises up alarmed and terrified. (S.M.F.)
172. Still, it does not remain under the effects of terror, but it begins to purify itself, to humble and abase itself before the Lord. (S.M.F.)
173. These lights become stronger and more frequent; the more the soul is crystallized, the more these lights penetrate it. (S.M.F.)
174. If the soul has responded faithfully and courageously to these first graces, God fills it with His consolations and gives himself to it in a perceptible manner. (S.M.F.)
175. At certain moments, the soul, as it were, enters into intimacy with God and greatly rejoices in this. (S.M.F.)
176. It believes that it has already reached the degree of perfection destined for it, because its defects and faults are asleep within it, and this makes it think that they no longer exist. (S.M.F.)
177. It begins to plunge itself into God and taste the divine delights. (S.M.F.)
178. It is carried along by grace and does not take account of the fact that the time of trial and testing may come. (S.M.F.)
179. The soul will respond more faithfully to divine grace if it has a well-informed confessor to whom it can confide everything. (S.M.F.)
180. The soul's love for God is still not such as God would have it. (S.M.F.)

181. The soul suddenly loses the tangible perception of God's presence. (S.M.F.)
182. Various defects and imperfections rise up within it, and it must fight them furiously. (S.M.F.)
183. The former awareness of the presence of God gives place to coldness and spiritual dryness. (S.M.F.)
184. The soul has no taste for spiritual exercises; it cannot pray, either in the old way, or in the manner in which it had just begun to pray. (S.M.F.)
185. God has hidden himself from it, and it can find no consolation in creatures. (S.M.F.)
186. The soul craves passionately for God, but sees its own misery. (S.M.F.)
187. It begins to sense God's justice; it seems to it that it has lost all the gifts that God had given it. (S.M.F.)
188. Its mind is dimmed, and darkness fills it; unspeakable torment begins. (S.M.F.)
189. The soul tries to explain its state to the confessor, but it is not understood. (S.M.F.)
190. The soul tries hard to cling to God by an act of will. (S.M.F.)
191. With God's permission, Satan goes even further: hope and love are put to the test. (S.M.F.)
192. God supports the soul in secret, so to speak. The soul is not aware of this. (S.M.F.)
193. God knows very well how much He can allow to befall a soul. (S.M.F.)
194. The soul is tempted to unbelief in respect to revealed truths. (S.M.F.)
195. It seems to the soul that it is uttering these against God. (S.M.F.)
196. Find a well-informed confessor, for the soul can collapse under the burden and come to the very edge of the precipice. (S.M.F.)

197. God does not send them to a soul which has not already been admitted to a deeper intimacy with Him and which has not yet tasted the divine delights. (S.M.F.)
198. God often prepares a soul in this way for His future designs and great works. (S.M.F.)
199. But this is not yet the end of the testing; there is still the trial of trials, the complete abandonment of the soul by God. (S.M.F.)
200. At this point, however, the soul is engulfed in a horrible night. (S.M.F.)
201. It feels itself to be the object of His hatred. (S.M.F.)
202. It is but one step away from despair. (S.M.F.)
203. Prayer seems to arouse God to an even greater anger. (S.M.F.)
204. The soul finds itself poised on the summit of a lofty mountain on the very brink of a precipice. (S.M.F.)
205. All other sufferings and tortures in the world are as nothing compared with this sensation into which it has been plunged; namely, that of being rejected by God. (S.M.F.)
206. It raises its eyes to heaven, but is convinced that this is not for her – for her all is lost. (S.M.F.)
207. It falls deeper and deeper from darkness to darkness. (S.M.F.)
208. It seems to it that it has lost forever the God it used to love so dearly. (S.M.F.)
209. This thought is torture beyond all description. But the soul does not agree to it. (S.M.F.)
210. If God wishes to keep the soul in such darkness, no one will be able to give it light. (S.M.F.)
211. In the midst of this, the evil spirit adds to the soul's suffering, mocking it: "Will you persist in your faithfulness? This is your reward; you are in our power!" (S.M.F.)
212. Satan has only as much influence over the soul as God allows him, and God knows how much we can bear. (S.M.F.)

213. This word, *rejected*, becomes a fire which penetrates every nerve to the marrow of the bone. (S.M.F.)
214. The ordeal reaches its climax. The soul no longer looks for help anywhere. It shrinks into itself and loses sight of everything; it is as though it has accepted the torture of being abandoned. (S.M.F.)
215. When for the first time this moment was drawing near, I was snatched from it by virtue of holy obedience. (S.M.F.)
216. I told this priest I was undergoing infernal tortures. (S.M.F.)
217. Nor could I any longer hide my sufferings. (S.M.F.)
218. The soul thirsts for God as burning lips thirst for water. (S.M.F.)
219. It dies and withers; it dies a death without death; that is to say, it cannot die. (S.M.F.)
220. The person's entire soul is in the hand of the Just God, the Thrice-Holy God, - rejected for all eternity! (S.M.F.)
221. This is the culminating moment, and God alone can test a soul in this way, because He alone knows what the soul can endure. S.M.F.)
222. When the soul has been saturated through and through by this infernal fire, it is, as it were, cast headlong into great despair. (S.M.F.)
223. When my soul began to sink into this despair, I felt that the end was near. (S.M.F.)
224. But I seized my little crucifix and clutched it tightly in my hand. And now I felt my body separate itself from my soul. (S.M.F.)
225. I uttered my last words: "I trust in Your Mercy!" - And it seemed to me that I provoked God to an even greater anger. (S.M.F.)
226. It was drowned in despair, and all that was left me was a moan of unadulterated pain which, from time to time, tore itself from my soul. (S.M.F.)
227. Every recollection of God opened up an unspeakable ocean of suffering. (S.M.F.)

228. Despite this there is something within the soul which is drawn to Him, though it seems to her for this only – that she suffer more. (S.M.F.)
229. The memory of the love with which God formerly surrounded it is still another kind of suffering. (S.M.F.)
230. His gaze pierces it, and everything within the soul is burned by this gaze. (S.M.F.)
231. I felt as though my soul had been set free from everything, as though I had just come forth from the hand of God. (S.M.F.)
232. I perceived the inviolability of my soul; I felt that I was a tiny child. (S.M.F.)
233. In that single moment, all the darkness and torments vanished, my senses were inundated with unspeakable joy, and the faculties of my soul filled with light. (S.M.F.)
234. It seemed to me that I had come back from the other world. (S.M.F.)
235. I feel an aversion for everything that is created. (S.M.F.)
236. I would not have believed that one could suffer so, if I had not gone through it myself. This is a completely spiritual suffering. (S.M.F.)
237. I understand now that it was only obedience that saved me. (S.M.F.)
238. The Lord Himself who brought me out of this torment, but my fidelity to obedience did please Him. (S.M.F.)
239. God will never test us beyond what we are able to bear. (S.M.F.)
240. God will do a soul no harm, because He is Love itself. (S.M.F.)
241. When I was so tormented, I myself did not understand this. (S.M.F.)
242. My communion is more with heaven than with earth, though I in no way neglect my duties. (S.M.F.)
243. God alone could have led me through such great perils unharmed. (S.M.F.)
244. My soul untarnished and passing victoriously through all difficulties, immense though they were. (S.M.F.)

245. After such sufferings the soul finds itself in a state of great purity of spirit and very close to God. (S.M.F.)
246. During these spiritual torments it is close to God, but it is blind. The soul's vision is plunged into darkness. (S.M.F.)
247. Though God is nearer than ever to the soul which is suffering, the whole secret consists in the fact that it knows nothing of this. (S.M.F.)
248. The soul in fact declares that, not only has God abandoned it, but it is the object of His hatred. (S.M.F.)
249. How grave is the malady of the eyes of the soul which, struck by divine light, claims that there is no light, whereas, it is so intense that it blinds her. (S.M.F.)
250. I learned later that God is closer to a soul at such moments than at others, because it would not be able to endure these trials with the help of ordinary grace alone. (S.M.F.)
251. O Divine Master, what happens in my soul is Your work alone! (S.M.F.)
252. Confessors could neither understand me nor set my mind at peace concerning these matters, until I met Father Andrasz and, later on, Father Sopocko. (S.M.F.)
253. There are three things which hinder the soul from drawing profit from confession in these exceptional moments. (S.M.F.)
254. The first thing: when the confessor has little knowledge of extraordinary ways and shows surprise if a soul discloses to him the great mysteries worked in it by God. (S.M.F.)
255. The priest, if he does not understand the soul, should direct it to some other experienced and well-instructed confessor. (S.M.F.)
256. More than one soul may well leave the road along which God wanted it to journey. (S.M.F.)
257. I myself began to waver; despite special gifts from God, and even though God Himself reassured me. (S.M.F.)
258. The second thing; the confessor does not allow the soul to express itself frankly, and shows impatience. (S.M.F.)

259. It profits even less when the confessor, without really knowing the soul, proceeds to put it to the test. (S.M.F.)
260. I have been submitted to some tests at which I have had to laugh. (S.M.F.)
261. The confessor is the doctor of the soul, but how can a doctor prescribe a suitable remedy if he does not know the nature of the sickness? (S.M.F.)
262. The third thing: it also happens sometimes that the confessor makes light of little things. (S.M.F.)
263. There is nothing little in the spiritual life. Sometimes a seemingly insignificant thing will disclose a matter of great consequence. (S.M.F.)
264. Many spiritual undertones are concealed in little things. (S.M.F.)
265. A magnificent building will never rise if we reject the insignificant bricks. (S.M.F.)
266. These petty things are of great importance to a soul which is tending to sanctity, and the confessor must not treat them lightly. (S.M.F.)
267. The patience and kindness of the confessor open the way to the innermost secrets of the soul. (S.M.F.)
268. The soul, unconsciously as it were, reveals its abysmal depth and feels stronger and more resistant; it fights with greater courage and tries to do things better because it knows it must give an account of them. (S.M.F.)
269. The confessor must – and this is absolutely necessary – form a clear judgment of each soul in order to know how heavy a burden it can carry at certain times, in certain circumstances, or in particular situations. (S.M.F.)
270. When I saw that I was not understood, I no longer laid bare my soul or allowed my peace to be disturbed. (S.M.F.)
271. I would like to say three words to the soul that is determined to strive for sanctity. (S.M.F.)
272. First (word) – complete sincerity and openness. (S.M.F.)
273. Second (word) – humility. (S.M.F.)

274. Third (word) – obedience. (S.M.F.)
275. A disobedient soul will win no victory, even if the Lord Jesus Himself, in person, were to hear its confession. (S.M.F.)
276. The disobedient soul exposes itself to great misfortunes. (S.M.F.)
277. How pleasing are the hymns flowing from a suffering soul (S.M.F.)
278. When a soul has come out of these tribulations, it is deeply humble. Its purity of soul is great. (S.M.F.)
279. It feels the lightest touch of grace and is very faithful to God. (S.M.F.)
280. The soul has been purified by God Himself. God, as Pure Spirit, introduces the soul to a life which is purely spiritual. (S.M.F.)
281. He has made it capable of close communion with Himself. (S.M.F.)
282. The enlightened mind sees clearly and distinguishes the various degrees of the spiritual life. (S.M.F.)
283. There is a higher and more perfect union with God; namely, intellectual union. Here, the soul is safer from illusions; its spirituality is purer and more profound. (S.M.F.)
284. In a life where the sense are involved, there is more danger of illusion. (S.M.F.)
285. God introduces the soul to a purely spiritual state. The senses dim and are seemingly dead. (S.M.F.)
286. The soul is most closely united to God; it is immersed in the Deity. (S.M.F.)
287. Its knowledge is complete and perfect, not sporadic as before, but total and absolute. (S.M.F.)
288. The soul must have even greater patience with itself. (S.M.F.)
289. When the soul's cup is full, the little drop we may add to it may be the one drop too much, and the cup of bitterness will overflow. (S.M.F.)
290. Let us beware of adding to the suffering of others, because that is displeasing to the Lord. (S.M.F.)

291. We take the liberty of passing all sorts of judgments (S.M.F.)
292. The tongue is a small member, but it does big things. (S.M.F.)
293. In order to hear the voice of God, one has to have silence in one's soul. (S.M.F.)
294. What irreparable damage is done by the breach of silence. (S.M.F.)
295. God does not give Himself to a chattering soul which, like a drone in a beehive, buzzes around but gathers no honey. (S.M.F.)
296. A talkative soul is empty inside. It lacks both the essential virtues and intimacy with God. (S.M.F.)
297. A soul that has never tasted the sweetness of inner silence is a restless spirit. (S.M.F.)
298. I have seen many souls in the depths of hell for not having kept their silence. (S.M.F.)
299. I tremble to think that I have to give an account of my tongue. (S.M.F.)
300. Sometimes we kill with the tongue: we commit real murders. (S.M.F.)
301. When a soul has been cleansed, and the Lord is on intimate terms with it, it begins to apply all its inner force in striving after God. (S.M.F.)
302. The soul cannot do anything of itself. God alone arranges everything. (S.M.F.)
303. It is still in exile and understands well that there may yet come cloudy and rainy days. (S.M.F.)
304. It does not seek reassurance in a false peace, but makes ready for battle. It knows it comes from a warrior race. (S.M.F.)
305. There is a series of graces which God pours into the soul after these trials by fire. (S.M.F.)
306. The soul enjoys intimate union with God. It has many visions, both corporeal and intellectual. It hears many supernatural words, and sometimes distinct orders. (S.M.F.)

307. It is now open to many dangers and can easily fall prey to illusions. (S.M.F.)
308. A soul that is united with God must be prepared for great and hard-fought battles. (S.M.F.)
309. After these purifications and tears, God abides in the soul in a special way, but the soul does not always cooperate with these graces. (S.M.F.)
310. It really takes a miracle to sustain the soul on these summits. (S.M.F.)
311. When I followed her advice, I made quick progress towards perfection. (S.M.F.)
312. The more I became incredulous, the more Jesus gave me proofs that these things came from Him. (S.M.F.)
313. For many very good reasons, I learned that a woman is not called to discern such mysteries. (S.M.F.)
314. I began to shun these divine graces, but it was beyond my power to do so. (S.M.F.)
315. Suddenly I would be enveloped in such recollection that, against my will, I was immersed in God. (S.M.F.)
316. In the initial moments, my soul is always a little frightened; but later, it is filled with a strange peace and strength. (S.M.F.)
317. I strove after interior and exterior silence. (S.M.F.)
318. I suffered like a dove, without complaint. (S.M.F.)
319. Satan always takes advantage of such moments; thoughts of discouragement began to rise to the surface – for your faithfulness and sincerity – this is your reward. (S.M.F.)
320. I began to grow a bit negligent. I did not pay attention to these interior inspirations and tried to distract myself. (S.M.F.)
321. I began to avoid encounters with the Lord in my soul because I did not want to fall prey to illusions. (S.M.F.)
322. I made up my mind to do as he thought best and to act according to the advice that he would give me. (S.M.F.)

323. There are some confessors who seem to be true spiritual fathers, but only as long as things go well. (S.M.F.)
324. I was to remain standing before Him as a victim offering. (S.M.F.)
325. At that very moment, my intellect was strangely illumined. A vision passed before the eyes of my soul. (S.M.F.)
326. My name is to be: "sacrifice." (S.M.F.)
327. And the Lord gave me to know that the whole mystery depended on me, on my free consent to the sacrifice given with full use of my faculties. (S.M.F.)
328. I felt that God was waiting for my word, for my consent. (S.M.F.)
329. I subject myself to Your will. As of today, Your holy will shall be my nourishment. (S.M.F.)
330. I was extraordinarily fused with God. (S.M.F.)
331. I saw that God was well pleased with me, and reciprocally, my spirit drowned itself in Him. (S.M.F.)
332. A great mystery took place during that adoration, a mystery between the Lord and myself. (S.M.F.)
333. At that moment I felt transconsecrated. My earthly body was the same, but my soul was different; God was now living in it with the totality of His delight. (S.M.F.)
334. Suffering seemed to spring out of the ground. (S.M.F.)
335. A soul cannot do much of itself, but with God it can do all things. (S.M.F.)
336. Few are the souls that are always watchful for divine graces, and even fewer of such souls who follow those inspirations faithfully. (S.M.F.)
337. It must submit them to the control of a very wise and learned priest. (S.M.F.)
338. It should not, on its own initiative alone, put its trust in these inspirations and all other higher graces, because it can thus expose itself to great losses. (S.M.F.)

339. Even though a soul may immediately distinguish between false inspirations and those of God, it should nevertheless be careful, because many things are uncertain. (S.M.F.)
340. Once a well-instructed confessor has confirmed this, the soul should be at peace. (S.M.F.)
341. Pure love is capable of great deeds, and it is not broken by difficulty or adversity. (S.M.F.)
342. It knows that only one thing is needed to please God: to do even the smallest things out of great love – love, and always love. (S.M.F.)
343. Pure love never errs. Its light is strangely plentiful. (S.M.F.)
344. It is ingenious at doing what is more pleasing to God, and no one will equal it. (S.M.F.)
345. When I was set at peace and taught how to follow God's paths, my spirit rejoiced in the Lord, and it seemed to me that I was running, not walking. (S.M.F.)
346. My wings were spread for flight; I soared into the very heart of the sun. (S.M.F.)
347. I subjected myself totally to the action of grace. (S.M.F.)
348. I am one with the Lord. It is as if the gulf between us, Creator and creature, disappears. (S.M.F.)
349. For a few days, my soul was in a state of continuous ecstasy. God's presence did not leave me for a single moment. (S.M.F.)
350. I felt I was transformed into love; I was all afire, but without being burned up. (S.M.F.)
351. God drew me to Himself so strongly and powerfully that sometimes I was not aware of being on earth. (S.M.F.)
352. I have wasted many of God's graces because I was always afraid of being deluded. (S.M.F.)
353. God drew me to Himself so powerfully that often it was not in my power to resist. (S.M.F.)
354. I was running away from God, and He pursued me with His graces. (S.M.F.)

355. I most often experienced God's graces when I least expected them. (S.M.F.)
356. From the moment He gave me a spiritual director, I have been more faithful to grace. (S.M.F.)
357. Jesus often makes known to me what He does not like in my soul. (S.M.F.)
358. Now, he tells me to ask my confessor about everything and often says, **I will answer you through his mouth. Be at peace.** (S.M.F.)
359. The soul recognizes that God is counting on it, and this knowledge fortifies it. (S.M.F.)
360. To be faithful it will often have to face various difficulties, but it trusts in God. (S.M.F.)
361. Difficulties do not terrify it; they are its daily bread. (S.M.F.)
362. Just as a warrior who is constantly in battle is not terrified by the roar of the cannon. (S.M.F.)
363. It does nothing blindly, but examines and ponders everything deeply. (S.M.F.)
364. It prays fervently and asks advice of other warrior who are experienced and wise. (S.M.F.)
365. Sometimes it is good to flee for cover in the wound of the Heart of Jesus, without answering a single word. (S.M.F.)
366. In time of peace, as well, the soul continues making efforts, just as in time of battle. (S.M.F.)
367. I regard the time of peace as a time of preparation for victory. (S.M.F.)
368. The soul must be ever watchful; watchfulness and again, watchfulness. (S.M.F.)
369. The soul that reflects receives much light. A distracted soul runs the risk of a fall. (S.M.F.)
370. For the Spirit of God to act in the soul, peace and recollection are needed. (S.M.F.)
371. A soul arms itself by prayer for all kinds of combat. (S.M.F.)

372. A soul which is pure and beautiful must pray, or else it will lose its beauty. (S.M.F.)
373. A soul which is striving after this purity must pray, or else it will never attain it. (S.M.F.)
374. A soul which is newly converted must pray, or else it will fall again. (S.M.F.)
375. A sinful soul, plunged in sins, must pray so that it might rise again. (S.M.F.)
376. There is no soul which is not bound to pray, for every single grace comes to the soul through prayer. (S.M.F.)
377. To pray and persevere in prayer, one must arm oneself with patience and cope bravely with exterior and interior difficulties. (S.M.F.)
378. The interior difficulties are discouragement, dryness, heaviness of spirit and temptations. (S.M.F.)
379. One must observe the time set apart for prayer. (S.M.F.)
380. When I did not pray at the time assigned for prayer, later on I could not do it because of my duties. (S.M.F.)
381. My soul was more deeply immersed in God. (S.M.F.)
382. God's presence accompanied me during the day. (S.M.F.)
383. A noble and delicate soul, even the most simple, but one of delicate sensibilities, sees God in everything, finds Him everywhere, and knows how to find Him in even the most hidden things. (S.M.F.)
384. It knows that God is always the best of Fathers and makes little of human opinion. (S.M.F.)
385. It follows faithfully the faintest breath of the Holy Spirit. (S.M.F.)
386. Where other souls come to a standstill and fear, this soul passes on without fear or difficulty. (S.M.F.)
387. This best of masters withdraws every created thing in order that He Himself might act. (S.M.F.)
388. Suddenly the thought occurred to me that I should pray to Saint Therese of the Child Jesus. (S.M.F.)

389. Dear sweet Therese, tell me, shall I go to heaven?" And she answered, "Yes, you will go to heaven, Sister." "And will I be a saint?" To which she replied, "Yes, you will be a saint." "But, little Therese, shall I be a saint as you are, raised to the altar?" And she answered, "Yes, you will be saint just as I am, but you must trust in the Lord Jesus." (S.M.F.)
390. I will not only have to answer for myself on the day of judgment, but also for the souls of others. (S.M.F.)
391. I immediately sense in my soul when someone is praying for me. (S.M.F.)
392. I likewise sense it in my soul when some soul asks me for prayer. (S.M.F.)
393. I learned how much we need perseverance in prayer and that our salvation often depends on such difficult prayer. (S.M.F.)
394. The infinitely good God pursues us with His goodness! (S.M.F.)
395. In prayer I always find light and strength of spirit. (S.M.F.)
396. God's presence penetrated me. (S.M.F.)
397. All my nothingness was drowned in God. (S.M.F.)
398. I felt, or rather discerned, the Three Divine Persons dwelling in me. (S.M.F.)
399. Throughout that whole day my spirit remained immersed in God's tangible presence. (S.M.F.)
400. My spirit rushed toward God with all its might. (S.M.F.)
401. His holiness is so great that all the Powers and Virtues tremble before Him. The pure spirits veil their faces and lose themselves in unending adoration. (S.M.F.)
402. All things stand before Him in naked truth, and nothing can withstand Him. (S.M.F.)
403. This immense love and abyss of mercy are made known in the Incarnation of the Word and in the redemption of humanity, and it is here that I saw this as the greatest of all God's attributes. (S.M.F.)
404. I learned that certain people have a special gift for vexing others. They try you as best they can. (S.M.F.)

405. We shall never comprehend this great self-abasement on the part of God. (S.M.F.)
406. Once, I took upon myself a terrible temptation which one of our students in the house at Warsaw was going through. It was the temptation of suicide. (S.M.F.)
407. I often take upon myself the torments of our students. Jesus permits me to do this, and so do my confessors. (S.M.F.)
408. My heart is a permanent dwelling place for Jesus. (S.M.F.)
409. No one but Jesus has access to it. (S.M.F.)
410. I absorb God into myself in order to give Him to souls. (S.M.F.)
411. The storm is raging and Jesus is asleep. (S.M.F.)
412. O my Master, I will not wake you; I will not interrupt Your sweet sleep. (S.M.F.)
413. I do not need consolations; I am nourished by Your will. (S.M.F.)
414. Your will is the goal of my existence. (S.M.F.)
415. O my Master, shape my soul according to Your will and Your eternal designs! (S.M.F.)
416. O Church of God, you are the best mother. (S.M.F.)
417. Oh, how great is my love and respect for the Church, that best of all mothers! (S.M.F.)
418. I want to hide myself so that no creature might know my heart. (S.M.F.)
419. From the moment we came to know each other I have been happy. (S.M.F.)
420. External things mean nothing to pure love; it cuts through them all. (S.M.F.)
421. It knows no obstacles; it is free like a queen and has free access to all places. Death itself must bow its head before it. (S.M.F.)

422. I can see how much power intercessory prayer has before God. (S.M.F.)
423. I often experience the Passion of the Lord Jesus in my own body. (S.M.F.)
424. O you small, everyday sacrifices, you are to me like wild flowers which I strew over the feet of my beloved Jesus. (S.M.F.)
425. In my sufferings, I do not seek help from creatures, but God is everything to me. (S.M.F.)
426. I arm myself with patience and silence, like a dove that does not complain and feels no bitterness when its children are being taken away from it. (S.M.F.)
427. I want to soar into the very heart of the sun, and I do not want to stop in its vapors. (S.M.F.)
428. Oh, how everything drags man towards the earth! But lively faith maintains the soul in the higher regions and assigns self-love its proper place; that is to say, the lowest one. (S.M.F.)
429. I could not understand the meditation today. My spirit was so extraordinarily immersed in God. (S.M.F.)
430. My spirit is with the Lord, and that is my meditation. (S.M.F.)
431. Speak little with people, but a good deal with God. (S.M.F.)
432. In the midst of trials I will try to see the loving hand of God. (S.M.F.)
433. Nothing is as constant as suffering – it always faithfully keeps the soul company. (S.M.F.)
434. From the very first time that I came to know the Lord, the gaze of my soul became drowned in Him for all eternity. (S.M.F.)
435. I prayed for three hours, but it seemed to me like only a few minutes. (S.M.F.)
436. Since then, I have placed no obstacles in the way of grace working in my soul. (S.M.F.)
437. Since then, my wings have been set free for flight, and I yearn to soar into the very fire of the sun. (S.M.F.)
438. My flight will not come to an end until I rest in Him forever. (S.M.F.)

439. When we fly very high, all the vapors, mists and clouds are beneath our feet. (S.M.F.)
440. Our whole carnal being is necessarily subject to the spirit. (S.M.F.)
441. O Jesus, I long for the salvation of immortal souls. (S.M.F.)
442. Joy has driven sleep away. I thought: "What is it going to be like in heaven, if already here in exile God so fills my soul." (S.M.F.)
443. I plead for the dying; be merciful to them. (S.M.F.)
444. I also beg You, Jesus, to free all souls from purgatory. (S.M.F.)
445. Do not speak about those who are absent. (S.M.F.)
446. I will immolate myself for the benefit of souls. (S.M.F.)
447. I will not count the cost of any sacrifice. (S.M.F.)
448. It is the Spouse's business to look after me. (S.M.F.)
449. I must never judge anyone, but look at others with leniency and at myself with severity. (S.M.F.)
450. I must be patient and quiet, knowing that everything passes in time. (S.M.F.)
451. Having once tasted God, my soul could not live without Him. (S.M.F.)
452. One grace draws down a whole series of others. (S.M.F.)
453. Jesus told me that I please Him best by meditating on His sorrowful Passion. (S.M.F.)
454. He who wants to learn true humility should reflect upon the Passion of Jesus. (S.M.F.)
455. My likeness to Jesus must be through suffering and humility. (S.M.F.)

456. Without humility, we cannot be pleasing to God. (S.M.F.)
457. True works of God always meet opposition and are marked by suffering. (S.M.F.)
458. It requires much grace not to falter. (S.M.F.)
459. Every word will be weighed on the day of judgment. (S.M.F.)
460. Jesus loves hidden souls. A hidden flower is the most fragrant. (S.M.F.)
461. From the moment I came to love suffering, it ceased to be a suffering for me. (S.M.F.)
462. O Divine Love, why do You hide Your beauty? (S.M.F.)
463. Your Blood mingles with mine. (S.M.F.)
464. True love of God consists in carrying out God's will. (S.M.F.)
465. I want to love You as no human soul has ever loved You before. (S.M.F.)
466. Let no soul, even the most miserable, fall prey to doubt. (S.M.F.)
467. As long as one is alive, each one can become a great saint, so great is the power of God's grace. (S.M.F.)
468. It remains only for us not to oppose God's action. (S.M.F.)
469. When I look at this life of souls, I see that many of them serve You with some mistrust. (S.M.F.)
470. Whatever I do, I do not rely on my own strength, but on God's grace. (S.M.F.)
471. With God's grace a soul can overcome the greatest difficulties. (S.M.F.)
472. Heaven is too small, and boundless space is nothing; You alone are enough for me, eternal God! (S.M.F.)
473. My happiest moments are when I am alone with my Lord. (S.M.F.)

474. On a certain occasion, I saw a person about to commit a mortal sin. I asked the Lord to send me the greatest torments so that that soul could be saved. (S.M.F.)
475. O my Jesus, how very easy it is to become holy; all that is needed is a bit of good will. (S.M.F.)
476. If Jesus sees this little bit of good will in the soul, He hurries to give Himself to the soul. (S.M.F.)
477. God is very generous and does not deny His grace to anyone. (S.M.F.)
478. Faithfulness to the inspirations of the Holy Spirit – that is the shortest route. (S.M.F.)
479. I then saw what in my soul was displeasing to Him and made up my mind to remove it, cost what it may. (S.M.F.)
480. This magnanimity pleased the Lord, and from that moment God started granting me higher graces. (S.M.F.)
481. In my interior life I never reason; I do not analyze the ways in which God's Spirit leads me. (S.M.F.)
482. Pure love enables me to know God and understand many mysteries. (S.M.F.)
483. My confessor is an oracle for me. His word is sacred to me. (S.M.F.)
484. My life is not drab or monotonous, but it is varied like a garden of fragrant flowers. (S.M.F.)
485. I would like to be a priest, for then I would speak without cease about Your mercy to sinful souls drowned in despair. (S.M.F.)
486. Great love can change small things into great ones. (S.M.F.)
487. It is only love which lends value to our actions. (S.M.F.)
488. The purer our love becomes, the less there will be within us for the flames of suffering to feed upon. (S.M.F.)
489. When we suffer much we have a great chance to show God that we love Him. (S.M.F.)
490. By the grace of God, we can attain a point where suffering will become a delight to us. (S.M.F.)

491. O Jesus, how few souls understand You in Your martyrdom of love! (S.M.F.)
492. How great is the fire of purest love which burns in Your Most Sacred Heart! (S.M.F.)
493. These minor transgressions are like little moths that try to destroy the spiritual life within us. (S.M.F.)
494. I want my love always to be turned to You, just as a flower that is always turning to the sun. (S.M.F.)
495. When I am with You, Jesus, I fear nothing, for nothing can do me harm. (S.M.F.)
496. I saw a great light and a great darkness over house and chapel. I saw the struggle of these two powers. (S.M.F.)
497. I hope against all hope in the ocean of Your mercy. (S.M.F.)
498. My Guardian Angel said to me, "Pray for the dying". (S.M.F.)
499. Pray for me until I tell you to stop. I am dying. (S.M.F.)
500. She gave me no respite, and I kept praying from three o'clock until five. (S.M.F.)
501. A postcard came saying that Sister...had died at such and such a time. (S.M.F.)
502. I often feel God's presence after Holy Communion in a special and tangible way. (S.M.F.)
503. I am never alone, because He is my constant companion. (S.M.F.)
504. Although it gives us eternal life, death is dreadful. (S.M.F.)
505. There also comes a strange fear, in spite of trust. (S.M.F.)
506. May God keep every soul from delaying confession until the last hour! (S.M.F.)
507. I understood the great power of the priest's words when they are poured out upon the sick person's soul. (S.M.F.)

508. Great is the divine grace that accompanies these words of the priest. The soul feels power and courage for battle. (S.M.F.)
509. How great a grace it is to have a spiritual director. (S.M.F.)
510. One makes more rapid progress in virtue, sees the will of God more clearly, fulfills it more faithfully, and follows a road that is sure and free of dangers. (S.M.F.)
511. This spiritual childhood should manifest itself in this way: a child does not worry about the past or the future, but makes use of the present moment. (S.M.F.)
512. Seeing God's greatness is more than enough to make me happy throughout all eternity! (S.M.F.)
513. God is jealous of our hearts and wants us to love Him alone. (S.M.F.)
514. A whole ocean of consolations entered my soul. (S.M.F.)
515. The smallest things done by a soul that loves God sincerely have an enormous value in His Holy eyes. (S.M.F.)
516. Suffering is the greatest treasure on earth; it purifies the soul. (S.M.F.)
517. In suffering we learn who is our true friend. (S.M.F.)
518. True love is measured by the thermometer of suffering. (S.M.F.)
519. Thank You, Jesus, for interior sufferings, for dryness of spirit, for terrors, fears and uncertainties, for the darkness and the deep interior night, for temptations and various ordeals, for torments too difficult to describe. (S.M.F.)
520. I feel there is not a single drop of blood in me that does not burn with love for You. (S.M.F.)
521. Uncreated Beauty, whoever comes to know You once cannot love anything else. (S.M.F.)
522. I can feel the bottomless abyss of my soul, and nothing will fill it but God Himself. (S.M.F.)
523. I felt a painful thorn in the left side of my head. The suffering continued all day. (S.M.F.)

524. How much we ought to pray for sinners. (S.M.F.)
525. Zeal for the salvation of souls should burn in our hearts. (S.M.F.)
526. My spirit burns in active love. I waste no time in dreaming. (S.M.F.)
527. The past does not belong to me; the future is not mine; with all my soul I try to make use of the present moment. (S.M.F.)
528. O Blessed Host, in whom is contained the Body and Blood of the Lord Jesus as proof of infinite mercy for us, and especially for poor sinners. (S.M.F.)
529. O Blessed Host, in whom is contained the mercy of the Father, the son, and the Holy Spirit toward us, and especially toward poor sinners. (S.M.F.)
530. O Blessed Host, our only hope in life and at the hour of our death. (S.M.F.)
531. O Blessed Host, I trust in You when the burdens are beyond my strength and I find my efforts are fruitless. (S.M.F.)
532. O Blessed Host I trust in You when the practice of virtue will appear difficult for me and my nature will grow rebellious. (S.M.F.)
533. O Blessed Host, I trust in You when Your judgments will resound over me. (S.M.F.)
534. Oh, if souls would only be willing to listen, at least a little, to the voice of conscience. (S.M.F.)
535. Once we open ourselves to the influence of the Holy Spirit, He Himself will fulfill what is lacking in us. (S.M.F.)
536. Jesus likes to intervene in the smallest details of our life. (S.M.F.)
537. Can there be found a soul that understands You in Your love? (S.M.F.)
538. I can do only one thing of myself, and that is to offend You. (S.M.F.)
539. I should do nothing without permission. (S.M.F.)

540. He is always ready to grant His graces, but souls do not always want to accept them. (S.M.F.)
541. Beneath these rays a heart will grow warm even if it were like a block of ice; even if it were hard as a rock, it will crumble into dust. (S.M.F.)
542. The soul must divert the stream of its love, but not into the mud or into a vacuum, but into God. (S.M.F.)
543. I love creatures insofar as they help me to become united with God. (S.M.F.)
544. I love all people because I see the image of God in them. (S.M.F.)
545. From today on, I do the Will of God everywhere, always, and in everything. (S.M.F.)
546. The denial of my tongue. I will not give it the least bit of freedom. (S.M.F.)
547. On its own strength, the soul will not go far; it will exert itself greatly and will do nothing for the glory of God. (S.M.F.)
548. It will err continually, because our mind is darkened. (S.M.F.)
549. A soul which sincerely wants to advance in perfection must observe strictly the advice given by the spiritual director. There is as much holiness as there is dependence. (S.M.F.)
550. That God is infinitely merciful, no one can deny. (S.M.F.)
551. He desires everyone to know this before He comes again as Judge. (S.M.F.)
552. What God has once decided upon, He does not change. (S.M.F.)
553. I always consider what is more pleasing to Jesus. (S.M.F.)
554. I live, not for myself, but for a great number of souls. (S.M.F.)
555. I know that graces granted me are not for me alone, but for souls. (S.M.F.)
556. Each time I thought of God's great mercy and of the ingratitude of souls, pain stabbed at my heart. (S.M.F.)

557. God will let me draw aside the veils of heaven so that the earth will not doubt His goodness. (S.M.F.)
558. Love must be reciprocal. (S.M.F.)
559. He who knows how to forgive prepares for himself many graces from God. (S.M.F.)
560. The Lord God grants His graces in two ways: by inspiration and by enlightenment. (S.M.F.)
561. Love does not consist in words or feeling, but in deeds. (S.M.F.)
562. The reason, the will, the heart – these three faculties must be exercised during prayer. (S.M.F.)
563. If I do not separate myself from the cross, then the gospel will be revealed in me. (S.M.F.)
564. Our house was truly the house of God, as each evening we talked about nothing but God. (S.M.F.)
565. I saw that no heart was joyful, because no heart truly loved God. (S.M.F.)
566. Where does such malice in man come from? It is caused by sin. (S.M.F.)
567. I feel so happy that I do not know how to express it. Such moments are short, for the soul could not bear it for long, as separation from the body would be inevitable. (S.M.F.)
568. I feel the constant presence of God without any effort of my soul. (S.M.F.)
569. I am united with Him as closely as a drop of water is united with the bottomless ocean. (S.M.F.)
570. My knowledge of God and His attributes becomes more acute, and also I know my own self and my misery much better. (S.M.F.)
571. I saw the souls who were doing penance in purgatory. They appeared like shadows. (S.M.F.)
572. I immediately asked my guardian Angel for help, and at once the bright and radiant figure of my Guardian Angel appeared. (S.M.F.)
573. O terrible hour, at which one is obliged to see all one's deeds in their nakedness and misery; not one of them is lost, they will all accompany us to God's judgment. (S.M.F.)

574. When I became aware of God's great plans for me, I was frightened at their greatness. (S.M.F.)
575. I felt myself quite incapable of fulfilling them. (S.M.F.)
576. I began to avoid interior conversations with Him, filling up the time with vocal prayer. (S.M.F.)
577. I soon recognized it was not true humility but rather a great temptation from the devil. (S.M.F.)
578. I was told that I must not shrink from interior conversation with God, but should listen intently to the words He speaks to me. (S.M.F.)
579. I felt some kind of fire in my heart. I feel my senses deadening and have no idea of what is going on around me. (S.M.F.)
580. I feel the Lord's gaze piercing me through and through. I am very much aware of His greatness and my misery. (S.M.F.)
581. I feel powerless in the embrace of God. I feel that I am in Him and that I am dissolved in Him like a drop of water in the ocean. (S.M.F.)
582. Jesus has a remedy for everything. (S.M.F.)
583. I rejoiced greatly at the fact of how much the saints think of us and of how closely we are united with them. (S.M.F.)
584. How beautiful is the spiritual world, that already here on earth we commune with the saints! (S.M.F.)
585. Satan defeats only the proud and the cowardly, because the humble are strong. (S.M.F.)
586. Nothing will confuse or frighten a humble soul. (S.M.F.)
587. Love will not allow itself to be taken prisoner; it is free like a queen. Love attains God. (S.M.F.)
588. If only souls would become recollected, God would speak to them at once. (S.M.F.)
589. Dissipation drowns out the word of the Lord. (S.M.F.)

590. All the things God has, all the goods and treasures, are mine. (S.M.F.)
591. He alone is enough for me. In Him I see my everything; without Him – nothing. (S.M.F.)
592. I look for no happiness beyond my own interior where God dwells. (S.M.F.)
593. I rejoice that God dwells within me; here I abide with Him unendingly. (S.M.F.)
594. Jesus will not leave in doubt any soul that loves Him sincerely. (S.M.F.)
595. Jesus wants the soul that is in close communion with Him to be filled with peace, despite sufferings and adversities. (S.M.F.)
596. What unites our soul most closely to God is self-denial; that is, joining our will to the will of God. (S.M.F.)
597. This is what makes the soul truly free, contributes to profound recollection of the spirit, and makes all life's burdens light, and death sweet. (S.M.F.)
598. God usually chooses the weakest and simplest souls as tools for His greatest works. (S.M.F.)
599. His kindly gaze pierced my poor soul which no longer had any excuse. (S.M.F.)
600. You are transforming me into Yourself, in the secrecy of my soul where the senses can no longer perceive much. (S.M.F.)
601. O my Savior, conceal me completely in the depths of Your Heart. (S.M.F.)
602. I was in uninterrupted communion with Jesus. (S.M.F.)
603. I am dying from the desire to possess Him, to be drowned in Him forever. (S.M.F.)
604. My spirit pursues Him with all its might; there is nothing in the world that could comfort me. (S.M.F.)
605. An inconceivable fire of love for my Creator welled up within my soul. (S.M.F.)

606. Unable to bear the yearning for Him that arose within my soul. (S.M.F.)
607. I saw the grandeur and the inconceivable holiness of God and, at the same time, I realized the nothingness I am of myself. (S.M.F.)
608. I knew, more distinctly, than ever before, the Three Divine Persons, the Father, the Son, and the Holy Spirit. (S.M.F.)
609. I did not see with my eyes, as on previous occasions, but in a purely interior manner, in a purely spiritual way. (S.M.F.)
610. To entreat mercy for the world is a great and beautiful idea. (S.M.F.)
611. I felt in my soul the power of Jesus' grace, which dwells in my soul. (S.M.F.)
612. Silence is a sword in the spiritual struggle. (S.M.F.)
613. A talkative soul will never attain sanctity. (S.M.F.)
614. The sword of silence will cut off everything that would like to cling to the soul. (S.M.F.)
615. A silent soul is strong; no adversities will harm it if it perseveres in silence. (S.M.F.)
616. The silent soul is capable of attaining the closest union with God. It lives almost always under the inspiration of the Holy Spirit. (S.M.F.)
617. God works in a silent soul without hindrance. (S.M.F.)
618. I am aware that You are dwelling in me, together with the Father and the Holy Spirit. (S.M.F.)
619. I am aware that it is I who am living in You, O incomprehensible God! (S.M.F.)
620. I am dissolving in You like a drop in an ocean. (S.M.F.)
621. I am aware that You are within me and all about me, that You are in all things that surround me, in all that happens to me. (S.M.F.)

622. His presence penetrates me to my very depths and fills me with peace, joy and amazement. (S.M.F.)
623. All adversities touch only the surface, but they have no entry to the depths, because God, who strengthens me, who fills me, dwells there. (S.M.F.)
624. During these moments of union, God sustains me with His might. His might passes onto me and makes me capable of loving Him. (S.M.F.)
625. A soul never reaches this state by its own efforts. (S.M.F.)
626. At the beginning of this interior grace, I was filled with fright, and I started to give in to it; but very quickly, the Lord let me know how much this displeases Him. (S.M.F.)
627. What a joy it is to be a faithful child of the Church! (S.M.F.)
628. Oh, how much I love Holy Church and all those who live in it! (S.M.F.)
629. I then try to have such a love for God that it will make amends for those who do not love Him. (S.M.F.)
630. I feel that I am going to remove the veil of heaven so that earth will not doubt Your goodness. (S.M.F.)
631. How very displeased God is with an act, however commendable, that does not bear the stamp of a pure intention. (S.M.F.)
632. What does it matter to me what people say about me? (S.M.F.)
633. Although I am in the company of other people or with our wards, my heart is always united to Him. (S.M.F.)
634. I go everywhere with Jesus; His presence accompanies me everywhere. (S.M.F.)
635. In the sufferings of soul or body I try to keep silence, for then my spirit gains the strength that flows from the Passion of Jesus. (S.M.F.)
636. I have ever before my eyes His sorrowful Face, abused and disfigured. (S.M.F.)
637. I saw my Guardian Angel, who accompanied me throughout the journey. (S.M.F.)

638. I once again saw my Guardian Angel at my side. He was absorbed in prayer and in contemplating God, and I followed him with my thoughts. (S.M.F.)
639. The majesty of God overwhelmed me. I felt that I was immersed in God, totally immersed in Him and penetrated by Him, being aware of how much the heavenly Father loves us. (S.M.F.)
640. I desire to go throughout the whole world and speak to souls about the great mercy of God. (S.M.F.)
641. The turmoil in my soul was more violent than anything I had ever experienced before. Complete abandonment by God. (S.M.F.)
642. Where will this inner voice lead me? If I follow it, what tremendous difficulties, tribulations, and adversities are in store for me. (S.M.F.)
643. I fear the future, and I am agonizing in the present. (S.M.F.)
644. It changed into a fire which penetrated all the faculties of my soul like lightning, piercing me to the marrow, and to the most secret recesses of my heart. (S.M.F.)
645. A deadly fear had taken hold of me, and the flames of hell were touching me. (S.M.F.)
646. Today I am becoming a martyr of your inspirations. (S.M.F.)
647. Each battle valiantly fought brings me joy, peace, light, experience and courage for the future. (S.M.F.)
648. Only love has meaning; it raises up our smallest actions into infinity. (S.M.F.)
649. My spirit is welded to Yours. (S.M.F.)
650. All my nothingness is drowned in the sea of Your mercy. (S.M.F.)
651. How very few souls really know You! (S.M.F.)
652. The works of God proceed slowly. (S.M.F.)
653. You are in the good hands of a very good God. (S.M.F.)

654. You penetrate my soul like a ray of the sun and change its darkness into Your light. (S.M.F.)
655. One small spark swallowed up by the incomprehensible fire. (S.M.F.)
656. No greater joy is to be found than that of loving God. (S.M.F.)
657. I remind myself that the time for doing battle has not yet come to an end. (S.M.F.)
658. I arm myself with patience, and in this way I defeat my assailant. (S.M.F.)
659. The wounded heart will regain peace in due time. (S.M.F.)
660. My spirit is strengthened through adversities. (S.M.F.)
661. I do not always listen to what my heart tells me, but I keep asking God for light. (S.M.F.)
662. Old age does not dispense one from the combat. (S.M.F.)
663. She is to stand between heaven and earth, begging God constantly for mercy on the world. (S.M.F.)
664. Though these souls will not be numerous, they will be heroic souls. There will be no room for cowardly or effeminate souls. (S.M.F.)
665. How terribly ugly Satan is! The poor damned souls that have to keep him company! Just the sight of him is more disgusting than all the torments of hell. (S.M.F.)
666. See with my own eyes souls who have forsaken really great things only to attach themselves to fiddle faddle; that is, trifles. (S.M.F.)
667. I put this one in first place, and it is silence. (S.M.F.)
668. The Holy Spirit does not speak to a soul that is distracted and garrulous. (S.M.F.)
669. He speaks by His quiet inspirations to a soul that is recollected, to a soul that knows how to keep silence. (S.M.F.)
670. Silent lips are pure gold and bear witness to holiness within. (S.M.F.)

671. Each soul is a world of its own. (S.M.F.)
672. God has various ways of communicating with souls, ways that are often beyond our comprehension and notice. (S.M.F.)
673. A strange power has been pushing me to action, not giving me a moment's peace. (S.M.F.)
674. A strange ardor has been lit in my heart, urging me to action, and I cannot stop it. (S.M.F.)
675. I fear only one thing, and that is to offend You, My Jesus. (S.M.F.)
676. I would rather not exist than make You sad. (S.M.F.)
677. If we religious do not intercede before God, who will? (S.M.F.)
678. I am delighted that God is acting in this way through my confessor. (S.M.F.)
679. From early morning, my spirit was immersed in God. His presence pervaded my whole being. (S.M.F.)
680. In an instant, God's omnipotence enveloped me. I understood how greatly God loves us. (S.M.F.)
681. "Glory be to the Father" as my penance, it took me a very long time; and I began many times, but did not finish, because my spirit became united with God, and I could not stick to the prayer. (S.M.F.)
682. I repeated every word, but while I was pronouncing each word, my spirit would be steeped in the Person I was naming. (S.M.F.)
683. The days of suffering always seem longer, but they too will pass, though they pass so slowly that it seems they are moving backwards. (S.M.F.)
684. Who can understand this one word which comes from You, O incomprehensible God, this one word: eternity! (S.M.F.)
685. It made me very sad that chosen souls make Jesus suffer. (S.M.F.)
686. The interior of my soul is like a large and magnificent world in which God and I live. (S.M.F.)

687. Except for God, no one is allowed there. (S.M.F.)
688. The Lord brought my will into the closest union with His own holy will. (S.M.F.)
689. No one will understand what I experience in that splendid palace of my soul where I abide constantly with my Beloved. (S.M.F.)
690. Even if I used the most forceful words, they would not express even a shadow of how my soul revels in happiness and inexplicable love. (S.M.F.)
691. My spirit is so pervaded with God that I feel it physically, and the body partakes of these joys. (S.M.F.)
692. Since I came to love God with my whole being and with all the strength of my heart, fear has left me. (S.M.F.)
693. I see now that my deeds which have flowed from love are more perfect than those which I have done out of fear. (S.M.F.)
694. Suddenly, I saw many spirits of darkness. Then, forgetting that I was with the sisters, I seized the holy water sprinkler and sprinkled the spirits, and they disappeared at once. (S.M.F.)
695. Holy water is indeed of great help to the dying. (S.M.F.)
696. He told me that the most perfect and holy soul is the one that does the will of My Father, but there are not many such, and that He looks with special love upon the soul who lives His will. (S.M.F.)
697. This assimilation into Jesus is granted to us while we are here on earth. (S.M.F.)
698. I see pure and innocent souls upon whom God has exercised His justice; these souls are the victims who sustain the world and who fill up what is lacking in the Passion of Jesus. (S.M.F.)
699. All those torments seem as nothing to me compared with the glory that is awaiting us for all eternity. (S.M.F.)
700. I feel in my soul an unfathomable abyss which only God can fill. (S.M.F.)
701. I begin my day with battle and end it with battle. (S.M.F.)

702. As soon as I conquer one obstacle, ten more appear to take its place. (S.M.F.)
703. When the burden of the battle becomes too much for me, I throw myself like a child into the arms of the heavenly Father and trust I will not perish. (S.M.F.)
704. After each conversation with the Lord, my soul is extraordinarily strengthened. (S.M.F.)
705. May Your wounds be our shield against Your Father's justice. (S.M.F.)
706. Mercy is the greatest attribute of God; everything that surrounds me speaks to me of this. (S.M.F.)
707. He is using me as a miserable tool through which to realize His eternal plans of mercy. (S.M.F.)
708. Nothing will deter me from doing the will of God. (S.M.F.)
709. My own lower nature resists this thing, manifesting its own desires, and there results within my soul a great struggle. (S.M.F.)
710. In the case of spiritual sufferings, external things have no influence, and they do not bring much relief. (S.M.F.)
711. A strange power entered my soul, and a strange light as to what our love for God consists in; namely, in doing His will. (S.M.F.)
712. I am meditating constantly on His sorrowful Passion. (S.M.F.)
713. Everything I do is done for immortal souls. (S.M.F.)
714. God approaches a soul in a special way known only to Himself and to the soul. (S.M.F.)
715. Jesus gives Himself to the soul in a gentle and sweet manner, and in His depths there is peace. (S.M.F.)
716. It would be a good thing to have in God's Church a group of souls who would beg for His mercy. (S.M.F.)
717. I try always to be obedient, despite everything. (S.M.F.)

718. God wanted to console this soul through me .(S.M.F.)
719. I felt like a child in the hands of the best of fathers. (S.M.F.)
720. I saw an angel standing on every church we passed. (S.M.F.)
721. How little people reflect on the fact that they always have beside them such a guest, and at the same time a witness to everything! (S.M.F.)
722. Remember, sinners, that you likewise have a witness to all your deeds. (S.M.F.)
723. When I see someone else's good, I rejoice at it as if it were mine. (S.M.F.)
724. The spirit of Jesus is always simple, meek, sincere. (S.M.F.)
725. Envy, and unkindness disguised under a smile of good will are clever little devils. (S.M.F.)
726. A severe word flowing from sincere love does not wound the heart. (S.M.F.)
727. I believe that it is always God who speaks through the lips of the priest in the confessional. (S.M.F.)
728. What joy it is to empty myself for the sake of immortal souls! (S.M.F.)
729. The grain of wheat must be destroyed and ground between millstones in order to become food. (S.M.F.)
730. My interior is torn asunder, not having any will of its own, since it has been turned over completely to God. (S.M.F.)
731. Not a single ray of light entered my soul. (S.M.F.)
732. I must pray much for each of my confessors, that he might obtain the light of the Holy Spirit. (S.M.F.)
733. O Divine Will, You are the delight of my heart, the food of my soul, the light of my intellect, the omnipotent strength of my will. (S.M.F.)
734. My whole soul listens intently to God's wishes. (S.M.F.)

735. I do always what God asks of me, although my nature often quakes. (S.M.F.)
736. When I see that a priest is fearful, I do not obtain any inner peace. (S.M.F.)
737. Confession is only the confessing of one's sins, and spiritual guidance is a different thing altogether. (S.M.F.)
738. O my Jesus, on the day of the last judgment, You will demand from me an account of this work of mercy. (S.M.F.)
739. How painfully an ironic smile wounds, especially when one appears to speak with great sincerity. (S.M.F.)
740. A person's greatness is evidenced by his deeds and not by his words or feelings. (S.M.F.)
741. Perfect fulfillment of God's will is maturity in sanctity; there is no room for doubt here. (S.M.F.)
742. To receive God's light and recognize what God wants of us and yet not do it is a great offense against the majesty of God. (S.M.F.)
743. Such a soul deserves to be completely forsaken by God. (S.M.F.)
744. I have great reverence for Saint Michael the Archangel; he had no example to follow in doing the will of God, and yet he fulfilled God's will faithfully. (S.M.F.)
745. In my spiritual life, I will always hold on the priest's hand. (S.M.F.)
746. I was tormented by terrible temptations all day; blasphemies thrust themselves upon my lips, and I felt an aversion for everything that is holy and Godlike. (S.M.F.)
747. For so much peace to return within a moment – that is a thing only Jesus can do. (S.M.F.)
748. Jesus, Jesus, I cannot keep up with You, for in an instant, You become incomprehensible to me. (S.M.F.)
749. The essence of the virtues is the will of God. (S.M.F.)
750. He who does the will of God faithfully, practices all the virtues. (S.M.F.)

751. Sweeter to me are the torments, sufferings, persecutions, and all manner of adversities by divine will than popularity, praise, and esteem by my own will. (S.M.F.)
752. I rejoice at being one day closer to eternity. (S.M.F.)
753. I attach greater importance to the words of my confessor than to all the lights taken together that I receive interiorly. (S.M.F.)
754. The more I feel that God is transforming me, the more I desire to immerse myself in silence. (S.M.F.)
755. Oh, the price of one single sin! (S.M.F.)
756. God wants to inflict terrible punishment on us, but He cannot because the Mother of God is shielding us. (S.M.F.)
757. If it were not for the Mother of God, all our efforts would be of little use. (S.M.F.)
758. With You, Jesus, I shall stand up bravely to the whole wave of evil and even to the whole of hell. (S.M.F.)
759. How sad it is, O Jesus, when we ourselves are the cause of the loss of graces. Whoever understands this is always faithful. (S.M.F.)
760. What happens to a soul that meets the Lord face to face, no pen has ever expressed or ever will express! (S.M.F.)
761. Death destroys nothing that is good. (S.M.F.)
762. I pray most of all for souls that are experiencing inner sufferings. (S.M.F.)
763. I love suffering and want to drain the cup of suffering to the last drop; and yet, my nature experienced a slight shudder and fear. (S.M.F.)
764. Oh, how sorely Jesus is hurt by the ingratitude of a chosen soul! (S.M.F.)
765. The two loves come face to face: the Creator and the creature. (S.M.F.)
766. One little drop seeks to measure itself with the ocean. (S.M.F.)

767. It passes completely into God like a drop into the ocean. (S.M.F.)
768. At first, this moment is a torment, but so sweet that, on experiencing it, the soul is happy. (S.M.F.)
769. I spend every free moment at the feet of the hidden God. (S.M.F.)
770. I have enclosed myself in the tabernacle together with Jesus, my Master. (S.M.F.)
771. He Himself drew me into the fire of living love on which everything converges. (S.M.F.)
772. I experience these pains particularly when I meet with a soul who is not in the state of grace. Then I pray fervently that the mercy of God will embrace that soul. (S.M.F.)
773. On the Feast of Saint Michael the Archangel, I saw by my side that great Leader. (S.M.F.)
774. I know that the gaze of the Mighty One rests upon me. (S.M.F.)
775. My love wants to equal the love of the Mighty One. (S.M.F.)
776. It is drawn to Him so vehemently that it is impossible, without some special grace from God, to bear the vastness of such a grace in this life. (S.M.F.)
777. Satan's anger is terrible. (S.M.F.)
778. He does not disturb my peace for a moment, and this composure of mine makes him furious. (S.M.F.)
779. God's grace must be received just as God sends it, in the way He wants, and one must receive it in that form under which God sends it to us. (S.M.F.)
780. Fidelity to the tiniest grace of Yours. (S.M.F.)
781. It is a great, an immeasurably great grace of God to have a spiritual director. (S.M.F.)
782. Without him, I would not be able to journey alone in my spiritual life. (S.M.F.)
783. Submission to the will of God carries more weight with Him than long fasts, mortifications and the most severe penances. (S.M.F.)

784. I understand no other voice but Yours, O Good Shepherd. (S.M.F.)
785. I become lost in admiration when I recognize and experience this incomprehensible love of God with which God loves me. (S.M.F.)
786. Who is God – and what am I? (S.M.F.)
787. Few souls know the unfathomable mercy of God and His great goodness. (S.M.F.)
788. Fear animated by respect arose in my heart today because of love and the knowledge of the greatness of God. (S.M.F.)
789. The soul trembles before the smallest offense against God. (S.M.F.)
790. Sudden lights which permit me to know things as God sees them. (S.M.F.)
791. In Holy Communion, my union with Jesus is intimate and incomprehensible. (S.M.F.)
792. I was led by an Angel to the chasms of hell. It is a place of great torture; how awesomely large and extensive it is! (S.M.F.)
793. The first torture that constitutes hell is the loss of God; the second is perpetual remorse of conscience; the third is that one's condition will never change; the fourth is the fire that will penetrate the soul without destroying it – a terrible suffering, since it is a purely spiritual fire, lit by God's anger; the fifth torture is continual darkness and a terrible suffocating smell, and, despite the darkness, the devils and the souls of the damned see each other and all the evil, both of others and their own; the sixth torture is the constant company of Satan; the seventh torture is horrible despair, hatred of God, vile words, curses and blasphemies. (S.M.F.)
794. There are special tortures destined for particular souls. These are the torments of the senses. (S.M.F.)
795. Let the sinner know that he will be tortured throughout all eternity, in those senses which he made use of to sin. (S.M.F.)
796. I am writing this at the command of God, so that no soul may find an excuse by saying there is no hell, or that nobody has ever been there. (S.M.F.)

797. Sister Faustina, by the order of God, have visited the abysses of hell so that I might tell souls about it and testify to its existence. (S.M.F.)
798. The devils are full of hatred for me, but they had to obey me at the command of God. (S.M.F.)
799. I noticed one thing: that most of the souls there are those who disbelieved that there is a hell. (S.M.F.)
800. I am being burned up by the desire to save souls. (S.M.F.)
801. I traverse the world's length and breadth and venture as far as its ultimate limits and its wildest lands to save souls. (S.M.F.)
802. At certain and most difficult moments I shall be alone, deserted by everyone. (S.M.F.)
803. I want to be a thurible filled with hidden fire. (S.M.F.)
804. We should take great heed of our interior inspirations and follow them faithfully. (S.M.F.)
805. Faithfulness to one grace draws down others. (S.M.F.)
806. It is not enough for me to strive only for the ordinary virtues. (S.M.F.)
807. The number of souls that I am to bring to You is not yet complete. (S.M.F.)
808. I will not stop singing my song of love until the choir of Angels picks it up. (S.M.F.)
809. No power can stop me in my flight toward God. (S.M.F.)
810. I have now learned that Satan hates mercy more than anything else. (S.M.F.)
811. My soul is touched by God and wholly absorbs itself in Him. (S.M.F.)
812. When the soul returns to its ordinary state, it sees that it is not within its power to continue in this union. (S.M.F.)
813. These moments are short, but their effects are lasting. (S.M.F.)

814. The soul cannot remain long in this state; or else it would be forcibly freed of the bonds of the body forever. (S.M.F.)
815. A soul united with God in this way easily recognizes a similar soul. (S.M.F.)
816. Souls united with God in this way are few, fewer than we think. (S.M.F.)
817. My soul felt as though it was being totally abandoned by God and it was steeped in profound darkness. (S.M.F.)
818. On two occasions my soul was plunged into despair, once for half an hour, and the second time for three quarters of an hour. (S.M.F.)
819. For some time now, I have not experienced any interruption at all; on the contrary, I am more and more deeply steeped in God. (S.M.F.)
820. In one moment, I come to know the entire essence of God. (S.M.F.)
821. The soul receiving this unprecedented grace of union with God cannot say that it sees God face to face. (S.M.F.)
822. There is a very thin veil of faith, but so very thin that the soul can say that it sees God and talks with Him. (S.M.F.)
823. It is "divinized." (S.M.F.)
824. In the spiritual life, suffering is the thermometer which measures the love of God in a soul. (S.M.F.)
825. One thing that is of infinite value in His eyes, and that is love of God; love, love and once again, love; and nothing can compare with a single act of pure love. (S.M.F.)
826. How happy is the soul who already here on earth enjoys His special favors! (S.M.F.)
827. How I pity those people who do not believe in eternal life. (S.M.F.)
828. O pure love of God, how great and unequalled you are! Oh, if souls only knew your power. (S.M.F.)
829. I am becoming over-sensitive to everything. (S.M.F.)

830. It is my delight to spend long hours at the feet of the hidden God. (S.M.F.)
831. The hours pass like minutes. (S.M.F.)
832. I am a little child before the immensity of the task. (S.M.F.)
833. These great graces are a burden for me, and I am barely able to carry them. (S.M.F.)
834. His demands are unchangeable. (S.M.F.)
835. No one can release me from the duty of doing the known will of God. (S.M.F.)
836. I should not be reflecting so much and building up fear of the difficulties. (S.M.F.)
837. Hide me, Jesus, in the depths of Your mercy. (S.M.F.)
838. In suffering, I must seek relief in prayer. (S.M.F.)
839. In doubts, even the smallest, I must seek only the advice of my confessor. (S.M.F.)
840. I must always strive for equanimity. (S.M.F.)
841. I must not allow anything to disturb my interior calm and silence. (S.M.F.)
842. Nothing can compare with peace of soul. (S.M.F.)
843. I would like to prepare all nations for the coming of the Word Incarnate. (S.M.F.)
844. One must not act with an uncertain conscience. (S.M.F.)
845. When uncertain, say to yourself: "Whatever I do will be good. I have the intention of doing good." (S.M.F.)
846. God looks at the intention with which we begin, and will reward us accordingly. (S.M.F.)

847. When the grace of God takes complete possession of me, I do not know what is going on around me. (S.M.F.)
848. They talk about everything but You, Jesus. (S.M.F.)
849. If they talk so little about You, it is quite probable that they do not think about You at all. (S.M.F.)
850. I understand that I am in a terrible exile. (S.M.F.)
851. When will the veils be lifted for me as well? (S.M.F.)
852. Today I have fought a battle with the spirits of darkness over one soul. How terribly Satan hates Gods mercy! (S.M.F.)
853. It would be difficult for me to live through the day if I did not receive Holy Communion. (S.M.F.)
854. When I reflected that I had not been to confession for more than three weeks, I wept seeing the sinfulness of my soul and certain difficulties. (S.M.F.)
855. I especially know when my prayer is needed by a dying soul. This happens more often now than it did in the past. (S.M.F.)
856. My part is to love Him to folly; all works are nothing more than a tiny drop before Him. (S.M.F.)
857. It is love that has meaning and power and merit. (S.M.F.)
858. In this seclusion, Jesus Himself is my Master. (S.M.F.)
859. I look forward with joy to the last stroke the Divine Artist will trace on my soul. (S.M.F.)
860. In a strange way, the Lord Jesus makes known to me that a dying soul has need of my prayer. (S.M.F.)
861. I was not aware that souls are so closely united, and often it is my Guardian Angel who tells me. (S.M.F.)
862. Your living Blood unites with mine. Who can understand this close union? (S.M.F.)
863. Who will ever conceive and understand the depth of mercy that has gushed forth from Your Heart? (S.M.F.)

864. I see that there are few truly great souls, ready to trample on everything that is not God. (S.M.F.)
865. O soul, you will find o beauty outside of God. (S.M.F.)
866. There is great help for the dying in this chaplet. I often pray for an intention that I have learned of interiorly. (S.M.F.)
867. God has given me a wondrous contact with the dying! Since this has been happening more frequently, I have been able to verify it, even to the exact hour. (S.M.F.)
868. It sometimes happens that I know about a death occurring several hundred kilometers away. (S.M.F.)
869. O God of fathomless mercy, who allow me to give relief and help to the dying by my unworthy prayer. (S.M.F.)
870. The radio is always playing in the afternoon, so I feel the loss of silence. All morning long, there is ceaseless talk and noise. My God, I was looking forward to being in silence. (S.M.F.)
871. O infinite eternity, you will make manifest the efforts of heroic souls, because the world rewards their efforts with hatred and ingratitude. (S.M.F.)
872. With humility, but also with courage, they stand firmly in the face of all the storms that beat upon them. (S.M.F.)
873. They not only carry their own burden, but also know how to take on the burdens of others. (S.M.F.)
874. They themselves live on the heights, ad know how to show the way to lesser ones. (S.M.F.)
875. The Mother of God is instructing me in the interior life of the soul with Jesus, especially in Holy Communion. (S.M.F.)
876. You know that I am dying, and I am dying of longing for You; and yet, I cannot die. (S.M.F.)
877. O merciful Jesus, give me the souls of sinners! (S.M.F.)
878. The more I imitate the Mother of God, the more deeply I get to know God. (S.M.F.)

879. Jesus, how can You still leave me in this exile? (S.M.F.)
880. As I watched all those people hurrying about, I thought: who is meditating today, in recollection and silence, on this inconceivable mystery! (S.M.F.)
881. It was only by sheer will-power that I restrained my joy in order not to show outwardly what was going on in my soul. (S.M.F.)
882. O human souls, where are you going to hide on the day of God's anger: Take refuge now in the fount of God's mercy. (S.M.F.)
883. I desire only God Himself, and yet I must live. This is a martyrdom beyond description. (S.M.F.)
884. This strong love is so pure that God Himself finds pleasure in it; and self-love has no access to its deeds. (S.M.F.)
885. Life is a continuous dying, painful and terrible, and at the same time it is the depth of true life and of inconceivable happiness. (S.M.F.)
886. There are times in life when the soul finds comfort only in profound prayer. (S.M.F.)
887. Would that souls knew how to persevere in prayer at such times. (S.M.F.)
888. When I hear the sweetest name of Jesus, my heartbeat grows stronger. (S.M.F.)
889. Hearing the Name of Jesus, I fall into a swoon. My spirit eagerly strains toward Him. (S.M.F.)
890. My heart is steeped in continual bitterness, because I want to go to You, Lord, into the fullness of life. (S.M.F.)
891. The whole immensity of God's love flooded my soul. (S.M.F.)
892. I have been scornfully nicknamed "dump"; that is because everyone dumps his pain into my heart. (S.M.F.)
893. Jesus alone is the motive for my love of neighbor. (S.M.F.)
894. A soul should be faithful to prayer despite torments, dryness and temptations; because oftentimes the realization of God's great plans depends mainly on such prayer. (S.M.F.)

895. I always prolong such prayer as much as is in my power. (S.M.F.)
896. Jesus, I beg You, by the inconceivable power of Your mercy, that all the souls who will die today escape the fire of hell, even if they have been the greatest sinners. (S.M.F.)
897. Your mercy is inconceivable; the Angels will not be surprised at this. (S.M.F.)
898. I boldly look at everything; even death itself I look straight in the eye. (S.M.F.)
899. The Lord allows me, by my unworthy prayer to come to the aid of the dying. (S.M.F.)
900. Love and sorrow go hand in hand.
901. I rarely have such visions. But I more often commune with the Lord in a more profound manner. (S.M.F.)
902. My intellect learns more in one moment than during long years of thinking and meditation. (S.M.F.)
903. Nothing disturbs my union with the Lord, neither conversation with others nor any duties. (S.M.F.)
904. When I was enclosed in my mother's womb, I was not so closely united with her as I am with my God. (S.M.F.)
905. My visions are purely interior, but the more I understand them, the less I am able to express them in words. (S.M.F.)
906. I know that You love me with the love of a bridegroom. (S.M.F.)
907. Only love makes it possible to understand these incomprehensible intimacies. (S.M.F.)
908. Sorrow will not establish itself in a heart which loves the will of God. (S.M.F.)
909. I see that everything that surrounds me is filled with God. (S.M.F.)
910. Most of all my own soul, which is adorned with the grace of God. (S.M.F.)

911. Silence is so powerful a language that it reaches the throne of the living God. (S.M.F.)
912. Love has its worth, and it confers greatness on all our deeds. (S.M.F.)
913. The love of God makes a soul free. She is like a queen; she knows no slavish compulsion; she sets about everything with great freedom of soul. (S.M.F.)
914. Her soul, like a knight, is well trained in battle; from afar it sees where the foe is hiding and is ready for battle. (S.M.F.)
915. Suspension of the senses, as often happens when one neither sees nor hears anything exteriorly, the whole soul being freely absorbed in God. (S.M.F.)
916. My soul is in a sea of suffering. Sinners have taken everything away from me. But that is all right; I have given everything away for their sake. (S.M.F.)
917. Oh, how good it is to live under obedience, to live conscious of the fact that everything I do is pleasing to God! (S.M.F.)
918. Trials and struggles must run their full course in us. (S.M.F.)
919. How ugly the earth when one knows heaven! (S.M.F.)
920. An extraordinary thing, that in winter a canary comes to my window and sings beautifully for a while. (S.M.F.)
921. How sorry I feel for poor sinners. Jesus, grant them contrition and repentance. (S.M.F.)
922. I want to become a sacrificial host for sinners. (S.M.F.)
923. When One of the Three Persons communicates with a soul, by the power of that one will, it finds itself united with the Three Persons. (S.M.F.)
924. What awesome mysteries take place during Mass! (S.M.F.)
925. One day we will know what God is doing for us in each Mass. (S.M.F.)
926. In a private room next to mine, there was a Jewish woman who was seriously ill. (S.M.F.)

927. The patient was left alone, and Sister baptized her, and before they had all rushed back, her soul was beautiful, adorned with God's grace. (S.M.F.)
928. How beautiful is a soul with sanctifying grace! (S.M.F.)
929. Although the earth is so filled with people, I feel all alone. (S.M.F.)
930. During the last two days of the carnival, I experienced the overwhelming flood of chastisements and sins. (S.M.F.)
931. When the number of the chosen ones is complete, the world will cease to exist. (S.M.F.)
932. I see many souls rushing headlong into the terrible abyss of hell. (S.M.F.)
933. The confessor, or rather the spiritual director, does not make light of the trifles that the soul brings to him. (S.M.F.)
934. When the soul notices that it is being guided in this, it begins to exert itself and does not omit the slightest opportunity to practice virtue and also avoids the smallest faults. (S.M.F.)
935. If the soul notices that the confessor neglects these little things, it likewise neglects them and ceases to give an account of them to the confessor. (S.M.F.)
936. All the blame should be put on the imprudent director. (S.M.F.)
937. The director could well have led the soul along the road of God's will to sanctity. (S.M.F.)
938. What begins in God will be Godly, and what begins in a purely human manner will remain human. (S.M.F.)
939. He Himself chooses the spiritual guide and will enlighten the soul concerning the one before whom it should uncover the most hidden depths of its soul. (S.M.F.)
940. It should pray fervently for the confessor that he might have the divine light to know it well. (S.M.F.)
941. Let it not change such a director except for a serious reason. (S.M.F.)

942. Satan wants just this: to have the person who is aspiring for sanctity direct himself because then, without doubt, he will never attain it. (S.M.F.)
943. The director should be not only holy, but also experienced and prudent. (S.M.F.)
944. The soul should give priority to his opinion over that of God Himself, for then the soul will be safe from illusions and deviations. (S.M.F.)
945. A soul that will not fully submit its inspirations to the strict control of the church; that is, to the director, clearly shows by this that a bad spirit is guiding it. (S.M.F.)
946. There would be many more saintly souls if there were more experienced and saintly confessors. (S.M.F.)
947. A soul, earnestly striving for sanctity, cannot manage by itself during times of trial and abandons the road to perfection. (S.M.F.)
948. How great is the dignity of the priest, but at the same time, how great is his responsibility! (S.M.F.)
949. Much has been given you, O priest, but much will also be demanded of you. (S.M.F.)
950. No one understands a heart wounded by love, and when such a heart feels itself abandoned interiorly, no one can comfort it. (S.M.F.)
951. Patience, prayer and silence – these are what give strength to the soul. (S.M.F.)
952. There are moments when one should be silent, and when it would be in appropriate to talk with creatures. (S.M.F.)
953. These are the moments when one is dissatisfied with oneself, and when the soul feels as weak as a little child. (S.M.F.)
954. My soul is longing for God so intensely that I fall into a swoon every now and then. (S.M.F.)
955. Unending is my interior astonishment that the Most High Lord is pleased in me. (S.M.F.)
956. I, in return, love my Creator to folly with every beat of my heart and with every nerve; my soul unconsciously drowns, drowns...in Him. (S.M.F.)

957. Everything may change, but love never, never; it is always the same. (S.M.F.)
958. In pure love, there is room for everything: the highest praise and the deepest adoration. (S.M.F.)
959. What will become of sinners if they do not take advantage of the Passion of Jesus. (S.M.F.)
960. In His Passion, I see a whole sea of mercy. (S.M.F.)
961. You do not give a reward for the successful performance of a work, but for the good will and the labor undertaken. (S.M.F.)
962. How much reverence I have for priests; and I am asking Jesus, the High Priest, to grant them many graces. (S.M.F.)
963. Your representative's will is clearly Your holy will, without a shadow of a doubt. (S.M.F.)
964. If only the suffering soul knew how it is loved by God, it would die of joy and excess of happiness! (S.M.F.)
965. To have a spiritual director is a special grace of God. O, how few have received it! (S.M.F.)
966. The greater the knowledge, the stronger the love. (S.M.F.)
967. I am so taken up with His Passion that I cannot withhold my tears. (S.M.F.)
968. For two years now, I have been on the cross between heaven and earth. (S.M.F.)
969. It would be easier to give up my life than to go again and again through one hour of such pain. (S.M.F.)
970. The greatest achievements cannot compare with one act of pure love for You. (S.M.F.)
971. I came to know that a member of my family is offending God and is in great peril of death. This knowledge pierced my soul with such great pain that I thought I would not survive that offense against God. (S.M.F.)
972. How astonished I am that some people deceive themselves, saying: There is no eternity! (S.M.F.)
973. I am a royal child. I feel that the blood of Jesus is circulating in my veins. (S.M.F.)

974. It is no great thing to love God in prosperity and thank Him when all goes well. (S.M.F.)
975. I am being completely transformed into prayer in order to beg God's mercy for every soul. (S.M.F.)
976. The Lord gave me to know how displeased He is with a talkative soul. (S.M.F.)
977. God gave me to know the whole hideousness of sin. (S.M.F.)
978. I learned in the depths of my soul how horrible sin was, even the smallest sin. (S.M.F.)
979. I would rather suffer a thousand hells than commit even the smallest venial sin. (S.M.F.)
980. I understand the spiritual espousal of a soul with God, which has no exterior manifestation. It is a purely interior act between the soul and God. (S.M.F.)
981. This grace has drawn me into the very burning center of God's love. (S.M.F.)
982. Love knows no gates or guards. (S.M.F.)
983. All things will come to an end; but love, never. (S.M.F.)
984. I would not know how to live without the Lord Jesus. (S.M.F.)
985. I know not how to love partially, but only with the full strength of my soul. (S.M.F.)
986. Oh, how much we should pray for the dying! (S.M.F.)
987. Every soul needs God's mercy throughout life and particularly at the hour of death. (S.M.F.)
988. Were it not for Holy Communion I would fall continually. (S.M.F.)
989. Jesus concealed in the Host is everything to me. (S.M.F.)
990. I protect myself against all attacks with the shield of Your Name. (S.M.F.)
991. Nothing is capable of interrupting my ecstasy. (S.M.F.)

992. Together with this grace, there entered my soul a whole ocean of light, enabling me to understand God and myself. (S.M.F.)
993. O Jesus, my strength, You alone can help me; grant me fortitude. (S.M.F.)
994. Before every major grace, my soul undergoes a test of patience, for I feel the grace, but do not yet possess it. (S.M.F.)
995. When one day I resolved to practice a certain virtue, I lapsed into the vice opposed to that virtue ten times more frequently than on other days. In the evening, I was reflecting on why, today. (S.M.F.)
996. You were counting too much on yourself and too little on Me. (Jesus to S.M.F.)
997. If the Lord demands something of a soul, He gives it the means to carry it out. (S.M.F.)
998. I am always at first a bit frightened at the Lord's greatness. (S.M.F.)
999. The future does not belong to me. (S.M.F.)
1000. If a soul loves God sincerely and is intimately united with Him, then, even though such a soul may be living in the midst of difficult external circumstances, nothing can disturb its interior life. (S.M.F.)
1001. Since that time I have not experienced the rebellion of the senses against the soul. (S.M.F.)
1002. I can sense every major grace in advance; a strange longing and desire for God comes over me, and then I wait for the grace. (S.M.F.)
1003. The moments just before receiving the grace are so violent that it is difficult to describe them. (S.M.F.)
1004. As soon as I am convinced of the certitude and the authenticity of the will of God, I have the duty of carrying it out. (S.M.F.)
1005. Divine illuminations, when the soul receives inward instruction about things it has not read in any book and has not been taught by any person. (S.M.F.)
1006. I often receive light and the knowledge of the interior life of God and of God's intimate disposition. (S.M.F.)

1007. Prayer involves the intellect, the will, and the emotions. (S.M.F.)
1008. Virtue without prudence is not virtue at all. (S.M.F.)
1009. We should often pray to the Holy Spirit for this grace of prudence. (S.M.F.)
1010. Prudence consists in discretion, rational reflection and courageous resolution. (S.M.F.)
1011. The final decision is always up to us. We must decide. (S.M.F.)
1012. Neither graces, nor revelations, nor raptures, nor gifts granted to a soul make it perfect, but rather the intimate union of the soul with God. (S.M.F.)
1013. My sanctity and perfection consist in the close union of my will with the will of God. (S.M.F.)
1014. God never violates our free will. It is up to us whether we want to receive God's grace or not. (S.M.F.)
1015. It is impossible for a religious to live without the cross. (S.M.F.)
1016. No human being can understand these torments. (S.M.F.)
1017. There is nothing to which I can compare these sufferings, this endless agony of the soul. (S.M.F.)
1018. In the moments when I am between heaven and earth, I keep silent. (S.M.F.)
1019. Eternity will reveal many things about which I am now silent. (S.M.F.)
1020. My heart cannot be joyful because my Beloved has hidden Himself from me. (S.M.F.)
1021. I will not rest until I find Him. (S.M.F.)
1022. God gives me to know interiorly that every beat of my heart is pleasing to Him. (S.M.F.)
1023. A strange darkness sometimes invades my intellect. I am submerged in nothingness against my will. (S.M.F.)
1024. He confessed, though unwillingly, "I am looking for idle souls." (S.M.F.)

1025. He has the easiest access "To lazy and idle souls." (S.M.F.)
1026. Everything can be obtained by means of this prayer. (The Chaplet) (S.M.F.)
1027. The Lord has poured such a depth of peace into my soul that nothing will disturb it any more. (S.M.F.)
1028. The depth of the silence which is within me and in which God rests. (S.M.F.)
1029. This deeper knowledge of God gives me full liberty and spiritual freedom. (S.M.F.)
1030. How very much I feel I am in exile. O Jesus, when will the longed-for moment come? (S.M.F.)
1031. How fleeting all earthly things are and how everything that appears great disappears like smoke. (S.M.F.)
1032. I was given the knowledge of the heart of Jesus and of the nature of the fire of love with which He burns for us and of how He is an Ocean of Mercy. (S.M.F.)
1033. We resemble God most when we forgive our neighbors. (S.M.F.)
1034. I resolved not to say a word in my defense and to show even greater kindness toward that person. (S.M.F.)
1035. How good is the Lord, who will reward each one according to his deed! (S.M.F.)
1036. Let every soul beg for the help of actual grace, as sometimes ordinary grace is not enough. (S.M.F.)
1037. The emotions raise a lot of noise and like restless spirits, attack the intellect and will. (S.M.F.)
1038. When they see they cannot do anything by themselves, they quiet down and submit to the intellect and will. (S.M.F.)
1039. God's floodgates have been opened for us. Let us want to take advantage of them before the day of God's justice arrives. And that will be a dreadful day! (S.M.F.)
1040. Satan has admitted to me that I am the object of his hatred. (S.M.F.)

1041. A thousand souls do me less harm than you do when you speak of the great mercy of the Almighty One. (S.M.F.)
1042. You persecute me personally with that unfathomable mercy of the Almighty One. (S.M.F.)
1043. It is often a hard-fought battle for me to walk faithfully along my path. (S.M.F.)
1044. Being faithful to inner inspirations in order to be a receptive instrument in God's hands. (S.M.F.)
1045. Whatever Jesus did, He did well. (S.M.F.)
1046. I experienced such intense hunger for God that I understood what the longing of the souls in purgatory was like. (S.M.F.)
1047. From Saint Vincent de Paul: "The Lord always sets His hand to a task when He removes all human means and orders us to do a thing that exceeds our strength." (S.M.F.)
1048. As long as we live, the love of God grows in us. (S.M.F.)
1049. Even if a hailstorm of persecutions covers me; even if my friends forsake me, I will trust in Your mercy, O my God, and my hope will not be disappointed. (S.M.F.)
1050. I submitted myself, in silence, to the will of God – and that has given me relief. (S.M.F.)
1051. Saint Joseph urged me to have a constant devotion to him. (S.M.F.)
1052. My soul is shrouded in suffering. (S.M.F.)
1053. I cannot penetrate Your secrets with regard to myself, but I press my lips to the chalice You offer me. (S.M.F.)
1054. In my soul, there is a dark night. My spirit has come up against an impenetrable wall that hides God from me. (S.M.F.)
1055. Strange indeed is this torture of which I fear to write in full. (S.M.F.)
1056. What darkness is enveloping me and what nothingness is penetrating me. (S.M.F.)

1057. I have come to know the great intimacy which exists between Jesus and the priest. (S.M.F.)
1058. Divinize me so that my deeds may have supernatural value. (S.M.F.)
1059. God's greatness does not frighten me, but makes me happy. (S.M.F.)
1060. God can deal with me as He pleases, and I will bless Him for everything. (S.M.F.)
1061. I have been wondering, with some fear, where these inspirations would lead me. (S.M.F.)
1062. From today onward, Your will, Lord, is my food. (S.M.F.)
1063. I fear nothing, no matter in what direction You lead me. (S.M.F.)
1064. Helped by Your grace I will carry out everything You demand of me. (S.M.F.)
1065. Should You take me in my youth, be blessed; should You let me live to a ripe old age, be blessed. (S.M.F.)
1066. Should You give me health and strength, be blessed; should You confine me to a bed of pain for my whole life, be blessed. (S.M.F.)
1067. Should you give only failures and disappointments in life, be blessed. (S.M.F.)
1068. The Lord Himself is carrying me in the hollow of His hand. (S.M.F.)
1069. A soul who suffers with submission to the will of God draws down more blessings on the whole convent than all the working sisters. (S.M.F.)
1070. The purer the soul, the greater her communion with God on the spiritual level. (S.M.F.)
1071. I experience great torments of soul when I see God offended. (S.M.F.)
1072. The more God has pursued a soul with His mercy, the more just will He be towards it. (S.M.F.)
1073. What it pleases God to send, I will accept with submission and love. (S.M.F.)

1074. The Lord gave me knowledge of the graces which He has been constantly lavishing on me. (S.M.F.)
1075. I felt that everything that existed was exclusively mine. (S.M.F.)
1076. God alone is enough for me. (S.M.F.)
1077. Some souls are like stone, always cold and unfeeling. Even miracles hardly move them. (S.M.F.)
1078. Despite the peace in my soul, I fight a continuous battle with the enemy of my soul. (S.M.F.)
1079. During interludes of calm, keep watch, lest the enemy find me unprepared. (S.M.F.)
1080. When I see his great fury, I stay inside the stronghold; that is, the Most Sacred Heart of Jesus. (S.M.F.)
1081. In this case, prayer was more useful than advice. (S.M.F.)
1082. I could not stop marveling at how much God loves us. (S.M.F.)
1083. When a soul does not accept the graces intended for it, another soul receives them immediately. (S.M.F.)
1084. When I looked at this image, I was pierced with such a lively love for God that, for a moment, I did not know where I was. (S.M.F.)
1085. I have come to know that Holy Communion remains in me until the next Holy Communion. A vivid and clearly felt presence of God continues in my soul. (S.M.F.)
1086. My heart is a living tabernacle in which the living Host is reserved. (S.M.F.)
1087. I have never sought God in some far-off place, but within myself. It is in the depths of my own being that I commune with my God. (S.M.F.)
1088. O humility, lovely flower, I see how few souls possess you. (S.M.F.)
1089. Even God takes great pleasure in humility. (S.M.F.)
1090. God refuses nothing to the humble soul she is all-powerful and influences the destiny of the whole world. (S.M.F.)

1091. The more she humbles herself, the more God stoops down to her. (S.M.F.)
1092. Now I understand why there are so few saints; it is because so few souls are deeply humble. (S.M.F.)
1093. What is done out of love is not small. (S.M.F.)
1094. When I go to take my rest, I feel like a soldier returning from the battlefield. (S.M.F.)
1095. I gave it to the poor young man, who ate it. As I was taking the bowl from him, he gave me to know that He was the Lord of heaven and earth. (S.M.F.)
1096. I am in the wilderness with my Beloved. No one interrupts my sweet conversation with Him.
1097. Cut away whatever might hold me back from the path of love. (S.M.F.)
1098. Profound silence engulfs my soul. Not a single cloud hides the sun from me. (S.M.F.)
1099. In spite of all my defeats, I want to go on fighting. (S.M.F.)
1100. I feel within my soul a great aversion for even the smallest sin. (S.M.F.)
1101. Satan said "She's writing everything, she's writing everything, and because of this we are losing so much!" (S.M.F.)
1102. O white Host, You preserve my soul in whiteness. (S.M.F.)
1103. Where there is genuine virtue, there must be sacrifice. (S.M.F.)
1104. One's whole life must be a sacrifice. (S.M.F.)
1105. I have come to a knowledge of my destiny; that is, an inward certainty that I will attain sanctity. (S.M.F.)
1106. Pure love is now the guide of my life. (S.M.F.)

1107. I can be wholly useful to the Church by my personal sanctity, which throbs with life in the whole Church. (S.M.F.)
1108. As often as I shall awake at night, I shall steep myself in a prayer of thanksgiving. (S.M.F.)
1109. From my earliest years I have wanted to become a great saint. (S.M.F.)
1110. I have wanted to love You with a love so great that there would be no soul who has hitherto loved You so. (S.M.F.)
1111. Love God, because He is good and great is His mercy! (S.M.F.)
1112. How great and solemn is the time that gives us the chance to gather merits for eternal heaven! (S.M.F.)
1113. Where Satan himself can do no harm, he uses people. (S.M.F.)
1114. All the good that is in me is due to Holy Communion. I owe everything to it. (S.M.F.)
1115. This holy fire has transformed me completely. (S.M.F.)
1116. I should fear nothing except sin. (S.M.F.)
1117. The greater the sufferings, the more I see that I am becoming like Jesus. This is the surest way. (S.M.F.)
1118. I live from one hour to the next and am not able to get along in any other way. (S.M.F.)
1119. I want to make the best possible use of the present moment. (S.M.F.)
1120. In all things, I depend on God with unwavering trust. (S.M.F.)
1121. Those who have expended most effort in accomplishing some work do not enjoy its fruits here on earth; God reserves all their joy for eternity. (S.M.F.)
1122. All the strength of my soul flows from the Blessed Sacrament. (S.M.F.)
1123. I spend all my free moments in conversation with Him. (S.M.F.)

1124. He allows certain difficulties precisely for our merit, so that our fidelity might be clearly manifest. (S.M.F.)
1125. I will stand before You empty-handed, since I have given everything away to souls. (S.M.F.)
1126. The Lord gave me knowledge of His anger toward mankind which deserves to have its days shortened because of its sins. (S.M.F.)
1127. The world's existence is maintained by chosen souls. (S.M.F.)
1128. Woe to the world when there will be a lack of religious orders! (S.M.F.)
1129. What great pain pierces my heart at the thought that so many souls have spurned this happiness. (S.M.F.)
1130. The works of God proceed slowly, so do not be in a hurry. (S.M.F.)
1131. As to proud souls, God watches them from afar and opposes them. (S.M.F.)
1132. Every soul would like to have divine comforts, but is by no means willing to forsake human comforts, whereas these two things cannot be reconciled. (S.M.F.)
1133. Only a soul who wants it will be damned, for God condemns no one. (S.M.F.)
1134. I should answer the inspirations of grace with more faithfulness. (S.M.F.)
1135. Write for the comfort of souls, whom I love so much and with whom I will share all eternity. (S.M.F.)
1136. I strive for the greatest perfection possible in order to be useful to the Church. (S.M.F.)
1137. The sanctity or the fall of each individual soul has an effect upon the whole Church. (S.M.F.)
1138. I was so fully plunged in God, like a sponge thrown into the sea. (S.M.F.)
1139. You have conquered, O Lord, my stony heart with Your goodness. (S.M.F.)
1140. If this final grace is spurned, God will leave the soul in this self-chosen disposition for eternity. (S.M.F.)

1141. Conversion depends on its own will. (S.M.F.)
1142. Should it show even a flicker of good will, the mercy of God will accomplish the rest. (S.M.F.)
1143. In spite of my sincere resolutions, I fall again into the same faults. (S.M.F.)
1144. There are secrets in my heart which no one knows. (S.M.F.)
1145. Especially in the tribunal of Your mercy does my soul meet an ocean of favors. (S.M.F.)
1146. You did not give the Fallen Angels time to repent or prolong their time of mercy. (S.M.F.)
1147. How numerous are the instances of forgiveness about which no one knows! (S.M.F.)
1148. Jesus, do not leave me alone in suffering. (S.M.F.)
1149. Do not lessen any of my sufferings, only give me strength to bear them. (S.M.F.)
1150. You lift me up to the brightness of visions, and then again You plunge me into the darkness. (S.M.F.)
1151. During a moment of peace, beg for actual graces. (S.M.F.)
1152. Today the love of God is transporting me into the other world. (S.M.F.)
1153. I never cringe before anyone. (S.M.F.)
1154. I can't bear flattery, for humility is nothing but the truth. (S.M.F.)
1155. There is no cringing in true humility. (S.M.F.)
1156. If a soul is with Jesus, He will not permit it to err. (S.M.F.)
1157. I feel interiorly as if I were responsible for all souls. (S.M.F.)
1158. Everything begins with Your mercy and ends with Your mercy. (S.M.F.)
1159. All grace flows from mercy, and the last hour abounds with mercy for us. (S.M.F.)

1160. One thing alone is necessary: that the sinner set ajar the door of his heart, be it ever so little, to let in a ray of God's merciful grace. (S.M.F.)
1161. When God gives neither death nor health, and when this lasts for many years, people become accustomed to this and consider the person as not being ill. (S.M.F.)
1162. The greatest power is hidden in patience. (S.M.F.)
1163. Patience always leads to victory, although not immediately. (S.M.F.)
1164. Patience is linked to meekness. (S.M.F.)
1165. It is doubly difficult to get along with proud souls. (S.M.F.)
1166. When we pray, we ought not force the Lord God to give us what we want, but we should rather submit to His holy will. (S.M.F.)
1167. It caused me much pain to think that this insignificant drop which is the human brain can so easily scrutinize the gifts of God. (S.M.F.)
1168. I see clearly that chosen souls keep the world in existence to fulfill the measure of justice. (S.M.F.)
1169. There are no indifferent moments in my life, since every moment of my life is filled with prayer, suffering and work. (S.M.F.)
1170. I must always strive to spread the Kingdom of God on earth. (S.M.F.)
1171. I want to live in the spirit of faith. (S.M.F.)
1172. I will pay no attention to the voice of nature and to the promptings of self-love. (S.M.F.)
1173. If I learn that something flows from my self-love, I will cancel it outright from the start. (S.M.F.)
1174. Even if I had had the sins of the whole world, as well as the sins of all the condemned souls weighing on my conscience, I would not have doubted God's goodness but, without hesitation, would have thrown myself into the abyss of the divine mercy. (S.M.F.)

1175. The soul which is specially marked by God will be distinguished everywhere, whether in heaven or in purgatory or in hell. (S.M.F.)
1176. O Jesus, keep me in holy fear, so that I may not waste graces. (S.M.F.)
1177. I am astounded that such torments could befall a soul. (S.M.F.)
1178. O Jesus, I never thought such suffering could exist. (S.M.F.)
1179. I feel and am, in fact, very deeply permeated with the knowledge that I am nothing. (S.M.F.)
1180. I understood how very important the chaplet was for the dying. It appeases the anger of God. (S.M.F.)
1181. Earth no longer contains anything for me. (S.M.F.)
1182. I have willingly allowed myself to be crucified. (S.M.F.)
1183. Although loneliness and darkness and sufferings of all kinds beat against my heart,
The mysterious power of God supports and strengthens me. (S.M.F.)
1184. To be useful to souls, one has to strive for the closest possible union with You, who are eternal Love. (S.M.F.)
1185. How much He desires the perfection of chosen souls. (S.M.F.)
1186. O my Jesus, how good it is to be on the cross, but with You! (S.M.F.)
1187. After my death I would be able to obtain more from the Lord Jesus than at the present time. (S.M.F.)
1188. O Christ, a single gaze from You is dearer to me than a thousand worlds, than all heaven itself. (S.M.F.)
1189. Nothing can fill the abyss of my heart. (S.M.F.)
1190. I looked into the world of eternity – because this one is too small for me. (S.M.F.)
1191. The pains are so violent and severe that they cause me to lose consciousness. (S.M.F.)

1192. If I accept the delights and raptures of love to the point of becoming oblivious to what is going on around me, it is only right that I should accept with love these sufferings which cause me to faint. (S.M.F.)
1193. This night is known only to You, O Lord. (S.M.F.)
1194. But as it has been given to drink a drop at a time, it has emptied the cup to the very bottom. (S.M.F.)
1195. I do not know how to describe all that I suffer. (S.M.F.)
1196. I felt that I was God's exclusive property. (S.M.F.)
1197. I often communicate with persons who are dying and obtain the divine mercy for them. (S.M.F.)
1198. Let our judgment of souls cease, for God's mercy upon them is extraordinary. (S.M.F.)
1199. Your goodness encourages me to converse with You. (S.M.F.)
1200. Your mercy abolishes the chasm which separates the Creator from the creature. (S.M.F.)
1201. God's mercy sometimes touches the sinner at the last moment in a wondrous and mysterious way. (S.M.F.)
1202. The soul, illumined by a ray of God's powerful final grace, turns to God in the last moment which such a power of love that, in an instant, it receives from God forgiveness of sin and punishment. (S.M.F.)
1203. There are also souls who voluntarily and consciously reject and scorn this grace! (S.M.F.)
1204. God gives the dying soul that interior vivid moment, so that if the soul is willing, it has the possibility of returning to God. (S.M.F.)
1205. Sometimes, the obduracy in souls is so great that consciously they choose hell. (S.M.F.)
1206. They thus make useless all the prayers that other souls offer to God for them and even the efforts of God Himself. (S.M.F.)
1207. O Christ, to the last moment of my life, I will not stop glorifying Your goodness and mercy. (S.M.F.)
1208. The more I felt God's presence, the more ardently I desired Him. (S.M.F.)

1209. I see nothing greater than virginity. It is a flower taken from the Divine Heart. (S.M.F.)
1210. In the Blessed Sacrament, You left us Your mercy. (S.M.F.)
1211. Because He is a living fire of great love, when we approach Him with sincerity, our miseries, sins and evil deeds vanish. (S.M.F.)
1212. He will settle our debts when we surrender ourselves to Him. (S.M.F.)
1213. A more pleasing praise to God is a soul innocent and filled with childlike trust. (S.M.F.)
1214. O Jesus, concealed in the Blessed sacrament of the Altar, my only love and mercy. (S.M.F.)
1215. Burning with an inner fire of love, I went out to the garden to cool off. (S.M.F.)
1216. What a paradise it is for a soul when the heart knows itself to be so loved by God. (S.M.F.)
1217. O Jesus, I will put Your gifts to the best use of which my soul is capable. (S.M.F.)
1218. When I began to immerse myself in the Divine Passion, the great worth of the human soul and the great evil of sin were revealed to me. (S.M.F.)
1219. Continue to guard me, O my good Jesus, for of myself I am weak. (S.M.F.)
1220. Your Eucharistic love daily sets me afire. (S.M.F.)
1221. My mind is like lightning. I penetrate all the mysteries of faith with great ease. (S.M.F.)
1222. I was at a loss for words and burst into tears in my helplessness. (S.M.F.)
1223. Today, a living flame of divine love entered my soul; if it had lasted any longer, I would have been consumed by the fire, freeing myself of the bonds of the present. (S.M.F.)
1224. I cannot describe these arrows of love that pierce my soul. (S.M.F.)

1225. My soul was drowned in thanksgiving for these great graces. (S.M.F.)
1226. I received an interior answer from God that a thousand souls had received grace through the prayerful mediation. (S.M.F.)
1227. We do not know the number of souls that is ours to save through our prayers and sacrifices; therefore, let us always pray for sinners. (S.M.F.)
1228. In order for God to act in a soul, it must give up acting on its own; otherwise, God will not carry out His will in it. (S.M.F.)
1229. The moments which are most pleasant to me are those when I converse with the Lord within the center of my being. (S.M.F.)
1230. I try my very best not to leave Him alone. He likes to be always with us. (S.M.F.)
1231. There is a power which is defending me and protecting me from the blows of the enemy. (S.M.F.)
1232. The most solemn moment of my life is the moment when I receive Holy Communion. (S.M.F.)
1233. Angels would envy us for two things: one is the receiving of Holy Communion, and the other is suffering. (S.M.F.)
1234. He is coming and is already at your door. (S.M.F.)
1235. The Lord lifts me up from the dust and invites me, as His bride, to sit next to Him and to tell Him everything that is on my heart. (S.M.F.)
1236. After receiving Communion, my soul is completely lost in God, and I no longer know what is going on about me. (S.M.F.)
1237. When Jesus came to my heart in Communion, everything in my soul trembled with life and with warmth. (S.M.F.)
1238. I ask You for one thing only: remain forever the King of my heart; that is enough for me. (S.M.F.)
1239. When I received Him in Communion, the veil of faith was torn away. (S.M.F.)

1240. After Holy Communion, I felt the beating of the Heart of Jesus in my own heart. (S.M.F.)
1241. I have been aware, for a long time, that Holy Communion continues in me until the next Communion. (S.M.F.)
1242. A vivid and even physically felt presence of God continues throughout the day. (S.M.F.)
1243. Jesus, transform me into another host! I want to be a living host for You. (S.M.F.)
1244. My soul draws astonishing strength from Holy Communion. (S.M.F.)
1245. My soul prepares for Holy Communion as for a wedding feast, wherein all the participants are resplendent with unspeakable beauty. (S.M.F.)
1246. Although I do not feel worthy of sitting down to table, I will however slip under the table. (S.M.F.)
1247. I only know that I love and am loved. (S.M.F.)

TERESA OF AVILA

Biography

1. These holy books and my mother's devotion awakened holy desires in me when I was six years of age. (S.T.A.)
2. My brother and I read the saints' lives. (S.T.A.)
3. When I read of women martyrs, I felt they had purchased the kingdom quite cheaply. (S.T.A.)
4. I wanted to be a martyr, not for love of God, but to get the reward. (S.T.A.)
5. My brother and I were astonished that the pains of hell and the glory of heaven lasted forever. We repeated "forever-ever-ever". (S.T.A.)
6. As a little girl, I tried to be alone and say many prayers, especially the rosary to which my mother was devoted. (S.T.A.)
7. When my mother died, Our Lady helped me and brought me to herself. (S.T.A.)
8. I made a habit of reading books of chivalry. This cooled my holy desires. I wasted hours, day and night. (S.T.A.)
9. I was enormously absorbed and never was happy unless I had a new book. (S.T.A.)
10. I did not exert myself to live a good life. My goal was just not to lose my soul. (S.T.A.)
11. If someone had taught me to fear God, I would have grown strong. (S.T.A.)
12. My soul returned to the good habits of childhood. God was bringing me back through good people. (S.T.A.)
13. My decision to become a nun was inspired by servile fear not by divine love. (S.T.A.)
14. Reading good books (like the letters of Jerome) gave me new life. (S.T.A.)
15. My uncle gave me a book on the Prayer of Recollection. I was delighted and resolved to follow this way of prayer. (S.T.A.)
16. For twenty years, I could find no spiritual guide. This harmed me greatly. (S.T.A.)
17. I was not troubled by venial sins. This caused my fall. (S.T.A.)
18. The Lord led me to the Prayer of Quiet and occasionally to a Prayer of Union, but I did not understand their value. (S.T.A.)
19. Those who cannot meditate are in great danger and should do much spiritual reading. (S.T.A.)
20. Except after Communion, I always needed a book to pray. With a book, I could battle my distractions. (S.T.A.)
21. I enjoyed being well thought of and could not accept trials that made me look foolish. (S.T.A.)
22. 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.T.A.)
23. Since I began to pray, God has given me one grace. I have confessed all my sins, even venial ones. (S.T.A.)
24. My desire for solitude continued. I enjoyed talking about God rather than having worldly conversations. (S.T.A.)
25. 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.T.A.)
26. I would like to persuade everyone to have devotion to St. Joseph. I never remember him refusing me any favor. (S.T.A.)
27. 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.T.A.)
28. Christ revealed Himself with a stern attitude showing me he was displeased. I saw him with the eyes of my soul. (S.T.A.)

29. 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.T.A.)
30. Prayer needs no bodily strength. Just love and the habit of prayer. (S.T.A.)
31. God had given me great pleasure in spiritual things, but I was still following the world. I tried to reconcile two contradictory things. (S.T.A.)
32. Those beginning to pray must cultivate holy friendships. We can help each other. (S.T.A.)
33. Souls who are not strong in virtues need spiritual conversations. (S.T.A.)
34. I must insist on the importance of speaking about spiritual matters. (S.T.A.)
35. A soul needs spiritual companionship until he is strong enough to stand alone. (S.T.A.)
36. When a person seeks help from another, he gains much. (S.T.A.)
37. The worst kind of life is to have no joy in God and no pleasure in the world. (S.T.A.)
38. Persons practicing prayer are keenly aware that God always sees them. (S.T.A.)
39. 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.T.A.)
40. Anyone who begins the practice of mental prayer should never abandon it. (S.T.A.)
41. You, who have not begun to pray mentally, do not miss such a great blessing. (S.T.A.)
42. Mental prayer is just friendly conversation and God always rewards his friends. (S.T.A.)
43. A soul should be with God at least two hours a day. (S.T.A.)
44. All I did was seek a time and a place to be with God. (S.T.A.)
45. When people pray, God pays the costs. He rewards our small efforts by great consolations. (S.T.A.)
46. 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.T.A.)
47. Unlike others, I could never use my imagination. (S.T.A.)
48. 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.T.A.)
49. Anyone who fails to recognize that he is favored by God, can never do great things. (S.T.A.)
50. A man cannot set aside everything and seek to be perfect unless he understands the love God has for him. (S.T.A.)
51. To serve God, I need to see his favors. (S.T.A.)
52. We become beginners when we resolve to follow God in prayer. Just thinking of this dignity gives me comfort. (S.T.A.)
53. We only think we give God everything. We give him the fruits but we keep the ownership. (S.T.A.)
54. Unable to surrender completely, we cannot receive completely. (S.T.A.)
55. Until victory is won, courage is needed. (S.T.A.)
56. A soul reaching the summit of perfection always takes others with him. (S.T.A.)
57. The labor is hardest at the beginner's stage. (S.T.A.)
58. The soul labors and the Lord gives consolation when he pleases. (S.T.A.)
59. Beginning prayer is hard because the senses grow tired from recollecting the thoughts. (S.T.A.)
60. Beginners must remove themselves from what they see and hear so they can practice hours of prayer. (S.T.A.)
61. Beginners need to meditate on Christ's life. (S.T.A.)
62. If the beginner experiences dryness in prayer for days, he would abandon prayer if he forgot how pleasing it was to the Lord. (S.T.A.)

63. Often the beginner is not able to have a single spiritual thought. He should take heart. his efforts are pleasing to the King. (S.T.A.)
64. I endured dryness for many years but God greatly repaid me. (S.T.A.)
65. In these early stages, the Lord tests His lovers to see if they can bear His cross. (S.T.A.)
66. God leads us this way so we know our own worthlessness and not be like Lucifer. (S.T.A.)
67. When you reach the state of desiring to speak with God and leave he world, the chief part of your work is done. (S.T.A.)
68. God's goodness never fails his friends. (S.T.A.)
69. Any soul who is resolute in mental prayer, placing little emphasis on spiritual favors, has already traveled a long part of the journey. (S.T.A.)
70. Much difficulty in prayer comes from our physical difficulties. (S.T.A.)
71. A person who is ill must adjust their time of prayer. (S.T.A.)
72. Don't try to drag the soul along. Lead it gently so it can make greater progress. (S.T.A.)
73. Never be depressed. To gain spiritual freedom, the soul must not fear the cross. (S.T.A.)
74. Thank God for your holy desires. (S.T.A.)
75. The foundation stone is humility. Without this we lose everything. (S.T.A.)
76. For years, I read much and understood nothing. Then God taught me. His Majesty can teach everything in one minute. (S.T.A.)
77. Suddenly, God gave me great understanding and everyone, even my confessor, was amazed. I was even more astounded. (S.T.A.)
78. Do not cramp your great desires. By God's help and your continual effort you shall reach the heights. (S.T.A.)
79. If a soul moves quickly, she can make great progress. (S.T.A.)
80. The words, "Everything is possible with God" made me realize that I could do nothing. (S.T.A.)
81. We have so little confidence in God and let our anxieties upset us. We let the smallest things trouble us. (S.T.A.)
82. If someone had encouraged me to soar higher, I would have put my holy desires into practice. (S.T.A.)
83. I was always impeded by fears until I resolved not to worry about my poor health. (S.T.A.)
84. Don't be frightened by your own thoughts. This is important. (S.T.A.)
85. When speaking to others, we sometimes forget to take care of our own soul. (S.T.A.)
86. Keep your eyes on your own sins and be blind to the sins of others. (S.T.A.)
87. Simple prayer is a great gain. Just imagine yourself in Christ's presence, conversing with him. (S.T.A.)
88. Prayer time should have diverse acts. Don't always eat the same food. (S.T.A.)
89. Mental prayer is a safe and excellent road, until the Lord teaches us supernatural prayer. (S.T.A.)
90. The beginner needs a director who is a man of experience. (S.T.A.)
91. The director must be experienced and of sound understanding. It is a great advantage if he is also learned. (S.T.A.)
92. Learned men who do not pray might still be suitable directors. (S.T.A.)
93. Be subject only to a director who is learned and virtuous. (S.T.A.)
94. 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.T.A.)
95. This abundant water of divine favors makes the virtues grow beyond all comparison with the previous state. (S.T.A.)
96. The soul ceases to court earthly things, seeing that riches, honors and pleasures cannot give true satisfaction. (S.T.A.)

97. God wants the soul to know that he is near. (S.T.A.)
98. My debt is greater because God has forgiven me more. (S.T.A.)
99. In the beginning, the soul must remember that human life is short, earth is empty and heaven has eternal value. (S.T.A.)
100. The higher a soul has climbed, the more fearful he should be. (S.T.A.)
101. All things end. Only a heaven and a hell remain. (S.T.A.)
102. By giving ourselves to God, we experience a security. (S.T.A.)
103. Prayer is the beginning of all blessings. (S.T.A.)
104. Remembering God's favors, turns the soul to God. (S.T.A.)
105. By delighting in joy, the soul gains wisdom. (S.T.A.)
106. 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.T.A.)
107. I say to God, "Limit your favors. Do not pour your precious liquor into my broken vessel." (S.T.A.)
108. 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.T.A.)
109. I had a great ability to do wrong. (S.T.A.)
110. The worst life I ever lived was when I abandoned prayer. I moved further away from any peace. (S.T.A.)
111. I abandoned prayer and gave myself to pastimes that led me into the occasions of sin. (S.T.A.)
112. Giving up prayer is to lose the way entirely. (S.T.A.)
113. The soul needs both a director and the companionship of spiritual people. (S.T.A.)
114. Trust God. His goodness is greater than our evil. (S.T.A.)
115. I wearied of offending God before he wearied of forgiving me. (S.T.A.)
116. Setting aside Christ's humanity is why many souls do not achieve greater progress. (S.T.A.)
117. We can please God and receive his favors only through the Sacred Humanity. (S.T.A.)
118. We have a friend at our side who will lead us through all earthly trials. (S.T.A.)
119. I can bear every trial with such a good Friend at my side. (S.T.A.)
120. By thinking of Christ habitually, we have him at our side. (S.T.A.)
121. God always gave me favors after he showed me my sinfulness. (S.T.A.)
122. The more the soul lowers herself, the more God exalts her. (S.T.A.)
123. God transports our spirits like a giant picking up a straw. (S.T.A.)
124. Spiritual conversation with good people perfects us. (S.T.A.)
125. Digression on supernatural favors ends. (p 55) (S.T.A.)
126. When God increased his light, I grew in fear and did not want to offend him. (S.T.A.)
127. The devil knows that seeking spiritual advice is a great means of progress. (S.T.A.)
128. I made another mistake. I decided to wait to pray until I amended my life. (S.T.A.)
129. 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.T.A.)
130. Although I enjoyed many divine favors, I was still a beginner in virtue and mortification. (S.T.A.)
131. 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.T.A.)
132. Without prayer, I was like a person who had fallen into a river, with dangers on every side. (S.T.A.)
133. I was discouraged until my eyes fell on the words, "God is faithful and will not let you be tried beyond your strength. (S.T.A.)
134. Speaking of her director, "He led me along a path that made me a different person. What a gift to understand a soul." (S.T.A.)

135. The Lord always gave me the grace to follow my confessors. (S.T.A.)
136. Even when I was not praying, the Lord would completely envelope me in his favors. (S.T.A.)
137. My prayer life took shape, like a building with a strong foundation. (S.T.A.)
138. I could not be recollected until I gave away everything that I did not need. (S.T.A.)
139. Being so near these holy priests brought me such benefits. (S.T.A.)
140. The Lord said to me, "I want you to converse with angels, not with men." (S.T.A.)
141. From then on, I had friendships only with people who loved God. (S.T.A.)
142. After my first rapture, I have been courageous enough to give up everything for God. (S.T.A.)
143. In one moment, God gave me a freedom which I could not gain in years. (S.T.A.)
144. 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.T.A.)
145. Even though I see devils, they are just like little flies. The Lord has given me authority. (S.T.A.)
146. If we embraced the cross and hated all attachments, the devil would flee. (S.T.A.)
147. I don't give a snap of my fingers for all the devils in hell. They fear me. (S.T.A.)
148. Why should the soul be a coward? Our King is all-powerful. (S.T.A.)
149. Certainly my soul is not upright, but God understands. (S.T.A.)
150. God gives us inner instincts to know that we love him. (S.T.A.)
151. The soul experiences vehement desires to see God. (S.T.A.)
152. When I commit imperfections, God reproves me and this is difficult to accept. (S.T.A.)
153. I describe all my spiritual experiences to my director and obey him. This is the safest course.
154. I needed my confessor's questions and God's reproofs, for my will was not yet bent to obedience. (S.T.A.)
155. I find everything easy when I fix my eyes on the cross. (S.T.A.)
156. 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.T.A.)
157. Who can see the Lord covered with wounds and not desire to suffer for him? (S.T.A.)
158. Who cannot realize that we owe everything to the Lord for saving us from eternal damnation. (S.T.A.)
159. I saw this road was leading me to heaven whereas before I was going to hell. (S.T.A.)
160. God will give himself to those who abandon all. He excludes no one, no matter how wicked. Look at me. (S.T.A.)
161. How rich is someone who has left all for Christ! (S.T.A.)
162. We have forgotten the saints' vehement longings for perfection. (S.T.A.)
163. Since St. Peter of Alcantara died, I have spoken with him more than when he was alive. (S.T.A.)
164. On the day that he died, St. Peter of Alcantara appeared to me and told me that he was going to heaven. (S.T.A.)
165. I write all of this so the reader pays no attention to the things of earth. (S.T.A.)
166. The greatest comfort on the way to perfection is to meet another who has already traveled this road. (S.T.A.)
167. I read only the lives of the saints. These would spur me on to do better. (S.T.A.)
168. From experience I know there is nothing like holy water to put the devil to flight. (S.T.A.)
169. Devils flee the cross but holy water has greater power. (S.T.A.)
170. A soul should be prepared to be martyred by the world. (S.T.A.)
171. Many souls want to fly before God gives them wings. (S.T.A.)
172. Souls read books and then grow discouraged that they cannot rise to that level. (S.T.A.)
173. No person has any virtue unless tempted by the opposite vice. (S.T.A.)
174. We must never grow careless. So much of the world still clings to us. (S.T.A.)

175. If we are following a Christ who was insulted, why do we worry about our reputation? (S.T.A.)
176. Root out what seems of little importance. I did this when I began and the Lord accepted them. (S.T.A.)
177. By being faithful in little things, God helped me to do greater. (S.T.A.)
178. You, Lord, take notice of these humorous steps of a beginner. May I not always remain a beginner. (S.T.A.)
179. 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.T.A.)
180. After experiencing hell, I would suffer many deaths to prevent one soul from going there. (S.T.A.)
181. We cannot just look on calmly as the devil carries souls away every day. (S.T.A.)
182. In such an urgent matter, we cannot be satisfied with less than total effort. (S.T.A.)
183. How much a soul can do who is ablaze with love! What value we must set on love. (S.T.A.)
184. Someone who is sick from love gains a great gift when he finds another with the same disease. (S.T.A.)
185. 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.T.A.)
186. To live detached from earthly goods is really maximum repose. (S.T.A.)
187. With you, Lord, all things are possible and we need only forsake everything. You make everything easy. (S.T.A.)
188. Whoever loves you, O God, travels securely on a royal road. (S.T.A.)
189. Why are people afraid to set out on the road of perfection? It is more perilous to follow the crowd. (S.T.A.)
190. The Lord shortens all my tribulations. (S.T.A.)
191. Although he is Lord, I speak with him as a friend. Earthly Lords are different. They have office hours. (S.T.A.)
192. The soul collects the wood but cannot enkindle the fire of divine love. (S.T.A.)
193. 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.T.A.)
194. After the Lord recalls my past sins, he then bestows favors because I realize I do not deserve them. (S.T.A.)
195. Often the Lord would reveal his presence in the host. My hair would stand on end and I would feel completely annihilated. (S.T.A.)
196. O Wealth of the poor, you reveal your riches gradually, not permitting souls to see them all at once. (S.T.A.)
197. 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 his soul? (S.T.A.)
198. 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.T.A.)
199. 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.T.A.)
200. 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.T.A.)
201. 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.T.A.)
202. In none of my visions has anyone escaped purgatory except St. Peter Alcantara and this Dominican priest. (S.T.A.)
203. The Lord has shown me the various degrees of glory. There are many differences. (S.T.A.)
204. 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.T.A.)

205. 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.T.A.)
206. In answer to my prayers, God frequently delivered people from serious sins. (S.T.A.)
207. Most favors God gives me concern health of the person's soul more than their body. (S.T.A.)
208. When I pray for what God wants, I am speaking clearly to someone who listens eagerly. (S.T.A.)
209. 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.T.A.)
210. Let those who have practiced prayer for many years recall the memory of the early years. (S.T.A.)
211. I do not want beginners to go at a slow pace. (S.T.A.)
212. I do not want those who are soaring like eagles to move like hens. (S.T.A.)
213. We need a great power of love to leave everything for God. (S.T.A.)
214. I prefer a great power of love to years of prayer that produces nothing. (S.T.A.)
215. We often think we do great things for God but it is not true. (S.T.A.)
216. It is dangerous to count all the years we have practiced prayer, as if we have won some merit. (S.T.A.)
217. We should forget our years of service to God. He grants progress to the humble soul. (S.T.A.)
218. The more we serve God, the more we are in his debt. (S.T.A.)
219. In my trials, God always sent someone to help me. (S.T.A.)
220. I grew afraid because I thought all these favors were illusions. (S.T.A.)
221. God often says to me "Now, you are mine and I am yours." (S.T.A.)
222. I often repeat, "Lord, what do I care about myself or about anything except you?" (S.T.A.)
223. When God's favors come, my reason doesn't function and I see only my sins. This is supernatural. (S.T.A.)
224. I cannot put into words how vehement are my desires for Holy Communion. (S.T.A.)
225. At Communion, I frequently see a door into heaven. (S.T.A.)
226. I saw angels in different glory and all on fire. (S.T.A.)
227. After communion, I experienced a fire which comes only from God's love. This fire consumes all my sins and faults. (S.T.A.)
228. After Communion, I rise like a new creature with fresh desires and great fortitude. (S.T.A.)
229. Once, God showed me how there could be one God and Three Persons. Now, this mystery is a great joy. (S.T.A.)
230. I never forget the vision of the place prepared for me in hell. (S.T.A.)
231. Whatever does not serve God is vanity and lies. (S.T.A.)
232. I pity those who still live in darkness. (S.T.A.)
233. 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.T.A.)
234. One time, every part of my soul became bright all over like a mirror. Then I saw Christ in every part of me. (S.T.A.)
235. When in mortal sin, a thick mist covers this mirror. (S.T.A.)
236. The penitent-confessor relationship and choosing the correct confessor are extremely important. (S.T.A.)
237. The Lord gives these favors far more to women than to men. (S.T.A.)
238. Once, in prayer, I saw how all things are in God and how He contains all things. (S.T.A.)
239. Let everyone know that their sins cannot be hidden because all are committed in God's presence. (S.T.A.)
240. Sometimes I am fervent and at other times, not. God told me just to hope in him. (S.T.A.)
241. The Lord said that conversations with good people did me good. (S.T.A.)
242. Desiring trials is easy because God comforts me so much. Suffering seems to be the only reason to be alive. (S.T.A.)

243. I love to hear the clock strike. With every passing hour. I am nearer to the vision of God. (S.T.A.)
244. I like being in the convent. I am like a dead thing and I cannot be seen. (S.T.A.)

ST. THERESA OF AVILA – INTERIOR CASTLE

1. We live in our bodies but don't discover the value of our soul. (S.T.A.)
2. We cannot comprehend the beauty of our interior castle. We focus on the outside – our bodies. (S.T.A.)
3. Some say we should not talk of God's favors. Really, we must disclose them to awaken others to receive. (S.T.A.)
4. A soul which prays (much or little) has a great dignity. (S.T.A.)
5. At this early stage, the soul, engulfed in worldly pleasures and ambitions, is easily vanquished. These souls must stay close to God. (S.T.A.)
6. The soul must walk in the right direction by associating with those who are closer to the Master. (S.T.A.)
7. The soul must not seek spiritual favors. This is a poor foundation for a large building. (S.T.A.)
8. The beginner has one task – to resolutely conform his will to God's will. No use dabbling in other strange things. (S.T.A.)
9. Prayerful recollection must come gently, not by strenuous efforts. (S.T.A.)
10. Please consult people with experience. (S.T.A.)
11. The door to heaven is prayer. (S.T.A.)
12. Do penance. Talk about God. Pray and avoid the world. (S.T.A.)
13. Our task is to journey with good speed. Let your confessor be concerned about your bodily health. (S.T.A.)
14. A person should have somebody to direct them. Otherwise, they do themselves harm. (S.T.A.)
15. It is a great advantage to have someone who knows you. (S.T.A.)
16. I call sweetness what we get from our own meditations. Consolations are free gifts from God. (S.T.A.)
17. We need to understand our interior faculties. We suffer much because we do not understand them. (S.T.A.)
18. If we keep the commandments, God is obliged to give us salvation. (S.T.A.)
19. Be careful of the devil's counterfeit gifts, which are recognized by their fruits. (S.T.A.)
20. The devil will use all of hell's powers because one devout soul will win a multitude for God. (S.T.A.)
21. By these spiritual experiences, the soul sees God's greatness. She constantly grieves that she has been so bold and foolish. (S.T.A.)
22. In the beginning, speak of these gifts with your confessor. If he is not spiritual, let him at least be learned. (S.T.A.)
23. A learned and spiritual confessor is the best. (S.T.A.)
24. Speak plainly and cordially to your confessors in describing your prayer experiences. (S.T.A.)
25. God wants your confessor to know your thoughts and actions. If you do this, nothing will harm you. (S.T.A.)
26. No soul is insignificant. God has his mansion inside each one. (S.T.A.)
27. Souls without prayer are like paralyzed people, unable to move their hands or feet. (S.T.A.)
28. The door to the inner castle is prayer. This must be mental prayer. (S.T.A.)
29. Vocal prayer without thinking of God is just moving the lips. (S.T.A.)
30. No thicker darkness exists than mortal sin. (S.T.A.)
31. Mortal sin pleases the devil and the soul shares the devil's darkness. (S.T.A.)
32. The Lord showed me a soul in mortal sin. If you saw this, you would never commit one. (S.T.A.)
33. Mortal sin is like a black cloth being placed over a crystal in the sunshine. (S.T.A.)
34. Any evil is possible to a soul in mortal sin. (S.T.A.)

35. Before soaring off to God, make sure you acquire self-knowledge. (S.T.A.)
36. Do not be discouraged. God will wait, even many years, if he sees we are trying. (S.T.A.)
37. The evil in your own self shows the need for prayer. (S.T.A.)
38. We need Christ's peace because our inner faculties are at war. By Christ's Blood, this war can cease. (S.T.A.)
39. We are like men who have enemies at the gate. We must always be armed. (S.T.A.)
40. Do not be restless. This is the devil's goal. (S.T.A.)
41. Fast, so the poor can have some food. That is real divine union. (S.T.A.)
42. The soul cares little about praise and even less about criticism (which is like sweet music). (S.T.A.)
43. Our Lord is happy when we get to know our sins and try to realize our spiritual poverty. (S.T.A.)
44. To be secure, the soul must never forget her former sinful state. (S.T.A.)
45. Meditation aims at seeking God. Once the soul has found him, she has no desire for the intellectual labor of meditation. (S.T.A.)
46. Meditation is a prolonged reasoning which was the understanding. This is meritorious but a favored soul is often unable to practice this. (S.T.A.)
47. The beginning labor of meditation is impossible for a soul that has gained great heights. (S.T.A.)
48. O God, you afflict those who love you only to grant them greater blessings. (S.T.A.)
49. Consider the souls in hell. They are not resigned and cannot see any good coming from their suffering. (S.T.A.)
50. The best form of almsgiving is praying for those in mortal sin. (S.T.A.)
51. Do not build your foundation only on prayer but strive also for the virtues. Otherwise, you will be spiritual dwarfs. (S.T.A.)
52. Pray for everyone but do not try to help everybody. (S.T.A.)
53. We cannot build towers without foundations. (S.T.A.)
54. Without humility, all is lost. (S.T.A.)
55. All the soul needs is within the castle. (S.T.A.)
56. Seek the cross which always grants freedom. If God also gives you consolation, then thank him. (S.T.A.)
57. We cannot ask God to do our will. (S.T.A.)
58. Start afresh in prayer each day, so you do not lose ground. (S.T.A.)
59. We certainly cannot know Jesus if we never look at him. (S.T.A.)
60. That they deserved anything from God, never entered the heads of the saints. (S.T.A.)
61. Let the Lord test you. He knows how to do it well. (S.T.A.)
62. God can only rewards us according to our love proved by works. (S.T.A.)
63. The more we give, the more we are in God's debt. (S.T.A.)
64. Unfortunately, we are more fond of spiritual sweetness than the cross. (S.T.A.)
65. At times, God withdraws his help so we can see our limitations. (S.T.A.)
66. Would that our love would hate serving God at a snail's pace. (S.T.A.)
67. We shall never get to the end of the road. We are always fatigued. Lucky we do not get lost. (S.T.A.)
68. We should always see ourselves as worse than anyone else. (S.T.A.)
69. Look to your own shortcomings and leave other people alone. (S.T.A.)
70. The soul should prize spiritual experiences but realize that they do not make you virtuous. (S.T.A.)
71. 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.T.A.)
72. To make progress you must love much and not think much. (S.T.A.)

73. Love does not consist of our happiness but a firm determination to please God. (S.T.A.)
74. In my head there are so many noises, like running rivers or singing birds. (S.T.A.)
75. Nothing can equal interior trials. These weaknesses assailed me for many years. (S.T.A.)
76. We must love God without the self-interest of seeking his favors. (S.T.A.)
77. We belong to God and if we gain humility, he will give us unimaginable favors. (S.T.A.)
78. Augustine taught us to seek God within ourselves. (S.T.A.)
79. In spiritual activity, the soul does most when she thinks least. She must be a beggar before the great Emperor. (S.T.A.)
80. If the soul abandons herself to God, the Master will teach her what is next. (S.T.A.)
81. The soul needs only to realize her nothingness and to thank God. (S.T.A.)
82. We are on the right road when we attain the essential virtues. (S.T.A.)
83. The soul must always advance. (S.T.A.)
84. The surest sign of Divine Union is to love our neighbor because we cannot be sure that we love God. (S.T.A.)
85. The Lord desires works. So, help the sick and do not fear that your devotion will suffer. (S.T.A.)
86. When you see another's faults, be sorry as if they were your own. (S.T.A.)
87. Give up your rights. Forget your own concerns. Help your neighbor. (S.T.A.)
88. Some souls imagine that they should not meditate on the Passion. I cannot conceive what they are thinking. (S.T.A.)
89. 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.T.A.)
90. Without Jesus as their guide, they will lose their way. (S.T.A.)
91. No matter how sublime our prayer, we must meditate on Christ's mysteries. (S.T.A.)
92. No one is so spiritual that they should neglect these mysteries. (S.T.A.)
93. Let us not abandon the good company of Jesus and his mother. (S.T.A.)
94. You must not flee from meditating on Christ's sacred humanity. (S.T.A.)
95. Fix your eyes on the Crucified. Let nothing else have any importance. (S.T.A.)
96. People become really spiritual when they are slaves of God and branded with his cross. (S.T.A.)
97. Whatever fails to go forward must go backward. Love is never content to stand still. (S.T.A.)
98. We engage in prayer not for our enjoyment but to be strengthened for service. (S.T.A.)
99. Fear of losing God overwhelms me and I can hardly write. (S.T.A.)
100. We prepare for God's favors by a desire to suffer. (S.T.A.)
101. 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.T.A.)
102. The soul sees that God's actions have no limits. He can lift the soul to the heights in one moment. (S.T.A.)
103. Fourth mansion – A soul absorbed in consolation is not safe because the Spirit does not remain continuously in this way. (S.T.A.)
104. I suffer no pain in prayer because my faculties are suspended. The pain comes when my prayer is over. (S.T.A.)
105. Descriptions of two basins – natural/supernatural prayer. (S.T.A.)
106. 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.T.A.)

107. The Lord grants these favors today, just as he did in the past. (S.T.A.)
108. God's works are without limit. Who will ever recount His wonders? (S.T.A.)
109. The spouse leads the soul to the wine cellar. She drinks the wine and is strengthened. (S.T.A.)
110. Our reward does not depend on our consolations but on our love and our actions. (S.T.A.)
111. In our trials, we can only await the mercy of God. (S.T.A.)

ST. THERESA OF AVILA – WAY OF PERFECTION

1. I write about small matters, but small matters can do great harm. (S.T.A.)
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.T.A.)
3. Saving souls must be your business. (S.T.A.)
4. Keep your eyes on your Divine Spouse and even your enemies will provide your food. (S.T.A.)
5. Living this life for everlasting fullness is a great exchange. (S.T.A.)
6. Whoever deserves nothing has dominion over everything. (S.T.A.)
7. Life is short and our reward is boundless. (S.T.A.)
8. Poverty protects chastity better than thick convent walls. (S.T.A.)
9. How happy to see a soul saved on judgment day because they gave us alms and we prayed for them. (S.T.A.)
10. Don't worry about the pain of purgatory. It will end. (S.T.A.)
11. O God, do not listen to our prayers for money or worldly honors. (S.T.A.)
12. Forget my deeds and see my tears. (S.T.A.)
13. Our Primitive Rule tells us to pray without ceasing. This is our most important task. (S.T.A.)
14. I ask three things – love for each other, detachment from created things and true humility. (S.T.A.)
15. Let our will only be enslaved by God, otherwise, we will be trapped. (S.T.A.)
16. The safest approach when the devil tempts you is to go to confession to a learned priest and follow his advice. (S.T.A.)
17. I want superiors to allow a holy liberty. (S.T.A.)
18. Make every effort to be free even of venial sins. (S.T.A.)
19. The foundation of prayer is a desire to keep God's law. Without this, the building collapses. (S.T.A.)
20. When people are devoted to the Lord, he teaches them many things. (S.T.A.)
21. God gives clear knowledge of this world and of the existence of another world. (let's say "another Kingdom") (S.T.A.)
22. The perfect soul has trod the world's blessings under her feet. (S.T.A.)
23. A soul with infused wisdom does not highly price worldly love. (S.T.A.)
24. Wise souls hate worldly riches and care nothing about them. (S.T.A.)
25. A totally disinterested love is to desire only that your friend gain heaven. (S.T.A.)
26. Illicit affections are hell and bring ends that cannot be exaggerated. (S.T.A.)
27. Getting to know God's friends is a good way of "having" God. I know this by experience. (S.T.A.)
28. Because of good friends, I am not in hell because I asked them to pray for me. (S.T.A.)
29. Don't think of the times the Lord made you strong. Remember your weakest moments. (S.T.A.)
30. Be alert. The devil never sleeps. As we come closer to perfection, his temptations are more cunning. (S.T.A.)
31. Watch and pray. This is the only way to see the devil's wiles. (S.T.A.)
32. Learn about your own feelings. (S.T.A.)
33. Bear with the faults of others and do not be shocked by them. (S.T.A.)

34. If you are angry with someone, take it to prayer. (S.T.A.)
35. We must be detached from all that is not God. (S.T.A.)
36. Always remember that time passes quickly. This shows the uselessness of created things. (S.T.A.)
37. Humility and detachment from self are two inseparable sisters. (S.T.A.)
38. Rid yourself of love for your body. Some just pamper the body. Others always worry about their health. (S.T.A.)
39. The body loves to be indulged and the soul makes little progress. (S.T.A.)
40. Once we subdue our bodies, they give us much less trouble. (S.T.A.)
41. You will never regret the difficulties in gaining self-mastery. (S.T.A.)
42. Once we begin, God begins to work. (S.T.A.)
43. He bestows favors so great, that our efforts seem little. (S.T.A.)
44. Interior detachment means never indulging our will even in small things. (S.T.A.)
45. Detachment consists primarily in ceasing to care about ourselves. (S.T.A.)
46. Be careful of your inner thoughts. (S.T.A.)
47. Perfect prayer destroys all attachments. (S.T.A.)
48. Every temptation can bring a profit. (S.T.A.)
49. Our human nature is awfully weak. (S.T.A.)
50. Either we are brides of the great King, or we are not. (S.T.A.)
51. A discontent soul is like a person with severe nausea. (S.T.A.)
52. Accustom yourself to practice silence. (S.T.A.)
53. My eyes are blind. Give me light to see myself. (S.T.A.)
54. The Divine King only lets himself be captured by someone who totally surrenders. (S.T.A.)
55. Without virtues, you cannot practice mental prayer well. (S.T.A.)
56. To practice contemplation, these virtues must be in a higher degree. (S.T.A.)
57. The King of Glory will only be united with us if we try to attain the greatest virtues. (S.T.A.)
58. To snatch a soul from the devil, God sometimes lifts it to the highest contemplation. (S.T.A.)
59. The King of heaven cannot delight in a soul that he does not own. (S.T.A.)
60. By mortal sin, the soul becomes the property of the devil. Yet God will snatch these souls from the devil's hands. (S.T.A.)
61. O Jesus, your arms are strong. (S.T.A.)
62. Some souls are completely lost, but God gives them consolations and emotions to draw them back. (S.T.A.)
63. You are in God's arms. He can free you from everything. (S.T.A.)
64. Unfortunately, we make weak resolutions. (S.T.A.)
65. We would soon arrive at perfection, if we kept our eye on the road. Instead, we stumble and stray. (S.T.A.)
66. 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.T.A.)
67. Don't give up prayer. Sometimes, the Lord just delays in giving us our rewards. (S.T.A.)
68. If Martha were absorbed in contemplation, no one would have prepared the meal. (S.T.A.)
69. Somebody must work. So rejoice to be a Martha. (S.T.A.)
70. Don't meddle in the Lord's judgments. The choice is His. (S.T.A.)
71. God allows a devout soul to lose only when he plans a greater favor. (S.T.A.)
72. The trials given to contemplatives are terrible and are carried out only by God's consolations. (S.T.A.)
73. God leads those whom he loves by the road of trials. (S.T.A.)
74. God does not hate contemplatives. He calls them friends. (S.T.A.)
75. God gives his close friends greater trials and leads them by a rugged road. (S.T.A.)

76. God gives them wine and they get inebriated so they can bear the trial. (S.T.A.)
77. God's work is our purpose and we must do it until death. (S.T.A.)
78. We do not know what to ask for. (S.T.A.)
79. Progress in perfection has nothing to do with visions and raptures. (S.T.A.)
80. Attach the greatest value to obedience. (S.T.A.)
81. Why seek to serve the Lord in doubtful ways, when there are so many safe paths. (S.T.A.)
82. Follow the Lord's will in everything. Then you will not fear. (S.T.A.)
83. Some minds are as unruly as horses. They are never still. (S.T.A.)
84. 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.T.A.)
85. The water of true tears keeps alive the fire of devotion. (S.T.A.)
86. God does not allow us to drink the water of perfect contemplation whenever we want. This choice is His, not ours. (S.T.A.)
87. By contemplation, the Lord calls us to his side. We arrive at the end of the road without knowing how. (S.T.A.)
88. By God's living water, I would have been drawn out of my body by raptures, if God had not saved me. (S.T.A.)
89. Jesus said that all are to come to drink. (S.T.A.)
90. After I began to drink the waters of contemplation, he plunged me in. (S.T.A.)
91. This is certain. He will forbid no one to drink of the waters of contemplation. (S.T.A.)
92. Pursue the road with a determination to die rather than not reach the goal. (S.T.A.)
93. Set out on this road. Even taking one step will do much good. (S.T.A.)
94. It is not time for child's play but for God's work. (S.T.A.)
95. Your conversation must be such that people learn your language. (S.T.A.)
96. For this journey to perfection, the soul must have much peace and quiet. (S.T.A.)
97. This road contains precious treasures so the cost is high. Yet we pay nothing compared to the reward. (S.T.A.)
98. The soul must have a determined resolve never to halt. (S.T.A.)
99. No matter how hard the labor, they must continue. (S.T.A.)
100. Some people discourage this unlimited seeking saying, "It is dangerous or filled with delusions." (S.T.A.)
101. The best teachings on perfection are found in the gospels. (S.T.A.)
102. Pay no heed to anyone who frightens you by saying this road is perilous. (S.T.A.)
103. Worldly people give up much sleep to gain worldly wealth. (S.T.A.)
104. On this path you are trodding a safe road, walked by all the saints. (S.T.A.)
105. 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.T.A.)
106. Stop fearing the world and stop listening to popular opinion. (S.T.A.)
107. When you speak to so great a Lord you must think of who He is and who you are. (S.T.A.)
108. Christians, what do you mean by saying that mental prayer is unnecessary? (S.T.A.)
109. You do not know what mental prayer is. (S.T.A.)
110. Just think of God before saying your rosary. (S.T.A.)
111. Spend time in mental prayer before beginning your vocal prayers. (S.T.A.)
112. From the very beginning you must be resolute. (S.T.A.)
113. If we resolve to give God a period of time each day for prayer, then give it freely and never take it back. (S.T.A.)

114. Souls which lack generosity only lend things to God. (S.T.A.)
115. Concerning our pay, God always rewards us generously. (S.T.A.)
116. The devil fears resolute souls. The devil takes advantage of careless souls. (S.T.A.)
117. A resolute soul knows that it cannot retreat. (S.T.A.)
118. We cannot speak to God while speaking to the world. (S.T.A.)
119. God is never silent. Just beg him to speak. (S.T.A.)
120. My best remedy is to fix my mind on Jesus. (S.T.A.)
121. The Master is teaching without a word being spoken. (S.T.A.)
122. Perfect contemplation is a blessing which the soul could never earn. (S.T.A.)
123. Mental prayer is thinking of God's greatness and our lowliness. (S.T.A.)
124. In contemplation, God does everything and we do nothing. The work is His alone. (S.T.A.)
125. The Lord grants contemplation if the soul fights to reach the end of the road. (S.T.A.)
126. 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.T.A.)
127. Is this just a little gift – to have such a Friend beside you? (S.T.A.)
128. Our minds are always wandering, so we must form this habit of prayerfulness at all costs. (S.T.A.)
129. Let the eyes of your soul look upon the Lord. He never takes His eyes away from you. (S.T.A.)
130. He longs for us to look at Him. (S.T.A.)
131. If you are happy, look at the Risen Jesus. If you are sad, see him in the garden. (S.T.A.)
132. Use words that come from your heart. (S.T.A.)
133. If you never speak with someone, they become a stranger. (S.T.A.)
134. Friendship loses its power when communication ceases. (S.T.A.)
135. Having a good book is a great help to meditation. (S.T.A.)
136. If you can form the habit of recollection, you will gain great blessings. (S.T.A.)
137. Keep at the Good Master's side. He will make you a good disciple. (S.T.A.)
138. O Father, you give us all that can be given. (S.T.A.)
139. No need to go to heaven. Just speak to the Father and he will hear. (S.T.A.)
140. We just need a place to be alone. (S.T.A.)
141. Don't be bashful. As if timidity was humility. (S.T.A.)
142. Speak to God in various ways – as Father, brother, Lord, spouse. (S.T.A.)
143. Recollection is when a soul uses her faculties to enter into herself to be with God. (S.T.A.)
144. 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.T.A.)
145. A recollected soul enters her inner castle to leave the world behind. (S.T.A.)
146. In the beginning, this recollection is not profound but if the soul cultivates this habit for a few days, the benefits will show. (S.T.A.)
147. We travel quickly by getting used to these good habits of recollection. (S.T.A.)
148. The divine fire is more easily enkindled in recollected souls. (S.T.A.)
149. We have within us something that is more precious than anything outside. (S.T.A.)
150. For a long time, I did not understand who lived in my soul. (S.T.A.)
151. God doesn't reveal his greatness all at once. (S.T.A.)
152. God does not give Himself entirely unless we give ourselves entirely. (S.T.A.)
153. God works quite differently when the soul keeps nothing back. (S.T.A.)
154. How can God occupy a soul when it is filled with junk? (S.T.A.)
155. The less outward comfort you have, the more he will console you. (S.T.A.)

156. O God, You give all to those who trust you. (S.T.A.)
157. Without God's favor, nothing is accomplished. (S.T.A.)
158. Even recalling his presence within me for a moment has great usefulness. (S.T.A.)
159. Lord, why do we not see your face when it is so near? (S.T.A.)
160. If we recollect our outward senses, we can enjoy God within us. (S.T.A.)
161. God loves to save us from worrying. (S.T.A.)
162. Soon, you will not grow tired of seeking God within you. Acquire this habit. (S.T.A.)
163. Once you receive this treasure, you will never exchange it for anything. (S.T.A.)
164. Contemplative souls receive a pledge of glory. (S.T.A.)
165. One devout, elderly nun said the Our Father, but really was enjoying contemplation. (S.T.A.)
166. The Prayer of Quiet is a supernatural state which we cannot reach by ourselves. (S.T.A.)
167. 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.T.A.)
168. The soul does not see God but knows he is present within. (S.T.A.)
169. 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.T.A.)
170. P. 79 – description of Quiet – fairly long & good/ P. 80 continued/ p 82 (S.T.A.)
171. The Prayer of Quiet is supernatural. We can neither acquire it or prolong it. (S.T.A.)
172. If God gives a soul enough love to ask for trials, he will give enough love to bear them. (S.T.A.)
173. I want you to realize with whom you are dealing. (S.T.A.)
174. Love is the measure of our ability to bear crosses. (S.T.A.)
175. Brace yourselves to suffer what God desires. (S.T.A.)
176. Unless we surrender totally, God will never allow us to drink the water of contemplation. (S.T.A.)
177. In perfect contemplation we can do nothing by ourselves. No need to work hard or make plans. (S.T.A.)
178. What power this surrender has! (S.T.A.)
179. The more we prove by our actions, the more he draws us. (S.T.A.)
180. God cherishes the soul and reveals secrets to her. (S.T.A.)
181. Rapture is when we lose our exterior senses so nothing can occupy them. (S.T.A.)
182. He makes the soul his friend and is happy to have the soul rule her. It is reciprocal. (S.T.A.)
183. He does what the soul asks and the soul does what He commands. (S.T.A.)
184. The soul grows richer and richer. She falls deeper and deeper in God's debt. (S.T.A.)
185. How can we repay God when he has given us all we have? At this stage, only humility is of use. (S.T.A.)
186. One piece of advice. Do not expect to reach this stage by your own diligence. If you do, your devotion will turn cold. (S.T.A.)
187. Jesus realizes that we often do not know God's will. (S.T.A.)
188. In prayer time, we should deal with important matters. (S.T.A.)
189. 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.T.A.)
190. I smile when people say they wishes 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.T.A.)
191. When I receive Communion, I try to picture Jesus entering my house. I just enter my heart with Jesus. (S.T.A.)
192. Even without feelings, I know by faith that he is here. (S.T.A.)
193. Meditation is a work of our imagination but the Blessed Sacrament is happening now. (S.T.A.)
194. In Communion, is he not in our house. (S.T.A.)

195. He disguises himself in communion so that we come close. (S.T.A.)
196. Do not lose the excellent, profitable hour after Communion. (S.T.A.)
197. After receiving the Lord, close your eyes and look into your heart. (S.T.A.)
198. 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.T.A.)
199. He will only communicate his glories to true friends who desire Him. (S.T.A.)
200. Recollection is like making a spiritual Communion. (S.T.A.)
201. If we stay far off from a great fire, we will receive little warmth. (S.T.A.)
202. For a recollected soul, any tiny spark can set her afire. (S.T.A.)
203. You cannot find greater devotion than in recollection. Trust me. Do not give up this method (said about Communion). (S.T.A.)
204. Let Jesus find one soul where he can be a Guest. (S.T.A.)
205. These souls pay little attention to what passes away. (S.T.A.)
206. These souls never esteem themselves. (S.T.A.)
207. True contemplatives have many faults but I never see them refusing to forgive. (S.T.A.)
208. We must perform two actions – surrender of our will and forgiving others. (S.T.A.)
209. Jesus saw that the soul must be awakened to her enemies. Otherwise she will fall from a greater height. (S.T.A.)
210. The devil cannot ruin souls who feel they are unworthy of God's favors. (S.T.A.)
211. If you ask the Lord, he will save you from delusions. (S.T.A.)
212. Souls without humility suffer from delusions. They believe they are doing great things and desire a reward. (S.T.A.)
213. Our money (merit) comes from God. All our virtues are on loan. (S.T.A.)
214. Concerning virtues, we really only know their names. (S.T.A.)
215. If you think you have a virtue, suspect that you are mistaken. (S.T.A.)
216. Truth comes by continually keeping a watch over ourselves. (S.T.A.)
217. The more we repeat our claims to have virtues, the more we believe them. (S.T.A.)
218. Concealing our penances from our confessor is always a temptation. Always obey. This is the greatest possible perfection. (S.T.A.)
219. Sometimes, beginners feel secure and wander back into the occasions of sin. (S.T.A.)
220. Always fear falling back. (S.T.A.)
221. Few walk this road of perfection and the number will be fewer if souls are filled with fear. (S.T.A.)
222. Souls are safer on this road of perfection than any other. (S.T.A.)
223. There are many roads of perfection, each fit for different persons. (S.T.A.)
224. Use both love and fear. Love quickens our steps. Fear makes us look where we are going. (S.T.A.)
225. Love and fear of God are our two strong castles by which we war against the world, the flesh and the devil. (S.T.A.)
226. Being a great fire, the devout soul gives much light. (S.T.A.)
227. If the soul submits to the Church, he need not fear the devil's illusions. (S.T.A.)
228. 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.T.A.)
229. We are going to a country that is owned by Someone we love. (S.T.A.)
230. May God help us to experience his love before we die. (S.T.A.)
231. 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.T.A.)

232. Some people cannot spend a single night in a bad hotel. How can they spend an eternity in the devil's wretched inn? (S.T.A.)
233. Do not pamper yourselves. (S.T.A.)
234. In a few souls, fear of God is deep from the beginning. These He wants to raise quickly to the heights of prayer. (S.T.A.)
235. These souls never grow careless. They fear mortal sin like fire. (S.T.A.)
236. May this fear of God never be taken from you. (S.T.A.)
237. It is a great gift never to have offended the Lord. (S.T.A.)
238. You must be determined to lose a thousand lives rather than commit a mortal sin. (S.T.A.)
239. Be careful not to commit venial sins knowingly committed after deliberation. (S.T.A.)
240. Never be careless about sin. (S.T.A.)
241. In all you do, be careful. Bend your will. (S.T.A.)
242. We can never trust ourselves. Even a soul with firm determination might fall. (S.T.A.)
243. Our confidence must come from God. (S.T.A.)
244. Do not be too strict with yourselves. This will do great harm. (S.T.A.)
245. A soul who is strict will frighten people away from God. (S.T.A.)
246. Be pleasant when you can. Get along with people, so they like to talk with you. (S.T.A.)
247. Don't lose your courage. Otherwise, you will lose many blessings. (S.T.A.)
248. Those who taste God's favors, want to pass quickly from this world. (S.T.A.)
249. A soul that enjoys the Kingdom, seeks only the will of the King. (S.T.A.)
250. God wills us to desire eternal blessings but we choose what is passing. (S.T.A.)
251. We insult God when we ask for a mere farthing. (S.T.A.)
252. Ask God for everything! He wants to be generous. (S.T.A.)
253. Do not listen to anyone who advises you to give up prayer. (S.T.A.)
254. At the fountains of living water (contemplation) God satiates the soul and removes all tastes for earthly things. (S.T.A.)

THERESE OF LISEUX

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.TL.)
2. I felt like an exile on earth and yearned for the peace of heaven and the eternal Sabbath of our true Fatherland. (S.TL.)
3. As we walked home, I gazed with delight at the stars shining above. (S.TL.)
4. 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.TL.)
5. But how good God is! How well He fits our trials to our strength! (S.TL.)
6. 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.TL.)
7. 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.TL.)
8. Everything was done in silence and with perfect religious decorum. (S.TL.)
9. 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.TL.)
10. 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.TL.)
11. I felt that Carmel was the desert where God wanted me to hide myself too. This feeling was so strong that I had not the least doubt about it. (S.TL.)
12. 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.TL.)
13. The Queen of Heaven watched over her frail little flower, from her throne. (S.TL.)
14. 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.TL.)
15. 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.TL.)
16. 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.TL.)
17. 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.TL.)

18. I could only say: “The Blessed Virgin looked most lovely and I saw her smile at me.” (S.TL.)
19. 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.TL.)
20. I was made to understand that the glory I was to win would never be seen during my lifetime. (S.TL.)
21. My glory would consist in becoming a great saint! (S.TL.)
22. I made what I can call my first appearance in the world. I was surrounded with gaiety 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.TL.)
23. 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.TL.)
24. 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.TL.)
25. 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.TL.)
26. Perhaps Jesus wished to show me what the world was like, before he paid me his first visit. (S.TL.)
27. 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.TL.)
28. She showed me how one could achieve sanctity by being faithful in the smallest matters. (S.TL.)
29. No one had yet taught me how to practice mental prayer, though I longed to. (S.TL.)
30. 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.TL.)
31. I realize now that I was engaged in mental prayer without knowing it and that God was teaching me it in secret. (S.TL.)
32. 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.TL.)
33. 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.TL.)

34. 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.TL.)
35. They couldn't understand that such a flood of divine joy cannot be borne without tears. (S.TL.)
36. 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.TL.)
37. 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.TL.)
38. 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.TL.)
39. 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.TL.)
40. And on that day I acquired the strength to suffer. The martyrdom of my soul was soon to start. (Confirmation) (S.TL.)
41. But how small and feeble the human heart is! (S.TL.)
42. When once I love, I love for ever. (S.TL.)
43. It's impossible for one bound by human affection to have intimate union with God. (S.TL.)
44. With new and more splendid wings, they fly to Jesus, that divine Fire which burns yet does not destroy. (S.TL.)
45. 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.TL.)
46. I am that child, protected by the foreseeing love of a Father. (S.TL.)
47. I adore him even unto folly. (S.TL.)
48. How I pity people who lose their souls! It's so easy to go astray along the world's primrose paths. (S.TL.)
49. 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.TL.)

50. The Blessed Virgin also watched over her little flower. She took her up into her own mountain before she opened into full flower. (S.TL.)
51. 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.TL.)
52. Talking to other people bored me, even when we spoke about religions. I felt it better to speak to God than about Him. (S.TL.)
53. "The world's thy ship and not thy home." (S.TL.)
54. My mind plunges into the infinite and I seem to stand already on the shore of heaven and to be embraced by Jesus. (S.TL.)
55. Waves of delicious peace soon flooded my soul and I knew that I was loved in heaven as well as on earth. (S.TL.)
56. My extreme sensitiveness made me quite unendurable. (S.TL.)
57. 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.TL.)
58. I have complete faith in the infinite mercy of Jesus. (S.TL.)
59. It was at the sight of the Precious Blood flowing from the Wounds of Jesus that my thirst for souls had been born. (S.TL.)
60. 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.TL.)
61. I began working on my own at history and science. (S.TL.)
62. I loved these two and I learnt more in a few months than in all the years before. (S.TL.)
63. I was at the most dangerous time of life for young girls. (S.TL.)

64. Passing by me, Jesus saw that I was ripe for love. (S.TL.)
65. 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.TL.)
66. I realized how trifling are the sacrifices of this life compared with the rewards of heaven. (S.TL.)
67. I wanted to love Jesus, to love Him passionately. (S.TL.)
68. The strong, sweet wine He made us drink swept all the transient things of earth from our gaze. (S.TL.)
69. Doubt wasn't possible and faith and hope were no longer needed. (S.TL.)
70. Love made us find on earth Him whom we sought. (S.TL.)
71. 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.TL.)
72. For every grace I made good use of, He gave me many more. (S.TL.)
73. I'm absolutely certain that people must tell their confessors of the longing they have to receive God. (S.TL.)
74. I considered spiritual directors were like mirrors which faithfully reflected the light of Jesus into souls. (S.TL.)
75. 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.TL.)
76. Daddy's face had a heavenly look and I felt that his soul was completely at peace. (S.TL.)
77. 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.TL.)

78. 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.TL.)
79. 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.TL.)
80. I carried on with my studies and I grew in the love of God. Sometimes I experienced true transports of ecstasy. (S.TL.)
81. In my ardour, I felt that nothing could separate me from Him who had captivated me. (S.TL.)
82. Baptism must sow a vigorous seed of the theological virtues in the soul. (S.TL.)
83. Many, many souls would become most holy if they had been properly guided from the very start. (S.TL.)
84. 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.TL.)
85. For I've longed to give myself to God ever since I was three. (S.TL.)
86. 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.
87. 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.TL.)
88. The richest will be he who on earth chose to be the poorest and least known for love of Our Lord. (S.TL.)
89. The Blessed Virgin, my Mother, told me clearly that it really was she who had smiled on me and healed me. (S.TL.)
90. A simple, virtuous soul sees evil in nothing, for evil exists not in things but in corrupt hearts. (S.TL.)

91. 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.TL.)
92. All my trifling affairs will be lost in the power and majesty of God. (S.TL.)
93. What will it be like when we enjoy a never-ending Communion in the mansion of the King of Heaven? (S.TL.)
94. I begged that I too might be a martyr for Jesus, and I felt deep within me that my prayer was granted. (S.TL.)
95. 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.TL.)
96. To put it in a nutshell, I longed to amuse the little Jesus and offer myself to His childish whims. (S.TL.)
97. I realized very clearly that happiness has nothing to do with the material things which surround us. (S.TL.)
98. It dwells in the very depth of the soul. (S.TL.)
99. 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.TL.)
100. I was weary of earthly pilgrimages. (S.TL.)
101. I wanted to become a prisoner in Carmel as soon as possible. (S.TL.)
102. For His close friends and for His Mother, Jesus works no miracles before testing their faith. (S.TL.)
103. When I speak of mortification, I don't mean the kind of penance practices 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.TL.)

104. 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.TL.)
105. I said to myself over and over again: "Now I am here for good." (S.TL.)
106. 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.TL.)
107. Suffering stretched out her arms to me and I embraced her lovingly. (S.TL.)
108. Before God, the Blessed Virgin, the angels, and all the saints, I declare that you have never committed a single mortal sin. (S.TL.)
109. I found it easy to believe I merited nothing, for I knew how weak I was and how far I was from perfection. (S.TL.)
110. I didn't know how to express what was happening within me. (S.TL.)
111. So my periods of direction were a torture, a real martyrdom. (S.TL.)
112. Until then I had known nothing of the richness of the treasures of the Holy Face. (S.TL.)
113. I wanted my face, like the face of Jesus, to be, as it were, hidden and unrecognized. I longed to suffer and be forgotten. (S.TL.)
114. So that we should soon enjoy eternal happiness, we chose to suffer and to be despised on earth. (S.TL.)
115. My spiritual dryness increased and I found no comfort in heaven or earth. (S.TL.)
116. 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.TL.)
117. But I soon came to know that the farther one travels along that road, the farther away the goal seems to get. (S.TL.)

118. Nowadays I'm resigned to seeing myself in a permanent state of imperfection and I even delight in it. (S.TL.)
119. 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.TL.)
120. I suffered complete spiritual dryness, almost as if I were quite forsaken .As usual, Jesus slept in my little boat.
121. 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.TL.)
122. 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.TL.)
123. For a long time I had realized that Our Lord was more tender than a mother. (S.TL.)
124. Serve God in peace and joy, and never forget that our God is the God of peace. (S.TL.)
125. I know that without love all we do is worthless. (S.TL.)
126. I suffered a lot at the thought of my sister in the world. (S.TL.)
127. You know, Jesus, that I wanted my father's sufferings here to replace purgatory for him. (S.TL.)
128. My only guide is self-abandonment. I have no other compass. I no longer know how to ask passionately for anything except that the will of God shall be perfectly accomplished in my soul. (S.TL.)
129. 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.TL.)
130. 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.TL.)

131. 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.TL.)
132. But I know also that the fire of love cleanses more than the flames of purgatory. (S.TL.)
133. I have no fear of praise and that I can accept it calmly. (S.TL.)
134. All is well when one tries to do nothing but God's will. (S.TL.)
135. You know, Mother, that I have always wanted to become a saint. (S.TL.)
136. 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.TL.)
137. 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.TL.)
138. And I was determined to find an elevator to carry me to Jesus, for I was far too small to climb the steep stairs of perfection. (S.TL.)
139. 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.TL.)
140. 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.TL.)
141. When I was a child, I was sad when I suffered, but now I relish every bitter fruit with peace and joy. (S.TL.)
142. I found perfect happiness in the thought of heaven. 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.TL.)
143. 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.TL.)

144. 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.TL.)
145. I have made more acts of faith in the last year than in the whole of my life. (S.TL.)
146. 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.TL.)
147. 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.TL.)
148. Now it has only one result: it removes all natural satisfaction from my longing for heaven. (S.TL.)
149. I no longer want anything except to love until I die of love. I am free and fear nothing. (S.TL.)
150. I have never asked God to let me die young, but I have always thought He would, even though I have not asked. (S.TL.).
151. 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.TL.)
152. I have tried to live in heaven before my time. (S.TL.)
153. 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.TL.)
154. The slightest pleasure is a surprise when one expects nothing but suffering. (S.TL.)
155. Suffering itself becomes the greatest of all joys when one seeks it like a precious treasure. (S.TL.)
156. O God, from what trouble are we freed by the vow of obedience! How happy simple nuns are. (S.TL.)
157. 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.TL.)

158. By letting my faith be tempted, God has greatly increased my spirit of faith. (S.TL.)
159. 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.
160. Charity is not something that stays shut up in one's heart. (S.TL.)
161. O Jesus, I know You command nothing that is impossible. (S.TL.)
162. I want always to have charitable thoughts so that He will judge me favourably – or, rather, not judge me at all. (S.TL.)
163. 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.TL.)
164. 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.TL.)
165. It is only the first step which counts along this path. (S.TL.)
166. 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.TL.)
167. Jesus makes the bitterest things sweet! (S.TL.)
168. 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.TL.)
169. This revelation of my nothingness does me much more good than being enlightened on matters of faith. (S.TL.)
170. I learned a great deal by listening to the temptations which beset the novices. (S.TL.)
171. I am no more attached to my own ideas or feelings than I am to material possessions. (S.TL.)

172. As if it belonged to them. (S.TL.)
173. 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.TL.)
174. How true it is that God alone knows the secrets of our hearts! (S.TL.)
175. I have raised thee, that I may show My power in thee. (S.TL.)
176. It owes all its beauty not to the brush but to the artist. (S.TL.)
177. I am a tiny brush whom Jesus has chosen to paint his likeness in the souls. (S.TL.)
178. True love grows by sacrifice. The more thoroughly the soul rejects natural satisfaction, the stronger and more detached its tenderness becomes. (S.TL.)
179. How glad I am now that I crushed such impulses right from the start of my religious life! (S.TL.)
180. My task was simplified as soon as I realized I could do nothing by myself. (S.TL.)
181. I have been like the watchman keeping an eye on the enemy from the highest turret of a strong fort. (S.TL.)
182. I would far sooner endure a thousand reproaches than utter one. (S.TL.)
183. In all I do I have to sacrifice my own feelings. (S.TL.)
184. By the grace of God, I have never tried to attract them to me. (S.TL.)
185. I discovered that every soul has almost the same difficulties. Yet, there is a vast difference between individual souls. (S.TL.)
186. God has given me the grace of having no fear of a fight. I will do my duty at any cost. (S.TL.)

187. Sometimes the change that comes over a soul from one day to the next is like magic. (S.TL.)
188. All my strength lies in prayer and sacrifice. They are my invincible weapons. (S.TL.)
189. 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.TL.)
190. I cannot bring myself to hunt through books for beautiful prayers. (S.TL.)
191. 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.TL.)
192. 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.TL.)
193. I have a great longing to hear something different from praise, for my soul sickens of too sweet a diet. (S.TL.)
194. They know that the novices' freedom of speech delights me. (S.TL.)
195. To save time and trouble, I try to act solely to please Our Lord and to obey the Gospel. (S.TL.)
196. 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.TL.)
197. Complicated methods are no use to simple souls, and I am one of those. (S.TL.)
198. As a river sweeps along it carries with it all it meets down to the depths of the sea. So, my Jesus, the soul which plunges into the boundless ocean of Your love carries with it all its treasures. (S.TL.)
199. I do not know when my exile will end. Perhaps I shall spend many evenings here below still singing of Your mercy. (S.TL.)
200. You know, God, that I have never wanted anything but to love You alone. I long for no other glory. (S.TL.)

201. I cannot imagine any greater love than that You have given me without any merit of my own. (S.TL.)
202. When we ask to be drawn, we are wanting to be closely united. (S.TL.)
203. 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.TL.)
204. 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.TL.)
205. Don't imagine that I'm overwhelmed with consolations. I'm not. My consolation is not to have any in this life. (S.TL.)
206. I never learn anything from books, for I don't understand what I read. (S.TL.)
207. 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.TL.)
208. Jesus does not demand great deeds. All He wants is self-surrender and gratitude. (S.TL.)
209. It is quite impossible to describe the secrets of heaven in the words of earth. (S.TL.)
210. Night, pitch-black unchanging night, was my fate. I slept amid the storm. (S.TL.)
211. 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.TL.)
212. But, above all, I long to be a martyr. From my childhood I have dreamt of martyrdom. (S.TL.)
213. 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.TL.)
214. 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.TL.)

215. 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.TL.)
216. For love to be fully satisfied it must descend to nothingness and transform that nothingness to living fire. (S.TL.)
217. 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.TL.)
218. 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.TL.)
219. Jesus, my Jesus, if this longing for love is so wonderful, what will I be like actually to possess and enjoy it forever? (S.TL.)
220. How can a soul as imperfect as mine, hope for love in all its fullness? (S.TL.)
221. For in spite of my littleness I dare gaze at the Sun of love and long to fly towards it. (S.TL.)
222. I want to fly and imitate the eagles, but all I can do is flap my tiny wings. (S.TL.)
223. 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.TL.)
224. With cheerful confidence I shall stay gazing at the Sun until I die. Nothing will frighten me, neither wind nor rain. 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.TL.)
225. 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.TL.)
226. I delight in feeling small and helpless in Your presence and my heart is at peace. (S.TL.)
227. O eternal word, my Saviour, You are the Eagle I love and the One who fascinates me. (S.TL.)

228. You could bear away every soul and plunge them into the heart of the Blessed Trinity, that inextinguishable furnace of love. (S.TL.)
229. O Jesus, do not be angry if I tell You that Your love is a made love. (S.TL.)
230. How can there be any limit to my trust? (S.TL.)
231. 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.TL.)
232. 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.TL.)
233. I beg You to choose in this world a multitude of little victims worthy of Your LOVE!!! (S.TL.)