

**AUTOBIOGRAPHIC WRITINGS OF  
MOTHER MARIA ANTONIA PARIS**



# **AUTOBIOGRAPHY**

## **First account**

1. Obedience does not demand from me an easy task but plenty of sacrifice commanding me to report the way God our Lord has deigned to manifest the means to put in force the observance of His most holy Law and evangelical counsels, and some graces that, in order to conform what I have said above, our Lord has given me; sometimes encouraging my pusillanimity, others strongly scolding me for my resistance that have been many, because being such an unworthy person as I am, I felt that everything was out of place. (Afterwards I have found out that the way of God is to give his graces to great sinners like me). I am ashamed to see the goodness of God who bore with me for such time. I beg of him from the bottom of my heart, to forgive my ingratitude and to give me the grace to fulfill this task, which obedience asks from me, clearly and truthfully, to the glory of his Divine Majesty and to humiliate myself for my great sins.

2. Year 1842, one night while I was at prayer pleading to Christ crucified to remedy the necessities of the church, which in that time were many, that had cost him so much, I offered him my life in sacrifice as I have done before many times, well aware that my life was not of much value to sacrifice for so many evils, but as I had no virtues to offer him, I begged him to deign to teach me what should I do in order to give him pleasure and glory accomplishing his most holy will.

3. In this petition which, later I understood, was very much to the liking of His Divine Majesty, because it was done with much simplicity and good will, our Lord has deigned to teach me with much pleasure how He would like to be served by this ungrateful creature, it was in this how He sets

before my eyes the observance of His most Holy Law and evangelical counsels, and told me to observe them with much perfection; he told me with intense sorrow that He had no body in His house to observe them, for the great extend that all the religious orders had gone lax in the observance of His most Holy Law and because of this He permitted with grief, their destruction.

4. I was shocked at this because I had always believed that all persons who profess perfection served God faithfully and for this I wanted to be a religious. Here, once more our Lord put, as of what I can understand, before the eyes of my soul, because with my bodily eyes I did not see anything, His most Holy Law and Evangelical Counsel.

5. I was very attentive, overwhelmed to what was happening, and it seemed to me that I was reading the Holy Law of God, but without seeing any books nor letters; I was seeing it written, and I was understanding it so very well, that it seemed to me it was imprinting in my soul but in a particular way the book of the Holy Gospels, which till then I had never read, neither the Sacred Scripture (O.T). After, by God's grace, I have read something and I have seen it written word by word, as our Lord taught it to me from the holy tree of the cross. It seems to me that the words I understood were coming out from his most holy mouth.

6. Beside what I saw in these sacred letters (without seeing anything with my bodily eyes as I have said above) an interior voice in the depths of my soul was explaining me their meaning and the way to practice them (for a moment) I was confused, because in the convent where I was then, was not observed what I had just read in the sacred book. (I say book for want of words to express where I had seen those sacred letters. To my understanding I saw everything in Christ Crucified who, as he was teaching me (to read) the divine letters, was explaining me their meaning). As this was the first time that our Lord spoke to me, I did not understand of these things and I did not know how to comply with his commands. I was crying abundantly and I told his Divine majesty, whom I had very present, that seemed to me that I was speaking face to face with the Majesty of God and said,

7. " My Lord and my God, if you do not tell me in what religious order you want me to enter so as to comply with your command, I do not know how this will be done." Because by all means I wanted to be a religious. "My God, perhaps do you want something new?" (I did not know what I was asking) I asked this question by the Divine inspiration because it pleased his Divine Majesty to be asked with simplicity, and if this seemed an indiscreet question, because in God there is nothing impossible, our Lord did not take it wrong, because it was asked not of our curiosity, much less of mistrust in the infinite power of God; it came from a heart determined to comply with the divine will, cost what it may. (Our Lord has given me this readiness, that as soon as I know the will of God, there is nothing difficult to me, blessed be God for his goodness. Thus, our Lord told me with much pleasure: "Yes, my daughter, I want a new order, but not new in doctrine but new in practice." And here (at this moment) our Lord gave me the traits of the whole order and told me that it should be called: "APOSTLES of JESUS CHRIST IN IMITATION of THE BLESSED VIRGIN MARY"

8. He put again before me all the religious orders and made me see the deplorable state of the universal church and told me with heart felt words that the evils of this holy church had no other remedy than the observance of his most holy law.

9. At this moment I saw our Lord Jesus Christ, I had him present in very special way. He had so much pain for the evil of the church, that it seemed as if his Divine eyes were bursting into tears, and told me sorrowfully: "look, my daughter, if with tears I would be able to renew the spirit of my church, I would shed tears of blood. Because I did not spare myself to shed all my blood for her creation, but I left myself as pledge and memory of my infinite love for her, for her conversion until the end of time. (Our Lord granted me again this vision for the following night during prayer)

10. This vision had impressed me in my hearts and all the words that Christ our Lord told me so very present, that even now that I am writing, and have already passed 14 years, it seems to me that I see and hear our Lord Jesus Christ in the same way.

11. Ever since this vision I have loved very much evangelical poverty (I loved her already very much before) because our Lord told me that Holy Poverty should be the foundation of this new Apostles, and for lack of this holy virtue all religious order has collapsed.

12. Since then our Lord has given me the grace to have him ever present, and to have very intimate communication with His Divine Majesty, especially with the Most Holy Humanity of our Lord Jesus Christ and in the Blessed Sacrament. There were so many tokens of love shown by our Lord to this miserable sinner that many times I was obliged to exclaim: "enough, Lord enough! You either widen my heart or put an end to these attentions of love.

13. Many times our Lord has told me that He rested by giving part of the insults that He receives from sinners; especially from those He has chosen for His service. Many other times, He has showed me His Sacred Heart, surrounded by thorns, as usually we see it in paintings. But I had not seen only the Sacred Heart; I had seen it inside the Sacred Body of the Holy Humanity of Christ our Lord.

14. Many times, Christ our Lord has manifested Himself to me as a young man with all His majesty. Some times I have seen His Divine Face and all His Sacred Humanity and it always broke my heart because I have never seen him glorious but always suffering the most atrocious tortures as if wanting to choke the Sacred Heart in His Holy Breast, more than once our Lord has told me, "cry, my daughter cry for the evils in the church that pierce My Heart", and with this, as if His Majesty would open His breast to show me His Heart surrounded by thorns.

15. The first time our Lord showed me His Sacred Heart so pierced by thorns, it seemed that I was going to die because of the terrible pain that I felt. I would have died of pain had not the grace of God sustained me; because aside from seeing the thorns that penetrated to the most intimate of His soul, our Lord told me with much pain, " see, my daughter, that is how they repay the

benefits that this loving heart has done to those ungrateful children of my church". These words with the same feeling that our Lord told me seemed to engrave in my soul, because it always makes the same echo in my heart.

16. Again His Divine Majesty told me that those thorns that I saw which penetrated His innermost Holy Soul, were the blows that His Church receives; and that He presented Himself to me always suffering because the time is up, and the priests, the shepherds of the church, do not keep His Law.

17. One night we were praying the prayer that we usually do on the Holy Hour on Thursday night, as I was doing the last act, when I pronounce the words "sent the angel whom your beloved disciple saw in heavens with the eternal Gospel in His hand in order to evangelize those living on earth and say to all: "fear the Lord and give him the honor due to Him. Send..." a terrible earthquake was felt, so that the nuns those were in the choir thought that the whole convent would fall apart and fall on them, (That is what they said afterwards, for I did not hear anything so engrossed was I in my prayer). They were so frightened that it was not a little work to accompany them to their cells. Two got sick for the shock. They were not of our community and were forced out from their convent because of the war and we sheltered them. One was called Maria De San Antonio, a Carmelite of the convent of Villafranca; the other was Sister Joaquin Pujal, an Augustinian of the convent of the Magdalene's of Barcelona. The other two were from our convent; they were Sister Manuela Cabeza and Sister Florentina Sangler. The most strange of this was the following morning when the nuns went to the choir, they found a very heavy brick, of those which are inside of the glass window of the choir and it was straight in the middle. They ran to inform mother prioress, who like the other nun was very much surprised as to how that brick landed there. They had to call a man in order to take it, and he had to lift the glass window to inspect the whole wall to see from where the brick came from. The brick was black as if burned. Asked if anybody was in the choir that night, we were very quiet because we usually went there without their knowledge.

18. It is clearly seen where the brick came from, since it was burned and well "perfumed". In that prayer hell was in fury and no doubt we were given that "present" to break my head, if not to kill me, because hell was trying to kill me several times (even before I was born, it wanted to drown me by means of an accident that my mother suffered. As the doctors said it was impossible to save the unborn baby) and to the other companions who were praying fervently, hell tried, with the terrible noise like an earthquake, that was not heard nor felt in any other place of the convent or the city, except in the choir and in the chapel, to frightened them so as to stop that holy exercise.

19. One night while praying and in bitter tears, pleading to our Lord that by the merits of His Passion and death to have mercy on the necessities of His church which at that time were many, our Lord told me and pointing at Mgr. Claret as if I saw him between our Lord and me." This, my daughter, is the apostolic person whom you have asked me for so many years and with so much tears". His Divine Majesty showed me the grace He poured on that holy soul for the preaching of the gospel, and our Lord told me that there was no other remedy for the peace of the church. I did not know that person. Only a few days before I heard that a certain chaplain by the name of Monsen Claret began preaching with much zeal about the honor due to God and the salvation of souls. It seems to me that have been at least eleven or twelve years ago.

20. When my spiritual director commanded me to write the outline that our Lord had indicated me for the formation of the new order, I had so much pain, that I confessed that if it were not for the grace of the Blessed Mother who comforted me and assured me of her aid in everything, I would have died of pain. I would have preferred to publish my big sins by the streets and plazas of the city rather even the stone would know the slightest benefits the Lord has showered on me. While I wrote these note (it took me a long time because of the great repugnance I had to do it, for I had in mind more the great and many offences I committed against my sovereign creature, that the graces which I was receiving from His generous mercy). There were many nights



that our Lord kept me company while I stayed up praying and writing on my knees.

21. I always felt the present of His Divine Majesty at my right hand side. This divine presence was so real and true that it seemed that a person was at my side. When I would lift my heart to God in order to defend myself from the fury of hell (which were many). I would incline my eyes toward the Lord as is usually done when talking respectfully to a person, and I was so sure of the divine presence that I did not dare to look at that part where I was sure His Divine Majesty was. I would only lift my eyes to an image of Christ crucified, that I had before me and then I would see an extraordinary clarity in my cell that I do not know to what to compare it. The wall that was before me became whiter than snow, without any comparison; and it seemed that whiteness came from a reflector whose light was so clear and bright that I seemed like the rays of the sun, but cleared and soothing.

22. Thus it seems to me were all the walls of the cell because I didn't dare to see around but only to the one before me for the great respect that I felt in the presence of the Divine Majesty.

23. This divine light always strengthened my soul and body because as to my soul it let me more docile to obey my confessor. It was what I needed most in order to overcome all the temptations that hell was putting before; saying that I did not have to believe my confessor because all that he commanded me to write was nothing but a waste of time telling me too, that this thing of writing rules was for great saints and not for a person as bad as I am.

24. As to be a very bad person, I knew he was right, therefore I gave plenty of work to my confessor to make me obey in this matter of writing, and otherwise I like everything in holy obedience.

25. My body so strengthened, that in spite that my health was very poor, because of the continuous illness that I had, I

passed whole nights in prayer, from the time the bell rang for silence, until the time of rising. Fasting and discipline were often. There was much work and heavy, because there were many sick religious and we were few in the community, so I had to do the duties of the novitiate and of a professed nun, the latter was the one that occupied me most.

26. There were nights that while I was praying, I would write not knowing what I was writing until I had finished, I would read it, I did not know what I had written.

27. One day, our Lord showed me the beauty of his most Holy Law. He showed me a beautiful scene of a vast and beautiful meadow full of the most beautiful flowers of all kind; they had the most varied and exquisite fragrance. I saw that they all had stain, some more than the others. Some had only a little stain but it disfigured the beauty that exquisite scenery. Our Lord told me: "do you see my daughter the beauty of the flowers are breaking of my holy law. I had nobody to observe it, because there is no one who keeps the precept of charity.

28. "In your heart and that of your confessor I want to imprint my Law". This vision came so suddenly, without my thinking anything about it. It got me in the middle of the choir, as I was to kneel before going out. There I was struck. I could not move forward nor go back to my place. Do not know how long it lasted. I think, it was just a while although the song could be understood in two different ways this vision made me such an impression on my soul that when I remember it, and right now that I am writing about it, even if so many years have passed, my hair stand from head to foot. May our God and Lord through his infinite mercy deliver us from falling into the hands of Divine Justice?

29. One night while I was writing the rule that says how careful all the religious must be especially the superiors, not to permit new devotions in the churches, this gave me such an impulse that I was out of myself. While I was transported by our Lord in order to see what was happening. Without doubt our Lord

made that happen in order that I would believe what his divine Majesty was telling me, complaining how poorly the persons consecrated to his service were doing. I was very much surprised because I was in deep recollection solely occupied in how important is stillness in the chapels of nuns. Suddenly I saw and hear frightful uproar that I shuddered. Then I saw a great multitude of people of all classes, all very cruel, their shrieks so our of tune that seemed like devils or people coming out of hell they pushed each other violently. I was frightened to see a general confusion in almost the whole city of Rome. I say and heard I do not know how nor where, it seemed they were buried under very sumptuous buildings, singing a song whose words were like this: "observance, observance, observance, poverty, poverty, poverty, retreat, retreat, retreat, fidelity, fidelity, fidelity to the Holy Law of the Lord". Through the song, our Lord made me understand that those singing were religious people and Bishops of the church.

30. In this vision happened what I have insinuated in the preceding number, that is, to write sometimes with out knowing what I was writing until I had finished. I think that the finger of God wrote many things of those notes, particularly those that treat about correction and warnings for the Prelates of the church, because I never occupied myself about those things, neither was I inclined to do such things, on the contrary, I thought of them all as saints, and in my concept they were irreproachable. I do not know how it happened that I was writing without knowing what I was writing, but this is the truth, that is the way it happened.

31. At the end of this vision, or the next day, I do not remember quite will, our Lord told me: "My second apostles must be a living copy of the first Apostles, so as to the name as to the work. With the torch of the Gospel in one hand they must enlighten the wiser and ignorant men". This God told to MGR. Claret and to the other.

32. In the morning, on the feast of St. Andrew the Apostle, after communion our Lord told me that Fr. Claret together with his sons in the order of the Apostles of Jesus Christ, will be the bright star that with their clear and apostolic doctrine will dispel the

ignorance of the present century that those who are blinder, I think call century of the enlightenment; His Divine Majesty added: this priest is the first, and I wish that he establishes the first houses of the order.

33. This short notice but compendious, without withdrawing a single point from the rule that the Lord was commanding me to write, filled my heart and soul with a holy joy, so much so that for a long while I could not control my tears, seeing the great work that the Lord was to perform. In these few words that His Divine Majesty told me, he made me understand so many and great things about this holy soul, that as if I was out of myself. I think I lost the bodily senses, while the powers of the soul were occupied in admiring what the grace of God can do in a soul. I saw or understood, I do not know how to explain it, our Lord left to the judgment of his soul the interests of the church and as if of him depended to put to practice the Evangelical Law, and it seem to me that his Divine Majesty was telling him, " I have given you grace for that " I understood that this was very special grace that God bestowed only to the holy Apostles, and I saw that our Lord Jesus Christ was requesting it from him in a way that I do not know how to explain.

34. In this vision I always saw our Lord very sad and I knew that he was inviting this holy man to follow him, promising him great prizes if he would help to put in forces his holy Law. And he would tell him again and again "If you like, I have given you grace." In each word that our Lord said, I saw several things, some I understood, others I did not know what our Lord meant by them; later he has discovered it little by little to me, as I will explain.

35. On a feast day of St. Peter and St. Paul, after holy communion I went to the gallery, so as to be able to talk alone with my God about the work He has entrusted me and the great difficulties I saw in its execution. I did not dare to tell our Lord what was impossible for me, because I always had firm, by the grace of God, the certitude of the power of God in his creatures. But in those days our Lord permitted that I forget all the promises

that his divine Majesty had given me; I saw nothing but human causes like a strong and invisibly army. I saw my littleness and poverty as a person. I was so confused, that even to talk about it to our Lord, I was ashamed for I did not see any talent in me, not a natural talent nor one by grace in order to cooperate with the designs of God our Lord. So, immersed in tears I could not find other words but: How can this be Lord?" I was also very oppressed to see myself all alone in a work of so great importance that the more I thought in my nothingness, the more his Dive Majesty would show me clearly the purpose of its exact fulfillment and the glory that would redound to God our Lord for the good of the church. Because of this I had much courage to suffer, for our Lord gave me a great love for my holy mother church, that if the cost of my life (Even if I had one thousand lives) with all the love of my heart, even if I had to go to the end of the world, I would suffer to restore her peace, the most cruel torments.

36. For this good will, our Lord was so please that he came to visit me in the gallery (I continue with the same prayer) and he told me, "Fr. Claret (he called him father, he was not an archbishop) will give you a hand in founding the first houses of the order. Together with our Lord were Sts. Peter and Paul, whose feast the church was celebrating on that day. In this vision, I was in deep recollection without losing the bodily sense. I did not see our Lord, neither the holy Apostles, but I felt so clearly and real the divine presence as if I saw them with my bodily eyes. I felt that his Divine Majesty filled the gallery with his Divine Majesty and he filled my heart and soul with so much confidence on his divine words that I never doubted its complete fulfillment. St. Peter and St. Paul were always at my left side, giving me much consolation; even now, when I remember I get much courage in the difficulties that I encounter.

37. It seems to me it was on this same day, although I am not very sure, that after his Divine Majesty had given me such a great joy that for me there was no equal because of the feeling of certainty that was given me. I felt as if (everything) were already fulfilled. The permission from the government would be obtained with great facility which at that time was not an easy matter,

because the government had forced out all the nuns from their convents, and took possession of all their properties and the facility that would be in getting the Bull from Rome, and how our Lord would like that this priest would go to Rome to ask for the approval of the order... our Lord, after assuring me that everything would happen in that way, added that his same priest would give me much to suffer.

38. I did not understand what this all meant, because it seemed contradictory to what his Divine Majesty has just told me with so much certainty. Many times I told our Lord "My Lord and my God, if this holy man would help me in the founding of the first house, how is it that you tell me that he would give me much suffering?" on this, our Lord never answered me, he always left me in the dark, and without being able to know in what way the suffering would be.

39. Afterwards, the Lord made known to me and told many times, that I would suffer much because of the resistance that this priest would make in beginning the work; for his Divine Majesty did not manifest to him how he would like it done. Our Lord told me more than once, "look my beloved daughter, this resistance that you see in your prelate, are the afflictions you saw that I was bearing when I manifested to you the grace that I put in his soul entrusting him the treasures of my church. And you saw how I pleaded, one, twice and more times to help me to restore the keeping of my divine commandments. All the contempt that he makes of your notices, I take it as if done to me, because I chose you to be an instrument of my voice, for greater things, and this only for my eternal plan.

40. One day I was very much afflicted. During prayer I did nothing but cry, because my confessor put me under obedience to write clearly all the notes that his Divine Majesty has given me for the reform of the church, and in this affliction I was told by our Lord, " what do you fear my daughter? You can write without any fear because this does not prove any merit of yours. This does not prove that you are very good because you have these visions and these communications that I gave you, but you have to judge the

virtue by the acts of total abnegation of yourself and perfect obedience. When the devil molests you against holy obedience saying that you should not be writing these things, that these are for St. Teresa, St. Catherine and others, tell him that you remember very well of the donkey of Balaam. With this, I was very glad; and since then with much more courage to obey my confessor and I have it always for the best. However, because I am very ruin, sometimes I have resisted.

41. One day when I was in the choir doing a penance imposed by my confessor for resisting to write some of the fervors which God had bestowed on me (for me this is the greatest penance that the confessors have imposed in me), our Lord told me with much severity: "what, can I never make of you as I want? Tell your confessor to strongly punish you for all your resistance, without letting anyone pass, because it displeases me very much, because it deprives you for great perfection".

42. Another time our Lord reprimanded me in the same way for having resisted the divine inspiration. Because his Divine Majesty orders me to reply some message to certain persons whom I know will not take them well, and some other things (for which) my confessor has to scold me. It is so repulsive for me that many times I run away from praying, leaving our Lord alone. There are times when our Lord takes it amiss, other times he does not, because there are times that I am so confused in the presence of God, knowing my poverty, that my soul does not know the intimate communication given by his Divine Majesty, and because of that my soul retired as if ashamed and confused. I must say here with great confusion and by command of holy obedience, that many times I seem to be much involved in the secret of God, that it seems his Majesty opens the ark of his power and goodness giving it so much light of his infinite plans, in such a degree, that if God would not support my weakness, my miserable body would not able to resist; and so, many times I was obliged to say: "enough, my God enough! Either you enlarge my heart, or you suspend all those attentions of love". So, once more I repeat that his majesty gave me strong reprimand for the discourtesy that I committed, leaving him with the words in his mouth. He told me

the next day I should go to my confessor and promises him better obedience, and that I should renew the vow that he commanded me to do. He told me, too, that I should see how he obeyed and how he was nailed on the cross. He told me so many things about holy obedience that I was so confused and humiliated, that I cry very much. It seemed to me that all the persons with whom I came in contact those days knew my feeling and confusions.

43. On one occasion, my confessor was in danger of death. I offered my life for him, not for the love that I had for him, which was much; because he did much for my soul, but the knowledge that his life was necessary for the good of the church. Because aside that he was highly learned and educated man, I was sure that he would become bishop, for his great seal and virtues, that were many, especially for the zeal he had for God's honor. I was convinced that his life was indispensable and mine had no merit; as can be seen of the life of a holy prelate and a poor and ruin nun. Oh, impenetrable wisdom of God! His Divine Majesty told me that He did not accept my offering because my life would be more useful to the church than that of His great servant. I was so confused at this unexpected news that I cried very much. How true it is that the wisdom of God is impenetrable, and from weak instruments, great things are accomplished. Blessed be God for such power and goodness!

44. On day while attending the mass of this, my confessor, I saw a cloud in the middle of the altar whiter than snow; from it came out a transparent light that was heading toward the head of the celebrant; and in a few moments his whole self became whiter than snow, transformed by the cloud, as a consequence the form of the cloud was not seen, but it seemed that very light rays emanated from his whole body, that gave such resplendent light to the whole altar. It was manifested to me, that whiteness signified the purity of his soul.

45. From the time I began to serve God until His Majesty deign to manifest the founding of the order, I always saw a star in front of my forehead, and its rays were pointed at my eyes, especially when I prayed to the Blessed Virgin Mary. The rays were



so bright that sometimes they hindered my sight, but they were always mellow. After our Lord had manifested to me the founding of the order, I did not see the star for five or six years in a continuous way. During these years, I saw only once or other time.

46. When my confessor commanded me under holy obedience to write what our Lord had told me for the founding of the order, the star appeared again more frequently than in these five or six years, but it seems to me it was not as continuous as before.

47. After writing those notes, the star disappeared completely until 1854, when God in his infinite goodness, has deigned to communicate to me how and by what means he would like the general reformation of the whole church as I would say later.

48. In this year, 1854, our Lord gave me a continuous communication with his Divine Majesty that it seems that a creature would not be able to live in this miserable life with such intimate communication with God. I do not know if I would be able to explain how it was. It seems that our Lord had my soul inside in the most sacred of his heart, and there he was communicating his eternal dispositions, with so much grace and love, like a best friend treat his equal; and if these two friends have not seen each other for so long, they have many things to tell each other; and they need time to talk alone. It seems that our Lord would look for hidden moments to talk to my soul; and enjoy with it in intimate communication. I do not know if I am saying nonsense, but there is nothing that can compare how our Lord treated my soul with such love and familiarity during that time. What I saw especially in the divine secret was the state of the church, and the ways and means determined by the Blessed Trinity in order that the Divine commandments be followed faithfully. This is what took much of attention of our Lord; he would present it to me now in this way, then in another, but always was the same. This communication our Lord did it with much gentleness and speed that in spite that my soul was so much inside the Divine secret, that in my understanding I did not get out of it, I never understood why our

Lord communicated those things to me, until at the end of the year our Lord deigned to give me the following vision.

49. Year 1854, feast of all Saints, at 10:00 A.M as I was praying his Divine Majesty deigned to manifest how he would like the reformation of the church to be done by Pope Pius IX. Our Lord told me that he would like to give him this grace as a reward for having the dogma of the Immaculate Conception of the Blessed Virgin Mary. After this vision, it seemed that the star disappeared and I never saw it again.

50. On October 23, 1855, while I was praying the hour of none, his Divine majesty expressed his will to me not only to write what my confessor commanded me, but also the Rules for the General Reform, according to his majesty had already commanded me and he would continue revealing.

51. 1855, All Saints day while I was in prayer, his divine majesty commanded me, to note down some points about the manner He wanted to start the General reform and told me what I had to write. I was fervently praying when the Lord gave me the command and His Majesty had me as if I was very strongly tied, not able to move, because I wanted to stop praying, since such great things, being what I am frighten me.

52. Here the Lord repeated to me the vision of last year and told me that it was to begin by the prelates and that "2" had to be the first to offer himself to His Holiness by a vow to keep the evangelical precepts and counsels; also the "3", together with the "2", and that this "3" ought to be the second superior. The Lord made me understand many more things that I will declare when he wills, because I understood that the Lord keeps some for another time, and others will not be known until the last judgment. Then, the Lord told me to recollect and prostrate myself with great humility and reverence since it seemed I was face to face with the Majesty of God. I felt as if He let loose all the ties with which he held me bounds as well as a great spiritual submission to obey and to write, which until then I never felt, rather a very great repugnance.

53. But, after writing the first three points with great peace and calm of soul, he'll go very furious and, as the chief enemy of God's works- as this one is, as according to the one who has examined the spirit that inspires me – the devil started to strongly molest me with my old fears telling me that all this was only to waste time for the ruin of my soul, and that maybe all this was pure imagination and that I was making my poor Confessor confused: that the best for my safety was to say nothing about these things and not to obey his precepts to write, and one thousand other things which created in me a great confusing. Because, even though I was unworthy that God would communicate these things to me, as the devil said, but the point of not obeying the confessor made me sad since our Lord always told me to obey in everything; His Majesty would not permit the Confessor to be mistaken in so important a thing.

54. Thus, I was fighting between the fear to the deluded and my love for obedience until God our Lord was pleased to reveal to me the last judgment as very near, to give me assurance of the manifested truth.

55. This vision of the Final Judgment made me so terrified that, just to think of it, I shudder with fear from feet to head, and I do not know how to speak of what I saw; so, I will just say what fits my purpose. And it is that it seemed to me that I was fleeing together with another religious and we came in the cloister of a church (the cathedral of Tarragona). There, God saves me from the devouring fire falling from the skies as a frightful rain, which in a moment burnt up the whole earth. It was revealed to me that church in this religion which has to witness the Last Judgment.

56. The Lord revealed me this in that occasion; and, long after that vision, when I was writing to one of my Confessor, who commanded me to give an account of all these things, our Lord said to me to tell Him that this Order is the one that Christ will rule in the one thousand years of His happy kingship. This news - as I understood it – is one of those great things that God our Lord told

me, when He was pleased to reveal to me the situation of the church, He was keeping for another time.

57. Next day God repeated to me about the final judgment because in spite of what I have just seen in great terror (with the pallor of my face I showed the great day of the Lord), I mean to say, even though I was still trembling for the unthinkable sound of the trumpet, I was still suspicious of a possible imagination of mine, or if it was a nightmare, because in this matter of visions and revelations I have always been almost incredulous in the opinion of my confessors..... I suppose God is not displeased with this manner of incredulity, since he has already endured me in so many others, and has showed it to me again.

58. One day while I was walking in the terrace of the convent of Tarragona where I received the holy habit, I was reflecting on the work entrusted to me by God, the foundation of the Order. I saw a mountain of extraordinary grandeur from the base to its summit, all of it a ticket and burning in flames from its base to its peak, and that from the summit I had to cross the mountain for the work to be done. By the enormity of the mountain and the violence of the flames I understood that it meant the great and frightful obstacles the whole hell will present me in order to hinder me and for me to reach the highest peak of the mountain, stepping on the flames and to cross it. Our Lord assured me that with His grace He would help me to the good result of everything.

59. I also understood my extreme poverty for a work, which would cost me much. In this the Lord told me very confidentially that He had everything for me. I was so well assured of it that I never placed my confidence in anybody else.

60. Afterwards, His Majesty told me of his will that Sr. Florentina should come with me, and that he wanted to use her money for the first foundation. The Lord told me this at the hour of morning examination and, after lunch, she came to tell me that our Lord had told her during the morning examination that she ought to go wherever I would like to go. This happened when I had not

told her yet anything about what his Divine Majesty had communicated to me. May his infinite providence be blessed forever!

61. After the many times our Lord had told me – as I said above, that Fr. Claret would arrange the first houses of the order and the other many times that His majesty revealed to me in spirit the sanctity of that soul, the Lord provided this servant of God to come to the convent to talk with me. (I think my confessor had given him notes to read. The confessor willed me to explain everything as he would be questioning it. But I felt so ashamed to say that God has communicated this work to me because I did not understand anything about communications or revelations; so, I only told him that the Lord had made it known to me that he desired to arrange our order to observe in it His most Holy Law and the evangelical counsels. With these few words the Lord permitted that we understand each other and, immediately, without giving place to further explanations, he told me not to hesitate, that it would be done so. And, when I told him that God was in a hurry to do it soon and that our Lord had told me that he had to go to Rome to procure the permission of His holiness, he replied that the fruit was already ripe but not yet in season, that I could rest leaving the care to him. And then, with one of those jokes that he used when speaking, he said: “Now, I know already that you are here.”

62. “Now my companions are at the end of their mission, and afterwards, we will all gather and consult with the Bishop of Barcelona who will arrive now and is my close friend and we will see how the matter will be dealt with. But God our Lord who had decided in his eternal decrees to guide the flight to the other part of the world, permitted another obstacle that in my opinion, banished some of his ideas, undoubtedly because God’s plans were very different from those of this holy man and mine, because certainly, neither had he ever thought of the cross God had prepared him entrusting to him the government of this vast island, nor, by then, had I ever thought of crossing those seas. So, I remained in my convent as before, and he continued in his mission, for us to transfer to this new world where he wanted to start his work.

63. When this holy man was elected Archbishop of this island, my confessor brought me the news, very worried considering it impossible to put a hand to the work. But I was so sure of what he had said to me—"not to doubt that the work would be done that way" – I was so certain of this as if it were God who has told it to me through the mouth of this holy soul. So, I told the confessor to be happy that certainly this was convenient to the realization of the work. So it happened.

64. One night I saw (I think it was in dreams) very beautiful in the sky, composed of very resplendent stars that I couldn't explain its attractiveness and beauty, what a charm! With that splendor it was radiating! How many things I saw in it! But at the moment I saw it formed, its arms were destroyed with only the pole intact, the stars with the same beauty. It lost only the shape of a cross, which, according to my vision, was the most precious to see.

65. It was revealed to me that cross symbolized this holy order and that its sons would shine as stars; that I saw it in the form of a cross because they have to preach the cross of our Lord Jesus Christ since the time is ending and the guiding sign of the cross of Christ will go ahead. And I understood other things that I cannot explain.

66. The banishing of the arms of the cross pained me because I did not understand its meaning at that time. One day while I was thinking that, perhaps because of my sins, this newly founded house would be dissolved, the Lord console me telling me not to be afraid that the trunk still remained and that soon I would see the family of my prelate dispersed. It so happened, that after a short time, they began to disperse. I do not name who were the first and the second not to offend anybody. My confessor, who commands me to write, will bear witness to this.

67. One time, when entering in the choir, I saw a procession. It seemed to me they were in heaven, I saw many people and all of them in the act of fighting to defend the law of

Christ. I recognized only three persons (the one who commands me to write knows their names) and these three were dressed in white and wearing crowns, these were not walking. I wonder and was unable to understand why those three were standing without the attitude of fighting and gala dress. And our Lord told me that it would be very hard for those three to be uprooted from the earth and that's why he was presenting them the price in advance. And the others in the attitude of fighting are those who work only for the glory of God, without presenting any recompense, and these will be the best reward. And his majesty told me that all of them belong to the order of my prelate.

68. August 27 1856. During the thanksgiving to God after the Holy Communion, when I made my profession, our Lord told me to take rest from my fears, that I had written well what he had commanded me. And that my prelate was holy but he had to sanctify himself more by the means His majesty commanded me to write, that this was His will.

69. One day within the octave of Epiphany, at the moment of receiving the Sacred Host in Holy Communion, the most Blessed Virgin Mary gave me the sweetest feet of the newly-born Divine Child Jesus. I experienced a great consolation and my soul received much grace. What beauty is that of the Divine Child! What candor and grace I saw in my Most Holy Mother, most blessed Mary! May she be blessed for such great goodness?

70. One time I was very afflicted praying for a certain person that I knew had committed three or four mortal sins, and my soul was pierced because this was a religious, consecrated to God. One of those days, in which I was most afflicted, our Lord told me with great sadness. This is the way the sons of my church repay my benefits. Let me, my daughter, rest in your heart. I have no place to rest.

71. on that epoch – I think eleven or ten years ago – I saw many times God our Lord as a very beautiful child, sleeping in the arms of Most Blessed Mary, I was told that this is the manner He reposed in my heart; and really, in this way it was given to me to

feel God our Lord in the arms of my soul receiving the Holy Communion. What delicacies of a loving God! ... Because everything was his love since He did not find in me correspondence, O, how great is my ingratitude, that I have offended so much the one who has loved me so much!

72. When we were buying the house for the monastery I suffered very much because the Archbishop was then out of the city and the procurator got attracted to so a good a house that, for being so good, was not good for nuns, because a marble pavement does not fit the poor "sayal" (poor habit of rough cloth), and the house had been built for very refined people. I insisted in showing my disgust so that the house would not be bought because the Archbishop had told me, before he left for the visit, to buy a lot and the house would be build afterwards, and this was also my desire in order to make it according to the poverty God had told me. But, since the good Archbishop had placed all this business in the hands of the procurator (this detachment of the Archbishop made me suffer not slightly and this (the procurator) told me that the purchase was going to his account, I always understood that we had just to pay the dowry I had and that of my companion, leaving all the rest to the care of the procurator.

73. So, in attention to the favor I expected (because of my poor intelligence) from the procurator, I deemed it was ingratitude to continue with my resistance and everything on my part was to pray to God to provide an obstacle, or to calm down my anguish, because, even though they gave me many favorable reasons, I was unable to agree with it, and I had nobody to consult with, since I had not consulted with Fr. Currius anything about the foundation and very few things about my soul. So, I was suffering so much not knowing what to do. One day our Lord inspired in me a great desire to consult with this good father." And the Lord made me understand that this father had to help much in order, that he would be to me what St. John of the cross was for St. Teresa.

74. Our Lord said this to me two years before the foundation and it has been literally fulfilled, because if this servant of God had not helped me so much in the foundation, I do not



know if the result would have been as good, so many were the obstacles raised by the entire hell in order not to be founded without incomes.

75. Some months before the Bull of Approval came from Rome, this good servant of God wrote to me from Puerto Principe – he was there at that time to direct the organization of Beneficence by order of his Excellency. He commanded me in this letter to tell him many things about his spirit and mine. I had nothing special to write because I have been always lazy in giving counsels most especially to people who must give them to me, but, as I am afraid to fail in obedience, (because they use it afterwards), before writing I went to the choir for a while to ask our Lord to inspire me what I had to write. The Lord told me; "Tell him to come, that he has worked well there until now, but now I want him to come here for it is more necessary."

76. I wrote it to him but he would not come because what I said since he is very obedient to the prelate and this one wrote to him to continue with the construction. But our Lord knew how to provide that the prelate himself wrote him to come – I do not remember for what convenient matter, far different from what God our Lord wanted to entrust to him. So, he arrived days after the Bull arrived from Rome. Here I saw clearly that it was true what His Majesty had told me: that it was necessary for him to come from Puerto Principe. Oh how I admire the providence of God for his creatures, and how great is the one he has had for this sinner!

77. I was at this time with some anxieties pressuring my soul, not knowing how to get free from them, because the Archbishop wanted to make the foundation requesting dowries, and the Lord had already told me not to accept this unless he commanded it in virtue of holy obedience, to tell my prelate that the cost of the house, plus the dowry I had of about 15.000 pesos, that all this would be spent in the construction of the convent, and that under that condition and no other, I could accept the condition and make the profession. That this was the divine will, and that this was more than sufficient to fulfill the sacred letters. The Archbishop accepted this but the procurator said that in no

way could it be done, and the bishop desisted as soon as he heard the procurator. All was to search in books and to make plans, sending them to me to know if I liked them. But I was pleased with nothing except with what God had told me and I always answered the same: not to consult with me anything, what did I understand of those business ? (And, truly, all their ideas were confusion for me). That they may act according to their opinion, that I would agree in all that the prelate would command but I was very sure of what God our Lord had said and his Majesty would not permit anything against his will. And so it was done with the grace of God and the zeal and activity of this servant of God untiring in talking with some and persuading others.

They told me:

- The Archbishop: that I desired to be poor and the house to be bought by the Archbishop.

- The procurator: that I liked to be called poor and then to live on the shoulders of the tertiaries. But I did not mind all that anymore, seeing that this servant of God (he is very truly so), took it so eagerly. And I do not worry for anything that, the confessor assures me, does not offend God. (Later on, I knew that they were telling my confessor such things, that he wanted to leave me).

78. One day, in prayer, I was crying very much asking the Lord to declare to me if it was pleasing to Him that obedience imposed by my confessor of writing the gifts and graces received from the Lord for I felt more repugnance than ever, and our Lord told me: "Yes, my daughter, obey always and in everything; this anguish you feel is hell trying to impede my glory. Tell your confessor, my servant, to help you. "I think this was on the same day our Lord told me that this servant of his, pleased Him very much because of his humility and that he was His most beloved soul on the earth at that moment.

79. Some days before my religious profession, our Lord told me his desire to communicate a grace to my prelate, but that would not be done until he had received my profession. And the

most blessed Mary told me that she would take care of making him understand that the load of the church weighted upon him.

80. So, that is what happened a few days after my profession: he was told that he had to be the angel of the Apocalypse. He himself told me this (full of admiration and astonishment) the day he came to say goodbye for the visit – I think it was November 1 1855, and I made my profession on August 27 of the same year.

81. All that God our Lord has been pleased to manifest to me regarding the situation of the church, will be found in the notes I handed over to my prelate on June 9 1856, through my confessor D.N.N. The particular notes in those writings must not be presented because the Lord did not state that they be made public by now, but as a friendly advice for the person in question. Rather he wills to keep them secret until the very subject discovers them if he deems it so for the glory of His divine Majesty. God our Lord loves him that much.

82. I say the same thing about the writing I included with the paper of the notes in which I wrote all that the Most Blessed Mary commanded me to write on the day of her holy patronage on 1855.

83. Heaven and earth know that I have said and confessed the truth without any exaggeration, rather I say less than more, because I had never paid attention to these things, and now when holy obedience compels me to write, as it is many years ago that those things happened, I prefer to omit rather than say them, for I do not consider them necessary. Because the one who will read what I have written will easily deduce the manner God uses to act in souls to whom he grants so great graces because of his infinite goodness. And there is another motive excusing me to keep silence about them and it is that I cannot explain the manner God works in the soul with so great intimacy guiding her by the straight path of his most holy law, because God acts in such away that the more he acts, the less we can understand. In all that I have written, I have seen myself many times confused and full of fear

remembering such benefits of God to a soul so ungrateful. I would have been turned back from my purpose a thousand times had the force of obedience not obliged me with its entire rigor. And thus, afraid and confused, I have pleaded a thousand times to the Lord to guide my pen and not to permit, by His goodness, that I might say anything untrue in its minimal part, and that my tongue would be stuck to my palate before I could fail in telling the truth. In this fears, our Lord more than once had told me.

84. Heaven and earth know that I have said and confessed the truth without any exaggeration, rather I say less than more, because I had never paid attention to these things, and now when holy obedience compels me to write, as it is many years ago that those things happened, I prefer to omit rather than say them, for I do not consider them necessary. Because the one who will read what I have written will easily deduce the manner God uses to act in souls to whom he grants so great graces because of his infinite goodness. And there is another motive excusing me to keep silence about them and it is that I cannot explain the manner God works in the soul with so great intimacy guiding her by the straight path of His most holy Law, because God acts in such a way that the more He acts, the less we can understand. In all that I have written, I have seen myself many times confused and full of fear remembering such benefits of God to a soul so ungrateful. I would have turned back from my purpose a thousand times had the force of obedience not obliged me with its entire rigor. And thus, afraid and confused, I have pleaded a thousand times to the Lord to guide my pen and not to permit, by His goodness, that I might say anything untrue in its most minimal part, and that my tongue would be stuck to my palate before I could fail in telling the truth. In these fears, our Lord, more than once had told me to write as I like, that I would not fail against the truth, and so, I could say incomparably much more than what I would say.

## Second account

85. Since I began to serve my God and Lord, He has always been my counselor and master in everything. And he never neglects me even in the most insignificant and domestic things.

And He tells me how I have to deal with certain persons, what I must tell them as well as the time and situation where to speak.

86. Before I was involved in this Holy Work of the order, I experienced for a period of time to be very anxious thinking that I was doing nothing in the service of God and that I was taking too much care of my body which I hated very much before and I used to get very angry against it because it is very bad. Oftentimes I cried bitterly to see myself so good a friend of this my cruel enemy which, under pretense of necessity, because obedience commands it. I treat with much comfort, and may the Lord not permit to give it more than necessary, that is saddens me most.

87. In this situation, being – as I said- anxious and full of fears for the excessive care of my body, His Majesty was pleased to console me making me understand that it was his will for my life to be of some utility in these times for the glory of His Divine Majesty. This advice of the Lord that gave me some consolation, made me very confused because I was so far from thinking that my life could be useful that I was even considering myself unworthy of life itself. And this was not because of humility, like St. Catherine of Siena and others, but because of the multitude of my sins. And on the other hand, since what the Lord was telling me was a thing of less mortification, it made me suspect that it comes from the bad spirit. Thus, I immediately consulted my confessor, and he told me that his opinion was the same, and not to doubt that it was what our Lord had told me. Let the reader not believe that what I have abhorred very much my body! I have taken too much care of it.

88. Once, I was somehow worried thinking how to maintain a house with so many people since, at the same time, nine young ladies came to receive the holy habit, so poor that they did not bring me not even one peseta, and with so miserable clothes that some – most of them – could not change. On the other hand I knew very soon that among them, only two were industrious, all the others were fond of rest and comfort. This fact, more than their poverty, was the cause of my distress, because I like the poor but diligence ones. Besides this, I was worried those

days because they presented me a bill of S 250, rentals of the house we had live in until then and of the one we were starting to occupy (this one, even it if had been bought to build a monastery, had to be rented until we had the documents made), and this was due to the carelessness of the person in charge, if he had been cunning enough, nothing of this had to be paid : that is why I was so disappointed. I was also disgusted because until that moment they had made me believe that the Archbishop would take charge of the house (meaning to say" in case that we would not earn anything"). I think the devil was using all the means to make us distrust the Divine providence, but, by the grace of God, his attempt was not successful.

89. Very soon the Lord consoled me, because His Majesty always acts this way: He made me reach the peak of tribulation and then, when nobody can help me, His Divine Majesty puts his powerful hand and, in a moment, the tribulation stops because the Lord has this art, to interchange pain and joy.

90. This time, it happened to me while I was so afflicted for the things I have mentioned above – and many other more who made me so disgusted – Our Lord told me with great affection: "Why are you so afflicted, my poor daughter? "Then it came to my mind how well this great, omnipotent Lord fulfills his words, and that the one who took care of maintaining four little ants that we were before has the power to sustain four thousand spouses of His and the whole world as he is actually doing. O, what consolation and trust these words give!

91. At many other times our Lord has given me the grace to follow him with great detachment from all things and much trust in His Divine Providence. The Lord always does this with a great feeling of gratitude and tells me with great love: "My daughter, if one could be detached from oneself, then he would know what I do for him.

92. These words cause such a consolation and confusion in the soul, that only the one who has at any time heard them will be able to understand. How will it be compared to this most

ungrateful creature to which our Lord has done this grace so many times? I confess, for the glory of God, that this is the grace, which gives my soul more detachment not only from all the things of the earth and from me, but even from my own soul. And this humiliation that, in these occasions, I do not know what to tell Him: only to be ashamed and to shrink as if I would like to hide not to see the Majesty of God so humiliated, giving thanks with so great love to the least of his creatures for a little service she, helped by his divine grace, does to Him.

Ah, Lord!!! What shall I say to express what happens in my soul in these moments, writing such delicacies of love? There is only one thing I can say, that, if man would know the gratitude of the heart of Jesus for the benefits received, there could be no man ungrateful to God's benefits. And I do not die of sorrow for my ingratitude seeing such gratitude in my Lord Jesus Christ.

93. Now that I have said something about how much God our Lord is pleased by a disinterested heart, this great king of heaven and earth has protected, guided and governed me since the moment His powerful hand took me out of the convent of Tarragona (which was my first heaven) until he brought me to this new world, Santiago, Cuba city, with so great security in the midst of so many and imminent risks that only your infinite power, my God could save my life.

94. When God our Lord had decreed from eternity that I would leave the convent, His Divine Majesty disposed, for my greater affliction the coming of the royal permission to accept profession. It has more than 15 years that it was forbidden by the government and almost ten since I was a novice, eagerly expecting the happy day of my profession. A moment of true anguish!

95. His Excellency, Mgr. Claret, already consecrated a bishop was at the point of sailing for his diocese. Since God our Lord gave me such firm certainty in the words this servant of God told me when he came to talk with me, as I have said – doubting that the work would become a reality – I was unable to remove

from my memory how could it be to profess in that convent if it was God's will for me to go on with the work His Divine Majesty had entrusted to me.

96. While my confessor was still doubtful in making the decision because of the importance of the matter, he decided to go have his exercises with his Excellency, Mgr. Claret (who was going to start his last exercises and bid farewell to his dear brothers), and to consult the matter, while in my convent everything was being prepared for the profession. At last, my confessor came back from the interview, more or less in the same way as he went there, without any decision from Bishop Claret. Because he could not get anything from him except that the fruit was already ripe but not yet in season, and that in the mean while he would see how was that new world and if there was good disposition there.

97. I was not contented at all with this response, rather I complained to my confessor for not having forced him to answer if I would profess or not because only with that, would I be tranquil since I was not eager to go or to remain, even though not to make my profession was tearing my soul because I had been ardently desiring it not only from my ten years of novitiate but since I had the use of reason. But, as soon as this saint would have said that to leave the convent could be for the glory of God (which was to divide my soul) I would have conformed myself to God's will for, since God our Lord made me understand the holiness of that soul and the gifts of grace entrusted to him by his Divine Majesty, my confidence in him was so great that I seemed to hear God's voice through his. But our Lord was not pleased to give this consolation: he preferred me to drink the chalice up to the last drop.

98. While I and all the novices were in the holy exercises for the profession, his Excellency Mar. Claret came to Barcelona to sail. My confessor commanded me to write to him telling my anguish since it was necessary to profess or to leave. So that he would be kind to answer me, as soon as possible, on what was the besting so difficult a case and to tell me either to go on with the profession or to postpone it, since we had only twelve days. This was the only step I needed to get tranquil, but God our Lord who never willed me to put my trust in men but in His Divine



Providence, permitted him not to answer and not to depart from Spain leaving me in a sea of confusion without having anything determined.

99. This circumstances permitted by God placed my confessor in a great compromise. Then, everything was already depending on his decision. The days of the exercises were nearing the end. I did not opt either for going out or remaining; I only chose not to choose anything but to be hanging on obedience. I passed whole nights at the foot of Christ the crucified or in the presence of the most Blessed Sacrament praying unceasingly to God our Lord not to permit, for his infinite mercy, that this so important step would be a mistake. But the heavens had become as bronze and the continues tears did not soften it.

100. God our Lord was pleased in this occasion to make me taste the summit of affliction. I thought very seldom of the promises the Lord had made to me and, if I remember them sometimes it was for a great torments because at once my old anguishes assaulted me – that all that my confessor told me to be the spirit of God was perhaps the evil spirit to get me out of the convent and then, to leave me unable to become a religious. This was for me the cruelest torture because I cannot explain the love I have always had for the religious life. And the devil all the more reinforced these fears in me seeing that the confessors and the good bishop Claret, who assured me of the work, did not dare to define the case.

101. A Dominican Father, a great servant of God, very learned and of great virtue, Rev. Fr. Tomas Gatell who was the confidant of my confessor in the matter because I had opened to him my soul many times and he had always said to me that I would not take my profession in that convent – now he was also fearful to decide in the case because my confessor left it in his hands trusting more in the great experience of this Fr. Master Gatell than in himself, and because he was also director of my companions, the one who wanted to leave with me. This father was more inclined to see if God's will to forgo the profession and leave the convent, but the great difficulties expected frightened him so much as not to have the courage to assume the

responsibility. He knew the disturbance the whole community would suffer and, no less than the community, the Archbishop since he knew well how much we were loved by all of them. He said we were going to make such a toll of the bell that it would be heard not only in the whole city but in the entire Archdiocese.

102. I did not mind all this because it did not seem to me as he said: other novices had left and nothing like that happened. What worried me most was that the days of the exercises were coming to an end and they were urging me to prepare the clothes and all the things necessary for the profession for Mo. Prioress not to notice anything and leaving me in doubt whether they will allow me to profess or to go out. Blessed be God in all his eternal designs, which permit such things to test the fidelity of his servants.

103. As for me, everything was to cry and to pray day and night to my God and most blessed Mary to deign to enlighten them so we could go out at once from the situation. I said to myself what will they say at home if I make them spend uselessly and I will not profess? And what will Prioress say except that all is a fiction and a lie? How I can repay her delicacies with such ingratitude? So many proofs of love especially in those last days that she was overflowing with joy (foreseeing me already professed, as she said, for the great desires she had, that I do not know why she loved me so much) every loving expression in her was for me like a dart penetrating my soul thinking of the pain that my separation would give her, because as for me, the Lord was already giving me grace for any sacrifice. So I said to God: "This, Lord, makes me multiply my tears and nag you more with my pleas".

104. Something happened one of these last days to show how God was refining these two hearts with the gall of bitterness: hers because of the affliction she had to feel at my leaving due to the love and trust she showed to me, even without any merit on my part – as it is clear in the case I will say - , and I myself suffered most terribly for being the cause of her pain.

105. And the case was that one of these days, this good mother lavishly weeping, called me and told me that a novice – she mentioned the name wanted to leave the convent because of a strong temptation without paying attention to the advises of the confessors nor to her own reasoning. She told me to take charge of her since that novice used to pay great attention to me. “Maybe, with the grace of God, she could be convinced by reflection of yours as it happened in other occasions. Thus you will soften my disgust caused by seeing that, after so many years expecting the desired profession, I cannot be sure of so inconstant characters. So, my daughter, recommend her to God so that she may not embitter the celebration because of the caprice.” My Lord and my God, what a hard test you gave to my heart in this occasion! I loved that good mother like the apple of my eyes since she had given me so many proofs of love throughout almost ten years I lived under her motherly care and in her loving company. This was the strongest blow I was expecting, if they decide on my leaving. But what I felt on this occasion cannot be explained. I felt an immense pain hearing the expression of trust and suffering by which this my mother consoled herself with the one blow imaginable if she would loose her most beloved daughter.

Even though I neither did nor know what they would decide I always was more inclined to think that I would go out. So, my whole body trembled and I had to recline as to rest a little for not being able to stand. I do not know what I answered or how she did not discover in my face the suffering I was hiding from her and it caused me great pain to conceal it, but my confessors preferred it this way for many motives. So, she did not guess anything and was thinking that all that she saw in me those days was just fervor of the holy exercises in whose forth week we were already. She told me: “Cheer up, my daughter; we have only six days before we reached the desired goal and give perfect fulfillment to your desires. After this you will have nothing more to desire.”

106. This certainty she has because of my behaving in the religious life was an intolerable pain for the one who had such a poor religious spirit. Well, I went to my cell as I could and I needed not a little grace of God to take courage. Here I began to complain to our Lord and said to Him: “Until when my Lord and my

God, until when will you wait to put an end to my tears? I know well that it is because of my great sins that I am not worthy to neither see your Divine light nor to live in your house but, my Lord and my Father, at least show it to your ministers, the interpreters of your will for them to guide my steps according to your Divine pleasure. Tell me, Lord, what I have to do in this difficult predicament. Do not be anymore deaf to my tears. It is high time already that you manifest your most holy will. It has been nine years of waiting for your divine designs. I cannot wait anymore. Unluckily do not permit my God, that because of my ingratitude, I may loose the happiness I have in my hand and become irremediably. To leave mothers and sisters so dear is to divide my heart, but to pull me out of your holy house will be to pull out my soul. But, my redeemer, provided that you save my soul, save it, save me by the means You prefer even though suffering martyrdom all my life, that this will be for me to live in the world. Love for the enclosure was invincibly powerful, but love for your most holy will, O Lord, makes me surrender to any sacrifice. You are just, O Lord, and you are equity and justice yourself, and if any sins in your holy house deserved this punishment, may your most holy will be done, O Lord.

107. Our Lord bore up this complains of this ungrateful creature, being pleased that I empty the cup but without consuming the gall, because as I had to count on him alone in so many situations, over the sea as upon the earth, he wanted to test my trust in his divine providence beforehand, and permitted me to go out without any other hope than to hope against all hope in His infinite providence and in his great goodness, sure that he would guide my steps toward the desired goal of my eternal happiness.

108. Thus the Dominican Fr. Master Gatell and the Doctor Most illustrious D. Jose Caixal now Bishop of Urgel, who was that time a canon in the Cathedral of Tarragona, decided on my departure from the convent.

109. I left with my companion on January 28, 1851 (at this time of writing, it is just six years ago. Who could tell me then the many things I have lived!), not knowing where we would go, nor

what would happen to me, not even in what house we could stay at the moment. (Such abandonment in his divine providence is what the Lord wanted from me in this occasion). Because from the beginning I told my confessor that, in case it is decided that I leave, in no way did I want to go home because I no longer consider it mine from the day I left it to enter the convent, the house of my Heavenly Father.

110. My companion was suffering seeing how the Lord was having me so forsaken in this affair and she was very amazed to see how I was throwing myself in the hands of His Divine Providence. She only said: "Who knows where we shall end? In what house will they place us? I was very sorry to see her so anxious because, on my part, I was not suffering since I was already used to these plans of God: throughout my whole life he always led me this way.

111. When he wants to grant me a grace, He always humiliates me much, at times through men, other times bringing to my memory my great sins: others leaving me in great abandonment, and my soul completely alone. And I feel it really, as if I am in the wildest desert, without seeing or neither hearing any human person nor feeling any kind of consolation, human or divine, but the summit of tribulation; has it seemed that the Lord wants me to understand the great of his love through the extreme intensity of the suffering. Because I was never deserted by His most holy grace, and this has always given joy to my soul in proportion to my great afflictions.

112. This happened to me in this occasion: all those who handled the affair were very troubled not knowing where to place us due to the hurry of our going out, because as soon as the decision of our living the convent was communicated to the prioress and the Archbishop, there was such disturbance and excitement that in a few hours it was divulged in the whole city, and the Archbishop as well as the most distinguished persons blamed the poor confessors (Who after so many worries and more hours of prayers, had deliberated. On the case in the presence of God).

113. In view of so great a disturbance in the community and in the families, they decided to bring us to a little village near the city, but I was so much impressed that I, decidedly told them that I was not committing any crime in leaving the convent and in not waiting to go home, and I did not like to move from Tarragona. In this moment God misguided me to go and ask the favor from a good friend of ours thinking we could be very well there.

114. This friend was the parish priest of the Cathedral, a person highly laudable for his virtues and he was very grateful to me for having one of his sisters in the class where I was teaching and I dedicated her with great dedication. Just an insinuation was needed for him to give us the best place in the house after asking from him only a little corner, the least of it. We remained in this house one year and fifteen days, all the time we were outside the convent before we sailed for this city of Santiago de Cuba.

115. I chose a room totally separated from the family, in the most hidden part of the house. It cost me a little to get it because they said it was very uncomfortable, too warm during summer and very cold in winter, and so it was: but as I desired so much quietness and I had already left the space and comfort of the convent, I did not mind the room to be wide or narrow: what I desire then, was to be far from dealing and communicating with people, and I succeeded so perfectly that I lived with my companion all that time a life more of angels than of human creatures.

116. She could not get over of her amazement seeing the residence that God had prepared for us so suited to our taste: even though we had to search for one whole year, it could not be more fitted to our purpose. Then, my companion (who was very good and the Lord had led her always by ways of comfort) said: "How good it is to throw oneself in the hands of the Divine providence! But how is it that the Lord hid this consolation He had prepared for us?" And, really, nobody can understand the call to religious life but he to whom the Lord had granted this grace. So a

religious outside her beloved enclosure is to live apart from all conversation with creatures. God granted us this grace because of the love I had for the holy enclosure and having sacrificed it to fulfill His Divine Will.

117. Then, after living the convent the confessor commanded me to write to his Excellency archbishop Claret, informing him about the decision of the two confessors, who, after long prayers and very mature deliberation determined my going out of the convent before the profession in order to avoid the greater inconveniences after the profession. Because, if now being a novice, there was so great disturbance, what could have happened had I made my profession? For sure that neither the community nor the Archbishop would have ever permitted my leaving. Thus, I was completely free to do whatever his Excellency Archbishop Claret, would see more convenient for the glory of God.

118. While we were waiting for the answer, to this letter, several young ladies came to me with the intention to follow me wherever I'd go, imagining I will choose a place of great penance. Some came inspired by their favor, other pushed by their confessors to see based on my answer which was my plans but they were not satisfied because my secret was for me. I only accepted three of them: two of my cousins and a niece of Dr. Caixal and these because I was very sure of their good spirit.

119. The whole city was commenting my going out of the convent, and to say this is not an exaggeration because, as I had been mistress of classed all the time I was in the convent and my house was very well known by poor people in the city, everybody was in expectation to see the end of the affair. Nobody knew the purpose of my leaving and all were wondering at it very much especially because nobody believed that my going out would be to remain in the world. So, seeing time past and we were so tranquil and quite in that corner of the house, there were moved by curiosity. Certainly, it was amusing to see very serious persons so eagerly occupied with two little ants, because, from the Archbishop to the least one, all talk about the same topic.

120. Some thought of us already as trappist nuns and we were just awaiting a good chance for it. Others thought of us as founders of do not I know what order, and others were seeing us already in France or Italy. Thus, each one willed to be right in their confusion, but none of them hit the mark.

121. Day of the Assumption of Mary most holy. I gather the young ladies I had admitted as companion with a great devotion and fervor, offering ourselves to God by a vow of crossing the seas and go to any part of the world without dividing the group, nor go away from the opinion of our superior in anything. Since I had at that time no other superior than my confessor, we offer the vow to our Lord after the Holy Communion with the intention to ratify it in the afternoon of the same day in the hands or presence of the most Rev. Dr. Jose Caixal – my confessor and the confessor of the others as well. As we promised in the morning, we did it in the afternoon in the presence of Dr. Caixal and, after we made the vow and offered ourselves to suffer any kind of trial for love of our Lord Jesus Christ, the confessor gave us a talk so fervent telling us such things that have been very profitable for us in so many tribulations which came to us, as it will be seen (even only as a shadow) in this summary I am writing under obedience.

122. When I remembered those things in the midst of my afflictions, I thought many times of the instructions Our Lord Jesus Christ gave to his beloved apostles before leaving this world so that they must not fail when the many tribulations would come during the time of their mission.

123. I made this vow and proposed it this way to the young ones who offered themselves to follow me, because of two motives: the first and principal was to affirm their vocation by means of holy obedience as it meant not to go away from the will of our superiors in the most minimal point, because I know how pleasant to God are the works coming from this holy virtue and this work so superior to my feeble strengths could not be based but on it. The other was to assure them that I would never



abandon them as it was meant in the expression: "without creating division among ourselves."

124. These promises encouraged them very much. All was necessary because people told them things that, if they would not have been chosen by the hand of God they would have many times given up. Above all, I felt compassion for their poor parents, who with so great a sacrifice, were giving them permission to cross the seas without hope of seeing them anymore, exposed to so many and so great dangers as along navigation supposes, especially to so young women without any other custody than our guardian angels and without any other protection than the one of the Divine protector. Ah! How many things come now to my mind to explain the great, the never well pondered wonders of God!!!

125. in many occasions I will have the opportunity to speak of the marvels of grace; here I will just say that the greatest one I see in our Holy Work is that the parents gave permission to their daughters for this navigation, especially being very Christian parents, as they are, - by the grace of God – those young ladies who have come to us until now. How certain it is that nobody can resist or force God's will!!! It is sure that this Almighty God has all the hearts in his hands and moves them when and how he wills. If these creatures would not have been chosen by the powerful hand of God, it would be impossible for their parents to give them up like sheep in the hands of wolves, as the crew used to be commonly called for being people general vicious because of their lack of religiosity. And parents do not doubt this; rather they imagine more evil of what usually happens.

126. After some months that I wrote to Archbishop Claret this most Rev. Mgr. was pleased to answer my letter saying that we could go already, that we would be most welcome. That, by the moment, he could not be able to found a monastery that we could live of our work and he promised all his protection as he was sure that all our activities would be pleasing to God.

127. So, we ought to sail as soon as possible – I think he said on October of that year. On the "Teresa Cubana" whose

captain was for him, totally trustworthy and he would bring us with much care. I received this letter as an express call of God because, since His Divine Majesty had assured me that this holy man would give me a hand to found the first house of the order, I did not harbor the least doubt that this New World was the place where God our Lord had determined to start His work. In spite of the many difficulties of a travel so frightful for a woman, nothing intimidated me always trusting in the all powerful grace of God to whom everything is subject, the earth as well as the sea. This letter calmed all the anxiety with which the whole hell had tormented me since I left my beloved enclosure until this moment, because since this good servant of God delayed his answer so much I thought: "Who knows if this step has been permitted to be mistaken as a punishment for my sins? So, all my doubts being banished, and I myself certified of the Divine will, I did not think of anything but to make plans for the long trip.

128. Since the frigate "Teresa Cubana" did not appear and the time assigned by Bishop Claret for the departure was already over, Rev. Naudo negotiate with the owner of the ships "Teresa and Rosalia" about our possible embarking in "Rosalia" which was soon to sail. We could go with no less security than in "Teresa" because the captain was a man worthy of all recommendation and trust. The time was advancing and it was in no way convenient to come in this climate during summer because of the extreme heat.

129. In spite of very good reasons, I had my difficulties to sail in "Rosalia" because Bishop, Claret had mentioned "Teresa" and I did not like to disregard not even aorta of his indications. While we were waiting on the last day, in case "Teresa" would arrive, a priest of great virtue offered himself to accompany us if we like to embark in "Rosalia". The ones who at that time were guiding me told me we could accept such a good offer without fear of going away in the least point of the will of His Excellency, rather it was more honorable to go under the protection of a priest.

130. But God our Lord who wanted all the honor for himself, and to be my only support even in the minimal things, disposed that after arranging all things and obtained the

permission for the priest, which the Archbishop was very pleased to give, only four days before the departure, the relatives of this good priest, upon knowing of his resolution, came over and got so angry that it seemed they wanted to eat him: they told him so many things and so many horrors of the sea that he retracted his voluntary offering. He felt so embarrassed that he did not know how to tell it to me.

131. But, since the Lord had given me more resolution than him, this did not cause any disturbance, rather, knowing that everything was a trick of the devil to impede the travel, I put all my trust in God sure and certain that I would always walk under his shade and, with so good a guardian, nobody would be able to offend me. Thus, we left Tarragona for Barcelona, in the very day we have appointed – February 2, 1852. I gave my last farewell to my dear homeland and passed by the house of my beloved parents at 3: a.m., I doubted a little, thinking of the joy of all the family if I would give them the last embrace, but, as I had my arms offered to the cross of my Lord Jesus Christ, and my heart truly detached of all that is flesh and blood, it was nothing for me to pass by in silence without bidding them goodbye.

132. On February 22 of the same year, we, my companion and I with the three young women mentioned above – embarked at the port of Barcelona for the port of Santiago de Cuba. Before I go on with the travel. I do not like to keep silence about another snare of the devil to impede it. This taught me more than the one in Tarragona with that good priest.

133. It happened those three days before sailing, we went to visit the ship at the request of its owner who wanted to please us so much as to prepare the cabins according to my taste, especially those we had to use. In this visit I met the captain who seemed to be a trustworthy person and we arranged with the owner of the ship, since there was no passenger for the stern, that we would be alone in the cabin. But on the day before we sailed, news came to us that the captain with the whole crew had been changed because a discovered fraud of the captain who had

arranged to include a young man without the knowledge of the owner.

134. This alarmed me very much. I had a bad while and, even though I knew that the devil was making the last effort to hinder our sailing because he could not scheme something more terrifying than the bad impression this news can make, in spite of that, I tried to find out the truth. And even though it was very inconvenient for me – it was night already and there was no more time because we had to sail the next morning – in spite of all, I willed to go personally to beg information from the owner of the ship about the truth of all that was happening. Even though it was true that he changed the captain and all the crew, it was not for the motive they told us. Thus, by the explanation of this good person I knew that the means used by hell to frighten me were only dispositions of God to defend me. God our Lord knew how long and prolong this travel had to be and the deadly things which we had to suffer and because of that He provided the subjects who had to face them with an extra ordinary patience and resignation that the other captain and the others did not possess.

135. And so, armed with confidence in God, and sure that only He would be able to keep me safe with all those He had entrusted to me from so many and imminent dangers of a trip so frightful for women (and perhaps never seen with the same circumstances) I told myself: "The Lord is the defender of my life, will the most serious dangers be able to discourage me? This would be a great offense to the fatherly care of God has for his children whom he carries in the palm of his hands. With this most firm confidence we embarked, more certain and sure that if I would be accompanied by the most faithful escort. And what more faithful escort than the angels to whom God has commanded to keep you safe on the sea as on the earth? Grace was speaking this way with me. God put this trust in me since I began to serve him and I have always had my God before my eyes fully convinced that He is always at my side to uphold me.

136. In this occasion, when I needed this hope so much, the Lord enlivened it in my soul to such a degree that it was

reflected in my body, and people around me in those last days were amazed to see the calm with which I acted in everything, a clear sign of the peace that my soul enjoyed in that occasion when all was a motive for disturbance and fear, but for those whose faith is dead, and hope more in powerless men than in God who rules and sustains the whole world with just an act of his will. And neither the earth nor the sea with all the elements will ever surpass their limits without the divine disposition.

137. My companion and the three young ladies were firm in this conviction so that they were admired by everybody on the ship at the moment of saying goodbye to their parents. The latter, full of pain for the separation, were not able to hide their tears, and the daughters, with the joyful modesty shown by the smile on their lips more than by the tears in their eyes, bit them the last farewell. Those who said that they were handing five doves up to the hands of wild wolves were not wanting. But, O the infinite power of God who turns wild wolves to mildest lambs.

138. It terrified all those who knew about this very long travel in the hands of unknown men – which we were not even, introduced to the knew captain because of the sudden change before we embark, as I said above, and I did not know if this one would approve of our previous arrangement with the other. Blessed be our Lord always in everything, for permitting the devil to make trouble in all in order that a greater glory could be given to His Divine Majesty later.

139. We were so well protected under the vigilance of this good captain (I do not know if a man or an angel), but I will say better, under the care of my heavenly Father who had promised me so many times that he would be with me in everything. Thus, this Divine Lord was so much with me that by his infinite grace inspired such respect in all the crew from the first day up to the last. They always dealt with us with such veneration that it seemed they had under their custody holy bodies rather than creatures in flesh. So great was the veneration and respect they had, that it made them act always composed and orderly in everything, in words as well as in actions so that I am certain I did not see or

hear not just bad words but even the least impoliteness. Who cannot admire here the infinite power of God's hand?

140. O, My Lord and my God, in what way you are the most loving father and the most faithful friend! All left us in the hands of unknown people and even one had the courage to accompany us, but you my most loving father, carried us on the palm of your hand! O, who could shout all around the world to say how faithful you are to your friends! Since you have been so to the one who has been so great an enemy of yours, and, God grant that she may not such after receiving so many delicacies of love!

141. From the first day that the sea sickness of my companions got milder (as for me, it lasted for the whole travel and so terrible that they thought that I would die) I allotted all the time for spiritual exercises: prayer, reading, examination and devotion, etc. We recited the holy Rosary at the lower deck and the crew answered from the upper deck with great devotion and often with tears of tenderness, especially at the singing of the "Holy God" that I did with such fervor as in rapture.

142. We had already been very happily sailing for 19 days. But hell, unable to resist for more time so much harmony among people so disordered by nature, tried to destroy that new itinerant monastery that the powerful hand of God had created in that immense sea of waters.

143. One day I saw by Divine disposition that there was in hell a big uproar and the devils were very furious, they went out of hell, now they returned to enter, all of them shouted but I did not understand what they said, I only saw that they were very furious and howled like wild bulls. Then I saw that a big crowd of them came to attack me: some seized my head and pressed it with great rage and anger and talking it here and there as a playing ball. They squeezed it strongly causing me a very intense pain (this is the most cruel martyrdom, among all my bodily sickness, which the devils made me suffer).

144. After tormenting me, according to the Divine permissions, they scattered themselves around the ship making

gestures to knock it down, since God had not given them the power to kill us, but to bother us with all their efforts; they could do nothing. His Divine Majesty only permitted in order to test my confidence, an opening in the ship of about 80 inches long and, I think, half inch wide. When repairing it, all were amazed because they found two small fishes, somewhat big, that entered and remained alive. The efforts of the devils against the ship lasted for three days and three nights and the last night the battle was so furious that hells anger made me terrified and I was not able to sleep the whole night.

145. I was seeing our great need to pray to God unceasingly but, on the other hand, I did not dare to awaken my companions and the others as all of them were sleeping very calmly. This way I passed the whole night praying to God, in whom I had place all my trust and asked him not to let us perish, at least for the sake of those creatures that His Divine majesty had entrusted to me. And they, for love of Him had offered themselves with so much good will to cross the terrors of a stormy moment. But, O, infinite power of God! Who doubts that God in watching over all his creatures?

146. When the ship was so full with the water which was entering in (by the crack that I mentioned above), and it was impossible to resist (humanly speaking), without sinking, then the butler went to Santa Barbara (store room) to look for sugar. An interior force moved him, as he himself confessed, because he had no need of that sugar and at that time – it was 4:30 in the morning (no body used to go to that place). But God our Lord who took this navigation under his grace, wanted to announce the danger when there was no more human remedy for the prodigy to be more manifested. When the butler entered the store room he found himself in an immense pond of water since this had entered already in very great quantity that reach up to a man's height.

147. The deadly dismay, which fell on the whole crew in this occasion, was reflected in the parlor of their faces. The awe immersed them in the most profound silence.

148. The first resort was to dispose the boat to see if we could be saved in it. Leaving the "Rosalia" and throw a part of the cargo into the sea to lighten the ship as much as possible, and immediately, to install two pumps, which working 29 consecutive days with their prayers, replacing men without stopping a moment could get out 60 buckets of water per hour.

149. When it was broad daylight and no longer possible to disseminate the news, the captain came down to inform us of the danger, suffering very much and unable to contain his tears. As I had kept vigil the whole night and have seen what was happening, I tried to console him and told him to have a great confidence in God and the most holy Mary and not be afraid. Because if the Lord had announced to us the danger, it was the sign that He did not like us to perish. That, by the fact that he could not see human remedy; we had to expect everything from heaven and not to doubt that God and the most Holy Mary could save us. I think this hope was for him a consolation because whenever his heart was attacked by the fears that bothered death, as they believed he came down some while seeking consolation from me.

150. In this occasion I suffered many troubles in my soul because of seeing always the furies of hell and hearing the raging shouts of the devil around the ship. It terrified me so much, and the bad treatments the Lord permitted them to make to my body, had me worn out the berth. I could not move, seeing that hell did not resist from its perverse attempts, rather it tried in all ways with much fury to harm us. I tried to defend ourselves more with the indestructible shield of holy prayers. Then, when all of them saw the peril, I told my companions that the eagerness of hell to destroy us was great, and we had to pray to God our Lord so that His Majesty might be pleased to declare what thing would be most pleasant to Him to be freed from so imminent a risk. This He manifested to all of us, and it was the continues praying of the most Holy Rosary every hour, day and night to Mary most Holy, with the acts of faith, hope and charity at the end of every hour. I started with the Holy Rosary and hope was revived in me for it seemed that seeing the rage of the whole hell, the natural fear willed to discourage the spirit. The necessity I had of this prayer



was so great that at night, I did not trust the sisters (all of them were more fervent than me and I was in vigil all the time, resting only for awhile with my companion who was more fervent than me.

151. The fight in imminent danger of death lasted 29 days. Looking for a port of refuge against so difficult and fatal incidents in which it seemed we were going to perish at any moment, especially in the port of Sta. Cruz de Tenerife where we first cast anchor, planning to disembark, considering ourselves already saved. But, after 24 hours of casting anchor, a violent storm suddenly arose that threw us out of the port with a tremendous risk of the ship being shattered against the rocks. In this port, our Lord taught me experientially his fatherly care towards his creatures.

152. I had made many facts of abandonment and self-offering in the arms of the Divine providence in the midst of so many perils, being certain and most sure that God is never short of means to help his children in their necessities even in that immense space of waters where we had no other refuge than the violent waves. This faith so alive, that God has put in my soul made me rest in the midst of so many fights. And in this way God willed to show that the one who puts all his hope in his infinite power would never be confounded.

153. After we reached the port in less than an hour, the entire city knew already the news that "Rosalia" had entered. Everybody considered it lost by fatal information spread everywhere. (I do not know how it could be known because, since the day when the water started to enter, God our Lord who made himself our helper did not permit us to meet any other ship so that nobody could get us out of the peril but his omnipotent hand). Then, it was said that some of the passengers were nuns, and God moved a very devout lady to pity us so intensely that in that very moment sent her husband to offer us their whole house and personnel. Being unable to disembark in this port because of the storm, this good gentleman sent a recommendation letter through boats, which look like a horse over the foams of that stormy sea (it also brought provision of foods) this letter was address to a friend

of his Lanzarote – where it was supposed would land and he told him to do for us all what he would do for his own family. This friend fulfilled it so delicately that it was necessary to put an end to his excesses.

154. We arrived in the port of Lanzarote on March 29 and we left on May 3. They treated us with the same love and comfort on the last day as in the first and they showed a love so great that they offered me a house and promised to do all the negotiations to found there a monastery, with at least two of us. (The Lord had done to me this grace of being loved extremely by the person with whom I have lived.) Blessed be God our Lord who did so for his glory! O, my heavenly father, you are a true Father and men do not know You! What father more caring and a mother more compassionate could come more eagerly to care and assist us in all our needs? No one.

155. Because we had not yet anchored in the pier when S. appeared with the same offerings as his friend, but I had been anchored already in the most holy heart of this father of ours in whom I had placed all my trust. O, who could have no other father on earth to possess the immense riches of heaven; God granted me other graces in this land of Lanzarote. We attended all the celebrations of the holy week in the church. We went to confession and received Holy Communion everyday with great favor and joy that our Lord gave me, especially on Palm Sunday, when our Lord granted me the great grace of a profound recollection. I was reflecting that the hour when we were going from the ship to the town would be approximately the time when Jesus was walking from Bethany to Jerusalem with his beloved disciples. I was immersed in this meditation thinking of what was happening in the most Holy Heart of my Divine redeemer with his sacred passion so near. And I was remembering also the tears our Lord shed upon that ungrateful city. And going on in these considerations and recollection, I suddenly felt the presence of our Lord Jesus Christ so true and real that I saw Him with the eyes of my soul more clearly than I could see Him with the eyes of my body. He walked ahead of me: at time I saw his Divine Majesty alone, at other times, I saw him accompanied by his apostles. I think he was

teaching me the way I had to walk. This vision lasted until we reached the town, leaving me very happy for having enjoyed so holy a company. All the way our Lord gave me signs of much kindness and love.

156. During the time we were in the house of our good host many sins usually committed, perhaps by ignorance in keeping the commandments of the Holy church, were avoided, especially during the days of Holy week. On this matter, our Lord thanks me for having corrected them with so much gentleness and prudence (God has given me this in his infinite mercy) and all those good people were very contented and convinced. All were in full attentions to us in this island and they said that their satisfaction was embittered by the remembrance of our nearing departure. Something very funny happened that I do not like to omit, since I had already describe so many sad events. And it was that on holy Wednesday the news was spread that we would go to chant Matins for the singing of the nuns, until the Captain, who was our second guardian Angel, disillusioned them. With so many favors, God paid me the little tribulation I suffered for his love. Blessed be such great bounty!

157. At last, "Rosalia" was restored, and we left this port of Lanzarote where we had received so many graces of God. They fixed the holy cross made of the blessed palms in the main mast together with a miraculous medal because it was by miracle that we arrived to that island, and we hoped to reach our desired destination. So we left that port, the ones who left happier than the ones left behind since all of them cried as if they lost a great treasure.

158. The memory of the dangers from which God had delivered us manifested more and more my hope in God. This hope that the Lord has placed in my heart from my childhood has delivered me from so many dangers. My hope in God made me so happy that, when I lost sight of the Canarias islands, my heart rejoiced, because not seeing earth anymore, I was left only with my hope in God.

159. The more we went into that immense sea of waters the more my spirit plunged into the immense sea of God, when I looked at myself within the heart of my God and Lord more clearly than in a mirror. God was so pleased in this way of considering his infinite greatness that often times He made me feel the tenderness of his most holy arms with which His holy Majesty pressed my soul within his sacred heart. This was the cause of that inalterable peace I enjoyed that the fact of not getting bored in the trip so long and so difficult. The immensity of the sea reminded me of the immensity of God and those skies so wide brought to my mind the immense spaces of the glory of the saints. The narrowness of the ship, the creaking of the woods and the continues noise of the pumps, which never stopped day and night, reminded me first, of the tightness of the poor condemned souls in the narrow prison of hell. And the creaking of woods and the continuous noise pf the pumps brought to my mind and the cries and the gnashing of teeth with the confusion of the condemned suffer. The Lord granted me the grace that none of these things made me suffer in considering heavens and hell. Blessed be God, the father of our Lord Jesus Christ who pays so abundantly the graces which he himself gives.

160. One day, we had a mild tide and, scared by storm we underwent in Santa Cruz, my natural fear assailed me but immediately, I invoked the Blessed Virgin Mary who was showing me much gratefulness, for the continuous vigil we dedicated to her in the past battle, and told me: "Cheer up, my daughter". She extended her mantle and I saw how she covered all of us, and told me: Look, I go this way at the stern of this ship defending you from the assaults of hell." And it happened, so that from Canarias up to Cuba we had the happiest trip.

161. We landed on this city of Santiago de Cuba on May 26 of the same year 1852. We were greatly welcomed by the whole city, but God our Lord who in everything, makes me taste what is both sweet and bitter, did not give me the pleasure to meet there the Archbishop who was the only person I knew in this world.

162. This trial was a presage of the loneliness in which His Divine Majesty will leave me for a long season while my prelate would not pay attention to the warnings God wanted to give him. But, even though God our Lord took from me the first satisfaction of meeting my prelate, he disposed that the Procurator and the other cooperators behave very well, offering us everything. So after honoring us more than we deserved, they and all the ladies who accompanied us from the pier until the house they had prepared for us.

163. They left us with some Negresses to accompany us during the night and we retired because it was already late. It was, certainly to praise God. We laughed very much seeing ourselves alone that night enclosed with those strange people because, even if the ladies lent us their most trustworthy Negresses, for us, they looked like savages, since we had never seen Negresses. The most special was that we cause greater admiration to them than they are to us. Thus we remained very happy, with no fear at all. But we for the sake of modesty, enclosed ourselves in a room where they had prepared for us with five small beds, one for each, the only furniture of the room which had not even a nail on the wall.

164. In the room where they received us there were ten chairs and a table in the dinning room. In the kitchen there was a chocolate pot and a frying pan. I was so happy seeing the house so empty, my sisters!" this was the furniture of this our first convent. On the next day they brought us food from the house of the parish priest of the most Holy Trinity, to whom the Archbishop had entrusted and recommended us.

165. Later on, we retained only one maid and we did everything with the grace of God who very soon provided us with work to earn our living with the sweat of our brow without bothering anybody else. It was a great grace of our Lord to keep our lives with so much work in so poor conditions and lacking almost all the necessary things. Everything was contributing to make heavier even the work which in itself was already hard, especially for us who are not used to do it and, above all, in so heavy a climate and the most oppressive seasons. The grace and

strength God gave us was so much that I can say with all sincerity that the four of us worked more in a year than thirteen of us in four years.

166. The procurator helped us much, to the point that just six or eight days after our arrival, he prepared an oratory in the house with the privileges of celebrating all the masses we desired and the reception of the holy sacrament of confession and communion.

167. I was very grateful to him for this grace because from that moment we were able to observe strict enclosure, not going out of the house at all. The first mass was celebrated on the feast of St. Anthony of Padua. I think the procurator and the confessor chose this day to give more splendors to the feast day of the Arch Bishop. We received the Eucharist with great joy and happiness, and my soul was overflowing especially because our maid, by the intercession of my patron saint, received Holy Communion who had not gone to confession nor received the Bread of Angels for 30 years. After that day she continued receiving both sacraments every month.

168. Having the oratory at home I was very happy because we were not missing as much as before, our beloved enclosure. But I was sighing for the presence of my Lord in the sacrament, a grace that the Lord granted me very soon because the most Blessed sacrament was placed in the oratory on the day of St. Augustine. The pretext of external cause was the earthquakes, which destroyed some temples, leaving the rest of them with treat of ruin. But the purpose of God was the same as always: to advance the work by means of second cause, to hide the first ones from the devil. Then, the procurator permitted the oratory to be public, so that people could attend the mass, go to confession and receive communion.

169. Because of the earthquakes, our recollection was little disturbed by the many people coming with the pretext of attending mass and going to confession, and much more the desire to see the nuns whom they had never seen before and it was something

so new that they never ended to wonder, thinking that they were talking to the angels of heaven. They thought that in our house they were safe from the earthquakes. So it was that a lady abandoned her whole family and stayed with us day and night even though her sisters wanted to convince her, telling that she was disturbing us. It was impossible, until a pestilence came desolating the families.

170. I believe this was expedient for the glory of God, since this is why His Divine Majesty kept our house untouched by the quakes, without falling down not even on of the holy pictures made of paper that we hang on the walls. So much so, those in the second earthquake, when more buildings than in the first fell down, there were no signs left by the violent shake. We did not even need to dust the altar for the Holy Communion that morning.

171. The Lord turned to test my hope in his power and goodness again. In those earthquakes, which happened about three months after our arrival in Cuba, hell tried to frighten us with the same terror and fear that our coming to this new world caused to the whole hell. The devil had never understood the mission God allotted to me in this new world. Because my secret was for myself, but he was suspicious of a great work of the most high and was in expectation since I embarked, admiring how this tiny ant was crossing the sea with so much peace and calm, all his attempts failing to cause disturbance to the enterprise.

172. Because the disorders caused by the earthquakes, the archbishop came from the holy visit on console the extremely afflicted people. On this occasion he came to visit us on the same day of his arrival, September 3.

173. He received us showing his great pleasure and told me that he planned to come again to deal purposely with our affairs. My companion and I were very happy thinking that he was very eager to deal with the matter, but God our Lord willed to fulfill the promise he had made to me many years before, when he wanted to console me saying one day that Fr. Claret would give me a hand for the foundation of the first house, and then, added

that he would be the one to make me suffer most. That is why His Divine Majesty willed that I remember his promise since the first conference.

174. So, the day he came to purposely deal with our affairs, his first word was to ask me what we wanted to do, meaning (by his way of speaking), that he knew nothing of our plans or something that he did not know why we had come, having told me some years before, not to hesitate, that the Work will become a reality. But now all he told us was not to attempt novelties that our convent had to be a house of the Company of Mary. The procurator was the one insisting more on this point, but he was not to be blamed because he knew nothing of my things. Neither did the Archbishop want to mortify me but God willed his word to be fulfilled. I was so astonished with this unexpected change that I did not know what to say, because I did not see it convenient to remind the Archbishop in front of the procurator of the interview we had in the convent of Tarragona and the notes he had read, so, I opted for keeping silence as if I had nothing to say leaving the Cause in God's hands.

175. He said that another day the Procurator would come alone since he had to go back to finish the Holy visit, that the Procurator was more expert than himself in this matters and that we should arrange with him how to make the petition for the foundation to the government. This detachment of the Archbishop pierced with grief the soul of my sister and companion, Sr. Florentina, much more so when the next day the Procurator came and presented to us so terribly a picture that it would make even the most courageous heart resist.

176. Among other things, he told us that we were seeing already the horrors of the earthquakes and that according to the prophecies of the Archbishop, the island would sink, but before that, it would be taken by the United States and, therefore Christian Religion would be lost. He said that this would happen after a very terrible war. In consequence, we had to think it over very well to see if we had the courage to go on.



177. My companion said nothing because she had just the courage to follow me and wondered at the serenity I had, hearing such kind of things and the calm with which I responded to the procurator. I told him that these things made no impression on me, that I was not afraid to die and that for whom I could die better than for my Lord Jesus Christ, but that I was looking even for this. My only desire in coming to this land was to fulfill the Divine Will and I had to know this through my prelate. So, I told him to tell the Archbishop, to declare without any "respeto humano" if in the presence of God, he knows that it was pleasant to Him to go on or if, because of the present event, he sees that it is God's will to go back to Spain, that the same spirit that brought me here would take me back to my country. The procurator left after promising me that he would speak to the Archbishop in those terms. After a few days, he sent me the rough draft of the petition to know if I agreed. In everything he was trying to content me too much because of his great humility.

178. When I saw that everything was on the way to the foundation of the Company of Mary, I decided to write to him privately since the Archbishop was already here for the visit, making him understand in a few words that we would not belong to the Company of Mary and that I was informing him just for his discernment. The procurator did not pay attention to this notice, rather considering our foundation impossible unless it would not be a house of the Company of Mary, negotiated the petition we had planned, and not knowing my interior feelings. Because I was always very reserved in giving this kind of news, and God had already told me that he did not orient me to the procurator for this work: to proceed with much silence, that, in due time, He would defend His cause.

179. Just after drinking this first gulp (the bitterest for me), the withdrawal of the Archbishop, after very few days in the same month, our Lord deigned to visit me again with another trial not less sensible and painful. It was to suffer the most painful blow of the sad separation of my beloved companion, Sr. Florentina who got fatally ill on the 14<sup>th</sup> of September without the doctor

discovering her serious condition, was snatched away by death on September 20.

180. Only the one, who knows the mutual sympathy of two hearts united by God for himself in the same spirit, can understand the pain that filled my soul in this most sad occasion. My suffering was equal to the love I had for her, because it was no less than a love fashioned by God, and I loved her as a part of my soul. So, I felt such pain with this separation as if my soul were separated from my body. How many things afflicted my soul at the same time? Her irremediable loss! In an unknown country! My loneliness was complete!!! Because, even though I still had the three young sisters, they were still so tender in the practice of virtues they were in need of all my valor and efforts not to be discouraged in their good purpose. Oh, impenetrable design of God. He promised me, this creature to help me: He called her to follow me, she obeyed faithfully his divine call...and when we set foot at the place of our call, He took her to Himself, undoubtedly to reward her burning zeal, and leaves me again alone as on the day He called me.

181. God did not leave me abandoned to my pain for a long time. A few days after her death, bitterly complaining to His Divine Majesty (but respecting God's designs and adoring the hand which wounded me) for having taken my sister who had abilities for everything and left me alone not being good at anything, Our Lord made it clearly known to me that this was expedient for His Glory.... That she would greatly help me from above. And so it happened as in the Apostolic College where all of them were rude and ignorant to make clear that all was the work of the Divine grace.

182. It has been fulfilled literally because oftentimes, when I was weighed down not knowing how to do so many things overloading me, I invoked her favor for me and for my sisters and she always - helped me, especially in the beginning when our whole community consisted of only these four little ants.

183. The continuous petitions of people for the religious education of girls, helped me much to obtain complete enclosure. Even though we had always observed it never going out of the house, our visitors were permitted to enter, a thing that I did not like at all, and even though we had scheduled days and hours for visits, I was always desiring more seclusion.

184. The procurator desired very much to please people and, ourselves no less, and, in view that the house we had was not able to admit girls, he looked for one according to his taste and fit for the purpose, and rented it for 80 pesos per month. He did all this, looking for our convenience to please people, but he knew very well that, at that time, neither do I desire more comfort nor was it convenient to please people. What I desired at that time was to be very quiet until the coming of the Royal license for the foundation. I had many motives to think so, and all the rest seemed to me nonsense.

185. In this occasion I felt very weight down because when he told me to visit the house to arrange the distribution of the rooms, he was already committed up to the point of having already the keys of the house and the contract signed, as I said before. I had great pity of embarrassing him and, at the same time, I desired to please him, but seeing that it was of no profit for our purpose and that the months fly and it is very hard to earn 80 pesos, I did not know what to do. But God our Lord who, in everything has given me a hand and takes care even of the most tiny and domestic things, as a father of families, provided a very easy way in part to please the procurator but not with much noise as with the transfer to another house.

186. I passed that whole night asking our Lord to deign to manifest His will to get out of that problem. But, O, Divine providence! Many times we had looked and measured every step of that house, first with Sr. Florentina and then with the other sisters and even with the confessor. Yet we could never find a place for the enclosure because we did not know how to make there a church nor to have a stay – out and much less intern girls. And that night, so many ideas and means came to my mind that I

found a place for everything and it was very easy to arrange all. Now, my problem was how to tell it to the procurator, since the chaplain had already the keys of the other house.

187. But God, who had given the idea for everything, disposed that the procurator came that morning to celebrate the mass. I saw clearly in this the Divine disposition, and was encouraged to speak to him after mass (after the time of the mass I had been praying to God- if He was pleased – to prepare the procurator to accept it well and that everything could be done without any disappointment. This would be the most painful for me.) Everything came out as prepared by the hand of God. Because, after the mass, I explain to Him the motives and inconveniences I had for not leaving the house. And how the Lord had enlighten me that night in that same way, that it was alright and that he would take care to send a message not to go on with the other house. I gave thanks to the Lord who, as a good father, remedies the necessities of his children and provides for their economy.

188. In a hurry everything was arranged as well as we could, and on Monday after Pentecost of 1853, our Prelate celebrated mass in the new small church, so small that it was capable only of the celebrant, the sacristan and three or four more persons. Its smallness and poverty gave me great devotion because they brought to my memory the holy and lucky cave of Bethlehem.

189. On June 7 of the same year the enclosure was erected. The Archbishop closes the door, and on the 15<sup>th</sup> day of the same month and year we started the classes.

190. On December 13 of the same year we transferred already to our permanent place. This holy house bought by the Archbishop for the monastery, and actually, the first house of our Order, where I am writing these notes by Holy Obedience and with great rage of the whole hell.

191. I had much to fight with the Procurator in the purchase of this house. Let the reader of these simple notes not be scandalized by the different opinions of the Procurator and mine. There is nothing to wonder; rather it is very natural because he is of very noble spirit and everything seems to him to be little for God. And, as I am of low condition, I have a very stingy spirit with God and therefore, a little seems to me to be too much, especially considering the poverty. And I, an ignorant woman, understood only what have read in the Holy Gospel, but they, who are very learned, understand better the scriptures according to the times. But Holy Obedience has solved everything; I never stepped away from it, not even a point, by the grace of God.

192. About what happened in the purchase of this house I spoke already in the no. 185; no need now to extend more in this point. I will only say that in this time I began to open my spirit, by commandment of the Lord to Rev. Fr. Paladio Currius, my present spiritual director.

193. The Procurator sent this father as extraordinary confessor in the first exercises we had in Lent of 1852. In this occasion I discovered that this father had a strict spirit in matters of virtue and even if he seemed to me to have a scowling character, naturally repugnant to me. Nevertheless I desired to profit of my soul so much that I preferred the rigor I imagined in him to the gentleness of our ordinary confessor, who considering that my life was, in some way, necessary, was leading me very softly.

194. Thus, since the exercises, I continued going to him for confession every now and then, without declaring to him the secrets and graces that God our Lord, just by his goodness, had entrusted to me, until His Divine Majesty commanded it to do it, and it was at the same time of buying the house for the monastery.

195. In this occasion many important things came to me that I, by myself did not dare to determine and I had no one to consult with, because with my director, MGR. Caixal, it was

impossible for he was so far, and here the only one I had, the Archbishop ignored everything leaving it all in the hands of the procurator as I said in the beginning.

196. This detachment of my prelate has been for me martyrdom, tormenting me day and night. My only recourse was to cry, asking the Lord to take care of His Holy Will. O, who will be able to count the tears my eyes have shed, Only God who knows even the number of the hairs of the head is witness of my suffering.

197. In this occasion our Lord deigned to console me telling me to consult with this good Fr. Currius and to do what he would tell me; and that this Father would be for me; what St. John of the Cross was for St. Teresa. And later on, our Lord has told me other things about this servant of his that are already noted down in the other papers about all that he had to help in this work, and everything has literally been fulfilled until now.

198. In this occasion our Lord consoled me much and, since then, I surrendered to him the key of all my secrets with the only purpose that he might guide my soul on the ways of virtue.

199. Turning to take the thread of the way of God has been forming this house of his, I said that on December 30, of the same year, 1853, we transferred to this house and on January 15 1854, nine postulants arrived from Spain to receive our holy habit that I handed on to them on the feast of the purification of the same year. These young ladies made me suffer much because almost all of them were inclined to comfort, little work, eat well and laughing, it seemed that they came to take a walk and have a good time. One can imagine how much it cost me to cultivate a little this very independent spirits, especially the majority of them and with the little help of an indulgent confessor.

200. Time revealed the false vocation of some of these free women, one of them escaped by the roof after 14 months to the great scandal of all the people who until then considered us as angels. The other two died without any vocation to religious life.

The ones, who professed, were good religious even though they gave me much work.

201. I cannot say of these young ladies what St. Teresa says about her first nuns: that it seemed God was choosing those fitted for that house. I can also say that God our Lord sent them to me expressly to purify my soul. I only found rest with the first three, for it seems God gave them to me for my consolation and help. They have been untiring in works and hardships, always contented and happy in the midst of the many trials and tribulations we experienced in the beginnings. I think the Lord will make the three of them saints.

A few days after the apostate escaped, our Lord told me: "How could third order be a perfect copy of the Apostolic College had you not had a Judas?" then, I felt the pain that pierced the Most Holy Soul of our Divine Savior for the loss of the unfortunate Judas. That time we remained twelve and the devil was roaming around sowing weeds everywhere seeking how to dissolve this holy house, but, since this happened, all became much more fervent, what they were not before. Our Lord always acted in this His work in the same way: from all things that the Devil tried to get evil, God our Lord was obtaining greater good. Blessed may He be for so much goodness!

202. God was preparing me with so many troubles to receive the great, the indescribable joy which had to flood my soul with the arrival of the Bull from Rome on July 16, 1855, as rapidly as I was expecting and I had told the Archbishop every time he presented me so many difficulties.

The fights and quarrels, tears and sighs that the foundation of this first house is costing me. Only God, who is pleased with the sighs of a heart distressed for his love, knows them.

203. When the Royal permission came from Madrid, the Archbishop and the procurator saw the mistake that they despised before as the advice of - in their opinion - an ignorant and hallucinated woman.

204. The procurator came to read the Royal permission to me in the parlor and, without paying attention to the laws, he fixed the day for my profession, but I, without contradicting him was laughing inside, because even though I am unlearned, God had told me already how they had to proceed in these things and I was sure that my profession depended on or had to come from Rome, but this, in the opinion of the procurator, was a heresy.

205. In the Palace (the Archbishop's Residence) this profession was the only topic of conversations and, for something that somebody said, they began to suspect that the Archbishop was not entitled to permit my profession and, then, the Procurator started to consult books and saw that, in fact the profession could not be done without having a professed nun or by special permission of the Pope.

206. The Archbishop did not know what to do. I kept deep silence without saying a word, pleading day and night unceasingly to the Lord to deign give light to my prelate so that His Most Holy Will would be done. Then, our Lord deigned to touch his heart and he came to the confessional to speak purposely of the matter. The first thing he told me is that we had already the Royal permission and ask how to arrange my profession. I answered that it ought to be in the way he could see more in accordance with God's will, that I be contended with all his decisions. But he wanted me to express my opinion and commanded me in virtue of Holy obedience to tell him plainly all that I thought of this and how it had to be arranged. This cost me very much, but it was necessary to obey and I said that I did not see any other remedy but to send somebody or to write to Rome and that I had a sure hope that it would come very soon.

207. As always, he got very angry and told me to remove that from my head, that it was non sense, madness and I do not know how many heavier things he told me. Even though I repeated to him that my only desire was to do what he would command (and this was my feeling) there was no means to pacify him until he stood up and left without giving me his blessing. The pain and sadness I felt in this occasion is more to be experienced



than to be written. I passed the whole night crying and humiliating myself up to the lowest of the earth and I desired to be confounded with the earth itself if I could.

208. Our Lord was very pleased with this act of humiliation that he infused in me since my first years and the next day He deigned to wipe my tears because early in the morning they called me to the parlor for my confessor, Rev. Fr. Currius sent by the Arch Bishop had told him that he was commanding me in virtue of holy obedience to tell him if I like it as it was or it was necessary to add or to remove something. God has always consoled my soul according to my taste, that supplication which was directed by the finger of God.

209. Who does not admire in this case the ways of God to afflict his creatures? And the sudden change of heart? Yesterday with the opinion so opposite to mine, and today it seems he writing the thoughts of my heart. Blessed be God for his great mercy which grants so many benefits to the one corresponding with innumerable ingratitude!

210. So many of these things have happened to me that, if I had to record all of them, it would be necessary to write a big volume, and this is not necessary, because the one who commands me to write is an eye-witness of many of them and, from some, the others can be deduced; because thus had been the way that the Lord used with me. So, for your purpose, it will be enough to refresh your memory, bringing to them some of them.

211. At last, the petition was sent to Rome and came back as soon as it was possible, I think in the next mail and arrived, as I said, on July 16 1855, in the best moment, but God our Lord did not will me to get too much attached to that lawful satisfaction, and so he permitted that clause of the rents (I am sure it will be suppressed) that gave us so much to think and to clash again.

212. Really this clause, at the first look, embittered the great and inexpressible satisfaction I could have for having come as early as I expected and all the rest according to my desire. But

again my long – desired and delayed profession which for 14 years, was hindered! Because God had told me that the foundation had to be without rents.

213. Again tears and sighs that I shed in torrents and were my daily bread especially before the most Blessed Sacrament and at night, because I always preferred to suffer alone with Christ Jesus, and not to worry my sisters with my sufferings. While I was in prayer before the most blessed sacrament, flooded in a sea of tears, asking my Lord why was He delaying still longer my profession, which I desired for so many years, and telling him that if our Poverty would not be as total as His Majesty desired, I would still wait until His Most Holy Will would be done. That I understood very well, I was unworthy of so high spousal and that is why now disturbances were always appearing.

214. In this affliction that only my God knows how deeply was piercing my soul, HIS Divine Majesty deigned to console me from that sacrament of love and told me very lovingly to have courage, that I might proceed to the profession, that the clause in Bull did not impede my profession since we had already the monastery and the rents were most sure for the capitals were in the hands of truth itself and, in consequences, never would they be lacking, to admit the foundation in those terms since it would never be done another way. And to tell my prelate that thus the sacred letters of the Bull were fulfilled and not to be afraid. With this I was very consoled and with a certain hope that it would happen this way. And the Lord infused in me a great courage to tell it to my prelate.

215. He agreed with this and at last also the Procurator, but with regard to us who were presently in the monastery, because according to their laws, with the pesos 11,000 and some more little things in the house could be considered already with dowry, but as for the ones coming in the future, he wanted assign a dowry, and the Archbishop was very firm in this.

216. When they commanded me to express my feelings, I never was able to agree with that because God our Lord had told

me already the way that the foundation had to be done. I told them that only the "Tertiaries" had to bring dowry because they did not take vows to observe the evangelical counsels. To this my prelate said that I wanted to appear poor and to live on the shoulders of others, that I wanted to be poor and the Archbishop to pay the house, being the truth that when the payment for the house was made, he demanded from me all the silver in the house to help to pay, and so he will it for all his life. And the Procurator had a conscience so strict that he said that the Archbishop was obliged to demand even for one peseta.

217. And when they bought the house they were moved just by Divine impulse, because I had said or asked nothing nor had I planned it because when the Archbishop wrote to my confessor for our coming to Cuba, he said already that we should eat from our work and that he was not to found convents then. But thanks to God, I have never placed my trust in men but in the Divine providence, this Archbishop's way of speaking did not even call my attention, most certain as I was that what God will was always what happens and not what men think.

218. And so it has happened in this foundation, that though the Archbishop was unwilling to be concerned for this or that, he has been, by Divine impulse, concerned for everything, because I have never expressed a desire of mine except when I have been asked. I think that my silence itself gave place to them to ask me, and God put in them more desire to advance the work, more than what I manifested, because this is the way of God in this work. I say this for the new ones coming to us, to learn how to hope in God against all hope.

219. The procurator told me that they only counted on what we actually had and nothing more that was my dowry and the dowry of Sr. Florentina, and that they would respond for the rest, that I had not to care for anything. In financial matters I do not mind paying (I only say that because some very funny cases happened to me, for the ones coming afterwards to be awakened. It is not prudent to write them here; it is a pity to talk about trivialities, which so fascinate the world). What was making me

suffer was the delay of my profession and to see them so disgusted because all of them like to please me. We were not able to hit the mark because God willed to purify me more and more.

220. They told me not to be afraid of rents that they will arrange it so strictly that a third person would administer everything and we would not take care of anything. But we could not ask him – not even as alms for the things. While he could distribute the goods of the community to other poor people, according to the order of the Bishop. This was the first they planned to save Holy poverty and combine it with rents.

221. They were so humble that the Archbishop always commanded me to give my opinion and, with this family, he had myself – love well humiliated, because my rudeness did not understand anything of these matters, and, in virtue of holy obedience, I had to express my feelings, and I did not know how to say any other thing but that, for me, I preferred to be poor with Christ than to have rents to give to the poor. And that was the purpose of rents if we would not be able even to beg alms from them? That this was my opinion but that my will was no other than the will of my prelate and that he might do what he considered best before God.

222. This submission that God gave me to the will of my prelate was the strongest knot by which the Lord had tied the will of my prelate for the opinion of the procurator not to be followed in everything. As soon as the prelate made his note thinking that in that way all could go as well and forward, then the prelate objected that it was not feasible according to the law. So we had a very heavy battle, and, none of us are willing to mortify the other, all of us were very disgusted. This was the will of the whole hell: to make me unacceptable to my superiors.

223. But my deadly martyrdom was that they made me fight unwillingly because I was not resisting the dispositions of my Prelate in anything , as I said , because our Lord was giving me grace to obey in all, and this situation of not finalizing anything and seeing them so disappointed was piercing my soul. But our

Lord who liked to see me so humiliated did not forge to console me. Because in time of so great tribulation He sent me my director, who was not there and did not know what was happening. So, the Lord left me alone in so hard a conflict, but when this good father of mine arrived, it seemed to me that everything was done, since as soon as the confessor affirms my conscience, I have no suffering. This good servant of God helped me so much that I do not know how the affair could have taken it as his own. May our Lord Jesus Christ, who is pleased in sending consolation in the times of most precise necessity, be blessed forever!

224. The poor one had much to suffer and it was good that the Archbishop had in him full trust, but in spite of that, the Archbishop as well as the Procurator told him so many things, that after the end of the storm, he told me that, in the midst of tribulation he was at the point of leaving me. This foundation was so heavy to hell because this house had to be similar to the Holy house of Nazareth and its dwellers. At last the Procurator came to realize everything (I do not know why, because he had realized it before), and the foundation was arranged in the way our Lord had said it to me. Blessed may he be for being truth himself since he is never unfaithful to his word.

225. So, I made my long –awaited profession on August 27 of the same year in the hands of my prelate, to the joy of everybody, and more happiness in my soul-this one cannot be expressed- notwithstanding the difficult preparation with so many cares in the assurance of the foundation, the lower a point in the fervor of my spirit. With my thought fixed in the moment of pronouncing the holy vows, the moment seemed to me like centuries, and even, with so many serious circumstances met in my profession, none of them was sufficient to disturb the peace and calm of my soul.

226. The favor the Lord gave me in this most happy day, which cost me so many desires and sighs, are already written in a draft of a letter that I will send together with these notes to the most Rev. Dr. Caixal, giving him the account of all my things. So,

there is no need to repeat it here. I will say only one thing that I forgot there, and it is that after my profession, our Lord made me see how the devil hid in the deepest of hell, and remained there for some days heaping up with one another, pushing one another to be more hidden, biting one another with the greatest rage and fury.

227. After 8 days of my profession, the profession of my sisters followed who with my profession felt my fervent. They were mine.

228. A few days after my profession, my prelate commanded me in virtue of holy obedience, to organize the original points of the order which I wrote in the year 1848, commanding me to write them more extensively as God our Lord had revealed to me to do His Most Holy Will. I was deeply affected by this command, but there was no means to find an excuse. And he told me to do it soon, that when he would come back from the Holy Visit, he would work to send them to Rome.

229. At this same time that I was writing the Rule and Constitution of the Order, the Confessor commanded me to write the essential points of the general reform of the whole church.

230. On the day the patronage of the most blessed virgin Mary, of the same year, when I was giving thanks for a benefit she had granted (and I thought that this grace would excuse me from writing these notes) The Most Holy Mary commanded me to start writing them that very day and also told me to give my prelate some advice, for which I felt great repugnance. This advises are among the papers I handed over to him.

231. About the vision which God our Lord deigned to grant me on All Saints' Day of 1854, there is nothing to say since it is written in two note books that I gave to my prelate and it is also written in these notes that my confessor commands me to write in order to give him an account of the favors and graces God our Lord was pleased to communicate to me, by his infinite mercy, without any merits of this vile sinner. What do I have to say about

any merits of mine! Rather, I have to confess, full of confusion, my great ingratitude that, writing these very favors and graces from the Lord, I have had the shamelessness to offend him in many ways, as the one who commands me to write knows very well, and it is very clear in my conscience.

232. Let the one who reads these notes not wonder to see them so disordered, because I never thought that I had to write such things. So, I started with such confusion and shame that I had not been able to do it in order. That's why many things, which out to be at the beginning, are in the middle and others, which are to be in the middle are at the end. They will also miss the dates, because of my own carelessness but not for lack of truthfulness, since by the grace of God, I have always abhorred lies. Let it be for the glory of God and of the most Blessed Mother.

### **First appendix at June 11 1857**

233. One Holy Thursday God deigned that I taste such a sweetness in holy communion, that I seemed to have a honeycomb in my mouth, so abundantly that it seemed to fill the mouth with a very smooth liquor distilling by my mouth and throat, as if I were sipping a balm, comforting all my being and having all the tastes.. This lasted for many days- I do not know how many. Since it is now that obedience commands me to give an account of these graces of God so poorly corresponded by one. I had many years ago that I received this one with the peculiarity that, even if I eat or drink, that taste never passed. All the time it lasted, I do not remember to have notice the taste of any blood or drink.

235. One day of the Assumption of the most holy Mary when I was very absorb in prayer, this purest Mother made me see the perfection of Her most holy body and the body of her most holy Son. I cannot explain how this happened because I was looking at them and seeing that Divine beauty which I do not know how to ponder, I saw the most holy humanity, not glorious but mortal, but so perfect and complete! How delightful! What a charm! But with a veil which, in my opinion was may be the veil of original justice. I knew that perfections of this veil will not be

understood until the day of final judgment and the most Holy Mary gave me to understand that the body of Her most holy Son and her own were seen, in their life time, covered that way. She told me that not a single person to take care of remaking an image very immodest, made by a sculptor who was more learned in the art of nature than in the art of grace, but praised by everybody as very perfect.

236. Only the most Blessed Mary was very disappointed and told me that God our Lord consider himself very offended for in their intent to imitate the perfection of their most holy bodies, they were provoking unwary eyes, and so much and so great were the sins committed. And she told me that he would punish most terribly the prelates who were careless in the censoring of the holy images.

## **Second appendix**

237. A tactic I used to keep silence while I lived in the teaching convent in Tarragona. This house was for me a studio, or better, a most perfect school where God our Lord taught me the core of religious virtue and the means to acquire it, namely: total self-denial by a continuous contradiction of religious but apposing spirits.

238. Having told me that, at his coming back from the visit, he would sent the rules to Rome, now he tells me that he does not want to send them until many years have passed. After three months of giving me this suffering, he told my confessor to gather all the papers because he wanted him to go to Rome.

239. Upon leaving, she had a very bad time in the house of some friends in whom she put her hope. They did not welcome her at all. And the unlucky one was forced to look for an employer in order to eat, she loved her own will that much more than religious subjection.

240. Since the devil saw them so fond of all comfort, he presented them with many temptations of gluttony and even



altered their bodily dispositions simulating demonic sickness to disturb the order. I knew well the devil they were suffering because God our Lord has given me a special grace to know and distinguish the real evils and the apparent ones. But the confessor, without the experience of the tricks of the devil and, on the other hand, the excessive care they gave us they immediately thought that we would die. And, because unfortunately we have come in times when the body is more loved than the poor soul, I experienced a very heavy case in one of these ladies. She started feeling the temptation that she had to die of tuberculosis without any other basis than that two of her sisters had died of it. Her confessor was so concerned for the healing of this sister (who had no real sickness) that, disregarding all the norms of wise prudence, he had recourse to the Rev. Procurator (because His Excellency was not around) to put her under the care of a doctor not known by the community and a very good friend of his, asking for information in order to know the state of the patient's condition and willing to arrange with him all her treatments and medicines. As I was opposed to give the sick sisters the remedies prescribed by the doctor. And the procurator, without considering my motives which were very important because that doctor was in no way suitable for us, passed the verdict by writing me a letter and commanding me by virtue of holy obedience to have the patient cured accordingly to the order and dispositions given by the confessor. In this procedure of the procurator displeased our Lord very much and he told to act accordingly, that His Majesty would take my part and they would see how the life of his creature is not in creature's hands but in the hands of their creator and that she, surrounded by all comfort, would die as a lesson for the weak spirits. It happened that, with the remedies, the sickness that she did not have and which they wanted to avoid, came to her and, in short time, she died.

241. One day my confessor asked me how to set up a fraternity of companions who would be so united in order to preach the good news (I do not remember this well), and I told him that the will of God was Mgr. Claret to gather other companions to live simply and plainly in community. This was done so in a very short time because he gathered in Vich with his first

companions and they lived in community simply and without complications going out for missions in and through different places bearing much fruit for the souls.

I told my confessor how and why God wills that the religious library be founded under the name of Mgr. Claret and that my confessor would do all the work and why... (255)

### **Third appendix**

242. A new announcement of the proximity of judgment. In the year 1856, one of the days of September, not beyond October, one night, as if dreaming, I saw the skies with a terrifying appearance: I heard a noise tremendous frightful! I saw a crucifix being detached from heaven, and the image of the crucified Jesus had his hands detached from the cross: from each one of the hands was coming out a small lantern giving off a very dark light. What a terror! A symbol of the darkness of the holy church. The next day, after receiving the Holy Communion, while I was in prayer our Lord told me that even though He had given me that vision in a dream, it was really a sure sign that He wanted to send the world, a warning of the proximity of the final judgment... what a terror!

243. October 26 1856, what he says is very true: "My work must be fulfilled until the consummation of time." Tell this to my servant that my church is presently in no less need now, at the end of the times, than in her beginnings. Be consoled, my poor one, because you did nothing wrong by saying with all simplicity what I revealed to the poor in spirit." Our Lord told me manifesting His divine majesty much pain by the "Yes, my daughter, obey always in everything. This struggle you suffer is hell wanting to impede my glory. Tell your confessor, my servant to help you."

244. 1857, February 16, 17, 18, 19 and even some days before: deepest sadness for the great evils in the holy church. Jesus Christ: "Weep, my daughter, with me, my suffering for losing the members of my church." February 23 and 24 of the same year: I suffer deadly sadness. I think that we will end in the Holy places

of Jerusalem February 18, 1857. His Excellence told me that after two year a great persecution against the Christian Religion would take place in Spain. February 28, 1857, God told me He wills His work to be done in secret.

245. March, 1857. One day after confession, Our Lord told me: "Why did you not give the message to your confessor about what he has asked you? In substance you have said what I like, but the way you did it has come from your repugnance. Tell him what I said to St. Paul" it was this message for which the Lord scolded me that to one priest used my confessor that I may tell Him what he had to do to bring peace to his conscience.

The next day, after having received Holy Communion , our Lord had more complains because I still had repugnance to act as His Majesty commanded me and asked me why I did not like to tell him a little to lift up that soul when the Lord had already made known to me how much that soul would cost him. When God scolds me this way, I feel a great confusion and sorrow.

246. April 30, 1857, the most holy Mary infused in me a firm hope that the queen has to be our main protector in the foundation of our house of approbation. The queen will be pleased if the Archbishop consults her and will give great glory to Mary Most Holy.



## **PLAN FOR THE RENEWAL OF THE CHURCH**

1. May the light of the Holy Spirit guide my pen to write with clarity what God our Lord has ordered me several times and now again orders me by means of Holy Obedience. I beg, then, all the Saints in Heaven, and especially my Most Holy Mother, Mary Most Holy, upon whose feet I lie prostrated, plunged in my own vileness and engrossed in the midst of my lowliness, without knowing where to begin. I cannot remain silent, and to speak is temerity. Supposing then my God, that you order me to do so, I will speak so that those who will read it will magnify your works, Lord, and seeing the inadequacy of the instrument may remember that to establish the Holy Church you chose twelve poor fishermen and now to revitalize it you deign yourself to give the fundamental plan to another poor creature without more miserable comparison. Blessed be your Power and Kindness forever.
2. Let the first point be how God, our Lord, wants general renewal in his entire Church. Resisting the points that His Divine Majesty wanted to point out to me for the effect, He has assured me of the truth, twice manifesting to me the proximate final judgment. What a frightful day!!! The most terrible thing that can be imagined.....
3. His Divine Majesty wants that this renewal be done by Pope Pious IX as a reward for having given the universal Holy Church the Immaculate Conception of Most Holy Mary as a dogma of faith.
4. That the Most Reverend Father Claret with his associate Father Paladio Currius consult with His Holiness and be the

first to offer themselves with the vow of keeping the evangelical counsels with great perfection as Jesus Christ orders.

5. May His Holiness order the entire College of Cardinals to gather, and communicate to them the general renewal of the whole Church, beginning with the same College of Cardinals, followed by the Bishops, renouncing their money earned through interest, and after them, all the Religious Orders.
6. God our Lord asks Our Most Holy Father and Bishops to conform their lives and customs with those of the Holy Apostles: they will achieve this easily adopting as their own the words of the Holy Gospel; without a doubt, the words of God our Lord will be totally fulfilled, and Jesus said them for them as well as for his apostles.<sup>1</sup>
7. The Religious Orders keeping and conforming their lives to the holy rules of their first Founders, for every rule approved by the Holy Church comprises evangelical perfection.
8. No one excuse himself because of the impossibility and corruption of customs or the times, because God our Lord has all times present and has not given us more than one Holy Gospel. The time is here; the one who excuses himself will be greatly punished: some will be deprived of many temporal and spiritual graces in this life, and others will be deprived of many degrees of glory in the next life, and others will suffer very terrible torments.

## **FIRST POINT**

9. The Holy Father should send a circular Bull to all the Bishops ordering and entreating them to reform their houses and families; in this Bull, he should entrust them the surveillance of all the Religious Orders belonging to their dioceses.

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<sup>1</sup> *them*: the Pope and the bishops

10. His Holiness should have a Delegate in each Diocese, whose duty will be to see how the Bishop fulfills and ensures the fulfillment of Holy Apostolic Letters. He should not always be at the same place, but should go around the entire Diocese from time to time, and should write each month to the Holy Apostolic See to give an exact account of how that Diocese is. These should be trustworthy people, who are full of apostolic spirit; with more virtue than letters. If all is possible, better.

## **SECOND POINT**

11. We have said to the Bishops that God asks them to conform their lives and customs with those of the Holy Apostles. Our Lord wants a living copy of his Apostles in his Bishops, for they govern the same Church which the Apostles founded; it is necessary that they water it with the same water they used to fertilize it. It is necessary that the one who occupies the same positions have and fulfill the same duties.
12. Our Lord does not ask for anything new in his Church; he only asks all of us what we have promised him. Our Divine Redeemer asks us to observe his Holy Law, and he asks this particularly of the Bishops in such a special way, and with so much eagerness that I do not know how to express; he only demands it of them, as if the world's well-being depended on them.
13. We have said that no one should excuse himself. The Lord's Holy Law is one and he orders it to be preached equally in the whole world without exceptions, neither of people, nor kingdoms, nor provinces. Then his grace is ready to fulfill it in all parts and people. (Look at point 2 in parenthesis in the notebook).
14. The way to begin this task which appears both difficult and impossible looked upon with human eyes only is very easy for a Prelate zealous of the Lord's Holy Law; for the Lord himself knows how to accept the barriers of holy prudence;

but not that prudence considered holy by not so zealous souls, because they put together or want to put together the world and God and we know for sure that no one can serve two lords. This second prudence is the one that governs my Church and because of this it has become such a horrendous monster that causes terror and fear to the children of the true law, if I do have any in the midst of all this confusion.

15. The means that the Pastors of the Church should use to fulfill the Lord's mission are the following as we have jotted down.

FIRST: The first thing that they should do is renew their lives, houses and families; that is, they should fix their houses with the most essential and absolutely necessary, without allowing superfluous things that serve vanity more than necessity. For this they should consult Saint Paul who was full of true prudence. They should also observe this in the clothes used by them and their associates, avoiding all types of silk clothing as much as possible.

16. The Bishops should live in community with their associates, and there should not exist a distinction of what is yours and mine between them. He should give them everything, everything that is necessary being very careful that they do not lack all that religious modesty allows; in clothing since they should always dress with much modesty and cleanliness, in food, and especially when they are sick: he will have a nurse whose primary occupation will be to remedy their needs, with prompt assistance. (He will have the same care in spiritual matters). This point is of much importance, because the fervor of our days is so little that in lacking the necessary we think that we do not have an obligation to serve God, fearing dying of need.
17. He will not pay any of his associates a salary, for the Lord does not like to be served by hired servants, rather by sons who freely serve him. He will only pay a salary to the lay servants and maids.



18. Everyone's income from properties and interest from dowries belongs to the poor (deducting exactly what each one needs), and therefore it should be given to them, and among these it could be taken into consideration if there is someone poor who is a relative of one of the associates. The Bishops should not see this as childish, and take into consideration that if being poor was being childish, Our Lord would not have chosen to be born and live his entire life in a poor house. Moreover, in these times people's concept of our holy religion has gone down so much that to now give it its value and esteem, it is necessary to bring it up by where it has come down, first persuading through the eyes rather than through the ears.
19. This, which at first sight may appear to the Bishops as something of little importance, is the only weapon with which they should defend the Holy Law which they should preach, and understand that without this, all of their works will be fruitless. I could say great things here about the esteem that a Prelate should have of the example of his Divine Master, as God has taught me, but it seems to bold to me, for I speak with whom I am not worthy to hear, and so it appears to me I will fulfill my obligation simply writing the most essential points that His Divine Majesty has pointed out to me without excluding any, without failing to observe the Lord's command.
20. Therefore, after renewing themselves and their associates, the Bishops should fully devote themselves to distributing the bread of the Divine Word. This is a point that has his Divine Majesty very sad and displeased because it is not preached as it should be. Therefore, may the aim of preaching be the observance of the divine commandments and the end of times; for Judgment will flood the earth.
21. Each one should make sure that in all the parochial churches of his Diocese the Commandments of God's Law alternated with those of the Holy Church be explained each Sunday;

and make sure that the Pastor know well the Divine Precepts.

22. They will have Seminaries where the young men who will be ordained should be educated. They should provide God-fearing men, who are also zealous of his Holy Law, as the Teachers of these young men. They should educate them detached of all interests, without there being a distinction of what is yours and mine in all Seminaries; this even when they themselves cover the expenses, and if anyone gives any sign that what he really desires is to be ordained for his own benefit, or to help his family, rather than for God's glory, he should not be ordained. Greed has destroyed religion. Greed has its foot on it and does not allow it to breathe.
23. It is of great importance that the Pastor gather his flock at least once a month; I mean the entire clergy, and address the Divine Word to them. Make them comprehend the greatness of the priestly state, and teach them how they should fulfill the Lord's Holy Law. Make them see the rigorous account that God will ask of them if they do not observe his Holy Commandments. Persuade them that because of men's failure to consider the obligations of their condition, they miserably lose their bodies and their souls forever without end.
24. He should order the same in all the large towns where there are communities of priests. In these large towns and cities he will have a Vicar whose duty will be to watch over the behavior of the entire clergy, and of each one in particular.
25. These Vicars will have strict obligation of writing monthly to their Prelate, giving exact account of everything without hiding anything. They should be individuals so faithful to their Bishop, that if they fail to fulfill their duty, they should be removed from their positions and severely punished.
26. The Bishop should not content himself with receiving news from these particular individuals; rather, he should demand

the following from his Vicars: 1. If all the Priests confess at least once every eight days, if they say Mass every day, if they all participate in the monthly talks, if they live distracted or recollected, and in what they busy themselves with the hours that they have left after their sacred ministries, if they go to the confessional everyday to hear the confessions of the lay people, if the Pastors in addition to this preach in the High Mass every Sunday and on Holy Days; if on said days Christian doctrine is taught in the church in the afternoons, if they do half an hour of mental prayer and pray the Holy Rosary every day in the afternoon. He should order the fulfillment of all of these details in each one of his parishes, without neglecting tidiness and much cleanliness of the sacred vestments. This is the first thing he should order.

27. Every month, the Vicar should see for himself the condition of the sacred vestments: the chalices, corporals, and purificators especially should be very clean because of the immediate contact they have with the Venerable Body of an Incarnated God. The Bishops should be very vigilant in this, writing pastoral letters, emphasizing tidiness in the churches and cleanliness of the altars; it does not matter that the place and vestments be poor, very poor, what his Divine Majesty wants is tidiness and cleanliness.
28. That Lord who was not ashamed of being born in a stable, in the company of animals, did not want his Most Holy Body to be wrapped in filth; rather, he prepared his Most Holy Mother and his Holy Angels, the latter so that they would arrange the place, and Mary Most Holy so that she would wrap him in poor but clean diapers.
29. In this lesson, the Bishops could advise some Pastors who boast of being of noble spirit because they are unable to squander with that pomp and luxury which dominate our times, and abandon it saying that it is impossible to maintain order without money from interest. What a much better example they would give the lay people if they went begging for money for modest maintenance! And surely they would

not lack because God is an observer of his honor and that way they will revive the faith and veneration due to the sacred temples. Since the ministers of the Lord have failed to do it like this and are so slack, the Holy Church has come to much contempt in our unfortunate days. It is the joke of the impious and the mockery of Christians themselves! There is no longer faith! There is no longer piety!...Woe! because the Saints of the Lord have not treated their God and Lord well.

30. The Bishops should visit their entire diocese themselves, without entrusting this duty to anyone else. Examine the parochial churches: in some they will find some vestments and ornaments that are very precious and of much value, but that do not match with the rest of the ornaments. In this case it is necessary to balance it, because it is a great monstrosity that the ministers of the Lord wear grand and rich vestments, while the ones whom they serve through contact with the Most Holy Body of Our Lord Jesus Christ are very untidy and indecent. Our Lord likes rich vestments and precious objects in the parochial churches very much, but greatly abhors the mismanagement of Priests in our times.
31. The Bishops should put a stop to so much neglect if they want to fulfill their duty. The time of so much simplicity has already passed! Everything is vanity and lie in our disgraceful days! Make such Priests understand that God is honored more by mediocrity, not by being treated one day with many riches and another with such great necessity that his Most Sacred Body comes to be profaned. That in all the churches it is the same God, who likes to be treated with the same respect by all his Ministers, and who is greatly offended by all.
32. Oh my Lord and my God! How great is your goodness! How infinite your mercy!...Who Lord, if not your burning charity, would suffer so much contempt?...so many indignities?...so many profanities? Oh my Redeemer, by whom are you so offended? Ah!!!! Your sons, my God, the Holy Church's

preferred children! The Priests of the Lord have trampled the most sacred laws, putting our Holy Mother the Church under their feet!!! Because of this, there is no faith! There is no charity on earth!...Oh my Jesus! Send a ray of your divine light and illuminate the earth. My Lord, especially enlighten all of the Church's Prelates; my Lord, break this veil of mundane vanity, and make them see with impartial eyes the duties of their position according to Your Most Holy Law.

33. During the holy visit, the Bishop should distribute the bread of the Divine Word; do not avoid confessing, engrave in the hearts of all the Lord's Holy Law; teach through words and deeds the fulfillment of the Divine Commandments.
34. He should know how many priests there are in his entire Diocese, how many in each town; what money gained from interest they have, if there is enough to live at least with religious modesty, how they use their ecclesiastic income. The Bishop should keep an eye on this point so that what is justly owed to the poor of Christ is not spent on scandalous and profane ostentation and vanities.
35. Do not allow them to have or buy possessions of any kind. The ones who are not in the Seminary, will be served by one single manservant; under no circumstances will they be allowed to have any woman in the house. As a father visits his son, visit them some time in their homes, and lovingly correct them if their homes are not in accordance with religious moderation. Order them to remove vain and superfluous decorations, making them see that the lay people whom they think they will please with their vanity are the ones who gossip most about them. And for the same reason that they think they are more respected by following urban vanities and etiquette, more so are they looked down upon.
36. See to it that all wear a cassock, and may the one who dares to take it off be punished. His Divine Majesty is very irritated by those who dishonor the priestly state.

37. The Bishops should examine with all diligence the Rules of all the Religious Orders that they have in their Dioceses, and order their exact observance with all accuracy. He should visit both houses of religious men as well as religious women to inform himself how they observe the Rules and Constitutions. He should do this even if it is a house that was not previously subject to the Bishop because of its Order. For as it was said in the first points, the care of Religious Orders is the responsibility of the Bishops, and so with the same care they should keep an eye on the religious observance of both.
38. Be careful that they do not lack what is necessary, both in the spiritual as in the temporal, especially the first, because with this they will have the second. May all, both religious men as well as religious women, never lack the bread of the Divine Word, at least once every eight days. For the Word of God is bread of life and light that dispels the darkness of the soul. There are many wise people in my Church, but none who understands true wisdom. These, the religious, clergy and nuns, say "what need do they have of sermons?" Some preach everyday, and the others can take a good book where they will find a sermon continued. They say this without reflecting over priestly dignity and that the words of the Holy Law pronounced by their Ministers open the meaning of the Scriptures, and as light of the soul, guide our steps toward God's altar.
39. Many times God has revealed to me, and some with much sorrow and anguish, that the cause of all the wrongdoings of the Holy Church, is that its Prelates neglect giving the pasture that their beloved sheep need, failing to distribute the bread of the Divine Word among such a great multitude of ignorant people. Because of their character they do not appear to do so, but in reality they ignore what is most essential of the Lord's Holy Law such as what is necessary for their sanctification. The Pastors' neglect loses the Lord's sheep.

40. Sometimes I am frightened, and right now as I am writing I am trembling, and it seems to me that the blood in my veins freezes, to such a degree that I am unable to move my body. I confess that if Our Lord did not comfort me I would not be able to live, seeing God's indignation against his Pastors. Ah! Fathers of the Church and my brothers in Christ! If for one moment you could see the furies of one God! How terrified you would be in this valley of miseries avoiding vanity!!! Oh and how you would try to dismantle the anger of God's indignation which is going to engulf us in a deluge of fire!!!!!!...
41. Lucifer congregates his secret meetings and scatters councils of demons throughout for the conservation of vices, and I do not have zealous Pastors in my Church who gather councils and hit the target for the conservation of my Law. The whole world is so blind that without the light of the Gospel in hand it is impossible to cure its blindness. Pastors of my Church, pause with attentive reflection upon the condition of the primitive Christians, and you will find that they were of the same and worse condition as the ones now. And what was the reason that in its beginnings God's Church flourished so much when there were few workers? Because they preached with the Gospel in hand, more than in their mouth; His Divine Majesty told me this, meaning that deeds give spirit to the voice.
42. Look at with what haste and zeal the Holy Apostles and the first Bishops would gather to deal with the sanctification of their flock. The Early Fathers and Founders of monastic life did the same thing. Because all of them, inspired by the true light, recognized that without continuous preaching and admonition of virtue, it was impossible for the first to observe the strictness the sweet law of grace imposed on them. And the latter could not remain in the rigors of the monastic life, attending the weakness of human nature and man's inconstancy, as a sad experience has revealed to us.

43. (I did not want to continue anymore in this matter, because it causes me much sorrow to speak of matters that I do not understand, and I find it funny to see a poor ignorant creature involved in such a delicate and important task. But today, after having received communion, God Our Lord has reprehended me strongly, ordering me to write with simplicity all that he brings to my knowledge, without detaining myself in anything. He told me, what have you in what I do? Understand that the less capable the instrument that refines a piece that is out of order, more so does it reveal the wisdom of the Teacher who guides it.)
44. Tell these Bishops, to whom I have entrusted my flock, and have chosen for great things, that to banish so much impiety from the earth, the only thing necessary is their sanctification. They will reach this with great perfection, measuring their deeds with those of the Apostles. What His Divine Majesty wants most in these unfortunate final times is the sanctification of the people in charge of his service. These are the most immediate enemies that our Holy Mother the Church has, and because of this she cries such sorrowful tears.
45. The Bishops will have the same care in the convents of religious women, without leaving them there so that each one practices virtue according to her own whim. It does not matter less to the Bishops to have convents of religious women in good order, rather, they should buy them or sustain them at all expense since religious women are people especially dedicated or consecrated to God's service and who can more freely dedicate themselves to prayer, because, "who will hold back God's justice, irritated with such a corrupt people, but daily prayer which without all work would be nothing, or as dust thrown to the wind?" Because of this, it is important that the nuns be holy and not nuns because of convenience.
46. This, which depending on how one looks at it, seems to be a matter of little importance, is the first step that a Prelate



should take, because the Lord has made me understand that the healing of so many evils depends on the holiness of these two members. So much can be done by a Pastor zealous of the Lord's Holy Law! May this remedy not appear impossible, because most people consecrated to God's service are lost because of ignorance. They do not understand the meaning of Scripture, and persuade themselves that living a life somewhat withdrawn, more in the external than in the internal, together with some mortification and prayer, they live happily and fooled, some saying that Our Lord does not ask them for more, and the others that they already observe what is most essential of the Rule and that they do not have an obligation to observe the little things of the Constitutions, either because they are not in use (this is very powerful) or because it seems to them impossible to keep them, as if they were of a different condition than their first Fathers, or as if Our Lord no longer responded with the same help and grace he gave the first Fathers. Oh Lord, how much pity is caused by seeing such a multitude of souls consecrated to your service who do not serve neither God nor the world, because after doing the most, the devil tempts them so that they do not do the least, which is what is most important! I would not grow tired of writing or saying that many more are the souls that are lost because of ignorance than because of malice. For this is how the Lord has manifested it to me many times and God willing this will engrave itself in the mind of the Prelates.

47. The Bishops should convince themselves that to restore the monastic discipline it is necessary to take into consideration the means used by all the Founders to establish it: We know that these were the complete contempt of all earthly goods, basing themselves on a perfect poverty as Jesus Christ orders in his Holy Evangelical Counsels.
48. This virtue should be so precious that it was the first one that the Most Holy Humanity of Our Lord Jesus Christ practiced, being born in a shoddy manger, poorer than all the poor in the world. Oh poverty of my God, who could

inherit your riches! Christ Our Lord taught us all the virtues in a heroic degree because it was God's own virtue, but it seems that he wanted to inculcate Holy Poverty in a particular way (because she was his inseparable companion. He is born very poor, lives in utmost poverty and dies in extreme necessity), as the foundation of evangelical life.

49. This then should be the foundation to restore monastic discipline. All the Prelates can be certain that greed has lost all Religion; through this the devil has opened the way for all the misfortunes the Church is suffering. My God, what should I say about this beautiful virtue if it is not known on earth? The Church's children, who through their profession are obliged to observe it, do not know its worth! And because of this they have sold it for a worthless interest buying an eternal misery. Bishops therefore look at the Rules and order that they be observed with all its purity, getting rid of all the negligence that the mundane spirit has favored saying that poverty does not consist of not having goods or riches or any other thing, but in having the heart detached from it: to those who speak in this manner, destroying the spirit of Religion, His Majesty says that if they pay attention to those words: blessed are the poor in spirit because theirs is the Kingdom of Heaven, to pay attention to the words he responds to the young man who asked him what to do to be perfect: Sell what you have, give it to the poor and follow me. Notice that he did not tell him detach your heart from riches and follow me, but: sell your riches or goods, give them to the poor and follow me.
50. These most holy words are the ones that should be adopted by those who profess to be perfect, because that is how our Divine Master has taught us through word and deed. And the others should be understood to fulfill the Divine Commandments, as that good young man had done up to that moment. And if this is not enough, look at or pay attention to the words that he said to the Apostles when he sent them to preach and you will see the provisions that he orders them. Oh greed of humankind, which makes you

trample the most holy and divine laws! Oh ambitious vanity of the Church's children! But, which children of the Church are these, Lord? Ah!! what sorrow!!! Those whom you love as the apple of your eyes and to whom you have entrusted the treasures of your power!

51. In this point I find myself so incapable to state what God allows me to understand. I confess that my pen is insufficient to write on paper the effects that occur in the most intimate of my soul. I will only say that as all the evils and miseries that all of us, children of Adam, suffer are the effect of this our first Father's sin, so has Our Lord always manifested to me that all the evils of the world are the effect of the ambition of the ministers of the altars. And Our Lord suffers so much, that if he were capable of tears, he would shed them of living blood.

Look, Fathers, for the wellbeing of your poor souls, and that the riches here have treasured great ire in God's heart for the day of his fury. Therefore, look at what is most convenient.

52. This is what the Lord orders me: Do not allow public functions especially in the churches of religious men, and much less in those of nuns, and believe me that you will avoid countless wrongdoings. The functions that should be held in the churches of nuns are, the Low Mass, and two on feast days if possible, and a sermon in the afternoon with closed doors; I mean without the participation of lay people. If the Prelates would see the disorder that occurs in the convents of nuns because of these "blessed" church functions, I am certain that they would strictly prohibit them.
53. I have lived much time in a labyrinth with this point, not knowing where to exit by, because I would look at the works of piety (church functions) that are done in convents, so holy and religious as they are in themselves, but I always felt in the innermost part of my soul something I cannot describe that displeased the Divine Majesty, until through his mercy,

God has deigned himself to open the eyes of my soul to the true light. With the more clarity I contemplate the works of the Lord, the more I discover the blindness of men. The devil, both cunning and shrewd, knows well that no trap is so strong and at the same time works to seize perfection than to make them drink a wrongly understood piety which is covered with zeal that is as pure as it is repugnant.

54. If I were a person of authority, it seems to me that at this moment I would not be able to hold back the pen to write to all the Fathers and Pastors of the Church, communicating to them that ray of evangelical light that with its clarity and force disperses the thick fog that has their eyes so covered. There is no remedy. God's justice no se is not satisfied because the Pastors of his Church do not measure their works with the compass of the Gospel. It is better said that whoever does not awaken with the horrible sound of such loud, painful, and difficult to endure blows that the Holy Church is suffering in these unfortunate days is dead rather than sleeping: Within her very center and cradle, she finds herself buried in the midst of the ruins of her magnificent buildings.
55. My spirit is so busy contemplating divine justice that it seems to me I find myself in the plazas in Rome listening to the cadavers from their ruins or buried in their ashes, both the good and the bad, crying out; the latter for their shame and the first for their glory: observance, observance, observance; poverty, poverty, poverty; retreat, retreat, retreat; fidelity, fidelity, fidelity, to the Lord's Holy Law. I think that the song that ought to resonate in the ears of the ones and the others for all eternity is made up of these virtues.
56. A few days after having written this, it was known that there had really been a great revolution in Rome in those days and that many died. I was never able to find out the day this happened because I have never written things of visions, because I am never certain of them and I always disregard them or look at them with indifference; of which Our Lord

has reprimanded me many times and now makes me say everything. For what is relevant to this vision, I can very well say for certain that Our Lord made me see in spirit what was happening in that holy city of Rome. Now that I am writing it, in spite of many years having passed by, it seems to me that I am seeing and hearing the yells and screams of those poor suffering people.

57. May false piety or the devil's slanderous zeal saying that public functions in the convents of religious men and religious women are beneficial for society not fool our Fathers. The churches of religious women should be like the desert where Jesus went to rest from his apostolic work. Of Saint Teresa it seems to me I have heard (because I have not read her works) that she converted hundreds or thousands of souls in the quietness of her convents.
58. In all towns there are parochial churches and confraternities well established. Their superiors are the ones who should celebrate with much diligence and care the functions in their churches according to the feasts and times of the year, instructing the people in the functions of the Church and ceremonies of our Holy Religion, seeing that they do not lack the spiritual pasture. They or other ministers should take care of this.
59. Perhaps I have said nonsense, but I have not done more than fulfill obedience: I do not do more than jot down what God writes in my soul. The world is lost because the great men, placed in the midst of the light, do not see. They do not know the truth, and because of that the world is full of darkness: My second Apostles ought to be a living copy of the first, both in name as in deeds. With the torch of the Gospel in hand, they are to light the way for the most wise and ignorant men.
60. Up to here for all the prelates in general, but the last words of the previous clause His Divine Majesty addresses to the Most Reverend Father Claret because it is he who God Our

Lord has chosen so that among the Saints of his Church a light will emerge that as a clear and shining star will illuminate and gladden the dark and tenebrous night of this ignorant century (that I think that those who are most blind call an illustrated century). Look at the general notes number 21, folio 4, and continue until number 22.

61. This is the first father, and I want him together with his sons in the Order of Apostles of Jesus Christ to arrange the first houses of this new Apostolate. This is the Angel that St. John saw in heaven with the Gospel in hand to evangelize all men and tell all: Fear the Lord, and give him the honor that is due. This is that apostolic man who is to once again put into practice the Lord's Holy Law.
62. His Majesty told me these and other things many years ago, when I did not know this Father Claret (now through divine disposition my most honorable Prelate), and everything up to here has slowly been fulfilled in spite of all the impossibilities, His Divine Majesty assuring me that the heaven and the earth will be missing before he fails to fulfill his word. This way, he assures me that he will continue fulfilling what is missing.
63. The way for this new Apostle to begin the Lord's Mission is as follows: God Our Lord with his infinite wisdom, power and goodness has wanted to place to the eminence of the episcopal chair this clear light so that from his position, power and authority, he spread his rays like the sun, to dissipate the dense fog that covers all the earth. He should be like another Moses, legislator of the law of grace. He ought to give the law to the people. All of his brothers should be seen in him: the Bishops, Priests, Clergymen and Religious, which would not have been able to happen being a simple priest: This is how Our Lord has manifested it to me. Thus, His Divine Majesty does not like that he struggles to come down from where He has taken him up for the universal good of his Church. For this reason, Our Lord wants him to offer himself with a vow to His Holiness, as has

been said, so that he and his sons give testimony of the Law that they ought to preach to every creature.

64. Immediately after having consulted with His Holiness, having received his holy advice and having obtained his particular privileges, he will establish his house or palace as an apostolic college, the exterior arranged according to what is said in folio 7 of the first notebook, because he should live as a holy Bishop according to the people (executing all the duties of Father and a very vigilant Pastor) and more holy according to God for as new legislator of the Law, he should not contain himself within the limits of his diocese, but should spread it through all the earth, and for this in his palace he will have a Seminary in which he will educate the young men who enter for Apostolic Missionaries. This could also be interpreted as: These should be educated with all the rigor of monastic discipline without calling any attention to the practice and execution of all that has been said and will be said.<sup>2</sup>
65. The Rule which these should observe is the book of the Holy Gospels, divine law! Not inspired but given by the Eternal Word of the divine mouth of our adored Redeemer to his beloved Apostles, written with letters of blood, and which will never be erased until it reaches its perfect fulfillment for all eternity.
66. From this sacred book they will read a chapter each day, kissing it before and after reading it as a sign of the love which they profess to it, for love has pulled out of heaven God himself! The love of a God made man has taught us its exact observance. From the cave of Bethlehem with his tender cry as a newborn child, he reads to us the first lesson. Oh, if we would study in this great cave, what perfect disciples we would be! In this holy and most happy

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<sup>2</sup> *without calling any attention to*: Her original expression is literally translated to “making noise” which could mean discussing or the translation above.

cave this Baby Jesus...this God who reduced himself to nothing... describes to us the observance of his Most Holy Law.

67. Ah! A God made man deigns himself to come down from heaven to teach us the observance of his Most Holy Law through word and deed so that nobody could excuse themselves from keeping it. With what dress does this great Lord, to whom the heavens and the earth belong, present himself to teach us the observance of the Divine Commandments? I do not see more in the holy cave! fortunate cave!, than an extreme poverty and a wonder of humility! But as if humility could not be without poverty, so Our Divine Redeemer chooses her as an inseparable companion until death and beyond it. Because in Bethlehem his Most Holy Mother has poor diapers with which to cover his precious little body; but in Calvary does not have a poor sheet with which to cover his bloody body. Oh poverty of my God! Oh avarice of mortals that to satisfy your greed you have put the Divine Commandments under your feet! See then the sons of this new Order with how much love you should kiss the book of the Holy Gospels, because this is the book of Life which Our adored Redeemer has left us written with his most holy life and doctrine, sealed with his most precious blood, and the great love that you should have to Holy Poverty for you see that Our Divine Master puts is as the foundation of evangelical life.
68. Because of this Our Lord does not want us to have money earned through interest nor possessions because He wants to be our possession and inheritance. (Read the chapter that deals with Holy Poverty in the general notes that deal with the entire Order).
69. All the Religious Orders are distinguished through the names and Rules that their Holy Founders inspired by the Holy Spirit have written: so our Apostolic Missionaries should distinguish themselves through the observance of the Divine Commandments. Our Lord does not ask anything new in



these times to lift up his Church, but he does ask with great insistence and almost impatient, the renewal of his Most Holy Law, and because of this he wants them to be called Apostolic Missionaries; because the Apostles wrote it as taken from the divine mouth of their Divine Master. This then is the divine Rule that God orders be taught to the young missionaries in the Houses of probation, or call it Seminary. But for the distribution of time and management of the house, they will observe the following:

### **DISTRIBUTION OF TIME**

70. They will wake up at three o'clock in the morning, immediately pray matins and lauds, followed by an hour of mental prayer, then immediately after the Holy Mass, and after the Priests will devote themselves to confessing, if there are people, until eight when they will have a light breakfast. Then if they have left people waiting to confess, they can go to confess them, and at nine pray the hours. Half an hour of spiritual reading and study until twelve when they will have fifteen minutes of examination of conscience and immediately after they will eat. Then half an hour of recreation, retreat and nap until half and hour 'til three, when they will pray vespers and complines. Followed by half an hour of spiritual reading and study. If there are people to confess, they can dedicate themselves to confessing until the bell rings for prayers and no more: and they should retreat immediately: they will do half an hour of mental prayer, study, dinner, a short time of walking through the garden and an examination of conscience. All of this should be done so that at nine they can go to bed. As far as the young ones who ought continue their studies are concerned, their time will be distributed in such a way that they will have enough for their studies and not fail to do any of the aforementioned practices.

71. Regarding the furniture of the house, cell and some other things that correspond to domestic order, look at the general notes that deal with Holy Poverty, and the chapter or article that deals with the order that should be observed with food, both ordinary and extraordinary.
72. The interior clothing should be a woolen tunic. It could be white or lead-colored, as it seems best to observe cleanliness; be it known that if it is necessary, with the Superior's consent, they can use a linen scapular that covers the entire body; underwear of lead-colored fabric which covers their knees; a cassock with sleeves which is lined up to the waist. Black woolen socks, unpolished black leather shoes with iron or lead buckles, the hat according to the custom of the country, but if possible it should be a medium shovel hat, the handkerchiefs of blue or dark thread. Understand that everything, everything should be of the most inferior quality that there is in the region or country where they live.
73. God wants a house of these holy missionaries set in each kingdom immediately, and in time one in each province, and no more because few missionaries ought to work a lot.
74. In each house there will be no more than three priests and four lay brothers for the maintenance of the house and vegetable garden which they will have well cultivated in order that it will produce the house's sustenance, for Our Lord orders us to eat with the sweat of our foreheads.
75. For the governance of this first house which will be in his own Palace so that His Excellency can be the first in all without failing in any of his ministries (because God's works are not contradicted) and put the solid foundations, he should the assistance of his associate Fr. Paladio Currius, and this one should be second in the management of this holy mission, as it is insinuated in the main points, because from eternity God Our Lord put his eyes on the three people

named in the beginning for the reestablishment of his Church in these unfortunate days.

76. These are the points which God Our Lord has pointed out to me to begin his new mission. Holy Obedience pardon my boldness, for I confess, absorbed in my vileness, having spoken words worthy of all reprehension, and which would prove great nonsense if God Our Lord, through his just judgments would not have ordered it to me, obligating me to such a painful sacrifice the power of Holy Obedience.
77. Heaven and earth know well that in my heart the Ministers of the Lord hold the first place, and that I have never thought evil against them, for since my childhood Our Lord has instilled in me a great love for all sacred things and especially his Priests. This reverence due to the Priests of the Lord has caused me to battle against Holy Obedience thirteen continuous years until my soul, seized with the beauty of the Divine Commandments, has allowed itself to be overcome by the strong and repetitive complaints that His Divine Majesty would make to me against the transgressors of his Most Holy Law, as he has again revealed to me in the vision that I will now relate.
78. One day asking Our Lord with many tears to put in the heart of my confessor to lift up the painful obedience he had ordered me of writing these notes with all of their details (which I don't see necessary) without a doubt because of the reluctance that I felt in writing them, for seeming out of place to me because of my insufficiency, I humbled myself in the presence of God; and suddenly I saw the Eternal Father next to my right hand full of incomparable majesty and unexplainable meekness, that he presented me his Humanized Son, and told me with very clear words that were fully formed in the most intimate of my soul: Yes, my daughter, ask His Holiness for it in my name, that through the Blood with which so much love this my Son shed, he put prompt remedy to so many evils that are going to flood the earth.

79. In this vision I did not see anything with the eyes of the body, and I was looking at them with the eyes of the soul more clearly than with a very clear mirror, and in his sight I was seeing and understanding all that I will say, and endless more things that I understood (especially in the destruction of the Church) that His Divine Majesty reserves some for another time, and others for the day of the Final Judgment which is not far away.

80. The Father and the Son were surrounded by a light amongst darkness, and this darkness hid from me or prevented me from fixing my attention on the Son's Most Holy Humanity, but not so much to keep me from seeing the entire aspect that he presented, that was the most sorrowful that none of the mortals can imagine. It seemed that he was able to stand with great difficulty and that because of this his Eternal Father had him by the hand. Now and again he would move his head as if to vomit, and other times he struggled as if to hold back the vomit, and other times it seemed that he would swallow it. Here God Our Lord made me understand that he had already vomited some of his Prelates because of their great wicked deeds, falling from the midst of the light to the midst of the darkness; that others disgusted him because they live so proud of themselves since it seems to them that they already fulfill their duty in some of the duties of their ministries, forgetting that whoever observes nine precepts of the law and forsakes one, does not observe any, and he swallowed the infidelities of others with great sorrow because of the great love that he has for them, hoping that soon they will remember to fulfill the promises that they have made to him.

The darkened glare was the darkness of faith which our Holy Religion suffers, caused by the bad example of the Prelates of the Church and other people consecrated to divine service; these are the only ones that he mentions to me. The body which was so weak that it needed the support of his Eternal Father to stay standing, it was not then revealed

clearly to me what it meant as had been done with everything else; but because of what His Divine Majesty has later deigned himself to reveal to me, I have clearly understood that it is a sign of the Holy Father who ought to give his hand to his son, the Reverend Father Claret, and together they are to restore and re-establish Our Holy Mother the Church.

81. a) Furthermore, His Divine Majesty brought to my knowledge many other things of the noble ends that God has in this holy Task, that it would be necessary to write great books to declare its meaning and all exceeds my small capacity. Nevertheless with divine grace I will say what Our Lord has ordered me to say to warn these Most Reverend Bishops to whom he orders me to address these simple notes.

b) I saw in God Our Lord the great gentleness with which he waits for the conversion of these his preferred children. The great ire which he has stored in this meek Heart; I understood the terribleness of his judgments; I comprehended something (I say something because I recognized that they were without greater comparison than what human understanding can comprehend) of the immense sea of sorrow that pierced through the Most Holy Soul of Our Lord and Redeemer adorable in the garden of sorrows for the transgressions of the Commandments of the holy Church which is now suffering. Here the Eternal Father with the Son made me understand that he would be very grateful to the one who would again put into practice the Holy Church's Commandments, especially the fifth one, which orders the payment of tithes to the Church of God. That only this be his inheritance to maintain his true children giving each one the necessary without any other money gained from interest with which they buy their slavery in this life, and in the next their eternal condemnation, because greed is abhorred by God and demons themselves. Here His Divine Majesty told me with very heartfelt words, worthy of all reflection as they have no house where to lie at rest (except this one which is all mine, because it is the only one

which observes with all punctuality the counsels of his Most Holy Law) that this sin of greed which has been the destructive wolf that has torn to pieces the holy Church, little by little destroying the Religious Orders particularly, and now in general it is going to bring on the greatest destruction with much force: In<sup>3</sup> he wanted to fix his dwelling because of how much he loves it, but greed also prevents him. I saw his Most Holy Heart open, inviting all creatures with great love and sorrow to the observance of his Most Holy Law; but in a very special manner, he invites the Pastors of the Church before God punishes them.

c) Here my vision of the final Judgment was renewed with great terror and fear because of the terribleness and equity of Divine Justice. This God! This Father of mercies! this very meek Heart that is now open and eagerly awaiting and desiring the conversion of all sinners, this open Heart will close forever on the approaching day of his vengeance. Listen, my sons, what I want to teach you: What will you respond to the Judge when he asks for an account of the Law that he has entrusted to you? Ah! If these words that I heard from the voice of the Father, not as a Judge, but as a very loving father, who warns his beloved son, caused such an impression on my soul, that with them as..., with them I sleep..., with them I pray...(Finally, with each step it seems to me that I hear the pieces of the clock of this great factory of the world loosened, fatal prognosis of the consummation of the centuries). What will happen when he comes to summon heaven and earth for witnesses of the just residence that will take his people? Ah, I assure every person that if the world knew the terribleness of the final Judgment, the earth would convert into heaven because there would be no one who would dare violate the holy laws of the Just Judge...

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<sup>3</sup> This was a private writing that was not meant for publication, and the author had named a specific religious Institute here.

d) Considering what I have just finished writing and that endless sea of God's greatness, I find myself so terrified in the center of my vileness, that I do not know how to continue what I have begun, because all the reasons that my unpolished discourse presents in writing are no more than a very ugly rough draft that belittles the works of infinite wisdom through the areas where it should be enhancing it. Thus, as St. Paul, I can say with all honesty, (in a different manner), that in this vision I saw and understood what I cannot explain.

e) These things God Our Lord has deigned himself to reveal to me through his infinite goodness to assure me of the truth, and write without resistance or fear according to the order of Holy Obedience.

f) In these notes you will find the means God Our Lord wants to employ to renew the primitive fervor of the first Christians renewing in his holy Church the observance of the Divine Precepts through his second Apostles, who with the purity and uprightness of your lives and doctrine you will convince the wise and ignorant, kingdoms and cities of the truth of the holy Gospel, and you will destroy so much impiety and corruption of vices that flood the earth at the same pace that it makes the true children of the Church cry heartfelt tears. God wills it that you read all of his clauses with much attention, without looking at the one who wrote it, rather at the spirit that has directed it.

I have not done more than to copy (in the manner that my poor capacity has been able to) the points that His Divine Majesty has written in my ungrateful heart. If you look at some of the points attentively, it seems to me you will find some darkness, but with the power of prayer, God Our Lord will give you light to know his holy will and the meaning of all the doubts that you might be presented with; for he will not deny his light to those whom he has chosen to accomplish the task, having given it with much abundance to this very ungrateful creature. The abundance of light he has poured into my soul has been so much, that frightened by

seeing such greatness in the works of God (especially in the beauty and good order of his Most Holy Law) and in my vileness, and in all mortals so much ingratitude, that confuses, I have humbled myself so much that many times I have written with my arm trembling, and sometimes my entire body, and this trembling is the reason why in some points I have not done more than like one who takes a simple note of his owner's will, trusting that God Our Lord with his infinite grace will supply what is missing because of the shortness of my words.

May all be for the greater glory of God and of my Most Holy Mother.

Day of the Immaculate Conception of 1855, at 11 thirty and seven minutes at nigh.

I am ashamed of presenting this writing to you because certainly it contains many mistakes; but as you already know who I am, nothing should surprise you who have ordered me to write it. Look at it well before giving it to His Excellency and I ask you for the love of God, to tear it all without allowing anyone to see it. I am already satisfied having obeyed because this obedience has not been easy. You already know that the entire house depends on my care, and with so much work great is my fatigue.

82. The doctrine will be good because it is marked by my Divine Master, but the composition ought to be very disorderly, because disregarding that I am not a writer, that the A, B, C is better in my hand than the pen, there are clauses that are written from line to line taking and leaving every once in a while, dealing with things so different as the heavens and the earth, this during the day, and night which I wait for with great anxiety to busy myself more fully. All of hell bothers me without ceasing until leaving me worn out. Blessed be the Lord, who wants to bring down my pride in this manner. Therefore you will hardly be able to understand its content. I give you permission to have fun at my expense, but without showing it to anybody; rather quickly burn all that is bad, and if there is anything good, do whatever you think is best before God.



# THE APOSTOLIC MISSIONARY

## Introduction

The writing we are introducing you now is the shortest of those which have come from the pen of Mother Antonia París. This is also a writing about which we have less data on the circumstances why it was written. Truly we have none. When and why was it written? There is no doubt that it is Mother Antonia's. Firstly we have the text in the very penmanship of the Foundress in a small notebook of ten leaves without numbering, six are written and four are blank. There are ideas such as one about the saving in the kitchen that clearly reveals a sensitive feminine experience in which neither Currius, nor Caixal or St. Anthony Mary Claret would have spent time themselves in that manner.

Besides we see in the writing the misspellings, peculiar of María Antonia, very often with her Catalanian pronunciation does not come upon if a subjunctive (in Spanish) ends in "a" or "e", she writes "habla y medite", "teme"(fear) instead of "tema", instead of "malas"(bad) "males". There is no doubt is a Catalanian woman the one who is writing these rules for the missionary men. Besides, there are ideas such as the poverty which are very personal of the Servant of God, and there is some expression that calls poverty as "holy poverty, our Mother", proper of María Antonia París (4). We have to conclude that the Servant of God not only wrote the text but is the author. The fact that a woman is giving discipline and spiritual rules to the Apostolic Missionaries would have inclined us to attribute this

writing to the Servant of God even if we had not seen it with her penmanship. Because since 1842, Mother Antonia understood to be the will of God that it be founded an Apostolic Institute with two branches feminine and masculine.

She had the call from God to promote that foundation, three or four years later she understood that St. Anthony Mary Claret surrounded by his sons, the missionaries was going to begin the Institute. We know that the first outline of the Constitutions that the Servant of God wrote in 1848 had rules also for men, because in 1855 when by order of the holy Archbishop, she put in order and completed the Constitutions; she separated the part related to the missionary men. When did María Antonia write this small leaflet of spiritual rules for the missionary men? Unfortunately, at difference of what happens with the *Constitutions* and the *Plan for the Renewal of the Church*, the text has no date, and in no other writing the author tells us how and why she wrote it. If the notebook had not been preserved we would not even know she wrote it.

However the letter of Currius to Caixal which we have just mentioned has some words which we must analyze. In that letter, after saying how the Archbishop has ordered to Maria Antonia in the summer of 1855 to complete the Constitutions, which she already wrote in Cataluña, Currius says: "In the draft (the Constitutions) she has draw up and arranged (fruit of her prayer) what belongs to the dowries of the Tertiaries, she has placed aside separating it from the first draft all that belongs exclusively to the apostolic order of men, whose rules in particular and at length I order her to write last November when I left from here to Puerto Principe and which I have already in my possession to be given to His Excellency the Archbishop, after I have copied them and she has finished several notes and

advice to particular persons related to the success of the Foundation (of the Order)".

These sentences can make one suspicious that this writing about the Apostolic Missionary be precisely the number of rules for the masculine branch of the Institute which Mother Antonia set apart from the primitive text of the Constitutions between August 1855 and May 1856. We have, however, other testimony of Mother Maria Antonia, according to which while the Archbishop told her to put in order the Constitutions, what Currius ordered her to write was the "Plan for the Renewal of the Church". Therefore Mother Antonia was very busy from August 1855 to May 1856, writing the "Plan for the Renewal of the Church" and the "Constitutions" for the sisters.

She does not allude at all the order to separate the rules for the Institute of men. On the other hand, Currius does not mention in that letter the "Plan for the Renewal of the Church" which he had at that time, and he links the Rules for the Missionary men with the particular advises which Mother Antonia put always in relation with the "Plan for the Renewal of the Church". If we add that the second part of the " Plan for the Renewal" is devoted to give rules for the missionaries and that Currius gave to the "Plan for the Renewal" the title of "Apostolic Institute", we arrive to the conclusion that what Mother Antonia wrote and what Currius alludes was the "Plan for the Renewal of the Church".

Did she write during this same time the disciplinary as well as the spiritual rules? It is possible, but we cannot assure it. In the second half of 1857, the Servant of God was very busy writing the autobiography. That is why we are inclined to think that the "Apostolic Missionary" came out of her pen later. Maybe before going to Spain in 1859 during the months that Currius was still with her inciting her to write.

We know that during this time the confessor of Mother Antonia was very preoccupied about the foundation of the masculine branch in which he thought he had to play a very important role.

The text is very clearly composed of two parts; the very title suggests it already:

- The Apostolic Missionary, I - In the Government of his house
- II - Travelling and doing Missionary work.

This is confirmed by the numbering of the paragraphs in tackling about the Missionary in his ministry she again begins with the number I (one).

However, scrutinizing it, the writing has, aside from those fundamental parts, another two minor ones. One preliminary with common rules (general principle about the following of Christ and rules of modesty) and another at the end, again about the following of Christ and communion with Him.

The writing has very beautiful remarks of spirituality. The following of the Lord and the communion with Him, the evangelical image of the poor missionary of Christ friend of prayer, humble and given to his ministry. There are rules in which are clear the common mentality in the times of Mother Antonia, and others really good in which with details of a good house keeper teaches to men (so often clumsy in these matters) how to save in the dishes and seasonings. All contributes to give us a living portrait of Maria Antonia, although what is more important for us is her spirituality.

*Juan Manuel Lozano*

**J.M.J.**

## **I. THE APOSTOLIC MISSIONARY - GOVERNING HIS HOUSE OR TRAVELING IN MISSIONARY WORK**

1. First and foremost the Apostolic Missionary must conform his life, person and customs with his Divine Master Jesus Christ.
2. The missionary must compose his person in a way that he is a cause of edification to whom might look at him and relate closely with him.
3. This composure requires many qualities but specially the following:

First, modesty in his way of looking he must never look out of curiosity specially women. Second, he must be moderate in his words. Third, he must not move his hands when talking but have them in a decent and quiet way without touching his face, his chin much less his nose; he must not do gestures with the mouth when speaking, he must not change the tone of his voice nor speak making fun or scorning people. The missionary loses very much of his modesty with these manners, and most of all he loses the good opinion the people had of him before relating with him because they see in him things not proper of the holiness of his state of life; in this way he has very small or not fruit at all with his words.

4. He must observe faithfully the Rules and Constitutions of his Institute and make them be observed by the people under him.
5. In the management of his house, he must be vigilant that nothing that is necessary is lacking because for carelessness of the superiors in this matter, many serious problems arise.
6. In the communities is lacking many times the most necessary because they do not know how to handle a prudent and holy economy.

7. As the food is concern it can be saved plenty although eating the same amount and many a times of better quality for the health.
8. Do not refrain from the stew or pottage and meat stew and this must be always with sauce and never or seldom fried.
9. The food of frying pan is very expensive therefore it should be served seldom and when it is served out of need, it has to be with very small amount of oil or lard.
10. If the dishes are soaked in lard or oil it is harmful for the throat and increase in great extent the additions in the accounting books.
11. The cooking of the pottage or stew is important because in every country there are vegetables, legumes and other groceries tasty and equally good or maybe better to maintain a good health. Thus, the poor missionary in imitation of his Divine Master must not look for what gives pleasure to the palate but look for the poorest; because the disciple is not greater than the Master.
12. Thus placing in the pot this vegetables or other, that or this legume, will spend very much and the expenses will go even higher if this disorder happens with the quality of meats that we are taking, as if instead of bacon it will be used ham, blood sausage or sirloin which is very well known that is very expensive because is tastier to the palate; I say the same thing about many other similar things, that many persons do not take into account, if only they would, there would be an immense treasure of savings.
13. Thus the poor missionary must always see what will be cheaper for his accounting, giving a good amount to his brothers and spending less.

14. In the expenses of the oil there is another hidden mine. Therefore be careful the poor of Jesus Christ in using the oil in the viands, stews and salads, as we have already said, in frying pan, pottage, toasts and salads and many other small things that it seems childish to point out and in reality it could be so; but if we see the results in the whole year we shall find enormous difference, even if it is only to save a drop of oil in each plate each day, what do you think of the difference in the whole year?
15. Too much oil is only good to give some pleasure to the palate, but sometimes, depends on the viands, it is very unpleasant by always displeases more to Holy Poverty our Mother.
16. It is also worthwhile reminding that it is a big difference to put somehow thick the wicks in the small and big lamps; in a word, the expenses of oil in a community is like the leech that sucks the blood of the patient so tenderly that he does not notice the evil the leech is doing to him till he is totally weak.
17. In the care of the clothing it can be saved very much, being careful each one of himself, in a way that habits, shoes, bedding, napkins and other things of his personal use will last four years to the religious who is clean. But to the one who is not clean it will last only one year. What does the missionary not careful of evangelical poverty think of the expenses he is giving to the community with his carelessness and dirtiness?... he should think of it very, very much, he will have to give an account to God of what he has wasted in the house of the Lord.

## **II. TRAVELING AND DOING MISSIONARY WORK**

1. The missionary must be always kind and be all to all but without losing his composure and religious circumspection.
2. Beware that due to his carelessness the veneration and respect ought to be given to the priestly character that he is invested, be lost.
3. Do not familiarize with anybody but be kind to everybody. During his travels he must speak little and meditate very much. His lodging in the cities shall be in the hospital.
4. Do not play jokes to his brothers or companions of travel much less to (strangers).
5. He must be respectful to everybody if he wants to be respected as it is proper to a minister of the Lord; for this, will be good to him not to take liberties with anybody.  
  
5a. Do not argue with anybody, his way of talking be simple, saying: "This is so and so" or "It is not so" and not begin a dispute trying to have his own way, but yield to everybody.
6. Never allow anybody to yield ahead of him.
7. Do not make fun of anything nor mock at gestures or words of others, in these matters that seem witty remarks in the mouth of lay people, loses very much the priest of the seriousness of his character making himself despicable.
8. The good missionary must adjust himself to the disposition of the persons with whom he relates and be all for everybody in order to gain them all.
9. Never speak ill of the country God will send him; nor tolerate that his brothers or companions speak ill of those poor people that God has entrusted them.



10. The whole world must be country for the missionary of Christ, because our Divine Redeemer came to redeem all, sending to preach the same Gospel all over the world.
11. The missionary crying before God of the bad customs of the country will obtain more than speaking with his brothers of the poor sinners.
12. The good missionary must be aware that in any place and time he must observe his religious modesty; not because he is a missionary and serves and deals with so many sins that it is licit for him to speak with freedom (about it) with his brothers and friends.
13. The minister of the Lord should always fear and tremble and think that the sins are like pitch that sticks to whatever it touches; therefore when it is necessary to touch it, he must do it with caution if he does not want to be stained.
14. The good missionary must believe that after hearing some sins in confession, those sins are more to be cried about before God than to talk about them.
15. If it is necessary to talk about matters of conscience be it always with fewer as possible words and with as modest as possible terms, he must prefer to be taken as a scrupulous person than as a well informed among his brothers, he must worry to awaken the malice in the very act that he wants to be detested. God will help that what is necessary be understood.
16. May his modesty shine before good and bad people. This is the virtue that must characterize the missionary of Christ.
  - 16a. His modesty be such that even his companions respect him and they may be able to say about him what was said of St. Bernardino of Siena that, I think I have read in his life,

when his companions saw him coming all behaved well saying: "stop, Bernardino is coming", such was his modesty.

17. This modesty will help him very, very much in his external composure so necessary to preserve his virtue; because if he is careless of his virtue, it will be useless for him to save the whole world if by his carelessness loses his soul.
18. At sea as well as in land, in the cities as well as in the desert the missionary of Christ must not be careless of self. If he cannot do all his readings, at least he should read two chapters of "The Imitation of Christ", one in the morning and one in the evening, do not ever abandon this faithful friend and always he be his adviser.
19. Do not kill the spirit of the holy prayer no matter the many things he has to do.
20. Jesus Christ our Lord and most perfect Master during the day did mission work and at night he prayed.
21. It is said that the Apostle Bartholomew prayed to God one hundred times during the day and one hundred times at night. This was truly a real follower of Christ, as the evangelical missionary should be.
22. If the words of the missionary will not come from the forge of prayer, they will not soften hearts.
23. Be careful the missionary to be too emotional with the enthusiasm of the homily; he must not immediately say his feelings about any matter but wait for the proper time and it will be better.
24. Strive prudence when in silence and temperance when speaking.

25. If he wants to be listened to, he must never stress his matters but with moderation express his feelings.
26. In a gathering of many speak a little but be agreeable with those who speak if the topics were not bad.
27. He must keep the secret that was entrusted to him and his own secret shall be for himself.
28. He must rejoice that things be known through others and not through himself, and do not say, in public as well as in private, "I knew it"
29. Be reserved in his way of speaking, because if he keeps his tongue he will have secured his heart.
30. The main concern of the missionary is to conform his life with that of Christ, as we have said in the first number of these notes, in his most holy life he will find hidden manna, which he will find good at any time. Therefore, do not get apart from his divine Model if he wants to fulfill the mission entrusted to him by God.
31. Concerning the matters of the divine worship, look at the humility, reverence and fervor with which his Divine Majesty did the works pertaining to the honor of his Eternal Father. In his relationship with men notice the modesty, kindness and prudence with which he behaved; how pleasant and full of charity towards everybody. Even in the natural actions he has a most perfect model in our Divine Redeemer. O prodigy of humility! Our Lord Jesus Christ wanted to be subject to the miseries of men to teach men!! What a temperance and sobriety he observed in eating, drinking! And what a noble intention he had in all his actions, deeds and words.

Therefore the missionary must measure his deeds with this compass if he does not want to destroy the Law he teaches with his words: temperance in all is the mirror of a holy life. He must not think of it as impossible because they are deeds of a God-Man; because for this he became man to teach man; and as a perfect Teacher he wanted to match his deeds to the human nature, which we seldom find in the lives of the saints because God has given them such big favors that are more to admire than to imitate.

If the good missionary does so, believe me, he will soften the works of his mission and will secure his hardships for the eternal rest. Let the missionary

prayer with Christ, praying;  
travel with Christ travelling;  
eat with Christ eating;  
drink, with Christ drinking;  
sleep with Christ sleeping;  
suffer with Christ suffering;  
preach with Christ preaching;  
rest with Christ tired  
and live with Christ dying,  
if he wants to enter into life with Christ reigning

To the greater glory of God and well-being of my soul.

Amen.

## Morning Prayer of Mother Ma Antonia

Oh My God, Father, Son and Holy Spirit: I plead that You may illuminate me with your infinite wisdom, to know You and to know myself and to know all what You want me to do to serve and love You with all perfection that is possible in this life with your divine favour. Show me, my God, all what is suitable for the family that You have entrusted to me, generally and in particularly for each one of my beloved sisters. Oh Lord, enlighten all of them so that they may know what You want from each one of them, that we may be docile, and not opposing your divine inspirations and your **Holy Will**.

Illuminate Oh God the **Holy Father** to know all what You want him to do and to dispose in the entire Holy Church, and illumine all the consecrated persons that we may become a living copies of our Lord Jesus Christ. With your infinite almighty power help us to be able to do all as You want, anyhow, You know my God, absolutely nothing we can do without your Grace and divine assistance.

Oh my God, communicate to us all your divine love, which is the honey that sweetens our bitterness, softens our harshness, facilitates our difficulties and carries us in your hands with the crosses that You burden us, anyhow the love that carries the burden, even it is heavy, the love makes it light.

Give me Oh my God the grace to **love You as much as my soul desires**. Grant us all, consecrated people and especially all of our sisters the spirit of the holy evangelical poverty.