

collection already includes nine easy-to-handle volumes. The conscientious and precise publications of the principal autobiographic writings such as *My Relations with the Church and the Letters* are taken care of in another series of major format.

It can be said that the Palautian bibliographic panorama is satisfactory. Based on the publications mentioned, the message of Francisco Palau can be studied with complete guaranty. Likewise, a handy publication had been tried for the purpose of facilitating easy access to the texts of the Blessed (Burgos 1988). It is not easy to combine the requirements of similar purpose. The inclusion of all the Palautian pages in one single volume of acceptable proportion and easy handling runs into serious technical problems of composition. They tried again, practically accepting the “complete work, although stripped of illustrations and annotations that accompany the independent publications of each written work. One is obliged to recourse to it when clarification of delicate or confusing points is required.

The chronology had been the fundamental criterion in the regulation of the texts, although it is not always possible to maintain it with rigor; given the nature of some writings, like the *Letters*, the diverse pieces of the legislative body, including *My Relations with the Church*. All these writings prolonged their redaction for several years and they interfered or are incorporated with other concrete and determined dates.

Consequently, there is a need to opt for a necessarily elastic organization with regard to chronology. This warning has to be taken into account in order to understand better the sequence proposed in this volume that collects in practice all the Palautian production, except for the loose pieces of less interest because of the subject matter or repetitious arguments. These are gathered together in other pages that appear in this edition.

STRUGGLE OF THE SOUL WITH GOD

PRESENTATION

With this book Francisco Palau begins the apostolate of the pen. It is the first link of a project developed in the subsequent writings. He intended only to serve the Church and men. According to him, all believers are called to that glorious task. It is not a question of being privileged or super gifted, still much less, exclusive to priests. It is enough to love the Church sincerely and to be attuned with her in order to feel called to her "service."

Francisco Palau was imbued with this idea and he proclaimed it more with example than with the pen. The book Struggle of the soul with God is above all a personal testimony; it later became a reference for teaching.

First literary fruit. – *The composition took him a few months, that is, the last months of 1842. In the early days of the following year, he submitted it to the printing press in Montauban, where it appeared in 1843. The turmoil of the first "carlist" war confined him to France by the middle of 1840, after an intense priestly ministry in Catalonia. Since his*

violent expulsion from the Carmelite convent of Barcelona in 1835, he personally confirmed the dramatic situation of the Church in Spain. He committed himself to work for its recovery through the re-Christianization of the society, but the civil war “banished him to the strange port of exile.”

The situation, instead of getting better, was visibly worsening. He could do little or nothing from his place of exile; at least, it seemed thus at first sight. The preoccupation for the Church and for his country grew in his soul. From Rome Pope Gregory XVI called on the whole world to pray for the critical situation of the Spanish Church. It was impossible for Francisco Palau, who was competent in any ecclesial undertaking, to remain with crossed arms waiting for an uncertain outcome. He could do much for the Church, above all, to encourage others to work with him for that cause. So, he undertook the work.

Apostolic efficacy of prayer. – By then Francisco Palau had already very clear ideas about the mystery of the Church and the “communion of saints.” Since his initiation into the Teresian-Carmelite spirituality, he knew perfectly the apostolic value of sacrifice and the life of prayer. His own religious vocation impelled him toward that direction. Seeing himself impeded from acting directly in the apostolic service, he revived in his soul the ecclesial impetus of Teresa of Avila. He relived experiences similar to that of the Saint and reacted in a “Teresian way.” Explicit confession of such harmony is found in this same book (3rd conference, art. 4).

Together with the basic idea of the apostolic efficacy of the life of prayer and sacrifice, that which sustains the framework of the entire book, another reason arose: the urgency of sharing the same restlessness with other persons placed in the same situation. From this springboard he set out to write the *Struggle of the Soul with God*.

Apostolate of prayer. – Francisco Palau did not content himself with applying his prayer and sacrificial offering of life in favour of the Church. He tried to influence other souls with the same desires and intentions. His apostolic projection sprang spontaneously from his Teresian-Carmelite root. Through it, it is necessarily converted into force of attraction.

Francisco Palau did not feel satisfied with just personal work. The Church urged and stirred him towards more. In his apostolic journeys, and from the confines of solitude, he proclaimed unceasingly the crusade of prayer; he recruited candidates for the “struggle with God” in favour of the Spanish Church. From that ideal these pages were born. Some Jesuits, promoters of the renewed Ignatian spirituality, were on their way by then organizing the “Apostolate of prayer” in France. The exiled Carmelite knew nothing about it, but his religious formation impelled him towards the same direction. He proposed to teach how to pray efficaciously for the Church, no more no less. He sought for an original form, not through an organization endowed with statutes and regulations, but through a manual pedagogically well structured. That is what he wanted the *Struggle of the Soul* to be.

He declared it in the letter of introduction. His intention was to instruct souls in “the spirit of prayer that must be followed during the horrible tempest” that wrecked the Spanish Church. There were people who did not know how to respond to that Christian demand and accordingly could not support the invitation of the Pope. They needed orientation and concrete directives. Francisco Palau offered himself as mentor and guide for the many who loved the Church and who found themselves in similar circumstances.

The book intends to be “a methodological collection of all the ideas, which at present are within its reach, relative to praying properly for the Church.” Prayer is understood in a broader sense: as a style of life and a concrete practice of

prayer. He calls it frequently “prayer and sacrifice for the Church.” It presents “everything that can be humanly practiced by the ones who sincerely desire to cooperate with the Holy Spirit in this struggle.”

Paradoxical title. – The author did not title his book hastily. He thought of it slowly. The epigraph of the *Struggle with God* would not be bad as a treaty on prayer, but it needed to be clarified. He made it completely in the prologue to the reader. He proposed in it the theological bases on which the framework of the work was established. The title that we have given to the book we are presenting to you could not but surprise you, benevolent reader. Who could be so powerful as to struggle with the omnipotent? You might have said within yourself, what does this mean?

The apparent paradox of the epigraph is clarified by simple and at the same time profound reasoning. It is reduced to what follows. The evils and misfortunes that afflict the Church, as well as the societies, are the effects of sin and of infidelity to God, therefore, a just punishment. God does not will such punishment; on the contrary, “his will is that even we must not want it.” If he permits it, it is because “he wills his triumph and his crown.” Neither the Church nor the individuals must want them, but must “struggle with God” and ask him to save them from evil and from persecutions. He who, in his life, feels the concerns of the Church must exert all his strength to ask the Lord “not to manifest himself as God of justice but as God of peace, of blessing, of mercy and source of all good.” To transform into “mercy” the misfortunes allowed by God is equivalent to struggling with him as a judge with the laws of justice. He complies with the will of the Lord who wants us to do it that way. It is to bring the Pauline teaching to its last consequences [Eph 6, 12] and to assume the theological elaboration of St. Thomas with respect to what God wants and to what is permitted.

The author synthesized it thus: “God, with his permissive will, wants the battle of the Church against the infernal powers. We must not want it. Herein lies the collision of wills: ours colliding with that of God, as if we oppose it and we do not want what God permits. So, we struggle with that of God who, for the glory of the Church, wills the horrible battles that the Church suffers from at present. We do not want these battles because it brings us to the edge of the precipice. This terrible struggle of the soul with God arises from here, about which we are going to speak in this book.” It aims, therefore, to disarm the divine arm through prayer and sacrifice of one’s own life.

Systematic manual. – Throughout the breadth and length of the pages, the pillars, on which the author’s line of argument is based, remain well fixed. But it is not theory that concerns him. He always looked for the practical and immediate: to put within the reach of any person a method that may at the same time be a manual of ecclesial prayer. As such, he would recommend it even to persons under his spiritual direction, like Juana Gratas.

The permanent reference is the painful situation of the Church, especially in Spain. He wrote it with dramatic intensity, rather overloaded, in order to convince others of the urgent need to apply its remedy, which is no other than prayer and sacrifice. Everybody is called to put it into practice and everybody can do it. A concrete and convenient manner is what is offered in the pages of the book. Therefore, he was satisfied with giving counsels and instructions. He even went as far as giving examples transcribing texts on prayer from the Bible, from the liturgy and from spiritual tradition. They are coordinated and distributed in such a way that the collection makes up all the forms and variations of Christian prayer: from personal or individual meditation up to

the celebration of the Eucharist, passing off as fitting samples of penitential and para-liturgical celebrations to community or group level.

Although many of the formulas of prayer offered in the book are no longer in use, like certain litanies, the general orientation continues to be valid within the inevitable accommodations to places, periods, circumstances and levels. In this sense the colloquial form adopted by the author has less impact and efficacy today than it was in his time and ambient. It was motivated by various convergent reasons: the preference of this literary genre on the part of Fr. Francisco Palau; the insistence to respond better to the pedagogical prayer that he intended to teach; the need to convince his readers who are not sufficiently prepared to capture his message. Having overcome such conditionings, the reader today can avail himself of the writing without giving special importance to the colloquial method.

With this, the book underwent printing for the fourth time. The original printing published in Montauban in 1843 was followed by another edition that appeared in Barcelona in 1869. In the title page of both editions, the paternity of the writing is attributed to Francisco Palau and to Most Rev. Jose Caixal, D.D. The introduction to the modern reprinting (Rome 1981; "Palautian Texts," no. 8), tried to clarify what corresponds to each one of them. Regarding this matter, see the study already cited: The writings of Fr. Francisco Palau, pp. 37-50. In the present edition the text of 1981 is substantially reproduced, eliminating many of his notes for reasons of space and adding the marginal numeration of the paragraphs to facilitate the use of quotations and references.

* * *

STRUGGLE OF THE SOUL WITH GOD¹

CENSURE OF THE FIRST EDITION²

To Most illustrious Msgr. Guyard, Vicar General of the
episcopate of Montauban.

Most distinguished Msgr.:

In fulfillment of your orders I have read the Spanish manuscript entitled *Struggle of the Soul with God*, and with much satisfaction I declare I have found nothing in it contrary to faith.

¹ In the two original editions the "censure" appears before the following text:
And Jacob was left there alone. Then some man wrestled

with him until the break of dawn.
[Gn 32,25]

² And in the meantime, you, venerable Brothers, continue, as you are certainly doing already, to offer to God, with us, continuous prayers and supplications for them (the Spaniards), and to invoke, etc. (Allocution of our holy father Pope Gregory XVI in the pontifical secret consistory on March 1, 1841).

² In the first edition of 1843 this French version is entitled: "Lettre of Don Montferriand, Priest, Professor of the Minor Seminary." The rest is the same.

The authors of this book deal with the way a soul of prayer should behave in such a mode to oblige God in some way to place a prompt remedy to the evils which the Church is suffering, and in particular, to obtain the complete triumph of the Catholic religion in Spain.

This beautiful treatise seems to me, particularly in present circumstances, by its dramatic form, as well as by the matter, to be eminently suitable for leading pious souls to a pleasant and safe path to reach the important end proposed by our authors.

In almost the whole book I have admired a marvellous faith, an ardent zeal, and a vast knowledge of Sacred Scripture and the Fathers of the Church.

Its style is generally simple, but from the reading of certain passages I think I may say that it would all be just as magnificent and sublime if the modesty of the authors had not preferred to adjust itself to the capacity of most of the readers.

I earnestly desire that no unforeseen obstacle may prevent its speedy printing, because I am convinced that generally speaking, the Spaniard believers need a book of this kind. In it they will find good reasons for consolation and hope; they will gain from it the necessary strength to bear in a Christian way the weight of their ills, and the most lively lights for discovering the only means of fully overcoming them; and I am sure, without fear of being mistaken, that many of them, upon reading this book will soon obtain from the divine mercy, the happy fulfilment of their ardent prayers, which are the same in the whole universal Church.

I am very sorry that the state of my health did not allow me to examine the book sooner, for I could have enjoyed sooner the great advantages I have found in reading it; and above all I would have delayed less in offering you this slight

tribute of respectful obedience with which I have the honour to be your most humble and obedient servant.

Most distinguished Msgr.,

of Your Reverence, of the most humble and obedient servant,

MONTERRAND priest, professor

Minor Seminary of Montauban March 20, 1843.

through his penance he pardons him, God's mercy shines through in this; and because God wants to manifest this attribute, he allows this imperfection in us. So, the human will is right when everything it wants is aimed at manifesting the divine attributes, or the glory of God.

3. But looking at God's will with regard to the things which God wants, we are not always obliged to conform to it, and most often we should not. In order to make this clear² I shall make use of the simile used by St. Thomas to explain this doctrine. Let us suppose that a woman is married to a thief who having been arrested by the law, after due process is condemned to death. As this death is for the thief, it is a misfortune for his wife and family; the woman does not have to conform to it; neither should or would she want her husband to die. And so, she would act very well if she works with all her might to seek means and plead mercy for saving his life. So, if she begs for clemency from the king and the judges, and seeks powerful support, and obtains skillful lawyers to defend his cause and leaves no stone unturned to prevent the death of her husband, and yet if this will happen, she will feel it deeply, weeps and will be disconsolate. Who will find it strange? Who on the contrary, will not see in this and will not praise this woman's love for her husband?

4. Not even the king may want the death of the thief because of the sorrow and harm it causes for the wife and family, and as the privation of life of one of his vassals. And if the king is good he will seek reasons to save the guilty; not only will he not condemn the tears, the petitions and insistence of the woman, but he will be pleased that she

TO THE READER

1. The title we have given to the book which we now present to you, dear reader, STRUGGLE OF THE SOUL WITH GOD, must have surprised you. Who could be strong enough to struggle with the Omnipotent? You must have said to yourself; what does this mean? In order to understand it, it is necessary to remember that the will of God may be considered under two aspects: the first, concerning what he wants, and the second, regarding the end for which he wants them. In God to want is to act, and everything which he has done and is doing is meant to reveal his goodness, his grandeur and other attributes, from which comes his glory; and in this we are obliged to conform with the will of God. We must regulate our will and everything to the glory of God and the manifestation of his attributes; and the will which struggles against the divine is bad will. Hence the apostle St. Paul said to his disciples: "whether you eat or whether you drink, or whatever you do, do all for the glory of God [1 Cor 10,31]."¹

2. The same may be said about the things which God permits. If God permits that a man would sin, and then

¹ In the two original editions the biblical references were given in Roman numerals for the books and chapters. The abbreviations are not uniform, nor are they used today. Both were modernized as is noted in the introduction of this new edition.

² 1st edition "to make this clear." Actually, the teaching and example are taken from St. Thomas Summa Teológica, 1-2, q.19, and a.10. All the doctrine of prayer proposed in this book is based on this question 19. It should be completed with St. Thomas' teaching on the divine will in the same Summa, 1, q. 19 in various articles.

struggles with him and with the laws of his justice on behalf of the criminal. The legislator's order of death to the thief is aimed at a much greater good than the life of this man and the well-being of his family; he is proposing for the common good of the society, which cannot be protected without the rules of justice, just as these rules cannot exist unless the law breakers are punished. It is the well-being of society which the king wanted when he sanctioned the laws of justice; and it is this same well-being which the upright judge wants when he condemns a guilty person to death. Consequently, the woman - who do not want the death of her husband as a punishment, and she should do all she could to impede it - seeing now that it is impossible to save her husband's life, should accept his death as a manifestation of the king's justice which is so necessary to control the audacity of the evil-doers.

5. Let us apply this doctrine. A soul sins against God's majesty, and the punishment for his sins conforms to the laws of his justice. In the punishments which he receives, he should, on one hand, praise a God who is infinite in his justice and he should accept the punishment insofar as the attribute of divine justice shines in them. But whenever these penalties are contradictory and deprives him of a spiritual or temporal good, he is not obliged to accept them; rather he should work with all this strength to apologize and to give satisfaction to the judge, and to act in such a way that the divine mercy will glow with splendour rather than his justice.

6. When a soul is seen to be in great temptations and in danger of being lost, God is exposing it to such terrible struggles. So having attained a victory it may be crowned, and that God's goodness may shine out in the battle; that goodness which always gives to his faithful the help they need, not only that they may not fail, but that they may always come out the conquerors. In this he is obliged to accept

God's will. But when these struggles and temptations cause him to be overcome and to offend God, not only should he not want them, but he should struggle with God asking him to save him in the storm, and he should work with all his strength to free himself from them. When a nation sins, Satan accuses it before the tribunal of divine justice and presents its sins. If the supreme Judge condemns in accordance with the laws of his justice, and sends pests, which consume it, hunger which devours it, wars which devastate and destroy it, and terrible earthquakes, and extraordinary hail storms. And if this nation, far from opening its eyes and being converted to God, becomes more obstinate in its sins and violates with them the blood of the last orders, and in a just punishment is handed over to the disposition of Satan and his evil sects, which, as instruments of divine justice kill its priests, destroy its altars, hand over to the flames or to the spire of the churches and sanctuaries, deprive them of the gift of preaching, dry up the sources of grace in the sacraments, and finally strips it of all its spiritual goods and of the hope of eternal ones, so that what was before the spouse of the King of glory is now converted into a vile slave of Satan.³ It is true that God wants his justice, and as a sign of that he orders those punishments; but because that nation is deprived of its spiritual and eternal goods. Not only does he not want them, but his will is that neither should we want them. The nation as a whole, and each individual should love a just God, and direct these punishments to the glory of a God who loves justice.

7. But these very chastisement seen by the nation and by its individuals as depriving them of its most valuable

³ These ideas must be kept in mind for the exact understanding of the book. They refer principally to the various meanings of "divine justice," to his relationship with individuals and with groups as a whole, and to the part played, according to the author and to theology, by the devil with divine permission. The author mentions his intervention both in the moral and in the physical and social spheres.

goods, are real evils, and in them they must not conform to the will of God. Neither does God want them to conform. On the contrary, they should exert all their strength to ask the Lord to cease manifesting himself as the God of justice, of anger and of fury, and to show himself as the God of peace, of blessing, of mercy and the source of all good. For this they must appear before his tribunal and - with prayers and sacrifices, with petitions, insistence and tears - defend their cause, alleging reasons for clemency, seek defenders and supporters, and not leave a stone unturned on the earth, in heaven, or even in hell, in order to convert the afflictions into mercies. To do this, struggle thus with the Judge, with the laws of his justice, against Satan and sins is to fulfil God's will, and he wants us to do this.

On behalf of the Church of Jesus Christ the soul struggles with God against sins, against Satan and the evil sects of impiety.

8. God wants to manifest his glory and to display in his Church the inestimable riches of his grace, like on the day of triumph to encircle her brow with a crown of infinite price and beauty, and so he wants her to fight lawfully and faithfully. "No one is crowned, says the Apostle except the one who fights lawfully" [2 Tim 2,5]. For this reason he exposes her to terrible combats, and sometimes let loose the powers of the abyss; and these forming evil sects oblige her to revive her faith, prove her constancy, her trust, her charity and other virtues.

9. But woe to the nation in which true piety has become cold, and the Church does not fight these battles of the living God with fervour as she ought. It is in great danger of perishing and of becoming a slave of Satan. God allows such cruel battles for the Church because he wants her triumph and her crown; and for the same reason he permits the disasters of a spiritual hostility such as the assassination of

her priests, the burning of churches, that many lose their faith, and other evils which we see and lament actually in our Spain and afflicts the churches in Tong-King,⁴ Poland and other countries. We should respect these plans of divine Providence in permitting such evil, and we should conform to God's will.

10. But as these attacks which sometimes occur against Peter's boat, putting the nations in danger of perishing and losing their faith and religion, turning into monsters of impiety, as has happened to many others, in this not only should its members not to conform to the will of God, but rather - covering their head with the helmet of hope, grasping the sword of prayer in one hand and the shield of faith in the other - [Eph 6, 13-16] they should earnestly and constantly battle against the powers of hell and of the country, continue prostrating themselves before God and asking the angels and saints to help them to obtain victory, especially to the Sovereign Queen of heaven, Mary, to whom it is given to crush the head of all errors and heresies throughout the world, and St. Joseph to whom it seems that the Lord has given the special charge of defending religion in Spain in this fifth attack of the revolution, or the power of darkness.

11. In these battles only God can give us the victory, only from God we can hope for it, and only to God must we beseech. Thus, he who struggles with God in prayer, gains victory and obtains already the triumph. With his permissive will God wants the Church to battle with the powers of hell. We should not desire them. Here is the clash of wills. Our will, clashing with God's will. This seems to be opposing him, and not wanting what God permits, and struggle with the will of God; that for the glory of his Church he allows the awful

⁴ Tong-King, written as is, according to the use of the time; equivalent to the present "Tonkin" or "Tonquin," that part of Indo-China along the Gulf of China, corresponding today in good part to Vietnam.

battles which the Church is suffering at present. We do not want them, because these battles keep us at the edge of the precipice. And from here is born and in this consists this terrible struggle of the soul with God, of which we are going to speak in this book. The victory consists in that God allows to be conquered by the insistence of the soul and that the Omnipotent will do the will of his creature, because it is written: "God will fulfil the will of those who fear Him" [Ps 144, 19].

12. To weep bitterly for the deep wounds of the Church, would be a false resignation to conform ourselves to the permissive will of God. He himself wants us to dispute this battle with courage, fortitude and decision. Happy, a thousand times happy the soul that struggles properly in this battle! Fortunate is the one who is so skilful and fights with such strength so as to gain the victory!

13. In this little work we shall present the Spanish people as a nation justly and in many ways afflicted by God's hand on account of its serious sins, and reconciled to God by prayer and sacrifice.

God grant that with our vigilance we will succeed in guiding and leading many souls of prayer in this glorious fight which is so great and interesting! Even if no more than one succeeds, we would consider our efforts very well paid. May the grace of God be with you. Amen.

LETTER FROM A DIRECTOR

To a spiritual daughter of his, in which he instructs her about the spirit of prayer which she should follow in the horrid storm which at present is disturbing the little ship of the church in Spain, and which may serve as an

Introduction to the work

Hail Jesus! Our Lord and King in the Blessed Sacrament and His holy Mother the Virgin Mary, may they be our salvation and guide. Amen.

Dear Teofilía:

1. My dear lady and sister in Jesus Christ: may the grace of the Holy Spirit enlighten our hearts and guide my badly trimmed pen for writing to you on matters far beyond my poor capacity. Amen.

2. I have seen from your last kind letter that your spirit is also continuously preoccupied by the thoughts which do not allow my poor spirit a moment's rest. The sound of a

voice is also reaching the depths of your soul, saying without ceasing: "So, Catholic Spain must be abandoned to Satan and to the power of the sects of evil..." I can see that this terrible scourge which our unfortunate country is suffering is lacerating your heart with much reason because for sure, the righteous hand of the Omnipotent could not chastise you with anything more cruel. I see that your firm Catholic heart cannot bear to see the ruin and total destruction to which the Catholic Church in Spain is being led - this good and tender mother of the Spaniards – a few spurious sons who at one time she embraced in her arms. I see this and more which you have told me, to my great satisfaction, for it is not a small thing, amid so much misfortune, to find someone who is experiencing the same sorrow which is consuming my heart, and one to whom I can communicate the sorrows which fill this heart of mine.

3. My sister, you want me to instruct you in the spirit of prayer which you should follow according to the disposition of your soul in the violent storm which is now perturbing the little ship of the Church in Spain. But, before acceding to your desire, it is precise that I must make some observations. And first of all, my sister are you not amazed and filled with admiration at seeing Jesus the Good Shepherd - that Shepherd who gave his own body as food for his sheep [Jn 10, 11], the blood from his own veins to drink in order to quench their thirst; that Shepherd who when he lost one out of the hundred he was watching, left the ninety-nine in the desert, and walked solicitously and anxiously crossing valleys and climbing mountains, whistling and singing, listening from time to time for a response to his voice, not resting until he found the lost one, then carrying it upon his shoulders, takes it to the sheepfold makes a solemn feast of rejoicing [Lk 15,4-7]; that Shepherd, who is so good that merely to save a soul would, if necessary, come down a second time from heaven and suffer a death as cruel as the

first in order to save it from the claws of the infernal wolf - and as the Spanish people are his chosen flock, yet he opens not his mouth, and seemingly looks on with indifference when a horde of furious wolves throw themselves upon it, tear it to pieces as they will, and sip its blood? Why does he do nothing to defend his sheep? Why has he seemingly supported the plans of the wicked?

4. Besides this, my sister, the enemies are even taking from the spouse of Jesus Christ in Spain the final resources, they hinder all the means of salvation, surrounding her - in the words of the Prophet - with blocks of stone [Lam 3,9]. So, how can it be conceived that he allows this, that he suffers it, does not attempt her defence? Oh impenetrable secret! Oh, deep mystery! Faith teaches us that Jesus Christ does not lack power or desire. The wounds in his body, especially the one in his side, through which he shed all his blood for the Church, are the many languages which published aloud the immense love with which his heart is ablaze; and all the steps which he took for the salvation of mankind assure us of the strength of the desire which animates him for the salvation of his sheep. And yet, in spite of the efficacy of his power and desire to save us, how is it that he allows us to be victims of the monster of evil? How can he hand us over to the whim of evil sects? Why does he not calm the storm when all he needs is to order it? [Mk 4,39] Why does he allow the saving beast of evil to triumph, and abandon to their greed souls whom he loves so much?

5. Here is a mystery, my sister, which keeps me busy in deep meditations, and, if I am not mistaken, it is not licit for us to scrutinize without fear of being overwhelmed by the glory of the God of Majesty. At least I will encourage myself to do so in this letter, as I try to explain it to you with the greatest clarity and brevity possible, then from it you have to follow the course which your prayer will take.

6. Jesus can save our country from the monster of evil which wants to snatch away the inestimable treasure of our faith. He wants and he does not do it because there is no one who asks for it duly, that is, with the conditions that true prayer demands. Do not be alarmed or hasty in judgement until you have heard the reasons on which I base my response. You remember that one day when Jesus was sailing with his disciples on the lake of Genezareth, he was sleeping when a terrible storm arose, and the little faith of the Apostles believed that they were going to sink. The storm and the danger continue, but they did not turn to Jesus. But then, filled with confidences, they said: Lord, save us, we perish, *Señor, salvadnos, que perecemos* [Mt 8,25]. Our Lord arose, commanded the winds and the sea, and at the moment there was complete calm and tranquility.

7. So in Spain the boat of Peter is tossed about by the fury of the winds of false doctrines, and by the waves of all human passions, so that the waters have covered her and all the faithful are in imminent danger of being drowned in schism. Jesus is now sleeping as he was then, or is doing with the Church as if he is asleep. He can order the hurricanes of error and the waves of passion to be calm. He wants to do it... So, why is he waiting? Is he perhaps waiting until they crash against a rock, are smashed and sink? Why, then does he not act? What is missing? What is missing is that the disciples are going to awaken him and say: "Master, do you not care that we are sinking? [Mk 4,38] He is waiting for the priests, filled with the faith of the disciples, stand in the sanctuary, and not stopping until they wake him, shout in his ears, with the words of the prophet Joel [2,17]: "Spare, O Lord, your people." And with the Apostles: "Lord save us, we perish" [Mt 8,25]. He is waiting for the Church to shout, saying: "Get up, why are you asleep, Lord? Save us for the glory of your holy name." He is waiting until we duly pray for this grace. If only I had the power to write this great truth in

such words as could be understood and read by such souls as those in Spain who believe they have the spirit of prayer. The Church in Spain is going hastening toward extermination, and only prayer can save her.

8. God in his providence has decided not to remedy our ills and not to grant us his grace except through prayer, and that by the prayer of some, others will be saved. If the heavens sent their dew from above and the clouds rained down to the just, if the earth opened and brought forth the Saviour [Is 45,8], God wanted his coming to be preceded by the cries and supplications of the holy Fathers, those of that singular Virgin who touched the skies with the fragrance of her virtues and drew the uncreated Word to her womb. The Redeemer came and by means of continuous prayer reconciled the world to the Father. It is true that the sins of mankind would not impede the effect of his prayer, with his life, passion and death he fully satisfied divine Justice, redeemed us with the price of his blood from the slavery in which Satan held us, and he earned glory for us with all the graces and helps needed to obtain it. But it is also true, and this is seen with sufficient clarity in the holy books, that for the prayer of Jesus Christ and the fruits of his redemption to be applied to any nation or people, there would be someone who would enlighten them with the preaching of the Gospel and the administration of the sacraments; it is indispensable that there will be someone or many who with groans and petitions, with prayers and sacrifices would have first conquered that nation and reconciled the people with God.

9. For this, among other aims are the sacrifices which we offer on our altars. The holy host which we present on the altars every day to the Father, together with our prayers, is not only there to renew the memory of the life, passion and death of Jesus Christ, but also to oblige the God of goodness to deign to apply his Son's redemption to the

nation, province, village, or to those persons for whom the Mass is being celebrated or heard. It is there that is, the redemption is negotiated with the Father, that is, the conversion of nations. Before the redemption is applied to the world, or before the standard of the cross is hoisted in the nations, the Father decreed that his only Son made flesh, should negotiate this with him with “continuous prayers, with loud cries and with tears” [Heb 5,7] with the anguish of death and with the shedding of all his blood, especially on the altars of the cross which was raised at the summit of Calvary. And the Son of God has arranged that before planting the tree of religion in any town, his priests in particular and all the faithful in general negotiate this with him and with his Father with supplications, with clamour, with tears and in a true spirit of prayer in the sacrifices which we offer to him, which, as I said above, were instituted for this end. So just as to plant the tree of the cross again in any kingdom there is need of a spirit of true prayer in the sacrifices, so, in order to preserve in it all its freshness and vigour – by means of the health-giving waters of the sacraments and the preaching of the Gospel – the same spirit in the sacrifices is also necessary, according to the will of divine Providence.

10. To what can we attribute then, the extraordinary strength which hell has acquired in Spain forming so many wicked sects? How is it that they have been able to obstruct almost completely the spring of living water in the sacraments, had closed the mouth of the preachers so that they cannot freely announce evangelically the divine word, except at the risk of liberty or life; and they trample, crush, and set fire the very standard of the cross, which we adore eternally in heaven and as the sign of our triumphs? How can Jesus allow us to be exposed to such frightful evils? He can and wants to remedy them. So, why does he not do so?

11. Do you understand now this mystery, sister? Have no doubt that sacrifices is lacking; we hear and celebrate the true spirit of prayer offered to God in order to oblige him to design to preserve the Religion which we have professed until now. No one, or at least very few, reflect on this in their hearts with the concern which the seriousness of the matter deserves and this is the cause of our desolation, and will continue endlessly.⁵

12. According to these maxims, it is not difficult to point out to you the indefectible spirit of prayer that you must follow if you do not want to perish overwhelmed by the storm which is now perturbing the poor Church in Spain. And so I am going to mark out for you the route that you have to follow with constancy that will lead you safely and securely to the port of salvation. Primarily, as a spouse of Jesus since your baptism, and especially since you have consecrated yourself completely to God, you must clothe yourself with zeal for the honour of your Spouse. Be a true mother to all Spaniards, whether they are good or bad. Put them in your heart, as the hen protects her chicks under her wings [Mt 23,37], and risks her own life to defend them from the claws of the hawk, so you must consider them as your true sons, and cover them with the wings of your heart. Offer yourself to God for them, once and a thousand times, as a victim of propitiation, urge the Lord if he wants to chastise them with the punishments they deserve for their sins, to unload them all upon your head, because you also are a sinner and a Spaniard.

Then, as the enemies in Spain are destroying the walls and towers of the holy city of God [Jos 6,20; Heb 11,30], the

⁵ Notwithstanding, this was written in 1842, it seems that there was a movement among good souls to undertake this important task. This note was added in the 2nd edition taking it in note 1, p. 31. Implied reference to Jer 12, 11.

Catholic Church, you are no longer a weak cowardly woman, but as a valiant man, clothed with the uniform of Jesus Christ [Eph 6]. Put on the breastplate of justice, detesting everything in your heart which is opposed to the will of God. Gird your loins with the girdle of truth, which you will find in the teaching of the Church. Cover your head with the helmet of complete confidence with the help of the Almighty. Let your feet be shod with a bold and firm determination to acknowledge Jesus Christ, even at the cost of great sacrifice. Take hold of the shield of faith to quench the fiery darts of the evil spirit. And then hold on to the sword of the spirit, which is the word of God [Eph 6, 1ff], from whom alone you can receive strength and courage invoking him in spirit and at all times with every kind of prayer, supplication, and petition with unceasing vigilance and perseverance that will defend and save the Church.

Clothed in this uniform which the King of Kings and the Lord God of armies sends you, be ready to go out to the battlefield against the powers of the earth and of hell; present yourself before the enemy and for the house of Israel, like an impregnable wall [Ez 13,5], so that he cannot penetrate into that holy city, and fight firmly and with constancy against Satan and his wicked sects in defence of the inhabitants, your neighbours, the Spaniards.

13. But I must admonish you that in order to overcome the armies of the enemy you must first of all struggle with the holy angels, and especially with the guardians of the kingdom, asking them their help and protection, and to surround you in the battle and together with you to oppose the enemy like a bronze wall for the house of Israel. You also have to struggle with all the saints in heaven, especially with St. James and the saints who gave the Church in Spain to heaven, that with their merits and prayers they may obtain the triumph of Religion for us. You have to struggle with the queen

of the world, the Virgin Mary, ask her to crush the head of the infernal serpent of evil in Spain. You have to fight like the mighty Jacob (Gn 49,24), with the Omnipotent God the Son, beg him unceasingly with tears to appease, to awake and save the Church; that in our sacrifices he may be offered to the eternal Father as a victim of propitiation for the sins of the Spaniards, and of one full satisfaction to his divine justice by offering him the merits of his blood. You have to struggle with the Omnipotent God the Father so that in satisfaction for the offences of the nation, he may deign to accept as payment and as the price of redemption, to his Son Jesus, and apply to our country the merits of his passion; and by turning his wrath upon the head of our enemies, we may see him as the God of peace, of blessing and of well-being. Finally, you have to struggle with the Omnipotent God, the Holy Spirit that he may be poured into the hearts of all the Spanish believers and may give them strength to resist the terrible combats with which Providence had exposed them and disperse the thick darkness of evil which covers the Spanish horizon, and that in this struggle he will communicate to you such spirit of prayer that you may surely attain victory.

If with the strength of your prayer you will touch the Father, the Son and the Holy Spirit and the whole heavenly court, they will protect you and together with you build a wall for the house of Israel [Ez 13,5], that is impenetrable for the enemy. Then, without doubt you will sing victory and the Church will be saved. If you are so strong in the struggle and know how to defend yourself against the Omnipotent, how easily will you overcome the demons and men? If you had the strength to conquer the invincible, how much more easily will you destroy the evil monster that troubles the Church in Spain?

14. This struggle is what gives the Church of Jesus Christ on earth the name of militant. God tells us through the

prophet Ezekiel [22,30-31]: “Thus I have searched among them for someone who could build a wall or stand in the breach before me to keep me from destroying the land; but I found no one. Therefore I have poured out my fury upon them; with my fiery wrath I have consumed them; I have brought down their conduct upon their heads, says the Lord God. Speaking about the same faith the book of Genesis says [32,23 ff.] “When Jacob had sent everything he had and crossed the ford of the Jabbok, Jacob was left there alone. And at the same time a man appeared who fought with him until dawn. This man, seeing that he could not overcome him, touched the nerve of his hip, which dried up at once. And the man said to him: Let me go, because it is now daybreak. Jacob answered: I shall not let you go until you bless me. The man then asked Jacob: What is your name? He answered: My name is Jacob. He replied: “You shall no longer be spoken of as Jacob, but Israel; because you have contended with divine and human beings and have prevailed.” If you have been valiant against God, how much more so will you be against men? And he gave him his blessing in that same place.

15. Meditate well, sister, on Jacob's conduct in the passage of his life as mentioned in the last text, because there is much and profound teaching. This Patriarch was in imminent danger of falling with his whole family into the hands of Esau, his brother, who had sworn to ruin him, and who came against him with strength which he could not resist or escape. What did Jacob do when he saw himself in that difficulty? He believed that in order to conquer his brother he had first of all to conquer God. He began the fight, he overcame God in prayer and so it was easy for him to soften Esau's heart, changing him from an enemy into a brother. And so the Angel called him Israel, which as St. Jerome explains means prince of God: As if God had wanted to say to him: As you have been able to fight with me, and I am the prince, you

also will be called prince so that even by your name it may be seen that if you have had the strength to fight with God, how easily will you conquer men? This fight, says a wise writer, is prayer by which, like other Jacobs, we overcome God, and consequently all our fears, troubles and enemies.⁶

16. Dear Teofila, with this you have now marked out for you the route you must follow in your prayer. May it be your constant occupation day and night to cry out to Jesus, saying with the apostles: “Lord, save us, we perish” [Mt 8,25]. This is the struggle which you have to begin, and you should never stop until you have sung victory. You have to persevere in it, if necessary, until death. And if the Angel, or the omnipotent God with whom you are struggling, says, in order to test your constancy, he will tell you: “Let me go” [Gn 32,26], stop troubling me, stop praying for that nation; its sins are infinite, enormous, horrendous, I shall not listen to you; I want to abandon you to the will of the demon and of the evil one; I want to punish you; you have been so negligent now the day is dawning... Oh, say to him with Jacob: No, no I cannot leave you until you give me your blessing. Lord, I shall not abandon the field until you have granted what I am asking of you. Or rather, like another Moses [Ex 32,31,32] tell him with holy audacity: “Lord, forgive the fault of your people or blot me out of the book that you have written.” If the Lord sees the courage and constancy, and that you persevere without giving in, he will allow himself to be overcome, just as he allowed himself to be overcome by Jacob. And having overcome the Omnipotent, who will be able to resist you? Ah! So with complete certainty you will be able to begin the struggle against the beast of impiety that destroys the vineyard of the Lord God of Sabbath!

⁶ As he states clearly this thought is taken from the biblical collection edited by J. M. Migne, entitled *Complete Course of Sacred Scripture*, vol. V (new edition Paris 1840) col. 605-612.

17. To undertake this struggle is so pleasing to the Father and the Son that they will send the Holy Spirit to you so that with his omnipotent assistance you sing victory. The Holy Spirit is the principal director in this fight. It is he who sends souls to the Father and to the Son and in them he sustains and negotiates the salvation of the body, which is the Church. The Holy Spirit helps us in our weakness, for we do not know how to pray as we ought, and it is only through his power and inspiration that we pray. [From 8,26] properly and attain all that we ask. If the Holy Spirit possesses your heart he cannot but use it in negotiating with the Father and the Son for the salvation of the Church in Spain.

If you had some precarious wound in your body, what do you think your soul would do? I imagine that it will try with all its powers, senses and healthy members to alleviate and cure the wounded parts. The Holy Spirit is like the soul and the vivifier of the mystical body of the Church. What would you want him to do seeing that one of its members, the Church in Spain, is being consumed by the cancer of evil, but what your soul does for your wounded body? Apply all those healthy members of the Church to alleviate and heal the sick and the wounded. Apply all those souls possessed and inspired by him to save the whole body and each member. Some are inspired to write; others to preach; others to administer sacraments; others to look for medicines and to learn the way to apply them, or to prepare others; in conclusion, all are dedicated according to their talents and capacity. The body of the Church in Spain is devoured by a dreadful and hideous cancer that only a miracle of the Omnipotence can cure it. All human medicine has become useless; only the hand of God can heal its wounds, and in order that it may be healed it is necessary that we ask and pray.

18. Prayer, then, is the only medicine left to the Church in Spain in order to be saved; and in order that this prayer will

be duly made the power and strength of the Holy Spirit is necessary. And could the Holy Spirit do less than apply this medicine to the wounds of the body in Spain which he animates and enlivens? Will he cease to apply it continually for the salvation of the whole Church to all those souls who are completely his and are one same thing with him? Will he cease to send them to Jesus so that they may shout loudly to his ears, saying: "Save us Lord, for we perish" [Mt 8,25]. And clamouring in their hearts with unspeakable groans, will he not send them to the Father so that they will be told in the words of the prophet Joel: "Pardon, Lord, pardon your people?" [Jl 2,17]

19. On the other hand, these souls possessed by the Holy Spirit, seeing that the member of the Church to which they belong is in serious danger of death, just because they are healthy members, will they be able to rest, or will they day and night be occupied in other things that in shouting and clamouring to God for the salvation of the Church? Certainly not; they will not be able to do anything, neither would it be possible for them, even if they wish and wanted to forget the evil that consume the Church, because they consider it as their own. Poor souls who are in that state! Poor souls! Indefectibly all the shots which the wicked ones direct to the Church will stop to your hearts. Poor and afflicted souls! But I am wrong; such sorrows do not deserve other name than the saying: "So, Happy souls! A thousand and one times happy!"

20. So, the Holy Spirit is inviting you to this struggle. And see, this is so necessary that if no one is duly employed in it the Church in Spain, far from singing victory over its enemies, will carry on worse each day until it reaches total ruin. All Spaniards, without exception, have a real obligation to take part in it. This obligation among other reasons is grounded on the filial love which we must have to our

spiritual mother. This tender mother is in anguish, in danger and in the throes of death, and inasmuch as a prayer that is duly directed to God for her salvation is an efficacious medicine, the only thing that could confirm her; it is then our austere and rigorous duty to offer her prayer, all the more for we have them in our hands.

If you were to see your natural mother prostrate on bed in the throes of death, would not charity and filial love oblige you to provide her with all the possible alleviations, especially if you had them on hand and knew that her cure depended on them? Ah! When there is true love, all steps are taken, and no medicines are left untried; all resources are used, and even one's own life is exposed.

Ay, my dear! Take a look at the mother who conceived you and in baptism led you to Jesus Christ by the sacrament of faith. Look at the sad situation of the Church in Spain, and see her covered with wounds, burdened with horrid chains, placed in the agony of death, and if no assistance will come promptly from above, she will breathe her last sigh. Would not your heart be touched, and your filial love determined to spare no means or efforts to obtain all the help you can? Her tears, her sighs, her weak moans, will they not touch your heart and oblige you to look for doctors and medicines? The doctors of your spiritual mother are the eternal Father and his only Son, and the medicine is prayer in the strength and power of the Holy Spirit. And this prayer duly addressed to the Father and to the Son is such an effective medicine that it is sufficient to heal completely all her wounds. This medicine is in your hands, and your strong faith is enough to restore her to perfect health. So, will you heed in difficulties, in sorrows, and work? Certainly not! So, what shall we do? To work! Quick, without delay!

21. Notwithstanding, I do not doubt that you will undertake this course with fervour, yet I still want to offer you

reasons in some way superior to what has been said. Let us suppose that the life of your dying mother depend on your well-being and even your life and that of your whole family. Up to what point will your duties for her not increase? In that case you would not be obliged to help her but only for love and gratitude, but even for necessity and for the danger of losing her; it seems that all duties would be there together to impel you. And this is precisely where we are, my Teofila. Spain is threatened with a schism like that in England, and many dioceses are already schismatic. If the schism is complete, where are we going to stop? Leaving the ark of Noah, the Roman Catholic Church, where alone is found salvation; we will be swallowed up by the disasters which cover the earth.

In the fatal state in which Spain now finds itself, think of how many souls who will surely remain in hell, even if they had the good fortune to die in time of glory and splendour for the Church, which perhaps have been saved by the care and solicitude of this good mother. Day by day the nation is being left without Catholic priests, and so without sound teaching, without sacraments and without religion.

22. From what has been said it can be seen that since prayer is the only remedy left to us to save the Church, we are strictly obliged by the precept of St. James which says: "Pray for one another that you may be saved," because continuous and fervent prayer of the just can do much. Elijah was a man, like us, subject to all the miseries of life, nevertheless, after he had prayed to God with great fervour that it should not rain, the rain stopped over the earth for three and a half years. And, after he had prayed again, heaven gave the rain and the earth produced its fruit [Jas 5, 16-18].

23. Our Lord Jesus Christ through the words of St. James is ordering all the sons of the Church to pray for each other so that all might be saved. And that same Lord,

through the mouth of his present vicar the Roman Pontiff Gregory XVI, is telling us to pray for the faith and religion of the kingdom, so that we ourselves may be saved and that the Church may be saved.

In the pontifical secret consistory of February 2, 1836 the Cardinals, after lamenting the evils which the Spanish Church had suffered up to that time, and still greater perils which threatened her, concluded by saying: "In the meantime, on the solemn commemoration of the Presentation of the Virgin Mother of God in the temple to present to the heavenly Father his only Son, the Angel of the Testament, the Prince of peace, so long awaited on the earth, we exhort you most earnestly, you who are gathered here to share our sorrow, to go humbly to her, and together with us beg her help on behalf of the matters of the Church which is in such bad state, so that She, who has power to put an end to all heresies, may remove all discord, put a stop to disorder, and restore peace and calm, so that the daughter of Zion, with her tears wiped away and her mourning removed, may appear adorned with all the finery of rejoicing."⁷

24. Unfortunately, this allocation of the Pope was hardly known in Spain, and so the voice of the supreme pastor was not heard and bore almost no fruit, perhaps because of the lack of a great announcer to publish it. So, when the Holy Father saw that far from improving, the evils were increasing every day, he spoke for a second time in the pontifical consistory on March 1, 1841 to give us a salvation warning, and here is how that memorable allocation ends: "So we have a well-founded hope that our Lord, who is rich in mercy, will deign to look with favour upon his vineyard. And you,

⁷ Text taken from the allocation of Pope Gregory XVI (1831-1846) in the pontifical secret consistory on February 1, 1836 on the religious situation in Spain. The words between commas are from the Spanish version of the said allocation.

venerable brothers, may continue, together with us, as surely as you are already doing, to offer to God continuous prayers and supplications through Jesus Christ on their behalf, and to invoke the loving intercession of the Immaculate Virgin Mother of God and Patroness of Spain, and also of all the saints who belong to that kingdom, so that as in their own days they sanctified and instructed their country with their virtue, teaching and working and by shedding their blood as witnesses to their faith. In this manner they may defend it and with their pious prayers may obtain the grace and mercy of Our Lord for their compatriots, with his necessary help, and overcome all the calamities and dangers which surround and oppress them."⁸

25. Finally, as nothing has yet sufficed to deter the torrent of iniquity which is destroying the Church in Spain, not even the tears and groans of the supreme Pastor of the Church, raise your voice still higher, convolve the Church throughout the whole world to fall at the feet of Jesus Christ, and by means of a solemn festivity invite all the faithful to raise their hands to the Father of mercy, and with their fervent prayers oblige him to look at the Church in Spain with compassion. And among other precious things say the following: "No one can avoid taking part in this grief and sorrow, as the cause of pain in such great danger for the Religion and faith is the same for all, so everyone must help to obtain the remedy."⁹

26. Rome has spoken, sister, I can tell you, and so there is no doubt that we must all apply to our dying mother, the

⁸ From the new allocation of Pope Gregory XVI in the pontifical secret consistory on March 1, 1841, in response to the anti-eccelesiastical means of the Spanish government.

⁹ Text taken from the *Apostolic Letters* of Gregory XVI, February 22, 1842 to the Christian world asking for prayers for Spain, granting a plenary indulgence in the form of jubilee.

Church in Spain, the remedy of prayer to save her from total ruin. So, Jesus, our Good Shepherd calls us from heaven through the mouth of His Vicar the Pope, calling out continuously: "Go on praying without ceasing for the faith and religion of Spain."¹⁰ It is establish in the laws of the dominion of the Church of Jesus Christ that no graces are granted unless they are asked and prayed for; and so, as the loving Spouse, wanting the good of his spouse, and wanting to save her, he invites her to pray earnestly, I think that I can always hear the voice of our adorable Redeemer calling us aloud from the tabernacle: "Knock on the door and it will be opened for you" [Lk11,9]. "I give you my word, if you are ready to believe that you will receive whatever you ask for in prayer, it shall be done for you" [Mk 11, 24]. "I give you my assurance, whatever you ask the Father, he will give you in my name. Until now you have not asked for anything in my name. Ask and you shall receive, that your joy may be full" [Jn 16,23-24]. "Who among you, if your son asks for bread, would give him a stone; or if he asks for a fish, would give him a serpent or a scorpion when he asks for an egg? And if you, being evil, know how to give good things to your children, how much more will your heavenly Father give the good spirit to those who ask?" [Lk 11, 11-13]

27. It also seems to me that our pastor and father, Pope Gregory XVI, is crying out from the height of his papal throne: "Continue to pray with me for the salvation of the Church." "Pray with me," he said to his Cardinals in March 1841¹¹; pray with me, he says now to all the Spanish bishops, to the bishops of the whole world; pray with me, he says to all the clergy; pray with me, he is saying to all Catholic people; pray with me, he is saying also to you. But it is not enough to hear the voice of the pastor and to stay unmoved, as many do. It

¹⁰ From the *Allocution* of Pope Gregory XVI, March 1, 1841.

¹¹ Phrase of the quoted allocution of March 1, 1841.

is necessary to do as he says. The supreme pastor of the Church has raised his voice; he has spoken to all souls of prayer. Listen to him, obey him and follow him, all his sheep who want to be saved from the voracity of the infernal wolf. You too, listen to him. It is sufficient for you to understand that the will of your spouse Jesus is for you to be totally occupied in praying constantly for the salvation of the Church.

28. From what has been said, my sister, I suppose that you are already determined to take part in this holy war, or in this struggle with God and his angels and saints against the powers of hell and of the world. But I imagine that you will have inconvenience because you do not know how to manage in this war as you do not know the method and do not have spiritual skills. Your will ask me: "How can I struggle with a strong powerful and invincible God? Who will teach me this method so I will have spiritual skills?"

The principal director and master in this tremendous fight is no other than the Holy Spirit. It is he who leads souls to this arena: it is he who teaches the method, for them to develop spiritual skills which must be observed in order to attain success; and it is he who is one in spirit with the soul, gives strength and power to struggle and triumph the omnipotent God the Father and the omnipotent God the Son. But it is necessary to hear his lessons through the pronouncements which he wants to show us and has pointed out to us. These are, as you know already, the Sacred Scriptures and the tradition given by the holy Fathers and by the Judge and Magisterium of the Church. In these books we have to study the way to negotiate with Jesus Christ and his Father a matter of such great interest and with so many difficulties and sorrows, if we do not want our work to be in vain.

29. It is nothing less than snatching a whole nation from the claws of the devil. And if this enemy presents so many difficulties and temptations to a soul which is trying to save itself and one another, what scheme of war will he prepare against that generous soul who aims at victory for Jesus Christ or to preserve a whole nation? My God, what temptations! What fears, what doubts, what difficulties to cause dismay and withdrawal! There is no war, no struggle, no combat in the world to compare with this. How many conventicle meetings will the demons in hell have every day trying to find means of making her lose faith, and confident of gaining victory! How many legions of these infernal powers will not continually fall upon her like raging lions to oblige her to abandon the battlefield!

30. This furious attempt of hell, besides the above mentioned motive, is founded on another, no less serious; because hell knows by experience that these souls with their prayer disturb the situation and condition of the nations. It knows that they ridicule its sinister plans, upset them, overturn them and destroys its kingdom. It knows that the affairs of the world are settled, not according to the ideas of the politicians, but how these souls conform to God in prayer. And it also knows that the permission granted by the Most High to cause great or lesser evils is always limited according to prayer. Oh, my dear! How blind are human beings! How erroneous are they on this matter! They are miserably deceived. It is not the fortified cities, nor those great well-disciplined armies, nor the formidable squadrons, nor all the supplies of war that the kings have which alert hell and make it tremble. Sometimes it is just one hidden soul, unknown to the world but who had virtues drawn up like a formidable army, which terrifies it, confuses and destroys it. They send their charges against her. Against this spiritual tower they direct all scheme of war, because they do not bother about the rest, and it disperses like smoke. The

widow Judith on her own destroyed Holofernes and his army which had conquered many nations [Judt 13, 1-9]. Moses, alone, praying on the mountain caused the troops under Joshua to advance or retreat according to whether his arms were sustained or were drooping in prayer [Ex 17, 11].

31. And as the fight is so terrible, there is a need for courage not to flee like a coward, but also much instruction on how to manage in all the difficult moments that will occur. No doubt, we are many who pray for the salvation of our country, but there are probably few who are duly prepared; some lack determination, others lack the necessary instruction. And although it is true that the Holy Spirit supplies for the lack of instruction when we do all that is on our part, yet God is not obliged to reveal to us what we should know through ordinary means, such as the Scriptures and teachings of the Church for priests, and the words of the priest for the faithful. For this all must know the manner to negotiate duly with God for the peace of the people; and so in this he is not obliged to substitute.

32. As you have made me the director of your soul, and in order to serve your chief director and of all souls, the Holy Spirit that is in you may negotiate with the Father and the Son the concerns of Catholic religion in Spain. I am sending you a book that includes a systematic collection of all the ideas that are within my grasp at present relating to praying duly for the Religion of the kingdom. I have entitled it *Struggle of the soul with God*.

In this book I have tried to present to you everything you can humanly practice in order to cooperate fully with the Holy Spirit in this struggle, if you take care to pray according to the spirit taught in this little book. I think that you will do what you can and ought to do, and God, the director of all souls will supply what is lacking.

33. I have adopted the form of dialogue, colloquy and of conferences between you and myself, because it, seemed to me that this method give more liberty for the spirit to be manifested, and because it fits in better with the simplicity with which I want to express myself in order to be well understood by you and by all souls of prayer; to whom I principally address, and who are generally simple people; also because it will be less dry and will hold your attention more.

34. I have strictly observed the dialogue between you and me, until the fourth conference, you asking me questions and I answering, and giving all the light I deemed necessary. But as my aim is not only to enlighten your understanding and to teach you what you have to do, but to make you enter fully into this struggle which takes place in interior of the spirit, and a far as I am able, to enter into your soul and there guide you and lead your steps in the manner in which you have to behave in prayer when you - determined now by the first three conferences to fight these battles of our Lord - now enter courageously into this difficult and glorious fight, when it is no longer your tongue which speaks, but your soul which is working then to make this necessary change felt, I introduce the spirit speaking about you with the name of *Soul*, and in order to tell you what the faith or the saints teach us about the matters we are dealing with, or about God's manner of acting etc., I make Jesus, Mary the Divine Judge, etc. answer. When Satan himself takes part in the dialogue, because he is the enemy who - with his suggestions, with fears, shocks, etc., - does all he can to upset souls, and so it is essential for them to know him well, and because he is, as the holy Scriptures describe him [Jb 1,9-11; 2,4-5; Rv 12,10], the perpetual accuser and calumniator of the servants of God in the divine tribunal.

35. But, do not imagine, on account of what I have said that you will have revelations or visions of Jesus Christ or of

holy Mary, etc., or that you will hear words of the divine Judge or of any other. God may very well speak to your heart, enlighten it and even visit it in a special way, if that is his divine pleasure, and is useful for you; but the visits spoken of in this book are those made by Jesus Christ to the souls which receive holy Communion, and the words which he speaks and the promises made are those found in the holy Scriptures, the words of which I have retained literally as far as possible are in the teaching of the Church. I mention these things to prevent any mistake on such important matters.

36. Before concluding this letter, which has become longer more than I wish, I must let you know why I have to send it to you printed, and hiding your true name under that of Teofila, or lover of God. I am sure that you will believe me when I say that you need this book. But, although I am far away from you, I can still read in your heart the anguish of death caused by the evils of the Church. I saw your great desires for her salvation and the determination you undertook for the good of the Church and everything which a daughter can do for her good, beloved mother. The doubts which afflicts your spirit about whether it is more pleasing to God to neglect oneself and to occupy oneself completely in praying for the needs of the Church, or perhaps to forget everything created and to occupy oneself only in the sanctification of one's own soul, and your anxieties and fears about how to behave in prayer, etc. etc. It seemed to me during my prayer that I could see your spirit and your need for instruction on these matters as speculative as practical, and for this I determined to write the enclosed book. But as I figured out that you are not alone who has this need and who could gain much fruit from it - as I know by experience how muffled is the spirit of prayer for the common needs of the Church in the souls of prayer on account of the lack of necessary instruction, so that very often, through lack of materials or not

knowing how to do it, many find themselves on the battlefield like soldiers without arms or munitions - then the thought came to me that perhaps it might be the will of God to have this printed so that it will be profitable to many.

37. This thought caused a terrible struggle for my spirit, which lasted until I handed it over to be printed. On one hand, my heart struggled with an endless number of problems - I see my sorrowful mother the Church in Spain submerged in the ocean of tears, the deep wound in her heart caused by impiety, the dangers in which I see her, the strange forgetfulness of so many of her sons to apply the only medicine, the only means of salvation which is prayer and sacrifice, the lack of instruction on the need, use, obligation and the way of making prayer for the salvation of the Church, and many other thoughts were struggling in my heart urging me to bring this book out into the light of day. On the other hand, my inability and lack of style, especially in a work of such interest, the sight of the abyss of my weaknesses, and knowing that books on prayer bring more or less fruit according to whether the author has more or less of the spirit of God, and having noticed several times that to discredit prayer it is sufficient for me to pronounce or to write its name, all this and many other considerations held me up and made me hesitate. This interior struggle reached such a point that I had to place the matter in the hands of others. I showed the book to persons who were able to give me advice, and they thought that it should be printed.

38. One of the strong reasons which prevented me, not only from publishing the book but also from writing it, was my uselessness, simplicity and uncultivated style. But when I read in the pious Ludovico Blosio (*His Eminence Cardinal of Quiñones*): "The simplicity and uncultivated style is the friend of piety and religion, and I do not know why ornate and tussy words that generally do not penetrate into the heart as much

as they please it."¹² I decided to write it in my simple, natural way because I would not be happy if it will merely please the heart of the reader. My desire is that upon reading it, the readers must pray duly day and night for the salvation of the Church. I will consider my work worthwhile even if only one soul profit from it, even if it would be only you. And so, because I am sure that the spirit of the Lord - whom I see is moving you to practise what is contained in this book - will teach you clearly what my poor pen can only sketch, I have expounded in this writing my thoughts and desires, paying no attention to the style or the elegance of the phrases or to the beauty or sonorous composition of the clauses. I have to confess simply that I have thought of this so little, and cared only for the spirit; whenever several ways of saying same thing have occurred to me, I have preferred the simplest and most common in order to be understood more easily.¹³

39. My dear Teofila, with this book, I aim only at teaching you how you have to prepare yourself to be able to say in some manner with the disciples of Jesus on the lake of Genezareth "Lord, save us, we perish" [Mt 8,25], so that you will succeed in awakening him, and save the ship of the Church on this raging sea. To pronounce this four lettered word little time is needed; but to say them duly, speaking according to ordinary law or minding the ordinary course of grace, it is necessary that long hours of prayer precede

¹² The phrase between commas are from the well-known spiritual author Louis de Blois (1506-1566) *Spaniolized as Ludovico Blosio, Sus Obras espirituales* (Louvaine 1568; Amberes 1632) are dedicated to Francisco de Quiñones, Cardinal of Santa Cruz.

¹³ In the 1st edition p. 58, this paragraph reads: "I always preferred the most ordinary and common in order to be easily understood. And although I asked a friend to correct this book and to add anything he thought necessary, it was with the condition of preserving its natural simplicity." The reference to José Caixal is clear. It is also clear that Fr. Palau is the author of the work, the sole author, and it was written before he wrote this introductory letter.

them. Because it is clear that it is not sufficient to recite them mechanically, as I have written them, but it is necessary to know clearly beforehand the dangers of the boat of Peter, where the one who has to save it is in it, and why Jesus is sleeping so soundly, and why he is not saving it; also, the need to wake him to put a stop to the tempest, and the way of doing it; the faith and confidence we must have that he will hear us, that he will awake, and will command the winds and the sea [Mt 8,24-26; Mk 4,37-39; Lk 8,23-24], and that thus we shall see the Church in peace. etc.¹⁴ These and similar meditations must come first, and this is the reason for my book.

So, read carefully the index of contents, and then you will see that the whole book aims solely at saying duly: "Lord, save us, we perish" [Mt 8,25], or with the prophet Joel: "Pardon, Lord, pardon your people" [Jl 2, 17]. And to add, with the real prophet [Ps 78,6]: "Pour out, Lord, the cup of

¹⁴ For having awakened Jesus the Apostles were reprimanded as men of little faith. Why will we not let him sleep and wait with firm confidence that he will wake up by himself and will save us? But they have spoken badly because the Apostles were not reprimanded for awakening Jesus or for not asking his help – for this proved that they had little faith – but it is because of their fear of being lost while they were with Jesus. The boat of Peter is a figure of the universal Church which will never sink however many storms are raised against her by the powers of earth and of hell; nevertheless, we say every day to Jesus: Arise, O Christ and save us. But the particular churches may sink, and not because of lack of confidence to call to Jesus to wake up and save our Church in Spain, but it is a duty imposed upon us by the instinct for our own preservation and the precept to pray in order to be saved.

This note with the n^o 1 in the 2nd edition is placed with an asterisk in the 1st edition at the foot of the page. The Latin text which is written "we say every day," it is not from the Bible. It is from an antiphon in the Ritual and Roman Missal, and before the last liturgical reform, was used at the beginning of the procession of the greater Litanies (feast of St. Mark), and in the Lesser Litanies (Rogation Triduum before the Ascension). It was also recited at the blessing of the candles on the feast of the Purification of Mary, February 2nd.

your wrath upon the people who do not know you and upon the kingdom which have not called upon your name" [Ps 78,6; cf. Jer 10,25].

40. This is what it seemed to me that I must say to you in answer to your last appreciated letter in which you ask me which spirit of prayer you should follow in order to avoid being crushed in the midst of the terrible storm which rocks St. Peter's little boat in Spain.

I commend myself to your prayers, and I ask our Lord, who is the giver of all grace, to grant your heart well enlightened, eyes to know what is the will of God, what is pleasing and what is perfect [Rom 12,2], and the necessary strength to fulfil it. Receive the blessing which your spiritual father, and the most unworthy of priests, invokes upon you in the name of the Father and of the Son and of the Holy Spirit.

*Fr. Francisco Palau of Jesus Mary Joseph
Discalced Carmelite*

THE STRUGGLE OF THE SOUL WITH GOD

*(Dialogue between a soul of prayer
represented with the name of Teofila and her director)*

FIRST CONFERENCE

The director reveals to the soul the cause of his sorrows and composed the four points on which the five following conferences are dealt with.

1. TEOFILA: Father, I cannot endure any more. I have to speak to you about the terrible sorrow I feel in the depths of my soul. I wish to speak, but words fail me. I feel that my heart is deeply wounded. I feel the anguish of death. . . Oh, Father! If I had been at least submissive and could conform myself to God's will! I am afraid that my sorrow has no fruit or merit at all. On one part, I feel the evil, I wish to be cured, I look for medicines, and do not find them. On the other hand, my heart turns away from medicines and wish to die of sorrow. I want, and I do not want. I do not understand myself. Oh Father, please ask me questions; perhaps as a doctor of souls whom God has made you, you will guess the evil from which I am suffering.

DIRECTOR: Can you tell me what dart pierces your heart, which hand shoots you, why and for what purpose?

TEOFILA: I can tell you nothing about that. I have already told you, that I do not understand myself.

DIRECTOR: Are the evils of the Church causing you much sorrow?

TEOFILA: Oh! Who could alleviate its anguish even if it is with my own blood! How gladly would I give it! I cannot explain it. This is the only sorrow that afflicts me.

2. DIRECTOR: Good... Very good... I am infinitely pleased that this is the sorrow that afflicts you. And as you are unable to explain it to me, let us see if I can manage to explain it to you. The Spanish people have sinned, and they have lost the rights to glory which they acquired at baptism and the means which God had disposed to lead them to it, such as the preaching of the Gospel and the administration of the holy sacraments. The Spanish people have sinned, and God in his justice had judged them unworthy to possess the sacred tree of Religion, which until now had been protected with its shadow. In order to cut this tree and take it away, as they deserve, God has made an axe and used the devils of hell as the principal instruments, and all those bad Spaniards who, remained obstinate in their sins and do not want to bear the yoke of the Lord's law, have declared war to the Almighty and are called wicked. With this axe God is giving blows to the tree of Religion in Spain, and these blows inflict and gripe completely the Spanish hearts even if they are Catholics. The more a Spanish heart retains its religion, or the more they partake of the tree, the more harshly they feel the blows.

3. But the wicked man, urged by the infernal spirit and as the instrument of divine justice, tears to pieces the standard of our holy Religion, pulls down the altars and smashes the statues of the Saints. These blows are going to

fall directly to the hearts of the Catholic and, who would believe it! They fall all the more with so much force upon those with religion and more of the spirit of God. It seems impossible; but so it is.

And who sees that those blows given by the evil one are going to wound the heart of the souls of God. It is God himself.

With which knife does he pierce them? With the knife of the instruments with which the evil one destroys Religion and pulls down the building which Jesus Christ erected upon the foundation of Peter [Mt 16, 18]. So, the more pure a soul is, the more of God and religion he has; as much as he shares in the life and vitality of the tree and has more spiritual sensibility the more he feels the blows. Inasmuch as it is God through the wicked ones discharge these blows, God afflicts and torments the religious souls, and nails a heart-tending dart in their heart.

4. And you will tell me, why? What plans cause him to afflict his own in this way? Why are the hearts of those Spaniards who are truly Catholic, apostolic, Roman, so deeply wounded? The answer is easy; He does it so that this small portion, that is truly his, called in the Gospel the little flock [Lk 12,32], seeing this so wounded and afflicted, will be forced to search for medicine, the only medicine which is left in such difficulties, which is to clamour to heaven and hope only from there for the medicine and salvation.

Since it is God who afflicts and torments the heart, conformity is no use to you, because God does not afflict you so that you may be resigned if the nation is abandoned and loses its faith. Quite the contrary, all his efforts is to place you in such a situation that you use all your powers to make atonement for the sins of the people, and in this way you oblige his divine justice to lift the punishment. Do not get tired of searching for other medicines for your sorrow. Only

by taking up this noble endeavour with all your heart and with all the strength of your spirit and by praying without ceasing for the salvation of the Church in Spain, will you find some relief. So in this case, what is God's aim in increasing the sorrow which you feel in your heart at the sight of the immense evils which weigh upon our Church? What do you think? Do we understand each other?

5. TEOFILA: Ah, Father! Truly you have touched the wounds in my heart, and have taught me the medicine for it even from afar. So, in order to find a remedy for my ills, do I have to be completely occupied in praying for salvation of the Church in Spain? But, this is precisely what I do, and had been doing it for a long time! But I have to confess ingenuously that I did it as I am forced, obliged by sorrows; it seems to me, not knowing what I am doing. It seems that a greater strength drags me to it; but I am reluctant, because of fear whether it would be possible to appease a God so justly angered by our sins. I wanted to accept that God was justly abandoning us, but I could not. The greater strength compelled me and obliged me to pray. Now you see how great my misery is. Guide me with kindness and graciousness and direct my steps in this way of prayer and give me all the instructions you deemed convenient.

6. DIRECTOR: Of course I cannot refuse you. My ministry and the charity I owe you oblige me, as well as to my afflicted mother the Church in Spain. But in order to proceed systematically and clearly, I will reduce to four points the instructions I consider you need to appease an offended God, or to save the nation from the dangers of losing the Catholic religion.

1st First, let us deal with the afflictions that Spain is suffering, the causes why God is punishing her, and show the conformity of the punishments with the laws of divine justice, the possibility of remedies and prove that there are no other sufficient than prayer and sacrifice.

2nd In the second we will expound how and why even though the punishment is just and the laws of divine justice are severe, you can, as a spouse of Jesus Christ, negotiate with your Spouse the triumph of faith and the extermination of evil.

3rd For this I will instruct you how precise you will present yourself before the tribunal of divine justice to defend the cause of Religion and of the Kingdom. And with this aim I will let you know the practical way of doing it.

4th Once the cause has been accomplished in the tribunal of God in favour of the Church, you have to introduce the case against the wicked ones. You have to be the prosecutor, and I will teach you how to act in order to succeed in his expulsion and destruction.

7. If we attain this, we shall infallibly sing victory, and the wicked one will have to fall without remedy and religion will triumph, because nothing is done on earth except what is accomplished in the tribunal of God. Proceeding in this manner, my instructions will be more deeply engraved in your spirit, and you will be able to present to me all your doubts without fear that any of them will be forgotten; neither will you oblige me to make useless repetitions. We will examine each point in one conference except the first, which, I will divide into two in order not to overwhelm you. For today be satisfied with what has been said and pray on the first point which we will begin to develop in the conference tomorrow. Goodbye.

SECOND CONFERENCE

The afflictions which the Spanish nation is suffering, the causes why God is punishing the country and its consistent punishments with the laws of divine justice.

1. TEOFILA: Remember, my Father what I told you yesterday of a doubt that kept me from praying, if it is possible or not to appease a God so justly angered by our sins. I am not alone in having this doubt or fear. You cannot imagine how common it is, even among good, prayerful people. You will hear virtuous persons and seemingly all for God, saying words of distrust and discouragement thinking they are honouring God by saying the following, or something similar: "God is punishing us justly; how can God give us a remedy if our sins are so many and enormous? Spain deserves to be abandoned by God and to be handed over to the evil sects." Even my heart has uttered these and similar words many times with a kind of discouragement, mistrust and even despair. Sometimes there is within me a sort of restlessness and impatience, and I murmur complaints against God because he does not give us a remedy for so many evils. I wish Father that you could give me the reason for all this and explain from what principle it comes.

2. DIRECTOR: Do you know from what principle you speak with such distrust, discouragement and even with impatience? I shall tell you. It comes from the imperfection with which you and other persons, whom you have heard of, receive the light of God about them. In order that the light of the Holy Spirit about these propositions may be called pure, the soul must be instructed perfectly on the following points:
1st You must be convinced that these terrible evil which at present afflict Spain are real and actual afflictions from God's

hand. 2nd That these afflictions are sent to the Spanish people because of the enormity of sins they yielded to live. 3rd That these afflictions are in accordance to the laws of divine justice. If the light is imperfect, if it stops here and teaches the soul nothing more, this naturally turns to distrust, because it sees the evil and does not see the means of avoiding it. But if God's light can penetrate into the soul with all its purity it reveals. 4th That the remedy is possible and it is only to present it in prayer. 5th That prayer alone is not sufficient because its effect is impeded by sin, and 6th therefore it has to be accompanied by sacrifice. And when the light is pure and genuine it is from God, it does not stop here, but it also teaches each one how to apply these remedies and gives strength to do it, and not little is needed. It teaches in a practical way how to pray for the salvation of the people, and how to offer the sacrifices to God to appease him. I am going to speak to you about each point in order to give you a true and precise light that will teach you everything that is convenient for you to know in order to pray duly for the needs of the nation. Let us begin with the first point.

ARTICLE 1. – *The terrible evils that actually torment Spain are real afflictions from the hand of God.*

3. DIRECTOR: God, the sovereign legislator of the universe has promulgated his laws for mankind that will lead him to glory which is his final end. God promises and gives rewards in this life and in the next to those who observe them faithfully, and he threatens and imposes punishments in this life and in the next to those who break them. The punishments of the next life are hell for those who die in mortal sin, purgatory for those who die in grace but still have some atonement to make to divine justice, and limbo of the little ones, or whatever it may be called, for those who die

unbaptized and with only original sin. Some of the punishments which God sends us in this life are spiritual, and others temporal, or of the goods of this world. Some are personal and others general or common to a city, province or kingdom. I will speak about them here. Among the temporal punishments are droughts, bad harvests, hail storms, locusts, plague, hunger and war. The last three are the most common and the most terrible. There are many others, such as earthquakes, excessive cold and heat, storms at sea, floods, etc.: People hardly take notice of these, and they do not consider them punishments, but as natural calamities; but the truth is that all of these are afflictions from God.¹

4. Most people consider hunger, plague and war to be punishment from God because in them they see more clearly the hand of divine justice that afflicts the nations. But these adversities, however great and terrible they may be, do not appear as punishments if we look with the pure eyes of faith illuminated with the light of God and compare them with other afflictions of the justice of an offended God: These are spiritual punishments which consist in decreasing the good effects of religion in a town, province or kingdom, or in stripping them, or in the withdrawal of God and abandoning them to the disorder of their passions, to error, to heresy, in one word to Satan's claws. As there is no greater good in the world than true faith and the Catholic religion, neither can there be a more cruel, more terrible more terrifying affliction for a Catholic nation than being handed over to the devils and to the wicked sects so that in punishment for their sins they root out the holy tree of Religion. As a consequence, they burn the churches, kill the priests and remove all the

¹ It is essential to keep in mind this providential idea of the author, for the theme of his discourse is based on this throughout the book. Those natural disasters are attributed to God in a relative sense, that is, as acts through so-called secondary causes, and not his own direct actions.

visible signs of faith. Temporal punishments, properly speaking, are not real punishments, but rather mercies of the Lord, that with them it would oblige persons to wake up from the lethargy of vices and sins, to return to God and be converted: But spiritual punishments are of wrath, indignation and fury. They are the true outcome of the anger of a God who turns the obstinate sinner away from him: They are the real temporal abandonment, the source and the reason of that eternal abandonment where the demons and those who are condemned in hell. So, Teofilia, see if there could be a worse punishment, or one more worthy crying. So now, let us come to the point.

5. In the 42 years of this century we have seen in Spain the war with the English, the fatal effects of which were the complete loss of our fleet in the waters of Trafalgar, and the country of the Magallanes and Pizarros almost blotted out from the maritime nations. Fortwith the war with Napoleon, or the war of independence, when the whole nation was handed over to the sword, fire and the brutal robbery of soldiers who were the scum of all the countries of Europe.² In 1820 a military rebellion that brought about the loss of our rich possessions from America incited civil war in Spain which would have consumed it if a loving glance from heaven had not suppressed it. And, from 1833 until 1840 there was the dreadful war of which we have all seen the disasters. During the interval, our unfortunate country had been inundated with the blood of her own sons, beheaded by their own brothers, and their beautiful, fertile fields converted into vast cemeteries, where the bodies of our brothers, if only it had been so, would always have found a grave: then they would not have become so often the food

² This refers to the so-called War of Independence against the French invasion ordered by Napoleon (1808-1814). The description is quite realistic.

of wild beasts. We have seen devastation, horror and death everywhere. We have seen..... so many things that it is better to bury them in oblivion that they may not be an eternal disgrace for our country. In fact, of the 42 years we have lived in this 19th century, at least for twenty God stretched out his arm over Spain afflicting her with war, and the rest have been more of a truce than true peace.

6. In addition to war there was hunger in 1812, when bread was sold at five reales a pound; countless harvest were lost, obliging almost the entire country to migrate. And above all, the contagion of the year 1811 almost universal in the whole kingdom; the yellow fever in Cadiz and Barcelona, and the fearful cholera which divested the chief cities and entered even the most isolated villages. I'll say nothing about the awful earthquakes in Orihuela in 1829, and a multitude of other afflictions; now general, and now partial, which we have seen in our days almost continuous, and which were not seen, or were rarely seen in previous centuries. But all these were temporal punishments, merciful punishments, which our Lord - who has always shown a preference for Spain - sent us so that we might know that he was offended and we would open our eyes.

7. But instead of opening to the disillusion, we opened to vanity and error, receiving with applauses the fashion styles and its usage and immoral and malevolent books of the French. Every temporal punishment, if we look well has only served to closed more our eyes to God's light, and we have forsaken more his ways. This angered the Lord and has turned his back on Spain, he has withdrawn, and although up to the present he has not abandoned her completely, notwithstanding, we can see that from the lovely garden that was – populous with luxuriant trees laden with sweet-perfumed flowers and delicious fruits, closed to all heresy and evil, cultivated by an infinite number of zealous priests

and apostolic preachers, irrigated by the crystalline waters which flow from the seven sacraments, and, in fact, a complete delight for our Lord Jesus Christ – it has turned into a forest covered with thorns and weeds, where wild beasts have their den, dangerous and poisonous animals, watered by the black putrid water of Voltarian doctrines, and the apostles of Satan distributing in all parts their wicked books and turned it into a dwelling place for demons. My God! How tarnished is the gold, how changed the noble metal [Lam 4, 1]. Oh, Spain! Oh, my delightful country! So rich and powerful when your rulers were truly Catholics; being true Catholics, they were the first to prostrate before the presence of God, and did not allow the blessed soil to be profaned by the steps of anyone unclean or uncircumcised: when your sons without distinction of age, condition, nor sexes, all came to bend their knees before God in the blessed sacrament, to hear with docility the word of life, to receive the sacraments of salvation, and to offer the sacrifice of praise to the Lord God who fills them with his blessings. And now, how many of your sanctuaries do we see deserted, profaned and robbed? How many are turned into horses' stables, into worldly theatres, into barracks for soldiers, and abode for abandoned women? How many grazing ground had been blazed and made tombs for their holy dwellers? And how many have been destroyed? And those which are still open in order not to offend too much the proverbial piety of Spain, in what state of misery and abandonment they are in! As exposed continuously to the irreverence and jeers of the profane which had multiplied without end. We see from the roads and streets the disappearance of the innumerable monuments that proved their piety; and in their place the wicked symbol of liberty has been erected, liberty to sin, liberty to live without bit of bridle to the disarray of passions and separated from God. Oh, Spain! The wicked one is still cutting branches from the holy tree of the Catholic religion.

The blows are continuous. The aim is complete destruction and uprooting. And if the God of mercies - who had planted it in your soil, who watered it with the blood of so many martyrs and the sweat of so many pontiffs and priests, and who gave it such a great increase - if he does not stop the hand of the evil one, he will succeed in his aim. Because you see that some blows are already directed at the root: you can see the schism formally proposed, and the clergy who dare to raise the voice and manifest adherence to the centre of Catholic unity, which is the Pope, are persecuted.

8. TEOFILA: Excuse me, Father, if I interrupt you. I hear much about schism, and I see it is depicted as a very great evil. As you have told me that it is threatening us, will you be kind enough to explain what it is and what are its evil consequences?

DIRECTOR: The Church, my daughter, as St. Paul says [cf. 1 Cor 12,27] is like a human body vitalized by the soul. Suppose that a hand rebelling against the body is separated from it, or cut off, what would happen? Just as the human spirit vitalize its members when they are united to the body, so at the moment when the hand is separated, or cut off, it would cease to participate in the action of the spirit, and would die without remedy. It would endeavour for strength and courage or remedy but in vain. It would never be the same as it was before, and would give no signs of life unless by a miracle it returned to its previous union. In this manner a particular church, member of the mystical body of Jesus Christ the universal Church, cut off by its schism and separated from the Holy Spirit the life-giver, infallibly and necessarily dies. And although this Church may endeavour to preserve its exterior forms which it had before, in administering the sacraments, in preaching the same Gospel, and in saying that it is catholic, none of this will be of any benefit. It will be more of the liquor and balms applied to the cut-off hand, that

even its exterior form has been conserved; the element of life can never be restored because it comes only through the communication with the head.

9. The accomplished schism therefore is the total death of the true faith of a nation; it is a real abandonment of God; it is open to the corruption of all errors and sects; it is to go into slavery and barbarism, just as the schismatic churches of the East are clamouring with a loud voice. See now, my daughter, if God would send to a nation more cruel and dreadful afflictions, then this afflictions will embrace all the punishments that God could send to a nation on earth. So, God, who is so merciful, before casting away the schism, multiplies the other punishments without end to force us, so to speak, to open our eyes and to have recourse to him. As I expect so much of his goodness that he will not abandon us completely; I am afraid that his tremendous sword will not be taken from above our heads: what grief and sorrow we have begun even to drink of the chalice of God's fury; I am afraid that now the afflictions will begin.

10. TEOFILA: And why does such a good God treat us with extreme severity?

DIRECTOR: You word your question badly, my daughter. You should have asked me what crimes the Spanish people committed to be treated with such severity. And by making an enumeration of them your question would be answered and the justice of our good God justified. So, I am going to do that in order to satisfy you.

ARTICLE II. – *The sins of the Spanish people are the real cause why God punishes them.*

TEOFILA: For God's sake, Father, don't speak to me about the sins of the Spanish people. I am sufficiently horrified. Let us go on to another point. You do not stop horrifying me.

Why, Oh my God, to what extreme has the perversity of this nation reached!... My tongue cannot articulate it... Let us not speak of this, because my hair stands on its end. Let us end this with just one word. Let us say that in Spain all possible crimes were committed against God. Ah, Father! Knowing the sins of the nation I am sufficiently instructed. I fear so much, hence from here come my anguish and dismay that I have to find a remedy, because I do not see one.

11. The iniquity of Spain appears to me at times like a black, repulsive, abominable, noxious mountain and so extensive that it embrace the whole nation. The ambition, avarice, luxury of the whole repulsive race, the robbery, the assassinations, the injustice, the oppression of the poor and handicapped, and the sins of those who sin against charity, either because of weakness or through ignorance, are the foundations of this mountain. These constitute the sins of those bad Catholics who deny their faith and become sinful and irreligious; that those who are obstinate in their sins scorn the work and things of religion. Here is the place of irreverence in the churches, despising the ministers of the Lord, ridiculing and sneering the solemnities and feasts, ignorance and oblivion of the mysteries of faith, neglecting in meditating them and the lack of prayer.

12. The sins of heresy, of apostasy and all kinds of wickedness form the peak of the mountain. And at the peak are the sins of those who with a dagger in their hand, spewing blasphemies against the Almighty, and emitting the foam of their hatred, fury and rage against everything sacred, swearing that if they could thrust the heart of our adorable Redeemer Jesus, and point it against him, of his Church, and his priests.

At other times I see the iniquity of Spain like a stormy sea, which breaking through all barriers, inundates the whole Spanish territory and beats with fury against all Spaniards with the exception of a few who have been saved in the boat

of Peter, but who are in great danger of sinking or of being smashed on some rock if they do not try quickly to awaken Jesus, who is asleep, so that he may calm the storm and command the winds [Mt 8,23-27; Lk 8,22-25]. But enough, my Father, I am horrified again recalling them. Let us go on to something else.

13. DIRECTOR: Good, but allow me to make some observations which I see that you need, before I comment on what you have just said. So, you are seeing the mountain of iniquity which the Spaniards have created with their sins, and you are hearing the frightful roars of the sea of crimes in which the Spanish people are immersed, and that the clamour of so many sins aroused the anger of the Lord God of vengeance? You see how the people have sinned and are sinning there. This is the cause of the evils which oppress them and will oppress them. With their sins, as I already asked you to observe, the Spanish people lost the right to the glory and the means to obtain the possession of the Religion. So God has given permission to the demons, as instruments of his justice, to rise up from hell, to envelope poor Spain with darkness, form and organize wicked sects and to snatch their catholic faith. The nation has sinned... here is the reason why they are left without Religion, and consequently without priests, without solemnities, without churches, without God and abandoned to the whims of wicked sects; those who sneered him have celebrated the services of the Holy Week with great solemnity while the clergy are struggling with the agonies of death for the terrible misery they are in.³

³ This was written soon after the Holy Week 1842 when by order of the Government (see that – an example of their schismatic piety); the celebrations were just ending with all the old pomp, and as the newspaper announced that His Excellency Allué y Sessé – Patriarch of India, and a canon of Palencia had died in great misery, and that the poverty of all the clergy was terrible. – Note of the two original editions.

14. How often, oh blindness! we are filled with indignation against those whom we consider are the prime causes of such ravage. Wicked ones! We say they are holy but are full of fury, wicked more than wicked! Devils! They want to whisk away the Church! To rob us of the only consolation, of the Religion of our fathers! Wicked! Burning our churches and convents! You bewildered us! We cannot believe that there can be such wicked men in the world . . . But a soul that is truly enlightened by the light of the Holy Spirit thinks and says the same, although in a very different way. Not to provoke anger against them, before having compassion, and seeing them as men through their own fault and pride abandoned by God and are left to the disposal of hell so that through them we are punished in spiritual things on account of our sins.

Yes, sister, our sins are the cause of all the afflictions which distress Spain. Our Lord is just and he treats us as such because we have forced him to do so. The afflictions with which he punishes us are but the execution of the penal laws that reign in his justice in governing the nations, as I am going to prove to you.

ARTICLE III. – *Laws of divine justice by which the Spain is justly afflicted by the hand of the Lord.*

15. TEOFILA: Actually is there really a penal code, so to speak in today's language, in which God orders these punishments that he imposes upon us? I have never seen it in the Gospel.

DIRECTOR: The laws of the Lord are not only in the Gospels. Jesus Christ did not come into this world in order to destroy the law, as he tells us, but to fulfil and to perfect it. The ceremonial laws and the political laws of the Jewish

people were abolished because they failed in their aim. The moral laws were confirmed and restored to their original purity. [See Chapters 5, 6, and 7 of the Gospel of Matthew]

The laws of punishment ought to remain enforced because of their effect on the observance of moral laws. In proof of this we have only to look at God's action with the old churches of Africa and with those of the Greek Church in the East, and it will be seen that God dealt with them according to the code of laws of his justice which he had established of old for his people.

16. Why is it that God, as the supreme legislator, has dictated laws for his people, and he rules and governs according to them? In them he promises eternal and temporal goods, spiritual and corporal if they observed them faithfully, and also he threatened them with eternal and temporal punishments, spiritual and corporal if they violate them. God fulfilled these promises faithfully, and his threats were not merely written on paper. And God's action towards his people was so clearly seen that it became known even to the gentiles who lived round about the chosen people. We have a well authenticated proof of this in the book of Judith. Holofernes was about to attack Bethulia and he was surprised at their resistance when all the other places had surrendered to his iron yoke. He called the princes of Moab and the chiefs of the Ammonites and asked them who were the Hebrews. Achior, the leader of all the sons of Ammon, answered him and after telling the story of all that God had done for them, he concluded by saying: "They have entered every place, without bow or arrow, without shield or sword, because their God fought for them and conquered. And no one dared to insult this nation except when they neglected the worship of the Lord their God. Every time they adored another God they were handed over by their own to destruction and the sword and shame, but when they did

penance, the God of heaven gave them strength to resist. . . . While they did not sin before their God, they enjoyed all the blessings because their God hates injustice. Oh, my Lord, see if they have committed any injustice against their God, and if they have, we shall march against them, and without fail their God will hand them over to your power. But if this nation has not sinned against their God, we cannot resist them, because their God will defend them and we shall be the scorn of the whole world" [Jdt 5.3.16-25].

17. Such was the idea which the chief of the Ammonites had formed about the justice and mercy of God towards his people. Now let us see some of these laws of God's justice so as to know if they are in accord with the disasters which Spain is suffering.

FROM CHAPTER 26 OF LEVITICUS

VERSE 2. You must keep my Sabbath and reverence my sanctuary. I am Yahweh.

14. But if you do not listen to me, and do not observe each one of my commandments:

15. If you refuse my laws and disregard my customs, and break my Covenant by not observing each one of my commandments;

16. See here how I shall deal with you; I will chastise you promptly with want and with consumption and fever that waste the eyes and exhaust the breath of life. You shall sow your seed in vain – your enemies shall feed on it;

17. I shall fix upon you the eye of my anger; you shall fall before your enemies, and you will not be subject to those who hate you; and you shall take flight when there is no one pursuing you;

18. And if in spite of this, you do not listen to me, I will still punish you sevenfold for your sins.

19. I will break your proud strength. I will give you a sky of iron, an earth of bronze;

20. You shall wear out your strength in vain; neither your land shall yield its produce any longer nor the trees their fruit.

21. If in spite of this, you still oppose me, and will not listen to me, I will send these plagues on you in sevenfold punishment for your sins.

22. I will let wild beasts loose against you; they will consume you and your cattle they will reduce you in number until your roads are deserted;

23. And if you still set yourself against me, and do not wish to amend;

24. I too will set myself against you and I will strike you with sevenfold punishment for your sins.

25. I will send out the sword against you, to avenge the Covenant. And when you take refuge in the towns, I shall send pestilence among you, and you shall be delivered into the hands of your enemies;

27. If you still do not want to listen to me, even after this, but set yourselves against me;

28. I will set myself against you in fury and punish you sevenfold for your sins.

29. You shall eat the flesh of your sons and of your daughters.

30. I will destroy your high places, and smash your altars of incense, I will pile your corpses upon the corpses of your idols, and I will cast you off.

31. I will reduce your cities to ruins, and lay your sanctuaries waste; I will no longer breathe the fragrance that would appase you.

32. I will make such a desolation of the land that your enemies who come to live there will be appalled by it.

33. And I will scatter you among the nations. I will unsheathe my sword against you to make your land a waste and towns a ruin.

34. *Then indeed the land will observe its Sabbath while you are in the land of your enemies.*
35. *When you are in the land of your enemy, it will find rest and observe its Sabbath as it never did when you lived in it.*
36. *I will strike fear into the hearts of those of you who are left; in the land of their enemies the sound of a falling leaf shall send them fleeing as men from a sword and they shall fall although there is no one pursuing them.*
37. *They shall stumble over one another as if the sword were upon them. No one of you will dare to resist your enemies.*
38. *You shall perish among the nations and you will die in the land of the enemy.*
39. *And if any are left among them you will perish in the land of your enemies and you will be afflicted for the sins of your fathers and for your own.*
40. *Until they confess their sins and the sins of their fathers by which they broke my commandments and set themselves against me;*
41. *I also will set myself against them and take them to the land of their enemies. Then their uncircumcised heart will be humbled and they will atone for their sins.*
42. *I shall remember my covenant with Jacob, Isaac and Abraham, and I shall remember the land.*
43. *Then they will pray for their sin because they spurned my orders and despised my laws; and I will grant them an effect of my goodness.*
44. *Thus they will see by a happy experience that I did not destroy them entirely and I did not spurn them so as to destroy them altogether and break my covenant with them. For I am Yahweh their God.*
45. *And I will remember the covenant I made with them when I brought them out of the land of Egypt in the sight of the nations to be their God, I, Yahweh.*

TEOFILA: *Father, I am frightened with these tremendous treats all the more when I see they are being fulfilled among us; although the last words you read to me have given me great confidence.*

DIRECTOR: *It is not all here yet, my daughter; when God renewed his law in Deuteronomy, he also renewed his threats, or the penal laws, and in it we read:*

CHAPTER 28 OF DEUTERONOMY

- Verses 15. *But if you do not obey the voice of Yahweh your God, do not keep and observe all those statutes that I enjoin on you today, then the following curses will come up with you and overtake you.*
16. *You will be accursed in the city and be accursed in the country.*
17. *Accursed will be your pannier and your bread bin.*
18. *Accursed will be the fruit of your body, and the produce of your soil, the increase of your cattle and the young of your flock.*
19. *Accursed will you be coming in and accursed you will be going out.*
20. *The Lord will send hunger and the desire to eat upon you, and curses on all your work until you are reduced to dust and exterminated in a short time on account of your perverse behaviour and for abandoning me.*
21. *The Lord will infect you with plague until you disappear from the land you are going to possess.*
22. *The Lord will wound you with great poverty with heat and cold and burning fever; he will persecute you until you perish.*
23. *The heavens above you will be brass and on earth beneath you iron.*
24. *The Lord will send dust instead of rain and I will make ashes fall from heaven until you are reduced to dust.*

25. *The Lord will strike you down before your enemies, you will come to them by one way and flee before them by seven, and you will be dispersed among all the kingdoms on earth.*
26. *You carcasses will become food for all the birds of the air and for the beasts of the field with no one to frighten them off.*
29. *You will always be calumniated and oppressed by violence with no one to set you free.*
30. *You will betroth a wife and another man will sleep with her; you will build a house and not live in it. You will plant a vineyard and you will not gather its fruits.*
31. *Your ox will be killed before your eyes and you will eat none of it; your donkey will be carried off in your presence and not restored to you. Your sheep will be given to your enemies and no one will come to your help.*
32. *Your sons and your daughters will be handed over to a foreign people. Your eyes will be worn out watching their miseries, and your hands will have no strength to free them.*
33. *A nation you do not know will eat the fruit of your soil and of your labour. You will always be exploited and crushed continually.*
34. *You will be driven mad by the sights you will see.*
35. *Yahweh will strike you down with boils on knees and legs for which you will find no cure from head to foot.*
36. *The Lord will lead you to the king you will choose, to a nation unknown to you or to your fathers and there you will serve other gods of wood and stone.*
37. *You will become a thing of horror, a byword among all the people where the Lord will take you.*
38. *You will sow much and gather little because the locusts will devour it all.*
39. *You will plant a vine and cultivate it, but you will gather nothing from it, and drink no wine because it will be eaten up by the grub.*

40. *You will have olives in all your land, but you will not anoint yourself with oil because your olive trees will be cut down.*
41. *You will have sons and daughters, but they will not be yours because they will be sent into captivity.*
45. *All these evils will come upon you and will oppress you until you perish, because you have not listened to the voice of the Lord your God and have not observed his laws and commands that he has enjoined on you.*
46. *All these curses will come upon you and stay with you and upon your posterity, as a sign which will cause wonder at the anger which is upon you.*
47. *For failing to serve the Lord your God in the joy and happiness due to this abundance of everything.*
48. *You will be the slave of an enemy when the Lord will send; and you will serve him in hunger, thirst, nakedness and total destruction. He will place an iron yoke upon your neck until you perish.*
49. *The Lord will raise against you a far-off nation, from the end of the earth like an eagle taking its wing, whose language you do not know.*
50. *A very daring people with no respect for age or pity for the young.*
51. *They will eat the offspring of your cattle and neither the produce of your soil until you perish, leaving you neither corn nor wine nor oil nor increase of your cattle nor young of your flock until they make an end of you.*
52. *They will reduce you to dust in all your towns and all the strong, high walls in which you placed your trust throughout the land; it will be reduced to dust.*
- 58, 59, 60. *If you do not keep and fulfill all that is written in this book of laws, in the name of this glory and awe: Yahweh, your God, the Lord will increase your wounds and the plagues of your descendants, great, obstinate plagues, pernicious and enduring diseases. He will bring on you all the plagues that afflicted Egypt that you dreaded, and they will afflict you.*

Then in verse 63 is the conclusion:

63. *Just as the Lord took delight in giving you prosperity and increase, so now he will take delight in bringing you ruin and destruction. You will be torn from the land which you are entering to make your own.*

64. *The Lord will scatter you among all peoples from one end of the earth to the other, and there you will serve other gods of wood and stone that neither you nor your fathers have known.*

65. *Even among those nations you will find no rest or repose, no rest even for the sole of your feet. Because the Lord will give you quaking heart, weary eyes, a soul always plunged in grief.*

66. *Your life will be a burden to you; you will be afraid day and night and will be uncertain of your life.*

67. *In the morning you will say: How I wish it were evening! And at night, how I wish it were morning! Such terror will grip your heart, such sights your eyes will see.*

TEOFILA: Father, is there still more? I do not know what to do? I am afraid.

DIRECTOR: Yes, daughter, there is still more, but what I am going to say now is less distressing than what I have said already.

IN THE CHAPTER 30 OF DEUTERONOMY

The law giver of the Jewish people adds the following:

VERSE 1. *When all these words come true for you, and you have received the blessing and the curse I have set before you, and if you repent in your heart wherever among the nations the Lord your God has set for you;*

2. *And if you with your children return to him and obey his commandments with all your heart and all your soul, as I command you today;*

3. *The Lord will bring you out of your captivity. He will have pity on you and he will gather you together once again taking you out from the peoples where you have been dispersed.*

4. *Even if you have been dispersed to the end of the world, the Lord your God will bring you back from there.*

5. *He would come to reclaim you and lead you to the land your fathers possessed, and you will possess it again; and blessing you he will make you grow to greater numbers than your fathers were before.*

7. *The Lord will make all these curses fall upon your enemies, against those who hate you and persecute you.*

8. *But you repent and will listen to the voice of the Lord your God; and you will observe all these commandments that I give you today.*

9. *And the Lord your God will give you great prosperity. In all your undertakings in the fruit of your body, the fruit of your cattle and in the produce of your soil and in the abundance of everything. Because the Lord will come back to you, and he will delight in your prosperity as he did with your fathers.*

10. *If only you obey the voice of the Lord your God, and observe the precepts and laws which are written in this book of laws, and if you return to the Lord your God with all your heart and with all your soul.*

This continues in verse 15:

15. *See that I put before you today life and prosperity, death and disaster;*

16. *If you obey the commandments of the Lord, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous; and the Lord, your God, will bless you in the land you are entering to occupy.*

17. *But if your heart strays, and you refuse to listen, and if you allow yourself to be deceived, worshipping and serving other gods.*

18. *I warn you today and declare that you will perish, and you will not live long in the land of promise.*

19. *May the heavens and the earth be witnesses today that I set before you life and death, blessing and curse. So choose life so that you and descendants may live.*

Finally in

CHAPTER 7 OF THE SECOND BOOK OF CHRONICLES⁴

After the building of the temple God appeared to Solomon and told him that he had heard his prayers about the temple, and he made several promises for him and for his people; but he added immediately that if they break the law and turn against God:

20. *I shall tear you out of the land which I gave you, and this house which I consecrated to my name, I shall cast from my presence, and make it a byword in the world and an example for all the nations on earth.*

21. *And this house will become a proverb for all those who pass by, who will say in surprise Why has the Lord done this to this land and to this house?*

22. *And the response given to them will be: Because they abandoned the God of their fathers who brought them out of Egypt . . . that is why all these disasters have come upon them.*

18. I could mention to you many other laws of justice through which God threatens to punish his people when they break his laws, precepts and customs; but the foregoing are sufficient. The laws of justice of which the Pentateuch speaks, if seen only from its outside appearances, it seem that it has no aim but temporal or corporal punishments

⁴ Denomination of the Vulgate Bible: *Book of Paralipomenos* (1st and 2nd Chronicles).

because they are directed towards a vile nation attached to the goods of this world. But as *omnia in figures contingebant illis*⁵ applied in the spiritual sense hidden under the outside appearance: they aim at stripping a Catholic nation of all the spiritual and eternal blessings induced by Religion when by their sins they have become unworthy of possessing them. A truly Catholic nation which enjoys the peace Jesus Christ brought us from heaven is really in the Promised Land, when it begins to enjoy in this life that rest and eternal peace which God has promised for the glory.

19. But from the moment in which people will forget God and his holy law it becomes unworthy of this peace and deserves to be stripped of all the blessings induced by Religion. From the moment it sinned, it lost the claim to glory and the means which Providence has given to lead to it. And, as those means are found only in the Catholic Religion, in this manner it deserved to lose it and to be abandoned to the disposition of the unbelieving angels and the wicked sects.

20. The succeeding books of the Holy Scripture, inspired by the same Spirit which prompted Moses, take away all doubt on this. In the text of the Second Book of the Chronicles you have noticed that God threatens to destroy the temple which Solomon had just built, turning it into a legend for those who see it, that is the same which threatened the Jewish people depriving them of the benefits of Religion. The prophet Hosea [9, 15-17] speaking of the people of Israel, says it even more clearly: "Because of their evil deeds, says God, I shall drive them out of my house. I will love them no longer... Ephraim is stricken, their roots are dried up; and they shall bear no fruit. They have been disowned by my God because they would not listen to him;

⁵ That is: "All these things happened in figure" 1 Cor 10, 11.

and they will be wanderers among the nations.” Or as he had said before [3,4]: “For many days the sons of Israel will be without sacrifice, without altar, or without religion.” Jeremiaiah seated amid the ruins of obstinate Jerusalem and weeping for the disasters of his country, was most upset by the spiritual punishment and the abandonment of God when he says [Lam 2,5-7]: “The Lord has become an enemy, he has consumed Israel: Consumed all her castles and destroyed her fortresses; for daughters of Judah he has multiplied moaning and groaning. He has demolished his shelter like a garden booth, he has destroyed his dwelling; in Zion the Lord has made feast and Sabbath to be forgotten; he has scorned in fierce wrath both king and priest. The Lord has disowned his altar, rejected his sanctuary.”

21. Finally, the prophecy of Isaiah has become too well-known; he announces to the Jewish people their spiritual rejection by God, saying in chapter 5 of his prophecies that He will take away their religion: I cannot omit that. The Prophet presents the people of God under the figure of a chosen vine, planted by the Lord with his own hand; he put a hedge around it; built a tower with its wine press, etc. But seeing that it did not produce grapes, but only sour grapes, he said: “I will show you what I shall do with my vine: I will take away the hedge and leave it exposed to be robbed by all; I will ruin its wall and it will be trampled upon. I will lay it waste. It will be unpruned, undug, overgrown with briars and thorns, and I will command the clouds not to send rain upon it” [Is 5,5-6]. The holy fathers explain that this is an announcement of the complete spiritual abandonment under which the Jewish people were groaning for 18 centuries. But Jesus Christ himself says it clearly when he gave the same similitude [Mt 21, 43] to the chief priests and to the elders concluding: “The kingdom of God will be taken away from you and will be given to the nation that will yield rich harvest.” Those words revealed that all the threats and penal

laws written against that nation in the law and the prophets were going to be completely fulfilled.

22. But what is most frightening is, St. Paul speaking of this spiritual and temporal condemnation and abandonment of the Jewish nation, says the Gentiles who have become Christians (Rom 11, 18 ff) “Do not boast about the branches which were cut off. . . remember that you do not support the root; the root supports you.” The Jews who have lost the true Religion. . . rather you should fear because if God has not pardoned the natural branches, he is not likely to pardon you. Marvel at the severity and goodness of God: the severity for those who fell, the goodness of God for you; but on condition that you persevere in goodness, otherwise, you too will be cut off. There can be no clearer proof, my sister, that the commandments of the Old Testament regarding the rule of the people of God for all times and for all nations that are to be called to form this people.

The Lord has sworn with an oath to fulfill quite literally everything that has been written. “Do not think that I have come to abolish the law and the prophets, I have come not to abolish them, but to fulfill them. Of this much I assure you: until heaven and earth will pass away, not the smallest part of a letter shall be done away with it until it all comes true” (Mt 5, 18; Lk 16,17). The promises and threats which God made to his people have been verified at all times. It is an eternal truth that if the nation sins it is afflicted by God's hand.

23. TEOFILA: Father, will you be good enough to tell me some of the facts which prove what you have just said?

DIRECTOR: Among the many things I could mention I will keep to those which are more to our case. First of all, when Adam sinned, the whole human race lost the original justice together with all the blessings connected with it. There you have a spiritual punishment: illness, death, wars and all the

works of this life, the difficulty in obtaining means of living, by the sweat of the brow, with all the other miseries that would burden them are all bitter fruits of that sin; and there you have the temporal punishment. Finally, in purgatory all the just souls that were not purified in this life will be chastised; limbo is the punishment of the original sin, and hell is the endless punishment for the sins added by man on it.

24. The deluge in which God submerged the world 1656 years after creating it was the punishment which God sent upon the abomination of the human heart. Listen to the words of the Sacred Scripture: "When the Lord saw how great was man's wickedness on earth, and how no desire that his heart conceived was ever anything but evil, he regretted that he had made man on the earth, and his heart was grieved. So the Lord said: I will wipe out from the earth the men whom I have created, and not only the men, but also the beasts and the creeping things and the birds of the air; for I am sorry that I made them. . . I have decided to put an end to all mortals on earth; the earth is full of lawlessness because of them. So I will destroy them and all life on earth" [Gn 6,5ff].

25. The abominable cities, or the kingdom of Sodom and Gomorrah present another fearful chastisement: "The clamour – says the Scripture – [Gn 18, 20-21] of the Sodomites who had multiplied and their sins had aggravated in excess, God said, "I must go down and see whether or not their actions fully correspond to the cry against them that comes to me. I mean to find out." This outcry was the shouts of the demons shouting for justice in God's tribunal against the sins of the Sodomites which were so many and so great. The descent of the Lord is the strict examination made in his tribunal on the good and evil of the nations; and the rain of fire and brimstone which consumed you and your inhabitants, miserable cities of Pentapolis, is the fearful execution of the decree of that upright tribunal.

26. The people of Israel sinned immensely in the desert, and in many ways were afflicted by God's hand.

They were already in the Promised Land and they sinned against the Lord, and the curses of the law rained down upon them, as the Lord had said and had confirmed with an oath. For eight years they were under the slavery of Cushan-rishathaim, king of Aram Naharaim (Edom);⁶ for eight years; eighteen years under Eglon king of Moab; they suffered the tyranny of Jabin, king of Canaan; and they were reduced to misery for seven years under the Midianites, and besides, they were handed over to the Philistines. All of these were in punishment for their sins, as expressly stated in the Book of Judges.

27. If we go on to the Book of Kings and the Book of Chronicles reading the history of the Hebrew people, divided at once into Judah and Israel, it seems that we are reading nothing but the fulfilment of the promises and threats of the law. The people of Judah, after suffering every kind of punishment on account of their sins, as told by the Prophets, especially Jeremiah, after suffering hunger, plague, war and other curses of the law, were taken from their country into captivity in Babylonia, crossing over burning ashes of renowned Jerusalem, the glory of Zion.

The people of Israel were dispersed throughout the nations of the world, and they saw their own land occupied by the gentiles sent there by Salmánazar. But before this final calamity they were afflicted in thousand ways, then God took care to announce beforehand to make them turn to Him and to renounce their evil ways. There the threat was fulfilled that they reached such a state that they were obliged by hunger

⁶ It says in the edition: "Cusan King of Mesopotamia". The references to various texts of the Bible, the Book of Judges, are the following: 3:8; 3:12; 4:2; 6:1-6; 3-4; 10:7; 15:9.

to eat the flesh of their own children. For in the reign of King Joram, as we read in the 2nd Book of Kings [6,24 ff]:⁷ “As Ben-hadad king of Aram, gathered his whole army he set siege to Samaria. Because of the siege the famine in Samaria was so severe that an ass’s head sold for eighty pieces of silver, and a fourth of a kab of wild onion for five pieces of silver. One day, as the king of Israel was walking on the city wall, a woman cried out to him, “help, my lord king!” “Save me, my Lord and my king.” The Lord does not save you, said the king, how can I save you? . . . What do you want? Lord, answered the woman, this woman said to me: today we eat your son, and tomorrow we shall eat mine. So we cooked my son and ate him. The next day I said to her: “Bring your son, and we shall eat him.” And she had hidden her son.”

TEOFILA: How awful, my God!

28. DIRECTOR: Wait a moment, sister. The people of Judah did return from captivity and one part of the people of Israel joined them little by little, because the punishments mentioned above were only announcements of the extreme punishment they received later and which alarmed even the instrument of divine justice, the Emperor Titus. And it still continues because by their sins they obliged God to let fall upon them, according to the words of Jesus Christ [Mt 23, 35], all the just blood shed upon earth since the blood of the just man Abel until the blood of Zechariah who died between the temple and the altar. Then the Jewish people added to their many sins the horrendous crime of decicide by crucifying their own God and Saviour, and in punishment for that, this nation, so much loved by the Lord, has been completely abandoned by God, and now for eighteen centuries has

⁷ In edition: Book IV Kings: according to the Vulgate division, which is equivalent to the 2nd in the present. Books 1 and 2 of Samuel began the series of the 4 Kings.

been without prophets, without a temple or priests, exiled from their country, hated and persecuted by all the nations on earth. Jerusalem was completely razed to the ground; the temple consumed by flames even to its foundations; and in the siege which put an end to the misfortune, the mothers arrived to eat the fruit of their bodies, and the carnage was so great that according to Josephus Flavius, the Jewish historian (Book III of the Jewish War)⁸ one million one hundred thousand persons died in Jerusalem; and ninety-five thousand were made slaves and received the most awful bad treatment, without counting the tragedies of the rest of the nation which was finally destroyed.

29. We have only to open the histories of the Church to see that Jesus Christ, supreme law-giver of all nations, as he was of old for the Jewish nation, observed the same conduct as before with regards to the punishment of his people when they sinned. You have already seen how he punished the people of the North of Africa, whose churches were at one time a pleasant garden of the Church where the bright lights were the Cyprians, the Augustinians, the Fulgencios and countless illustrious martyrs; who saw born among them the Antonios and Patrucios with the armies of holy monks who followed them; who possessed the city of Oxirinca, whose holy inhabitants were monks, or were living as such, and then they were left without a single faithful person to adore Jesus Christ.⁹ I have also spoken to you about the Greek

⁸ The notes taken by the famous Jewish historian JOSEFO FLAVIO of the Jewish War, were passed from author to author without much precision. It seems that Fr. Palau also took them from another author. In the original work they belong to Books VI and VII, not to III as quoted by him.

⁹ S. Cipriano, Bishop of Carthage suffered martyrdom in the persecution of Valerian in the year 258. St. Augustine, Bishop of Hippo died in 430 during the siege of the city by the vandals of Jansen. S. Fulgencio, Bishop of Ruspe, valiant defender of orthodoxy against the Pelagians and semi-Pelagians, died in 533. S. Antonio Abad, considered the father of

Churches and I could tell you things just as sad about the other nations "which have been cut off from the tree of faith on account of their sins, that tree into which, according to the words of St. Paul [Rom 11, 17] they had been inserted. Almost all of them have returned to their primitive barbarism or they are in a state of degradation that shocks the traveller who dares to travel through them. So severe is the divine justice towards those nations admitted to the faith of old with the Hebrew people when they were the heirs of the promise. There are only two differences: first that the totality, or the Catholic Church of the new people, will never dissemble completely, or be abandoned by God as were the nations of old; and secondly, we now have more remedies against sin than before; but also our ingratitude if we reject them, and so our – punishment should be greater. There is no remedy that Catholic nation which forgetting the means given by Jesus Christ for its salvation, give way to the disorder of its passions, and breaks the divine law, has to experience more or less the region of divine justice according to its sins.

30. And turning to our own country, sister, you are seeing the mountain of iniquity which it has raised against heaven. You can hear how the cry of the Spanish sodomites rises up to the tribunal of the omnipotent judge of all the earth, and the deafening noise of the torrent of crimes which inundates the whole country. On the other hand, we have seen the laws of justice according to which God, the just and upright Judge punishes the infringement of his precepts. You have heard the threats which he makes to those who break

monks. He died aged over 100 years in 356. He withdrew to the desert of Egypt and was soon followed by many disciples who led a solitary life under his direction. There were various saints called Páfnucius, priest and martyr in the persecution of Diocletian; S. Páfnucio called "El Brialor" for his love of solitude; he never left his cell except to go to church on Saturdays and Sundays. – Original note.

his law, and I have given you some examples from all ages that you may see how faithfully these are fulfilled. So, will it be surprising if heaven sends hunger, wars, plagues, locusts and other calamities which afflict the temporal things? But really we should not consider these ills as punishments because in reality they are mercies from the Lord. Let us speak of the calamities which really are punishments, the afflictions of anger and fury. These are the spiritual ones, those which aim at stripping the country of all the blessings of the religion of Jesus Christ. The nation lives handed over to every kind of crime and God punishes it . . . God grant with the deluge of water and fire! God grant with the punishment of the abominable cities. God destroys it! . . . God grant with a plague that will consume them all once and for all! In this way only the present generation would be punished, which is the one that has sinned . . . God afflicts . . . And how? With the last, most fearful of all afflictions, with rejection . . . oh my God! And, why do you reject us? Here is the how and the why:

31. The nation has sinned and is sinning; and, as I have said to you so many times, with its sins it has lost the rights and claim to glory and to the means given by Providence to obtain it. Those means can, if you wish, be reduced to only one which includes them all, and it is the Catholic, apostolic Roman religion. The nation sinned, and hence lost the rights to possess the Religion, and with its sins it becomes unworthy to possess such a great treasure and deserves to have it taken away by God.

In order to cut this tree, divine justice has taken the infernal spirits and the wicked sects as instruments. The powers of hell, set free by God have converted some of the miserable Spanish people into wicked sects in order to carry out through their means in our country the decree of divine justice. The wicked ones, then, as instruments of divine

justice, in order to strip themselves and the whole country of spiritual and eternal blessings have now, for seven years, been forbidden to ordain new priests. With this alone, and without any noise, they have finished with the Church of Jesus Christ.¹⁰

32. In order to understand this well, imagine that someone tries to put an end to the whole human race. Could he adopt a more efficacious or more certain means than to prevent it, if it were in his power, all mothers from conceiving and giving birth? If this were attained, the people now living would soon come to an end, and with them the whole world. So, say the wicked ones, at least by their acts: when there are no priests, nothing is left of the mission of Jesus Christ, the teaching, the sacraments and consequently, the Church. Let us get rid of the priests without making a noise. And in order to do that, there is nothing else to do but to tie the hands of the bishops so that they will not ordain new ones. We may leave in peace those who already exist: they will come to an end, and when they are finished we have finished with the Church of Jesus Christ. Because, even apart from the fact that without a head there is no body or it will soon disappear, if anyone cuts the hand which stoked the fire and cuts in wood, will not this soon disappear? So, say the wicked ones, let us cut off the priesthood which is the hand which stokes the fire - fanaticism – and extinguishing the fire.

33. The wicked sects that are in Spain - those Spanish people handed over by their sins to the prince of darkness so

¹⁰. The royal decree of 8th October 1835 prohibited bishops to confer major orders or to give permission to receive them. In the allocation of the same Pope Gregory XVI mentioned, on the 1st of March 1841, among other decrees against the Church in Spain, the one of 10.12.1840 forbidding the conferring of holy orders; and those of 6.9.13 of the same year which placed the convents of religious under the governments and the sale of temples and buildings – Original note.

that at his will they become instruments of a God stirred up in anger to punish the country in the spiritual and eternal - in the excess of their criminal fury put an end to all the religious orders, they have burnt the convents, pulled down the temples and altars, and have killed a good number of priests. They have forced another portion to escape and be dispersed all over the world; so there is hardly a nation or large town in which there are no Spanish priests. And those who are left, who are very few considering the many spiritual needs, they are so oppressed that they have not even the liberty to weep for the ruins of Zion. They have closed their mouths so that they cannot even complain or preach with evangelical liberty: and if anyone raises his voice - as many are doing for the consolation of the Church and the eternal confusion of the tyrants, - and speaks openly of his faith and his adhesion to the See of Peter, he is persecuted, and exiled from the country if any wicked person betrays him.

34. In previous years they had robbed and stripped the churches of their sacred vessels, precious adornment, and even of its vestments; but on 1st October 1841 was the day of general stripping, robbing the churches of everything, leaving her in such a state that some priests have died of sadness,¹¹ and in addition to that they obliged them to celebrate the solemnities of the last Holy Week while they were having a public auction of the last goods of the churches. And although up till the present they have not turned out from their houses all the religious women – because the heroism and fidelity of these exceeds the barbarous fury of their enemies – you know that they have to live on alms, that they are humiliated in many ways, they are moved from one place to another, and two or more

¹¹. This was a radical application of the previous decree of (19.2.1836). On 2.9.1841 the decree was published which put up for sale the property of the secular clergy which is mentioned in the text.

communities are gathered together into one convent just for the pleasure of destroying one convent. You also know that for the last eight years it has been forbidden to accept anyone.¹² In fact, the tree of the Catholic religion has been uprooted from the Spanish soil in order to plant in its place the philosophy of freedom, or of being whatever you like except being good, or the brutal indifference or coldness of atheism.

35. The Catholic priests who are still left will soon come to an end. The present persecution and the miserable state to which the clergy have been reduced will make it impossible, or at least very difficult, to have more, even if the order forbidding ordinations is revoked. So the waters of eternal life which flow through the seven sacraments will be exhausted and the pleasant pastures of the Lord will be dried up more and more each day and will become uncultivated land; the bread of life, Jesus in the Blessed Sacrament will come to an end; preaching the Gospel will come to an end; sins will increase; wickedness will increase with the vices and ignorance. And here is the nation completely stripped of the spiritual and eternal blessings of Religion. I do not know if we shall reach that extreme. What I can see is that we are going to that direction. Oh, the curse of rejection by God, how tremendous you are! It is impossible to prevent the hair standing on its end of all who still conserve truly Christian blood. This curse is taking place in Spain.

36. TEOFILA: Father will it be completed by any chance? Will the whole of our country be abandoned to the power of the prince of darkness? Could the Lord, our good Father, continue the punishment until the cup of his wrath is emptied upon us? What a terrible affliction, Father!

¹² By the decrees of 8th March 1836 the convents of nuns were reduced. They were not allowed with less than twenty professed religious, and no more than one convent was allowed in any town. – Original note.

DIRECTOR: I have already told you, my daughter, that I do not know; but what I know and see, and you also see, the people are multiplying their sins and are far from amending. It is certain that God has handed them over to the whims of the wicked sects, as a punishment. And although they are instruments in God's hand, they are dragging them hastily to their eternal ruin, and a total loss of their spiritual blessings. Oh, Spain! Oh, my dear country, if the prince of darkness sets the throne on which he is seated, in your midst! Woe to you if the remedy from on high does not come! Little by little your wounds will become incurable. Woe to you, if your God finally closes the doors of mercy against you!

Do you understand well now, my daughter, the meaning of this: God afflicts the Spanish nation for its sins? We have spoken of afflictions; we have seen the sins of Spain which caused the afflictions; we have read the laws of justice according to which God punishes the infringement of the law, observing how he does this in Spain. So, what is missing? What shall we speak about now?

37. TEOFILA: Tell me, Father, if there is still some hope of salvation; if there is redemption in the world; if there will still be some mercy in God for us. It is true that the nation has sinned; God is just, and he justly punishes her according to the laws which you have read to me. But, must we despair of the remedy? I am afraid and horrified, and nearly desperate for the salvation of my country. My spirit sees only sins and more sins: punishments and more punishments, justice, anger and fury. I see God always as a severe Judge who, sword in hand is always punishing. I cannot meditate on anything but that, and I am in constant fear. It seems to me that it would help me very much if you would answer the following questions:

1st How does God act towards a people who observe his law?

2nd How should a nation act which sees itself scourged by God's hand? I also need to speak to you about God's goodness and mercy.

38. DIRECTOR: With great pleasure, my daughter, and all the more so when I see that you need instruction on this matter. We have to look at God not as he is painted by our passion or temptation, but as shown to us by our faith. God is just, he is strict; but also his mercies are infinite and they surpass all his works. If we speak of justice, we must also speak of mercy. Anyone who is not well instructed on these two points is in danger of falling into presumption or despair. Through lack of good foundation on these two points, a good number of Spaniards although good persons, and even priests – upon seeing so much evil, say to themselves in a mood of desperation: There is no remedy. Don't you see so many sins? God is justly punishing us. Certainly they are saying a great truth; but they are speaking badly, because they lack confidence in their heart. They lack faith. God's light in them is very weak and imperfect, and it only shows them the bad things and their causes; but it does not reflect so as to show them where the remedies are and how they should be applied to the wounds. So now I am going to answer your questions. But I think we should do well to leave that for tomorrow because we have done a lot today.

TEOFILA: Just as you think, Father, although I can assure you I shall wait anxiously for tomorrow's conference. Goodbye.

DIRECTOR: Goodbye, sister.

THIRD CONFERENCE

CONTINUATION OF THE EXAMINATION OF THE FIRST POINT

Article IV. – *How God acts towards a nation which observes his law, and the remedies against the afflictions which saddened the Spanish nation*

1. **How God acts towards a nation which fulfils His law**

1. TEOFILA: Yesterday, Father, you explained how God deals with the people who break his laws and commandments. Now I hope, even if only to relieve me of the fright and horror caused by so many threats and fearful chastisements, you will tell me how God treats these people when they fulfilled his laws.

DIRECTOR: I will tell you that. All that there is to say about God's goodness to his people who observe his holy law, if I read to you the first twelve verses of

CHAPTER 26 OF THE BOOK OF LEVITICUS.

which say:

1. *I am the Lord your God.*
2. *You must keep my Sabbaths and reverence my sanctuary. I am Yahweh.*
3. *If you live according to my laws, if you keep my commandments and put them into practice I will give you the rain you need at the right time.*
4. *The earth shall give its produce and the trees their fruits.*

5. *You shall thresh until vintage time, and gather grapes until sowing time, you shall eat your fill of bread, and live secure in your land.*
6. *I will give peace to the land, and you shall sleep with none to frighten you, I will rid the land of beasts of prey. The sword shall not pass through your land.*
7. *You shall pursue your enemies and they shall fall before your sword.*
8. *Five of you pursuing a hundred of them, and one hundred pursuing ten thousand. Your enemies shall fall before your sword.*
9. *I will turn towards you, I will make you fruitful and multiply, and I will uphold my Covenant with you.*
10. *You shall eat your fill of last year's and still throw out the old to make room for the new.*
11. *I will set up my dwelling among you, and I will not cast you off.*
12. *I will live in your midst; I will be your God and you shall be my people.*

Notice well those last words, my daughter: He says: 'I will be your God,' your one and highest good, your protector and Father, your happiness, and the object of your thoughts and desires, "and you shall be my people," that is, my chosen property, my Church, my favourite vine which I will have it cultivated with all care by many workers whom I will pay myself, and watered by the streams of grace which spring from my holy sacraments, will produce plenty of delicate grapes; a closed garden, which tended by my careful, skilful gardeners, will be the place of my rest and of my delights.

TEOFILA: Enough, Father, I understand. The nation which observes the precepts of the Lord, which is truly Catholic, apostolic, Roman and with good works, is truly happy, it is an earthly paradise and had found true peace and common well-being.

DIRECTOR: That is so.

2. TEOFILA: And if it does not observe the Lord's precepts, or is Catholic only in name? It has already been said: curse upon curse, unhappiness in this life and in the next; unbridled passions, disorders and disasters; afflictions upon afflictions. This is in payment for disobeying the Lord. Anyone who wants to see a living sketch of the horrors of hell should go to see a Catholic nation which abandons God. We have already said this, and unfortunately for us we experience it too much. Let us go on to the other question: What remedy is there for a Catholic nation that you see being afflicted by God for its sins? Or, more clearly: What remedy is there for Spain for the evils it now weeps in order to avoid the great ones which now threaten? If there is a remedy, what is it, and how should it be applied?

2. Remedy for the afflictions under which the Spanish nation is groaning

First remedy: penance

3. DIRECTOR: For a nation which has sinned, and which you see it afflicted by the hand of God, it is easy to suggest a remedy. When a cause is taken away, the effects are also sent away: if the sin is taken away by penance, then the nation is saved from the afflictions of divine justice, which the Lord sends only for its conversion. You will remember the words which I quoted previously, p.104¹, of chapter 30, vv. 1-3 of Deuteronomy in which we read: "When all these things which I have set before you, the blessings and the curses, are fulfilled in you, and from whatever nations the Lord, your

¹ In this new edition, in pp. 82-83.

God, may have dispersed you, you ponder them in your heart: then, provided that you and your children return to the Lord, your God, and heed his voice with all your heart and all your soul, just as I now command you, the Lord, your God, will change your lot; and taking pity on you, he will again gather you from all the nations wherein he has scattered you.”

4. In chapter 18 vv. 6-9 of Jeremiah we also read the following passage: “Can I not do to you, house of Israel, as this potter has done? says the Lord. Indeed, like clay in the hands of the potter, so are you in my hand, house of Israel. Sometimes I threaten to uproot and tear down a nation or a kingdom. But if that nation which I have threatened turns from its evil, I also repent of the evil which I threatened to do... I promise to build up and plant a nation or a kingdom.” And in chapter 25, v. 4-6 of the same prophet, God says: “Though you refused to listen or pay heed, the Lord has sent you without fail all his servants the prophets with this message: Turn back, each of you, from your evil way and from you evil deeds; then you shall remain in the land which the Lord gave you and your fathers, from of old and forever. Do not follow strange gods to serve and adore them. Lest you provoke me with your handiwork, and I will bring evil upon you.” Which is the same as saying: Do not sin and I will not chastise you: be converted, do penance and my afflictions will cease.

5. TEOFILA: Very good I understand that penance is the most direct means to cure the Spanish people of the spiritual wounds which they are receiving from the wicked ones.

But, how will they do penance for their sins? Who will urge them to do it? the priests, by any chance? Normally, the priests are the ones who make the people understand the ferocity and dreadfulness of the punishment of the abandonment of God, and realize that this horrible affliction

of a schism that falls upon the nation on account of its sins, they must detest and be converted to God, and do penance etc. But this is not possible now in the position in which they are situated; the mission used to do this, but they were sent out of the Spanish country seven years ago.² Can the Spanish clergy now make the people turn to penance by showing them the abyss unto which they have fallen...! If they dared not to do that when they had their mouth less covered than they have it now, at this time when they can hardly dare to breathe... each one who is truly Catholic, and those who have eyes and see, they begin to think of a place in which to hide in order to be saved, so now... will they reveal their wickedness to the people?

If the afflictions that sadden the Spanish people were a plague, hunger, earthquakes or other epidemic which deprived them materially: if it were a disastrous war and nothing else, and not the affliction of abandonment by God and the loss of Religion, that would be good. The Spanish clergy could sound the trumpet of alarm, call the people to do penance, and with their example and with public prayers and processions invite them to it. If the priests would fulfil their duty, and in view of the punishment, they could make the people open their eyes and be converted to God. Perhaps, God did not want to give us this opportunity in punishment for our sins, or we have to miss it because we were not on the watch as we should have been. But, now . . . it is impossible. If the Spanish people have to appease God with penance, they will be eternally abandoned. Right path leads to penance. These thoughts, Father, trouble my spirit, and from that point of view give me no hope of salvation . . . See if you can find something which will console me.

² . And now it has been also – added note in the 2nd edition, referring to the anti-clerical laws of the Spanish government in particular to the suppression of the religious orders.

6. DIRECTOR: There is no reply to your thoughts; and unless God by a miracle of his omnipotence, desire in an extraordinary way to change the heart of the Spaniards and give them the spirit of contrition and of tears, it is impossible that penance could save Spain. But, even without penance there is still a means of salvation. And that is prayer; the only sure means, but efficacious and infallible if accompanied with sacrifice.

Second remedy: Prayer accompanied with sacrifice

7. TEOFILA: Please explain that to me; you do not imagine how much anxiety you will take from my troubled heart.

DIRECTOR: Yes, daughter, prayer, petitions are the only remedy left for Spain in the wickedness which she now mourns. The supreme Governor of the universe has ordered that we shall only be freed from the wickedness that afflict us or threaten us except by means of prayer, because it is just that we acknowledge him as giver of all things, the source of the highest good and all graces. So, God in his providence has arranged not to give us his gifts unless we ask for them.

8. Some men are so unhappy that of themselves they cannot ask God for graces, either because, they are unfaithful and do not know him, or because they are determined not to know him, like the obstinate people and those who hate God. Very often he gives them his graces without their asking, as he gives faith to the unbeliever, conversion to sinners and heretics. But even this, God does not usually do except through prayer. He does it through the prayer of others. If God enlightens an unbelieving nation with the light of faith, if an obstinate sinner is converted, someone will have arranged that with God in prayer. In order to grant his grace even to those who do not or cannot or do not want to ask for it, God ordered “Pray for one another, that you may

be save” [Jas 5, 16ff]. If God gave the grace of conversion to St. Augustine, it was due to the tears of St. Monica; and one Holy Father said that the Church would not have St. Paul, if not for the prayer of St. Stephen.

9. And it is worth noting here that the Apostles, sent to preach and teach all nations, acknowledge that the fruit of their preaching was more of the effect of their prayer than of their words, when at the election of the seven deacons, who had to take charge of the external works of charity, they said: “This will permit us to concentrate on prayer and the ministry of the word” [Acts 6, 4]. Notice that they say they will concentrate on prayer, and only after that to the ministry of the word, because no doubt they never went to convert a town until they had succeeded in converting it by prayer.

Jesus Christ spent his whole life in prayer, and preached only for three years.³

10. God does not give his graces to men except through prayer, because he wants us to acknowledge him as the source from where all good springs, neither does he want to save us from dangers or heal our wounds or console us in our affliction except through prayer. And, because not all who are suffering are prepared to ask God for a remedy, in order not to exclude them from his protection and mercy, he is satisfied if others pray in their name. So he said: “Pray for one another that you may be saved” [Jas 5, 16ff]. Which is the same as saying: God has disposed that prayer should be the means by which we receive his graces and are saved from dangers and wounds are healed, because he wants us to

3. The Church in the prayer proper of Apostle James does not say that he brought the first light of faith, but can be obtained: *Lucem salutis prinitus, oris iberis impetas, “Alcanzas el pimiento para España la luz de la salud”*, says the hymn of the Vespers. As to make us understand that the Apostles conquered first the nation with prayer, and immediately marched to preach the Gospel, – Note of the two original editions.

acknowledge him as the giver of life and death, of health and of sickness: “For he scourges and then has mercy; he casts down to the depths of the nether world and he brings up from the great abyss.” [Tb 13,2]

This being so, the remedy for all the wickedness which afflict poor Spain is to ask and to pray to God; and it is the only remedy.

11. Besides this, the greatest evil of the Spanish nation is the destruction of the majestic edifice of the Church. This edifice, as faith teaches us, is not built by man’s hand but by the power of the Father, by the infinite wisdom of the Son, and by the ineffable goodness of the Holy Spirit, depending on God’s hand as much as for its existence as for its conservation. Therefore, as only the omnipotence, wisdom and goodness of God could construct this most beautiful building, so nobody but he can preserve its loveliness and beauty. It is written [Ps. 126,] that “Unless the Lord build the house, they labour in vain who build it. Unless the Lord guard the city in vain does the guard keep vigili.” So, when Satan gathers his forces, prepares his scheme of war, lays siege to the holy city in any Catholic nation, lines up his batteries and aims his shots with fury to destroy it, alas for her if God’s hand does not uphold her! Alas for her if the inhabitants do not pray duly! As human strength is powerless against the power of hell without due prayer to preserve her, the divine strength needed to sustain her will be lacking, for indefectibility is promised to the universal Church and not to the individuals. So, her walls will shake, they will fall to the ground, and then she will be converted into a mountain of ruins and a dwelling place for demons.

12. Satan has gathered all his forces in Spain. He has prepared and invented all his schemes of war. He has set his repeated importunities against the Church, and for more than seventy years it has been aiming at her formidable

shots. And, what has he gained up to the present? What destruction has he caused? What is the state of the Catholic religion in this kingdom? We already said, that all of us who have eyes do not want to be deceived; we see quite clearly that only the right hand of the Most High can snatch the Spanish Church from the claws of hell and save her from total ruin. That only an extraordinary light from the wisdom of the Word can guide her safely through the paths of truth and prevent the pure light of faith in her from being extinguished amidst the dark clouds of errors and heresies which hell continually spew upon her. And only the goodness of the Holy Spirit can with his omnipotent grace grant her the strength needed so as not to weaken and give up in the battle against all the wicked in the world, and to render useless all the efforts of hell. We all know that, and so we are full of bewilderment and fear as we say: only a miracle of the Almighty can save the Church, the faith and religion of the kingdom: only God can save us; only from God comes salvation; all human hopes have vanished: our remedy has to come from heaven; or other similar expressions. Even the enemies agree in that. And so, jumping for joy in their triumph and exchanging fraternal embraces in the excess of their satanic satisfaction, they say we shall devour them – “now we are going to swallow them; now the edifice of the Church has collapsed to the ground; this is the day we have longed for; we have it now; we are seeing it” [Lam 2, 16].

13. So, what has to be done, so that God may make this miracle? God has no need of Spain, neither will his promises become less firm and valid if our country closes its eyes entirely to the faith. Only prayer, that is duly directed, made and said, with its omnipotent strength will conquer the invincible and make him work the miracle, and thus it is ordained in his providence. In Spain the little boat of Peter, tossed by the furious waves of sin and error, is in imminent danger of sinking. Jesus is asleep in the stern; what can we

do to prevent the ship from sinking and to halt the storm? There is no human power for this. The sailors were already wearied from rowing, they have given up, and are waiting for the moment when the ship will be dashed to pieces and they clinging to a plank hoping to be saved with that. There is no other recourse but that which Jesus Christ by the all-powerful strength of his word may order [Mk 4,38ff; cf. Mt 8,23-27; Lk 8, 22-23]. But in such conditions, why does he not wake up and do it? Does he not know what is happening? Then, why is he waiting? He is waiting for his disciples to ask him duly; he is waiting for us to say with all our heart that brief prayer: "Lord, save us, we are perishing" [Mt 8, 25].

14. TEOFILA: And if there is no one to awaken him, if we are all dumb, or if we do not shout rightly and properly into Jesus' ears and awaken him, what will happen to us? Will he always stay asleep, and we in danger?

DIRECTOR: No; He will go away and abandon the ship to the fury of the winds and the waves. He will go away and the nation will be left to the fancies of the wicked.

TEOFILA: That is a terrible thing, my God! And he will abandon us?

DIRECTOR: Yes, my daughter, terrible and frightening is the situation in which we find ourselves. We can do nothing but lift up our hands and our eyes to heaven, and ask in a loud voice for the help which can only come from there.

15. If you open the holy Scriptures you will find this consoling truth printed in them, that when the chosen people were afflicted by the hand of God, and have prayed and called to heaven, they have always been heard, and God has returned them to his grace. In the book of Leviticus [26:41,43ff] already quoted, God, speaking to his people dispersed among the nations and persecuted even there by the Lord's sword, says: "Until your uncircumcised hearts are humbled

and they make amends for their guilt, I will remember my covenant with Jacob, Isaac and Abraham; and of the land, too, I will be mindful. Then you will ask pardon for your sins, because you spurned my precepts and abhorred my statutes." Then, that is, when you will be afflicted by my hand.

16. After Solomon had built the temple in Jerusalem, he made the following prayer to God at the solemn dedication: [1 Kings 8,46 ff] "If they sin against you – for there is no man who does not sin, – and in your anger against them you deliver them to the enemy, so that their captors deport them to a hostile land, far or near, may they repent in the land of their captivity and be converted. If then they entreat you in the land of their captors and say, 'we have sinned and done wrong; we have been wicked'; if with their whole heart and soul they turn back to you in the land of the enemies who took them captive, pray to you toward the land you gave their fathers, the city you have chosen, and the temple I have built in your honour, listen from your heavenly dwelling. Forgive your people their sins and the offenses they have committed against you, and grant them mercy before their captors, so that these will be merciful to them. For they are your people and your inheritance, whom you brought out from Egypt, from the midst of an iron furnace." In the following chapter it says that God heard his prayer.

17. The prayers, supplications and cries freed the sons of Israel from the oppression of Pharaoh. God said to Moses: "I have seen the affliction of my people in Egypt, and I have heard their cry of complaint against their slave drivers, so I know well what they are suffering. Therefore I have come down to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey..." [Ex 3,7-8].

As they travelled from Egypt to the Promised Land, they were afflicted many times and punished in many ways on

account of their sins: “We have sinned, we and our fathers; we have committed crimes; we have done wrong” [Ps 106, 6].

In chapter 3,7-9 of the book of Judges we read: “Because the Israelites offended the Lord by forgetting the Lord their God, and serving the Baals and the Asherahs, the anger of the Lord flared up against them, and he allowed them to fall into the power of Cushan-rishathaim, king of Aram, (Mesopotamia) whom they served him for eight years. And they cried to the Lord who sent them a deliverer, Othniel, son of Kenaz, who rescued them.” They sinned again, and he gave them into the power of Eglon the king of Moab and served him for eighteen years. Again they cried to the Lord and raised up for them a saviour, Ehud, son of Gera who rescued them.

After the death of Ehud they sinned again and the Lord delivered them into the hands of Yabin King of Canaan: “And the sons of Israel cried to the Lord... because they had lived under harsh oppression for twenty years;” and through Deborah, the prophetess, and Barak He brought them out of slavery [Jgs 4,3].

The sons of Israel sinned again, and the Lord left them in the power of the Midianites for seven years; they were oppressed very cruelly: “Israel was greatly humiliated by Midian and cried to the Lord asking for his help against the Midianites” [Jgs 6]. And He gave them liberty by means of Gideon, who overcame the army of the enemy.

18. The whole world knows what happened to the city of Nineveh. God had decided to destroy it if it was not converted and did penance for its sins. Jonah was sent by the Lord; he made one day's journey to the city and began to shout with a message from God: “Forty days more, and Nineveh shall be destroyed” [Jon 3,4]. The inhabitants of Nineveh believed in God and announced a fast, and put on sack cloth from the greatest to the least. These words

reached the king of Nineveh, and he rose from his throne, took off his royal robes, put on sackcloth and sat down in ashes. He then sent a proclamation from himself and his ministers: “Men and beasts, herds and flocks must eat nothing, they must not drink water. Men and beasts are to put on sackcloth and cry with all their strength to the Lord, and everyone must leave his evil ways and the sins he has committed. Who knows if the Lord will be kind and will pardon us, and mitigate the fury of his anger, and we shall not perish?” The Lord saw that they had turned from their evil ways, and he had compassion on them, and he did not inflict on them the evil which he had decided to send.” [Jon 3]

It is also well-known that by calling out day and night the prophet Daniel succeeded in ending the captivity in Babylon, and the people of God returned to their homes, and once more could make Zion resound with their hymns to the Lord.

19. In every age in which the Church has been greatly afflicted, in need and in difficulties, she has cried out to the Lord and has been heard, because “it is impossible that the prayers of many should not obtain what they ask,” says St. Ambrose [Commentary on Rom Ch. 15].⁴ In all her troubles the Church has no other recourse but to raise her pure hands to heaven and by means of prayer to implore help from on high; but on this condition God always relieves her. The Greater Litanies contain the formula of prayer for her needs, which, inspired by the Holy Spirit were composed to be heard.⁵ They are the reminder presented to God that he may grant her the remedy for her needs.

4. This refers to the Commentary of St. Ambrose on St. Paul's letters – Letter to the Romans chap. 15, 31. But the text is taken from the Ascetic Directory of JUAN BAUTISTA SCARAMELLI 1st treatise, art. 6, chap. 2. No doubt he read the Spanish version in one of the editions existing in 1789-1790.

5. Greater Litanies were prescribed for the liturgy on the feast of St. Mark 25th April. Those recited on the three days before the feast of the

20. This great truth is well-known throughout the whole Christian world that the Catholic nations, provinces and towns have already made it a custom to walk in the rogation processions to find the remedy for all the public evils, be it plagues, hunger, wars or anything else.

21. **TEOFILA:** That is very good, Father: I am convinced about what you are saying. But, how is it that Spain does not have public prayers in order to be saved from the worst of punishments, which is to be abandoned to the caprices of the wicked sects, not even when the whole Catholic world is praying for her?⁶ If few days will pass without rain - even just now - they hasten to the church, dust their statues, take them in procession and pray until they obtain rain. Yet, although the drought of God's word becomes more frightening every day, and on account of the lack of heavenly waters, souls are drying up and dying, no one thinks of rogations. Why do we not have rogations when we see how the crystalline sources of the holy sacraments are drying up? Why do we not have rogations when the plague of sin is causing such havoc everywhere? Why do we not pray when we see that the wind boar of the heretics and the evil ones is destroying the Lord's chosen vine? [Ps 80, 14] Oh, strange blindness of the Spaniards! We are sensual, and we only see God's hand when it touches our flesh. And we are losing our soul. Religion is disappearing from among us and we are going to be changed into a horde of savages, and now we

Ascension were called the lesser Litanies. Hence, the name Rogation Days is given. They correspond to the "Litanies of the Saints", while others mentioned a particular mystery, feast or saint, such as Mary or St. Joseph. The "Rogations" were a ceremony with a procession to ask for God's blessing on fruits, fields, etc. or to pray for freedom from punishments and dangers. They were used frequently in the time of Fr. Palau, hence his references to them.

6. He alludes to the Jubilee granted to the Church in Spain by His Holiness Pope Gregory XVI on 22nd February 1842 and was published throughout Christianity.

take no notice, neither of our wickedness nor of our needs. Oh impenetrable utter darkness of the XIX century!

But, what can I say? And who will lead the rogations in Spain? Will the wicked ones perhaps do in order to obtain from the Lord the destruction of their wickedness? Will the rulers do it? There would be the rogations of the Emperor Charles V for the freedom of the Pope, whom his troops had taken prisoner in Rome, although they lacked the good will which they needed to be heard, as that Monarch had.⁷ The rulers of Spain... My God! If they are the ones who have just pulled down the Church with their decrees... It is they who for nine years had her tied so tightly and with such strong chain that they do not allow her to breathe... The rulers? Ah! I have no doubt that they would order with pleasure a *Te Deum* to their idol for obtaining the extermination of the Spouse of Jesus Christ, but would they decree solemn supplications in rogations to save her?

22. Who would do so, then? The clergy? Poor clergy! Poor priests! They are not safe neither in the church, nor at the altar, in a corner of their house, and not even in a hut, and will they dare to unfold their banners and walk in procession through the streets asking the Lord to deign to preserve the holy Roman Catholic religion for them in the kingdom? Who will do it? ... No one... It is not possible now to apply to the Church this unique medicine... Poor Church! Your deep wounds are becoming incurable! Who will heal them for you? Are you now, by any chance, without hope of salvation?

What a loss! Has anyone thought of having rogations in procession for the salvation of the Church? After so many

7. Refers to the sad event of the siege of Pope Clement VII in Castel Sant' Angelo in Rome during the sack of Rome on 6th May 1527 which put an end to the war between the Pope and his allies in the League of Cognac against the Emperor Charles V. In view of the excesses of the soldiers, the Emperor himself ordered the rogations mentioned in the text.

years, is it only now that we think of this medicine? Now, when it is already impossible to apply it? My God, how blind we are, now lost! For an insect bite, a pin prick, or a slight headache - I mean, for droughts, plagues, or other temporal evils - the Church of Spain has offered rogations to God, and in these recent years, when the infernal tiger is tearing to pieces the mystical body of Jesus Christ, no prayer is offered to ask the Lord to save it from its claws and greed! Now no prayers are said, now that the wounds are so deep, that, as you have told me, only the omnipotence, the wisdom and goodness of a God could heal them... now no... Oh, my Father, how often I fear that our Lord has closed all the doors of his mercy against the Spanish people, and what . . . !

DIRECTOR: Stop, sister, don't speak to me so despairingly.

23. TEOFILA: What do you want me to say, Father? As I have seen so many persons who lived for many years with hopes that at the end were left in vain - even my heart always feared because I never saw a return to God - I also fear I may be misled by vain hope.

DIRECTOR: I have already told you, and I repeat, that the troubles of the Church in Spain are so great that only a miracle of the Almighty can produce a remedy, and prayer is the sure, efficacious means of obliging God to work this miracle. We see now that public rogations are impossible for this end, how can we pray in such a way that God would be impelled to do it.

24. TEOFILA: There is my whole difficulty.

DIRECTOR: Yes, there indeed; but it is not an insuperable difficulty. Let us see if with the Lord's grace I can explain it to you. First of all, you must realize that it is not necessary for all the people to gather together in a crowd and in a spirit of prayer in order to ask and obtain from God the preservation

of Religion. Only ten just men would have been sufficient to save the cities of Pentápolis if they had negotiated with God. [Gen 18,32] So, it is sufficient even for some persons to pray in the name of all, as long as it must be done rightly and properly. Secondly, it must be supposed that the Holy Spirit, the author of the supplications, will inspire a good number of Spaniards to ask for remedy for the needs of the Church, and teach them how to ask, and must wait that the Spirit, whose acts are always perfect, will give them the necessary strength to persevere in their petition until they see the afflictions of our Mother caused by evils are healed. This choice portion, which is like the heart of the Church, presents without doubt the living; God attends to that and the matters of Religion are settled on earth according to what these souls achieve from heaven. And it is possible that there may be one with so much faith that she alone will suffice to gain it for all.

25. Yes, my sister, it is possible that the faith of a soul of prayer is so great that she alone could disarm the justice of God and opens the treasures of his ineffable mercies. I do not want you to believe merely on my words about this, because this truth, which in some way is the foundation of all that we shall say later. I believe it is in Holy Scripture, and here are some of the reasons upon which I base my words:

26. In Bethulia under siege by the army of Holofernes and reduced to the last extreme, there was only Judith to negotiate rightly for the well-being of Israel. The ancients' elders and the people had lost hope of any remedy. She was the only one who still trusted in God, and her faith was so strong that having cut off the head of Holofernes, Israel gained a complete triumph over that strong dangerous enemy [Judt 7ff]. The prayer of Moses tied God's hands was as such. And on a certain occasion when the angry Lord wanted to exterminate the people of Israel, Moses opposed him with all his strength. The Lord insisted in weakening

vengeance and he said to Moses, "Leave me, do not tie my hands, I am going to consume this obstinate people" [Ex 32,10]. Moses remained firm against imposing punishment, and Moses won the case.

27. The Lord wanted to punish the obstinacy of Jerusalem and to fulfil the many, repeated threats made through his Prophets; and so that Jeremiah would not prevent him [Cf. Jer 7,16] he ordered him not to pray for them, because he said he would not listen to him. This command, regard God's dealing with his saints, is nothing else but taking away from their heart the spirit of prayer for Jerusalem, or the effective desire coming from the strength of the Holy Spirit which attains what it asks. Because when God explained through the prophet Ezekiel [22,30-31] why he had dealt so harshly with his people, he said: "I searched among them for one man who could build a wall or stand in the breach before me to keep me from destroying the land; but I found no one. Therefore I have poured out my fury upon them; with my fiery wrath I have consumed them; I have brought down their conduct upon their heads, says the Lord God." Those words are worthy of attention: I searched for a man. So, one could have been enough if he would be firm as a wall and capable of struggling with God.

28. Afterwards when God wanted to cease the punishment and liberate his people from captivity, the Lord found that man whom he had previously sought in vain. He was the prophet Daniel, - prostrating before the majesty of God to pray and to implore for the captivity of his people, after much prayer and many tears and fasts, asking the Lord to have pity on the desolation of his sanctuary not only did he deserve to be heard, but the Archangel Gabriel came and assured him that in heaven sentence had been pronounced in his favour, from the beginning of his petitions [Dn 9, 23], and enlightening him also that they would be fully accomplished.

29. From the writings of St. Teresa of Jesus, our country-woman and doctor of the Church, we know that she offered her prayer to obtain from God the preservation of the Catholic religion in Spain, that it might not be infested with the infernal breath of the foul beast of Protestantism which, at that time was working havoc in the neighbouring kingdom of France. It seems that her prayer was heard, for she tells us herself (Second account) that she never asked for anything in prayer which was not granted; and even now when all errors find the doors of unfortunate Spain wide open, there is no echo there of the worm-eaten heresies of the XVI century.

30. St. Dominic Guzman with the prayer of the holy Rosary and with his virtue appeased God, destroyed the sects of the Albigenses, the heretics of XIII century who did so much harm to the Church and devastated the countries to where their greed could reach, and that like the patriarchs as the real fathers of impious masonry of our days. No doubt they had negotiated with God before hand, and attained the triumph of faith against those sects. I do not mention many other cases supplied by Church history, because it seems to me that what we have already quoted are sufficient.

31. To this we may add that when a soul pray for the Church, and in the name of the Church, which every member is encouraged to do every day by the Popes, in this condition indulgences are granted; the efficacy of the prayer that the Holy Spirit gives is so great that it obtains what it asks. Let all souls of prayer understand this, strengthen their petitions, redouble their clamours, sadden their heart in the presence of the Lord, like Daniel, wearing sackcloth and hair shirt, apply all the strength of his spirit to appease a God angered by the sins of the nation. Let each one strive to be the fortunate one who gains victory in the fight and obtains for us the triumph of the Catholic religion in the kingdom; and not to doubt that all together, or some of them will succeed.

32. Do not doubt that God is searching among us a person who will dispute and struggle with him [Ez 22.30ff], so that in the fulfillment of the laws of his justice he will not be compelled to destroy us. God gives to your heart repeated importunities which will oblige him to do this; for sure many souls experienced this. It does not matter that this person is a priest who, like another Moses, goes up to the holy mountain of the altar, raises his hands to God who is so angry with us, and presents Jesus to him as a victim of propitiation, and says: "Lord, forgive our people their sins; if you will not, then strike me out of my book" [Ex 32.32] - with this blood of your Son he overcomes and sings victory, - or be it any other soul among the faithful, which like another Judith, hopes against all hope in God the salvation and Victory for Israel, obtaining from the Lord the extermination of the wicked sects, that like the command of the infernal Holofernes to his armies, have besieged the Church in great fear. It matters little if it is the whole people who pray and obtain the salvation of the Church, or only one individual; whether be it a priest who negotiates at the altar as one of the essential duties of his state, or be it any other soul, urged to deal with God by the precept of charity or for any other reason. God is so good that he is pleased if there are some who pray for others in the name of the people that he may grant it to us. That is why we have the commandment: "Pray for one another that you may be saved" [Jas 5.16].

33. TEOFILA: If the Church has to be saved by that group of souls who pray for the needs of that great Mother, would it not help, Father, to form them an association that they may continue and encourage each other to dispute with all the strength of their prayer in a way that one man with the God who afflicts us terribly? [Ez 22.30] And even more as I remember reading in Scaramelli that St. Ambrose says: "When many small ones join together in the same spirit, they become great, and it is impossible that the prayers of many

should not have an effect." There must be in Spain a good number of holy souls who, if they are not praying with all their strength for the needs of the Church, it is because of the lack of someone who can instruct them about it. And if the directors of the association took care to instruct and encourage them, oh! I think that our Lord could do no less than allow himself to be overcome by this spiritual army. What a war that would be against hell!

34. DIRECTOR: And do you want to be one of the associates? Do you want to be one of those valiant fighters?

TEOFILA: Does such an association exist, by any chance?

DIRECTOR: Oh, yes! it exists already, although still in its beginnings, for we are forming it.

TEOFILA: What must I do to belong to it?

DIRECTOR: Nothing more for the moment, but to use all the efforts of your spirit to struggle with God in prayer and to see how to snatch from his hands the sword with which he is wounding us.

TEOFILA: Heroic ideal! I on my part, offer myself for everything for which the other brothers and sisters have offered themselves; but Father, you will have to instruct me how to do it.

35. DIRECTOR: That will be a great pleasure for me, and as your Director in this battle, I will give you all the instructions that you need. And, in the first place, begin this struggle with God as if there were no one in the kingdom who thinks of settling the affairs of the Church with him in prayer, and thus you have to make sure that your faith is sufficient to take away the punishment. Then realize at once that it is you alone who can attempt to heal the wounds of the Church, and that your faith has to make up for the lack of the others and be sufficient for the remedy. And, finally, begin this struggle with as much courage as if it is you alone who has

to fight and win. But, at the same time, you must think that you are the most cowardly of all the sisters, and filled with holy rivalry, try to imitate them.

36. TEOFILA: Oh, Father, I have to struggle with the Omnipotent? I have to snatch the sword from the hand of a terrible Judge who is relentless? What will an ant like me do against the Lion of Judah? [Rv 5,5] With what strength, with what virtue will I struggle with God?

37. DIRECTOR: Be careful, my daughter, to think that you have to struggle with your strength alone. That would be the most stupid madness ever seen. That is not so. You have to present yourself before the Omnipotent God the Father sent by Jesus Christ his Son, equally Omnipotent, and impelled and fortified by virtue of the Omnipotent Holy Spirit, who will "help us in our weakness for we do not know how to pray as we ought; but the Spirit himself makes intercession for us with groanings . . ." [Rom 8,26] for the needs of the body to which he gives life, which is the holy Church.

38. TEOFILA: And how shall I know that Jesus Christ sends me to do this?

DIRECTOR: How? By that rule previously cited, which was announced by the apostle James "Pray for one another that you may be saved;" [Jas 5,16] which in the present critical circumstances strongly oblige everyone. And when God commands, and you abandon the field because you believe that you are not capable of doing what God orders, it is not humility but intolerable pride. They have already the commission from Jesus Christ. And if he see that you are prepared to fulfill it, as he knows that you cannot do it properly without the power of the Holy Spirit, he will not fail to send him to you, and then being made one with the Holy Spirit - through his power and strength - and in the name of Jesus Christ, you will be able to present yourself before the Judge, though he may be strict and Omnipotent and appears inexorable.

TEOFILA: But Oh my God! And I have to disarm the Omnipotent God who is afflicting us terribly? What a dreadful struggle that will be for my weakness! But if God wants it, if he commands it, there is nothing I can do; Teofila, hands to the work! I am going - although trembling of my wretchedness, good that I am fully confident in the power of God - to present myself, Father, before the tribunal of divine justice, but at once I was obstructed with an impenetrable barrier, with the sins of the nation which, like a dense cloud, [Lam 3,44] prevented the prayer from reaching the divine obseance. How many times has this horrible cloud frightened me, and made me turn back! I have already told you that these sins of the nation depressed my spirit and discouraged me, because I found no means of taking them away before the Lord and making my prayer penetrate into his ears. So, when Satan, the perpetual accuser of my brethren, [Rv 12,10] standing before the formidable tribunal of God's justice, presents to the supreme Judge the sins of the nation, and reminds him of the laws of his justice, according to which they should be punished and deprived of their Religion because they have become unworthy of it, what shall I say? Which arms shall I oppose against the infinity of sins? When the Judge compares my request and my petitions with the justice with which he has to punish the sins of the nation, what shall I respond? When the Judge shows me the sins of all the people, Oh, how confused I shall be! I shall bow my head and escape from the presence of the Judge!

39. The sins of the nation are the arms with which God's tribunal will contest with Satan against the souls of prayer. I have felt it many times. They are the sticks which feed and sustain the fire of divine indignation, the chief obstacle which prevents God from hearing our prayers. Precisely I have to contest against them, to disperse this cloud, and if you do not teach me the means to make them disappear from God's presence, it is useless for me to present myself at the tribunal.

DIRECTOR: Yes, daughter, I will place a sharp sword in your hands with which you will be able to cut at your pleasure all the heads of this hydra which gives you so much advance, and not without reason, and which could impede the effect of your prayer. I will tell you how you must contest the sins and defeat them: it is with

3. **The sacrifice of the cross renewed every day in the sacrifice of the altar**

40. If, you stand before God's tribunal, Satan presents as usual, the sins of Spain, and the Judge says to you: the people have sinned and still sin, with their sins they lose their rights to glory and to the means of reaching it which are all contained in the holy Religion, and so, according to the rules of my justice, I must punish them and pull up the tree of Religion from their soil and transplant it in other countries where it will produce fruit in abundance; do not be alarmed at this. Prostrate yourself before God's majesty, and with your mouth on the floor of the church, while the priest is celebrating the holy sacrifice of the Mass, tell him with humility but with complete confidence: Lord, we have sinned: we have committed every kind of iniquity and evil; we are under sentence of death and unworthy to possess the Religion which You have entrusted to us; You are just, Lord, and your anger is just; You are just and your judgements are right. But listen, Lord, and see that Jesus Christ, your Son, with his life, passion and death has earned for us glory and the means to attain it, which are those which are offered by Religion. There is the blood of Jesus Christ in which all his merits are contained: Preserve our religion for us by that.

41. Lord, we have sinned, and by our sins we have aroused your anger. In order to appease you, here is Jesus

Christ your Son, made for us a victim of prostration immolated on that altar.

Lord, we have sinned, we have offended you who are God of infinite majesty, and with our sins we have contracted enormous debts with your justice. But here, before your eyes in complete and superabundant payment for all these debts, is a pledge of infinite value, a coin worth more than all our debts; behold a host pure, holy and without spot, infinitely satisfactory; here is the body and blood of Jesus Christ sacrificed on the altar.

Lord, we have sinned, and in order to chastise us as we deserved you abandoned us to the awful slavery of Satan and the wicked sects, as instruments of your justice. But, Lord, here is the ransom, the price of our redemption, the body and blood of Jesus. And, in this way, add what faith teaches and all that inspires your heart.

42. This is the right way in which you have to contest sin. The holy body of Jesus Christ and his precious blood which we offer to the Father every day, or which is offered unceasingly in the whole Church, are the powerful, invincible arms with which you have to contest all the sins of the nation. For your information you must know that on the holy mountain of Calvary the tree of the cross produced the following fruits for all the nations of the world:

1st First of all, *he merited the possession of glory* for all nations, and in this life the means necessary to attain it, those which are found in the Catholic religion. To Jesus Christ the grace was given, not as to an individual person, but also as Head of the whole Church, and with that he could merit and in truth did merit with all his actions for mankind, the possession of glory and all those graces and helps that we need to attain it. He attained everything for us, as yet what we have lost by the sin of Adam.

2nd *He reconciled us with God.* By Adam's sin, and by our own which we added, we become enemies of God. Jesus Christ on the cross with the blood of his testament entered the *Holy of Holies* and reconciled us with the Father [Heb 9,11-12].

3rd *He expiated our debts.* St. Thomas (3rd part of the *Summa Theologica* q. 48 a. 2) says: "Strictly speaking, a person is recompensed if he is given something which he loves as much as or more than he dislikes the offence." Man sinned, and by his sins against the laws of divine justice contracted debts which are in a certain way infinite, because the person offended is infinitely good. But, Jesus Christ, in order to give satisfaction to the Father for the debt incurred by the sins of humanity up to that time, and which would be contracted until the end of the ages offered Himself on the cross as a living host, pure and holy, together with everything done by mankind. And thus he gave the Father much more than the whole people could owe his justice. The Father had to accept the oblation offered by his Son and so expiation was made for all the debts which mankind could contract by sins.

4th *He redeemed the world from the clutches of Satan.* God handed over the human race to the slavery of Satan for two reasons: First, because man had allowed himself to be defeated by sin: "The one who allows himself to be overcome by another becomes his slave." Second, it was just that the devil, who had conquered man in the contest, should be the minister of justice to punish his scandalous audacity. Jesus Christ offered himself as the price of redemption, the Father accepted the offer, and we are redeemed by the death of the Son. The reasons why God abandoned us to the power of the devil were the sin that we committed and the punishment we deserved. Jesus destroyed the first by meriting for us the grace to efface it, and the second by making superabundant expiation to the

laws of divine justice; and thus we are completely saved from the power of Satan. The Apostle St. Paul explains this to us very emphatically in many of his letters, especially in what he has written to the faithful of Colossae, telling them that when they were dead on account of their sins, God had returned them to life through Jesus Christ "pardon[ing] all your sins, destroy[ing] our death warrant; he has done away with it by nailing it to the cross" [Col 2, 14].

43. All of these were merited by Jesus Christ for us on the cross, which is the same as I said before, in two words: that is, he merited glory for us in the next life, and in this the possession of the Catholic religion which includes all the helps we need to attain it. When God plants Religion in a nation it means offering the fruits of redemption, or rather applying this redemption to it. And what is the plan of divine providence for the tree of religion to be planted in the nations? And, after the planting, how is it to be preserved? Or, what is to be the same, what has Jesus Christ arranged so that his redemption may be applied to the nations?

44. As the holy Fathers teach unanimously, and St. Thomas confirms it (4th Sent. Dist. XV, q. 3, art. 2), ordinarily mankind neither received spiritual blessings nor are freed from evils, except by means of prayer, which is the real key to open the heavenly coffers. So the providence of God has decided that such an extraordinary grace, such a great favour, the greatest which God can grant to a nation, such as the Catholic religion, is granted only through prayer. So, before sending the Apostles to preach to the nations and to incorporate them by faith into the inheritance of Jesus Christ, he had arranged that his own Son to whom he had said in Psalm 2, 8: "Ask me, and I will give you the nations for your inheritance," would have negotiated with him beforehand, this conversion, and that the Apostles also should negotiate

in prayer the conversion of each one; They prayed for it and they obtained it, as I pointed out to you above. Jesus Christ was sacrificed on the cross so that the sins of the world would not hinder the effect of this negotiation. And he instituted the tremendous sacrifice of the altar so that the sins of each nation, people or individual should not hinder the application of the fruits of the Redeemer's passion, and that these fruits might always be fresh, alive and life-giving, he instituted the tremendous sacrifice of the altar. Through him we oblige the Father to apply them to that nation, province, city or person for whom it is celebrated, or heard. Hence, in celebrating Mass for a nation means praying to the Father through the life-giving: blood of his Son, to deign to plant there the tree of Religion if it is still unbelieving; and if it is Catholic and is threatened as in Spain at present – with the loss of Religion, that he may deign to cleanse away the filth of evil, of vices and sins.

45. According to this doctrine, when the true spirit of prayer is missing in those who celebrate or hear the sacrifice of the Mass, if there is no one there who works for the preservation of Religion in such a way as to obtain it – be it on account of a long peace which produces slackness, or because the servants of the Father are asleep [Lk 12,38] – what has to happen? It always happens that Satan, who never sleeps, presents immediately their sins before the tribunal of divine justice, and as there is no one to destroy them through the means which God has ordained, which are prayer and sacrifice, he has to hand it over more and more to the power of the spirits of darkness who, by sowing weeds [Mt 13,25] and forming wicked sects, place Religion in more or less danger with greater or less haste according to their greater or less attachment to the sacrifices of the true spirit of prayer offered to God to obtain the preservation of the Church.

46. TEOFILA: But, Father, with the many sacrifices which are still celebrated in Spain, is it possible that God will not be appeased? Why can he not be satisfied seeing that they are instituted to expiate his justice? And as the ransom is offered to the Father every day for the nation, why is the yoke of evil not broken? Why, on the contrary, does it become worse each day and it is pride that triumphs? But I do understand now, Father, we lack the true spirit of prayer in our sacrifices, and we have only to take a glance at our churches to realize that.

DIRECTOR: You know already which arms have to be used to fight in the tribunal of God's justice. With his death Jesus Christ conquered hell, chained the strong one [Mt 12,29; Mk 3,27; Lk 11,21-22] and disarmed divine justice, because he destroyed sin on the holy mountain of Calvary. We have to do the same in the holy sacrifice of the Mass using his merits and his redemption that is, making them applicable to ourselves. Do you understand well all this?

TEOFILA: I already understood these truths substantially, but I still have much darkness and I would like more light.

47. DIRECTOR: If you do not understand them well, do not be upset by that. These matters can be understood very badly if not enlightened by the light of the Holy Spirit interiorly. Pray fervently for this light, and wait patiently, because when you are seen to be ready, it will be given to you. Spend much time on these meditations and little by little they will expand your heart.

With this I think I have given you sufficient instruction on the calamities with which the hand of God punishes poor Spain; about the causes, which are the sins; about the laws of divine justice, by which God arranges his judgements; about the possibility and existence of efficacious remedies to heal the wounds of the Church and how to apply them.

48. TEOFILA: Yes, Father. It seems that now I have sufficient instruction on this first point, although without that clear light which I would like, as I have said. I will pray to God for that, and I trust that he will give it to me, because it is something that pertains to his glory. I have been praying for a long time for the needs of the Church, but now I see that I was only wasting time and wearing myself out miserably. I am resolved to start again on this holy war. I trust that your charity which has urged you to instruct my ignorance, will also urge you to teach me how I should behave in practice in order to win the battle and gain the victory.

DIRECTOR: Daughter, I will do all in my power to complete what I have offered to you, as prescribed in my ministry. Tomorrow receive holy Communion and ask the Holy Spirit to enlighten me, and we shall see how - in spite of the justice of the chastisement and the severity of the laws - You, as a spouse of Jesus Christ, will be able to negotiate with your Spouse for the salvation of the Church in Spain, which is the second point which we must treat.⁸

FOURTH CONFERENCE

TEOFILA NEGOTIATES WITH JESUS IN THE BLESSED SACRAMENT, HER SPOUSE, FOR THE EXTERMINATION OF THE WICKEDNESS AND THE TRIUMPH OF THE HOLY FAITH IN SPAIN

Article I. – *Jesus visits the soul of his spouse to succour in her needs; he promises to grant everything she asks. As she neither knows what to ask, nor how to ask for it, she invokes the aid of the Holy Spirit.*

1. DIRECTOR: I suppose, sister, that you have done what I told you yesterday about receiving holy Communion.

TEOFILA: Yes, Father, I have. My good Jesus has deigned to pay me a visit. But, what a visit, Father! Oh, how shall I be able to repay such tenderness, such kindness and love! Oh, how extraordinarily loving is my beloved Spouse today! What lively communications about the great concern which troubles us! Oh, my Jesus how good, how excessively good you are!

2. DIRECTOR: And can you not explain to me what has happened there within you with Jesus Christ?

TEOFILA: I do not know if I shall be able to do so, Father. I will try to repeat conversation which took place between my soul and my good Jesus, without adding or subtracting anything as much as I know. As soon as I had received holy Communion I tried to withdraw with my beloved Spouse, filled with the ideas which you kindly communicated to me in the conference yesterday. Bewildered and completely confused my soul lay prostrate before Jesus and said to him,

⁸ So, he follows the plan treated at the beginning (cf. end of 1st Conference), although the external division does not correspond to the four points of the first basic scheme.

3. Soul: Lord! How is it that you have lowered yourself so much as to come to a house so oblivious as mine? What do you want from my poverty, my Spouse? And why have you come to my miserable heart?

JESUS IN THE BLESSED SACRAMENT: I come to relieve your needs and to console myself with you and to console you.

Soul: To console yourself with me! Oh, my loving God! Do you not see that I am submerged in an abyss of afflictions and bitterness? What consolation can you find in one who is sadness itself? To be consoled with me! Are you by chance suffering for the same reason as I? Do the wounds of your spouse the Church afflict your heart? To be consoled with me. . .! Your heart perhaps is in anguish for the wickedness of the Church in Spain, will it seek consolation with those Spaniards who are wounded with the same evils?

4. Jesus: And are you very sad? What is the matter, my daughter? What do you need? What is the cause of your affliction? Is my visit and my presence insufficient to cure it?

Soul: And how is it possible for me to be happy, oh my Jesus? I cannot find any consolation. Ah! My goodness! I am the saddest and most distressed of the daughters of Spain. You know that I am a daughter of the Church of Spain. You can see the situation of my dear mother. How lamentable! Oh my Spouse! Her enemies have managed to plunge the dagger into her heart, and she is suffering the agonies of death. I can see your eyes changed into two fountains of tears, your heart split by the grandeur and harshness of your sorrow, and torn by bitterness and desolation, because in your very presence pack of fierce wolves is wreaking the most horrible slaughter upon your sons. And do you expect me not to be afflicted? Will rest be possible for me? Ah! For that, my heart which loves my mother more than the apple of my eye would have to be removed.

What I do not understand, Jesus, is that as You have a father's heart and the love of a spouse for the Church, you have had, and still have, patience to see your spouse become a victim of the fierce beast of evil. And you, my love, do you not feel it? Lord! How is it possible that you have forgotten the love of a father and of spouse for the Church in Spain? See that to abandon her to the powers of evil is to take from her at one blow all the means of salvation. See, that is contrary to the aim of your salvation. Oh love, love! How cruel you are! The desire that I have for the salvation of my mother leaves me without a moment of repose. To relieve my misery I would like to forget this, but love awakens the memory. Lord, is there any remedy for the deep wounds of my soul? Either heal them or take away my life, for I cannot live any longer with them. The medicine is in your hand. You can heal them, and it is very easy for you. Could it be by any chance that you do not want to do so?

5. Jesus: I am the medicine for all wickedness, and it is I who has passed on to you those wounds which torment you so much. If you feel the ruin of your mother and brothers, I feel much more than you the ruin of my spouse and sons and daughters. If you are longing anxiously for the salvation of your mother, just imagine that my anxiety for the salvation of my spouse is as great as my love for her, and how much it costs me! Do you know why though it is easy for me to heal her wounds, and as I want so much to do so, nevertheless, I do not do? I am going to tell you. I love my Church as my own blood. But I am the sovereign ruler of the world, and in my providence I have arranged that neither grace be given to anyone, and nor be saved from dangers or be cured from wickedness, unless they are asked from me rightly. You see that the condition is quite just, neither can my glory demand less for the dignity and infinite value of my gifts: therefore, is there anything, by chance, however small that is not worthy to ask?

6. Therefore, when a nation sins, my justice demands its punishment, if prayer does not take the affliction from my hand, because it does not do penance, then it must experience the severity of my indignation. And if, punished for its sins, the nation does not send up prayer to disarm my justice, the punishment continues and increases until it ends in the total abandonment of the dominion of Satan and of his wicked sects. Spain has sinned and is sinning. My justice demands that it must be punished. In order to lift the punishment, how do they pray? Who is he that with his whole heart, with all his strength and with his whole soul, day and night, morning and evening is negotiating with me and with my Father for its salvation? There is no remedy; it is ordained by me and by my Father that prayer and penance are to be the means by which mankind receives graces, and to be free from their wickedness. And the Spanish people will receive greater or lesser benefits and will be more or less freed from the wickedness which afflicts them according to the spirit of prayer which animates them. How shocked you would be, daughter, if you could see how these are stifled by true spirit of common prayer for the body of the Church! Ah! If you knew how forgetful the souls are – even those considered to be souls of prayer – of negotiating with me the salvation of my Spouse, there is really nothing extraneous. Where are the masters of true spirit of prayer? Who, seeing the Church struggling against the storm will teach the soul with all its efforts to pray earnestly for peace and tranquility of the nation? And if there are no fathers who could engender and form souls who in time of struggle will know how to fight such a cruel war, will there be?

7. Soul: And among the many souls of prayer in Spain, is there not a single one, my Jesus, who prays to you duly and rightly for the salvation of the Church?

Jesus: No, and when there is I will do what is asked of me. When there is a soul which duly negotiates with me for

the forgiveness of the sins of the people, the punishment will cease. It seems that you are astounded at what I have just told you, and you have good reason to be astounded. But for your information I want to explain to you the manner with which they have to ask publicly the religion of the kingdom.

8. First of all, I have in Spain a portion of good and prayerful people according to others – yet do not even think that they have to pray for the needs of the Church, except when, with very little spirit they want to gain an indulgence. They think that the whole of their perfection lies in loving God but in their work they exclude the love of neighbour.

9. It is true that there are some who pray to me for the salvation of the Church; but they pray in such a way that they grumble interiorly: "God will not do what I am asking: the sins are too much that . . . how is it possible for God to hear me? In their heart they do not have confidence that they will obtain what they asked for. They do not ask me properly and I assure them that they will not succeed."

10. There are others who go a little further. They pray especially for the Catholic faith because they see that the nation is in danger of losing it, they ask me for its preservation and triumph. Sometimes there are some who pray with confidence, but then the devil comes and says in their heart: "Yes, yes, shout, shout; sins clamour for justice; the Lord will justly abandon us to the power of the devil for our sins." As if God is obliged by justice, he would rather not do for mercy if there was anyone praying properly to attain it. They believe in the devil that inspires distrust, more than in me who teaches them to hope with magnificent promises, even hoping against all hope if necessary. Because they doubt, they will not succeed; they do not pray properly.

11. Let us go to the holy people, to the people of prayer and who do penance. As soon as they begin to negotiate with me and with my Father for the salvation of the Church,

the multitude of devil assault them cunningly appearing as angels of light, suggesting these or similar ideas: “And what are you pretending. ? Alone you can gain the triumph of religion for the whole nation?... Go on; go on, so you think that God will be persuaded to preserve the Religion in the Kingdom because you are asking for it? Do you think that God has to listen to your supplications or take any notice of your prayers? What a presumption! And how will you make expiation for all those sins which obliged the Lord to abandon us? Don't you know that God is just and that the afflictions which saddened the people are sent by God's hand? Who are you to be so daring? What audacity! Are you mad? Where are your virtue, merits and perfection that you presume to obtain such a great favour from God such as the preservation of the faith in the whole kingdom? Go on ... let it pass; here is the new Moses, the Jeremiah and the Ezekiel of our times. Can you not see the new Judith cutting off the head of the wicked Holofernes? Foolish one! With your prayer you want to appease an inexorable and justly angered God? When you have the holiness of the saints and the perfection of the perfect, perhaps you will be able to think of obtaining what you ask. But for now, do not presume. Stop these mad ideas which make you waste time. The sins of the nation, which you cannot prevent, will always hinder you from being heard. Try to save yourself; in case by attempting to save the others from shipwreck, you will be drowned with them. God will be appeased when he is tired of chastising us, and then our Religion will return to us. They think that this is my light, notwithstanding in my Scriptures I give a different one, and they think they are doing me a favour: if they do persevere in the struggle, they do not do so with such determination that they believe and hope to gain victory. Since they do not ask me properly so they will not succeed.

12. Let us go to the priests. Is there one among them who, with a deeply wounded heart, as it coincide, caused by

the same dagger with which the wicked one pierces the Church, after meditating seriously on the deep wounds of my mystical body, examining the causes, the remedies and how to apply them, acknowledging that he is a minister of peace, of salvation and blessing, seeing his own priestly character, a character which imposes upon him the duty of reconciling the people with God, - I say - who is the one who goes up to the altar as sent by me and by my Church to the Father to negotiate with him the salvation of the people, presents his *reales* (Spanish coin) for peace and salvation for a people who believe themselves abandoned before the tribunal of a God who is deaf to the voices of creatures, and seeing that the sovereign Judge refuses to accede to their request on account of the infinity of sins committed by the people, nevertheless does not fatter or withdraw, but rather, filled with holy daring draws nearer to the altar, takes into his hands the holy body which I gave, and the chalice of salvation with my precious blood, raises on high this victim of propitiation, and, completely certain of being accepted, without wavering in his faith and with complete confidence that he will obtain his request, presents it to the Father, saying: “Father, we have sinned; we have incurred and deserve death. We have given you the cause for annoyance. By our sins we have contracted infinite debts with your justice. You have justly handed us over to the claws of the monster of iniquity. We have sinned, and have lost the rights to glory and to receive from you all helps we need to obtain it. So you justly take from us our Religion, which is the means by which you offer them to us. But, holy Father, deign to look upon this victim of propitiation which I present to you to appease your anger. You cannot refuse it because it is your only Son, with whom you are always pleased. Just Father, may your justice prevail. If our debts are greater than the price I present to you, chastise us. Lord, abandon us. But if the merits of the body and blood of Jesus Christ infinitely exceed all that we owe to

your justice, give sentence in our favour, and proclaim quickly our salvation and the destruction of evil.” And thus gain the reconciliation of my people, and if the Father delays giving a good reply to the petition, far from diminishing in confidence, he re-doubles his prayer, repeats the sacrifices, and thus perseveres, determined not to desist from the fight until he sees that God is ready to save the Church from the terrible tempest which is troubling her? Who is this one, and we shall praise him? [Eccl 31, 9] Who is this which, as a true father of the Church, takes her into his fatherly arms, holds her against his heart, considers her wounds as his own, agonizes with her agonies, and who feels such sharp sorrow for her in his heart that he cannot think of anything else, but of how to heal her? Who is he? Oh, my daughter, they leave me alone, alone on the cross!...

13. So, my daughter, some souls are deceived by the prince of darkness with false humility persuading them that this is presumption to think that with their prayer they can save the faith of the kingdom; and he deceives others with an unpardonable egotism, thinking that with this they would lose their own good; some in this way, others in another. And here you see why I permit the wickedness for which your eyes weep.

But you, my daughter, must not behave like that, neither must you ask me for this great favour as I have told you that others do. You, with a holy daring and with a holy presumption that I shall do as you ask, must never be silent, but you must cry out with my disciples: “Lord, save us, we are perishing” (Mt 8,25). Do not abandon your people. You have to purify this unhappy nation from so much filth of the wicked. If you believe that, and if you hope to succeed, I shall do it. Remember that in the whole kingdom there is no one besides yourself who thinks of the salvation of the Church, and that it depends on you, and negotiate it with me

as one who is determined to succeed. My daughter, do you know the chief reason why I have come to visit you today?

14. Soul: What is it, my spouse, and what do you want from me?

Jesus: I want to grant you a grace, and it will be the one for which you ask me. I order you to ask for it, for your own good or that of the Church. I am the one who tells you and to the whole world: “Pray to God for one another that you may be saved” [Jas 5, 16]. I pledge my word to give you what you ask. So, attend to the promises which I have made, and which I repeat to you and to all.

^{1st} “Ask and you will receive;” seek and you will find; knock and the door will be opened for you. Because the one who asks

¹ ^{1st} ⁴¹ say to you, ‘Ask and you shall receive; seek and you shall find; knock and it shall be opened to you.’ “ For whoever asks, receives; whoever seeks find; whoever knocks, is admitted. [Lk 11, 9-11]

^{2nd} Jesus said: “Believe me, if you trust and do not falter, not only will you do what I did to the fig tree, but if you say to this mountain, ‘Be lifted up and thrown into the sea,’ even that will happen. You will receive all that you pray for, provided you have faith.” [Mt 21,21-22].

^{3rd} In reply Jesus told them: I solemnly assure you, whoever says to this mountain, ‘be lifted up and thrown into the sea,’ and has no inner doubts but believes that what he says will happen, shall have it done for him, I give you my word, if you are ready to believe that you will receive whatever you ask for in prayer, it shall be done for you. [Mk 11 23-24].

^{4th} If any of you is without wisdom, let him ask it from the God who gives generously and ungrudgingly to all, and it will be given him. Yet he must ask in faith, never doubting, for the doubler is like the surf tossed and driven by the wind. [Jas 1,5-7].

^{5th} Because I go to the Father, and whatever you ask in my name I will do, so as to glorify the Father in the Son. Anything you ask me in my name I will do. [Jn 14,13-14].

^{6th} On that day you will have no questions to ask me. I give you my assurance, whatever you ask the Father, he will give you in my name. Until now you have not ask for anything in my name. Ask and you shall receive, that your joy may be full. [Jn 16, 23,24].

^{7th} If you live in me, and my words stay part of you, you may ask what you will – it will be done for you. [Jn 15,7] Note of the original edition.

receives, the one who seeks finds and the door will be opened for the one who knocks. In fact, what father is there among you who gives a stone to his son when he asks for bread; or if he asks for a fish, would give him a serpent; or would give him a scorpion when he asks for an egg? So, if you, being evil know how to give good things to your children, how much more will our heavenly Father give the good spirit to those who ask him? [Lk II, 9-13].

2nd "In truth I say to you, if you had faith and did not waver, not only would you do what I have just done to the fig tree (he had cursed it and it had died), but if you said to this mountain: 'Go and throw yourself into the sea,' it would do it. And if you have faith you will receive everything you ask for in prayer" [Mt 21, 21-22].

3rd "Have faith in God... I say to you, whatever you ask for in prayer, believe that you will obtain it and it will be given to you" [Mk 11, 22-24].

4th "If there is any one of you who needs wisdom, he must ask God for it, who gives to all freely and ungrudgingly and it will be given to him. But he must ask with faith, and no trace of doubt, because a person who has doubts is like the waves thrown up in the sea when the wind drives. That sort of person, in two minds, wavering between going different ways, must not expect the Lord to give him anything" [Jas 1, 5-7].

5th "Everything that you ask the Father in my name I will do, so that the Father may be glorified in the Son. If you ask anything in my name, I will do it" [Jn 14, 13-14].

6th "I tell you most solemnly, everything you ask the Father in my name I will give you. Hitherto you have not asked for anything in my name. Ask and you will receive so that your joy may be complete" [Jn 16,23-24].

7th If you live in me and my words stay part of you, you may ask what you will - it will be done for you" [Jn 15, 7].

15. DIRECTOR: Now, sister what do you think of the magnificent promises which your Spouse has made to you?
TEOFILA: Ah, Father, they have expanded my heart in an extraordinary way; how good is my Jesus! But, allow me to

finish our loving colloquy. When He finished the promises, he added:

Jesus: There, daughter, I have promised to give you everything you want, desire and ask. Do you believe I shall do so?

Sou: Heaven and earth will pass away [Lk 21,33], but your word will be completely fulfilled, I believe, Lord, but help my unbelief [Mk 9,23].

16. JESUS: Do you believe that I can and will fulfil my promise, and that I will faithfully fulfil the word I have given to do what you want, desire and ask in my name, that is, what is suitable for the honour of my Father, for the good of my Church and yours?

Sou: I want and desire to believe it. And if my faith does not suffice, use that of my mother the Church. Lord, if on earth the king's word suffices, why my God, will not yours suffice, you who are the King of kings, and the Lord of those who govern?

Jesus: So, now that I have come to visit you and I am in your house as the God of grace, of salvation and of blessing, see what you lack, think of what you want, and ask if they are for my glory, as I have said, for your good and the good of my spouse the Church.

17. TEOFILA: The colloquy ended here and I have come at once, Father, so that you may tell me what I should do.

DIRECTOR: When I read in the holy Gospel the promises made to us by our Redeemer, if we ask rightly that he will give us everything we ask, promises made not only to the perfect and holy, but to everyone provided that we are in a state of grace, and that we pray with humility, with faith or confidence, with perseverance and for things helpful for our salvation, I don't know what to admire most, God's generosity or our incredulity. What obstinate blindness of

mankind! We never believe in a God, whose word cannot fail, and so we stay poor and we die of hunger. With those promises God himself has bound himself to your will: by them he is bound to carry out with his omnipotence all that you want and ask for. What more could you desire? To pray rightly is to oblige God to do what we want. With prayer our will is done and is omnipotent, as the holy Fathers tell us clearly. Oh, immense goodness of our God! What more could he do than to bind and give himself up by his promises to the will of his creatures? What more do you want from the goodness of Jesus than to surrender himself to do your will?

18. Just as when this beautiful queen Esther knew that the King, her spouse, had issued a decree ordering death on the appointed day of all the Jews living in his kingdom, she went to King Ahasuerus' room and asked him to withdraw the decree because it included her because she was a Jew, and the King told her that he would give her whatever she asked [Est 5] with this promise Ahasuerus was bound to Esther's will, and so the most loving king Jesus with his great promises has bound his will to yours, and has pledged his omnipotence to grant you the life and liberty of the Church in Spain, and with that your own salvation, provided that you duly pray for it. So, like another Esther, act with love towards your people. For you also are outlawed like Esther in the general ban; but, like her, you also have the promise that you will be granted all that you ask for.

She did not want to ask immediately, she wanted to prepare her request well. You do the same. Now go before Jesus in the Blessed Sacrament and invoke the help of the Holy Spirit. In the afternoon you will go to consult your Mother, the Blessed Virgin about what you must ask. I will be there to guide you and we shall continue this conference.²

² Our pen directs to the spiritual benefit of persons of prayer. With the desire to shine with the affection of mathematical method, we have no

19. TEOFILA: I am going at once; and you, Father, help me with your fervent prayers.

Soul: My good Jesus, encouraged by your promises, I am going to explain to you my need, and to present to you my request. But we cannot pray, and do not know how to pray, or to understand what we must pray for, nor how nor when. We can only pray well and rightly and with the necessary faith when the Holy Spirit, who knows all our needs, and with unspeakable groans, prays in our hearts, and moves us to pray, teaches us what we have to ask, and makes us ask [Rom 8,26]. So my dear Lord, in order to think of what I should ask, and to pray for it properly, and thus fulfil the command you have given me to pray to you, I need the help of the Holy Spirit. Send this divine Spirit into my heart, and he will pray in me, he will teach me what I have to ask, how and when I must pray, and he will give me strength to persevere in my request until I have obtained what I wanted. I ask you for this grace now so that afterwards I may know how to pray properly for what your Holy Spirit teaches me. Remember your promise that you would send him to us to inspire us and teach us to do all that you command us. You said: "The Paraclete, the Holy Spirit, whom the Father will send in my name will instruct you in everything, and remind you of all that I have told you" [Jn 14, 26].

difficulty in interrupting for three times this conference, even though we do not express them except here to avoid fastidious repetition. We have thought to assume in one morning the articles 2nd, 3rd and 4th for in this way the unity of the conference could be drawn, and to avoid dissonance that seems to be necessary to make one conference interrupted for three times. We intended also to make each article the matter of a conference. But after considering much, we decided to leave it as is, because the persons of prayer can find it convenient for practice and easier to learn practically this way of prayer, which is the object of this book. - The note of the two editors, it explain well how to carry on a regulated program since the intention is to teach prayer in concrete, not to speculate on prayer, as affirmed explicitly. In this sense you have to understand with respect to the indications of the concrete hours of the morning, afternoon, etc.

My Lord, God, you are the Spirit who give life, who enlightens and unites the members of the mystical body of Jesus Christ.

You are the Spirit who with inexpressible groans prays in our hearts (Rom 8, 26) for the remedy of the needs of the Church. We only succeed when you pray within us. Our desires, sighs and tears have great value when they come from you, and when you inspire them: We do not know how to pray, or what to ask for, or when. We pray well only when you make us pray. So, come, Oh Holy Spirit, enliven my heart, guide my will and desires. Open the lips of my soul and teach me to speak to my God. Speak and pray in me so that I may obtain what I ask. May you be the one who prays in me to the Son; Jesus then sends me to his Father to ask him for graces. And how can I go to the Father if you do not take me by the hand? How can I pray if you do not inspire me? So, then, Come Holy Spirit.

WORDS TO THE HOLY SPIRIT

<i>Oh, divine Spirit come down from the heights give to your creatures a ray of your light.</i>	<i>Our sweet solace art; You are sure peace of our heart.</i>
<i>Loving Father of the poor Giver of unspeakable gifts And of refulgent light, Of our hearts. Come.</i>	<i>O pure, ineffable light more radiant than the dawn, fill the hearts of those who adore you.</i>
<i>Sweet guest of souls Kind consoler, repose in our weariness, and calm in distress.</i>	<i>Without your sacred spirit man is but nought, his inheritance ill-fated, ignorance ill-wrought.</i>
<i>You alone amid the cries of this valley of tears</i>	<i>Heal the deep wounds in the hearts of the prayerful, Wipe out the dark stains water their dryness.</i>

<i>In their mad wanderings lead them straight to heaven melt their harsh coldness and bend their stubbornness.</i>	<i>of your seven gifts on your faithful people. Who place their trust in You, ask the reward of their virtue the grace of salvation and everlasting joy. Amen</i>
<i>And pour out in abundance the inestimable fragrance</i>	

Article II. - *The soul consults her holy Mother, the Virgin Mary, about what she should ask of Jesus, her Son. Mary tells her to pray for the preservation and triumph of the faith and Religion in the kingdom.*

20. DIRECTOR: Come, daughter, place your concern with complete confidence in the arms of your holy Mother. Kneel before her statue and speak to her about what you must ask of her Son in virtue of the promises he has made. I will be here to guide You.

– Kneel Teofilia before the Blessed Virgin and put through between the two the following colloquy:

Soul: Oh, Mary, my Mother! Mother of grace and queen of mercy, this morning the King, my Spouse and your Son came to visit me. He told me to ask for a grace, promising me that he will grant what I ask. So, I come to your feet that you may deign to tell me what I should ask [Mk 6,24]. What shall I ask of your Son? But, my Lady, a daughter whose mother is in the most fearful slavery, burdened with iron and chains, what must she ask for from an omnipotent King but her liberty? A horrid serpent has come out from the abyss and is proudly passing through the Spanish territory. With the fumes of error which he continually breathes he has seduced a multitude of careless, presumptuous and wicked people, and has formed wicked sects with them; and thus he holds our poor mother the Church in such difficulties, so tied up, that he is going to suffocate her if help does not come

quickly from on high. So, what must he asked from the Almighty but to take out his mother from so much anguish by breaking the head of the serpent? What must he asked but a prompt and complete triumph over the infernal dragon? Lady, what must we pray for but the destruction of the infernal serpent and his wicked sects, which he has spread over the Spanish nation, so that our country may soon see days of glory and of triumph for our faith and Religion? What shall I ask, my Lady? What shall I ask? [Mk 6,24]

21. BLESSED VIRGIN MARY: My daughter, do not ask for anything else but the destruction of the infernal serpent and his wicked sects, and consequently the triumph of the Church. This is something so pleasing to my Son and to me that you cannot desire, wish or ask for anything which would give us more pleasure or would be more pleasing to my Son. You will ask for it tomorrow when he comes to visit you.

Sou: My Lady and my Mother, pardon me I am going to take the liberty with you. If you are such a good mother I have no doubt that you will listen to me without becoming angry. Why is it that as you are such a good mother and our Immaculate Patroness, and that you love us so much that there never has been and never will be in this world another mother like you who will look with such tenderness on her children as you look upon the Christians. I ask again, why when you see them torn apart by the evil monster like sheep without a shepherd you do not go out to defend them? Your little children in this country called not without reason, your inheritance and your dowry, are perishing through lack of bread of eternal life. Jesus in the Blessed Sacrament, the bread of the divine word and sound doctrine, and the waters of grace in the holy Sacraments, because there is no one to distribute them, or those who are still here are afraid to do so. And you do not supply this need? What has happened to that merciful heart, which no one could ever call upon in vain,

as your great servant St. Bernard assures us? Could it be that you do not mind if we are lost? Mother!... have you also abandoned us and forgotten us? Or can it be that the number and enormity of our sins surpass the power of your omnipotent supplication, and you consider us now as lost children? If this is the case, make your servants the saints keep silence, and forbid them to publish the greatness of your power and the inexhaustible kindness of your goodness. Make silent especially St. Bernard and not say anymore; that if he finds one person who has recourse to you and receives no help, there must be no more talk of your mercy³ because those very needy Spaniards may be deceived by going to you and are then left unaided.

22. But, Oh Mother! Powerful and in a certain way, omnipotent Mother! If Divine Omnipotence does everything you want and ask, if the angels are just waiting for you to utter on your lips to fulfill speedily all that you order, if the whole of hell trembles at the mere mention of your name, is it possible that being able to help us you do not want to do so? Oh, Mother! Oh, merciful Mother! My lips could not utter such a cruel offence to your maternal heart; my spirit could not even suspect it. How? Would you not be compassionate, whoever was in need? Could you cease to be Mother of sinners, whatever their sins were? That would be to erase the most glorious of your titles the one which pleases you most. Oh, Mother! So then, show yourself a Mother⁴ give us examples of a good mother.

³ St. Bernard's words in his first sermon on the Assumption are: "Oh, Blessed Virgin, I agree to say no more about your mercy if just one person can be found whom you have failed to help in their needs after you had been invoked." Note of the two editions. The text of St. Bernard in the edition PL 183, 415; cf. B.A.C., nº 110, pp. 702-705. – Must have corresponded to the Sermon 4th of the Assumption: Pl. 183, 425, B.A.C. 110, pp. 717-724.

⁴ From the hymn "Ave Maris stella" verse one of the 4th stanza.

You are mother, and the tenderest of mothers. Which mother who has seen and who did not want the well-being of her children? And if she sees them in danger or lost, the danger itself is a reason for seeking every means to save them. So, as you are able to take them away from such a terrible slavery, why do you not do it? Is it perhaps it would not be good for us? Ah, Lady! Is it not suitable for us to have Religion? Our religion is absolutely necessary for the salvation of the children of a nation. A people without faith are a legacy of the devil. St. Paul says it is impossible for them to please God [Heb 11.6]. The Religion is the only thing in this world which is good for us; why? Then since religion is necessary for us, and you are able to preserve it for us by defending it from wicked sects, and you want to do so, yet you do not do it? This is a mystery which confuses me. Mother, does our great ingratitude oblige you to erase us from the number of your children, and deprive us of recourse to your refuge? No, we shall always sing: Refuge of sinners, pray for us. The more we have sinned, if we truly have recourse to you we believe that we are more greatly in need of your compassion and we shall consider ourselves the first vassals of your kingdom of mercy. How is it, Lady, that you do not help us? How is it that we do not deserve your protection?

23. MARY: You lose because you do not ask. Do you not know that in heaven no grace is sent to earth except by means of prayer? I want and can do what you ask, but I do not do it, because I want to do it on condition that you ask me for it rightly. There are many who ask for my intercession; but, seeing that it is difficult - as if I could not do great things! - they ask with lack of trust and confidence whether I will do or not do what they ask; my hands are tied by their doubts and they become unworthy of what I can do. My Son detests so much this distrustful prayer that he always refuses everything that is prayed for in that way.

Soul: I want to pray to you rightly. How shall I pray in order to obtain your intercession?

24. MARY: When children ask their mother for bread, which they know she can and wants to give them, how do they ask for it? Are they not sure that she will give it to them as soon as she knows that they need it? Do they have any doubt whether she will give them the bread they are asking for and which they need in order to live? So, my daughter, if what you are asking is just as necessary for the Spanish people to live spiritually as the bread for the life of the body, you must expect that I will do what you ask me, without restrain and doubt or even to wonder if I will do it or not. It is faith that works and succeeds in prayer. If you pray and believe that I will not do what you ask, and at the same time if you doubt or hesitate, you may be sure that thus it will be. Prayer obtains everything that you believe and hope to obtain, and nothing else. Daughter, always think well of my goodness. It is sufficient that you need something and ask me for it, and I grant it to you. Extraordinary blindness of the children of men! They know that when they ask me for something necessary for their salvation, that I am such a good mother that, if their request is accompanied by the confidence of children, they oblige me and force me to give them what they ask. Nevertheless, they prefer to die of hunger rather than ask me for bread, or if they do ask, they distrust in their hearts, doubting my goodness. So, encourage yourself with this confidence, see what you want of me and ask me for it.

25. Soul: What I ask, dear Mother, is that as you are the giver and distributor of God's graces which never come down to earth without passing through your hands, and as your divine Son has never denied you any grace, I ask that tomorrow you will present me at the audience of your divine Jesus, and give him with your own hand my request that

Catholic Spain may soon be fully purified of the wicked sects which are perverting her:

Holy Mary, pray for us,
 Holy Mother of God, pray for us,
 Holy Virgin of Virgins, pray for us.

MARY: I will do just as you ask, what you believe and hope, but I must tell you that, to present myself rightly at the audience with my Son, I have to be accompanied by my whole court. And you must pray for the intercessions of all the angels and saints in heaven.

Soul: That is very good, Mother: I am going.

26. TEOFILA: Father, have you heard what our Mother says? What must I do?

DIRECTOR: Recite with great devotion the Litany of the Saints. That is the most efficacious means to obtain what you ask: From you to Mary, from Mary to Jesus and from Jesus to the Father. The Father does what the Son asks him, the Son does what his Mother asks, and the Mother never refuses her children any grace if they pray with full confidence. But if you want to oblige Mary more certainly to grant the grace you ask, add, as she has asked, the intercession of all the angels and saints especially that of her spouse St. Joseph.⁵

27. If you can get St. Joseph on your side, with him you will have Mary, with Mary to Jesus, and with Jesus to the Father. And St. Joseph's heart is so compassionate, and his influence is so powerful that holy mother Teresa of Jesus (in her Life) says of him: "I took for my advocate and master the glorious St. Joseph and I commended myself very much to

⁵ It seems that in some special way God has entrusted to St. Joseph the charge of the salvation of the Church during these storms, especially in Spain. Note to 2nd original edition.

him. I saw clearly that in this need (I had given up all hope in doctors), as in other greater ones this Father and Master assisted me with much more than I had been able to ask. I cannot remember ever asking him for anything which he has not done. It is amazing to think of the great mercies that God has granted me through this blessed saint, the dangers from which he has saved me from, both of the body and of soul; it seems that our Lord gave other saints the grace to help in ones particular need. I have experienced that this glorious saint helps in every way and our Lord wants us to know that as he was subject to him on earth so in heaven he does whatever Joseph asks. Some other people whom I advised to pray to him, have also experienced this and have seen the result; and there are many who have become devotees again through experiencing his help. I would like to persuade everyone to be devoted to this glorious saint through the great experience I have of all that he obtains from God. I do not know anyone who is really devoted to him who has not become more virtuous; because he gives great help to those souls who commend themselves to him. For some years I have noticed that if I pray for something on his feast day I always receive it; if the petition is not quite correct, he adjusts it for my good... I ask only, for love of God that those who do not believe me give it a trial, and they will see by experience how good it is to commend oneself to this glorious patriarch and have devotion to him. Persons of prayer should always be devoted to him. I don't know how anyone can think of the Queen of the angels, of the time she spent with the Child Jesus, and not give thanks to St. Joseph for the help he gave them. Anyone who has not found a master to teach them prayer should take this glorious saint and they will not be on the wrong road.⁶

⁶ St. Teresa, Life 6, 6-8.

28. I wanted to quote for you the whole of this interesting passage, so that you might know that not a stone must be left unturned in heaven in order to obtain our requests in prayer; and chiefly you may realize that in this great saint we have a powerful advocate for everything, especially to attain the aim of our requests. Yes, sister, without any doubt, St. Joseph is the strongest protector for attaining the triumph of the Catholic religion in Spain. Because you must know, and I would like all souls of prayer to know, that one of the greatest works, perhaps the greatest, on which all the others depend, which St. Teresa obtained from God by prayer, was the preservation of the Catholic religion in Spain. She urged all souls to pray for that, and she united all the Discalced nuns, telling them that they were unaware of their vocation if they were not continually praying to God with all their strength for the holy Church and that the torrent of heresy will cease which was then threatening to devastate the whole Catholic world. And in this noble enterprise her director, protector and master was St. Joseph.⁷

29. And our struggle is exactly the same as then, for the evil which we are fighting for now is nothing more than the result of the alleged reform or the general overflowing of all the errors of Luther and his followers. So, in this terrible struggle which has begun with God, take St. Joseph, not only as your advocate, but as your master, and you will see that he will teach you how to manage the spiritual arms just as he showed St. Teresa. So, if you want faith and religion to triumph quickly invoke all the angels and saints one by one, especially good St. Joseph who will oblige his spouse the Virgin Mary to obtain it from her Son Jesus.

Soul: St. Michael, pray for us

St. Gabriel, pray for us

St. Raphael, pray for us.

⁷ Cf. St. Teresa, *Way of Perfection*, C. 1.

Most Holy Mother, here you have all your heavenly court gathered together, especially my spouse St. Joseph whom I take from this moment as my special master and protector, after you. So, great Mother: "May he who deigned to become your Son accept our prayers."

30. MARY: Seeing that your petition is for something necessary for the preservation of the Catholic religion in the kingdom, I promise you, my daughter, that I will do all that a mother can do on behalf of her children who are in the greatest difficulties. I compromise my word that I will do everything you want and ask suitable for the matter which concerns you so much. I will do all that Mary can do with Jesus. If you know that I can do something, you have only to suggest it and tell me with full confidence: Mother, do this. With that same freedom you must have recourse to my spouse St. Joseph, because his intercession is so powerful that he obtains from my Son everything he asks for. He does not refuse him any grace. My daughter, be a soul of prayer. If you knew the power and domain of a soul of prayer! Being queen of the universe, I give way to her, my Son yields to her, the Father yields to her, to her the Omnipotent yields, the angels obey her, before her the demons tremble and terrified, flee before her. She, in fact, commands in the heavens, on earth and in the abyss.

ARTICLE III. – *Jesus visits his spouse again, and she presents her request*

DIRECTOR: Be assured my dear sister, of the sovereign protection of the Queen of heaven and of the whole court according to the promises she made yesterday, approach the holy Mass, then Jesus in the Sacrament comes for a visit. Look! Comes Mary accompanied by the whole celestial court. They will not leave her; they will assist her in support

of the request that you have to present today to his Son. I will be there near you to help you with my prayers and counsel.

–Receive Communion and after a while say to Jesus -

Soul: My good Jesus, trusting in your promises, and sustained by your Mother's protection, I have considered what I should ask of you.

Jesus: And what is your request, my daughter?

Soul: What do you want us to ask of you. Oh my All-powerful God? Take a look, oh my good Jesus, and see the sad situation in Spain of my mother the Church. See how your wicked unnatural sons fled from her arms and from her maternal womb, and not contented they have formed a horrid conspiracy against her, they plan to exterminate her, that her name will no longer be pronounced in the land of the James and Fernandos . . . Poor Church! Poor mother of mine! See, Lord, how they are reducing her to the last agony . . . And as I am one of her daughters, although the most unworthy, what do you want me to ask of You, Omnipotent God, just and upright Judge, but that you judge the cause of my mother and your spouse the Church, and you avenge the horrible treatment they have committed against her, and still are doing, your sons the apostates and wicked rebels? Listen, Lord, and attend to the cries which my sad, disconsolate mother exhales with her last breath. . .

LAMENTATIONS OF THE CHURCH IN SPAIN⁸

From chapter 1 of the Lamentation of Jeremiah

9. *Look O Lord, upon her misery, for the enemy has triumphed!*
11. *Look O Lord, and see how worthless I have become!*

⁸ These lamentations are based on those in Jeremiah, using his same words as far as possible. – Note of the original edition.

12. *And you, oh Catholic peoples who in the whole earth are on the way to the heavenly Jerusalem, look and see if there is any suffering like my suffering, my priests have been murdered in my presence, and my sanctuaries burnt, a horde of ferocious evil ones are even now devouring my sons the faithful Spaniards.*

16. *At this I weep, my eyes run with tears: Far from me are all who could console me, any who might revive me: My sons were reduced to silence when the enemy prevailed.*

18. *The Lord is just: I had defied his command. Listen, all you peoples, and behold my suffering: My maidens, my youths and my priests have gone into captivity.*

21. *Give heed to my groaning, there is no one to console me. All my enemies rejoice at my misfortune: it is you who have wrought it. Bring on the day you have proclaimed that they may be even as I.*

22. *Let all their evil come before you: deal with them as you have dealt with me for all my sins; My groans are many, and I am sick at heart.*

FROM CHAPTER 2

3. *What grieves me most is that the Lord in his anger has shattered the stronghold of Israel: He has withdrawn his right hand which held back the enemy.*

4. *And, acting as if he were my enemy, and has made me the target of his arrows, he has allowed his hand to fall on me as my enemy, and has killed everything beautiful in the tent, of the daughter of Zion, and has poured out his anger upon her like fire.*

5. *The Lord has destroyed Israel as an enemy; he has pulled to the ground all her walls and fortresses.*

6. *And he has demolished her tabernacle. The Lord has wiped out the memory of the solemnities and the Sabbath in Zion. He has repudiated the king and the priest.*

7. *The Lord has been removed from the front of his altar, cursed is the sanctuary, he handed over to the enemy the battlements of her towers, and the enemies shouted with joy at the destruction of the house of the Lord, as if it were a solemn festival.*

11. *How great is my affliction! I have lost my sight through so much weeping, my heart is dismayed, on seeing the loss of my sons my heart dropped to my feet, and there is no one to relieve me and give me consolation.*

16. *All your enemies opened their mouth against you; they shouted they ground their teeth and said: Victory! Victory! We have won, we have devoured her. Now, we swallow the Church and no one can stop us; all her defenders have disappeared; this is the day we were waiting for so anxiously to fulfill our plans; we have found it now; it has come at last.*

32. *And what makes my heart sad, above all my sorrows, is seeing that my Spouse seems to abandon me to the full force of my anguish. How sad I am! Is it real, is it true by any chance, the evil which I lament? And can I believe it? Oh my God and Lord! Oh my sweet Spouse, Jesus! Where have you gone? Where are you hidden? Why have you abandoned me? Have you perhaps parted with many of your priests threatening every day to take away from me the few that are left, leaving me alone with my poor children, exposed to the voracity of the wolves of evil? Without you, without priests, without feasts or solemnities, without the sweet, comforting bread of the Eucharist and the limpid waters of the other sacraments, without the disposition of the free preaching of the divine word, what will become of me and of my poor children? Listen, my good Jesus, to my laments, lest I give way to the force of sorrow...*

CHAPTER 3

6. *And that my sorrow may have no remedy, He has placed me in the darkness.*

44. *And on account of the sins of my sons you have placed between yourself and me, Oh my God! a dense cloud which hinders the passage of prayer.*

8. *And, worst of all, having demanded the cry of my petitions, you have rejected my prayer.*

55. *But, Oh Lord! I have called upon your holy name from the depths of my abasement.*

57. *Come near to me and say: Do not be afraid. Oh my children! Those who love the Lord from their heart do not forget or leave your mother in the greatest of all her needs. May your eyes be a torrent of tears. Do not rest, because my relief is in your hands.*

And to crown my affliction a melancholy rumour has been spread around, a sad voice of my dear sons repeating that all hope is lost they say: "There is no remedy for our mother; Spain is already abandoned by God; let us think no more about her; our country is now in the hands of the demon, let us leave her and go to other countries." Ah, my children, I repeat, the medicine to cure my wickedness is in your hands.

CHAPTER 2

19. *Awake, get up from your sleep and from the beginning of your vigils direct your praises towards the Lord. Pour out your heart like water in his presence. Lift up your hands to him crying out for the poor little ones who will die of hunger in the street and crossroads through lack of anyone to give them bread.*

33. *Soul: Lord, have you heard the lamentable cries of my disconsolate Mother? So my request is: That you give her a prompt, complete triumph over her enemies let it be soon, because every moment is a century; this is what I truly desire, want and ask for.*

Jesus: Daughter, are you really convinced that I will do what you ask?

Soul: And should I not be? But sustain my little faith. I believe and hope that you will do what I ask; I completely trust in your word. Since what I ask is something so necessary and so urgent for the salvation of the kingdom, to doubt that you will do it after you have been asked, is to doubt, either your goodness or your omnipotence or your fidelity. You can do it, you want to do it, it is necessary for us. And having asked you for it, I believe with confidence that you will do it, which the contrary seems to me more difficult like the lack of water in the sea and of stars in the sky.

Jesus: If you believe it, I will do it; but if you doubt, I will refuse you. "Let it be done according to your faith" [Mt 8, 13].

You will make this same request to my Father. On my part, I give you my word that I will do whatever you ask; and the Father will do whatever you ask in my name.

–See the promises on p. 190 and the following.⁹

DIRECTOR: My Teofila, this evening we shall go to present ourselves to the Father to ask him to give a prompt, complete triumph to the Church in Spain. In the meantime I am going to an urgent need of my ministry. You, get everything ready, come as soon as you can, and while waiting for me to arrive, recite the Litany of the Saints. Goodbye, my daughter, I'll bring the petition all ready for you.

TEOFILA: Goodbye, Father.

ARTICLE IV. – *The spouse of Jesus negotiates with the Father for the peace and triumph of the Catholic religion in Spain; in order to grant this, the Father asks her for some explanation for the sins of this unfortunate kingdom, and she promises to give it to him in abundance.*

⁹ In the new edition pp. 137 ff.

34. TEOFILA: Father, in fulfillment of what you ordered this morning, I invoked all the angels and saints in glory, especially my father, St. Joseph, St. James, our patron the Guardian Angel of the kingdom, and the guardian Angels of all Spaniards. I ask them to accompany me in this passage. And at once I turned to my Mother, Mary the Queen, asking her by all her titles and praying her Litany, to keep her promise and take these matters as her own.

DIRECTOR: So now there is nothing to do but to present your petition to the eternal Father with full confidence. Here you have it.

35. Soul: Our Father who art in heaven, Jesus your Son and our Redeemer, left for us written in your holy Gospel: "Everything you ask the Father in my name I will do" [Lk 11, 9; Mt 7, 7]. Ask and you will receive" [Jn 14, 13].

–See the promises on p. 190 and ff.¹⁰

I, although unworthy to appear before you because of my profound wretchedness and for the accumulation of my iniquities and ingratitude, yet animated, encouraged and taught by these promises of your Son, and sent to you by him as stated in them, in his name and through his merits I come to ask for a grace, and it is this, that in the whole world, and especially in Spain "may your name be hallowed" [Mt 6, 9; Lk 11, 2]. Lord, close those mouths from hell which utter without ceasing such awful, abominable blasphemies against your holy Name, and against everything holy and sacred in heaven and on earth; and listen now to the canticle and hymn and the praise of your holy and terrible Name, in this kingdom which is unhappy in every way. Lord, come back; come back for your honour, and upon the wings of the wind come for your honour.

¹⁰ In the new edition pp. 137 ff.

36. “Thy kingdom come” [Mt 6,10; Lk 11,2]. May the prince of darkness with his wicked sects pretending to establish his dominion in Catholic Spain, go to the abyss. Enthroned Jesus your Son once again in Spain to guide it to glory with its legitimate ministers, and may it be governed by civil authorities who are not only truly Christians, but who will allow the Church in full liberty and to abolish the clasp of the treacherous counsels they have imposed.

37. “Thy will be done on earth as it is in heaven” [Mt 6,10]. Give your grace abundantly that just as in heaven there is but one will, because all the blessed conforms perfectly to yours and all factions will be taken away and there will be but one will in the whole nation. May this be your will, and for this, may everyone observe your precepts and your laws. And, likewise, may they be free to follow your counsels; and equally observe the precepts of your Church and of the earthly authorities, who will give us only just and holy laws.

38. “Give us this day our daily bread” [Mt 6,11; Lk 11,3]. Father, do not allow hell to snatch from us the tree of life, the Catholics, Apostolic, Roman religion which you have designed to plant in our country that we might be saved and live for ever by eating of its fruits. Father, the little ones are asking for bread, and since there is no one to give it to them, they are dying of hunger. Lord, give us the bread of your word, and for this send labourers into your harvest [Lk 10,2], send to this nation preachers full of your spirit, who, with apostolic zeal will share your divine word with your people and with their activities will compel the wicked ones to be converted to the faith, sinners to do penance, strength to the weak and health to the sick; and satisfy the hunger of your little ones. Lord, send us fervent ministers who will distribute the bread of life, Jesus in the Blessed Sacrament, to the people, after preparing and purifying them by the administration of the other sacraments. Oh, how many are

dying through lack of the bread of your word, and the substantial bread of Jesus in the Blessed Sacrament, and the souls are sent down into the abyss by the infernal spirits!

And if for our sins you take from us the bread of life, if through them we have lost the right to glory and to possess the religion which leads us to it, Lord, see, we have forgiven our debtors from our heart. Forgive us also the debts we have contracted with your justice by our sins for which you are striking our nation so terribly. Forgive us our sins as we forgive those who offend us [Mt 6,12; Lk 11,4]. Lord, forgive, forgive your people [Jl 2,17]: let not you anger last for ever. I, in the name of all ask for mercy.

39. “And lead us not into temptation” [Mt 6,13; Lk 11,4]. Father, the faithful in Spain are in danger of losing their faith because impiety is dominating all, and on account of the infinite scandals they present, and for the lack of sacraments in many dioceses governed illegally!¹¹ If it is not purged soon of its obscenity, if restitution of legitimate pastors are not attended to promptly, thousands of souls will fall into temptation having neither light nor strength to resist, and they will be swept along by the torrent of impiety which is destroying everything. Do not allow us to be tempted beyond our weakness [1 Cor 10,13]. Lord, send your Holy Spirit to strengthen that weak nation, so that it may resist faithfully and overcome the dangerous temptation which you have permitted. Annihilate that multitude of wicked sects that they have in imminent danger of making them lose its faith and separating it from the centre of unity, the seat of St. Peter. Father, do not allow us to fall into temptation.

40. “But deliver us from evil” [Mt 6,13]. My God, how many souls have already fallen into temptation or have

¹¹ This was true in 1842 when this was written. The note added in the 2nd original edition to clarify that the circumstances had changed.

sinned of impiety! How many souls, some unknowingly and others knowingly, have drunk the poison which the infernal dragon [Rv 17,4: 18,3] offers in his filthy cup to the sons of Spain. So many have fallen into such spiritual blindness! Heavenly Father, free them from such great evil, open their eyes quickly, and let the pure, brilliant light of faith shine soon on the Spanish horizon, that its rays may in an instant dispel the dense clouds with which the followers of Satan try to extinguish. Lord, free us from all evils, present, past and to come. This is what I ask in the name of Jesus, it is what I desire and efficaciously want. Lift quickly the horrendous affliction with which you are wounding us, this punishment of abandonment which makes us tremble. Amen. Thus I hope and trust:

41. FATHER: How is your faith, daughter? Do you believe that I will do what you ask? What you ask is not little. You ask for the complete triumph of the Church in Spain, and you are anxious to obtain it. Heroic enterprise! Noble undertaking! Let us examine your faith. You will obtain as much as you believe and hope to attain.

Soul: Father, everything is possible for you. You can easily do what I ask and what you want to do, for you do not want your people to be lost, but that they should be converted and live [Ez 18,23]. You can and you want to do it on condition that you are asked properly. Because of the mission given to me by your Son to come to You and ask for graces, and on the strength of the word given to me that you will grant everything I ask in your Name, I have told you my desires, I have prayed to you, and now again I ask that the Church in Spain may soon, very soon, triumph over her enemies. You are so faithful to your promises, you desire so earnestly the fulfillment of your word, that the whole activity of the universe will be upset rather than one iota [Mt 5,18: Lk 16,17] of all that you have written should be unfulfilled. I have

plenty of reasons for hoping that you will do what I ask and what I have asked. You can do it, you know how to do it and you are so good that you have given us your word that you will do it if we pray for it, you are faithful to your promises, I have prayed to you, and I will persevere in my request, always hoping until you have fulfilled it. But, Lord, let your mercy and the faith of the Church make up for my lack of belief.

42. TEOFILA: And now, Father (to her Director), what must I do?

DIRECTOR: The petition which the Church usually presents before the throne of the God of mercy to obtain the graces needed is in the form of the greater Litanies. Present your petition to the Father in that way, reciting them with great devotion and spirit.

Soul: Kyrie eléison, Christe eléison, Kyrie eléison.

God, heavenly Father, have mercy on us

God the Son Redeemer of the world, have mercy on us

God the Holy Spirit, have, etc.

Holy Trinity, One God, have, etc.

43. FATHER: "Let this be done to you according to your faith [Mt 8,13]. But notice, daughter that the immensity of sins committed every day by all the nations are presented before my tribunal by Satan who is continually crying out for justice against Spain. Those sins are the cloud which impede the rising of the prayers of earth to me, and causes them to be unattended [Lam 3,44]. So that your desires will be fulfilled, it is essential to dispel this cloud; and this cannot be obtained unless you give me unabated atonement for them. Only then will I open the goodness of my heart and my graces will rain down; they will convert the sinners and the wicked, and I will exterminate the obstinate by shaking the earth like a sieve with the power of my arm [Mt 3,12: Lk 3,17]. How will you do that? Will you undertake to give me this full atonement?"

Soul: Heavenly Father, I know all the depth of my wretchedness and that my righteousness is like filthy clothing [Is 64,6]. Before I answer, permit me to consult my director.

44. TEOFILA: Will it not be imprudent, Father, to pledge this abyss of wretchedness, which is incapable of making atonement for her own sins, and to atone fully for the sins of the whole nation? Shall I pledge?

DIRECTOR: Without delay. It would be imprudent if you will think of paying with your own money. We have a good guarantor [Heb 7,22] and his coffers are well provided for this and for much more. Do not be afraid and offer yourself for everything.

Soul: Heavenly Father, Yes, I will give you full atonement for the sins of the nation even though they may be immense in number and enormous. I will undertake everything, and if I fail, let the punishment fall on me that will unburden now my mother.

FATHER: Well then, it will be necessary that in the tribunal of my justice the cause of Religion in Spain will be discussed. And will you have the courage to appear there on her behalf and to defend her against all the charges brought against her?

Soul: Helped by your grace, Lord, I offer myself for everything.

FATHER: So, tomorrow you will appear before my tribunal to which the enemies of your cause have been convened. Be brave and skilful in handling the matters, and in fighting the contest of your God.

45. DIRECTOR: Now my daughter, we are in the fiercest part of the combat. Have courage and fortitude, as you have been told. Make the prayer which I told you about in the third conference, article 4, nº 4, on the second remedy against the

wickedness of the nation, which is prayer accompanied with sacrifice; especially what is said on p.173 and following¹². Invigorate your trust in the Lord to the highest point, basing it not on your weakness, but on the blood of the Redeemer. Take advantage of the time and come back early in the morning when I will give you the rest of the instructions needed and we shall both go to the tribunal. Stay with the Lord, my daughter.

TEOFILA: May the Lord be with you and guide you, Father.

FIFTH CONFERENCE

THE CAUSE OF RELIGION IN SPAIN IS JUDGED IN THE TREMENDOUS TRIBUNAL OF DIVINE JUSTICE: THE SOUL STRUGGLES WITH THE JUDGE AND WITH THE LAWS OF HIS JUSTICE AND AGAINST SATAN ON BEHALF OF THE CHURCH, AND COMES OUT VICTORIOUS

ARTICLE I. – *The soul prepares to appear before the tribunal of divine justice*

^{1st} *For this she gathers information about the state of the case of Religion convoking a congress of all the holy guardian angels of Spain to which the Blessed Virgin Mary is present and assures her protection and that of all the angels and saints whom she invokes.*

1. DIRECTOR: Sister, it is necessary for you to know perfectly the pursuit you have contracted and the horrible struggle which you have pledged so that you may be conveniently prepared to work with prudence and not to

¹² In this new edition pp. 127 ff.

despise any means in order to ensure a happy outcome and complete victory. If you know how to fight that is infallible.

2. You aim at abolishing the reign of the Beast [Rev 11, ff] who has enslaved the holy Church in Spain and which is now at the point of death. This monster is nothing but a mob of infernal spirits which the justice of God has allowed to come out from its dark dungeons in order to punish the earth and test the faith of his Church. Those rulers and captains of the wicked sects want to uproot the sacred tree of the Catholic religion from Spanish territory. As the nation is committing all kinds of crimes it has lost all right to the Church and to the possession of the Catholic Religion which provides all the helps needed to obtain them. Satan presents all its evil deeds before the throne of God, and God, the just judge, cannot but punish the nation which has allowed Satan and his spirits of darkness to form wicked sects and with them to root out from Spain a Religion of which it has made itself unworthy. The infernal beast, that gathering of devils and evil spirits, is but an instrument in the hand of the divine Judge with which he afflicts Spain by imposing upon her the most tremendous evils.

3. So, in order that you may exterminate Satan with his wicked sects it is necessary to appear before the tribunal of divine justice and give the Judge full atonement for the sins of the nation. As sins are the arms with which the devil fights and the wood which feeds the fire of the divine anger, if you succeed in giving the Judge full atonement for them, with this alone sins will be abolished, Satan will be disarmed and the fire of God's anger will be extinguished. Divine mercy will regain its rights and he will be the God of goodness and the loving Father, while at present he acts as the God of wrath and vengeance; then, as a proof that he does not want to punish us anymore, he will do what he has promised, and what he has always done in similar cases – he will turn his

anger against those who have been afflicted and will hurl them into the fire, and he will turn what has been a club into ashes. Or, he will disperse the evil sects, chain up the infernal powers in the abyss, and destroy that monster of wickedness. So, you can see that for this it is necessary to take the part of the divine Judge and struggle with God in his tremendous tribunal of justice. Will you have that much courage?

TEOFILA: I trust in the one who gives it.

4. DIRECTOR: As you have to appear before the tribunal of divine justice, first of all you have to know the state of the case of the Catholic Religion in Spain, convoking all the guardian angels of the kingdom by means of your guardian angel, and then you have to struggle with all of them, especially with the guardian of the whole kingdom, so that in their activity in defending the Church they help you in the tremendous combat. Then you will call upon Mary to act as Patroness of Spain, and upon the heavenly court, asking for their powerful mediation. And, finally, struggle with Jesus that he may offer himself to the Judge as a victim of propitiation and present to the Father the treasures of his passion for the debts contracted with his justice by the Spanish people, and his infinite merits for our great offences.

TEOFILA: I am going to practise it.

5. SOUL: My guardian angel, would it be possible to form a congress of all the angels who guard the provinces, cities and other towns of Spain, in order to discuss the affairs of the Religion? Pardon my daring. What do you think? Will they be displeased with me?

ANGEL: It is possible, very possible. And why should they be displeased? Is it a greater privilege to deal with angels than to be the spouse of the Lord of angels? Our Lord and King is not disdain to betroth you; he comes to your house,

he speaks to you: will the angels deal less with the one who is thus treated by the King? Do not be scared by the serious or important matters you are dealing with or the dignity of the persons who come to treat you. Everything is consonant with the high dignity of the spouse of the King of glory. Cheer up your heart, and spread your wings according to the high dignity you have received. What could be more suitable than for the spouse of Jesus to deal with us who are his ministers about the matters which the King her Spouse has entrusted to her? Yes, it is possible to form a congress, and it will please the whole gathering. You want it? Then do it. Here we are all together ready to serve you. What is to be done?

6. Soul: My Lords, is not the Church in Spain entrusted to your care? How is it that Satan has enough strength to ruin it? You certainly know about the terrible slaughter inflicted upon the sheep of Jesus Christ by the infernal wolf . . . My God! My angels! Poor Mother! Poor children! If the Church of Spain were properly prepared and could fight according to the rules of spiritual tactics against the powers of the enemies on earth and of hell, it would be a great consolation to see her in the struggle which could only be victorious. But, oh my God, what a sad sight! She has no strength now for fighting! It is no longer an army, but rather a field covered with corpses and fugitives which are going to fall beneath the knife of the insolent conqueror! . . .

My Lords and angles, my Spouse, King and Lord Jesus has entrusted me to care for his honour. In baptism I swore allegiance to his banners and eternal war against Satan, and I have renewed my first pledge a thousand times. This oath obliges me to fight now against that monster that is waging such a cruel war against the Church in Spain. The decision I have made and my pledge is to exterminate Satan with all his wicked sects, and those who are fighting against us, and not to stop or leave out any means to achieve his complete

destruction, and that the Church in Spain will be triumphant and be in full splendour. Certainly the task is arduous; but indispensable considering my Christian character and at the same time a spouse of Jesus Christ to which his sovereign condescension alone has raised me.

7. And who is Satan? Is he not by any chance, a rebel slave, chained by our King, a despicable instrument in the Lord's hand? And what does that traitor count on? With what arms does he make war upon us? Are they not by chance the sins of the nation? Certainly, I shall take them away. That is what I am going to do. I shall make atonement for the sins before the Judge, and Satan will be conquered. For this I count on the Omnipotence, wisdom, goodness and fidelity of God, who has made me the most magnificent promises; with the merits of the blood of Jesus, which He has placed in my hands; and with the intercession and protection of our great Queen Mary and of all the angels and saints; especially with the activity and zeal with which you, oh heavenly princes, protect the holy Church. So, let's get on with it: war to exterminate Satan and the wicked sects. I am determined not to leave the battlefield until I am victorious. I must not leave a stone unturned in heaven, on earth or in hell.

8. Oh, Archangel St. Michael! Oh glorious prince of the heavenly army and protector of the Church! Unsheathe your sword, come to the battle, and come with your heavenly armies to cut off the head of the infernal dragon, our chief enemy.

9. Oh Archangel St. Gabriel, the redemption of Jesus Christ has to be applied to Spain, and so I ask you to deign to present yourself with me to the Father as a victim of propitiation to Jesus his Son in the tremendous sacrifice of the Mass which is celebrated on our altars.

10. Oh powerful fighter St. Raphael! The powers of hell must be chained up so that they will not persecute the

Church any more. You have to pour out upon the realm of the Beast; that is, the wicked sects, the cup of the anger of God who lives for ever and ever, which you have in your hand [Rv 16, 10] God's medicine which has to heal the cruel wounds which Jesus has in his mystical body.

11. And you, holy guardian Angel of Spain, have you by any chance gone to sleep? Will it be in vain that our Church instituted and celebrates your feast in order to ensure your protection in the dangers which surround her? Great prince of victory, we must go on and attack the enemy and cast him out of the country which God has entrusted to your care.

Holy angels and my lords, defeat the wicked soon and complete, what do you think of my ideas and challenge?

12. St. MICHAEL, president of the congress. Generous soul, we must applaud your heroic resolutions and encourage you in a work so necessary for the salvation of the Church, so pleasing to your Spouse and King our Jesus, and so worthy of a daughter of the Church militant. We offer you our full protection in everything. You must know that according to the orders of the Most High we give Satan more or less permission according to the ardour of prayer in the land. We will fight just as the men of prayer fight, we always have our sword in hand ready to defend the Church; but we only work according to the courage of those who pray. As far as they go, we will work; and according to how they ask, we act. Let us see what you are asking us.

Soul: I have already told you. I ask for the extermination of the wicked sects in Spain, the triumph of faith, and that this be done soon. You must help me with your protection.

St. MICHAEL: You really want it like this? Good, then let's get down to it: We go to exterminate the Beast. But this has to be negotiated with our Queen and Lady, the Virgin Mary.

Soul: With Mary? She has already offered me all her protection for this matter.

St. MICHAEL: So, let our Queen preside at our congress, and we shall do with pleasure all that she orders. Go and ask her to deign to come.

13. Soul: Holy Mary, pray for us

Holy Mother of God, pray for us

Holy Virgin of Virgins, pray for us

MARY: What do you want, my daughter?

Soul: Mother, You know that my challenge is to crush the head of the infernal serpent who in Spain is spreading contagion with his noxious boldness to the sons of the Church, and this is something reserved for you. In order to succeed I must present myself before the tremendous tribunal of divine justice and there to defend the cause of Religion. Spain is one of your possessions and Jesus Christ gave it to you as dowry and inheritance. Spain salutes you with the title of their Patroness, and had provided always a great part of your glories. Our Lady, the moment has arrived when you have to show that you are our patroness and you have to support the cause of your unhappy people before the divine tribunal. Mother, in what state this nation has before God?

MARY: Bad, my daughter, very bad.

Soul: Mother, how is that? What terrible sorrow fills my heart on seeing so many and such deep wounds in the mystical body of Jesus Christ in this kingdom, your protégé. Until when, our Lady, until when the infernal serpent has to march proudly. You are in charge of crushing its head [Gn 3, 15]. So, why don't you do it? What has to be done for the cause of Religion to go well? Why is it going badly, and so badly?

14. MARY: Guard against mistrust. I have told you that it is going badly because the sins and crimes of this nation are infinite, and Satan is taking advantage of this and presents

them before the tribunal of God; and the ardour of prayer which oppose him are insubstantial and skin-deep! . . . What a calamity! What a disgrace! It is the greatest which this unhappy nation can experience. As there is no one who is struggling rightly with God against Satan, that Beast will prevail in the divine tribunal.

The afflictions must not rain down upon Catholic Spain! We are going to defend the cause of Religion before the tribunal of divine justice. What sorrows, my daughter, will you have to bear in this struggle! Notice that Satan will not leave a stone unturned either in hell or on earth, in order to wear you out, to discourage you and make you give up your challenge.

15. Soul: Our Lady, what greater sorrow than the one I suffer on seeing his triumph? Let the sorrows come, the torments, the persecutions, the martyrdoms, provided I gain the victory.

People (to the whole congress), what is lacking to do now?

Man: You already have my protection and that of my angels; now you have to pray to my whole of court of angels and saints to help you in that terrible struggle, presenting to God on your behalf and for your cause your merits and prayers.¹

Soul: Help this congress	All the holy orders of blessed
St. Michael, pray for us.	spirits, pray
St. Gabriel, pray for us.	St. John the Baptist, pray
St. Raphael, pray for us.	St. Joseph, pray
All the holy angels and	All the saints, patriarchs and
archangels, pray	prophets, pray

¹ Each one can invoke in a special way the angels and the saints to whom he has special devotion. This note is in the 2nd edition but not in the 1st. As can be seen here it is apart from the greater titanies forming as in other places a kind of para-liturgy.

St. Peter, pray	St. Matthew, pray
St. Paul, pray	St. Simon, pray
St. Andrew, pray	St. Thaddeus, pray
St. James, pray	St. Matthias, pray
St. John, pray	St. Bernabae, pray
St. Thomas, pray	St. Luke, pray
St. James, pray ²	St. Mark, pray
St. Philip, pray	All the saints, apostles and
St. Bartholomew, pray	evangelists, pray

PRAYER

16. Oh heavens! Oh holy apostles and evangelists! What has that torch of faith done which burned so brightly in your breasts, with which you lit up the whole world? The clouds of darkness have taken the place of its radiance in our country. The wicked lawd, encouraged by Satan, has become an instrument of the hand of the God of vengeance; pulling up with all haste from our soil the holy Religion, which you planted with so much work and sweat, and which you water with your blood. You especially, St. Peter, who ordained and sent to Spain seven apostolic missionaries, the founders of our Church, you, St. Paul, who twice manifested your ardent desire to plant the faith in Spain, and as some believed, did actually come and preach in Tortosa and Tarragona, admirer of your great disciple Thecla, have you forgotten us now? St. James, did God not entrust you with the defence and the care of the kingdoms of Spain? Are you not the defender of Religion and the Spanish case in the tribunal of divine justice? You know my challenge. This is the moment for you to fulfil your charge of protector of the cause of Religion. It does not matter that it is in a state of perdition;

² Influenced by Catalan the Latin "Jacobus" is translated as Jaime instead of Santiago in the list of the Apostles.

by compulsion you have to exert your utmost strength and courage and prove your worth before God. Let us go to the fight.

And you, apostles of Spain, Saints Torcuato, Tesifonte, Segundo, Indalecio, Cecilio, Esiquio and Eufrasio,³ do you see the idolatrous nation which you made Catholic? And is this that garden of lovely flowers, which you planted with so much fatigue and sweat among the forest of long ago idolatrous Spain? Ay! How your blood shouts against our cowardice! Come with me to defend her before the tribunal of God; as you cannot do it now on earth. I trust in your merits and prayers.

All the holy Innocents, pray for us.
 St. Stephen, pray
 St. Lawrence, pray
 St. Vincent, pray

Sts. Fabian and Sebastian, pray
 Sts. John and Paul, pray
 Sts. Cosme and Damian, pray
 Sts. Gervasio and Protasio, pray
 All the martyrs, pray⁴

³ This refers to the so-called "seven apostolic men" who according to a certain tradition had preached the Gospel in Spain, ordered directly by the Apostles. The same affirmation appears in *The School of Virtue Vindicated*, in "Palautian Texts" 6, p. 33, notes 14-15.

⁴ You may also invoke the holy Spanish martyrs, as the Pope states in his allocution of 1st March, and add:

St. Hermenegildo, pray for us.	Sts. Narciso and Felix, pray
St. Eugenio, pray	Sts. Justo and Pastor, pray
St. Fermín, pray	Sts. Servando and Germano, pray
St. Magín, pray	Sts. Emeterio and Celedonio, pray
St. Pedro Armengol, pray	Sts. Acisclo and Victoria, pray
St. Anastasio, pray	Sts. Luciano y Marciano, pray
St. Eulogio, pray	Innumerable saints of Saragossa, pray
St. Pedro Arbues, pray	St. Engracia and companions, pray
St. Jorge (patron of Aragon), pray	
Sts. Fructuoso, Augurio and Eulogio, pray	

PRAYER

Saints in heaven, all those who in this life shed your blood and fought in defence of the faith in testimony. Holy Martyrs of Spain, especially those who in these days have watered with your blood the tree of Religion in our country, help me in this struggle. Present to the God of mercy your prayers, your merits and your blood. Come with me to the divine tribunal to sing before the Judge the song which you sing beneath the great altar: *Usquequo, Domine Sanctus et verus*. Until when, O Lord of holiness and truth, will you delay to do us justice, judging the cause of the wicked and not to take vengeance for the blood which we scattered on earth iniquitously? [Rv 6, 10]

Come with me and shout into the ears of the Judge, that he may judge the cause of his Church, and turning away his anger, turn it against their enemies.

St. Silvestre, pray	All the saints Pontiffs and Confessors, pray
St. Gregory, pray	All the saints doctors, pray
St. Ambrose, pray	St. Anthony, pray
St. Augustine, pray	St. Jerome, pray
St. Jerome, pray	St. Martin, pray
St. Martin, pray	St. Nicholas, pray ⁵

⁵ St. Amengol, pray	St. Braulio, pray
St. Odoín, pray	St. Tomas de Villanueva, pray
San Justo, pray	St. Olegario, pray
St. Pacliano, pray	St. Bernardo Calvo, pray
St. Valero, pray	St. Julian, pray
St. Toribio of Mogrovejo, pray	St. Toribio de Liebana, pray
St. Darnaso, pray	St. Rosendo, pray
St. Isidoro, pray	St. Prudencio, pray
St. Leandro, pray	St. Foiliano, pray
St. Fulgencio, pray	St. Atiliano, pray
St. Ilderonso, pray	

St. Francis, pray⁶
 All the saints priests and lewites,
 pray
 All the saints monks and her-
 mits, pray
 St. Mary Magdalene, pray

PRAYER

*St. Ignatius of Loyola, St. Francis Xavier, Sts. Francis
 Borgia and of Assisi, St. Dominic of Guzman, St. Peter of
 Alcantara, St. Teresa of Jesus, St. John of the Cross, St.
 John of God, St. Joseph of Calasanz, and all the saints of
 heaven, to defend the holy city of God, the Church militant,
 you formed in your strong walls with your convents that you*

6	St. Ignacio, pray	San Isidro, pray
	St. Pedro de Alcantara, pray	St. Alfonso Rodriguez, pray
	St. Juan de la Cruz, pray	St. Luis Beltran, pray
	St. Pedro Nolascó, pray	St. Teresa, pray
	St. Raimundo Abad, pray	St. Maria Cervello, pray
	St. Jose de Calasanz, pray	St. Florentina, pray
	St. Juan de Dios, pray	St. Madrona, pray
	St. Ferrando, pray	St. Eulalia de Barcelona, pray
	St. Vicente Ferrer, pray	St. Eulalia de Merida, pray
	St. Francisco Javier, pray	St. Leocadia, pray
	St. Francisco de Borja, pray	St. Maria de la Cabeza, pray
	St. Raimundo de Peñafort, pray	St. Isabel, pray
	St. Ramon Nonato, pray	St. Blanca, pray
	St. Pascual Bailon, pray	St. Liberata, pray
	St. Juan de San Facundo, pray	St. Quiteria, pray
	St. Diego, pray	Sts. Justa and Rufina, pray
	St. Futos, pray	Sts. Juliana and Sempromiana pray
	St. Millan, pray	
	St. Domingo de la Calzada, pray	

St. Fiorenna may also be invoked. It seems that with the help of God she confounded the wickedness of this century. As may be seen from notes 12, 14, 15, and 16 which are from the original editions, the saints of the Spanish Church are added.

have founded in Spain. For what have your Orders, congregations and confraternities come? St. Teresa, where are your castles? The king of locusts has destroyed them all [Rv 9, 11]. Oh, and what damage he is doing in our holy city! Let us all go. Let us go to exterminate the exterminator, the king of locusts and angels of the abyss. Where are your sons to help us? What a terrible dispersion!

All the saints of God, intercede for us.

PRAYER

Saints in heaven and all those at this congress, you know my determination and concern. Once again I ask you all to present to God your merits and prayers for the salvation of the Church which is in such difficulties everywhere, especially in Spain.

17. THE WHOLE HEAVENLY COURT: We shall do all that you want, ask and hope in order to protect the cause which you propose to defend.

Mary: Lords, this is my daughter; she is a generous soul who has directed the flight of her prayers to my heart in order to oblige me to smash the head of the infernal serpent that has the mystical body of the Church in Spain held in such difficulties. I cannot resist her request and she insists on her demand until she sees the Church triumph. I have to unshathe my sword which the Father places in my hands there in paradise, raise my hand and let it fall with fury against that monster of iniquity who is destroying and devastating the vineyard which my Son has entrusted to me. Necessarily, we must take as our own the cause of Religion in Spain, which this spouse of Jesus has decided to defend at all costs before the tribunal of divine Justice.

THE WHOLE COURT: Give orders, Lady. We will fulfil exactly all that is ordered by your sovereign will.

MARY: Let us negotiate the matters with my Son.

2nd *The spouse negotiates with Jesus Christ who offers Himself to the Father as a victim of propitiation for the sins of Spain.*

18. DIRECTOR: Now, my Teofila, you have to make a visit to Jesus in the Blessed Sacrament. When you are in his presence you must imagine that you see him seated on a throne of infinite majesty and glory, surrounded by all his court, our Lady is seated at his right and that everyone is listening to your desires and challenges, to what you are thinking and asking. If you have received Holy Communion you must imagine that this throne is in your heart. The soul of the just is the throne of the Son of God, the wisdom of the Father. If you have not received Holy Communion, think that the tabernacle is God's throne.

TEOFILA: I have not received Holy Communion, Father, and since this matter is so difficult, would it not be good to strengthen my weakness with this bread of the strong?

DIRECTOR: Yes, daughter, you are right. Go to the communion rail, and I'll be there in a moment. As soon as you have received Communion, pay that visit to Jesus which I have spoken to you.

TEOFILA: I am going, Father.

19. After receiving Holy Communion she said the Litany of the saints to Jesus:

SOUL: All you holy men and women, Saints of God, intercede for us.

Be merciful, spare us, O Lord.

Be merciful, graciously hear us, O Lord.

From all evil, deliver us, O Lord.

From all Sin, deliver us,

From your wrath, deliver us,

From the snares of the devil, deliver us,

Through the mystery of your holy Incarnation, deliver us,

Through your coming, deliver us,

Through your nativity, deliver us

Through Your baptism and holy fasting, deliver us

Through Your cross and passion, deliver us,

Through Your death and burial, deliver us,

Through Your holy resurrection, deliver us

Through Your admirable ascension, deliver us,

Through the coming of the Holy Paraclete, deliver us

We sinner, we beseech you hear us.

That you would spare us, we beseech you hear us.

That you would pardon us, we beseech you hear us.

That you would bring us to true penance, we beseech you hear

us.

That you would vouchsafe to govern and preserve your holy

Church, we beseech you hear us.

That you would vouchsafe to humble the enemies of holy

Church, we beseech you hear us.

Son of God, we beseech you hear us.

Lamb of God, You who take away the sins of the world, spare

us O Lord.

Lamb of God, You who take away the sins of the world, have

mercy on us.

Lamb of God, You who take away the sins of the world, have

mercy on us.

Christ, hear us.

Christ, listen to us.

My good Jesus, you see me prostrate before your throne. You have given me your word to do what I ask, and you know already what is my challenge and my request: the head of the infernal serpent has to be crushed, and the wicked sects which he has organized in Spain must be dissipated quickly and abased. What is the state of the Catholic religion? Is there any difficulty in granting what I

ask? Yes, O my God, there is one, and not a small one – the immensity of sins of this nation. These are the arms with which Satan is fighting against me. This is the difficulty to which our eternal Father has objected. You sent me to the Father to offer Him my petition in your name. The Father answered: What about the sins of the nation? I want full atonement for them. The cause which my Spouse has, I want to defend and have to be discussed in your tribunal. The first thing that the Judge will say to me will be: "I punish this nation because they want justice. They have sinned, the punishment is just. So, what shall I answer? What shall I say? With what arms shall I defend myself?"

20. Before appearing before the tribunal I have to ask you:

1st The people have sinned. And with their sins they have provoked the anger of the Lord God of Vengeance, and so we are justly punished. Do you want me to offer you in the great sacrifice of the Mass as a victim of propitiation to the Father, and in sacrifice to be applied and make amends for the offences of my country?

2nd The people have sinned and with their sins they have contracted debts of sorrows, afflictions and punishments, - because the offences was against a God of infinite excellence – with the laws of his justice, and so the Father deals with the nation severely. Do you want me in the holy sacrifice of the Mass to offer your body and your precious blood to the Father to repay all the debts which my country is continually contracting against your laws of justice? Oh, how pleased would the Father's justice be with a coin of such great value, if you thus want it!

3rd The people have sinned, and in just punishment the divine Judge has handed them over to the horrendous slavery of Satan and his sects, that as instrument of divine

justice they may punish them, afflict them, enslave them and root out the tree of the Catholic Religion. In the sacrifice of the Mass do you want to offer with me to the Father all the price of our redemption, your holy body and precious blood? This is the price with which you bought our souls on the cross, and with this price you have redeemed all nations from the horrendous slavery of Satan.

4th The people have sinned, and with their sins they have lost all the rights to glory, and as an inevitable consequence, have also lost their rights to possess the Catholic Religion, where all means and graces are offered that are needed to attain it. In order to take away the Catholic Religion of which they had become unworthy, the Judge has used as his instruments Satan and his wicked sects. What a misfortune for the unhappy evil ones! What blindness of so many Spaniards who are still not convinced that our sins are the cause of the present persecution of the Church! Jesus, do you want to offer yourself with me to the Father in the holy Mass, with your body and blood, your life, passion and death, your work, tears, prayers, sighs and all that you did to earn for us the glory and the possession of the Catholic Religion, will you give us everything we need to attain it? If you want this, we shall once again have the right to possess the Catholic Religion, and the wicked sects – which until now have served as instruments to deprive us of it – will be considered now by the Judge to be useless, and he will see the need to throw them into the fire. The prince of this world will be judged and sent away. Perhaps, the wicked ones will be converted, or you will annihilate them if they are obstinate. You will open the eyes of the blind they will extol your mercies.

21. My good Jesus, the nation's sin is the wood which sets alight the fire of the Judge's indignation, and the arms with which Satan, fully armed, keeps my country at his feet

[Lk 11,21]. In order to struggle rightly before the divine tribunal I have no arms but your holy body and your precious blood, which we offer every day on our altars. This is the water capable of extinguishing that fire. These are the only arms with which I can disarm divine Justice and restrain the strong squadron and take from them the spoils of my country. My dear Jesus, Lion of Judah [Rv 5,5] do you want to offer with me to the Father in the tremendous sacrifice of the Mass your holy body and precious blood?

JESUS: Do you want that?

22. Soul: My Jesus! You know that in all the Masses that I attend, my intention, desire and will is efficaciously offered to the Father for the said end.

JESUS: If this is really your intention and will, it is also mine. I have given to the Church my body and blood to be offered to my Father in sacrifice in atonement of the sins of your sons, as the price of their redemption and to make up for their failings. So, it is truly your treasure and that of all your sons, because I left it in my last will and she offers me to the Father as belonging to her. And when she offers me, it is not she alone: I am always the chief offerer, the hosts and priest. So, you can offer my body and blood to the Father. Knowing that I shall be with you in this august function, I shall be the priest, the principal offerer for the intentions which you propose. I have given my body and blood to the Church as offensive and defensive arms, to resist and destroy the power of hell; you may and should fight, and I want you to fight with these arms. If you pour my blood confidently upon the flames of the Father's anger, even though it burns more than the horn of Babylon [Dn 3], it will be put out in a moment, and I order you to do that.

Soul: Armed with such a good weapon, I will surely be victorious if you support my weakness, Oh good Jesus. So I

am going to present myself before the tribunal of divine Justice.

ARTICLE II. – *The tribunal of divine Justice is opened in heaven to judge the case of the Church in Spain, and the discussion begin.*

23. DIRECTOR: This morning you will come to hear Mass which I shall offer for the triumph of the Church in Spain. At the place of sacrifice you must imagine that you see God's tribunal opened to judge the cause of the Catholic Religion in Spain. And don't think that this is just figures of speech; it is a reality; for faith teaches us that the sacrifice of the cross is renewed on the altar where the Father is seated as the most righteous Judge, the Son presented himself and with the blood of his testament, won the case and drew out Satan's captives from the deep lake. In order to get an idea of how terrible is this tribunal, you must imagine that you see there a throne of immense glory, majesty and grandeur, and on it is seated the Father with the insignias of the most severe and most loving Judge of all Justice. See, pictured in his face the terrible sight of the God of vengeance, burning with wrath and fury against the Spanish nation and sending the rays of his anger against her. Gaze upon his eyes, like a flame of fire, a sign of the anger and fury which is burning in his heart. On his right see another throne with the same majesty and glory, and seated upon it is Jesus Christ, not as a Judge, but as advocate and mediator in the form of a meek Lamb. With open wounds and the cross in his hand, as a sign that he is ready to return for the cause of his spouse the Church. Next to the throne of Jesus Christ see two more thrones, and seated on one is the Queen of the Universe, Mary, in order to defend – as Patroness of Spain – the cause of the Catholic Religion which we have entrusted to her. Her

insignia is that of the Empress of the world. Seated on the other throne is St. James⁸ to support the cause of our Religion, which he came to plant in our land with so much pain to sustain us at the cost of so many great things.

Imagine that all around you see the hierarchies of angels and all the saints of the heavenly court, each one seated upon a throne in order to pronounce judgement. In the judge see a relentless God, deaf to the cries of his creatures, and angered to the limits by the insults which the people have made to him and are still making, and see how in his presence, bowing and filled with respect, the strongest pillars of the firmament, and amid the raptures of their admiration and wonder are singing without ceasing that old and ever new canticle "Holy, Holy, Holy is the Lord God of Hosts; the whole earth is filled with your glory." Finally, on the left, there in a corner, see Satan, filled with pride and with a huge notebook in his hands in which he has noted all the sins of Spain to present them to the Judge and to call for vengeance.

24. When you have considered all this as vividly as possible, take your place before this tremendous tribunal and think that all is in complete silence, waiting and listening for what you are going to say. Contemplate the eyes of all fixed upon you, and the whole assembly completely expecting to see who is this hero in and how is she to struggle with an Omnipotent God and with a terrible, angry judge, vexed by the sins of the nation, in which you are concerned.

25. So, prostrate before the throne of the Judge on the pavement of the Church. Break the silence, and with much feeling say with me:

⁸ Perhaps it would be better to place St. Joseph according to the note on p. 209, and to Santiago to its left. Note of the 2nd edition. The page corresponds to page 194.

TEOFILA: "Lord, forgive your people; do not be angry with them for ever. Until when will you continue to strike Zion and the cities of Judah with whom you are angry?"⁹ Until when will you continue to punish my country so terribly?

26. JUDGE: The fire of my anger will burn for ever against this evil nation. On the one hand the torrent of evil which swamps her has awakened my anger and fury with the sound of its waters, for all its wickedness has been presented to this just tribunal. On the other hand, in order not to be obliged to treat this ungrateful nation with the utmost rigour of my justice, I sought among her sons a man who would place himself as a wall to defend them, between them and their enemies and would oppose me strongly, struggling with the laws of my justice, so that I would not be forced to vanish the earth. I sought but I did not find one. So I have poured out my indignation upon these people. I am punishing severely their sins and am consuming them with the fire of my wrath [Ez 22,30-31]. And if I do not find the man I am seeking I will also increase my fury and the terrible punishment, and I will end my anger with them, and will exhaust the cup of my indignation [Rv 16,19] even abandon them in the darkness of evil, until they are abandoned completely.

27. SOU: Lord, you are just, and your judgment is true. Distrusting myself completely, and trusting only in the strength of the Holy Spirit, in the merits of Jesus Christ your Son, and in the protection of the whole court, I offer myself for the struggle.

JUDGE: Who has given you this commission? Who has sent you?

28. SOU: Lord, it is your Church. The Church militant sends me to your tribunal to defend the cause of the Spanish people; and to prove this I am going to read my credentials:

⁹ Liturgical text taken from the penitential prayers for the time of Advent. Cf. Book for the Mass and Office, (ed., 1957) p. 186s.

“Venerable brothers:

For more than five years we have mourned in our meetings with you over the misfortune which the Catholic Religion was suffering in Spain, etc. And you in the meantime, continue – as surely you are doing – to send up prayers and supplications to God in union with us, through our Lord Jesus Christ, on behalf of that country, etc.”¹⁰

“Pope Gregory XVI. – In perpetual memory. – The cause of the Catholic Religion, etc. And in the midst of the great disorder of the Catholic Religion in Spain, desiring to refrain as far as I can the evils which are always increasing, and to offer our help to the beloved faithful . . . we have decided to have recourse to the prayers of the whole Church . . . We exhort again and again each one of the venerable brothers, Patriarchs, Primates, Archbishops, Bishops in the whole Catholic world who remain still in the grace and communion of this apostolic See – by the charity with which we are united in our Lord and by the faith with which we form one body – that, joining their tears with ours, they work to lessen the divine anger and to implore together the mercy of the Omnipotent God on behalf of the unhappy kingdom of Spain, and to try to urge the clergy and people in their care to offer fervent prayers for the same effect . . . And so, that each and every one of the faithful – whatever their degree, order or condition – continue with prayer and supplications, with more fervent charity and with more rich fruit, we have resolved to pour out the treasure of heavenly gifts with a liberal hand, etc, etc.”¹¹

29. Lord, it is the Church, it is her Head and Supreme Pastor and Vicar of Jesus Christ, who orders me to struggle

¹⁰ From the allocution of Gregory XVI of the 1st March 1841.

¹¹ Text of the Apostolic Letter which he calls “encyclical” of 22nd February 1842.

with You in prayer for the salvation of the Church in Spain, in the exhortation of 2nd February 1836 and 1st March 1841 – which I have read – and in the encyclical for the jubilee on behalf of that Church, published on 22nd February of this year.¹² So, the Church orders me, and I, trusting in You and in your Son that you will send the Holy Spirit so that I may fulfil my mission [Jn 14,15-26] – I have offered to struggle. I come also sent by Jesus Christ, your Son, who is the head of the Church; and I come inspired by the Holy Spirit who is the soul which animates, inspire the members and gives them life.

JUDGE: Your mission is real and legitimate. Now let us see how you fulfil it.

SOUL: Lord, representing the Church, I say to you: Judge me, Lord, and discern my cause from that of evil people [Ps 43,1]. Lord, discuss and judge in this tribunal the cause of Catholic Religion in Spain, without including the crimes of her enemies.

JUDGE: Let it be done. Open the books, and begin the trial. Let the one appear here who is accusing this nation before me day and night [Rv 12,10].

30. SATAN: Here I am, Lord, what do you offer?

JUDGE: Where have you come from? [Jb 1,7; 2,2]

SATAN: I have gone around the earth, and I have visited all.

JUDGE: Have you visited well the whole of Spain and have not seen there anyone who rightly disputes with you the possession of that kingdom?

SATAN: Lord, “the land is inhabited and contented with the peace which I have given it [Zec 1,11]. If anyone stirs, all are

¹² This refers to the apostolic letters of Pope Gregory XVI asking for prayers for Spain (see notes pp. 46 ff of the introductory letter).

coward and faint hearted; and that man whom you seek to wage war on me, to disconcert me and destroy the kingdom I have formed there, does not exist; and so the country must completely be in my power, because nobody properly armed faces up against me.

JUDGE: That spouse of my Son, that woman had appeared before my tribunal to struggle with me – like a strong man – with the laws of my justice, and against you and the wicked sects which you have in Spain. You must be ready to defend yourself, if not, you are going to be destroyed.

SATAN: A woman! That does not frighten me. That does not trouble me.

JUDGE: Daughter, present your request and your petition.

SOUL: Lord, my request is the following: The Catholic Religion in Spain must soon and completely triumph over all the wicked sects which are attacking her.

JUDGE: A noble enterprise! Your challenge is great and generous; but you have to prove, with the rights that you have in your favour that what you ask must be granted to you.

SOUL: Very well, Lord. They are the following:

ARTICLE III. – *The soul offers four reasons on behalf of her challenge*

FIRST REASON

The supreme goodness of God, and misery of the Spanish people and their greatest need

31. My God, to compel you to grant what I ask, what reason do you want me to present first, but that of your

supreme goodness and the extreme need of the people for the grace which I am asking? We are miserable people, incapable of doing anything good, and the good that we have comes from you. You are the source of all goodness, and the Supreme Being to communicate. You certainly do not desire the death of the sinner, as assured by a prophet, but that he be converted and live [Ez 18,23]. It is not your will to lose us, but to save us. You do not like to refuse us any grace which we need, but to give them to us in abundance. Lord, it is sufficient that one needs only a grace for his eternal salvation that will serve as sufficient reason to ask and hope for it from you.

32. Lord, I do not come here as an individual, but in the name of the Spanish people, sent by the Church to present their greatest needs to you and to ask your prompt remedy. Do not look at your poor creature, but at your Church which sends me. Lord, either I ask for nothing, or ask for what my nation needs for its eternal salvation; and you either grant me nothing, or you have to give what I am asking. Religion is a need, so that the nation may be saved. Only through her they find the assistance and graces needed, only by that the nations are saved; and so I ask you for your prompt and complete triumph over all the wicked sects. To ask you then for the grace which I beg and hope from you, it is sufficient for me to know that you are the source of all goodness. You bestow to men the graces for their eternal salvation they need. The Religion of the kingdom which I ask of you is a grace which the people need in order to direct their steps to glory. Thus, Lord, it is sufficient to know that you grant your blessings to all those who want and desire them, ask for them and hope for them, so that with my desires and petitions you will be compelled to grant my request. But from the immense ocean of your own goodness you have wanted to give us a

SECOND REASON

The fulfilment of God's Word

33. You have promised us in writing that you would give us all the graces that we need and pray for. Your Son, sent by you into the world, told us in your name: "Everything that you ask in prayer, believe that you will receive [Mk 11:24; Jn 11:22; Mt 21:21-22; Mt 7,7]. The Father will give you everything you ask in my name . . . ask and you will receive;" [Jn 16, 23-24]

Upright Judge, your word has to be fulfilled, even though the sun has to stop and go back, the seas opened, the rivers stop flowing and the whole scheme of the universe disordered and afflicted. Knowing your goodness in making those promises, I am going to present to you on behalf of my petition the reason of justice. Based on the fact that You have promised to grant us everything that we ask and need, and also because having prayed and asked efficaciously for the total destruction of the wicked sects in the kingdom of Spain and the complete triumph of the Catholic Religion, I must hope from the ocean of your mercies that you do just as I ask, want, desire and hope.

THIRD REASON

Based on the person who asks, that is the Church

34. Lord, I have presented to you my petition in the name of the Church, my mother, and whose credentials I will expose to you. It is she who is asking for me. It is to her that you will grant or deny the grace which I am asking in her name. For two reasons you cannot refuse to listen to your Church in these petitions:

1st Because in her it is the head, Jesus Christ your Son who is praying, and Jesus cannot be left unheard. So, I come in the name of Jesus. Because of this, Jesus as the head of the Church sends me to you. It is he who says: Truly, truly I say to you, everything you ask of the Father in my name will be given to you. Ask and you will receive . . . Everything which you ask the Father in my name I will do" [Jn 16,23-24; 14, 13]. (See promises 5th and 6th on p. 138).

Most Just Judge, you are the Father to whom Jesus sent me, and in his name I ask that in Spain the Church may soon triumph completely over all the wicked sects. It is not a poor, miserable creature who is asking this from you, but the one who sent me told me to ask. It is not I, it is Jesus Christ "who in the days of his mortal flesh, offering with great cries and tears his prayers, supplication and entreaty to you, who could have saved him from death, was heard by his humble respect to You his Father."¹³

2nd The other reason why you cannot refuse my request is that I ask in virtue of the Holy Spirit, who is the life of the

¹³ If it is a priest who is asking, standing at the foot of the altar, with all right and truth he can say that it is not he who is asking but Jesus and his Church. And he could add mentally the following or similar words: Lord turn your eyes from my sins, faults and personal failings; do not see me now as an individual; see me clothed with the priestly insignia and character, which give me the full power of the ministry of the Church and of Jesus Christ her Spouse, and as such you cannot but listen to the petitions which I present to you and attend to my desires. Look, Lord, engraved in my heart and on my brow is the sacred name of Jesus Christ and his Church, listen to what I ask in his name and as his envoy and representative. If you ignore me, you will not be despising a man, but Jesus Christ and his Church. The people, the Church of Spain have made me their minister; to present their needs to you, and to ask you for a remedy, and to negotiate with you at the altar their eternal salvation. The people is in my duty and they hope that by fulfilling my duty, I will negotiate with you the peace for which they long, and that I will give them in your holy name. Lord, do not confound me in my ministry because my confusion would redound ultimately upon your only Son Jesus.

- Note of the original edition. Taken from Heb 5,7.

Church. In fact, it is the Holy Spirit who enlivens the Church, who unites all its members so that they form one body, and it is he who with unspeakable groans in the heart of his sons for all their needs [Rom 8,26]. The one who has presented my petition to you is not purely my soul, but together with her is the Holy Spirit who in my heart and mouth with tears and ineffable groans asks you to save the Church of Spain from the disastrous storm which is disturbing her: The Holy Spirit – who knows all things – knows what is best, always asks duly, and thus always obtain what he asks because, his virtue is of infinite merit. And the prayers and supplications which arise from him merit infinite and eternal blessings. Hence, for this reason you cannot refuse what I ask.

JUDGE: It will be granted according to your faith.

Soul: Lord, do not examine my faith. I ask you with that same faith that the Church has presented to you all their supplications. Do not hearken to my faith, but to that of our Mother the Church.

FOURTH REASON

Based on the intercession of Mary and the whole heavenly court

35. Soul: To compel you, my God, to grant what I ask, I am going to take advantage of a very reliable intermediary, Mary, the patroness of Spain. She is entrusted with the cause of the Spanish people in this tremendous tribunal. I will prostrate at her feet to compel her with my urgings to fulfill her office of Patroness, to prostrate at the feet of her Divine Son and to present the petition in the name of the Spanish people. Since Mary is such a good Mother and takes such great interest in the cause which the nation has entrusted to her, she will do it, I have no doubt; in the same way that I am going to ask.

Just as a good son on this earth never denies his mother any grace which is just and necessary, still less will Jesus Christ in heaven refuse his Mother, since it is so just and necessary. Even more so because it is believed on earth that so far Jesus Christ has never refused his Mother any grace which she has prayed for, and Mary does the same with us her children. Jesus, touched by the prayers of his Mother, will present my petition to you; and you cannot refuse what Jesus Christ asks of you. So in this way my concern is settled, for it is infallible.

Holy Mary, pray for us.

Holy Mother of God, pray

Holy Virgin of Virgins, pray

Monstra te esse Matrem: sumat per te preces qui pro nobis natus tulit esse tuus: "Show thyself a Mother, and may he for our sake deigned to be your Son, receive our prayers through your intercession."

36. Our Lady, this is the moment that you have to give a proof that you have a mother's heart for the people of Spain and that you are the patroness of the cause of the Catholic Religion. So, take charge of presenting my challenge and my supplications to your Son that he may present them to the Father.

Mary: In order to take this step I need the vote of my whole court. See if you want to join me in my petition.

Soul: All choirs of blessed spirits, pray for us.

All men and women saints of God, pray for us.

THE WHOLE COURT: Lady, your will is that of all of us. We all unite our prayers and desires with yours.

37. Mary: My Son, I cannot resist the prayers which my children offer to me in the depth of their affliction. They remind me of the maternal love which you have given me; that for them, the tender, maternal love with which I have

always helped them; and the duty of Patroness entrusted to me to defend their cause in this tribunal; the charge given me by the Father to crush the head of the infernal serpent who through his wicked sects is uprooting the tree of the Catholic Religion from its soil. This and many other reasons which they continually proposed to me compel me to prostrate at your feet so that you may grant what they ask and obtain it from your Father.

Do not do it because they deserve it, for I do not know their faults neither on account of my merits. If I carried you in my womb for nine months, if I fed you with the milk from my breasts, and suffered so much anguish and difficulties with you for their salvation, if the bitter sorrows caused by your passion and death and all the services I offered you in my love for you do not deserve to be noticed, do it at least for the sake of the blood which you shed for them. This, my Son, is the reason why I prostrate at your feet with all my court.

38. JESUS: Be seated, Mother. Spain is your possession. You wanted to go there in mortal flesh to establish the Catholic Religion.¹⁴ You must take care that now Satan will not uproot what you yourself have planted. Since you are the foundress of the Catholic Religion in Spain, it is right that the Spanish people have given you the commission to support their cause in this tribunal. And, as you raised the standard of Religion in those countries, it is your duty not to allow it to be trampled underfoot by my enemies. Spain is your heritage; what you want will be done in her. Look, Mother, it

¹⁴ This refers to the tradition of the Church of Saragossa that our Lady while still in mortal flesh appeared to St. James the Apostle. Nevertheless, from what is said in the letter (pp. 46-47) we thought that these words could be attributed to Jesus out of respect owing to such an outstanding, ancient Church, and for the constant monument of that apparition in the miraculous, famous statue of our Lady of Pillar. - Note of the 1st and 2nd edition. They remained faithful to the Marian tradition of the Pillar.

is time now for you to grasp your sword and run to cut off the head of the infernal serpent that is causing so much wickedness in that country. My Spouse the Church, like a woman suffering the pains of childbirth, is crying out, and the infernal dragon is waiting in order to devour the fruit of her womb [Rv 12,4ff].

MARY: My son, your will is mine.

39. JESUS: "Father . . . I have made your name known to the people . . . I pray for them efficaciously. I do not pray for the world, but for those you have given me . . . Holy Father, keep those you have given me true to your name so that they may be one in spirit and heart as we are one by nature. While I was with them in the world, I kept them in your name . . . I have given them your word and the world hates them because they are not of this world, as I am not of the world. I do not ask you to take them from the world, but to keep them from evil . . . Sanctify them in your truth; your word is truth. . . I pray not only for them, but also for those who will believe in me through their words, that all may be one in us, as You, oh Father are one in me and I in you" [Jn 17,6-29].

40. JUDGE: Is it possible to refuse what my Son, his Mother and my whole court ask of me; what heaven and earth are asking? Who is in charge of opposing the cause of Catholic Religion in Spain in this tribunal?

SATAN: I am, Lord.

JUDGE: This Spouse of Jesus has already proposed her challenge in this tribunal, and has expressed several reasons in favour of her cause in order to compel me to pronounce the sentence of extermination of the wicked sects which you have made in Spain. If you cannot defend yourself I am going to turn the fury of my anger against your head; and if you defend yourself duly I am going to finish your wicked sects. Say: Do you give yourself up as conquered?

SATAN: Conquered! I am still here with all my strength. I am going to insist that you declare null all those reasons which that woman has alleged and still do allege in favour of her cause. If you allow me, most just Judge, I am going to prove with the law in my hand that Spain should not only continue, as she is now – under my dominion, but should even be completely divested of her Religion.

JUDGE: You may allege what you like. Let us see how you defend yourself and prove your demands.

ARTICLE IV: *Satan struggles with the Judge and refute the case of Religion in Spain with reasons based on the laws of divine justice and on the sins of the nation*

41. SATAN: I could produce an infinite number of things, upright Judge, reduce to dust everything alleged by your servant, and to prove that her prayer, her supplications and her challenges are in vain, that they cannot and must not have the desired effect, and must not even be admitted in your tribunal. But I'll be brief out of respect for your sovereign Majesty.

First, the prayers, supplications and challenges of this servant of yours cannot and must not be admitted in your tribunal. Because it is written that the sins of a nation form a cloud between you and the earth which prevents the smoke of the incense of the prayers of the people [Ez 8,4] from rising into your presence, and the sins are like a wall between you and the sinful people [Lam 3,44; Ps 140,2]. I am going to show to your tribunal how countless and horrible are the crimes of Spain, and until they dispel this cloud and destroy this wall which prevents you from hearing their petitions, you should not, most upright Judge allow into your tribunal the demand of your servant.

42. Although through your exuberant mercy you want to admit them, they cannot and must not have the desired effect, but rather you must confirm my permission to root out this treacherous nation a Religion of which for various reasons it has become unworthy. Because - according to the laws of this tribunal - any prayer that is said for a country or for any particular sinner to have the desired effect it is necessary that this be duly directed. You made them to say through your apostle James [4,3] "You ask and you do not receive because you ask wrongly, with a view to squander what you receive on your pleasures." One of the indispensable conditions for a person or a treacherous nation to be heard in this tribunal is that expiation must be given to your justice for the sins of the one for whom the prayers are said. In order that the prayers of your only begotten Son be expedited, you have decided that it was necessary that he must make an expiation for the sins of the world by dying on the cross. And has this servant of yours given full atonement to your justice for each and every sins of her obstinate nation? No, certainly not. As long as this is not done, her prayer must not be accepted or have any effect.

JUDGE: There is no need for you to discuss this point any more. Do not insult my inexhaustible wisdom and go ahead.

43. SATAN: I am going to moulder now all the reasons which this woman has presented on behalf of her case and to prove that Spain on account of her sins, her obstinate and impenitence, her hatred to the Catholic Religion, etc, and the laws of your justice – should be handed over completely to my power so that I may uproot the tree of the Catholic Religion.

This woman has alleged in her favour the immensity of your mercy. That reason – has its place only when a sinful nation is converted, when it deplores its wicked ways and destroys the idols of its transgressions – only makes her

more blameworthy and more deserving of your punishment when your goodness is mocked when it is made a motive for insulting you, and when the afflictions of mercy only make things worse, as I am going to prove in this tribunal that has happened in Spain.

Because, Lord, you can see the mountain of iniquity which the Spaniards have raised up against you and you hear continually the harsh noise of the torrent of crimes which is inundating her. You can see how I, the dragon with seven heads, walk proudly and triumphantly in this country which I control peacefully. My seven heads [Fv 12.3], symbol of the seven capital sins, are adored in general; and wherever I go, the sons of Spain come out to meet me full of enthusiasm shouting cheers at the liberty to sin.

44. In the year 1793, you humbled this nation on account of the chaos of its princes and of its people; you made her accept a shameful peace, which made her a slave of my handiwork: the republicans of France. Far from amending, it obliged the Pontiff to allow them to sell the seventh part of your patrimony, the property of the Church. Their exuberance multiplied in spite of the disasters which you sent them by sea, so much so that their iniquity had reached its height when you sent your affliction in 1808 against Napoleon. They came out even worse from this trial. You punished them again in 1820; worse.¹⁵ And with the present afflictions, who has improved? Has not the general demoralization, the licentiousness, and the wickedness become more general? You see your forgetfulness of the whole law of justice and

¹⁵ References to the well-known episodes in Spanish history: the war with France, and under the "convention" the peace of Basel between Spain and France (1795) which began the friendship with revolutionary France; the sale of pious works established in 1798 and the transfer of the seventh part of Church property imposed by Godoy in 1806-1807. The defeat of Trafalgar (21-10-1805); and the war of Independence against Napoleon and the unsparring three years anti-religious of 1820-1823.

decency in one fearful part of the nation? And what shall I say about the greater or lesser relaxation which I have introduced into the religious houses, and even into the entire Orders? No one can deny that, seeing my advances, the spirit of favour in many of the clergy is rather diminishing, without counting the few whom I have well entangled in other defects. Lord, let us say it once and for all: In Spain you see an incorrigible and obstinate people, a nation wicked than Sodom, and more ungrateful than Jerusalem. The cries of the Spaniards, similar to those of the people of Sodom and Gomorrah have reached you, and have provoked your anger so much that you have handed them over to my power and that of my sects. And now that these people are making fun of you and trampling upon your mercies, will there still be someone who dares to appeal on their behalf?

45. And what shall I say about the second reason presented on behalf of the vain ambition of this woman based on your word? Have you, God of holiness and of justice, ever given your word that you would leave crime unpunished, that you authorize the criminal with perpetual silence, and so encourage him in his career? If they would at least ask your pardon, and did not embrace your mercy with hisses and jeers, you could perhaps prove that you had pity on them. But now? . . . Fulfill your word Lord, of handing them to their condemnation and authorize me to give them what they deserve.

46. The very honour of your Church, which is terribly persecuted, while the others look on with the most sinful apathy and indifference; the honour of your Son, whom they have trampled upon so often, and whom they would crucify again if they could get hold of him to contempt [Heb 6.6]; the honour of your Holy Spirit whom they grieve [Eph 4.30] continually in Spain with so many crimes and dreadful blasphemies; the honour of your Daughter Mary, whom in

Spain they are treating worse than a harlot: all this requires of you, most upright Judge, not only to refuse to grant the request of your servant, but to uproot from it a religion which it hates, which it persecutes and of which it has made itself more unworthy than the Jewish people; and you must hand them over completely and for ever to my power and to that of my sects.

47. Most upright Judge, seeing that here your word has been invoked against me, Lord, let your word prevail. It is written: "If you and your sons - You said to your people - depart entirely from me, without following me or keeping my commandments and the ceremonies which I have laid down..... I will take Israel from the land I gave them, and this temple which I have sanctified for my name, I will take away, and Israel will be the laughing stock of all peoples. And this house will be a warning; everyone who passes by will be astounded, and will whistle and will say: "How can God send such a punishment to this house and this land? And they will be told that it is because they abandoned their God who brought their fathers out of the land of Egypt " [1 Kgs 9,6-9].

48. Lord, you are just, and your judgement is right [Ps 119,137]. In order to make these erring people tremble and to oblige them to be converted to you, after trying other punishments, you gave me permission to begin to demolish the house of the Church, which you had made for your name, and to undermine the tree of the Religion which until then had sheltered them with its shade. As soon as I had shouted my first long live the liberty to sin! When, far from becoming indignant and all turning against me, some of them became bewildered, the others received it with enthusiasm; and some took a hatchet and ran to cut down the tree, and others took the pick to cut up the roots, and some even set it alight in order to reduce it to ashes.

A few tried to keep the tree; but I disunited them, I filled them with vices, I scorned their efforts, and they abandoned the field. The whole nation applauded and celebrated my triumph, the triumph of my sects, and consequently celebrated their abandonment of you, an abandonment which I am making more general each day. Just Judge, demolish also even the foundations of the Church in Spain, until the Catholic nations of Europe say: Why has God thus treated the Catholic people who were called his own? And they are told: because they had abandoned their God [Jer 22,8-9; Dt 29,24-25; 1 Kgs 9,8-9].

49. Oh, how heartening we laughed when those say are Catholics in Spain blame all the destruction and wickedness which they see in this persecution to one or many of those who have taken part in this struggle, the English Protestants, the evil revolutionaries of France! Blind ones! I am the author of the persecution and of all its havoc, taking advantage of some of my docile slaves, for thus you allow me to punish their sins and their abandonment of you. We also make fun of the way the carlists aimed at defending the Catholic Religion. Ah! ... We made fun of them for a long time! Without thinking of returning to you with all their heart, they thought that the case of the Religion should be defended only with human efforts; they thought they could fight with my armies with arms, politics with politics, and writings with writings. Now they have seen. Oh, how we were amused by their foolishness!

50. So, I call for justice. Oh upright Judge, justice against the governors who have perverted these people; justice against the pastors, because they allowed their sheep to be robbed, and they did not defend them from my claws with more decision and unity; justice against the clergy, because the defence was not sufficiently prepared in prayer so that it would be vigorous than the attack; justice against

the whole nation, because it has become unworthy to possess the Catholic Religion any longer. Heaven and earth, all princes who take part in this tribunal, you also, most upright Judge, witness what I am about to say: the Spanish people, far from doing penance for their wickedness, far from returning to you, multiplied more their sins every day, turn their back from you, and separate themselves more from you. So, fulfil what the law has established, make use of your justice, give the last definite order, and I - as the instrument of your justice - will finish cutting down the tree, I will uproot even the smallest roots, I will burn even the scattered leaves, I will fan the ashes and see that not even a memory is left in Spain that it was once Catholic.

51. Yes, Lord, this is what you must do, and this I demand in the name of the laws of your justice. You searched and are searching in that entire nation a man who could be an impregnable wall, and who, facing this tribunal will struggle with you on behalf of the Catholic Religion with prayers and supplications; and now that the nation does not do it, he at least would give you some atonement for the sins of Spain, and thus you would not be obliged by the laws of your justice to dispel them [Ez 22,30]. And have you by any chance found one? You had inspired many souls to be like Moses, but with my cleverness I had prevented them from corresponding to your desires. I have gone around and walked with great vigilance against the souls of prayer. If at times I have seen one who thought of praying for the Church, I have attacked her with all the strength of my perversity, I have used all my arts and all my strength to stop her, and if I did not succeed in making her completely forget common prayer, at least up till now I have prevented her from doing it duly. I have gone very carefully around all the corners of the churches, oratories, cells and other places where they usually pray and - as I know that this is now the only means left for the Spaniards to stop me - I have given orders to all

my legions that if they find any soul trying to save Spain with the strength of her supplications, they should at once direct against her all their shots, leave all the rest and employ all their schemes to make her abandon it. And who is he who until now has not done so? Who is the one who has duly appeared before your tribunal?

52. This servant of yours who has appeared before this tribunal to defend the case of the Catholic Religion, I have already proven that she must not be listened to. Father, she should give you full atonement for each and every sin of the nation. She has to shed some tears and suffer some agonies! We shall see, we shall see how she defends herself and refutes all that I have opposed and have to dispute against her petition. We shall see that "when the Son of Man comes, will he find any faith on the earth?" [Lk 18,8], hers will be sufficient to save a whole nation. We shall see how she will persevere steadfastly and without hesitation in the struggle she has undertaken. And in the meantime, judge especially all who assist at this tribunal, Oh upright Judge, if it is just for me to continue to destroy the building of the Church in Spain until not a stone is left upon a stone or any sign of its existence, and I will be erecting my throne on its ruins for the eternal punishment of their sins and a threat for the other nations who want to imitate it.

53. THE PATRONESS OF SPAIN. Lord, you gave me Spain as my possession, and for me to take root there. Spain has placed in my hands the case of her Religion, and I must defend her and I want to do so. The tree of the Catholic Religion which I myself came to plant in those regions, has always been, and still is under my vigilance and care. Lord, I do not want my possession to be divided, but complete. The Catholic Religion must triumph completely in Spain over all the wicked sects which attack her. This daughter of mine – upon hearing the voice and command to pray to God with

supplications asking for mercy, etc.¹⁶ and the papal bull for the jubilee of the Vicar of my Son, Gregory XVI - has come to this tribunal to do that; she knows very well how to defend the case under discussion, and I will take care to instruct her and assist her in this struggle.

54. JUDGE: This is very pleasing to me. Let us see, my daughter, how you carry on your struggle and defend yourself.

Soul: "I prayed to the Lord, my God, and confessed, Ah, Lord, great and awesome God, you who keep your merciful covenant toward those who love you and observe your commandments! We have sinned, been wicked and done evil; we have rebelled and departed from your commandments and your laws. We have not obeyed your servants the prophets (preachers) who spoke in your name¹⁷ to our kings, our princes, our fathers, and all the people of the land.

Justice, O Lord, is on your side; we are shamed even to this day; the men of Judah, the residents of Jerusalem (the Spaniards), and all Israel, near and far, in all the countries to which you have scattered them because of their treachery toward you.

O Lord, we are shamed, like our kings, our princes, and our fathers, for having sinned against you. But yours, O Lord, our God, are compassion and forgiveness! Yet we rebelled against you and paid no heed to your command, O Lord, our God to live by the law you gave us through your servants the prophets. Because all Israel (the whole nation of Spain) transgressed your law and went astray, not heeding your voice, the sworn malediction, recorded in the law of Moses, the servant of God, was poured out over us for our sins.

¹⁶ Gregory XVI – Allocution in the secret consistory of 1st March 1841.

¹⁷ R.P. Fr. Fernando Mena, a Dominican religious, preaching in 1816 in the presence of Fernando VII took for his theme those words from the Gospel of Matthew 21,41: "He will bring that wicked crowd to a bad end and lease his vineyard out to others who will see to it that he has grapes at vintage time." He threatened the wicked which Spain is suffering now. - Note of the 1st and 2nd editions.

You carried out the threats you spoke against us and against those you governed us, by bringing upon us in Jerusalem (Spain) the greatest calamity that has ever occurred under heaven. As it is written in the law of Moses, this calamity came full upon us. As we did not appease the Lord, our God, by turning back from our wickedness and recognizing his constancy, so the Lord kept watch over the calamity and brought it upon us. O Lord, our God, are just in all that you have done, for we did not listen to your voice.

Now, O Lord, our God, who led your people out of the land of Egypt (Spain from idolatry, and then from the yoke of Mahomet, that it might become a Catholic nation) with a strong hand, and make a name for yourself even to this day, we have sinned, we are guilty" [Dn 9,4-15].

55. With our sins we have lost the right we had to glory and to possess the tree of the Catholic Religion which you planted among us with the strength of your arm so that it might produce the fruits of eternal life for us; and so, with all justice you have given Satan permission to uproot it. But, oh our good God, shall we give ourselves up to despair? Shall we say now that in you there is no mercy or hope of salvation? Shall we say that there is no redemption in the world, that the abandonment is so great that there is no hope of returning to your grace and friendship, that on earth there is neither remission of sin, that for a nation which has sinned and which sees itself abandoned to the tyranny of the evil one, there is nor remedy nor salvation nor pardon nor atonement, nor reconciliation nor mercy?

No, my God, no, not that. Despair of your mercy! No, no. Fall into the horrible sin of despair to which Satan urges me with all his arguments ... I may have committed other sins; that is so: but despair! Not that. I am going to place my lips to the ground to see if there is in you, oh my God, hope of salvation.

"Oh, Lord, in keeping with all your just deeds, let your anger and your wrath be turned away from your city, Jerusalem (Spain, your people) your city and your holy mountain. On account of our sins and the crimes of our fathers, Jerusalem (Spain) and your people have become the reproach of all our neighbours. Hear, therefore O God, the prayer and petition of your servant; and for your own sake, O Lord, let your face shine upon your desolate sanctuary.

Give ear, O my God, and listen; open your eyes and see our ruins and the city which bears your name. When we present our petition before you, we rely not on our just deeds, but on your great mercy - not on account of our merits, but because of your great mercies and the merits of your Son Jesus Christ. O Lord, hear! O Lord, pardon! O Lord, be attentive and act without delay, for your own sake, O my God, because this city and your people (Spain) bear your name" [Dn 9,16-19].

56. I offer myself to give you full expiation for the sins of the nation whose case I proposed to defend in this tribunal.

Judge: You are authorized to present the expiation which you have offered.

ARTICLE V. – The discussion of the case of the Catholic Religion in Spain continues. The soul gives the Judge full atonement for the sins of this nation. This is taken from the sacrifice of the Cross renewed and applied in the Holy Mass insofar as it produces the following fruits: propitiation, satisfaction and impetration, on which the following reasons are based:

FIRST TITLE

The Sacrifice of the Mass as a propitiatory

"Yet it was our infirmities that he bore, our sufferings that he endured, while we thought of him as stricken, as one stricken by God and afflicted." [Is 53,4]

57. Soul: Most holy Judge, I am going to fulfil what I had promised: I am going to give full and complete satisfaction to the laws of your justice. But do not refuse to answer a question I am going to ask: If Jesus your Son, made a pact with you that to appease your anger he offered himself to receive on our behalf all the afflictions, all the pains, all the punishments we deserved by our sins; if you in

fact accepted the pact of substitution: if indeed your justice discharged upon Jesus all the afflictions, pains and punishments which now your hand lets fall upon our heads, would you pardon us? Would your anger be satisfied? Would you lift at once the chastisement of abandonment in which we are situated?

Judge: Yes, and it must be done in justice.

58. Soul: Then, my Jesus Redeemer of the world, the Lamb sent by the Father to take away the sins of the world [Jn 1,29], you see me here prostrate at your feet. This is the moment when you have to help me, as you have offered. The salvation of our mother the Church is in your hands, and you alone can save us from the power of the prince of darkness. My Jesus, do you want to offer yourself to the Father as a victim of propitiation to appease his just anger, as payment for the infinite punishments we have contracted, and as the price of redemption from the slavery in which God holds us under the power of Satan? Do you want to offer him your merits in order to blot out our wickedness?

59. Jesus: I made the Church the depository of all my merits. I surrendered to her my body, my blood, my all; and also to each and every one of her children; so you may offer me as something of your own to the Father for the intentions which you ask. Do you want that? If you really want it, I also want it; it is for this purpose I instituted in my body and blood the tremendous sacrifice of the Mass.

Soul: Most upright Judge, here is Jesus. Here is the Lamb which takes away the sins of the world [Jn 1,29]. Your Son has offered himself voluntarily to receive all the afflictions, punishments and chastisements which we so much deserve for our sins: *Oblatus est, quia ipse voluit*¹⁸

¹⁸ Liturgical text of the 5th antiphon of Lauds on the feast of Maundy Thursday according to the Roman Breviary, before the last reform of Vatican II: "Christ offered himself because he himself wanted" for our sins.

Think of the punishment you want to give him. He is prepared to accept anything however horrible, and he would suffer joyfully the most cruel death for the salvation of his people. That is how he loves us!

60. Jesus: Holy Father, "I am the good Shepherd. The good shepherd gives his life for his sheep" [Jn 10,11]. The Spanish nation is a part of my flock, which now on account of their sins is fiercely torn to pieces by the wolves of evil; I cannot but offer my life for their salvation. Father, "I offer you my life for my sheep" [Jn 10,15]. I offer myself to receive on my shoulders all the afflictions, pains and punishments which your justice allows to fall upon them, and all the severity of your justice to fall upon my head. Be appeased, Holy Father, for I shall pay their debts even though suffering the most awful death.

JUDGE: My Son, the odour of the sacrifice of yourself which you offer me in expiation for the sins of my people is infinitely pleasing and I cannot but accept it. In order to save that part of your flock which you have in Spain it is essential for you to go once again to earth in order to be (mystically in the sacrifice of the altar) sacrificed by the people and for the people.

Jesus: Holy Father, I am going at once.

THE PASSION AND DEATH OF JESUS RENEWED MYSTICALLY
IN THE HOLY MASS

61. DIRECTOR: In order that you may prepare well to hear the Holy Mass, in which full satisfaction will be given to the Father for the sins of Spain, it is necessary to remember that the sacrifice of the Mass was instituted not only that men might obtain their own salvation, that of another person, or of a city, province, nation and even of the whole world; but

also to show us actively the passion and death of Jesus Christ, so that by this means its memory must always be alive in the Church. Jesus Christ is immolated and mystically suffers passion and death every time the sacrifice of the cross is renewed in the Mass. So, remember in the Mass which I am going to celebrate, and at which you will be present, you propose to negotiate the salvation of our country in this sacrifice and to defend with its virtue the case of the Catholic Religion in the tribunal of divine Justice. Remember that Jesus Christ in the sacrifice, as an expiatory victim receives all the sufferings and afflictions which we deserve; and, in order to help you to meditate on this, I want to suggest a few reflections to you.

62. First of all, filled with a holy fear, contemplate the passion and death of Jesus Christ, the righteous hand of an Omnipotent God who wreaks harsh vengeance for all offences against him, and Jesus Christ who, - as a victim of propitiation - receives voluntarily upon himself all the afflictions, all the sufferings and chastisements which we would have suffered for our sins.

And, following the movement of the passion, contemplate how he prostrated in the garden of Gethsemane to satisfy his Father and expiate our indolence in praying for our salvation. What weariness, what sadness, what anguish of death were yours, Oh my Jesus, on seeing yourself the target of the anger of your Father on account of our wickedness, ingratitude, and indolence. His agony was so great that his sweat became a flow of blood which ran down to the earth.

63. Judas, one of the Apostles, had sold him to the leaders of the priests and the Scribes and Pharisees, and there came a crowd with lanterns, hatchets and arms to arrest him. Like fierce wolves they threw themselves upon him and tied him up with cords, giving him a thousand

punches, blows and kicks, spitting to his face; then with a thousand insults, jeers and scorn they took him with an uproar to the house of Annas. You observe how, - in order to compel the Father to withdraw us from the tyranny of the prince of darkness and to break the harsh chains with which we are tied by that monster of iniquity who has emptied the abyss into our country; - Jesus is handed over to the fury of that infernal mob, how he allows himself to be tied, chained and enslaved; and see how the betrayal of Judas makes satisfaction for the many betrayals of which our country is guilty before God.

64. In the house of Annas a shameless servant strikes the divine face with a horrible slap, accusing him of answering the high priest badly, when his reply had been meek and most respectful: Oh Father! Oh upright Judge! What cruel explanation you demand to your Son for the contempt of your majesty by these men who rebel against you and insult you to your very face! Ah! How well you satisfy the good Jesus the sacrilegious attack which my country commits by raising her arm against you!

65. From the house of Annas they took him that same night to the house of Caiphas. There the priests, the scribes and pharisees gathered to judge the case of Jesus, and they all with one voice declared him worthy of death, accusing him of blaspheming against God; and they put him in prison, where for the rest of that night he was the object of the jeers and scorn of the soldiers who, covering his face and mocking him, they struck him saying: "If you are a prophet, guess who it is that has struck you" [Mt 26,67-68; Lk 22,64].

Most upright Judge, it is true that the Spanish nation has blasphemed against heaven with the most horrible blasphemies, against you, against your Son and his Religion, against his ministers and sacraments, against his body and most pure blood, against his holy Mother and her virginal

purity, against the saints and against everything most sacred that you have in heaven and on the earth. But, do you see how the good Jesus in order to give you satisfaction, suffers joyfully to be in a tribunal on earth condemned to death for blasphemy?

Holy Judge, precisely for the sins of your children you have placed the Church in Spain in an awful prison, guarded by the same demons and wicked sects, who are amusing themselves in striking him, laughing at him, and making fun of him. But see, Lord, that Jesus is put into prison by your righteous hand to bring out from her his spouse the Church. Do you not see how costly is the price of the jeers of your bad sons?

66. From the house of Caiphas they led him to Pilate, president for the Romans, who knowing that Jesus was from Galilee, sent him to Herod who considered him mad so he clothed him in a torn, white tunic, as a sign of a madman, and sent him back to Pilate.

Upright Judge, your people, that nation, which on account of its zeal in propagating the faith, and its constant adhesion to Catholic doctrine and to the centre of unity, for its wisdom, prudence and other virtues, - deserved among all the Christian nations, the glorious title of Catholic, that Catholic Spain has truly become mad. Overcome by an evil frenzy she has lost her mind. But notice, Lord, that your Son, to make satisfaction for that madness and to restore her sanity, has put on the garment of a madman and as such is walking through the streets of Jerusalem.

67. Pilate found no reason of death in Jesus, nor reason for any punishment, so in an attempt to take him out of the hands of his enemies, he handed him over to the brutality of the soldiers to scourge him and thus stir up sympathy for him from the people. The soldiers stripped him of his clothes and tied him with strong cords to a pillar in the pretorium, and

then they struck him with fierce slaps until they had exhausted all their anger. They placed an old, torn purple mantle on his wounded shoulders, made him hold a cane as a sceptre, put a crown of sharp thorns on his head and seated him on an old chair as a throne, all to make fun of his divine Majesty. They knelt before him, saluting him with ridicule as king of the Jews accompanied by horrible slaps as well as striking the thorns on his head. Pilate presented him to the people in this sad state so that their wrath might be satisfied at seeing him so dreadfully punished. But far from being satisfied, they shouted still more loudly: “Crucify him, crucify him” [Lk 23,21; Jn 19,6].

68. Here, full of holy zeal, invoke all those present at the divine tribunal to judge the case of the Catholic Religion in Spain, and say to them: “Truly the nation has sinned, and with their iniquities they deserve the afflictions which saddened them. But I present Jesus in their place, as the object of the divine justice. Oh, see how the sorrows and punishments which Spain deserves to free her from the wrath of the Judge, fall upon his head like a huge shower of sorrows! Do you see his resignation and the ardent will with which Jesus receives upon his shoulders all the afflictions which the nation deserves? Do you see how the good Jesus makes satisfaction for our debts? He certainly satisfies well for the pride, ambition and other aversions of our princes, governors, magistrates, towns and other governing bodies.

69. Then consider how Plate, seeing that he had no possibility of freeing Jesus without risking the loss of his own post, meekly seated himself in the tribunal, and while protesting his innocence, condemned Jesus to death on a cross. And turning to the Judge, you tell him - that the Spanish people have been judged in his tribunal on account of their sins, and condemned to abandonment in this life, to lose the faith and to be handed over to the powers of

darkness of evil and heresy, and consequently to eternal abandonment in the dungeons of hell - and note that Jesus is dragged from tribunal to tribunal, accused falsely of crimes, and then condemned to the fearful death on a cross that we might not be condemned and left with the sentence of abandonment; that this might be revoked and we be reinstated with the full rights of the sons of the Church.

70. See Jesus burdened with the huge weight of the cross, which in addition to the many torments around him, make him fall to the ground three times. Oh, my Jesus, bearing upon your shoulders all the weight of your Father’s justice! “Truly, Lord, you have taken upon yourself all our infirmities and you carry all our sorrows” [Is 53,4ff]. Truly you satisfied your Father all the debts contracted by the sins of the nation.

71. When Jesus reached the holy mountain of Calvary they removed all his clothes, placed upon his head once again the crown of thorns and with heavy nails fastened him to the cross opening in his body four copious rivers of blood, and they raised him up in the air as a trophy of victory which they thought they had attained. Oh holy Judge! Hell has opened in the mystical body of Jesus, the Church in Spain, such deep wounds that if help from on high will not come soon he will bleed to death and be buried. But notice how Jesus opens in his body four real fountains of balm to cure them. Oh precious balm! Oh efficacious and unique medicine to heal the wounds of my afflicted mother! Listen, oh terrible, severe Judge, hear the cries that the blood of your Son on our behalf, stronger than those against Cain shed by his brother Abel! Listen, and you will be compelled to lay aside your task as Judge and to take the heart of a loving Father for your desolate people.

72. *Cosummatum est.* It is finished [Jn 19,30], said Jesus shortly before dying. The work of redemption was over. The world is already saved. The power of hell

destroyed. The debt of sin is expiated; divine justice satisfied and my Father appeased. Eternal Father, Jesus has ascended the tree of the cross, he has stretched out his arms on it, and he embraced his spouse, the Church, he has brought her out from slavery, has healed her wounds with his blood, has washed away her stains, leaving her whiter than snow. *Consummatum est*: It is finished. The work of our redemption is finished now, and you must be satisfied.

“My God, my God, - says Jesus - why have you forsaken me?” [Mt 27,46; Mk 15,34] Father, look at me, forsaken on this cross to the terrible anguish of such a fearful death, without receiving any consolation from my disciples, who have gone away; or from my Mother, whose bitter sorrow flows through my heart; and not even from you, my Father. But I bear it all joyfully so that you may not abandon my people by withdrawing their spiritual assistance and handing them over to the tyranny of the wicked and to the darkness of heresy. Father, rescue my only spouse the Church. “Father forgive them, for they know not what they do” [Lk 23,34]. Just Father, it is against the laws of your justice to punish the same fault twice. Forgive their sins which are the cause of the terrible afflictions which you have given them, for I have received on my shoulders all the afflictions which they deserve. Do not punish them any more for you have punished me enough. Do not forsake them because you only begotten Son, the object of your eternal pleasure, has been abandoned for their sake. All that your justice claimed has now been expiated and all their debts I have satisfied, and for this I offer myself to you in a living host, pure, holy and immaculate. This is the satisfaction which they give to you and I give to you for them.

My sorrows and anguish, my body, my blood, my soul, my divinity, with all the actions I have done since my conception until the last moment of my life, these are the

price of their redemption. The part of my flock which I have in Spain is redeemed now by my blood from the claws of evil. If they have made themselves unworthy by their sins to be part of my inheritance, I do not renounce the right I acquired over them with my blood, once again I offer my blood for this my people.

“Holy Father, into your hands I commend my spirit...and bowing his head, Jesus died [Jn 19,34]. One of the soldiers opened his side with a spear, and there came out blood and water” [Lk 23,46].

73. In these or in other similar considerations which the Holy Spirit may suggest to you, you may spend much time on this kind of prayer; but especially during the holy sacrifice of the Mass. Never abandon your meditation, on the mystical death of Jesus. That is what will give value to your prayers, and that is how you will be able to sing victory.

When the mass is over the soul continues to defend her cause giving satisfaction to the Judge for the sins of her nation.

74. SOUL: Upright Judge, the angels, the saints and Mary, the Queen of all, with all those taking part in this tribunal, the heavens, the stars, the elements all the inhabitants of the earth, and even the devils themselves witness to me that just now your Son Jesus has died to save the Spanish people from the power of the prince of darkness to whom you had abandoned for their sins. They are witnesses to me that Jesus is dead now; he is the victim of your wrath after being the target of your arrows, and is now sacrificed upon the altar with the intention¹⁹ and aim of appeasing the wrath which so justly you had conceived against my unhappy country, and to give you complete satisfaction for their sins.

¹⁹ It is presumed that the Mass be celebrated or be heard for the needs of the kingdom of Spain. - Note of the 1st and 2nd editions.

They are the faithful witnesses of all that has just happened in Jerusalem. Jesus has really offered himself to bear on his shoulders all the afflictions which these wretched people deserve. You have accepted the change of victim. You have let loose your indignation upon him and have made him the target of your arrows. Truly Jesus has received with an ardent will, with the deepest humility and patience all the afflictions which your justice should discharge upon our heads. The garden of bitterness, the houses of Annas, of Caiphas, of Herod and of Pilate, the streets and squares of Jerusalem, the whole city with its inhabitants, this holy mountain, this altar, this church, the holy body of Jesus with all his wounds, the blood in the chalice which the priest has in his hands and all the instruments of the passion of Jesus are all witnesses of that. There are so many tongues which shout before this tribunal: peace, reconciliation, propitiation, mercy and blessing upon the people whose cause I am defending.²⁰

20 If it is a priest who is celebrating, he may say in spirit instead of the foregoing just and holy judge, on seeing that a violent storm from your throne was roaring over my country and sending countless rays of your anger and indignation against her, completely finishing us: on hearing your order which you gave us through the Vicar of your Son, Pope Gregory XVI, offer prayers and supplications to God through Jesus Christ, etc. I ran quickly to put on the priestly vestments, the insignia of the ambassador of Catholic Spain. I gathered carefully the desires, the vows, the petitions and supplications of the souls, villages, cities and the whole nation; I have examined them and found that the desire and the petition of your Catholic, apostolic, Roman people, the prayers of the vast majority of the true Spanish people is reduced to just one wish, a single desire, which is, the complete satisfaction of the wicked sects and a complete prompt triumph of our holy Religion. Having seen and examined the will of your people and finding myself clothed in the priestly character, I have entered your sanctuary with confidence, and with the names of your people and of your Church engraved upon my breast and shoulders. I have presented myself before this tremendous tribunal.

Great and terrible Lord, God, I have now presented to you the petitions, the tears, the prayers, the wishes of your people; I have explained the afflictions, the anguish, the needs and pressures they are suffering; I have

75. Lord, Jesus is dead now, and with his death he has saved the Spanish people from your wrath and anger. If a king ordered one of his vassals to be hanged because he shown to you the open wounds in the body of the poor Church in Spain, and I have recorded my request on their behalf. Satan has been rather daring, and has followed my steps and has entered this tribunal with me to fight against the cause which I am defending, against my petition he has opposed the sins of the Spanish people; he has gone to the farthest corners of the Peninsula, gathering all the sins and abominations which the nation commits, and holding the laws of your justice in his hand, he has presented them to your tribunal as an obstacle against my request. In this sight I have taken this chalice which I have in my hands, I have gone through all the streets and squares of Jerusalem, I went into the pretorium, and ascended the holy mountain, and there I collected all the drops of blood which Jesus shed for the salvation of the nations, and the water which flowed from his side.

– ON RAISING THE CHALICE –

Heavenly Father, here you have the chalice of the blood of the new and eternal testament which your Son shed for the remission of sins, to earn for us the glory and all the helps we need to attain it. On that is based the right which we have to your kingdom, and to possess in this world the Catholic Religion, which holds the keys for opening its doors. If the people by their sins have lost their rights, they have recovered them now with this offering of the blood of Jesus, which I present in his name and in that of the Church.

I have done even more than that, my Lord and God: I have taken a clean, white sheet (the corporals) and have spread it on the holy mountain of Calvary at the foot of the cross. I took down the dead body of your Son, I have taken it in my arms and . . .

At the breaking of the host, or its elevation. Here I present it to you, sovereign Judge of the universe. Do you see this body, torn to pieces? These, my Father are from the afflictions of your anger, made to avenge you for our sins. Do you see this head riddled by the thorns, those eyes closed by the sleep of death, that disfigured face, the dust, the saliva and the blood, that breast opened by a hard lance, those hands and feet pierced by the nails? Eternal Father, do you recognize your only Son, the object of your pleasure? Are you still not satisfied? Has he still not paid sufficiently for our debts? Lord, take a glance at this altar and look at the face of your only Son. He has no appearance, there is no sound part in him, and if you still want to wound him more, you will find nowhere to direct your afflictions. Look, Lord, I present him to you, I have placed him between your justice and your people, and Jesus, to save them, has accepted all our afflictions upon himself. – Note in the two original editions. The biblical text alluding to the remission of sins comes from the synoptic: Mt 26,28; cf. Mk 14,24; cf. Lk 22,20.

had committed a crime of lese-majesty, and when he is being led out for punishment the prince, the only son of the king, offered himself to be hanged instead of the criminal so that he might not only be saved but re-instated in the king's friendship, but with all his rights, honours and dignities; if the king accepted the offer and sacrifice of his only son, and if the prince was in fact hanged, would not the entire nation, and even the whole universe, if it came to know it, would cry out: The criminal is saved by the death of the prince...? What would the world say if together with the prince, or afterwards, the criminal was also hanged? Would not the gibbet, the cords, the hangman, the body of the prince, all cry out with one voice: The criminal is saved by the death of the prince; the sentence on the criminal is an atrocious injustice?

JUDGE: There is no doubt. This criminal must in justice be given liberty; it will be wrong to condemn him.

76. SOUL: So, let your justice prevail, most upright Judge. We have sinned. We have committed every kind of crime of lese-majesty; your people have earned your wrath; they were worthy of death and deserve to be handed over to the tyrant of evil, and to uproot the Catholic Religion: they will die spiritually. But the merciful heart of your only Son Jesus could not accept that horrible disgrace without being affected. He offered himself to you to die on a cross, and expiate all our crimes and satisfied all our debts, so that you would be appeased and would save your people from the darkness of evil. You accepted the offering and the sacrifice, Jesus has died, see him now dead upon your altar. And is it surprising that the whole universe cries out today that the Spanish people are saved by the death of Jesus?²¹ Does not every drop of blood, this blood-stained cross, this crown of

thorns, those afflictions, those nails, the streets and squares of Jerusalem, this holy mountain, the heavens and the earth which have seen this horrendous suffering and have trembled at the sight, this holy host, this chalice and the priest who has presented them to you, do they not say: The Spanish people are saved by the death of Jesus?

77. JUDGE: You are right, but now I want to examine your faith. Knowing that my Son in his goodness wanted to ascend the scaffold of the cross in order to save his people, I must in justice save them if the power of this sacrifice is duly applied. But for you to rightly apply it so that my justice could not refuse your request, it is necessary that your faith must be unflinching. In this tribunal it is faith that conquers. Anyone who does not believe firmly or who hesitates, by that alone is considered unworthy to receive what he is asking for. Do you believe that this sacrifice which has just been celebrated has sufficient efficacy to appease my anger? Do you believe that one of its effects is to be propitiatory?

SOUL: Our mother the Church commands me to believe that, and so I want to believe it.

78. JUDGE: Do you believe and are you fully convinced that with this sacrifice and with the others which you offer me will appease my anger and my arms be disarmed towards Spain, and do you trust without any doubt that I will withdraw the punishment which is oppressing her?

SOUL: I do believe that and I want to believe it, so I trust that you will do it. But, Lord, I have offered this sacrifice to you in the name of my mother the Church; do not take notice of my sins or of my little faith, but of the faith with which the universal Church offers it to you every day in the whole world. I believe it and she believes it, and I believe that you are satisfied with her faith and I hope that the punishment will cease now.

JUDGE: Let it be done as you believe.

²¹ This refers to the prayers addressed to God at this time of the Jubilee by the whole Catholic Church. Note in the two original editions, referring to the above mentioned Jubilee proclaimed by Gregory XVI in 1842.

SECOND TITLE

The Mass as a satisfactory Sacrifice

Follow the way of love, even as Christ loved you. He gave himself for us as an offering to God, a gift of pleasing fragrance. (Eph 5, 2)

79. Soul: Most upright Judge, we have sinned and your people have given themselves up to the most atrocious crimes. With them they have contracted an enormous debt with the laws of your divine justice, in certain infinite way by your infinite excellence against which we have sinned. We have not repaid a single farthing of this debt, which grows exorbitantly every day, and alone we cannot make satisfaction. So, as you demand complete satisfaction, your inflexible justice inflicts so much punishment on us that it consumes us. But, Lord, if your only begotten Son, our Saviour Jesus takes charge of expiating for our debts and presents you with credits not only equal but infinitely greater and you really accept the oblation, the host and the satisfaction. Are you contented, paid and satisfied? Will you give peace at once to your people?

JUDGE: In justice they deserve.

80. Sou: So, in justice! ask of you, most upright Judge, that you will be satisfied and give peace to your people. And if not Lord, take a glance at this holy altar, on this living presentation of the sacrifice of the cross, and see how Jesus your Son has offered himself to you in pure sacrifice, holy and immaculate, in expiation of our debts and of the great debt of sorrows which your people have contracted by sinning against your laws of justice. See that the host which we offer, and the gift which we present to you in payment and complete satisfaction of the debts of the Spanish nation, are not made of gold or silver or precious stones [1 Pt 1, 18].

They are excessively despicable to pay such an enormous debt. It is Your only Son, in whom all your pleasure rests [Mt 3, 17], and in whom are hidden all the treasures of the Divinity [Col 2, 3]. It is the holy body of Jesus, here upon this altar of holocausts as a victim. It is his precious blood, presented to you by the priest in the chalice in satisfaction for all the sins of the sons of Spain. It is the very person of the Word, equal and consubstantial to You, who through the Holy Spirit has offered himself to You as a spotless, fragrant sacrifice [Heb 9, 14]. Do you still want more? With Jesus we present all the sorrows, work and anguish he suffered from the moment he was conceived in the womb of Mary until he expired on the cross. Only one drop of Jesus' blood, just one sigh which he breathed sufficed to make satisfaction not only for the debts of the Spanish nation, but of the whole world; and here we present to you all his blood, all his sighs, all the anguish and pains of our adorable Redeemer, with all the immense superabundant satisfaction which he gave you for us.²²

81. Most upright Judge, let us sum up. If Jesus your Son had not given satisfaction which is infinitely greater than our debts, lay your hand upon us and abandon us completely if you wish. But if the work of Jesus and his satisfactions exceed all our sins and debts, as faith teaches us, then raise your hand, let your punishments cease at once, and give your people peace, a real peace, a solid, holy peace, not the false peace which we have had until now.

Do not allow the abyss of my ingratitude and sins prevent you from giving this rulling of justice. No, my God, it is not I, a sinful soul, weak and unworthy of notice because of my ingratitude, no I am the one who offers you this sacrifice and holy oblation, this priceless gift. It is the holy Church, this

²² Here if the spirit inspires you, you could make a detailed offering of the life, passion and death of Jesus. - Note of the 1st and 2nd edition.

immaculate spouse of your Son who - seeing herself terribly afflicted by the arm of your justice on account of the sins committed by her sons - offers to you in expiation and vindication, Jesus your Son and her Spouse, inspired by the power of the Holy Spirit which animates her: It is your own Son Jesus, who - as the eternal priest and principal offerer of this sacrifice - placed on the holy mountain of this altar, he really and truly offers himself with all the work, sufferings and anguish which he suffered for us and for our sins, in an offering and fragrant sacrifice that you might be completely satisfied. As Jesus is the chief offerer, he must be heard. As he himself is the gift we offer, he must be accepted by you. So, you cannot reject our offering and sacrifice, neither the gift which we offer, which is no less, Oh God the Father, than God, your Son, nor the one who offers it, who is - in us and with us - your very own Son in the integrity of the Holy Spirit. And so you must consider yourself fully expiated, contented and satisfied.

82. Great Patroness of Spain, Mary, at this moment I need all your help and protection. Be with me united with your whole heavenly court present before the justice of God the Father, Jesus your Son as an oblation, as a sacrifice and victim for our debts.

Mary: I and my whole court must conform to my Son. We join him in the offering.

Sou: And will it be possible, Lord God of power, for you to scorn the sacrifice presented to you by the Church militant and triumphant together with Jesus your Son at its head? Will you not be paid and satisfied for all the debts which the people had incurred with your justice by their countless and serious sins?

Judge: If that is what you believe I am contented, paid and satisfied. Do you believe that in this tremendous

sacrifice the host which is offered to me pays the debt fully and completely?

Sou: That is what my Mother the Church teaches me, and thus I want to believe.

Judge: Do you believe that with this sacrifice which you offer to me for the salvation of the Spanish people, every debt will be paid, in whatever way it had incurred with the laws of my justice?

Sou: Do not examine my faith, Lord, or pay attention to my sins or to my unbelief, but to the faith of our mother the Church, in whose name I have offered it to you. I believe as she does and as she orders us to believe.

Judge: Let it be as you believe.

THIRD TITLE

The sacrifice of the mass as imploratory

In the days when he was in the flesh, he offered prayers and supplications with loud cries and tears to God, who was able to save him from death, and he was heard because of his reverence. (Heb 5:5-7)

83. Sou: Holy, just and terrible Judge, that cloud of sins which prevented the incense of prayer from penetrating as far as your throne is now dispersed [Lam 3,44]. The whole debt which the sins of mankind had contracted with your justice is now satisfied, and the obstacle suggested by Satan to prevent my petition being heard in this tribunal no longer exists. With the fragrance of the holocaust of the body and blood of Jesus Christ which I have presented to you, your justice has been disarmed. You no longer look with a frown upon poor Spain or on the case of the Catholic Religion. In

the future I do not want to call you Judge, but our Father, I shall say to you, who art in heaven. Now, at last, Satan is disarmed and conquered by the sacrifice of the cross, and there is no one who opposes the petition I have begun in this tribunal: Holy Father, don't take it badly if I ask a question: If Jesus, your Son asked you for anything, will you refuse it?

JUDGE: I cannot. My Son is always heard by me.

SOUL: If someone else sent by him asks you for it?

JUDGE: That is just the same.

SOUL: My God, do not be upset, if I, although but dust and ashes, continue to ask questions. If the Church your spouse or the one sent by her will ask you?

84. JUDGE: I could not deny that, either, because when the Church or one of her messengers asks it is Jesus who is asking as her head and it is the Holy Spirit who with ineffable groans is asking for a remedy for the needs of the body to which he gives life [Rom 8,26]. The Holy Spirit always prays well and rightly in the heart of the Church and of her sons, whom he inhabits and rules. And so the one sent by the Church always succeeds.

SOUL: My Lord and Father, it is your Son who sends me to you and who tells me to ask you. "I give you an assurance, whatever you ask the Father, he will give you in my name - he has told us [Jn 16,23-24] - until now you have not asked for anything in my name. Ask and you shall receive, that your joy will be full." In his name I present my request to you, and you already know that what I want is nothing less than the extermination of all the wicked sects which are afflicting the Church in Spain, and the prompt, complete triumph of the holy faith.

The Church gives me the same commission in terms which I cannot renounce. The Church in Spain is in such trouble and afflictions that only a miracle of your

Omnipotence can save her; and in order that you may work this miracle you know very well that it is indispensable that we ask you for it. Therefore - although enslaved by her enemies and so burdened with fetters that she can hardly breathe - she has made a new effort, she has raised her voice, and with groans and sighs has called and is still calling on all those who have remained faithful to her in the whole nation; she reveals to them her deep and humanly speaking incurable wounds; telling them that the only remedy left in her desolation is to call upon you day and night and she says: Come and offer to God the Father through Jesus Christ my Spouse, continual prayers and supplications for my salvation and the healing of all the wounds which I have on my body. So, go that it may be done, etc. (Allocution of the Pope).²³ Following this command I have presented myself before your tribunal to defend her cause, and I have made my petition in her name. Now with the cloud of sin dispersed which prevented the prayer from the earth from reaching your ears [Lam 3, 44], and the prayer presented by the Church and by Jesus himself, through his messenger, you cannot, holy Father, do anything but grant my request, and with your wisdom and Omnipotence, bring about its prompt and complete effect.²⁴

²³ Allocution of Gregory XVI in the secret consistory of 1st March 1841.

²⁴ If he who is defending the cause of the Church is a priest, he could continue saying: See me, my God, at the foot of this altar. See my priestly character: these hands consecrated with holy oil and these sacred vestments, true insignia of your only Son, with which the Church has clothed me to present myself, as a plenipotentiary minister before you. And by order of your visible head the Roman Pontiff and in virtue of the Holy Spirit, I come to claim the prompt despatch of my request. I am a minister of the Church militant, sent by her and her head, Jesus Christ.

Holy Father, on account of the immensity and enormity of the sins which her sons had committed your Church in Spain is horribly afflicted by your hand with the most awful of punishments, which is to be abandoned into the power of the wicked sects. Jesus Christ and his Church have placed upon

85. JUDGE: Let us see your faith. Do you believe that I can and want to grant what you ask of me?

SOUL: Lord, do not examine my faith, because I am a sinful soul, and unworthy to appear before you. I do believe it, and I want to believe it with that same faith with which the Church believes and order us to believe; help my unbelief.

86. JUDGE: Do you hope that with my omnipotence I will do what you ask?

SOUL: ⁴¹I have raised my eyes to you, Lord, who live in the heavens. Just as the eyes of the servants are upon the hands of their masters, just as the eyes of the maid are upon the eyes of her mistress, waiting for the sign she may deign to give, so our eyes will be always fixed on you, Lord, without ever ceasing until you deign to have pity on us. Have pity on

my shoulders and on my breast the names of the provinces of Spain, and they sent me to you so that, with my feet standing on the foothold of this altar, holding in my left hand the holy chalice, and in my right the sacred body of your Son with tears, sighs and sobs, with persistence, with lively faith, and never faltering I may pray, beg of you, Father of mercies and Omnipotent God, the prompt triumph of the Church over all the wicked sects. They have made me ascend the steps of the altar so that I may call out with a cry which penetrates heaven: Lord, spare your people, spare them, so that they may strive against your wrath and fury and do not stop until they have broken the sword with which you wound us, of a God of anger, of fury, or vengeance and of relentless justice, which you have been for us until now, we see you converted – as in the days of our fathers – into a God of peace, of clemency, of mercy and of grace. This, Lord is my communion and this is the charge which Jesus Christ and his Church have given me.

In virtue of my mission I presented myself before the tribunal of your justice to defend the cause of my Church. I told you of her anguish, her afflictions, her desires and her petition. The sins of her sons were placed as an obstacle. With the power of the sacrifice which, as a priest, I offered to you, this obstacle disappeared. So, what is lacking, Lord? Can you by any chance refuse what Jesus Christ and his Church have asked and are asking? Lord, to disregard my petition it would be necessary to blot out from my soul the priestly character engraved upon it, and to divest me of this sacred vestments in which as a minister of Jesus and his Church you see me clothed. Note of the two editions. The Latin text is taken from Joel 2,17.

us, Lord, have pity on us because we are filled with contempt, and because our soul is weary of the scorn of the rich and the jeers of the proud" [Ps 122].

87. JUDGE: Sin has been the arm with which you have fought until now in this tribunal against the Spanish nation. My servant here has completely satisfied the laws of my justice. So you are left unarmed and confused. What is your answer to the points produced in this tribunal on behalf of the case of the Catholic Religion in Spain, against your wicked sects and against yourself? You are silent? ... Ah, wretched one! Your have lost the case.

THE JUDGE ADDRESSES THE WHOLE TRIBUNAL. – Gentlemen and princes of my kingdom, Satan, the great prosecutor and perpetual accuser of Spain have become silent now. He has no answer for the points produced here on behalf of the Church in Spain. So, Judge now, all who are present before this tribunal if it is just for us to cast out this dragon and old serpent [Rv 12,9] from our presence and from the whole Spanish territory, and that we grant the Church a complete triumph over the wicked sects with which he persecute Spain. See if it is right to crush the reign of wickedness in Spain, and that my Son will be there to enthroned and establish anew his kingdom.

MARY: You are just, Lord, and your judgements are right [Ps 119,137]. It is just, Lord, that I unsheathe my sword and go to cut off the head of the infernal serpent, that monster of wickedness who perturbed my sons and presumed to ruin the inheritance which You have given me. It is just Lord, that he be cast out of your presence and out of the whole of Spain with his wicked sects, for he has lost his case in your just tribunal. I have taken Spain under my protection, I have placed her under my cloak and I shall defend her from the powers of hell.

89. St. MICHAEL: You are just, Lord, and your judgements right. What this spouse of Jesus asks in the name of the Church must be granted. She has struggled so strongly in this tribunal against the old serpent that victory must be given to her. The execution of the request must not be delayed. In your name Lord God of armies, I am going to plant the standard of the Catholic Religion of this country in all its provinces, cities, towns, villages, and with the great armies of angels which you have put under my command, I am going to shout “who is like to God?” [Rv 12,7-12]. I am going to send to the deepest dungeons of hell this whole mob of demons which is perturbing that kingdom with its evil sects.

90. St. RAPHAEL: You are just, Lord, and your judgement is just. Your Son's Spouse has gained victory; and I must go to tie up with strong chains the hideous beast, the angel of the abyss, Abaddon, or Exterminator, king of locusts [Rv 9,11; 19,2], so that he will cease to devastate the Church in Spain. I am going to cast the cup of your wrath [Rv 16,10] on the throne of the wicked sects which had formed in that nation, oh immortal King who lives forever and ever: I am going to restore the sight to those people blinded in their wickedness.

91. THE HOLY MARTYRS: You are just, Lord, who at last avenge all the blood of your servants which that beast had scattered in the whole earth.

THE WHOLE TRIBUNAL: “Lord, You are just, and your judgement is just [Ps 119,137].

JUDGE: What must we do with the wicked sects that Satan has in Spain? What must be done with the wicked one?

Soul: Lord, judge his case in your tribunal. Let him be judged, and be condemned in your judgement.

JUDGE: Fiat, fiat.

All: Amen, amen.

SIXTH CONFERENCE

THE ONLY ARTICLE. – *The case of wickedness in Spain is discussed in the tremendous tribunal of divine justice, and its total destruction is decreed*

1. JUDGE: Who is he who defends the case of the wicked one in this tribunal? Who is the advocate of the wicked sects in Spain?

SATAN: The wicked sects are the throne of my kingdom, and so their case is my affair. This is my case and I shall defend it.

JUDGE: And who is the accuser and the opposing party?

Soul: I am, my God, and most upright Judge, who ask for justice in your tribunal against all the wicked sects in Spain. I, in the name of the Church call for their prompt and total destruction. Just Judge, use the laws of your justice against them and turn your wrath, fury and indignation against their head.

JUDGE: And what are the alleged reasons to prove that the wicked sects that Satan has in Spain be exterminated?

Soul: Many, Lord, are the reasons why you must exterminate the wicked sects in the kingdom of Spain, but I am going to reduce them to three:

FIRST REASON

The first reason is based on the divine protection for his people

2. Soul: Lord, united in spirit with your priests and with Jesus, the main offerer of our sacrifices, in the name of the

whole Church and for the salvation of my country, I present to you every day the chalice of salvation with all the blood of redemption. In the holy chalice are encompassed all the actions with which Jesus merited for the Spanish people and for all nation - which are her inheritance – your special protection, and with her the glory, assistance and graces needed to attain it. Consequently, he merited the Catholic Religion, apart from which, there is no salvation, and neither would there be your protection or the assistance which you give. But, Lord, a crowd of evil sects are cutting down with all haste the holy tree of Religion in Spain, and if you allow them to continue, they will soon succeed. It would not be sufficient, Lord, just to chain them up, because they have become too numerous now, and the ten years of fatal experience from 23 to 33¹ prove that if you do not exterminate them with your Omnipotent arm, your people would always be at the mercy of the Philistines of the abyss. And so, in virtue of the right which Jesus' blood which has merited for us to possess the Catholic Religion, I call upon your justice for their prompt and total extermination.

3. Besides, Lord, in the blood of Jesus which we offer you upon our altar, the Spanish people have a well-founded claim upon you to cover them in the day time by means of a column of cloud to show them the way, and at night by means of fire to give them light. Thus they could travel both day and night. Neither the column of cloud by day nor the column of fire by night ever left its place in front of them [Ex 13,21-22], and that with miracles and wonders, if necessary, you lead them from Egypt of this world to the glory which is

¹. This period of ten years has various denominations among the historians of Spain: among others: "década ominosa", "restauración fernandina" which began with the intervention of the "Hundred thousand sons of St. Louis," the French. See A. PACHECO, *Fr. Palau in his historic moment, a charismatic figure*, pp. 50-59.

the true promised land. For this you gave them your law and Moses, the bishops and priests. For this you open the waters of the Red Sea in Baptism [Ex 14,15ff], make the living water spring from Christ (1 Cor 10,4), true Rock of Horeb [Ex 17] and feed them with bread from heaven in the Eucharist [Ex 16,15; Wis 16,20].

But, my Lord and my God, the infernal Pharaoh with his whole army - the sects of the wicked ones - has been persecuting us for a century now and keeps Israel - your Catholic people - in such anguish that, according to prudent human calculations he will very soon devour them completely. The weak one and the people with little faith believe this and they are shouting against Moses [Nm 14,1ff] And so I ask, Lord, that you raise your staff [Ex 14,16], and open up for us a safe road which will lead us to the port of salvation, and open the hole which they dug it deep and recoil upon the enemies who want to devour us the waters of that abyss which they themselves have opened [Ps 7,16; 56,7; Sir 10,8].

4. The same blood of Jesus, which the Church in Spain has offered to You and does offer in the tremendous sacrifice the Mass every day also deserves that right; marching to the heavenly promised land as it travels through the desert of this world, having always the bright pillar of faith shining [Ex 13,21] - which illumines the darkness of this wicked century - you lead her and protect her against all her enemies who try to block her steps. Look then Lord that Amalek [Ex 17] with all his forces, Satan with all his infernal legions and with his sects of wicked ones, have come out to meet us to prevent our passage. So, what must we do, oh Omnipotent God? Amalek does not want to give in, he is using all his efforts to destroy the true Israel, he has declared war upon her, war of extermination. We have no strength to overcome him [Ps 142,7] you alone can defeat him. So, Lord, place upon that holy mountain of the altar, raising my arms to you

like Moses [Ex 17, 11-13] and displaying to your sight your only Son crucified, I beseech You, to destroy, annihilate and obliterate the new Amalekites from Spain. Lord, let there be no more abandoned in my country. Remember, Oh Kind Father, that at the time of our fathers you made the cross to appear resplendent in the battle of the Navas of Tolosa, which routed the army - of whom 200,000 died on the battle field - and gave complete victory to the Spanish Catholic army.²

SECOND REASON

The second reason is based on the justice of God disarmed by prayer and sacrifice

5. Soul: Lord, Your people with their sins became unworthy to possess the Catholic Religion, and You punish them with the most tremendous and dreadful punishments which is stripping them of their spiritual and eternal blessings which the Catholic Religion produces, handed them over to the power of Satan by forming wicked sects, and uproot from Spain the holy tree of Religion. Lord, the demons of hell and the wicked sects are cruel and dreadful afflictions placed in your righteous hands.

Oh upright Judge, now that your justice is satisfied by the sacrifice which I have presented in the name of the Spanish people in the body and blood of Jesus, and with that have given you full payment for all the debts we have contracted; as you are now completely appeased, will you

². The famous battle-victory of the Navas de Tolosa (a plain to the south of the Sierra Morena) took place on 16th July 1212 and was decisive in the re-conquest against the Arabs. The figures given by historians with regard to the number of dead on the battle fields are very uncertain differing according to the sides.

still continue to punish us? And will your justice, so protective and vindicator of the innocent and severe chastiser of the culpable permit that? And if now you have no reason to chastise us more, why will these afflictions come? For what is the staff still raised up?

As a sign that we have attained mercy and that you no longer want to punish us with such an dreadful punishment, break the staff, Lord, and throw it into the fire; empty the cup of your wrath upon the head of our enemies and put an end once and for all to the wicked sects, *gentes paganorum et haereticorum dextrae tuae potentia conterantur*³ "with the power of your arm break up all wicked sects."

6. JUDGE: And why must I throw my afflictions into the fire?

Soul: What else must you do with them? As the wicked sects are useless instrument now, where do you want to put them? Neither the demon nor the evil ones have a place in heaven. Neither do we want them on earth in Spain or in any other part, because they cannot be without hurting and abhorring the spiritual and even temporal matters; wickedness is a plague which infects everything. Their destiny can be no other than hell; this is the proper abode of the demon and of the wicked man who dies in his wickedness. But, Lord, if it is possible, listen to my prayer and do not reject my petition. If possible, when you disperse the wicked sects and throw them into the abyss, save the wicked person, convert him, Lord, make him a good Catholic and thus the wickedness will be fully dispelled, the afflictions destroyed, and you will have more stones to rebuild your Church and your glory will shine more brightly.

³. From the collect "Et famulos tuos" which by a concession of Pius V and Gregory XVI and according to the formula of the SRC of 13th July 1675 may be said in Masses celebrated in Spain and in its dominions.

So, my God, just as in the days of your anger you allowed the bad Catholics to become wicked in order to afflict us, so now in the days of your mercy, make the wicked become Catholics. As one day you formed the demons and wicked ones into cruel afflictions to punish the Catholics, now, in order to punish the wicked ones, form the angels and Catholic into an instrument of mercy which by destroying the wickedness in the evil one, convert him into a Catholic. This, as you know, oh my God, my intention when I ask you for the destruction of the wicked sects and to throw them into the abyss. Throw into hell the demons – that constitute the interior of the afflictions - and close the eternal doors upon them; but the wicked men, who are the exterior visible part, the devil's instrument, - convert them and make them zealous, apostolic Roman Catholics, who will give you more glory with their penance and fervour than they took from you with their wickedness.

THIRD REASON

The third reason is based on the horrendous crimes committed against God on impiety and in the fire of divine anger lit for them

7. Soul: Lord and just Judge, Satan presented against my challenge the sins committed in Spain, confusing the sins of his own followers and of his agents with those of the faithful sons of the Church. I am going to present before this upright tribunal the iniquities and horrendous crimes that the wicked sects committed, and to remind you of the laws of your justice so that you may punish them according to those laws.

Lord, great and terrible God, listen to the hideous blasphemies which the foul Beast places in the mouth of the wicked ones against your holy Name. Do you see how many

wicked deeds the enemy has committed and is still committing in the holy place? Do You see the insolence and pride with which they have profaned your altars and have cast many temples into flames? Encouraged by their satanic hatred against you and against your Christ, they have unfurled their rebellious banner, and now that they cannot ascend into heaven to dethrone you, they have made and are making all their effort to ensure that you will not reign on earth. So, they have turned their anger against the spouse of Jesus, they have ruined in their own arms your best beloved sons, the priests; they have calumniated, oppressed, enslaved the Church; and if you do not move soon they will put an end to her. They have thrown down the crosses, dragged out the statues of Jesus Christ, of Mary and of several saints; they have struck, scoffed, mutilated and frequently shot at them. And to show more clearly all the fury of their anger against you, they have taken the consecrated hosts, thrown them on the ground and trampled upon them, have given them to the horses, nailed them to the Church doors and shot at them. Oh, with what satisfaction would they crucify Jesus again if they could lay hands on him. What evil have they not committed against Him? Oh God of vengeance, who is able to recount the evils of that people who have taken on all the fury of hell to wage war against you? Lord, you love justice, you have said that you will shake the earth and make the evil ones jump from it. Will you let this wicked mob go unpunished? Will these hideous crimes remain unpunished? Holy angels! Oh heavens! Will you not return for the honour of God and of his holy Mother? Are you still not going to finish with that monster of impiety? Thus, I claim in this tribunal, and thus I demand the laws of divine Justice. Therefore, the Church and the universality of all creatures claim.

PSALM 79, 1 – 6. 10

1. "Oh God, the nations (the wicked) have come into your inheritance: they have defiled your holy temple, they have laid Jerusalem in ruins.
2. They have given the corpses of your servants (the priests and many faithful) as food for the birds of heaven, the flesh of your faithful ones to the beast of the earth.
3. They have poured out their blood like water round about Jerusalem, and there is no one to bury them.
4. We have become the reproach of our neighbours, the scorn and derision of those around us.
5. O Lord, how long? Will you be angry with us forever? Will your jealousy burn like fire?
6. Pour out your wrath upon the nations that acknowledge you not, and blasphemed upon the kingdoms – the evil sects that abolished on earth the cult of God – and call not upon your name."
8. Most upright Judge, this mountain of wickedness that Satan raised in Spain, has it not called your attention? The clamours and screaming of the evil ones did they not reach your ears? The violent, clashing noise of the wickedness that inundates Spain, have they not aroused your anger? Lord, in the name of your trampled Church, and of your downtrodden honour, I invoke the laws of your justice, just quoted; and I ask that just as Helliodorus [2 Mc 3, 7-40] learned of the protection with which you guard Israel, when he had profaned the temple of Jerusalem, and you sent your angels with a terrible punishment, so now you will send your angels to pour the cup. [Rv 16, 10], your anger upon the throne of the Beast, the wicked sects, and they will recognise the hand which is punishing them, and all these people who ridicule of your protection of your people, said and are saying:

Verse 10. "Where is their God? What is their God doing, in whom they trusted? Look at those who trusted in God! Their God has not been able to save them from our hands."

Lord, do not mix the case of the Church with that of the evil one in your tribunal. Separate one from the other: I am determined to defend the case of your people and to fight the evil one. Lord, the evil one deserves to be exterminated. Look all you who assist in this tribunal and judge and heed if the reasons I have exposed must or must not decreed the total destruction of all the wicked sects that perturb the Church in Spain.

9. JUDGE: Who will requite the case of the wicked one? The evil one has nobody here that can defend his case? Satan, have you not declared to be its advocate?

MARY: Lord, Satan is full of confusion and must not be heard anymore in this tribunal. Those wicked ones whose case is being discussed, are they not Spaniards? Well, Lord, I am the Patroness of Spain, and I want to protect even the wicked ones.

JUDGE: And what do you allege, Queen of Mercy, in favour of the wicked ones?

MARY: As Queen of Mercy I have nothing to allege except to ask that You send upon them a chastisement of mercy, an affliction which will humiliate them, will make them know the hand that punishes them and compel them to cry out like the Egyptians at the Red Sea: "God is fighting on behalf of his Church and against us. It is God who is punishing us" [EX 14, 25]. Without any doubt, all who are present at this solemn act will agree with this; this is the will and the unanimous vote of all, and these are the desires of the triumphant and militant Church.

10. CHURCH TRIUMPHANT: This is our will. We agree with our Queen in everything.

Soul: As the representative of the militant Church I must declare that these are the petitions which I have presented in your name and which I present again.

JUDGE: This means that I must exterminate the wicked sects which are in Spain, but in a merciful way, or in such a way that they may know that it is I who am punishing them and who returns for the honour of the Church.

ALL: This is what we ask. These are our votes.

JUDGE: Satan, what is your answer to that? How great is your confusion! You have lost your case, and I am going to exterminate your wicked reign.

11. THE WHOLE TRIBUNAL: Alleluia, salvation, glory, honour and power to the Lord our God [Rv 19,1-2] because his judgements are true and just. Lord, it is right that your angel should take the cup of the wrath of the living God for all age and ages, and should pour it out upon the throne of the Beast [Rv 16,10].

JUDGE: Let it be done. Cursed Satan, leave my presence, and go to the eternal fire which was prepared for you and for your angels from the beginning of time.

CANTICLE OF VICTORY

12. "And then I saw something like a sea of glass mingled with fire. On the sea of glass were standing those who had won the victory over the beast and its image, and also the number that signified its name. They were holding the harps used in worshipping God, and they sang the song of Moses, the servants of God, and the song of the Lamb: "Mighty and wonderful are your works, Lord God Almighty! Righteous and true are your ways, O King of the nations! Who would dare refuse you honour, or the glory due you

name, O Lord? Since you alone are holy, all nations shall come and worship in your presence. Your mighty deeds are clearly seen." [Rv 15, 2-4].

"You have redeemed us, Lord, with the blood of the Lamb... Worthy is the Lamb that was slain to receive power, divinity, wisdom, strength, honour, glory and blessing." [Rv 5,9-12]

ALL: Amen. Let it be.

THE VISION OF ST. JOHN

The Book of Revelation, chapter 15

Verse 5. After this I had another vision. The heavenly sanctuary which is the tent of witness opened up,

6. And out of it came the seven angels holding the seven plagues. The angels were dressed in pure white linen, each with a sash of gold about his breast.

7. And one of the four living creatures gave to the seven angels seven golden bowls filled with the wrath of the God who lives forever and ever.

8. Then the sanctuary became so filled with the smoke which arose from God's glory and might that no one could enter it until the seven plagues of the seven angels had come to an end.

Revelation Chapter 16

Verse 1. I heard a mighty voice from the sanctuary say to the seven angels, "Go and pour out upon the earth the seven bowls of God's wrath!"

10. And the fifth angel poured his bowl on the throne of the beast. Its kingdom was plunged into darkness: men bit their tongues in pain.

11. And blasphemed the God of heaven because of their suffering and their boils. But they did not turn away from their wicked deeds.

PROTEST

We submit everything we have said in this book to the censure of our holy mother the Roman Catholic Church, in whose faith and beliefs we want to live and to die.

END⁴

THE SOLITARY LIFE

4. The following note is in the 1st edition: "His Excellency D. Antonio Fernando de Echazove y Zaldivar, Archbishop of Tarragona, grants an indulgence of 80 days to all the faithful who read this book, hoping that the illustrious Prelates of souls who accept this will assent to such pious desires." Then the list of errata (p. 376 of the 1st edition). This was kept in mind in the 2nd edition.