

# The Prophecies and Revelations of Saint Bridget of Sweden



*Words of Our Lord Jesus Christ to his chosen and much loved wife, Santa Brigida; on the proclamation of his most holy incarnation; the rejection, desecration and abandonment of our faith and baptism; and how he invites his beloved wife and all the Christian people to love him.*

## **BOOK 1 - CHAPTER 1**

I am the Creator of Heaven and Earth, one in divinity with the Father and the Holy Spirit. I am the one who spoke to the patriarchs and prophets and the one they expected. To fulfill your desires and according to my promise, I took on the flesh without sin and without lust, entering the Virgin's womb, like the sun shining through a very clear jewel. Just as the sun does not damage the glass upon entering it, so the Virginité of the Virgin was not lost when I assumed human nature. I assumed the flesh in such a way that I did not abandon my divinity, and I was no less God - governing and sustaining all things with the Father and the Holy Spirit - although I was in the womb of the Virgin in my human nature.

Just as luminosity is never separated from fire, so too, my divinity was never separated from my humanity, not even in death. Since then, I have allowed my pure and sinless body to be wounded, from head to toe, and to be crucified for all the sins of mankind. That same body is now offered each day at the altar so that mankind can love me and remember my great deeds more often.

I, indeed, wanted my kingdom to be within man, and by right, I should be King and Lord to him, because I made it and redeemed it. However, now he has broken and defiled the faith that he promised me at his baptism, and he has broken and despised my laws and commandments, which I have prescribed and revealed to him. He loves his own will and refuses to listen to me. Furthermore, he exalts above me the worst thief, the devil, and has given him his faith. The devil really is a thief, since, through diabolical temptations, bad advice and false promises, he robs me of the human soul that I have redeemed with my blood. But he doesn't do it because, he is more powerful than me, because I am so powerful that I can do all things with one word, and so just, that even if all the saints asked me, I wouldn't do a thing against justice.

However, as the man, who has been given free will, voluntarily rejects my commandments and obeys the devil, it is only fitting that he also experience his tyranny and malice. This demon was created by me as good, but he declined by his evil will, and became, so to speak, my servant to apply retribution to the workers of evil.

Yet, although I am now so despised, I am still so merciful that anyone who prays for my mercy and humbles himself for correction will have their sins forgiven, and I will save him from the diabolic thief - the demon. But for those who continue to despise me, I will take my justice over them, so that hearing this, they will tremble, and those who experience it will say: 'Woe to us those born or conceived! Woe to us who provoke the Lord of majesty to anger!' But you, the daughter I chose for myself and with whom I now speak in spirit: love me with all your heart, not as you love your son, daughter or parents, but more than anything in the world, since I raised you and did not spare any of my members from suffering for you. Yet I love your soul so lovingly that, instead of losing you, I would let myself be crucified again, if that were possible.

Imitate my humility, because I, who the king of glory and angels, was dressed in horrible miserable rags, and I was naked on a pillar and heard all kinds of insults and ridicules with

my own ears. Always prefer my will to yours, because my Mother, your Lady, from beginning to end, never wanted anything except what I wanted.

If you do that, then your heart will be with my heart, and it will be set on fire by my love, just as anything dry is easily set on fire. Your soul will be so inflamed and filled by me, and I will be in you, that all worldly things will become bitter for you and every carnal desire like poison. O JESUS CHRIST, eternal sweetness for those who love you, joy that surpasses all joy and all desire, hope of salvation for sinners, who declared that you have no greater contentment than to be among men, to the point of assuming our nature, in the fullness of time, for their sake. Remember the sufferings, from the first moment of Your Conception and especially during Your Holy Passion, just as it had been decreed and established from all eternity in the divine mind. Remember, Lord, that, celebrating the Supper with your disciples, after having washed their feet, you gave them Your Sacred Body and precious Blood and, sweetly consoling them, you predicted Your impending Passion. Remember the sadness and bitterness that you experienced in Your Soul as you witnessed in these words: "My Soul is sad until death".

You will rest in the arms of my divinity, where no carnal desire exists, but only spiritual delight and joy, which fills the delighted soul with happiness - both internally and externally - so that it thinks of nothing and desires nothing but the joy that It has. Therefore, just love me, and you will have everything you desire and you will have it in abundance. Is it not written that the widow's oil did not decrease until the day that the rain was sent to earth, by God, according to the words of the prophet? I am the true prophet! If you believe my words, follow and keep them, oil - joy and joy - will not diminish for you, for all eternity.

*Words of Jesus Christ to his daughter - who he took for his wife - about the articles of true faith, and about what kinds of ornaments, signs and desires the wife needs to have to please the Bridegroom.*

## **BOOK 1 - CHAPTER 2**

I am the Creator of the heavens, the earth, the sea and everything in them. I am one with the Father and the Holy Spirit, not as the gods of stone or gold, as those used by the ancient people, and not several gods, as the people thought, but one God: Father, Son and Holy Spirit, three persons, but one in divine nature, the Creator of everything, but by no one created, immutable, all-powerful and eternal - without beginning or end. I am the one who was born of the Virgin, without losing my divinity, but uniting it to my humanity, so that, in a person, I can be the true Son of God and Son of the Virgin. I am the one nailed to the cross, died and was buried, but my divinity remained intact.

Although I died in humanity and in the flesh, which I, the only Son, assumed, I still continued to exist in my divine nature, being one God with the Father and the Holy Spirit. I am the same one who rose from the dead and ascended to Heaven, and who now speak to you in my Spirit. I chose you and took you as my wife to show you the ways of the world and my divine secrets, because that pleases me. You are rightfully mine, because when your husband died, you put all your will in my hands, and after your death, you thought and prayed about how you could become poor and abandon everything for me. So, you are rightfully mine, because of your immense love, and therefore I will take care of you. So, I take you as my wife, and for my own pleasure, as it is God himself to be with a chaste soul.

It is the bride's obligation to be prepared when the groom wants to celebrate the wedding, so that she is properly dressed and neat. You will already be clean if your thoughts are always attentive to your sins, how in baptism I purified you from Adam's sin, and how many times I was patient and supported you when you fell into sin. The bride must also carry her groom's insignia on her chest, which means that you must observe and recognize the favors and benefits that I have done for you, as well as how nobly I created you, giving you a body and soul; how nobly I have enriched you by giving you health and temporal goods; how lovingly and sweetly I redeemed you when I died for you and restored your heavenly heritage - if you want to have it.

The wife must also do her husband's will. But what is my will, if not that you must want to love me above all things and desire nothing but Me?

I created all things for the sake of humanity and placed all things under her authority, but she loves everything except me, and hates nothing but me. I have recovered their inheritance, which they had lost because of sin, but they are so foolish and without reason that they prefer the fleeting glory - which is like the foam of the sea that rises for a moment like a mountain, and then quickly falls in nothing - instead of the eternal glory in which there is good that never ends.

But if you do not wish, my wife, nothing but Me, if you despise all things for my good - not only your children and relatives, but also honors and riches - I will give you the most precious and loving reward! I will give you neither gold nor silver, but myself, to be your bridegroom - and in return, I, who am the King of Glory. But if you are ashamed to be poor and despised, then consider how I, your God, stood before you, when my servants and friends abandoned me in the world. I was not looking for friends from the world, but friends from heaven. And if you are now worried and afraid of the weight and difficulty of work, as well as the disease, consider how difficult and painful it is to burn in hell!

What would you not deserve if you had offended an earthlord, as you did to me? So, although I love you with all my heart, the smallest point is not without justice. Then, as you have sinned in all your members, you must also provide satisfaction and penance in each member. But, because of your goodwill and your purpose to repair your sins, I will change your sentence with mercy, exchanging the painful punishment for a small penance.

So, embrace and take on yourself a little suffering, so that you can be cleansed from sin and reach the big prize in no time! The wife must be tired of working alongside her husband so that she can even more confidently have her rest with him.

*Our Lord Jesus Christ's words to his wife about how she should love and honor Him, the Bridegroom; about how evil loves the world and hates God.*

### **BOOK 1 - CHAPTER 3**

I am your God and Lord whom you worship and honor. I am the one who sustains heaven and earth with my power. They are not supported by any pillars or anything else. I am what is taken and offered each day at the altar, in the appearance of bread; true God and man. I'm the one who chose you. Honor my Father! Love me!

Obey my Spirit! Honor my Mother as your Lady! Honor all my saints! Maintain the true faith that you must learn from him who experienced within himself the battle of the two spirits -

the spirit of falsehood and the spirit of truth - and with my help he won. Maintain true humility. What is true humility if not to behave as it really is and praise God for the good things he has given us?

But now, there are many who hate me and my deeds, and who regard my words as disgrace and vanity, and on the contrary, with affection and love, embrace the adulterer: the devil. Everything they do for me is done with complaint and bitterness. They don't even confess my name or serve me, if they're not afraid of other men's opinions. They love the world with such fervor that they never tire of working for it, night and day, always burning with love for it. Your service is as pleasant to me as that of someone who gives money to his enemies to kill his own son! This is what they do for me. They give me some alms and honor me with their lips to achieve success in the world and remain in their privilege and their sins. The good spirit is, therefore, blocked in them and they are prevented from making any progress in doing good.

However, if you want to love me with all your heart and wish for nothing but me, I will draw you to me through love, as a magnet attracts iron to you. I will take you in my arm, which is so strong that no one can extend it, and so firm that no one, once extended, can bend, and is so sweet that it goes beyond all scents and is beyond comparison to anything sweet or pleasure in the world.

#### **EXPLANATION**

This man, who was the teacher of Christ's wife, was the holy theologian and canon of Linköping, called Master Matias of Sweden. He wrote an excellent commentary on the entire Bible. He was subtly tempted by the devil with many heresies against the Catholic faith. But he overcame them all with the help of Christ and cannot be conquered by the devil, as shown in the written biography of Santa Brigida. It was this master Matias who composed the prologue to these books that begins like this: "Stupor et mirabilia, etc.". He was a holy man and with great spiritual power in words and deeds. When he died in Sweden, Christ's wife was living in Rome. When she was praying, she heard a voice saying to her in spirit: "Happy are you, Master Matias, for the crown that was prepared for you in heaven! Now come to the wisdom that will never end!".

One can also read more about Mestre Matias in book I, chapter 52; Book V, in answer to question 3 in the last question, and in book VI, chapters 75 and 89.

*Words of Our Lord Jesus Christ to his wife in which he tells her not to worry or think that what is revealed to her comes from an evil spirit, and on how to distinguish a good spirit from an evil one.*

#### **BOOK 1 - CHAPTER 4**

I am your Creator and Redeemer. Why have you feared my words? Why have you asked yourself whether they come from a good or a bad spirit? Tell me, have you found anything in my words that your own conscience has not dictated to you?

Did I order something contrary to reason? To this the wife replied: "No, on the contrary, your words are true and I was wrong." The Spirit, her Spouse, added: "I have ordered you three things. In them you could recognize the good spirit. I commanded you to honor your God who created you and has given you everything you have. I have commanded you to remain in

true faith, that is, that you believe that nothing was created and cannot be created without God. I also commanded you to maintain a reasonable temperance in all things, for the world was made for the use of man, so that people would use it for their needs.

In the same way, you can also recognize the unclean spirit by three things contrary to these: He tries to make you praise yourself and be proud of what you have been given; He tries to betray your own faith; impurity also tempts you in the whole body and in all things, and makes your heart burn for it.

Sometimes it also deceives people in the form of good. That is why I have commanded you to always examine your conscience and to expose it to prudent spiritual directors. So do not doubt that the good spirit of God is with you when you do not want anything other than God and you are ignited by Him. Only I can create this fervor and thus, it is impossible for the devil to approach you. It is also not possible for him to get close to people, unless I allow it, either for human sins or for some of my hidden purposes, because he is my creature like everyone else, and he was created good by me, although he get perverted by your own evil. Therefore, I am Lord over him.

For this reason I falsely accuse those who say that the people who earn me great devotion are mad or possessed. They make me look like a man who exposes his chaste and faithful wife to an adulterer. This is what I would be if I let someone who loved me completely and rightly be possessed by a demon. But since I am faithful, no demon can ever control the soul of any of my devoted servants. Although my friends sometimes seem to be almost out of their reason, it is not because they suffer because of the devil, nor because they serve me with fervent devotion. But it is due to some defect in the brain or some other hidden cause that serves to humiliate them. Sometimes, it can also happen that the devil receives power from Me over the bodies of good people, for their greater benefit, or that it obscures their consciences. However, you can never gain control of souls who have faith and delight in Me.

*Christ's loving words to his wife with the precious image of a noble fortress that symbolizes the Militant Church, and how the Church of God will now be rebuilt by the prayers of the glorious Virgin and of the Saints.*

## **BOOK 1 - CHAPTER 5**

I am the Creator of all things. I am the King of glory and the Lord of angels. I have built for myself a noble fortress and I have placed my elect in it. My enemies have corrupted their foundations and dominated my friends - so much so that they spit the marrow out of the bones of their feet tied to columns. Their mouths are stoned and tortured by hunger and thirst. Thus, enemies pursue their Lord. My friends are now moaning and pleading for help; justice asks for revenge, but mercy invokes forgiveness.

Then, God said to the Celestial Court there: "What do you think of these people who have assaulted my fortress?" They, in a voice replied: "Lord, all justice is in You and in You we see all things. You have been given every judgment, Son of God, who exists without beginning or end, You are their Judge. And He said: "As you all know and see in Me, for the sake of My Wife, decide what is the right sentence". They said: "This is justice: May those who have broken down the walls be punished like thieves; that those who persist in evil are punished as invaders, that the captives are released and the hungry are satisfied".

Then Mary, the Mother of God who had remained silent at first, said: “My dear Lord and Son, you were in my womb as a true God and man. You deigned to sanctify me, which was a clay vase. I beg you, have mercy on them once more! ” The Lord answered his Mother: “Blessed be the word of your mouth! As a gentle perfume rises up to God. You are the glory and Queen of angels and of all saints, because God was comforted by you and all delighted saints. And because your will has been Mine since the beginning of your youth, I will once again fulfill your wish ”. Then He said to the Celestial Court: "Because you have fought valiantly, for the sake of your charity, I will have pity for now".

See, I will rebuild my wall for your pleas. I will save and heal the oppressed by force and honor them a hundred times for the abuse they have suffered. If those who do violence ask for mercy, they will have peace and mercy. Those who despise you will feel My justice ”. Then He said to his wife, "My wife, I chose you and clothed you with My Spirit. You hear My words and those of my saints. Although the saints see all things in me in the same way, since they are spirits, I will now also show you what all these things mean. After all, you who are still in the body, you cannot see me in the same way as they, who are my spirits. Now I will show you what these things mean.

The fortress I have been talking about is the Holy Church, which I built with my own blood and that of the saints. I cemented it myself with my charity and then I placed my elect and friends in it. Its foundation is faith, that is, the belief that I am a just and merciful Judge. This foundation has now been distorted because everyone believes and preaches that I am merciful, but hardly anyone believes that I am a just Judge. They consider me a wicked judge. In fact, a judge would be wicked if, on the margin of mercy, he left the wicked unpunished so that they could continue to oppress the righteous.

I, however, am a just and merciful Judge and will not let the least sin go unpunished or the least good go unrewarded. Through the holes drilled in the wall, people enter the Holy Church who sin without fear, who deny that I am just and torment my friends as if they are driving them into stakes. These friends of mine are neither given joy nor comfort. On the contrary, they are punished and reviled as if they were demons. When they tell the truth about me, they are silenced and accused of lying. They passionately yearn to hear or speak the truth, but there is no one who will listen to them or who will tell them the truth. Furthermore, I, the Creator God, am being blasphemed. People say, “We don't know if God exists. And if it exists, we don't care. ” They throw my flag on the floor and trample it saying: “Why did you suffer? What benefits us? If our wishes are fulfilled, we will be satisfied, may he keep his kingdom in his heaven! "When I want to enter them, they say:" Before we die than submit our will! " Realize, my wife, what kind of people you are! I created them and I can destroy them with one word!

How proud they are to me! Thanks to the pleas of my Mother and of all the saints, I remain merciful and so patient that I am willing to send you words from my mouth and offer you mercy. If you want to accept it, I will have compassion.

Otherwise, they will know my justice and, like thieves, they will be publicly shamed before angels and men and condemned by each one. As criminals are put on the gallows and eaten by crows, so they will be eaten by demons, but they will not be consumed. Since people tied to stumps cannot rest, they will suffer pain and bitterness everywhere.

A river of fire will enter through their mouths, but their stomachs will not be quenched and their thirst and torment will revive each day. However, my friends will be safe, and will be comforted by the words that come out of my mouth.

They will see my justice with my mercy. I will clothe them with the weapons of my love, which will make them so strong that opponents of the faith will flow before them like clay; when they see my justice, they will perpetually fall into shame for having abused my patience.

*Christ's words to his wife about how his Spirit cannot dwell in the wicked; on the separation of the good and the wicked and the sending of the good, armed with spiritual weapons, to war against the world.*

## **BOOK 1 - CHAPTER 6**

My enemies are like the wildest animals, which can never be satisfied or remain calm. Your heart is so empty of my love that the thought of my passion never penetrates you. Not even once, from the depths of your heart, has a word like this come out: "Lord, you have redeemed us, praise you for your bitter passion!" How can my Spirit live in people who do not feel divine love for me, people who are willing to betray others to gain their own benefit? Your heart is full of vile worms, that is, full of worldly passions. The devil left his excrement in their mouths and that is why they have no taste for my words. Therefore, with my saw, I will cut them to separate them from my friends.

There is no worse way to die than under the mountain. There will also be no punishment that they do not share: they will be sawn in two by the devil and separated from me.

I see them so hateful that everyone who adheres to them will separate from me.

For this reason, I am sending my friends to separate the demons from my members, since the demons are my true enemies. I send you as noble soldiers to battle. Anyone who mortifies his flesh and refrains from wrongdoing is my true soldier. As a spear they will take the words from my mouth and in their hands they will brandish the sword of faith; the breastplate of love will be on your chest so that, whatever happens, they will not stop loving me. They must have the shield of patience on their backs, so that they can bear everything with patience. I have them treasured like gold in a case: now they must go out and walk in my paths.

According to the purposes of justice, I could not enter the glory of my majesty without enduring tribulation in my human nature. So, how will they get in? If their Lord suffered, it is not surprising that they must also suffer. If their Lord endured lashes, it will be no great thing for them to endure words.

You will not fear because I will never abandon you. Just as it is impossible for the devil to enter the heart of God and divide him, so it will be impossible to separate them from me. And since, before my eyes, they are pure gold, because they were tested with a little fire, I will not abandon them: it is for your greatest reward.

*Words of the glorious Virgin to her daughter, about the way of dressing and the type of clothes and ornaments with which the daughter must adorn and dress.*

## **BOOK 1 - CHAPTER 7**

I am Mary, who gave birth to the Son of God, true God and true man. I am the Queen of angels. My Son loves you with all his heart. The hand! You must adorn yourself with very honest clothes and I will show you how and what kind of clothes they should be. As before,



you had a petticoat, a tunic, shoes, a cape and a brooch over your chest, now you will be covering yourself with spiritual clothes. Petticoat is contrition. As the petticoat is worn next to the body, so contrition and conversion are the first step back to God. Through them, the mind, which at one time found joy in sin, is purified and the unclean flesh remains under control.

The two shoes are two dispositions, in fact the intention to rectify past transgressions and the intention to do good and keep away from evil. Your tunic is the hope of God. Since the tunic has two sleeves, there will be justice and mercy in your hope. In this way you will wait on God's mercy because you will not forget his justice. Think of your justice and your judgment, so that you do not forget your mercy, because He does not use justice without mercy or mercy without justice. The cover is faith. In the same way that the cover covers everything and everything is contained in it, human nature can also encompass everything and achieve everything through faith.

This cape must be adorned with the insignia of your Spouse's love, that is, the way it created you, the way it fed you, attracted you to its Spirit and opened your spiritual eyes. The brooch is the consideration of your passion. It fixes firmly on your chest the thought of how He was defrauded and mortified, how he remained alive on the cross, bloody and pierced in all its fibers, how in his death his whole body was convulsed by the acute pain of passion, how his Spirit delivered in the hands of the Father. May this pin always remain on your chest! On your head, place a crown, that is, chastity in your affections, that you prefer to resist the scourges before you stain yourself again. Be modest and dignified. Do not think or desire anything more than your Creator. When you have Him, you have everything. Adorned in this way, you must wait for your Spouse.

*Words of the Queen of Heaven to her beloved daughter, teaching her to love and praise her Son with her Mother.*

## **BOOK 1 - CHAPTER 8**

I am the Queen of Heaven. You are worried about how you have to praise me. Be sure that all praise for my Son is praise for me. And those who dishonor him, dishonor me, for my love for Him and his for me is as ardent as if we were one heart. He honored me so much, that it was a clay vase, that raised me above all angels. That is why you will praise me like this: "Blessed are you, Lord God, Creator of all things, who deigned to descend into the womb of the Virgin Mary. Blessed are you, Lord God, who wanted to dwell in the bowels of the Virgin Mary, without being a burden to her and deigned to receive her immaculate flesh without sin.

Blessed are you, Lord God, who came to the Virgin, giving joy to her soul and to all her members and who, with the joy of all the members of her sinless body, were born of Her. Blessed are you, Lord God, that after your ascension you made the Virgin Mary happy with frequent consolations and with your consolation you visited her.

Blessed are you, Lord God, who raised the body and soul of the Virgin Mary, your Mother, to Heaven and honored her by placing her close to your divinity, above all angels. Have mercy on me, Lord, for your pleas and intercession ”.

*The Queen of Heaven's words to her beloved daughter about the beautiful love that the Son professed to his Virgin Mother; about how the Mother of Christ was conceived in a chaste*

*marriage and sanctified in her mother's womb; about how he ascended to Heaven in body and soul; about the power of his name and about the angels assigned to men for good and for evil.*

## **BOOK 1 - CHAPTER 9**

I am the Queen of Heaven. Love my Son, because he is the most honest and when you have Him, you have everything that is honest. He is the most desirable and when you have Him you have everything that is desirable. She also loves him because he is very virtuous and when you have him, you have all the virtues. I will tell you how wonderful your love for my body and soul was and how much honor you gave to my name. He, my son, loved me before I loved him, for he is my Creator. He brought my father and mother together in a marriage so chaste that no more chaste couple can be found.

They never wanted to unite except in accordance with the Law, just to have offspring. When the angel announced to them that they would have a Virgin by whom the salvation of the world would come, they would rather wish to die than to join in a carnal love, for the lust was extinct in them. I assure you that, by divine charity and due to the angel's message, they came together in the flesh, not out of lust, but against their will and out of love for God. In this way, my flesh was generated from its seeds and through divine love.

When my body was formed, God sent in it the soul created from his divinity. The soul was immediately sanctified along with the body and the angels watched and guarded it day and night. It is impossible to express to you what a great joy my mother felt when my sanctified soul joined my body. Then, when the course of my life was fulfilled, my Son first elevated my soul, for having been the owner of the body, to a more eminent place than the others, close to the glory of his divinity, and then my body, in the way that no other creature's body is as close to God as mine.

See how much my Son loved my soul and my body! There are people, however, who maliciously deny that I was taken in body and soul, and there are others who simply have no further knowledge. But the truth of this is certain: I have been elevated to the glory of God in body and soul! Now hear how much my Son has honored my name! My name is Mary, as the gospel says.

When the angels look at that name, they rejoice in their conscience and give thanks to God for the great grace that worked in me and with me, because they see the humanity of my Son glorified in his divinity. The souls in purgatory rejoice in a special way, as when a sick man in bed listens to the encouraging words of others and this pleases his heart by making him feel happy. Upon hearing my name, the angels immediately approach the souls of the just, whom they have been given as guardians, and rejoice in their progress. The good angels were assigned to everyone as protection and the bad angels as a trial.

It is not that angels are separated from God, but they assist the soul without leaving God, and remain constantly in his presence, while they continue to inflame and incite the soul to do good. The demons are all astonished and fear my name.

At the sound of Maria's name, they immediately release the prey they have in their claws. Like a bird of prey with prey in its claws, it leaves it when it hears a noise and comes back later when it sees that it was nothing, the demons leave the soul, scared, when they hear my name, but they come back again quickly like an arrow unless you see that an amendment has taken place afterwards.

No one is so cold in the love of God - unless he is condemned - that the devil does not distance himself from him if he invokes my name with the intention of never returning to his bad habits, and the devil stays away from him unless he returns to consent to sin mortally.

*The Virgin Mary's words to her daughter, offering her a useful teaching on how to live, and describing wonderful details of Christ's passion.*

## **BOOK 1 - CHAPTER 10**

I am the Queen of Heaven, the Mother of God. I told you that you should take a brooch over your chest. Now I will show you in more detail how, from the beginning, when I first heard and understood that God existed, I was always and with fear fearful of my salvation in keeping his commandments.

When I learned more fully that the same God was my Creator and the Judge of all my actions, I came to love Him deeply and I was constantly alert and attentive so as not to offend Him by word or work.

When I heard that He had given His Law and commandments to His people and performed miracles through them, I made a firm resolve in my soul to love nothing but Him, and worldly things became very bitter for me. So, knowing that the same God would redeem the world and be born of a Virgin, I was so moved by love for Him that I thought of nothing but God, nor did I want anything outside Him. I separated myself, as far as possible, from the conversation and presence of relatives and friends, and gave the needy everything I had, having only moderate clothing and food.

Nothing pleased me but God. I have always waited in my heart to live until the moment of your birth, and perhaps, to aspire to be an unworthy servant of the Mother of God. I also vowed in my heart to preserve my virginity, if that were acceptable to Him, and to have nothing in the world. But if God wanted anything else, my desire was for his desire to be fulfilled in me and not mine, because I believed that He was capable of everything and that He only wanted the best for me. For Him, I submitted all my will to Him.

When the time came for the presentation of the virgins in the Lord's temple, I was present with them thanks to my parents' religious obedience.

I thought to myself, that nothing was impossible for God and that, as He knew that I did not desire or want more than Him, He could preserve my virginity, if it pleased him, and if not, that his will be done.

After having heard all the commandments in the temple, I returned home still burning more than ever for God, being ignited with new fires and desires for love each day. For this reason, I separated myself even more from everything and was alone night and day, with great fear that my mouth would speak and my ears would hear something against God, or that my eyes would look at something in which I delighted; in my silence I also felt fear and anxiety for being silent about something I should talk about.

With these disturbances in my heart, and alone with myself, I commended all my hopes to God. At that moment it came to my mind to consider the great power of God; how angels and all creatures serve him; and how unspeakable and eternal his glory is.

While I was asking myself all this, I had three wonderful visions: I saw a star, but not like the ones that shine in the sky. I saw a light, but not as the one that illuminates the world. I noticed

an aroma, but not of herbs or anything like that, but indescribably soft, which made me so full that I felt like I was jumping with joy.

At that moment, I heard a voice, but not human speech.

I was very scared when I heard it and wondered if it was an illusion. Then, an angel of God appeared in front of me in a beautiful human form, but not covered with flesh, and said to me: "Bird, full of grace ..." When I heard it I asked myself what it meant or why he had greeted it that way, for he knew and believed that I was unworthy of something similar, or of something so good, but he also knew that it was not impossible for God to do whatever he wanted. Then the angel added: "The child that will be born to you is holy and will be called the Son of God. It will be done as God pleases". I still didn't think I was worthy or asked, "Why?" or "When will it be done?", but I asked him: "How can I, so unworthy, be a mother of God, if I don't even know a man?"

The angel replied, as I said, that nothing is impossible for God, but "Everything he wants will be done". When I heard the angel's words, I felt the most fervent desire to become the mother of God, and my soul said with love: "Here I am, let your will be done to me!" My Son was conceived in my womb with an ineffable exultation from my soul and from the members of my body. the Almighty took me in. When I gave birth to him, I did it without pain or sin, just as when I conceived him, with such exultation of soul and body that I felt as if I were walking on air, enjoying everything. my members, with joy of all my soul, and in that way, with joy of all my members, it left me, leaving my elated soul and virginity intact.

When I looked and contemplated its beauty, joy overflowed from my soul, knowing I was unworthy of a Son like that. When I watched the places where, as I knew through the prophets, his hands and feet would be pierced at the crucifixion, my eyes filled with tears and my heart broke with sadness. My Son looked at my watery eyes and was saddened almost until he died. But when I contemplated his divine power, I consoled myself again, realizing that this was what he wanted, and for him, as was right, I conformed all my will to his. Thus, my joy was always mixed with pain.

When the time came for my Son's passion, his enemies dragged him away.

They hit him in the face and neck and spit mocking him. When he was taken to the column, he stripped himself and put his hands on the pillar, and his enemies bound them without mercy. Tied to the column, without any kind of clothes, as when he came into the world, he remained there suffering the shame of his nakedness. His enemies surrounded him and, having fled all his friends, plagued his very pure body, cleansed of all stain and sin. At the first lash I was close, I fell almost dead, and when I came back to myself, I saw in his spirit his body whipped and wounded to the ribs.

The most horrible thing was that when the straps were removed, the thick straps had furrowed his flesh. My Son being there, so bloodied and lacerated that he had no healthy area left without being whipped, someone there asked: "Are you going to kill him without being sentenced?" and immediately cut off his bonds. Then, my Son put on his clothes and I saw how bloody the place where he had been. And, by his footprints, I could see where he was walking, because the soil was soaked with blood wherever He went. They had no patience when he dressed, they pushed him and dragged him in a hurry. Being treated like a thief, my Son dried the blood from his eyes. When he was sentenced to death, the cross was imposed on him to carry it. He took it for a while, but then came one who picked it up and helped him carry it. While my son went to the place of his passion, some hit him in the neck and others

slapped him on the face. They were knocking so hard that although he could not see who was hitting him, he clearly heard the sound of the slap.

When I arrived with Him at the place of passion, I saw all the instruments of his death prepared there. When he got there, he only stripped naked while the executioners said among themselves: "These clothes are ours and he will not recover them because he is condemned to death". My Son was there, naked as he was when he was born, and in this someone came running and offered him a cloth with which He is happy to cover his intimacy. Then his cruel executioners grabbed him and spread him out on the cross, first nailing his right hand to the end of the cross where he had made the hole for the harpsichord. They pierced his hand where the bone was most solid. With a rope they extended his other hand and nailed it to the other end of the cross, in the same way.

Continuing, they crossed their right foot with the left one on top using two nails so that their nerves and veins extended and ruptured. Then they put on the crown of thorns and squeezed it so tightly that the blood that came out of his venerable head covered his eyes, blocked his ears and soaked his beard when he fell. Being like this on the cross, wounded and bleeding, he felt compassion for me, who was there sobbing and, looking with his bloody eyes towards João, my nephew, ordered me to him. At that moment I could hear some saying that my Son was a thief, others that he was a liar, and still others saying that no one deserved death more than He did.

Hearing all this, my pain was renewed. As I said before, when the first nail was planted, that first blood impressed me so much that it falls like dead, my eyes blind in the darkness, my hands shaking, my feet unstable. In the impact of so much pain, I couldn't look at Him until they finished crucifying Him. When I was able to get up, I saw my Son panting there miserably and, dismayed with pain, I his Mother so sad, I could only stand.

Seeing me and his friends weeping disconsolately, did my Son cry out in a loud and sorry voice saying, "Father, why have you abandoned me"? It was like saying, "No one is sorry for me but you, Father." Then his eyes looked half-dead, his cheeks were sunken, his face dismal, his mouth open, and his bloody tongue.

Her belly was pressed towards her back, because all the liquids had been lost. It was as if it had no organs. His whole body was pale and languid from blood loss. Their hands and feet were very stiff and stretched when they were forced to adapt them to the cross. His beard and hair were soaked with blood.

Being thus, lacerated and livid, his mind and heart were kept vigorous, because he had a good and strong constitution. From my flesh, He received a very pure and well-proportioned body. His skin was so thin and smooth that at the slightest scratch, blood immediately came out, which stood out on his skin so pure.

Precisely because of its good constitution, life fought death in its wounded body. At certain times, the pain in the extremities and fibers of his lacerated body went up to his heart, still vigorous and integral and this brought incredible suffering. At other times, the pain descended from his heart to his injured limbs and, when this happened, the bitterness of his death prolonged.

Submerged in agony, my Son looked around and saw his friends who were crying and who would have preferred to endure the pain themselves with his help and have burned forever in hell instead of seeing Him so tortured. His pain for the pain of his friends exceeded all the bitterness and tribulations he had endured in his body and heart for the love he had for them.

Then, in the excessive bodily anguish of his human nature, he cried out to his Father: "Father, into your hands I commit my spirit".

When I, your sad Mother, heard these words, my whole body was moved by the bitter pain of my heart, and every time I remember them I have cried since then, as they have remained present and recent in my ears. When death approached and his heart broke with the violence of pain, his whole body convulsed and his head lifted up a little and then he fell again. His mouth was open and his tongue could be seen bleeding. His hands retracted a little from the perforation and his feet supported more with the weight of his body.

His fingers and arms seemed to extend and his shoulders went rigid against the cross. Then, some said to me: "Mary, your Son is dead". Others said: "He is dead, but he will rise again". As everything went on, a man came and speared him in the side with such force that he almost came out on the other side. When the spear was removed, its tip was dyed with red blood and it seemed to me as if my own heart had been pierced when I saw my dear Son pierced. Then they took him off the cross and I took his body on my lap. He looked like a leper, completely livid.

His eyes were dead and bloody, his mouth as cold as ice, his beard bristled and his face tight. His hands were so disjointed that they were not even supported on his stomach. I received him on my knees as he had been on the cross, like a man contracted in all his limbs. After that, they spread it on a clean linen cloth and with my own handkerchief I dried his wounds and limbs and closed his eyes and his mouth, which had remained open when he died. So they put him in the tomb. I would have willingly placed myself alive there with my Son if that had been his will! When all this was done, the kind John came and took me to his home. See, my daughter, how much my Son endured for you!

*Christ's words to his wife about how he gave himself, of his own free will, to be crucified by his enemies, and about how to control the body of illicit acts in the face of his passion.*

## **BOOK 1 - CHAPTER 11**

The Son of God addressed his wife, saying: "I am the Creator of heaven and earth, and what is consecrated on the altar is my true body". Love me with all your heart, because I loved you and gave myself to my friends of my own free will, while my friends and my Mother fell into bitter pain and weeping.

When I saw the spear, the nails, the straps and all the other instruments of my passion prepared there, I still suffered with When my head was bleeding everywhere from the crown of thorns, even if my enemies seized my heart, I would like to be hurt and despised, instead of losing you.

So you would be very ungrateful if, in response to so much charity, you didn't love me. If my head was pierced and bowed on the cross for you, your head should also bow down to humility. Since my eyes were bloody and filled with tears, your eyes should abstain from visions pleasing to your eyes. If my ears were covered in blood and I heard words of mockery against me, your ears would have to abstain from frivolous and inopportune conversations. When you have given my mouth a bitter drink and denied a sweet, preserve your mouth from evil and let it open for good. Since my hands have been extended and nailed, the works symbolized by your hands are extended to the poor and to my commandments. May your feet, that is, your acts, with which you must walk towards me, be crucified to delight so that,

just as I have suffered in all my members, all your members are also willing to obey me. I ask for more services for you than for others because I gave you a greater grace ”.

*About how an angel prays for his wife and how Christ asks the angel what he is asking of his wife and what is good for her.*

## **BOOK 1 - CHAPTER 12**

A good angel, the guardian of his wife, appeared pleading with Christ for her. The Lord answered him and said: “A person who prays for another must pray for his salvation.

You are like a fire that never goes out, incessantly burning with my love.

You see and know everything when you see me and you want nothing more than what I want. So tell me what is right with my wife? He replied: "Sir, you know everything". The Lord said to him, "Everything that was created or will be created exists eternally in me." But, so that my wife can recognize my will, tell me what is good for her, now that she is listening ”. And the angel said, “She has a proud and arrogant heart. Therefore, it needs a stick with which it can be tamed ”.

Then the Lord said, "What do you ask her for, my friend?" The angel said, "Lord, I ask you to grant him mercy with the rod." And the Lord added, "For your sake I will do it, for I never employ justice without mercy ". So, the wife must love me with all her heart and with good will.

*About how an enemy of God had three demons within him and about the sentence that Christ applied to him.*

## **BOOK 1 - CHAPTER 13**

My enemy has three demons inside him. The first resides in your genitals, the second in your heart, the third in your mouth. The first is like a boatman who lets the water reach his knees, and the water, gradually increasing, ends up filling the boat. Then a flood occurs and the boat sinks. This boat represents your body, which is assaulted by the temptations of demons, and by your own lusts, as if they were storms. First, lust entered his body up to his knees, that is, through the demonic desire with which he reveled in impure thoughts. And as he did not resist by repentance and penance, and did not repair the boat of his body, through the grips of abstinence, the water of lust grew daily while he gave his consent to evil.

Then, the boat was full, that is, filled by the lust of the belly, it flooded and sank in lust, so that it could not reach the port of salvation. The second demon, which resided in his heart, is like a worm inside an apple, which first eats the apple's foot and then leaves its excrement, spreads through the inside of the apple until all the fruit decomposes. This is what the demon does. First it destroys the person's will and his good wishes, which are like the pulp, where all the strength of the soul is found and all goodness resides, and when the heart empties of these goods, they put in their place, inside the heart, the thoughts worldly and the desires that dominate them most. Thus, it impels the body to its own pleasure, and for that reason, man's value and understanding diminish and he hates his life. This man is undoubtedly an apple without pulp, that is, he is a heartless man who enters my church because he no longer has the love of God.

The third demon is like an archer who looks out the window and fires at the careless. How can the devil not be inside a man who always includes him in his conversation? The one we love the most is the one we mention the most. The bitter words with which he strikes others are like arrows shot through windows as many times as the demon is mentioned and innocent people are offended by his words.

I, who am the truth, swear on my truth that I will condemn them like a prostitute, to fire and brimstone; as an insidious traitor, the mutilation of its members; as a mocker of the Lord, to eternal shame. However, as long as his soul and body remain united, my mercy is still open to him. What I demand of him is that he participate more often in divine offices and prayers, that he is not afraid of any humiliation or desires any honor, and that hell or bad words are not mentioned by his mouth.

### **EXPLANATION**

This man, an abbot of the Cistercian order, buried a person who had been excommunicated. When he said the body ordering prayer over him, Saint Bridget heard in spiritual ecstasy the following words from the Lord: “He used his power and buried him. You can be sure that the next burial after this one will be yours, because you sinned against the Father, who told us not to show partiality or to honor the rich unjustly. For his own benefit, this man honored an unworthy person and placed him among the worthy, something he should not do. He also sinned against me, the Son, because I said: “He who rejects me will be rejected. This man honored and exalted someone that my Church and my vicar had rejected ”. The abbot repented when he heard these words and died on the fourth day.

*Christ's words to his wife about the manner and respect with which he should conduct prayer, and about three classes of people who serve God in the world.*

### **BOOK 1 - CHAPTER 14**

I am your God, who was nailed to the cross, true God and man in one person, and who is present every day in the hands of the priest. When you offer me a prayer, always end it with the desire that my will be done and not yours.

When you pray for someone who is already doomed, I don't hear you. Sometimes I don't hear you if you want something that can go against your salvation. It is therefore necessary that you submit your will to mine, because as I know all things, I do not allow you anything more than what is beneficial to you. There are many who do not pray with the right intention and that is why they do not deserve to be answered.

There are three types of people who serve me in this world.

The first are those who believe that I am God and the provider of all things, that he has power over everything. These serve me with the intention of obtaining temporal goods and honors, but the things of Heaven do not matter to them and are even willing to lose them in order to obtain present goods. Worldly success is completely tailored to your needs. Since they lost their eternal goods, I compensate them with temporal consolations for any good service they do to me, paying them up to the last penny and the last point.

The second are those who believe that I am an omnipotent God and a severe judge, but who serve me out of fear of punishment and not out of love for the heavenly glory. If they didn't fear me, they wouldn't serve me.



Third parties are those who believe that I am the Creator of all things and the true God and who believe that I am just and merciful. These do not serve me out of fear of punishment, but out of divine love and charity. They would prefer to endure any punishment, no matter how hard, not to offend me. These truly deserve to be heard when they pray, because their will coincides with my will. The first type of servants will never come out of punishment and never see my face. The second will not be so punished, but neither will he see my face, unless he corrects his fear by penance.

*Christ's words to his wife revealing herself as a great King; about the treasures that symbolize the love of God and the love of the world, and a lesson on how to improve in this life.*

## **BOOK 1 - CHAPTER 15**

I am like a great majestic and powerful King. Four things correspond to a king. First, you have to be rich; second, generous; third, wise; fourth, charitable. I have these four qualities that I mentioned. First of all, I am the richest of all, because I supply everyone's needs and I have no less after giving.

Second, I am the most generous, as I am prepared to give to anyone who asks me. Third, I am the wisest, as I know the debts and needs of each person.

Fourth, I am charitable, as I am more willing to give than someone to ask. I have, say, two treasures.

In the first treasure I keep heavy materials like lead and the compartments where they are found are covered with very sharp nails. But these heavy things come to seem as light as feathers to the person who begins to alter and revolve them and who then learns to carry them. What used to seem so heavy becomes light and things that used to be sharp and cutting become soft. In the second treasure, you can see glittering gold, precious stones, and aromatic and delicious drinks. But gold is really clay and drinks are poison.

There are two paths to the interior of these treasures, although there was only one before. At the intersection, that is, at the entrance to the two paths, there is a man who, shouting at three men taking the second path, says to them: "Listen, listen to what I have to say! If you don't want to listen, at least put your eyes to see that what I say is right. If you don't want to use your ears or your eyes, at least use your hands to touch and realize that I don't speak false." Then, the first one says: "Let's answer and see if what you say is true". The second man says, "Everything you say is not true." The third says, "I know everything you say is true, but I don't care."

What are these treasures if not love for me and love for the world? There are two trails to these treasures. Lowering yourself and complete self-denial leads to my love, while carnal desire leads to love for the world. For some people, the load they bear for my love seems to be made of lead, because when they have to fast or watch, or practice restraint, they think they are carrying a load of lead. If they have to listen to mockery and insults because they spend time in prayer and in the practice of religion, it is like sitting on nails, it is always torture for them.

The person who wants to be in my love, first has to reverse the lead, that is, make an effort to do good by desiring it with a constant ardor. Then, persevering in the task he assumed, he will

begin to carry everything that seemed to him to be lead, with a disposition so cheerful that all works or fasts and vigils, or any other work, will be as light for him as a feather.

My friends rest in a place that, to the wicked and the neglect, seems to be covered with thorns and nails, but to my friends it offers them the best rest, soft as roses. The direct way to this treasure is to despise your own will. This happens when a man, thinking about my passion and death, is not concerned with his will, but resists and constantly struggles to improve. Although this path is difficult at first, there is still a lot of pleasure in this process, so much so that everything that at first seemed impossible to carry becomes very light, so you can rightly say to yourself: "Light is the yoke of God".

The second treasure is the world. There are gold, precious stones and drinks that look delicious, but are as bitter as poison when you try them. What happens to everyone who takes the gold is that when their body weakens and their limbs fail, when their marrow wears out and their body falls to the ground due to death, then they leave the gold and jewels and do not deserve more than the clay. The drinks of the world, that is, their pleasures look delicious, but when they reach the stomach they weaken the head and weigh on the heart, ruin the body and the person, and disappear like straw.

As the pain of death approaches, all of these delights become as bitter as the poison. Will itself leads to this desire, when a person is not concerned with resisting his appetites and does not meditate on what I have ordered and what I have said, but at all times he does what he wants, whether lawful or not.

Three men walk this path. I mean all the reprobates, all those who love the world and their own desire. I shout at you from the crossroads of the paths, until the entrance of the two, because when I came in human flesh I showed two paths to humanity in concrete, one to be followed and another to be avoided, that is, a path that leads to life and another that leads to death. Before my coming in the flesh there was only one way.

In it, all people, good and bad, went to hell. I am what I cried out and my cry was this: "Peoples, listen to my words, which lead to the path of life, put your senses in understanding that what I say is true. If you don't listen to them or can't hear them, then at least look - that is, use faith and reason - and see that my words are right. In the same way that a visible thing can be perceived through the eyes of the body, so also the invisible can be perceived and believed through the eyes of faith".

There are many simple souls in the Church who do little work, but who are saved thanks to their faith, for believing that I am the Creator and redeemer of the universe. There is no one who cannot understand or come to the belief that I am God, considering how the earth bears fruit and the heavens produce rain; how trees turn green; how animals survive, each in its own species; how the stars are useful to the human being, and how things occur contrary to the will of man.

From all this, a person can see that he is mortal and that it is God who arranges all things. If God did not exist, everything would be in disarray. Therefore, everything was created and arranged by God, everything was rationally ordered for the human being's own instruction. Not even the slightest thing exists or subsists in the world without reason. Thus, if a person cannot understand or understand my powers due to his weakness, at least he can see and believe through faith.

Ma if still - oh men! - you do not want to use your intellect to consider my power, you can use your hands to touch the works that I and my saints have done. They are so obvious that

no one can doubt that they are works of God. Who but God can raise the dead or restore sight to the blind?

Who but God drives out demons? What did you teach that does not serve the salvation of the soul and the body, and is easy to take?

However, the first man or, rather, some people say, "Let us listen and see if this is correct!" These people have been at my service for some time, but not out of love, but as experimentation and imitation of others, without renouncing their own will, but trying to combine their own will with mine.

These are in a dangerous position because they want to serve two masters, even though they cannot serve either one well. When they are called, they will be rewarded by the master they loved most.

The second man, that is, some people say, "What I said is false and Scripture is false". I am God, the Creator of all things, nothing was created without me.

I established the new and the old testament; both came out of my mouth and there is no falsehood in them because I am the truth. That is why those who say that I am false and that the Holy Scriptures are false, will never see my face because their conscience tells them that I am God, because everything happens according to my desire and disposition. Heaven gives them light, for they cannot enlighten themselves; the earth bears fruit, the air allows the earth to be fertilized, all animals have certain dispositions, the demons confess to me, the righteous suffer in an incredible way for their love for me.

They look at all this and still don't see me. They could see me in my justice, if they considered how the land devours the wicked and how the fire consumes the wicked. Likewise, they could also see me in my mercy when water flowed from the rock to the straights or the waters opened up for them to pass; when the fire did not burn them, or the heavens gave them food like the earth. So, seeing all this, they still say that I lie, so they will never see my face.

The third man, that is, certain people, say: "We know very well that He is God in truth, but we don't care." These people will be tormented forever, because they despise me, who am their Lord and their God. Is it not a great contempt on your part to use my gifts and refuse to serve me? If only they had acquired all of this on their own account and not entirely by me, their disdain would not be so great. But I will give my grace to those who voluntarily begin to bear my burden and to struggle with a burning desire to do what they can.

I will work with those who carry my burden, that is, those who progress each day out of love for me. I will be your strength and inflame you so much that you will be willing to do more. Those who persevere to the point that seems to mortify them - but that in fact is beneficial to them - are the ones who labor day and night without rest, becoming even more ardent, thinking that what they do is little. These are my dearest friends and very few, since the others find the drinks of the second treasure more pleasurable.

*How the wife saw a saint talking to God about a woman who had been terribly afflicted by the devil and who was later converted thanks to the prayers of the glorious Virgin.*

## **BOOK 1 - CHAPTER 16**

The wife saw that one of the saints was saying to God: "Why is the devil afflicting the soul of this woman that you redeemed with your blood? The demon immediately objected saying,

"Because it is mine by right." And the Lord said, "With what right is yours?" The demon answered him, "There are," he said, "two ways. One leading to Heaven and the other to hell. When she found herself facing these two paths, her conscience and reason told her to choose my path. Since he had a free will to choose the path he liked, he thought it would be more advantageous to direct his will towards sin, and so he began to walk my path. Then I tricked her with three vices: gluttony, greed for money and lust. Now I live in your womb and in your nature. I have it held by five hands. I close my eyes with one hand so that I do not see spiritual things. With the second, I hold your hands so that I cannot do any good work. With the third I support your feet, so that you do not walk towards kindness. "With the fourth, subject your intellect so that you are not ashamed of sinning, and with the fifth, I hold your heart so that you do not feel contrition." The blessed Virgin Mary then said to her Son: "My son, make him say the truth about what I want to ask you. " The Son replied: "You are my Mother, you are the Queen of Heaven, you are the Mother of mercy, the comfort of souls in purgatory, the joy of those who wander around the world. You are the Sovereign of angels, the most excellent creature before God. You are also Sovereign over the devil. Order this demon yourself, Mother, and he will tell you what you want. "The blessed Virgin then asked the demon:" Tell me, Satan, what intention did that woman have before entering the Church"? Satan replied, "He made up his mind not to sin again."

And the Virgin Mary said to him, "Although your previous intention led you to hell, tell me, in what direction does your current intention to turn away from sin point?" The demon answered him angrily: "The intention to abstain from sin leads you to Heaven". The Virgin Mary said: "As you understood that it was your right to keep her out of the path of the Holy Church due to her previous intention, it is now a matter of justice that must be brought back to the Church, given her present intention. Now demon, I'm going to ask you another question: Tell me, what intention do you have in your current state of consciousness? " The demon answered him: "In your mind you are terribly contrite and sorry, you cry for everything you did. He decided never to commit similar sins and to amend himself in everything he can ". The Virgin then asked the demon:"Could you tell me if the three sins of lust, gluttony and greed can exist in a heart alongside your three good resolutions of contrition, repentance and purpose of amendment?" The demon replied, "No". And the blessed Virgin said: "Will you tell me, then, which have to go back and leave your heart, the three virtues or the three vices, which, according to you, cannot occupy the same place at the same time?" The demon replied, "I say that sins." And the Virgin spoke: "The way to hell is then closed to her and the way to Heaven is open". Again, the blessed Virgin Mary asked the demon: "Tell me, if a thief breaks into his wife's doors and wants to rape her, what would the husband have to do?" Satan replied: "If the Bridegroom is good and brave, he must defend her by risking his life for her." Then the Virgin said, "You are the evil thief. This soul is my Son's wife, who redeemed her with her own blood. You corrupted it and forcibly attacked it. Therefore, and since my Son is the Bridegroom of his soul and Lord over you, withdraw from his presence ".

## **EXPLANATION**

This woman was a prostitute who, after repenting, wanted to return to the world because the demon harassed her day and night, so much so that she visibly pressed her eyes and, in front of many, dragged her out of her bed. Then, in the presence of faithful witnesses, the holy lady Brígida said openly: "Get out, demon, you have already vexed this creature of God enough."

After saying this, the woman quieted for half an hour, with her eyes fixed on the ground, and then stood up and said: "Actually I saw the demon in an abominable form coming out the window and I heard his voice that said to me:" Woman, you are truly free ". From that moment, this woman, overcame all impatience, ceased her sordid thoughts and came to rest in a good death.

*Christ's words to his wife comparing a sinner with three things: an eagle, a hunter and a fighter.*

## **BOOK 1 - CHAPTER 17**

I am Jesus Christ, who is talking to you. I am the one who was in the womb of the Virgin, true God and man. Although I was in the Virgin, I still governed everything with the Father. The man, who is a wicked enemy of mine, looks like three things. First, it is like an eagle flying through the air while other birds fly underneath; second, it is like a hunter who sings sweet melodies with a glue-covered flute, whose sounds delight the birds so that they fly to the flute and get caught in the glue. Third, it is like a fighter who wins every fight.

It is like an eagle because, in its pride, it cannot tolerate that there is anyone above it and it hurts anyone within its reach with the nails of its malice.

I will cut off the wings of your power and your pride and eliminate your evil from the earth. I will place it in an unquenchable boiling pot, which is the suffering of hell, where it will be forever tormented, if it does not amend its path. It is also like a hunter who attracts everyone to himself with the sweetness of his words and promises, but whoever approaches him, is caught in perdition without being able to escape. For this reason, the birds of hell will sting your eyes so that they can never see my glory, but only the perpetual darkness of hell. They will cut off your ears so that you do not hear the words in my mouth.

In exchange for your sweet words they will give you bitter torments from the soles of your feet to the top of your head and you will suffer as many tortures as there were men who led to perdition. It is also like a quarrelsome fighter, who likes to be the first in evil, not wanting to give in to anyone, and always determined to defeat anyone. As a fighter, then, you will have first place in each punishment; their torments will constantly renew and never end. Still, as long as your soul is united to your body, my mercy remains quiet waiting for you.

### **EXPLANATION**

This was a very powerful knight who hated the clergy very much and used to throw insults at him. The preceding revelation is about him, as follows: The Son of God said: "Oh worldly knight, ask the wisdom that occurred to the superb Aman who despised my people! Was it not an ignominious death and a great degradation? In the same way this man makes fun of me and my friends. For this reason, even if Israel did not mourn the death of Aman, my friends will not hurt the death of this man. You will die a very bitter death if you do not amend your path ". And that was what happened.

*Christ's words to his wife about how there should be humility in the house of God, and how that house means purity of life and how houses and alms should be donated only from honestly earned property, and about how to restore wrongly acquired goods.*

## **BOOK 1 - CHAPTER 18**

In my house, everyone must have the humility that is now totally rejected. There must be a strong dividing wall between men and women, because even though I am able to defend everyone and keep them all without a wall, still, for reasons of precaution and because of the devil's cunning, I want a wall that must separate the two residences. It must be strong and not too high, but moderate. The windows must be very simple and transparent, the roof moderately high, so nothing can be seen there that does not belong to humility. Because those who now build houses for me are like master builders who, when you or the master of the house enter them, grab your hair and step on your feet; they lift up dirty things and trample gold with their feet. This is what many do for me now.

They build dirt, that is, they create perishable and mundane things for heaven, but they neglect souls that are more precious than all gold. If I want to go to them through my preaching or through good thoughts, they grab me by the hair and stomp me with their feet, which means that they insult me and regard my words and my despicable actions as dirt. They consider themselves much more sensible. But if they want to build things for me and my honor, they should first elevate souls to the kingdom of Heaven. Those who want to build my house must, with the utmost precision, take care not to let any penny that has not been honestly and fairly acquired be allocated to construction.

There are many people who know that they have assets obtained illegally and are not bothered by it, nor do they intend to return and return their thefts and looting, although they could do so if they wanted to. However, as they know that they cannot keep these things forever, they give a part of their poorly acquired goods to the Churches, as if they could appease me for their donations. Legitimate possessions are reserved for their descendants. And I don't like this at all.

A person who wishes to please me with his donations must first of all have the desire to amend his path and then do all the good he can. You must mourn and weep for the harm you have done and repair it if you can. If you cannot, you must have the intention of making the refund of your fraudulently acquired goods. So, you have to be careful not to commit those sins again. If the person to whom you have to return your badly acquired goods is no longer alive, then you can make a donation to me, which I can return to everyone. If you cannot return them, always humble yourself before me, with the purpose of amendment and a contrite heart, I have the means to make the return and now or in the future, restore the property of all who have been defrauded.

I will explain to you the meaning of the house I want to build. The home is religious life. I am the Creator of all things, through whom everything was made and exists; I am your foundation. There are four walls in this house. The first is the justice by which I judge those who are hostile to this house. The second wall is wisdom, by which I enlighten its inhabitants with my knowledge and understanding. The third is the power by which I strengthen you against the devil's machinations. The fourth wall is my mercy, which welcomes anyone who asks for it. On this wall is the door of grace, through which all who seek it are welcome. The roof of the house is charity, through which I cover the sins of those who love me, so that they

are not sentenced for their faults. The roof skylight through which the sun enters is a representation of my grace.

Through it the transparency of my divinity is introduced into the inhabitants. That the wall is big and strong means that nothing can weaken my words or destroy them. That it should be moderately high means that my wisdom can be understood and understood in part, but never completely. The simple and transparent windows refer that my words are simple and yet the light of divine knowledge reaches the world through them. The moderately high roof means that my words must not manifest themselves in an incomprehensible and unreachable way, but in an understandable and intelligible way.

*The Creator's words to his wife about the splendor of his power, wisdom, virtue and how those who now claim to be wise are the ones who most sin against Him.*

## **BOOK 1 - CHAPTER 19**

I am the creator of Heaven and Earth. I have three qualities. I am the most powerful, the wisest and the most virtuous. I am so powerful that the Angels honor me in Heaven and, in hell, the demons do not dare to look at me. All elements respond to my orders and calls. I am so wise that no one can reach my knowledge. My wisdom is such that I know everything that has been and will be.

I am so rational that not even the slightest thing, not even a worm or any other animal, no matter how it seems, was done without a reason. I am also so virtuous that all good emanates from me as from an abundant spring and all sweetness comes from me as from a good vine. Without me, nobody can be powerful, nobody can be wise, nobody can be virtuous. Therefore, the powerful men of the world sin against me in excess. I gave them strength and power so that they can honor me, but they attribute the honor to themselves as if they had obtained it themselves. The bastards don't consider their imbecility. If I sent them the least illness, they would be immediately overturned and everything would lose their value. How, then, will they be able to withstand my power and the punishments of eternity? But those who now claim to be wise, sin even more against me. I gave them sense, understanding and wisdom to love me, but the only thing they understand is their own temporal gain. He has eyes on his face, but he only looks at his own pleasures. They are blind, even to give thanks to me that I have given them everything, because no one, neither good nor bad, can perceive or understand anything without me, even when I allow the wicked to incline their will to do what they want.

Nor can anyone be virtuous without me. Now, I could use a common proverb: "Everyone despises the patient man". Due to my patience, everyone believes that I am a poor fool and that is why they look at me with contempt. But poor of them when, after so much patience, they are given their sentence! Before me they will be like mud that slides into the depths and does not stop until it reaches the lowest part of hell.

*Dialogue of thanksgiving between the Virgin Mother and the Son and, between them, with the wife and on how the wife should prepare for marriage.*

## **BOOK 1 - CHAPTER 20**

The Mother appeared saying to the Son: “You are the King of Glory, my son, you are the Lord of all lords, you created Heaven and Earth and everything in them. All your wishes are fulfilled, all your will be done! ” The Son replied: “There is an old proverb that says: 'What you learn in youth is preserved until old age'. Mother, since your youth you have learned to follow my will and to submit all your wishes to me. You said correctly: 'Your will be done! 'You are like precious gold that stretches and crushes on the hard anvil, because you have been struck by all kinds of tribulation and have suffered in my Passion more than all the others. When, due to the intensity of my pain on the cross, my heart broke, it hurt your heart like a sharp thorn. You would have wanted to be cut in two if that were my wish. Even if you had had the ability to oppose my passion and pleaded with me to be allowed to live, you would not have wanted to obtain this in any way, if it had not been according to my will. For that reason, you did well to say, 'Your will be done!' ” Then Mary said to her wife, “Wife of my Son, love him because He loves you.

Honor your saints who are in your presence, they are like countless stars, whose light and splendor cannot be compared with any temporal light. Just as the light of the world is different from the darkness, so - but much more - it is with the light of the saints, which differs from the light of this world.

I tell you, certainly, if the Saints were seen clearly as they are, no human eye could endure without being deprived of their bodily sight ”. Then the Son of the Virgin spoke to his wife saying: “My wife, you must have four qualities. First, you must be prepared for the wedding of my divinity, where there is no carnal desire but only the mildest spiritual pleasure, the kind that is proper for God to have with a chaste soul. In this way, neither the love for your children, nor the temporal goods, nor the affection of your relatives should separate you from my love.

Do not allow it to happen to you as it was with those foolish virgins who were not ready when the Lord wanted to invite them to the wedding and they were left out. Second, you must have faith in my words. As I am the Truth, nothing but the truth leaves my lips and no one can find in my words anything other than the truth. Sometimes what I say has a spiritual meaning and other times it harmonizes with the letter of the word, in which case my words have to be understood according to their literal meaning. Therefore, no one can accuse me of lying. Thirdly, you must be obedient so that there is not a single member of your body for which you do evil and that you do not undergo the corresponding penance and reparation.

However, I am merciful, but I do not leave justice aside.

Therefore, obey humbly and with pleasure those you are subject to obey, so that you do not do anything that would seem useful and reasonable, if this is against obedience. It is better to renounce your own will for obedience, even if your goal is good, and adjust to your director's obedience as long as it is not against the salvation of your soul or irrational. Fourth, you must be humble because you are united in a spiritual marriage. So you must be humble and modest when your husband arrives. May your servant be moderate and restrained, that is, let your body practice abstinence and be well disciplined, because you will bear the seed of a spiritual



fruit for the good of many. In the same way that, when inserting a bud in a dry stalk and the stalk begins to bloom, you must bear fruit and bloom by my grace. And my grace will make you drunk and the entire Celestial Court will rejoice in the sweet wine that I will give you. Do not distrust my kindness. I assure you that, just as Zacharias and Isabel rejoiced in their hearts with an indescribable joy at the promise of a future child, you will also rejoice at the grace that I want to give you and, in turn, others will rejoice through you. It was an Angel who spoke to the two, Zechariah and Isabel, but it is I, the Creator God of Angels and of you, who speaks to you now. For my sake, they gave life to my dearest friend, João. Through you, I want many children to be born, not of flesh, but of the spirit. In truth, João was a cane full of sweetness and honey, because nothing impure has ever entered his mouth nor has he ever crossed the limits of need to obtain what he needed to live. Semen never left his body, for this reason, we can call him an angel and a virgin ”.

*Spouse's words to his wife using an allegory about a sorcerer to illustrate and explain what the devil is.*

## **BOOK 1 - CHAPTER 21**

The husband, Jesus, spoke to his wife in allegories, using the example of a frog. He said: “A certain sorcerer had very fine and shiny gold. A simple and modest man came to him and wanted to buy his gold. The sorcerer said to him: 'You will not get this gold unless you give me a better and greater amount of gold'. The man said: 'I want your gold so much that I will give you what you want before I am without it'. After giving the wizard a better and greater amount of gold, he took the shiny gold he had and kept it in a briefcase, planning to make a ring.

After some time, the sorcerer went to see the man and said to him: 'The gold you bought and kept in your suitcase is not gold as you believe, but an ugly frog that has fed on my breasts and has eaten my food. And to prove the truth of the matter, open the case and you will see how the frog will jump to my chest where it was feeding. When the man took the suitcase to find out, he could feel the frog inside it, forcing the four locks to the point of breaking them. Opening the lock on the suitcase, the frog saw the wizard and jumped on his chest. The servants and friends of the man saw this and said to him: 'Master, your gold is inside the frog and, if you wish, you can easily get the gold. 'As'? - Asked - 'How can I'? They said: 'If someone uses a sharp, heated scalpel and inserts it into the frog's back, the gold will come out of that part of the loin where there is a hole. If you cannot find the hole, then you will have to do everything possible to insert the scalpel firmly in that part and that is how you will be able to recover what you have bought '.

Who is the sorcerer if not the devil, persuading people and bringing them fleeting pleasures and glories? He ensures that what is false is true and makes the true appear false. He has this precious gold, that is, the soul that, through my divine power, I made more precious than all the stars and planets. I made it immortal and stable and more delicious to me than everything else in creation. I prepared for her an eternal resting place and home next to me. I snatched it from the demon's power with better and more expensive gold by giving it my own flesh immune from all sin, resisting a passion so bitter that no member of my body was left unharmed. I put the redeemed soul in a briefcase until the moment when I would give it a

place in the court of my divine presence. Now, however, the redeemed human soul became a clumsy and ugly frog playing in its pride and living in the mud of its lust.

Gold, that is, my property by right, was taken from me. Therefore, the devil can still say to me: 'The gold you bought is not gold, but a frog fed on the breasts of my pleasures. Separate the body from the soul and you will see how it will fly straight to the breast of my delight where it was fed'. My answer to him is this: 'Since the frog is horrible to be looked at, horrible to be heard, poisonous to be touched and I don't like anything, but you, on whose breasts it fed, then you can stay with him, because you have a right to it. Thus, when the lock is opened, that is, when the soul is separated from the body, it will fly directly to you to be with you forever.' Such is the soul of the person I am describing to you. It is like an evil frog, full of filth and lust fed on the devil's breasts.

Now, I will talk about the suitcase, that is, the body of that soul, the death that comes to it. The suitcase is closed by four locks that are about to break, in the sense that your body is maintained by four things that are: strength, beauty, wisdom and vision, which, now, are starting to fail. When the soul separates from the body, it will fly directly to the demon whose milk it nourished, that is, its lust, because it forgot my love for which I took upon myself the sufferings and pains it deserved. She does not return my love with love, but instead takes the property that belongs to me. You owe me more than anyone else, but you find greater pleasure in the devil. The sound of your prayer is, for me, like the voice of a frog, its aspect is detestable to me. Your ears don't hear my joy, your corrupted sense of touch will never feel my divinity. However, as I am merciful, if someone wants to touch his soul, even if it is impure, and examine it to see if there is any contrition or any good in his will, if someone wants to introduce a sharp and heated scalpel into his mind, that is, the fear of my severe judgment, could this soul still obtain my grace as long as it consents. If there was no contrition or charity in it, there could still be some hope in the event that someone pierced it with a sharp correction and punished it strongly, because as long as the soul lives in the body, my mercy is open to everyone. If someone wants to introduce a sharp and heated scalpel into his mind, that is, the fear of my severe judgment, this soul could still obtain my grace as long as it consents. If there was no contrition or charity in it, there could still be some hope in the event that someone pierced it with a sharp correction and punished it strongly, because as long as the soul lives in the body, my mercy is open to everyone. If someone wants to introduce a sharp and heated scalpel into his mind, that is, the fear of my severe judgment, this soul could still obtain my grace as long as it consents. If there was no contrition or charity in it, there could still be some hope in the event that someone pierced it with a sharp correction and punished it strongly, because as long as the soul lives in the body, my mercy is open to everyone.

Realize that I died for love and no one answers me with love, but they seize what, by justice, is mine. It would be fair for the person to improve his life in proportion to the effort it took to redeem him. However, now, people want to live the worst, in proportion to the pain I suffered by redeeming them. The more I show them the abomination of their sin, the more boldly they set out to sin. Look, then, and consider that, for no reason, I am angry, because they changed my mercy into anger. Redeem everyone from sin and they become more and more entangled in sin. Therefore, my wife, give me what you are obliged to give me, that is, keep your soul clean for me because I died for her, so that you could keep yourself pure for me”.

*The mother's kind question to the wife, the wife's humble response to the mother, the mother's helpful reply to the wife and the progress of good people among the wicked.*

## **BOOK 1 - CHAPTER 22**

The Mother spoke to her Son's wife saying to her: "You are my Son's wife. Tell me, what are you thinking and what do you want? " The wife replied: "My lady, you know it, because you know everything". The Blessed Virgin added: "Even though I know everything, I would like you to tell me in the presence of these people who listen to you". The wife said: "My lady, I fear two things. First, he said, I fear not to mourn or mend my sins as much as I would like. Second, I am sad because your Son has many enemies ".

The Virgin Mary replied: "I will give you three remedies for the first concern.

First of all, think about how all beings that have souls, like frogs or any other animal, sometimes have problems, even if their souls are not eternal, and they die with their bodies. However, your spirit and the whole human soul lives forever. Second, think of God's mercy, because there is no one who, no matter how many sins he has, will not be forgiven if he only prayed with contrition and with the intention of improving. Third, think how much glory the soul achieves when it lives with God and in God forever.

I will also give you three remedies for your second concern, about the many enemies of God. First, consider that your God and Creator, and theirs, is Judge over them, and that they will never again criticize you, even because you patiently tolerated their wickedness for a time. Second, remember that they are the children of infamy, and think of how hard and unbearable it will be for them to burn forever. They are such terrible servants that they will be left without an inheritance, while good children will receive it.

But you may ask yourself, 'Isn't anyone going to preach to them then?' Of course yes! He recalls that very often good people mix with the wicked and that adopted children sometimes turn away from good ones like the prodigal son who sought a distant land and led a life of perdition. But sometimes preaching reverses their conscience and they return to the Father and I accept them as before I sinned. This is how one should preach especially to them because, although a preacher may find only wicked people around him, he must think within: 'Perhaps there are some among them who will become my Lord's children. So I will preach to them. This preacher will be very rewarded.'

Thirdly, he considers that the wicked are allowed to continue living as proof for the wicked so that they, exasperated by the habits of the wicked, can obtain their remuneration as a result of their patience. This you will be able to understand better through an example. A rose gives off a pleasant aroma, it is beautiful to see and soft to the touch, but it grows between thorns that prick if touched, they are ugly to see and they do not give off any good odor. Likewise, good and upright people, even though they may be pleasant by their patience, beautiful by their character and soft by their good example, however, cannot progress, nor be put to the test unless they are among the wicked. The thorn is sometimes the protection of the rose, so that no one pulls it out in full bloom. This way too, the wicked offer the good the opportunity not to follow them into sin when, due to the evil of others, the righteous control themselves in the face of the ruin to which an immoderate joy or any other sin could lead. Wine does not maintain its quality except between excrement, nor can good and just people stand firm and advance to virtue without being put to the test through tribulation and being persecuted by the unjust. Therefore, bear with joy the enemies of my Son. Remember that He is the Judge and,

if justice demands that He destroy them completely, He would finish them off in an instant. Therefore tolerate them as much as He tolerates them! ”Wine does not maintain its quality except between excrement, nor can good and just people stand firm and advance to virtue without being put to the test through tribulation and being persecuted by the unjust. Therefore, bear with joy the enemies of my Son. Remember that He is the Judge and, if justice demands that He destroy them completely, He would finish them off in an instant. Therefore tolerate them as much as He tolerates them! ”Wine does not maintain its quality except between excrement, nor can good and just people stand firm and advance to virtue without being put to the test through tribulation and being persecuted by the unjust. Therefore, bear with joy the enemies of my Son. Remember that He is the Judge and, if justice demands that He destroy them completely, He would finish them off in an instant. Therefore tolerate them as much as He tolerates them! ”

*Christ's words to his wife describing a man who is not sincere, but an enemy of God and especially about his hypocrisy and characteristics.*

### **BOOK 1 - CHAPTER 23**

People see him as a well-dressed, strong and dignified man, active in the Lord's battle. However, when you remove the peel, it is disgusting to look at and useless for any job. Your brain appears naked, your ears are in front and your eyes are in the back of your head. Your nose is cut. His cheeks are as deep as a dead man's. On his right side, his "cheekbone" and half of his lips fell completely, that is, there is nothing on the right except his bare throat. His chest is infested with worms; his arms are like a pair of snakes.

An evil scorpion sits in your heart; your back looks like burnt coal. Your intestines stank rotten like flesh full of pus, your feet are dead and useless to walk. Now I will tell you what it all means. On the outside, he is a type of man who seems to be adorned with good habits and wisdom, active in my service, but not really. Because if we took the skin off his head, that is, if we saw him as he is, he would be the ugliest man of all. His brain is so bare that the vanity and frivolity of his manners are sufficiently evident signs for good men that he is unworthy of so much honor.

If he knew my wisdom, he would realize that the more he rises in his honor over others, he should, much more than others, cover himself in austere ways. His ears are in front of him because, instead of humility, which he should have for his high rank and which he should let shine for others, he just wants to receive flattery and glory. In his place, he is proud and that is why he wants everyone to call him great and good. He has eyes on the back of his neck because all his thinking is in the present and not in eternity. He thinks about how to please men and what is required for the needs of the body, but not how to please me or what is good for souls. His nose is cut, so much that he lost the discretion by which he could distinguish between sin and virtue, between temporal and eternal glory, between worldly and eternal riches, between brief and eternal pleasures. His cheeks are sunken, that is, all his sense of shame in my presence, together with the beauty of the virtues for which he could please me, are completely dead at least as far as I am concerned. You are afraid to sin for fear of human shame, but not for fear of me. Part of his “cheekbone” and lips disappeared, leaving nothing but the throat, because the imitation of my works and the preaching of my words, along with the prayer felt from the heart, disappeared in him, so nothing remained , except your

gluttonous throat. But he finds, in imitating the depraved and getting involved in worldly affairs, something, at the same time, healthy and attractive. all his sense of shame in my presence, together with the beauty of the virtues for which I could please myself, are completely dead at least as far as I am concerned. You are afraid to sin for fear of human shame, but not for fear of me. Part of his “cheekbone” and lips disappeared, leaving nothing but the throat, because the imitation of my works and the preaching of my words, along with the prayer felt from the heart, disappeared in him, so nothing remained , except your gluttonous throat. But he finds, in imitating the depraved and getting involved in worldly affairs, something, at the same time, healthy and attractive. all his sense of shame in my presence, together with the beauty of the virtues for which I could please myself, are completely dead at least as far as I am concerned. You are afraid to sin for fear of human shame, but not for fear of me. Part of his “cheekbone” and lips disappeared, leaving nothing but the throat, because the imitation of my works and the preaching of my words, along with the prayer felt from the heart, disappeared in him, so nothing remained , except your gluttonous throat. But he finds, in imitating the depraved and getting involved in worldly affairs, something, at the same time, healthy and attractive. Part of his “cheekbone” and lips disappeared, leaving nothing but the throat, because the imitation of my works and the preaching of my words, along with the prayer felt from the heart, disappeared in him, so nothing remained , except your gluttonous throat. But he finds, in imitating the depraved and getting involved in worldly affairs, something, at the same time, healthy and attractive. Part of his “cheekbone” and lips disappeared, leaving nothing but the throat, because the imitation of my works and the preaching of my words, along with the prayer felt from the heart, disappeared in him, so nothing remained , except your gluttonous throat. But he finds, in imitating the depraved and getting involved in worldly affairs, something, at the same time, healthy and attractive.

His chest is full of worms because in him, where the memory of my Passion and the memory of my works and commandments should be, there is only concern for temporal matters and worldly desires. The worms have corroded your conscience in a way that you no longer think about spiritual things. In your heart, where I would like to live and where my love should reside, lies an evil scorpion with a poisonous tail and an insinuating features.

That is why seductive and apparently sensitive words come out of his mouth, but his heart is full of injustice and falsehood, because he does not care if the Church he represents is destroyed as long as he can move forward with his selfish will.

His arms are like snakes because, in their wickedness, they reach out to the simple and attract them to themselves with simplicity, but when they accommodate themselves to their purposes, they dismiss them as poor wretches. Like a snake, it coils around itself, hiding its malice and iniquity, in such a way that its artifice can hardly be detected. In my eyes, he is like a vile snake, because as the snake is more hateful than any other animal, he is also the most infamous of all to the extent that it reduces my justice to nothing and regards me as someone reluctant to inflict punishments.

His back is like black coal, although he should be like ivory, for his works should be more courageous and pure than those of others, to support the weak with their patience and example of a righteous life. However, it is like coal because, it is also weak to pronounce a single word that glorifies me, unless it benefits you. Even so, he is valiant with respect to the world. Consequently, even if he believes that he remains upright, he will fall to the same extent of his deformity as the coal deprived of life, before me and my saints. Your intestines

are stinking because, in front of me, your thoughts and affections reek of rotting flesh, whose stench no one can bear. None of the saints can stand it. On the contrary, everyone turns their face away from him and demands that a sentence be applied to him. Your feet are dead because your two feet are your two dispositions towards me, that is, the desire to amend for your sins and the desire to do good. However, those feet are dead on him because the essence of love has been consumed in him and nothing remains but hardened bones. It is in this condition that it is before me.

However, as long as your soul remains in your body you can obtain my mercy.

### **EXPLANATION**

São Lourenço appeared saying: “When I was in the world, I had three things: continence with myself, mercy with my neighbor and charity with God. For this reason, I preached the word of God zealously, distributed the Church's goods prudently, and endured lashes, fire and death with joy. But this bishop resists and camouflages the incontinence of the clergy, freely spends the Church's goods on the rich and shows charity to himself and his own. Therefore, I declare to him that a luminous cloud has ascended to Heaven, shadowed by dark flames, in such a way that many cannot see it. This cloud is the intercession of the Mother of God for the Church. The flames of avarice and lack of piety and justice darken it to such an extent that the loving mercy of the Mother of God cannot enter the hearts of the oppressed. That is why, may the archbishop quickly return to divine charity by correcting himself, advising his subordinates by word and deed, and encouraging them to improve. If you do not, you will feel the hand of the Judge, and your Diocesan Church will be purged by fire and sword and afflicted by prey and tribulation, and will pass for a long time without anyone being able to console you ”.

*Words of God the Father to the Heavenly Court, and the Son's response, and the Mother to the Father, asking for graces for his Daughter, the Church.*

### **BOOK 1 - CHAPTER 24**

The Father spoke while attending the entire Celestial Court and said: "Before you I present my complaint because I married my daughter to a man who torments her terribly, tied her feet to a wooden stake and all of her essence is gone".

The Son replied, "Father, I redeemed her with my blood and accepted her as a wife, but now she has been taken away by force." Then the Mother said: “You are my God and Lord. My body carried the members of your blessed Son, who is your true Son and my true Son. I didn't deny you anything on earth. For my supplications, have mercy on your Daughter! ”After that, the Angels spoke saying:“ You are our Lord.

In you we have all the good and we need nothing more than you. When your wife left you, we were all happy, but now we have reason to be sad, because she was thrown into the hands of the worst of men, who offends her with all kinds of insults and abuses. "For this reason, have pity on her for your great mercy, for she is in extreme misery, and there is no one who can comfort or liberate her except you, Lord, Almighty God." Then, the Father responded to the Son saying: “Son, your anguish is mine, your word is mine and your works are mine. You are in me and I am in you, inseparably. Your will be done! ” Then he said to the Mother of the Son: "Because you have not denied me anything on earth, I will not deny you anything in

heaven either. Your desire must be satisfied". To the angels he said: "You are my friends and the flame of your love burns in my heart. For your prayers, I will have mercy on my daughter".

*The Creator's words to his wife about how his justice keeps the wicked in existence for a threefold reason.*

## **BOOK 1 - CHAPTER 25**

I am the Creator of Heaven and Earth. You asked yourself, my wife, why I am so patient with the bad guys. This is due to the fact that I am merciful. My justice endures them and my mercy keeps them for a triple reason. First of all, my justice endures them so that their time is complete until the end.

You could ask a righteous king why he has some prisoners that he does not condemn to death and his answer would be: 'Because the time has not yet come for the general assembly of the court in which they can be heard and where those who hear them can become more aware '. In a similar way, I tolerate the bad guys until their time comes, so that their evil can be known by others as well. Didn't I foresee Saul's condemnation long before men were made known? I tolerated him for a long time so that his wickedness could be shown to others. The second reason is that the bad guys do some good work for which they will be compensated until the last penny. In this way, even the least good they have done for me will remain unrewarded and, consequently, they will receive their wages on earth.

Thirdly, I endure them so that the glory and patience of God may thus be manifested. That is why I tolerated Pilate, Herod and Judas, even though they were going to be condemned. And if anyone asks why I tolerate this or that person who remembers Judas and Pilate. My mercy keeps the wicked also for a triple reason. First, because my love is enormous and the punishment is eternal and very great. For this reason, due to my great love, I tolerate them until the last moment to delay their punishment as long as possible in the long extension of time. Second, it is to allow your nature to be consumed by addictions, as you would experience a more bitter temporal death if you had a young constitution. Youth suffers a greater and more bitter agony at the time of death. Third, for the improvement of the good people and the conversion of some of the bad ones. When good and upright people are tormented by the wicked, it benefits the good and righteous, as it allows them to resist sin or gain greater merit. Likewise, bad guys sometimes have a positive effect on other wicked people. When the latter reflect on the fall and wickedness of the former, they say to themselves, 'What is the use of following in your footsteps?' And: 'If the Lord is so patient, it will be better for us to repent.' In this way, they sometimes come back to me because they fear doing what others do and, furthermore, their conscience tells them that they should not do these kinds of things. It is said that if a person has been bitten by a scorpion, it can be cured when oiled on which another scorpion is dead. Similarly, sometimes an evil person who sees the other fall may be affected by remorse and healed, by reflecting on the other's wickedness and vanity. Sometimes they come back to me because they are afraid to do what others do, and furthermore, their conscience tells them that they should not do these kinds of things. It is said that if a person has been bitten by a scorpion, it can be cured when oiled on which another scorpion is dead. Similarly, sometimes an evil person who sees the other fall may be affected by remorse and healed, by reflecting on the other's wickedness and

vanity. sometimes they come back to me because they are afraid to do what others do and, furthermore, their conscience tells them that they should not do these kinds of things. It is said that if a person has been bitten by a scorpion, it can be cured when oiled on which another scorpion is dead. Similarly, sometimes an evil person who sees the other fall may be affected by remorse and healed, by reflecting on the other's wickedness and vanity.

*Words of praise to God for the Celestial Court; about how children would have been born if our first parents had not sinned; about how God showed his miracles through Moses and then by himself to us with his own coming; on the perversion of bodily marriage in these times and on the conditions of spiritual marriage.*

## **BOOK 1 - CHAPTER 26**

The Celestial Court was seen before God, and the entire Court said: "Praised and honored are you, Lord God, who you are and were endless! We are your servants and we praise and honor you for a triple reason. First, because you created us to rejoice with you and gave us an indescribable light in which to rejoice eternally.

Second, because all things are created and maintained by your kindness and constancy, and all things remain according to your will and are subject to your word. Third, because you created humanity and assumed human nature for its sake; this taking on human nature is the reason for our great joy, and also for your most chaste Mother who was worthy to give birth to you and whom the Heavens cannot contain or limit".

Then, your honor and blessing are above all things because of the dignity of the angels that you greatly exalted in honor. May your inexhaustible eternity and constancy be over all things that are and can be constant!

May your love be over all the humanity you have created! "Oh Lord God, only You are feared by your great power, only You are desired by your great love, only You are loved by your constancy! All honor and glory be given to You forever. Amen!" Then our Lord replied: "You have deservedly honored me for all creation. But, tell me, why do you praise me for the human race that provoked me to anger, more than any other creature? I made her superior and more dignified than all the creatures below Heaven, and by no other have I suffered as much indignity as by humans and none has been redeemed at such a high cost. What creature is not guided by its natural order, except man? He afflicts me with more disgust than any other creature. In the same way that I created them, to praise and glorify me, I made the man to honor me. I gave him a body as a spiritual temple and I made and placed the soul in him as a beautiful Angel, so that the human soul has power and strength like an angel. In this temple, I, God and Creator of the human race, wished to be like the third (companion) so that he could rejoice and delight in me. So I made him, from his rib, another temple similar to him". Now, my wife, to whom all things have been said and shown, can you ask how their children would be born if they had not sinned? I answer you: 'Truly, for the love of God and mutual devotion and union of the flesh within which both would be internally inflamed, the blood of love would have sown its seed in the woman's body without any shameful lust, and thus the woman would remain pregnant.

Once the child was conceived without sin and lustful desire, I would send a soul out of my divinity to the child, and the woman would thus generate the child and give birth to her without pain.



When the child was born, he would have been perfect like Adam when he was created. But that honor was despised by the man when he obeyed the demon and coveted greater glory than I had given him. After disobedience was accomplished, my Angel came to them and they were ashamed of their nakedness, and immediately experienced the lust and desire of the flesh, they suffered hunger and thirst.

Then they also lost me, because when they had me, they felt no hunger, or sinful carnal desire or shame, but only I was all their good and pleasure and perfect delight. But when the devil rejoiced over their perdition and fall, I moved with compassion for them and did not abandon them but showed them a triple mercy. So I dressed them when they were naked and gave them bread from the earth.

And because of the lust that the devil aroused in them after disobedience, I gave and created souls for their seeds through my divinity.

And all the evil with which the devil tried them, I turned them entirely into good for them. Since then, I have shown you how to live and honor myself. And I gave them permission to have intercourse, because before my permission and the manifestation of my will they were shocked with fear and afraid to unite and have intercourse. I was also moved with compassion and comforted them when Abel was killed and they were in mourning for a long time maintaining abstinence. And when they understood my will, they started again to have relationships and to have children, from whose family I, their Creator, promised to be born. When the wickedness of the children of Adam grew, I showed my righteousness to the sinner and mercy to my elect; I was so pleased with these that I preserved them from destruction and created them, because they kept my commandments and believed in my promises. When the time of mercy came, I showed my mighty miracles and works through Moses and saved my people, according to my promise. I fed them with manna and walked ahead of them in a column of cloud and fire. I gave you my Law and revealed my secrets and the future to you through my prophets. Since then, I, the Creator of all things, chose for myself a virgin born of a father and a mother, and from her, I assumed human nature and accepted to be born of her without sin.

In the same way that the first child would have been born in paradise through the divine love and mutual love of his father and mother, and with affection, without any shameful lust, my divinity took the human nature of a virgin, without any shameful lust. and without harm to your virginity.

I came in the flesh as true God and man, and kept the Law and all the scriptures, just as it had been prophesied about me before, and I initiated the New Law, because the Old Law was narrow and difficult to fulfill and it was nothing more than a picture of future things to come. In the old Law, a man had been allowed to have several women, so that the people were not left without descendants or had to marry the Gentiles. But in my New Law, a man is allowed to have a woman, and he is forbidden, during his lifetime, to have several women. Those who unite with divine love and fear, for the sake of procreation and to raise children for the honor of God, are my spiritual temple where I wish to live as the third with them.

But people in these times come together in marriage for seven reasons. First, for facial beauty; second, for wealth; third, for the gross pleasure and indecent enjoyment that they obtain in impure sexual desire; fourth, for parties with friends and uncontrolled gluttony; fifth, because of vanity in dressing, and eating, in play, entertainment and games, and in other futilities; sixth, for the sake of procreating children but not raising them for the honor of God

or good works, but for material goods and honor; seventh, they are united by lust and they are like gross beasts in their lustful desires.

They come to the doors of my Church in agreement and consent, but their wishes and thoughts are completely against me. They prefer their own will, which aims to please the world, rather than my will. If all their thoughts and wishes were directed at me, and they put their will in my hands and married in my fear, then I would give them my consent and be like the third with them. But now my consent, which would be the most precious thing for them, has not been given to them, because they have more lust in their hearts than love for me. Since then, they have gone up to my altar where they hear that they must be one heart and soul, but my heart is separated from them because they do not have the warmth of my heart and do not know the taste of my body.

They seek the heat and sexual pleasure that perish and love the meat that will be eaten by the worms. Thus, these people are united in marriage without the bond and union of God the Father, without the love of the Son and without the comfort of the Holy Spirit. When the couple goes to bed, my Spirit leaves him immediately and the spirit of impurity approaches in his place because they are united only for pleasure and do not talk to each other. But, my mercy will still be with them as long as they convert to me.

Due to my great love, I place a living soul created by my power in their seed. Sometimes I allow bad parents to have good children, but more often bad children are born to bad parents, because these children imitate their parents' bad deeds and injustices as much as they can and would imitate them even more if my patience allowed it. Such a couple will never see my face, unless they repent, because there is no sin so heavy or grave that it cannot be cleansed by penance and repentance.

For that reason, I wish to return to spiritual marriage, the kind that is appropriate for God to have with a chaste soul and pure body. There are seven good things about it as opposed to the evils mentioned above. First, there is no desire for the beauty of body shape or beauty or voluptuous looks but only the looks and love of God. Second, there is no desire to have anything more than is necessary to survive, and only the needs with nothing in excess. Third, they avoid idle and frivolous conversations.

Fourth, they don't care about seeing friends or relatives, because I am their love and desire. Fifth, they want to maintain humility inwardly in their consciences and outwardly in the way they dress. Sixth, they never have any desire to be driven by lust. Seventh, they bear sons and daughters for their God, through their good behavior and good example and through the use of spiritual words.

They preserve their uncorrupted faith when they stay outside the doors of my church where they give me their consent and I give them mine. They go up to my altar where they enjoy the spiritual enjoyment of my body and blood, in whose delight they desire to be one heart, one body and one will with me, and I, true God and man, all powerful in heaven and on earth, I will be like the third with them and fill their hearts. Worldly spouses begin their marriage in lustful desires like brute beasts, and even worse than brute beasts! But these spiritual spouses start out in love and fear of God and are not concerned with pleasing anyone other than me. In worldly marriage the spirit of evil fills and incites carnal delight where there is nothing but rot, but those of spiritual marriage are filled with my Spirit and ignited with the fire of my love that they will never lack.

I am a God in three persons, and one in divinity with the Father and the Holy Spirit. Just as it is impossible for the Father to be separated from the Son and the Holy Spirit to be separated

from both, and just as it is impossible for heat to be separated from fire, it is also impossible for these spiritual spouses to be separated from me; I am always like the third with them. My body was injured once and died in torment, but it will never be hurt or die again. Likewise, those who are incorporated into me with true faith and perfect will, will never die away from me; for wherever they stay, or feel or walk, I will always be with them as their third.

*Mother's words to the wife about three things in a dance; about how this dance symbolizes the world and about the suffering of the Mother in the death of Christ.*

## **BOOK 1 - CHAPTER 27**

The Mother of God spoke to his wife: "My daughter, I want you to know that where there is dance there are three things: empty joy, confused voices and meaningless work. If someone enters the dance in anguish and sad, then his friend who is in full enjoyment of the dance, but who sees his friend entering sad and melancholy, immediately leaves his fun, abandons the dance and takes pity on his distressed friend. " it is the world, which is always filled with an empty anxiety that seems like joy, but it is an empty joy. In this world there are three things: empty joy, frivolous language and meaningless work, because a man will leave all that behind Who, in the fullness of this worldly dance, will consider my fatigues and anguish and will sympathize with me - to abandon all worldly enjoyment - and go away from the world! When my Son died, I was a woman with a heart pierced by five swords. The first was his shameful and affronted nakedness. The second sword was the accusation against Him, for they accused him of treason, falsehood and disloyalty. He, whom I knew was just and honest and who never offended or wanted to offend anyone. The third sword was his crown of thorns that pierced his sacred head so savagely that blood trickled down his mouth, beard and ears. The fourth sword was his dead voice on the cross, with which he shouted to the Father saying: 'Father, why have you forsaken me?' It was as if to say: 'Father, no one takes pity on me, only you. The fifth spear that cut my heart was his most beautiful death. The second sword was the accusation against Him, for they accused him of treason, falsehood and disloyalty. He, whom I knew was just and honest and who never offended or wanted to offend anyone. The third sword was his crown of thorns that pierced his sacred head so savagely that blood trickled down his mouth, beard and ears. The fourth sword was his dead voice on the cross, with which he shouted to the Father saying: 'Father, why have you forsaken me?' It was as if to say: 'Father, no one takes pity on me, only you. The fifth spear that cut my heart was his most beautiful death. The third sword was his crown of thorns that pierced his sacred head so savagely that blood trickled down his mouth, beard and ears. The fourth sword was his dead voice on the cross, with which he shouted to the Father saying: 'Father, why have you forsaken me?' It was as if to say: 'Father, no one takes pity on me, only you. The fifth spear that cut my heart was his most beautiful death. The third sword was his crown of thorns that pierced his sacred head so wildly that blood trickled down his mouth, beard and ears. The fourth sword was his dead voice on the cross, with which he shouted to the Father saying: 'Father, why have you forsaken me?' It was as if to say: 'Father, no one takes pity on me, only you. The fifth spear that cut my heart was his most beautiful death. The third sword was his crown of thorns that pierced his sacred head so wildly that blood trickled down his

mouth, beard and ears. The fourth sword was his dead voice on the cross, with which he shouted to the Father saying: 'Father, why have you forsaken me?' It was as if to say: 'Father, no one takes pity on me, only you. The fifth spear that cut my heart was his most beautiful death.

His most precious blood spilled through as many veins as swords went through my heart. The veins of his pierced hands and feet and the pain of his injured nerves reached without mercy until his heart and heart returned to the nerves. His heart was strong and vigorous, for being endowed with a good constitution, this made his life endure by fighting death and his bitterness continued even further in the height of his pain. As his death approached and his heart broke in the face of so much and unbearable pain, suddenly his whole body convulsed and his head, which was behind him, seemed to rise in some way. He opened his half-closed eyes slightly and opened his mouth at a time so that I could see his bloody tongue. His fingers and arms, which had been very tight, stretched. There was nothing else after that and so he gave up his Spirit and his head fell on his chest. His hands slipped a little from the wound and his feet had to bear most of the weight. Then my hands became dry, my eyes were clouded in darkness, and my face was as pale as death. My ears could hear nothing, my lips could not articulate a word, my feet could not support me and my body fell to the ground. When I got up and saw my Son looking worse than a leper, I gave him all my will, knowing that everything had happened according to his will and that none of this would have happened if He had not allowed it. I gave him thanks for everything and a certain joy was mixed with my sadness because I saw that He, who had never sinned, because of His great love, wanted to suffer everything for sinners. May these who are in the world contemplate what I went through when my Son died and that they always have it in their memory! ”

*The Lord's words to the wife describing how a man was judged before the court of God and about the terrible sentence dictated to him by God and by all the Saints.*

## **BOOK 1 - CHAPTER 28**

The wife saw that God was disgusted and said: “I am without beginning and end. There is no change in me, neither in years nor in days. All the time in the world is like a single hour or moment for me. All those who see me, contemplate and understand everything that is in me in an instant. However, my wife, when you are in a material body, you cannot perceive or know as a spirit does. Therefore, for your sake, I will explain to you what happened. I was, so to speak, sitting in the court to judge, because every judgment was given to me, and a certain person came to be judged before the court. The Father's voice resonated and said to him: 'It would be better for you not to have been born'. It was not because God had regretted creating him, but as anyone who felt concern for another person and felt sorry for him. The Son's voice intervened: 'I shed my blood for you and accepted a very hard penance, but you have drifted away completely and that has nothing to do with you '. The voice of the Spirit said: 'I searched all the corners of your heart to see if I could find something of tenderness and charity, but you are as cold as ice and as hard as a stone. This man doesn't concern me. ' These three voices were not heard as if they were three gods, but they were said to be audible to you, my wife, because otherwise you would not have been able to understand this mystery. ” The three voices, of the Father, Son and Holy Spirit, were immediately transformed into a single voice that resounded and said: “There is no way the

kingdom of heaven deserves!” The Mother of Mercy remained silent and did not move her mercy, as the defender was not worthy of her. All the saints cried out to a voice saying: "It is divine justice for him to be perpetually exiled from his Kingdom and his enjoyment." Everyone in purgatory said, "We don't have a penance hard enough to punish your sins. You will have to endure greater torments and therefore you have to be separated from us ". Then, the same defendant exclaimed in a horrible voice: "Alas, woe to the seed that has fertilized my mother's womb and from which I graduated!" For a second time he exclaimed: "Cursed is the hour when my soul joined with my body and cursed is the one who gave me a body and a soul!" He again cried out a third time: "Damn the hour when it comes out of my mother's womb!" Then came three horrible voices from hell that said to him: "Come with us, cursed soul, like the liquid that spills to perpetual death and lives without end!" For a second time, the voices called again: "Come, damn soul, empty for your wickedness! None of us will fail to fill you with your own evil and pain! ” For the third time, they added: "Come, damn soul, heavy as a stone that sinks and never reaches the bottom where to rest! You will descend lower than us and will not stop until you have reached the bottom of the abyss ". Then the Lord said: "As a man with several wives, who sees one fall and separates from her, turns to the others who remain steadfast and rejoices with them, so I have separated my face and my mercy from him, and I turn for those who serve and obey me and rejoice with them. Therefore, now that you know of his fall and misfortune, serve me with greater sincerity than he, in proportion to the greatest mercy I give you! Depart from the world and its desires! I happened to accept such a bitter passion for the glory of the world; or why couldn't you consume it in less time and more easily? Of course I could! However, justice demanded this. As humanity sinned in each and every one of its members, I had to enforce justice in each and every one of my members. For this reason, God, in his compassion for humanity and in his ardent love for the Virgin, received from her a human nature through which I was able to bear all the punishment to which humanity would be destined. When I have taken your punishment on me, for love, stand firm in true humility, like my servants, so you will have nothing to be ashamed of or anything to fear more than me! Keep your words in such a way that, if that were my wish, you would not speak. Do not be saddened by the temporal things that are only temporary. I can make, whoever I want, rich or poor. So, my wife, put all your hope in me!"EXPLANATION This man was a canon of noble reputation and sub-deacon who, having obtained a false dispensation, wanted to marry a rich maiden. However, he was surprised by a sudden death and failed to achieve his goal.

*The Virgin's words to her daughter about two ladies, one who called herself "superb" and the other "humility", the latter symbolizing the sweetest of Virgins and how the Virgin comes to meet with those who love her at the time of her death .*

## **BOOK 1 - CHAPTER 29**

The Mother of God addressed her Son's wife saying to her: "There are two ladies. One does not have a special name, but it does not deserve a name; the other is humility and is called Mary. The devil is the master of the first lady because he has dominion over her. One of his knights said to this lady: 'My lady, I am willing to do what I can for you, if I can copulate with you at least once. I am powerful, strong and have a brave heart, I fear nothing and I am even willing to die for you. ' She replied, 'My servant, your love is great. But, I'm

sitting on a very high throne, and I have only this throne and there are three doors between us. The first door is so narrow that everything a man is wearing on his body will curl and tear leaving a hole. The second is so sharp that it cuts even the nerve fibers. The third burns with a fire such that no one escapes its ardor without melting like copper. Furthermore, I am sitting so high that anyone who wants to sit with me - as I have only one throne - would fall into the great depths of chaos beneath me'. The demon replied, 'I will give my life for you, because a fall is nothing to me'.

This lady is the proud one and anyone who wants to reach her will pass through three doors. The first door enters those who give everything they have to receive human honors for their pride, and if they have nothing, they change all their will to live with pride and reap praise. Through the second door comes the person who dedicates all his work and everything he does, all his time, all his thoughts and all his strength to satisfy his pride. And yet, if you have to let your body hurt to get honor and riches, you would do it with pleasure. The third door enters the person who is never silent and does not become quiet, but rather burns like fire with the thought of how to achieve some worldly honor or position of pride. But when he gets what he wants, he cannot remain in the same state for long and ends up falling miserably. Despite all this, pride still remains in the world.

I am - said Maria - the most humble, I am seated on a spacious throne, there is no sun, moon, stars, or clouds above me but an inconceivable brightness and a wonderful calm of the clear beauty of the majesty of God. Below me there is neither earth nor stone, only an incomparable rest in the goodness of God. Near me there are neither barriers nor walls, but the glorious court of Angels and holy souls. Although I am seated on a sublime throne, I hear my friends who live on Earth, daily giving me their sighs and tears.

I see your struggles and your effectiveness, which is greater than those who fight for your lady, the arrogant. That is why I will visit you and gather you with me on my throne, because it is spacious and there is room for everyone. However, they still cannot come and sit with me because there are still two walls between them and me, through which I will lead them confidently so that they can reach my throne. The first wall is the world and it is narrow. Thus, my servants in the world will receive consolation from me. The second wall is death. For this reason, I, their most beloved Lady and Mother, will appear to unite with them in death so that even in death they can feel my refreshment and comfort. I will bring them together with me on the throne of heavenly joy so that, in endless joy, they can rest forever in the arms of perpetual love and eternal glory”.

*The Lord's loving words to his wife about how the number of false Christians is multiplied to the point that they are crucifying Christ again and about how He would still be willing to accept death, once again, for the salvation of sinners, if it were possible.*

## **BOOK 1 - CHAPTER 30**

I'm God. I created all things for the benefit of humanity, so that everything would serve and instruct you. But, human beings abuse everything I did for their benefit, even their own condemnation. God does not care for them and they love him less than created things. The Jews prepared three types of punishment for me in my Passion: first, the wood to which, after having been flogged and crowned with thorns, I was nailed; second, the iron with which they nailed my hands and feet; third, the gall they gave me to drink. Furthermore, they blasphemed

me as if I were a fool because of the death that I freely endured and was called a fake because of my teachings. The number of people like that has now multiplied in the world; there are very few who comfort me. They hang me on the tree for their desire to sin, they whip me with their impatience, for no one can bear a word for me and they crown me with the thorns of their pride that makes them want to reach higher than me. They stick my hands and feet with the iron of their hardened hearts, since they glory in sinning and they get so hard they don't fear me. By the gall, they offer me tribulations and, because I have suffered my Passion with joy, they call me false and vain.

I am powerful enough to ruin you and the whole world if I wanted to, because of your sins. However, if I ruined them, those who stayed would serve me out of fear and that would not be right because people should serve me out of love. If I came in person and mixed with them, in a visible way, his eyes would not bear to see me, nor would his ears hear me. How could a mortal being see another immortal? Even so, I would die for humanity again if it were possible ”.

Then the blessed Virgin Mary appeared and her Son asked him: "What do you want, my Mother, my chosen one?" And she said: "Have mercy on your creation, my Son, for your love!" He replied, "I will be merciful once more, for you." Then the Lord spoke to his wife, saying, "I am your God, the Lord of the Angels. I am Lord of life and death. I myself wish to dwell in your heart. I love you so much! The Heavens, the Earth and everything in it cannot contain me, but I still wish to dwell in your heart, which is but a piece of flesh. What will you fear or what will you lack if you have an almighty God within you in whom all goodness is found? There must be three things in a heart for it to be my home: a bed where we can rest; a seat where we can sit and a lamp that gives us light. Haja, for in your heart a bed for a peaceful rest where you can rest from the low thoughts and desires of the world! Always remember eternal joy! The seat must be your intention to stay with me, even though, sometimes, I have to leave. It would go against nature if it remained standing continuously. The person who is always standing is the one who always wants to be in the world and never comes to sit with me. The light of the lamp must be faith, whereby you believe that I can do anything, that I am all-powerful over all things ”. The person who is always standing is the one who always wants to be in the world and never comes to sit with me. The light of the lamp must be faith, whereby you believe that I can do anything, that I am all-powerful over all things ”. The person who is always standing is the one who always wants to be in the world and never comes to sit with me. The light of the lamp must be faith, whereby you believe that I can do anything, that I am all-powerful over all things ”.

*About how the wife saw the sweetest Virgin Mary adorned with a crown and other adornments of extraordinary beauty and about how Saint John the Baptist explained to the wife the meaning of the crown and other things.*

## **BOOK 1 - CHAPTER 31**

The wife saw the Queen of Heaven, the Mother of God, wearing a precious and radiant crown on her head, with her extraordinarily beautiful and flowing hair over her shoulders, a golden tunic with flashes of indescribable brilliance and a blue robe from Heaven clear and calm. As the wife was overcome with love at this wonderful sight and kept in her enchantment as startled with inner joy, the blessed Saint John the Baptist appeared to her and said: "Pay close

attention to what all this means. The crown represents that she is the Queen, Lady and Mother of the Kingdom of Angels. Her loose hair indicates that she is a pure and immaculate virgin. The mantle of the color of the sky means that it is dead to all that is temporal. The golden robe means that she was fiery and inflamed in the love of God, both internally and externally. His Son placed seven lilies in his crown and, among them, seven precious stones. The first lily is your humility; the second, fear; the third, obedience; the fourth, patience; the fifth, firmness; the sixth, meekness, for it kindly gives everyone what is asked of it; the seventh is his mercy in need, for in any predicament a human being encounters, if he pleads with all his heart, he will be rescued. Among these resplendent lilies, his Son placed seven precious stones. The first is its extraordinary virtue, for there is no virtue in any other spirit or body that it does not possess with greater excellence. The second precious stone is its perfect purity, for the Queen of Heaven is so pure that not a single spot of sin was ever found in her from the beginning when she first came into the world until the day of her death. All the demons together could not find even the slightest impurity in it that fit the head of a pin. It was truly pure, for the King of Glory could not have been but in the purest and cleanest, in the most select vessel among human beings. The third precious stone was her beauty, so that God is constantly praised for the beauty of his Mother. His beauty fills the Holy Angels and all the holy souls with joy. The fourth precious stone in the Virgin Mother's crown is her wisdom, for she has been given all divine wisdom in God and, thanks to her, all wisdom is completed and perfected. The fifth stone is power, for it is so powerful before God that it can crush anything that has been made or created. The sixth precious stone is its radiant clarity, for it shines so brightly that it casts light on the Angels, whose eyes shine brighter than the light and the demons do not even dare to look at the brightness of their clarity. The seventh precious stone is the fullness of all spiritual delight and sweetness, because its fullness is such that there is no enjoyment that is not increased, nor delight that is not made more complete and perfect by it and by the blessed vision that someone may have of it. because it is full and full of graces, more than all the saints. It is the pure vessel where the bread of the Angels rests and it is in it that all sweetness and beauty are found. These are the seven precious stones that his Son placed among the seven lilies of his crown. Therefore, as the wife of his Son, give her honor and praise with all your heart, for she is truly worthy of all honor and praise! ”

*On how, behind God's counsel, the wife chooses poverty for herself and renounces carnal riches and desires; about the truth of the things revealed to her and about three notable people shown by Christ.*

## **BOOK 1 - CHAPTER 32**

You will be like someone who detaches from the world and, at the right time, you will reap. You have to detach yourself from riches and reap virtues, leave what will pass and accumulate eternal goods, abandon visible things and take possession of the invisible. Unlike the pleasure of the body, I will give you the exultation of your soul; contrary to the joys of the world, I will give you those of heaven; instead of worldly honor, the honor of angels; instead of the presence of the family, the presence of God; instead of possessing goods, I will give you myself, the giver and Creator of all things. Please answer the three questions I will ask: First, tell me whether you want to be rich or poor in this world ”. She replied, "Sir, I prefer to be poor, because riches create anxiety and distract me by serving you." Tell me, secondly, if you found something reprehensible to your soul or false in the words you hear from my



mouth ”. And she said, "No, Lord, everything is reasonable."Third, tell me if the pleasure of the senses that you experienced before pleases you more than the spiritual pleasures that you now have. And she replied: “In my heart I am ashamed to think of my former delights and now they seem to be poison, more bitter as my desire for them was. I prefer to die before I return to them; they cannot compare with spiritual delight ”.

“So, he said, if you can prove that all the things I said to you are right, why, then, are you afraid or worried that I will delay everything I have said will be done? Take into account the Prophets, consider the Apostles and the Holy Doctors of the Church! Did they discover something in me that was not the truth? That is why, for them, neither the world nor their desires mattered. Or, why do you believe that the prophets foretold future events with such anticipation if it was not by the will of God that they made known the words before the facts so that the ignorant were instructed in the faith? All the mysteries of my incarnation were revealed in advance to the Prophets, including the star who guided the Magi. They believed the words of the Prophet and deserved to see what they had believed and I was sure of them the moment they saw the star. In the same way now, my words will have to be announced, then they will see the facts and they will be believed with greater evidence.

I will show you three people. First, a man whose conscience is tainted with manifest sin and shown by evident signs. Why? Couldn't I have personally destroyed it? Couldn't I have thrown him out into the abyss in a second if I wanted to? Of course yes. But I still support him for the instruction of others and in proof of my words, showing how fair and patient I am and how unhappy this man who is ruled by the devil is.

The demon's power over him increased because of his intention to remain in sin and for his pleasure in it, with the result that neither my kind words nor Gehenna's (hell's) harsh threats can recover it. And, also, in justice, because he had a constant intention to sin, even if he did not put it into practice, therefore, he deserves to be sent to the devil for all eternity. The least sin is enough to condemn those who delight in it and do not repent.

I will now show you the other two. The demon tormented the body of one of them, but it never got into his soul. He darkened his conscience through his machinations, but he could not enter his soul or acquire power over him. You may ask: 'Is not consciousness the same as the soul? Is it not in the soul when it is in consciousness?' Certainly not. The body has two eyes to see, but even if it loses sight, the body can remain healthy. It is the same with the soul. Although the intellect and conscience are sometimes disturbed by confusion as a means of penance, still, the soul is not always tainted in a way that incurs guilt. So, then, the devil dominated a man's conscience, but not his soul.

I will also show you a third man whose body and soul are completely subject to the devil. Unless I coax you with my special power and grace, you can never be expelled or leave it. The devil leaves some people out of his own will and disposition, but others leaves only through resistance and under duress.

However, it enters some people, due to the sin of their parents or because of some hidden purpose of God - as, for example, in children or in those who lack intelligence - in others it enters because of their infidelity and the sin of others.

Of the latter, the demon leaves voluntarily when he is expelled by people who know exorcism or the art of casting out demons, whenever they do it without vain glory or for some kind of temporal benefit, because the demon has the power to enter the one who expels him or to return again to the same person from whom you have been expelled, if there is no love of

God in any of them. It never leaves the body or soul of those who have them completely, except through my power.

Like vinegar, which, when mixed with sweet wine, infects the sweetness of wine and can no longer be separated from it, likewise the devil does not leave the soul of anyone whom he possesses, except through my power. Who is this wine but the human soul, which was sweeter for me than any other created being, and so dear to me that I even let my flesh be cut and my body bruised to the ribs for its salvation? Before I lost it, I accepted to die for it. This wine was preserved among residues, in the same way that I placed the soul in a body, where it was kept by my will, as in a sealed urn. However, the worst vinegar mixed with this sweet wine, I mean the devil, whose evil is more sour and abhorrent to me than vinegar. By my power, this vinegar will be eliminated from the person whose name I will tell you, so that I can thus reveal my mercy and wisdom through him, but I will show my judgment and my justice through the previous man.

### **EXPLANATION**

The first man was a noble and superb singer, who went to Jerusalem without the Pope's permission and was attacked by the devil. (There is also talk of this demoniac in Book III, revelation 31 and Book IV, revelation 115). The second demonized was a Cistercian monk. The demon tormented him so much that he could only be dominated by four men. Its enlarged tongue resembled that of a cow. The shackles of his hands were broken to pieces invisibly. This man was saved by the words of the Holy Spirit through Senhora Brígida after a month and two days. The demonized third was a politician from Östergötland (Sweden). When he was recommended to do penance, he said to his adviser: "Can't a homeowner sit where he wants? If the devil has my heart and my tongue, how can I do penance?" Cursing the Saints of God, he died that same night without the sacraments or confession.

*Warnings from the Lord to the wife about true and false wisdom and about how good angels assist good learners, while demons assist bad learners.*

### **BOOK 1 - CHAPTER 33**

Some of my friends are like students with three characteristics: an intelligence to discern, greater than is natural to the brain; second, a wisdom without human help, as much as I teach you inwardly; third, they are always full of sweetness and divine love with which they defeat the devil. But nowadays, people approach their studies in another way. First, they seek knowledge with arrogance to be considered good students. Second, they seek knowledge to maintain and obtain wealth. Third, they seek knowledge to achieve honors and privileges. That is why, when they come to their schools and enter there, I will depart from them, as they study out of pride even though I teach them humility.

They enter for greed, when I had nowhere to rest my head. They go in to obtain privileges, envious that others are situated higher than them, while I was sentenced by Pilate and deceived by Herod. That is why I abandon them, because they do not study my teachings. However, as I am kind and loving, I give everyone what they ask for. If they ask me for bread, I give them bread and if they ask me for straw I give them straw.

My friends ask for bread, because they seek and study divine wisdom, where my love can be found. Others, on the contrary, ask for straw, that is, worldly wisdom. Like straw, it is useless

and is the food of irrational animals, in the same way, there is no use in the wisdom of the world that serves as food for the soul. There is nothing but a small reputation and meaningless effort, for when a man dies, all his knowledge is erased from existence and what they used to exalt themselves can no longer see it. I am a great Lord with many servants who, through their Lord, give people what they need.

In this way, good and bad angels remain under my authority.

Good angels help people who study my knowledge, that is, those who serve me, nourishing them with consolations and the benefit of their work. Evil angels assist the wise men of the world. They inspire them with what they want and train them according to their wishes, inspiring speculation along with a great deal of work. Still, if you turn your eyes to me, I could give you the bread that you did not have for your effort and enough of the world as to satiate them from what can never be satiated, because they themselves turn the sweet into bitter.

But you, my wife, must be like a cheese and your body like the mold, in which the cheese is molded until it is in the shape of the mold. In this way, your soul, which is as delicious and tasty to me as cheese, must be tasted and purified in the body long enough for the body and soul to come together and for both to maintain the same form of continence, so that the flesh obeys the spirit and the spirit guides the flesh to virtue.

*Christ's instructions to his wife on how to live. Also about how the devil admits before Christ that the wife loves Christ above all things; about the question the devil asked Christ of why he loves her so much and about the charity that Christ has for his wife, and how he discovers the devil.*

## **BOOK 1 - CHAPTER 34**

“I am the Creator of Heaven and earth and in the bowels of the Virgin Mary I was true God and man, who died, rose and ascended to Heaven. You, my new wife, have arrived in an unknown place and, therefore, you have to learn four things: First, the language of the place; second, how to dress properly; third how to organize your days and time according to the habits of the place; fourth; get used to a new diet. As you came from the instability of the world to stability, you must learn a new language, that is, how to abstain from useless and even the most legitimate words, due to the importance of silence and stillness.

You must dress in inner and outer humility, so that neither be exalted inwardly because you believe you are more holy than others, nor outwardly feel ashamed of acting publicly with humility. Third, your time must be regulated in such a way that, just as you often used to devote time to the needs of the body, you now have time for the soul and never want to sin against me. Fourth, your new diet is the prudent abstinence from gluttony and food as much as your natural constitution can withstand. The acts of abstinence that exceed the capacity of nature do not please me, because I demand rationality and submission of desires.” At this moment the demon appeared. The Lord said to him: “You were created by me and you saw in me all righteousness. Tell me if this new wife is legitimately mine by right! I allow you to see and understand your heart so that you know how to contest me! Does she love anything more than me or would she trade me for something?” The demon replied, “She loves nothing like you. Before I lose you, I would undergo any torment, whenever you give him the virtue of

patience. I see, like a vehicle of fire, coming down from you to her, that she ties her heart so much to you that she does not think or love anything more than you ”.

Then, the Lord said to the devil: "Tell me what your heart feels and if you like the great love I feel for her". The demon replied: "I have two eyes, one corporeal - even though I am not corporeal - through which I perceive temporal things so clearly that there is nothing hidden or so dark that it can be hidden from me. The second eye is spiritual, and with it I see all pain, even if it is very mild, and I can understand what sin it belongs to. There is no sin, however tenuous and slight, that I cannot see, unless I have been purged by penance.

Although there are no organs more sensitive than the eyes, I would let two burning torches penetrate my eyes in exchange for what she did not see with the eyes of the spirit. I also have two ears. One is bodily, and no one speaks so privately that I cannot hear and know it thanks to this ear. The second is the spiritual ear, and neither thoughts nor desires to sin can hide from me, unless they have been erased with penance. There is a certain punishment in hell that is like a boiling torrent that flows from a terrible fire. I would suffer it in and out of my ears, without ceasing, in exchange for her failing to listen with the ears of her spirit. I also have a spiritual heart. I would like you to cut it endlessly into pieces, and to continually renew it to be cut again, if so your heart would cool in its love for you. But now, as you are fair, I want to ask you a question so that you can answer it: Tell me, why do you love her so much and why did you not choose someone of greater holiness, wealth and beauty for you? ”

The Lord replied: "This is what justice demands. You were created by me and you saw in me all justice. Now that she listens, tell me, why was it fair that you fell so low and what did you think of when you fell? ” The demon replied: "I saw three things in you: I saw your glory and honor over all things and I thought of my own glory. In my pride, I was willing not only to match you, but to be even more than you. Second, I saw that I was the most powerful of all and I wanted to be more powerful than you. why do you love her so much and why didn't you choose someone of greater holiness, wealth and beauty for you? ” The Lord replied: "This is what justice demands. You were created by me and you saw in me all justice. Now that she listens, tell me, why was it fair that you fell so low and what did you think of when you fell? ”

The demon replied: "I saw three things in you: I saw your glory and honor over all things and I thought of my own glory. In my pride, I was willing not only to match you, but to be even more than you. Second, I saw that I was the most powerful of all and I wanted to be more powerful than you. why do you love her so much and why didn't you choose someone of greater holiness, wealth and beauty for you? ” The Lord replied: "This is what justice demands. You were created by me and you saw in me all justice. Now that she listens, tell me, why was it fair that you fell so low and what did you think of when you fell? ” The demon replied: "I saw three things in you: I saw your glory and honor over all things and I thought of my own glory. In my pride, I was willing not only to match you, but to be even more than you. Second, I saw that I was the most powerful of all and I wanted to be more powerful than you. why was it fair that you fell so low and what did you think of when you fell? ” The demon replied: "I saw three things in you: I saw your glory and honor over all things and I thought of my own glory. In my pride, I was willing not only to match

you, but to be even more than you. Second, I saw that I was the most powerful of all and I wanted to be more powerful than you.

Third, I saw what was to be in the future, and since your glory and honor has neither beginning nor end, I envied you, and I thought that I would gladly be tortured forever with all kinds of punishments, if so, I would make you die. With such thoughts I fell and, thus, hell was created ”.

The Lord added: “You asked me why I love this woman so much. I assure you, it is because I turn all your wickedness into goodness. By becoming so proud and not wanting to have me, your Creator, as an equal, humiliating me in every way, I bring sinners together with me and make myself their equal by sharing my glory with them. Second, because of this low desire to want to be more powerful than I am, I make sinners more powerful than you and share my power with them. Third, because of your envy, I am so full of love that I offer myself to everyone. Now, demon - continued the Lord - your heart of darkness has come out of the light. Tell me, while she listens, how much I love her ”. And the demon said: "If it were possible, you would be willing to suffer in each and every one of your members the same pain that you suffered on the cross instead of losing it". Then the Lord replied: "If I am so merciful that I do not refuse to forgive anyone who humbly asks me, ask for mercy yourself and I will give it". The demon replied: “I will not do it in any way! At the time of my fall a punishment was established for every sin, for every unworthy thought or word. Each of the spirits who fell will have their punishment. But before bending my knee before you, I would seek all the punishments for me as long as my mouth can open and close in punishment and renew it forever to be punished again ”. Then the Lord said to his wife: “See how hard is the prince of the world and how mighty he is against my graces, my hidden justice! Be sure that I could destroy you in a second by means of my power, but I am no longer harming you like a good angel from heaven. When your time comes, and it is already approaching, I will judge you and your followers. Therefore, my wife, persevere in good works! Love me with all your heart! Fear nothing but me! For I am the Lord who is above the devil and everything that exists ”.

*The Virgin's words to the wife, explaining her pain in the passion of Christ, and about how the world was sold by Adam and Eve and recovered through Christ and his Mother, the Virgin.*

## **BOOK 1 - CHAPTER 35**

Maria spoke: “Consider, my daughter, the Passion of my Son. I felt like the members of his body and his heart were mine. In the same way that other children are normally born in their mother's womb, it happened to me. However, He was conceived by the ardor of God's love, while others are conceived by the lust of the flesh. Thus, his cousin John correctly said: 'The verb became flesh'. He came and was in me for love. The verb and love created it in me. He came to me as my own heart, so when I gave birth I felt that half of my heart was born and left me. When He suffered, I felt as if my own heart was suffering. When something is half outside and half inside, if the outside is injured, the inside feels similar pain. Likewise, when my Son was flogged and wounded, it was as if my own heart was being flogged and wounded. I was the person closest to Him in his Passion and I never parted with him. I was beside his cross and, as he who is closest to pain suffers the most, so his pain was worse for

me than for the others. When he looked at me from the cross and I looked at him, my tears welled up in my eyes like blood from the veins. When He saw me overwhelmed with pain, He felt so distressed by my pain that all the pain of his own wounds was lessened by seeing the pain in me. So I can say that your pain was my pain and that your heart was my heart. In the same way that Adam and Eve sold the world for a single fruit, we can say that my Son and I recovered the world with one heart. So, my daughter, think about how I was when my Son died and, with that, it will not be difficult for you to renounce the world ”.

*The Lord's response to an Angel who was praying, that the wife would suffer in body and soul and about how the most perfect souls are most affected.*

### **BOOK 1 - CHAPTER 36**

The Lord said to an Angel who prayed for his Lord's wife: “You are like a soldier of the Lord who never leaves his post because of boredom and who never takes his eyes off the battle for fear. You are as firm as a mountain and you burn as a flame. You are so clean that there is no stain on you. You ask me to have mercy on my wife. Even if you know and see everything in me, tell me, while she listens, what kind of mercy are you asking her for? In short, mercy is threefold.

There is mercy, for which the body is punished and the soul preserved, as was the case with my servant Job, whose flesh was subjected to all kinds of pain, but whose soul was saved. The second type of mercy is that by which the body and soul are preserved, as was the case with the king who lived with all kinds of luxuries and did not feel pain either in his body or in his soul while he was in the world. The third type of mercy is that which causes body and soul to be punished, resulting in both experiencing anguish in their body and pain in their heart, as is the case with Pedro, Paulo and other Saints.

There are three states for human beings in the world. The first state is one of those who fall into sin and rise again. Sometimes I allow these people to experience anguish in their bodies in order to save themselves. The second state is that of those who always live with the aim of sinning. All your wishes are directed towards the world. If they do something for me, very often, they do it with the hope of achieving temporal benefits of aggrandizement and prosperity.

These people are not given much pain in body or heart. I allow them to continue with their power and desires, because they will receive their reward here even for the least good they have done for me, because an eternal punishment awaits them, as much as their will to sin is eternal. The third state is that of those who are more afraid of sinning against me and going against my will than punishment itself.

Rather, they would prefer the unbearable eternal punishment to consciously provoking my anger. These people are given tribulations in their bodies and hearts, as is the case with Peter, Paul and other Saints, so that they correct their transgressions in this world. They are also punished, for a time, to deserve greater glory, or as an example to others. I explained this threefold mercy applied to three people in this kingdom whose names you know.

So, Angel and my servant, what kind of mercy do you ask for my wife? ”And he said:“ Mercy in body and soul, so that she may amend her transgressions in this world and none of her sins be subjected to your judgment ”. The Lord replied, "Do it according to your will!"

Then he addressed his wife: “You are mine and I will do with you what I want. Do not love anything more than me! Purify yourself constantly from sin at all times, according to the advice of those to whom I commissioned you. Do not hide any sin! Do not let anything remain unchecked, do not think that any sin is light or unimportant! Anything that goes unnoticed, I will remind you and judge you. No sin of yours will be judged by me if it is atoned for in this life through your penance. Those sins for which no penance has been done will be purged, or in purgatory or through any of my secret judgments, if it has not yet been repaired here on Earth”.

*Words from the Mother to the wife describing the excellence of her Son; about how Christ is now more harshly crucified by his enemies, the bad Christians than by the Jews, and how, as a result, these people will receive a more severe and bitter punishment.*

### **BOOK 1 - CHAPTER 37**

The Mother said: “My Son had three qualities. The first was that no one has ever had a body as perfect as He in having two perfect natures, one divine and the other human. It was as pure as a speck cannot be found in a crystalline eye; no single deformity could be found in his body. The second quality was that He never sinned. Other children sometimes bear the sins of their parents, in addition to their own. This boy, who never sinned, carried everyone's sin. The third quality was that while some people die for God and for a greater reward, He died for their enemies as well as for me and their friends.

When his enemies crucified him, they did four things to him. First, they crowned him with thorns. Second, they nailed their hands and feet. Third, they gave him gall to drink and fourth they pierced his side. But my pain is that your enemies, who are now in the world, crucify my Son harder than the Jews did. Even so, you could say that He cannot suffer and die now, that's why He crucified Him through his addictions. A man can throw insults and injuries at the image of his enemy and, even if the image did not feel the damage, the perpetrator would be accused and sentenced for his malicious intention to insult.

Likewise, the vices for which I crucify my Son, in a spiritual sense, are more abominable and more serious for Him than the vices of those who crucified him in the body. But you can ask 'How do you crucify him?' Well, first they put him on the cross that they prepared for Him, that is, when they do not take into account the precepts of their Creator and Lord. Then they dishonor him when He warns them through his servants, ignoring the warnings and doing what they want. They crucify their right hand, confusing justice and injustice when they say: 'Sin is not as serious or hateful to God as they say, nor does God punish anyone forever, but his threats are to frighten us.

Why should he redeem himself if he wanted us to die? ' They do not consider that even the smallest sin in which a person delights is sufficient to deliver him or her to eternal punishment. Since God does not let even the least sin go unpunished, nor the least good without reward, they will be punished as long as they keep the constant intention of sinning and my Son, who sees their hearts, counts this as an act. For, if my Son allowed it, they would do works according to their intentions.

They crucify their left hand, converting virtue into vice. They want to continue sinning until the end, saying: 'If, in the end, we only once say: "God have mercy on me", God's mercy is so great that He will forgive us. " Wanting to sin without amendment, wanting reward without

fighting for it, is not a virtue, unless there is something of contrition in your heart, or unless the person really wants to mend his way, whenever a disease does not prevent him or any other condition.

They crucify their feet, delighting in sin, without thinking, once, of my Son's most loving punishment, nor giving thanks from the heart, saying: 'Lord, how bitterly you suffered! Praise be to your death!' Such words never leave your lips. They crown him with a crown of scorns when mocking his servants and considering his service useless. They give him gall to drink when they delight and delight in sin. They never feel in their hearts how serious and multifaceted sin is.

They cross your side when they intend to persevere in sin.

I tell you, in truth, and if you can tell my friends, that for my Son these people are more unjust than those who sentenced him, worse enemies than those who crucified him, more shameless than those who sold him. More punishment awaits them than others. In fact, Pilate well guessed that my Son was without sin and did not deserve death. However, out of fear of losing temporal power and the Jews' insistence, still reluctant, I had to sentence my Son to death. What would these people who served him fear? Or what honor or privilege would you lose if you honored him?

They will therefore receive a tougher sentence for being worse than Pilate in regard to my Son. Pilate sentenced him out of fear, submitting to the request and intentions of others. These people sentence him for his own benefit and without any fear, dishonoring him for the sin from which they could abstain, if they so wished.

But they do not abstain from sin nor are they ashamed of having committed sins, for they do not realize that they do not deserve even the slightest consideration of those whom they do not serve. They are worse than Judas, for Judas, after betraying the Lord, recognized that Jesus was indeed God and that he had sinned gravely against Him.

He despaired, however, and plunged into hell thinking he no longer deserved to live. But these people acknowledge their sin and still persevere in it, with no repentance in their hearts. However, they wish to snatch the Kingdom of Heaven from God by a kind of force and violence, believing that they can achieve it, not by their deeds, but by their vain hope, vain because it will not be given to anyone else, than to those who work and make some sacrifice for the Lord. They are worse than those who crucified him. When they saw my Son's good works, such as the resurrection of the dead or the healing of lepers, they thought inwardly: 'This one works unprecedented and unusual wonders, easily surpassing everyone with a single word, knowing our thoughts, doing all that want.

If it continues like this, we will have to submit to its power and be its servants.' That is why, instead of submitting to Him, they crucify Him with their envy. But if they had known that He is the King of Glory, they would never have crucified Him. On the other hand, these people see their great works and miracles every day and take advantage of their goodness. They listen to how they have to serve him and approach Him, but inside, they think: 'It would be hard and unbearable to renounce our temporal goods to do your will and not ours'. For this reason, they despise His will, put their selfish desires above and crucify my Son for his stubbornness, accumulating sin upon sin against his own consciences. They are worse than their executioners, because the Jews acted out of envy and did not know that He was God. These, however, know that it is God and, out of malice, conceit and greed, crucify him, in a spiritual sense, harder than those who physically crucified his body, because these people



have already been redeemed and those were not yet. So, wife, obey and fear my Son, for all that He is merciful He is also just! ”

*Pleasant dialogue between God the Father and the Son about how the Father gave the Son a new wife; about how the Son took her lovingly to himself and about how the Bridegroom teaches his wife patience and simplicity in a parable.*

## **BOOK 1 - CHAPTER 38**

The Father said to the Son: “I lovingly assisted the Virgin and received your true body from Her. You, therefore, are in me and I in you. Just as fire and heat are never separated, it is also impossible to separate your divine and human nature ”. The Son replied: “Glory and honor to you, Father! Thy will be done on me and mine on you! ” The Father, for his part, added: “Look, my son, I entrust this new wife to you as a lamb that must be guided and fed. As a shepherd, then, you must look for cheese to eat, milk to drink and wool to wear. As for you, wife, you have to obey him. You have three duties: you must be patient, obedient and cheerful ”.

Then the Son said to the Father: “Your will comes with power, your power with humility, your humility with wisdom, your wisdom with mercy. May your will, which is and always will be without beginning or end, be done in me! To her, I will open the doors of my love in your power and in the inspiration of the Holy Spirit, for we are not three, but one God ”.

Then the Son said to his wife: “You heard how the Father entrusted you to me as a lamb. Therefore, you must be simple and patient like a lamb and produce food and clothing. There are three groups of people in the world. The first is completely naked, the second thirsty and the third hungry. The former are equivalent to the faith of my Church, which is naked because everyone is ashamed to talk about faith and my commandments. And if someone speaks, he is despised and called a liar. My words, coming from my mouth, will wear this faith like wool. Just as wool grows on the sheep's body through heat, so will my words enter your heart through the warmth of my divine and human natures. They will dress my holy faith in a testimony of truth and wisdom and demonstrate that what is now considered insignificant is true. As a result, people who have so far been shy about dressing their faith in works of love, they will be converted when they hear my words of love and will be revived to speak with faith and act with courage.

The second group is equivalent to those friends of mine who have a thirsty desire to see my honor restored and are saddened when I am dishonored. The sweetness they feel with my words will make them intoxicated with a greater love for me and, together with them, others, who are now dead, will rekindle in my love when they hear about the mercy I have shown to sinners. The third group of people are those who, in their hearts, think like this: 'If only we knew - they say - the will of God and how we have to live and if only they would teach us the correct way to live, with great pleasure we would do what we could. ' These people are hungry to know my way, but nobody satisfies them, because nobody shows them exactly what they should do. Even if someone shows it, no one lives according to it. Therefore, the words seem to be dead to them, because nobody lives according to them. Therefore, I will show you directly what you must do and fill you with my sweetness.

Temporal things, which seem the most desired by everyone now, cannot satisfy human nature unless it is better to enliven the desire to seek more and more things. My words and my love,

however, satisfy men and fill them with abundant consolation. Therefore, my wife, who is one of my sheep, take care to maintain patience and obedience. You are rightfully mine and therefore you must follow my will. A person who wants to follow another's will does three things: first, he has the same thought as the other, second, he acts in a similar way, third, he keeps himself away from the other's enemies. Who are my enemies but pride and every sin? So stay away from them if you want to follow my will ”.

*About how faith, hope and charity were found perfectly in Christ at the time of his death and deficiently in us.*

### **BOOK 1 - CHAPTER 39**

I had three virtues in my death. First, faith, when I bent my knees and prayed, knowing that the Father could deliver me from my sufferings. Second, hope, when I persevere resolutely, saying, 'My will not be done'. Third, charity, when he said: 'Your will be done!' I also suffered physical agony due to the natural fear of suffering and a blood sweat emanated from my body. That is why, so that my friends do not fear being abandoned when the time comes for them to test, I have shown you in me that the weak flesh always tries to escape the pain. You could ask, perhaps, how it was that my body secreted a blood sweat. Well, in the same way that a sick person's blood dries out and is consumed in his veins, my blood has been consumed by the natural anguish of death. Wanting to show the way in which Heaven would open up and how people could enter it after their exile, the Father lovingly delivered me to my Passion so that my body would be glorified, once the passion had been consummated. Because my human nature could not simply enter its glory without suffering, although I was able to do so through the power of my divine nature.

Why, then, would people with little faith, vain hopes and no love, deserve to enter my glory? If they had faith in eternal joy and terrible punishment, they would want nothing more than me. If they really believe that I see all things and have power over all things and that I demand judgment for each one, the world would be disgusting to them and they would not dare to sin in my presence out of fear of me and not by human opinion. If they had a firm hope, all their thinking and understanding would be directed towards me. If they had divine love, their minds would at least think about what I did for them, the efforts I made in teaching, the pain I suffered in my Passion, the great love I had when I died, so much that I preferred to die before I lost it. them.

But their faith is weak and vacillating, pointing to a sudden fall, because they are willing to believe when they are absent from the impulses of temptation, but they lose confidence when faced with adversity. Their hope is in vain, because they expect their sin to be forgiven without a judgment and a correct sentence.

They trust that they can get the Kingdom of Heaven for free. They wish to receive my mercy without justice. His love for me is cold, for they never set out to seek me ardently unless they feel forced by the tribulation.

How can I sympathize with people who neither hold a straight faith nor firm hope or fervent charity for me? So when they plead with me and say, 'Lord, have mercy on me!', They will not deserve to be heard or enter into my glory. If they do not want to accompany their Lord in suffering, they will not accompany him in glory. No soldier can please his Lord and be welcomed again after a slip, unless he first humbles himself to repair his offense.

*Words in which the Creator presents three questions of Grace to his wife: the first about the servitude of the husband and the domination of the woman; the second on the husband's work and the wife's spending; the third about the despised Lord and the exalted servant.*

## **BOOK 1 - CHAPTER 40**

I am your Creator and Lord. Answer me three questions that I'm going to ask you. What is the situation in a house where the wife is dressed as a great lady and the husband as a servant? Is that correct? ” She answered inwardly in her conscience, "No, my Lord, that is not right." And the Lord said, “I am the Lord of all things and the King of Angels. I dressed myself as a servant, that is, my human nature, only aiming at utility and necessity. I did not want anything in the world, except a mere food and clothing. You, however, who are my wife, want to be like a great lady, with riches and honors, to be exalted. What is the benefit of all this? All things are vanities and all things must be abandoned. Humanity was not created for this frivolity, but to possess what nature needs.

Pride invented the superfluous that is now maintained and desired as normal.

Second, tell me, is it right for the husband to work from morning until night while the woman spends in an hour everything he has achieved with his effort? ” She replied: “No, it is not correct. On the contrary, the wife must live and act according to the will of her husband ”. And the Lord said, “I worked like the man who works from morning until night. I worked from my youth until the time of my suffering, showing the way to Heaven, preaching and putting into practice what I preached.

The wife, that is, the human soul that should be like my wife, spends all my salary on living in luxury. As a result, nothing I have done can benefit, nor do I find any virtue in it to delight in. Third, tell me, is it not wrong and hateful for the lord of the home to be despised by being the exalted servant ”? And she said, "Yes, it is true." And the Lord said, “I am the Lord of all things.

My home is the world. All members of humanity should be at my service. However, I, the Lord, am now despised in the world, while humanity is exalted. Therefore, you, whom I have chosen, take care to fulfill my will, because everything in the world is nothing but a sea breeze and a false dream! ”

*Words of the Creator in the presence of the Celestial Court and his wife, in which he complains about the five men who represent the Pope and his clergy, the corrupt laity, the Jews and the pagans. Also on the help sent to his friends who represent all of humanity and on the harsh condemnation of his enemies.*

## **BOOK 1 - CHAPTER 41**

I am the Creator of all things. I was born of the Father before there was Lucifer. I exist inseparably in the Father and the Father in me and there is a Spirit in both. Therefore, there is one God - Father, Son and Holy Spirit - and not three Gods. I am the One who made the promise of the eternal inheritance to Abraham and led my people out of Egypt through Moses. I am what I spoke through the Prophets. The Father placed me in the Virgin's womb

without separating from me, remaining with me inseparably so that humanity, which has abandoned God, can return to God through my love.

Now, however, in your presence, Corte Celeste, in spite of the fact that you see and know all of me, for the sake of the knowledge and the instruction of this spouse of mine who cannot perceive the spiritual unless through the physical, I declare my grief before you in relation to the five men present here, as they are offensive to me in many ways.

In the same way that I, on one occasion, included all the Israelite people in the name of Israel, in the Law, now through these five men, I mean everyone in the world. The first man represents the leader of the Church and his priests; the second, corrupt lay people; the third, the Jews, the fourth, the pagans and the fifth, my friends. And as far as you are concerned, Jew, I have made an exception with all Jews who are Christians in secret and who serve me in sincere charity, according to faith and in their perfect work in secret. In relation to you, pagan, I have made an exception with all those who would gladly walk the paths of my commandments if they only knew how and if they were instructed, those who try to put into practice everything they can and what they are capable of. These will not, in any way, be sentenced with you.

Now I declare my disgust for you, head of my Church, you who sit in my chair. I granted this position to Peter and his successors to sit with a triple dignity and authority: first, so that they could have the power to turn souls of sin on and off; second, so that they could open Heaven to penitents; third, that they would close Heaven to the damned and those who despise me. But you, who should be absolving souls and offering them to me, are really a murderer of my souls. I appointed Peter as shepherd and servant of my sheep, but you scatter them and wound them, you are worse than Lucifer.

He was envious of me and did not pursue to kill anyone but me, so that he could rule in my place. But you are the worst, because not only do you kill me by leaving you for your bad work, but you also kill souls because of your bad example. I redeemed souls with my blood and recommended them to you as a faithful friend. But you return them to the enemy from whom I rescued them, you are more unjust than Pilate. He just condemned me to death. But not only do you condemn me as if I were a poor unworthy man, but you also condemn the souls of my elect and set the guilty free. You deserve less mercy than Judas. He only sold me, but you, not only sell me, but also sell the souls of my elect based on your own profit and vain reputation. You are more abominable than the Jews. They only crucified my body, but you crucified and punished the souls of my elect for whom your wickedness and transgression are sharper than a sword.

So, since you are like Lucifer, more unjust than Pilate, less worthy of mercy than Judas and more abominable than the Jews, my annoyance with you is justified. The Lord said to the second man, that is, what lay people represent: "I created all things for your use. You gave me your consent and I gave you.

You promised me your faith and swore to me that you would serve me. Now, however, you have separated yourself from me as someone who does not know God. You refer to my words as lies and my work as meaningless. You say that my will and my commandments are very hard. You have violated the faith you promised me. You have destroyed your oath and abandoned my name.

You have removed yourself from the company of my saints and you have joined the company of demons by becoming a partner with them. You do not believe that anyone deserves praise and honor except yourself. You find everything that has to do with me and what you have to

do for me difficult, while the things you like to do are easy for you. That is why my annoyance with you is justified, because you broke the faith you promised me at and after baptism. In addition, you accuse me of lying about the love I showed you by word and through facts. You said I was crazy to suffer ”.

To the third man, that is, the representative of the Jews, I say to you: “I started my loving idyll with you. I have chosen you as my people, I have freed you from slavery, I have given you my Law and I have led you to the Earth that I had promised your parents and I have sent you prophets that have comforted you. Then I chose a Virgin from among you and took human nature from her. My disgust with you is that you still refuse to believe me saying: "Christ did not come, but, he will still come".

The Lord said to the fourth man, that is, to the pagans: “I created you and redeemed you to be a Christian. I did all the good for you. But you are like someone who is out of your senses, because you don't know what you are doing. You're like a blind man, because you don't know where you're going. You love creatures instead of the Creator, falsehood instead of truth. Kneel before things that are inferior to you. This is the cause of my disgust for you ”. To the fifth man, he said: "Get closer, friend!" And he addressed directly to the Celestial Court: “Dear friends, this friend of mine represents my many friends. He is like a man surrounded by the corrupt and held in harsh captivity. When he tells the truth, they throw stones in his mouth. When he does something good, they stick a spear in his chest. There! My friends and saints! How can I endure these people and how long will I endure such contempt? ” Saint John the Baptist replied: “You are like an immaculate mirror. We see and know all things in you as in a mirror, without the need for words. You are the incomparable sweetness in which we taste all the good. It is like the sharpest of swords and a Fair Judge ”. The Lord replied, “Friend of mine, what I said is right. My elect see all the goodness and justice in me. Devilish spirits still do, even if not in the light but in their own conscience. Like a man in prison, who learned the letters and still knows them when he finds them in the darkness and does not see them; the demons, despite not seeing my justice in the light of charity, still know and see it in their conscience. I am like a sword that cuts in two. I give each person what he or she deserves. So, the Lord added, speaking to Blessed Peter: “You are the founder of the faith and of my Church. While my army is listening, declare the sentence of these five men! ” Peter replied: “Glory and honor to You, Lord, for the love You have shown to the Earth! May your entire Court bless you, because you make us see and know in You all that is and what will be! We see and know everything about You. It is truly just that the first man, who sits in your chair and performs the deeds of Lucifer, shamefully should renounce that place where he presumed to sit and share Lucifer's punishment. The second man's sentence is that he who has abandoned the faith must descend into hell with his head down and his feet up, for having despised You, who should have been your head and for having loved yourself. “You are the founder of the faith and of my Church. While my army is listening, declare the sentence of these five men! ” Peter replied: “Glory and honor to You, Lord, for the love You have shown to the Earth! May your entire Court bless you, because you make us see and know in You all that is and what will be! We see and know everything about You. It is truly just that the first man, who sits in your chair and performs the deeds of Lucifer, shamefully should renounce that place where he presumed to sit and share Lucifer's punishment. The second man's sentence is that he who has abandoned the faith must descend into hell with his head down and his feet up, for having despised You, who should have been your head and for having loved yourself. “You are the founder of the faith and of my Church. While my army is

listening, declare the sentence of these five men! ” Peter replied: “Glory and honor to You, Lord, for the love You have shown to the Earth! May your entire Court bless you, because you make us see and know in You all that is and what will be! We see and know everything about You. It is truly just that the first man, who sits in your chair and performs the deeds of Lucifer, shamefully should renounce that place where he presumed to sit and share Lucifer's punishment. The second man's sentence is that he who has abandoned the faith must descend into hell with his head down and his feet up, for having despised You, who should have been your head and for having loved yourself.declares the sentence of these five men! ” Peter replied: “Glory and honor to You, Lord, for the love You have shown to the Earth! May your entire Court bless you, because you make us see and know in You all that is and what will be! We see and know everything about You. It is truly just that the first man, who sits in your chair and performs the deeds of Lucifer, shamefully should renounce that place where he presumed to sit and share Lucifer's punishment. The second man's sentence is that he who has abandoned the faith must descend into hell with his head down and his feet up, for having despised You, who should have been your head and for having loved yourself.declares the sentence of these five men! ” Peter replied: “Glory and honor to You, Lord, for the love You have shown to the Earth! May your entire Court bless you, because you make us see and know in You all that is and what will be! We see and know everything about You. It is truly just that the first man, who sits in your chair and performs the deeds of Lucifer, shamefully should renounce that place where he presumed to sit and share Lucifer's punishment. The second man's sentence is that he who has abandoned the faith must descend into hell with his head down and his feet up, for having despised You, who should have been your head and for having loved yourself.because you make us see and know in You everything that is and what will be! We see and know everything about You. It is truly just that the first man, who sits in your chair and performs the deeds of Lucifer, shamefully should renounce that place where he presumed to sit and share Lucifer's punishment. The second man's sentence is that he who has abandoned the faith must descend into hell with his head down and his feet up, for having despised You, who should have been your head and for having loved yourself.because you make us see and know in You everything that is and what will be! We see and know everything about You. It is truly just that the first man, who sits in your chair and performs the deeds of Lucifer, shamefully should renounce that place where he presumed to sit and share Lucifer's punishment. The second man's sentence is that he who has abandoned the faith must descend into hell with his head down and his feet up, for having despised You, who should have been your head and for having loved yourself.The second man's sentence is that he who has abandoned the faith must descend into hell with his head down and his feet up, for having despised You, who should have been your head and for having loved yourself.The second man's sentence is that he who has abandoned the faith must descend into hell with his head down and his feet up, for having despised You, who should have been your head and for having loved yourself.

The third sentence is that you will not see your face and will be condemned for your wickedness and avarice, since those who do not believe do not deserve to contemplate your vision. The sentence of the room is that it should be closed and confined in the darkness like a man out of his senses. The fifth sentence is that you should receive help ”.

When the Lord heard this, he replied, "I promise by God the Father, whose voice heard John the Baptist in the Jordan, that I will do justice to these five."

Then the Lord continued and said to the first of the five men: “The sword of my severity will pass through your body, entering from the top of your head and penetrating so deeply and firmly that it can never be removed. Your chair will sink like a heavy stone and will not stop until it reaches the lowest part of the depths. Your fingers, that is, your advisers will burn in a sulfurous and inextinguishable fire.

Your arms, that is, your vicars, who should have obtained the benefit of souls, but who have obtained worldly gains and honors in their place, will be sentenced to the punishment of which David speaks: 'May your children be orphans and your widowed wife, who strangers snatch your property. ' What does 'his wife' mean but the soul that has been separated from the glory of heaven and will become a widow of God? 'Your children', that is, the virtues they appeared to possess and my simple people, those who submitted, will be separated from them. Their class and property will fall into the hands of others and they will inherit eternal shame instead of their privileged position.

Their miter will sink into the clay of hell and they will never rise from there themselves. For this reason, the honor and pride you have attained over others here on earth will sink you into hell so deeply, more than the rest, and it will be impossible to rise. Their ends, that is, all the flattering priests who advise them, will be separated from them and isolated, like a wall that collapses, on which stone will not remain on stone and cement will no longer adhere to the stones. Mercy will never come to you, because my love will never warm you or put you back in the eternal Heavenly Mansion. In their place, stripped of all good, they will be forever tormented with their leaders.

To the second man, I say to him: Since you do not want to keep yourself in the faith you promised me or to show love for me, I will send you an animal that will come from the impetuous torrent to devour you. And, like a torrent that always runs down, the animal will take you to the lowest parts of hell. As impossible as it is for you to travel upstream against a fiery torrent, it will also be difficult for you to rise from hell.

To the third man, I say: 'Since you, Jew, do not want to believe that I have come, when I return to the second judgment, you will not see me in my glory but in your conscience and you will prove that everything I said to you was true . Then, the punishment will be applied as you deserve '. To the fourth man, I say: 'As you did not care to believe or want to know, your own darkness will be your light and your heart will be illuminated so that you understand that my judgments are true, but in the meantime, you will not reach the light'. To the fifth man, I say to him: 'I will do three things for you. First, I will fill you internally with my warmth. Second, I will make your mouth stronger and firmer than any stone, so that the stones thrown at you will return to whoever threw them. Third, I will arm you with my weapons, so that no spear will hurt you except that everything will give in to you like wax before fire.

So stay strong and resist like a man! Like a soldier who, in war, waits for his Lord's help and fights as long as he has fluid life, so too, stand firm and fight! The Lord your God, the one that no one can resist, will help you. And since you are few in number, I will honor you and make you many.

See, my friends, see these things and acknowledge them in Me and therefore stand before Me '. The words I have now spoken will be fulfilled. Those men will never enter my Kingdom as long as I am the King, unless they amend their ways. Because Heaven will be nothing but for those who humble themselves and do penance ”. Then, the entire Court replied: “Glory to You, Lord God, you have no beginning and no end”!

*Words of the Virgin Mary advising the wife how to love her Son about all things and about how every virtue and grace is contained in the Glorious Virgin.*

## **BOOK 1 - CHAPTER 42**

The Mother said: “I had three virtues for which I appreciated my Son. I was so humble that no creature, Angel or human being, was more humble than I. Secondly, I had obedience by which I endeavored to obey my Son in all things. Third, he had a great charity. For this reason, I received threefold honors from my Son. First, I was given more honor than the Angels and Men, so that there is no virtue in God that does not radiate from me, despite the fact that He is the source and Creator of all things. But I am the creature to which He has secured the main Grace compared to the others.

Second, because of my obedience, I have received such power that there is no sinner, however stained he may be, that he does not receive forgiveness if he turns to me for the purpose of amendment and contrite heart. Third, because of my charity, God has come so close to me that anyone who sees God sees me, and anyone who sees me can see the divine and human nature in me and me in God as if it were a mirror. .

Because whoever sees God sees three people in him, and whoever sees me sees him as three people. Because God brought me in body and soul to Himself and showered me with all virtue, so that there is no virtue in God that does not shine in me, despite the fact that God is the Father and the giver of all virtues. As if they were two conjugated bodies - one receives what the other receives - so did God with me. There is no sweetness that is not in me.

It is like someone who has a nut and shares a piece with another person.

My soul and body are purer than the sun and cleaner than a mirror. For this reason, just as the Three Persons would see themselves in a mirror if they stood before him, so the Father and the Son and the Holy Spirit can see themselves in my purity. I once had my Son in my womb and next to his divine nature. Now, He will see himself in me with his two natures, Divine and Human, as in a mirror, because I was glorified. Therefore, wife of my Son, try to imitate my humility and love nothing more than my Son ”.

*Son's words to his wife about how people rise from little good to perfect good and sink from little evil to the greatest punishment.*

## **BOOK 1 - CHAPTER 43**

The Son said: “Sometimes, a great benefit arises from a small good.

The palm has a wonderful odor and inside its fruit, the date, there is like a stone. If this seed is planted in fertile soil, it will sprout and flourish, growing until it becomes a very tall tree. But if you plant on sterile soil, it will dry out. The soil that delights in sin is absolutely sterile, lacking in goods. If we sow the seed of virtues there, they cannot be born. Rich is the soil of the mind that knows its sin and regrets having committed it. If the 'stone' of the date, that is, the thought of my severe judgment and power, if it sows there, three roots will arise in the mind.

The first root is the realization that a person cannot do anything without my help. This will make you open your mouth to ask me. The second root is to start committing myself to some



small souls for the sake of my Name. The third root is to withdraw from one's own affairs to serve me. The person then begins to practice abstinence, fasting and self-denial: this is the tree trunk. Then, the branches of charity grow as one leads all who can to good. Afterwards, the fruit grows when he instructs others according to his knowledge and, piously, tries to teach ways to give me greater glory. This type of fruit is the most pleasurable for me. In this way, from a small beginning, one rises to perfection. While the seed forms the root in the beginning through piety, the body grows through abstinence, the branches multiply through charity and the fruit grows through prayer.

And, likewise, a person sinks from a slight evil that leads to condemnation and punishment. Do you know what is the heaviest load that keeps things from growing? It is certainly the burden of a boy who is about to be born, but who cannot leave and dies in the mother's womb, and the mother suffers a hernia from which she dies, and the father takes her to the grave with the child inside and buries with putrefied matter. This is what the demon does with the soul. The immoral soul is like the wife of the devil who submits to his will in everything. She conceives the child by the devil by taking pleasure in sin and rejoicing in it. Just as a mother conceives and generates fruit through a small seed that is almost insignificant, equally, delighting in sin, the soul bears much fruit to the devil.

Thereafter, the strength and the limbs of the body are formed as sin on sin joins in, and it grows every day. The mother is bloated with the increase of sins, she wants to give birth, but she cannot, because her nature has been consumed by sin and tired of life. She would have preferred to continue sinning, but she cannot, and God does not allow it. So, fear is present because she cannot fulfill her desire. Strength and joy are gone and she finds herself surrounded by worries and regrets. Then, her belly breaks and she loses hope of doing good. He dies while blaspheming and denies divine justice. And so she is led by her father, the devil, to the grave of hell where she remains buried forever with the rot of her sin and the son of her depraved delight. So you see, as a small sin at first, it gets to increase and grow until the condemnation ”.

*The Creator's words to the wife about how He is now despised and outraged by people who do not pay attention to what He did for love, in advising them through the prophets and through their own suffering for their salvation. Also about how they ignore the punishment that He directed to the obstinate, correcting them severely.*

## **BOOK 1 - CHAPTER 44**

I am the Creator and Lord of all things. I made the world and the world avoids me. In the world I hear a noise similar to that of bees that accumulate honey on the earth. When the bee is flying and starts to land it emits a hum. Now, I hear it as a voice that buzzes the world and says, 'I don't care!' In fact, humanity does not pay attention or concern itself with what I did for love, counseling itself through the prophets, through my own teaching and through my suffering for them. It does not matter to them what I did in my anger, in correcting the wicked and disobedient. They only see that they are mortal and feel insecure about death, but it does not concern them.

They hear and see the justice that I have inflicted on Pharaoh and Sodom because of sin and what has been applied to other kings and princesses, allowing it daily through the sword and other misfortunes, but it seems that they are blind to all this. Like bees, they fly wherever

they want. In fact, they sometimes fly as if they were shooting upward, when they exalt themselves by pride, but then they fall again quickly when they return to their lust and gluttony.

They gather honey from the earth for themselves, getting tired and accumulating for themselves, pressed by the need of the body, but not for the soul. They seek the ground more than eternal honor. They convert what is fleeting into self-punishment, the useless into eternal torment. However, through my Mother's intercession, I will send my clear voice to these bees, except for my friends who are in the world only in body, and that will require mercy. If they answer me, they will be saved.

*Response of the Mother, the Angels, the Prophets, the Apostles and the demons to God, in the presence of the wife, testifying to her greatness in Creation, Incarnation and Redemption; about how people today contradict all these things and also about their severe judgment on them.*

## **BOOK 1 - CHAPTER 45**

The Mother of God said: "Wife of my Son, dress and stand firm because my Son is close to you. Know that your flesh was squeezed like the grape in a winepress, because, as man sinned with all the members of his body, my Son made the atonement in all the members of his Body. His hair was pulled out, his tendons stretched, his joints disengaged, his bones dislocated, his hands and feet completely pierced. His mind was agitated, his heart was afflicted with pain, his stomach was absorbed up to his back and all because humanity had sinned with every member of his body".

Then, the Son, in the presence of the Celestial Court said: "Although everyone knows, I speak to this wife of mine who is here. I address you, Angels, say to me: Who has no beginning and no end? And who created everything and was not created by anyone? Speak and testify". The Angels all answered with one voice: "Lord, this is You and we bear witness to three things: First, that you are our Creator and of everything in Heaven and on Earth. Second, that you were and will be without beginning, your dominion is endless and your power eternal. Nothing was done without you and without you nothing can exist. Third, we testify that we see in you all justice beyond all that was and will be. All things are present to you, without beginning or end".

Then he said to the Prophets and Patriarchs: "Who led you from slavery to freedom? Who divided the waters before you? Who gave you the Law? Prophets, who gave you the inspiration to speak?" They replied: "You, Lord. You brought us out of slavery. You gave us the Law. You inspired our spirit to speak".

Then he said to his Mother, "Give true testimony to everything you know about me!" She replied: "Before the Angel who sent me came to me, I was alone in body and soul. When the Angel's words were spoken, your body was within me in its natures, divine and human, and I felt your Body in my body. I generated You without pain. I gave birth to You without anguish. I wrapped You in cloths and fed You with my milk.

I was with you from your birth until your death".

Then, the Lord said to the Apostles: "Tell whomever you saw, heard and perceived with your senses!" They replied: "We heard these words and wrote them down. We heard your prodigious words when you gave us the New Law, when, with a word, you gave order to the

demons and they left, when, with a word, you raised the dead and healed the sick. We saw You in a human body. We have seen your miracles and the divine glory of your human nature. We saw you being arrested by your enemies and nailed to a cross.

We saw You suffer in the most bitter way and then be placed in a tomb. We perceived you with our senses when you were resurrected. We touch your hair and your face. We touch your limbs and your hurt parts. You ate with us and shared our conversation. You are truly the Son of God and the Son of the Virgin. We also perceive You with our senses when you ascended, in your human nature, to the right of the Father, where you are eternally ”.

Then God said to the unclean spirits: "Although in your hidden consciences the truth, I command you to tell who it is that has diminished your power". They answered him: "Like thieves who do not tell the truth, unless their feet are caught in a very hard wood, we would not tell the truth if we were not forced by Your tremendous and divine power. You are the one who went down to hell with all your strength. You have diminished our power in the world. You took from hell what corresponded to you in its own right ”. Then the Lord said: "Realize, all who have a spirit and are not surrounded by a body, I declare your testimony of the truth before me.

But those who have a spirit and a body, that is, human beings contradict me. Some of them know the truth, but they don't care. Others do not know it and that is why they say it does not matter to them and claim that everything is false ”.

He said again to the Angels: "Human beings say that your testimony is false, that I am not the Creator and that not all things are known in me.

Therefore, they love creation more than they love me ”. He said to the Prophets: "Men contradict you and say that the Law is meaningless, that you have gained freedom thanks to your own courage and ability, that the Spirit was false and that you speak of your own free will". To his Mother, he said: "Some say that You are not a Virgin, others that I did not incarnate in you, others know the Truth, but do not care about it".

To the Apostles, he told them: "They contradict you by saying that you are liars, that the New Law is useless and irrational. There are others who believe that it is true, but do not care about it. Now, then, I ask: Who will be your judge? ” They all replied: "You, God, who are without beginning or end. You, Jesus Christ, who are one with the Father. The Father has given you all the power to judge, You are his Judge ”. The Lord replied: "I was your accuser and now I am your Judge. However, despite everything you know and everything you can, give me your verdict on them ”.

They replied: "Just as the whole world perished in its beginnings with the waters of the flood, so now the world deserves to be consumed by fire, because iniquity and injustice are now more abundant than before". The Lord replied: "As I am just and merciful and do not judge without mercy or mercy without justice, I will once again send my mercy to the world through the intercession of my Mother and my Saints. If human beings do not want to listen, justice that will be the most severe will follow ”.

*Mutual words of praise that, in the presence of Saint Bridget, are given to Jesus and Mary, and about how people now see Christ as disloyal, disgraced and unworthy saying that He is like that and also about the eternal condemnation of these people.*

## **BOOK 1 - CHAPTER 46**

Mary spoke to her Son saying: “Blessed be You, who is without beginning or end! You had the most noble and beautiful body; You were the most valiant and virtuous of men, the most worthy of beings”. The Son replied: “The words that come out of your lips are sweet and delight the depths of my heart like the sweetest of drinks. You are to me the sweetest of creatures. The way a person can see different faces in a mirror, but none pleases him more than his own, so, even though I love my saints, I love him with particular love, because I was born of your flesh.

You are like a select incense whose odor has risen to the divinity and has drawn it into your body. This same fragrance raised your body and your soul to God, where you are now with all your being. Blessed are you, because the Angels rejoice in your beauty and all who invoke you, with a sincere heart, are freed thanks to your power. All demons tremble before your light and do not dare to remain in your splendor because they always want to be in darkness. You praised me for three qualities. You said that I had the noblest body, then you said that I was the bravest of men and, third, you said that I was the most worthy of creatures. These qualities are now contested by those who have a body and a soul. They say that I have an ignoble body, that I am the most wretched man and the most unworthy of creatures. What is more ignoble than to drag the other into sin? This is what they say about my body: it leads to sin. They say, literally, that sin is not as disgusting or disgusting God as much as I told you. 'Because - according to them - nothing exists unless God wants it and nothing was created without Him. Why, then, couldn't we use everything that was created as we want? Our natural fragility demands it and this is the way in which we have all lived before and still live '. This is how people now address me. My human nature, with which I appeared among men as the true God, is, in fact, regarded by them as despicable, in spite of how much I separated humanity from sin and showed him the gravity of it, as if I had encouraged him to do something useless. and clumsy.

They say, literally, that nothing is noble except sin and whatever satisfies their whims. They also say that I am the poorest of men. Who is more unfortunate than someone who, when he tells the truth, sees his mouth hurt by the stones thrown at him and is hit in the face and, in addition to all this, listens to people's censures saying to him: 'If I were a man I would take revenge '? This is what they do to me.

I speak to them through wise doctors and the Holy Scriptures, but they say that I lie. They hurt my mouth with stones and with punches committing adultery, killing and lying. They say: 'If he were a great man, if he were the most powerful God, he would avenge himself for these transgressions'. However, I suffer in my patience. Each day, I hear them affirm that the punishment is neither eternal nor as severe as was said and my words are considered lies. Finally, they see me as the most unworthy of creatures. What is more despicable in a home than a dog or cat that someone would be more than happy to exchange for a horse, if they could? But people claim that I am worse than a dog. They wouldn't welcome me if, for that, they had to let go of the dog, and before that, they would refuse and deny me if they had to be without the dog's house. Is there anything so insignificant to the human mind, that it is not

considered to be of greater value or that is more desired than Me? If they held me in greater esteem than other creatures, they would love me more than anything. But they have nothing so insignificant that they do not love him more than me.

They take pity on anything more than me. They dislike their own losses and those of their friends. They are afflicted by a single offensive word. They are saddened to offend people of greater class than themselves, but they do not mind offending Me, the Creator of all things. Who is there, who is so despised that he is not heard when he asks for something or who is not compensated when he has given something? I am totally unworthy and despicable in their eyes, so much so that they do not consider me worthy of any good, even though I have given them all good.

My mother, you tasted more of my wisdom than the rest and nothing but the truth came out of your lips. Nor can anything more come out of my lips than the truth. In the presence of all the Saints, I will justify myself before the first man, which said that I had an unworthy body. I will demonstrate that, in fact, I possess the noblest body, without deformity or sin, and that man will fall into eternal censure for all to see. For the one who said that my words were lies and did not know if I was God or not, I will show him that I am truly God and he will slide like clay to hell. And to the third, who maintained that I was unworthy, I will condemn him to eternal punishment, so that he never sees my glory or feels my joy ”.

Then he said to his wife, “Stand firm in my service! You see yourself surrounded by a wall, as we said, from which you cannot escape or excavate its foundations.

Take this little tribulation voluntarily and you will come to experience eternal rest in my arms! You know the Father's will, you listen to the Son's words and you know my Spirit. Get joy and comfort in the dialogues with my Mother and my Saints. So, hold on! Otherwise, you will come to know this justice of mine for which you will be forced to do what, now kindly, I am encouraging you to do.

*Lord's words to the wife about adherence to the New Law; about how that same Law is now rejected and scorned by the world, about how bad priests are not priests of God but traitors to God and about his curse and condemnation.*

## **BOOK 1 - CHAPTER 47**

I am the God who at one time was called the God of Abraham, the God of Isaac and the God of Jacob. I am the God who gave the Law to Moses. This Law was like a garment. Just as a pregnant woman prepares her baby's layette, God also prepared the Law, which was like the dress, shadow and sign of things to come. I got dressed and wrapped myself in the new Law's garments. As a boy grows up, his clothes are replaced with new ones.

In the same way, when the garments of the Old Law were about to be abandoned, I dressed in the new garment, that is, with the New Law and gave it to everyone who wanted to have me and my garments. This outfit is not too tight or difficult to wear, but it is well proportioned everywhere. It does not force people to fast or overwork, nor to kill themselves, or to do anything that is beyond the limits of their possibilities, but it is beneficial to the soul and leads to moderation and mortification of the body. For when the body adheres too much to sin, sin consumes it.

Two things can be found in the New Law. First, prudent temperance and the right use of physical and spiritual goods. Second, it is very easy to remain in the Law, due to the fact that

a person who cannot remain in one state can remain in another. In it, it can be seen that the person who could not live celibacy, could, however, live an honorable marriage, could get up again and continue. However, now, My Law is rejected and despised.

People say that the Law is very strict, heavy and unattractive. They call it rigid, because it commands us to be content only with what is necessary and avoid what is superfluous. However, they want to have everything beyond reason and more than the body can handle, as if they were animals. That is why it seems to them to be very rigid or strict. Second, they say it is heavy, because the Law says that a person must indulge the desires for pleasure by submitting them to reason and at certain times. But, they want to give in to their pleasures more than what suits them and beyond the limits. Third, they say that it is not attractive, because the law orders them to love humility and attribute all good to God. They want to be proud and to exalt themselves for the good gifts that God has given them.

That is why she is not attractive to them.

See how they depreciate the clothes I gave them! I ended the old ways and introduced the new ones to last until I come to the Judgment, because the old ways were very difficult. However, they outrageously discarded the garments with which I covered the soul, that is, an orthodox faith. In addition to all this they added sin upon sin, because they also want to betray me. Didn't David say in the psalm, 'Whoever ate my bread plotted betrayal against me?' I want you to understand two things in those words. First, he does not say "plot", but "plotted", as if it were something already past. Second, he points only to one man as a traitor. Likewise, I say that it is those who currently betray me, not those who were or will be, but those who are still alive. I also say that it is not just one person, but many. But you must ask me: 'Are there not two types of bread, that invisible and spiritual, on which Angels and Saints live and the other that belongs to Earth, on which men feed? But if Angels and Saints desire nothing that is not in accordance with Your will, and men cannot do anything that You do not accept, how, then, can they betray You?

In the presence of my Heavenly Court who knows and sees all things in me, I answer for your sake, so that you can understand: In fact, there are two types of bread. One is that of the Angels, who eat my bread in my Kingdom and are filled with my indescribable glory. They do not betray me, because they want nothing but what I want. But those who eat my bread on the altar betray me. I truly am that bread. It is possible to perceive three things in this bread: the shape, the flavor and the circularity. In fact, I am that Bread and, as such, I have three things in me: flavor, shape and circularity. Flavor, because everything is tasteless, insubstantial and meaningless without me, just as a meal without bread has no flavor and is not nutritious.

I also have the shape of the bread while considering myself from the land.

I came from the Virgin Mother, my Mother is Adam's, Adam is from Earth. I also have circularity where there is no beginning or end, because I have no beginning and no end. No one can find an end or a beginning in my wisdom, my power and my charity. I am in all things, over all things and beyond all things. Even if someone flew perpetually like an arrow, without stopping, they would never find an end or a limit to my power and strength. Through these things, flavor, shape and circularity, I am the bread that looks and tastes like bread on the altar, but that transforms into my body that has been crucified. In the same way that any easily flammable wood is quickly consumed when it is put on fire, and there is nothing left of the shape of the wood, as everything becomes fire, so it is when these words are said: 'This is my Body .. .', 'what was once bread immediately becomes my body. A flame is made, not like

fire with wood, but by my divinity. That is why those who eat my bread betray me. What kind of crime can be more horrible than when someone kills himself?

Or what betrayal could be worse than when two people united by an indissoluble bond, like a couple, one betrays the other? What does one of the two do to betray the other?

He tells her deceptively, 'Let's go to such and such a place so that I can spend my future with you!' She goes with him in all simplicity, ready to satisfy any desire of her husband. But when he finds the opportunity and the place, he throws against her three treacherous weapons. Either it uses something heavy enough to kill it with a single blow, or it is sharp enough to cut exactly its vital organs, or something asphyxiating that directly suffocates the spirit of life in it. Then, when she dies, the traitor thinks to himself: 'Now I've done wrong. If my crime is discovered and made public, I will be condemned to death.' Then he takes the woman's body in a hidden place, so that his sin is not discovered.

This is the way I am treated by my priests, who are my traitors. For they and I are linked by a single bond when they take the bread, and, speaking the words, transform it into my true Body, which I received from the Virgin. None of the Angels can do this. I gave priests only that dignity and selected them from the highest orders. But they treat me like traitors. They make me happy and complacent and take me to a hidden place where they can betray me. These priests look happy looking good and simple. They take me to a hidden chamber when they approach the altar. There I am like the bride or the newlywed, willing to fulfill all your wishes and, instead, they betray me.

First, they hit me with something heavy when the Divine Office, which they recite to me, becomes sad and heavy for them. They would gladly say a hundred words for the good of the world than one in my honor. They would rather give a hundred gold ingots for the good of the world than a single cent in My honor. They would work a hundred times for their own benefit than once in my honor. They put so much pressure on me with this heavy burden that it's as if I'm dead in their hearts. Second, they pierce me with a sharp blade that penetrates my vital organs each time a priest goes up to the altar, knowing that he has sinned and repented, but is firmly determined to return to sin once his Office has ended. This one says to himself: I really repent of my sin, but I don't think to leave the woman I have sinned with, until I can no longer sin. ' This cuts me like the sharpest of blades.

Third, it is as if they asphyxiate my Spirit when they think: 'It is good and pleasant to be in the world, it is good to be indulgent with desires and I cannot contain myself.

I will do this while I am young and when I am older, I will abstain and amend my ways. ' And, through that wicked thought, they stifle the spirit of life. But how does it happen? Well, their hearts become so cold and lukewarm towards me and every virtue that they can never be stimulated or reborn in my love.

Just as ice does not catch fire, even when held over a flame, but just melts, just as I give them my grace and they hear words of warning, they do not improve their way of life, but they just grow sterile and loose about each of the virtues. And so they betray me, in what they pretend to be simple when in reality they are not, and they are sad and disgusted when it comes to giving me the glory instead of rejoicing and also in what they intend to sin and continue to sin until the end.

They also hide me, so to speak, and put me in a hidden place when they think, 'I know I have sinned. But if I abstain from doing the Office, I will be ashamed and everyone will condemn me. ' As soon as they recklessly go up to the altar and touch me, true God and true man. I feel

like I'm in a hidden place, since nobody knows or realizes how corrupt and shameless they are.

I, God, remain there, in front of them, as if in disguise, because even when the priest is the worst of sinners and pronounces these words "This is my body", he still consecrates my True Body, and I, true God and Man, I stand there before him. When he puts me in his mouth, however, I am no longer present to him in the grace of my divine and human natures - only the shape and flavor of bread remains for him - not because I am not really present for the bad ones as for the good because of the institution of the sacrament, but because the good and the bad do not receive it with the same effect.

Look, these priests are not my priests, but in reality, my traitors! They also sell me and betray me like Judas. I look at pagans and Jews, but I see no one worse than these priests, since they have fallen into Lucifer's sin. Now, let me tell you your sentence and who you are like. His sentence is condemnation. David condemned those who disobeyed God, not out of anger or ill will or out of impatience, but out of divine justice, for he was an honorable prophet and king. I, too, who am greater than David, condemn these priests, not for anger or ill will, but for justice.

Damn everything they take from the Earth for their own benefit, for they do not praise their God and Creator who gave them these things. Cursed be the food and drink that enters their mouths and feeds their bodies so that they become food for worms and send their souls to hell. Cursed be their bodies that will rise again in hell to be burned forever. Damn the years of their useless lives. Damn your first hour in hell, it will never end. Damn you for your eyes that saw the light of Heaven.

Damn you for your ears that heard my words and remained indifferent. Damn you for your taste, for which you tried my delicacies.

Damn you for your tact, for which you touched me. Damn you, for your sense of smell, for which you felt pleasant aromas and neglected me, which I am the most pleasant of all. Now, how are they, exactly cursed? Well, your vision is cursed because you will not enjoy the vision of God itself, but you will only see shadows and the punishments of hell. Their ears are cursed because they will not hear my words, but only the cry and horrors of hell. Their taste is cursed because they will not experience eternal goods and joy, but eternal bitterness. Their touch is cursed because they will not be able to touch me, but only the perpetual fire. Their sense of smell is cursed, because they will not smell that sweet scent of my Kingdom, which surpasses all essences, but they will only have the stench of hell that is more bitter than bile and worse than sulfur. Be cursed for Earth and Heaven and for all beasts. These creatures obey and glorify God, while they avoided him. For this reason I promise for the truth, I who am the Truth, that if they die like this, with this disposition, neither my love nor my virtue will cover them. On the contrary, they will be condemned forever.



*About how, in the presence of the Celestial Court and his wife, divine nature speaks to human nature against Christians, just as God spoke to Moses against the people, about damnable priests who love the world and despise Christ and their punishment and curse.*

## **BOOK 1 - CHAPTER 48**

The Celestial Court was seen in Heaven and God said to him: 'Observe, for the sake of my wife here present, that I address you, my friends who are listening to me, you who know, understand and see everything in me. As if someone were talking to themselves, my human nature will speak to my divine nature. Moses was with the Lord on the mountain for forty days and forty nights. When the people saw that he was long gone, they took gold, melted it in the fire and raised a calf with him, which they called their god. Then God said to Moses, 'The people have sinned.

I will eliminate it as the letters of a book are erased. ' Moses replied, 'Don't do it, Lord! Remember how you guided them from the Red Sea and did wonders for them. If you eliminate them, then where will your promise be? Do not do it, I beg you, for your enemies will say, The God of Israel is evil, he led the people to the sea and killed them in the desert. ' And God was placated by these words.

I am Moses, figuratively speaking. My divine nature speaks to my nature, as I did with Moses, saying to him: 'Look what your people did, see how they despised me! All Christians will die and their faith will be erased. ' My human nature responds: 'No, Lord. Remember how I led the people across the sea by my blood, when I was beaten from the soles of my feet to the top of my head! I promised you eternal life. Have mercy on them, for my Passion! ' When the divine nature heard this, he took pity on him and said: 'So be it, for all judgment has been given to you!' See what love, my friends!

But now, in your presence, my spiritual friends, my angels and saints, and in the presence of my corporeal friends, who are in the world, even if only in your body, I regret the fact that my people are accumulating firewood, lighting a fire. and throwing gold at it, from which a calf emerges so that they worship him as a god. Like a calf, it is supported on four legs, has a head, a throat and a tail.

When Moses lingered on the mountain, the people said, 'We don't know what happened to him.' They lamented that he had guided them out of their captivity and said, 'Let us make another god to lead us!' That's how these damn priests are treating me now. They say, 'Why do we live a more austere life than the rest? What is our reward? We would be better off if we lived without worries, in abundance., We will therefore love the world of which we are sure! After all, we are not sure of your promise. ' Thus they gather firewood, that is, they apply all their senses to love the world. They light a fire when all their desire is for the world, and they burn as their lust grows in their minds and ends up resulting in works.

]Then they throw him gold, which means that all the love and respect they should show for me, dedicates him to earning the respect of the world. Then, the calf emerges, that is, the total love of the world, with its four legs of laziness, impatience, superfluous joy and avarice. These priests, who were supposed to be mine, feel lazy when it comes to honoring me, impatience in the face of suffering, they go beyond vain joys and are never content with what they achieve. This calf also has a head and a throat, that is, a desire to eat that never appeases itself, even if it swallowed the whole sea.

The calf's tail is their malice, because they don't let anyone keep their property, they extort

whenever they can. For their immoral example and their contempt, they wound and pervert those who serve me. So is the love for the calf in their hearts, and they rejoice and delight in it. They think of me in the same way as those who did with Moses: 'He is long gone,' they say. 'His words seem meaningless and working for Him is very heavy. Let us do as we please, let our strengths and pleasures be our god! They are also not content to stop there and forget about me completely, but besides that they treat me like an idol!

Pagans used to worship pieces of wood, stones and dead people, among others, worshiped a god whose name was Beelzebub. His priests offered him incense, genuflections and cries of praise. Everything that was useless in its sacrifice offering was thrown to the ground and the birds and flies ate it. But the priests could keep everything that could be useful to them. Then they locked the door of their idol and kept the key personally, so that no one could enter. That is how my priests treat me today. They offer me incense, that is, they speak and preach beautiful words to people to gain respect for themselves and temporal benefits, but not out of love for me. In the same way that you cannot catch the aroma of incense, even if you feel it and see it, also your words have no effect on souls, to take root and remain in your hearts, but they are words that are only heard and temporarily please.

They offer prayers, but not all of them please me. Like someone who screams praises with his lips, but keeps his heart silent, they stay close to me praying with their lips but in their hearts they wander the world. However, when they speak to a person in the projection, they keep their mind on what they say so as not to make mistakes that could be observed by others. In my presence, however, priests are like confused men who say one thing with their mouths and have another in their hearts.

People who listen to them cannot be sure about them. They bend their knees before me, that is, they promise humility and obedience, but in fact they are as humble as Lucifer. Obey your own desires, not Me.

They also lock me up and keep the key personally. They open up to me and offer me praises when they say: 'Thy will be done on earth, as in heaven!' But then they lock me up again by putting into practice their own desires, while mine become like those of a prisoner and powerless because I cannot be seen or heard. They keep the key personally, in the sense that by their example, those who want to do my will also lead to loss, and, if they could, they would prevent my will from being done and fulfilled, except when it fit their own wish. They keep for themselves everything that in the sacrificial offerings is useful to them and demand all their rights and privileges. In any case, they seem to consider the bodies of people who fall to the ground and die to be useless. For them they are obliged to offer the most important sacrifice, but they leave them there to the flies, that is, to the worms. They do not care or care about people's rights or the salvation of souls.

What was said to Moses? 'Kill those who made this idol!' Some have been eliminated, but not all. Consequently, my words will now come and kill them, some in body and soul through eternal damnation; to others in life so that they convert and live; still others for the sudden death when dealing with priests who are totally hateful to me. What am I going to compare them with? In fact, they are like the fruits of heather, which on the outside are beautiful and red, but on the inside they are full of impurities and thorns.

In the same way, these men come to me full of charity and to people they seem pure, but inside they are full of dirt. If these fruits are placed in the soil, more heather sprouts come out of them and grow. Thus, these men hide their sin and wickedness of heart, as on the ground, and become so rooted in wickedness that they are not even ashamed to show themselves in

public and boast of their sin. Therefore, other people not only find an opportunity to sin, but they are seriously tainted in their souls, thinking to themselves: 'If the priests do this, it will be more lawful for us to do it.' It so happens that they not only resemble the heather fruit, but also its thorns. They think that there is no one wiser than them and that they can do whatever they want. So I swear by my natures, divine and human, in the audience of all the angels, that I will go through the door that they closed to my will. My will will be fulfilled and theirs will be annihilated and locked in endless punishment. So, as was said in the past, my judgment will begin with my clergy and on my own altar. ” Christ's words to his wife about how Christ is figuratively compared to Moses leading the people outside Egypt, and about how the damnable priests He had chosen over prophets as his best friends now cry out, "Get away from us!" BOOK 1 - CHAPTER 49 The Son said: “Before, I was compared figuratively with Moses. When he led the people, the water was placed as a wall on the left and on the right. In fact, I am Moses, figuratively speaking. I led the Christian people, that is, I opened Heaven for them and showed them the way. But now I have chosen other friends for me, more special and intimate than the prophets, in reality, my priests. They not only hear and see my words when they see me, but they even touch me with their hands, which none of the prophets or Angels could do.

These priests, whom I chose as friends over the prophets, acclaim me, but not with desire and love as the prophets did, but they acclaim me with two opposing voices. They do not acclaim me as the prophets did: 'Come, Lord, because you are good!' Instead, the priests shout to me, 'Depart from us, for your words are bitter, and your works are heavy and a scandal to us.' Look at what these damned priests say!

I stand before them as the meekest of sheep, they obtain wool from me for their garments and milk for their food, and yet they hate me for loving them so much.

I stand before them as a visitor who says: 'Friend, give me what I don't need, and you will receive the maximum reward from God!' But in exchange for my meek simplicity, they throw me out as if I were a lying wolf, waiting for the main sheep. Instead of welcoming me, they treat me like a traitor unworthy of hospitality and refuse to accommodate me.

What will the rejected visitor do then? Will you arm yourself against the host who leaves you out of your home? No way. This would not be fair, as the owner can give or deny his property to whomever he wants. So what will the visitor do? Surely he will say to those who reject him: 'Friend, if you do not want to receive me, I will go to another who feels sorry for me.' And, going elsewhere, you can hear from a new host: 'Welcome, sir, all I have is yours. Be the owner now! I will be your servant and your guest.' These are the types of houses where I like to be, where I hear those words. I am as a visitor rejected by men. Although I can enter anywhere by virtue of my power, still, under the mandate of justice, I only enter where people willingly receive me as their true Lord, not as a guest, and they trust their own will in my hands ”.

*Words of mutual praise from the Mother and the Son, on the grace bestowed by the Son on his Mother for the souls in purgatory and those who are still in this world.*

## **BOOK 1 - CHAPTER 50**

Mary spoke to her Son, saying: "Blessed be your name, my Son, blessed and eternal be your divine nature that has no beginning and no end! In your divine nature there are three

wonderful attributes of power, wisdom, and virtue. Your power is like the most ardent of flames in which anything firm and strong, as well as dry straw, will pass through the fire. Your wisdom is like the sea, which can never be emptied due to its abundance and which covers valleys and mountains when it rises and floods them.

It is equally impossible to understand and penetrate your wisdom. How wisely did you create humanity and establish it over all of your creation!

How wisely you have ordered birds in the air, animals on land and fish in the sea, giving everyone their own time and place! How wonderfully you give or take away everything! How wisely do you know the little ones and take them from the proud! Your virtue is like the light of the sun, which shines in the sky and fills the earth with its radiance. Your virtue, in this way, satisfies from top to bottom and fills all things. Therefore, blessed are you, my Son, who are my God and my Lord! ” The Son replied: “My dear Mother, your words sound sweet to me because they come from your soul. You are like the dawn that advances serenely. You enlighten the heavens; your light and your serenity surpass that of all angels. By your serenity, you attracted to you the true sun, that is, my divine nature, so much so that the sun of my divinity came to you and settled in you. By your purity you have received the purity of my love more than all, and by your splendor you have been enlightened in my wisdom, more than all. Darkness was cast out of the earth and all Heavens were illuminated through you. Truly I say that your purity, more pleasing to me than that of all angels, attracted my divinity so much to You, that you were ignited by the warmth of the Spirit. In Him, You beget the True God and Man, sheltered in your womb, through which humanity was enlightened and the angels filled with joy. So, blessed be you for Your blessed Son! That is why no request from you will come to me without being heard.

Anyone who asks for mercy through you, and intends to amend their ways, will get grace. As the heat comes from the sun, likewise, all mercy will be given through you. You are like an abundant spring from which all mercy flows to the unhappy ”.

In turn, the Mother replied to the Son: “Ye be all power and glory, my Son! You are my God, a God of mercy. All the good I have comes from you. You are like a seed that, even without being sown, grew and gave hundreds and thousands of fruits. All mercy emanates from you, and although it is countless and unspeakable, it can be symbolized by the number one hundred, which represents perfection, because all perfect and perfection are due to you ”.

The Son replied to the Mother: "Mother, you have correctly compared me to a seed that was never sown and yet grew, because in my divine nature I came to you and my human nature was not sown by any insemination, and even so I grew in you, and mercy emanated from you to everyone. You have spoken correctly. Now, therefore, because you extract my mercy by the sweetness of your words, ask me for what you desire and it will be given to you. help. After all, there are four places. The first is Heaven, where the Angels and the saints' souls need nothing more than you, and they have you because they have all the good in you. The second place is hell, and those who are there, are full of evil and therefore excluded from any piety. Thus, nothing good can ever enter them again. The third is the place of those who are purified. They need a triple mercy, because they are triple afflicted.

They suffer in their hearing, because they hear nothing but regrets, pain and misery. They are afflicted in their vision because they see nothing but their own misery. They are afflicted in their touch, for they only feel the unbearable heat of the terrible fire of their anguished suffering. Assure them of your mercies, my Lord, my Son, by my entreaties! ” Jesus replied: “I will gladly guarantee you a triple mercy for you.

First, your hearing will be relieved, your eyesight will be mitigated, and your punishment will be reduced and softened. In addition, from that moment on, those who are in the greatest punishment of purgatory, will move on to the intermediate phase, and those who are in the intermediate phase, will advance to the lightest punishment. Those who are in the slightest punishment will cross for rest. ” The Mother replied: "Praise and honor you, my Lord!" He immediately added: "Fourth place is the world. Its inhabitants need three things: first, contrition for their sins; second, repair; third, strength to do good. ” The Son replied: "Anyone who calls on my name and has hope in You, together with the purpose of amending them for their sins, will be given these three things, in addition to the Kingdom of Heaven. Your words are so sweet to me, that I cannot deny you anything that you ask of me, because you want nothing more than what I want. You are like a bright and burning flame, by which the extinguished torches are rekindled, and once lit, they grow in strength. Thanks to your love, which rose to my heart and attracted me to you; those who are dead from sin will revive and those who are shy and darkened like black smoke will be strengthened in my love ”.

*Mother's words of praise to the Son and how the glorious Son compares his sweet Mother to a lily of the field*

## **BOOK 1 - CHAPTER 51**

The Mother spoke to her Son, saying: "Blessed be your name, my Son, Jesus Christ! Praise to your human nature, which surpasses all creation! Glory to your divine nature above all goodness! Your divine and human nature are one God. ” The Son replied: "My Mother, you are like a flower that grew in a valley in which there are five mountains." The flower sprouted from three roots, having a perfect stem without knots. This flower has five very soft petals. The valley and its the flower extends beyond the five mountains and the flower petals extend over each height of the sky, and over all the choirs of angels.

You, my dear Mother, are that valley because of the great humility you have compared to the others. This one, passed the five mountains. The first mountain was Moses, due to his power, because he kept the power over my people through the Law, as if he held it steady with his wrist. However, you kept the Lord of all Law in your womb and, therefore, you are higher than that mountain. The second mountain was Elijah, so holy that his body and soul ascended to the sacred place. You, however, dear Mother, have been taken in soul to the throne of God over all the choirs of angels and your very pure body is there next to your soul. You, therefore, my dear Mother, are taller than Elijah.

The third mountain was the great strength that Samson possessed in comparison to other men. However, the devil defeated him through cunning. But you defeated the demon by your strength. Therefore, you are stronger than Samson. The fourth mountain was David, a man according to my heart and will, who nevertheless fell into sin.

But you, my Mother, have completely submitted to my will and never sinned. The fifth mountain was Solomon, who was full of wisdom but became a fool. On the contrary, Mother, you were full of all wisdom and you were never ignorant or deceived.

You are therefore taller than Solomon.

The flower sprouted from three roots in the sense that you had three qualities: obedience, charity and divine knowledge. From these three roots sprouted the most perfect stem, without a single knot, that is, his will never deviated from anything beyond my will. The flower also

had five petals higher than all the choirs of angels. You, my Mother, are indeed the flower with these five petals. The first petal is their nobility, which is so great, that my Angels, who are noble in my presence, when watching your nobility, see it above them and more exalted than their own holiness and nobility. You are, therefore, taller than the Angels.

The second petal is your mercy, which was so great that when you saw the misery of souls, you felt compassion for them and you suffered greatly the pain of my death. Angels are full of mercy, yet they never suffer pain. You, however, beloved Mother, had mercy on the miserable since you experienced all the pain of my death and, for that mercy, you would rather suffer the pain than get rid of it. That is why your mercy surpasses that of all angels. The third petal is your sweet kindness. Angels are sweet and kind, they wish good for all but you, my very dear Mother, had as good will as an angel, in your soul and in your body before your death, and you did good for all. And now you do not refuse to attend anyone who reasonably prays for your own good.

Thus, your kindness is more perfect than that of the Angels. The fourth petal is its purity. Each of the angels admires the purity of the others and they admire the purity of all souls and all bodies. However, they see that the purity of your soul is above the rest of creation and that the nobility of your body surpasses that of all human beings who were created.

Thus, your purity surpasses that of all angels and all of creation. The fifth petal is your divine joy, because nothing delighted you more than God, just as nothing delights angels more than God. Each of them knows and has known their own enjoyment within themselves. But when they saw your joy in God within you, it seemed to everyone in their conscience that their joy shone in them as a light in the love of God.

They perceived your joy as a great bonfire, burning with the brightest of fires with flames so high that they came close to my divinity. Therefore, sweetest Mother, your divine joy has burned far above the choirs of Angels.

This flower, with these five petals of nobility, mercy, kindness, purity and supreme enjoyment, was very sweet in every way. Anyone who wants to taste its sweetness should approach it and receive it within themselves. This is what you did, good Mother. Because you were so sweet to my Father that he received your whole being in his Spirit and your sweetness delighted him more than any other. By the heat and energy of the sun, the flower also generates a seed and a fruit grows from it. Blessed be this sun, that is, my divine nature that adopted the human nature of your virgin belly! As a seed makes the same flowers sprout wherever they are sown, so the members of my body are like yours in form and appearance, although I was a man and you were a virgin woman. "This valley, with its flower, was elevated over all the mountains when your body, together with your most holy soul, was elevated over all the choirs of Angels".

*Words of praise and prayers from the Mother to her Son so that her words will spread throughout the world and leave roots in the hearts of her friends. About how the Virgin herself is wonderfully compared to a flower that grows in a garden, and about the words of Christ addressed through the wife to the Pope and other prelates of the Church.*

## **BOOK 1 - CHAPTER 52**

The blessed Virgin spoke to the Son saying to him: "Blessed be my Son and my God, Lord of angels and King of glory! I pray that the words you have spoken will take root in the hearts of

your friends and become fixed in their minds like the pitch with which Noah's ark was anointed, which neither the storms nor the winds could dissolve. Let them spread across the world like branches and sweet flowers, the essence of which is everywhere. May they also bear fruit and grow sweet as a date whose sweetness delights the soul without measure. ”

The Son replied: "Blessed are you, my very dear Mother!" My angel Gabriel said to you: 'Blessed be Mary over all women!' I give you a testimony that you are blessed and holier than all the choirs of angels. You are like a garden flower surrounded by other perfumed flowers, but that surpasses all in perfume, purity and virtue.

These flowers represent all the elect, from Adam to the end of the world.

They were planted in the garden of the world, and they flourished in different virtues, but of all those who were and will be, you were the most excellent in the fragrance of a holy and humble life, in the purity of a very virgin virginity and in the virtue of abstinence. I testify that you were more than a martyr in my Passion, more than a confessor in your abstinence, more than an angel in your mercy and goodwill. For you, I will fix my words, with the strongest of breus in the hearts of my friends. They will spread like fragrant flowers and bear fruit like the sweetest and most delicious of palm trees ”.

Then the Lord spoke to his wife: “Tell your friend that he should try to repeat these words when he writes to your father, whose heart is in line with mine, and he will address them to the archbishop and then to another bishop. When they are fully informed, he will send them to a third bishop ". Tell him on my part: 'I am your Creator and the Redeemer of souls. I am God whom you love and honor above all.

Observe and considers how the souls I have redeemed with my blood are like the souls of those who do not know God, how they have been imprisoned by the devil so astonishingly, that he punishes them in every member of his body as if they have passed through a grape press.

Therefore, if you feel my wounds in your soul in something, if my stripes and suffering mean something to you, then show, with works, how much you love me! Make the words of my mouth publicly known and bring them personally to the head of the Church! I will give you my Spirit, so that wherever there are differences between two people, you can unite them in my name and through the power that is given to you if they believe. As additional evidence of my words, you will present to the Pontiff the testimonies of those people who try and delight in them. For my words are like fat that melts faster the hotter it is inside. There, where there is no heat, they are rejected and do not reach people.

My words are like that, because the more a person eats and chews them with fervent charity for me, the more he feeds on the sweetness of Heaven's desire and inner love and the more he burns for my love. But those who don't like my words are like you have fat in your mouth. When they try it, spit it out and stomp it on the floor. Some people despise my words like that, because they have no taste for the sweetness of spiritual things. "The owner of the land, whom I chose as one of my members and made him truly mine, will assist you chivalrously and supply you with the necessary provisions for your trip, with properly acquired means".

*Words of mutual blessing and praise from Mother and Son, and about how the Virgin is compared to the ark where the staff, manna and tablets of the Law were kept. Many wonderful details are present in this image.*

### **BOOK 1 - CHAPTER 53**

Mary spoke to the Son: "Blessed are you, my Son, my God and Lord of angels"! You are the one whose voice the Prophets heard, and whose body they saw the Apostles, the one whom the Jews and your enemies perceived. With your divinity and humanity and with the Holy Spirit, You are one in God. The Prophets heard the Spirit, the Apostles saw the glory of your divinity and the Jews crucified your humanity. Therefore, blessed be you, without beginning or end! The Son replied: "Blessed are you for you are Virgin and Mother! "You are the ark of the Old Testament, in which there were these three things: the staff, the manna and the tablets.

Three things were done by the staff: first, it became a snake without poison. Second, the sea was divided by him. Third, it caused water to spring from the stone. This staff is a symbol of mine, which I rested in your womb and took on human nature from you. First, I am as frightening to my enemies as the snake was to Moses. They flee from me as well as a snake; they are terrified to see me and loathe me like a snake, even though I have no poison of evil and am full of mercy. I allow you to lean on me if you wish.

I will return to them if they ask me. I will run to them, if they call me, like a mother running to her lost and found son. If you cry out, I will show you my mercy and forgive your sins. I do all this for them, and they still reject me like a snake.

Second, the sea was divided by this staff, in the sense that the way to Heaven, which had been closed by sin, was opened by my blood and my pain. The sea was, in fact, opened, and what had been inaccessible became the path when the pain in all my limbs reached my heart that was broken by the violence of pain. So, when the people were led to the sea, Moses did not take them directly to the promised land, but to the desert, where they could be tested and instructed.

Now, too, once a person has accepted faith and my command, they are not taken directly to Heaven, but it is necessary that human beings be tested in the desert, that is, in the world, to see how much they love God. Furthermore, the people provoked God in the desert for three things: first, because they made an idol for themselves and worshiped him; second, for the desire to eat meat that they had in Egypt; third, out of pride, when they wanted to go up and fight their enemies without God's approval. Even now, people in the world sin against me in the same way.

First, they love an idol, because they love the world and everything in it more than me, who am the Creator of everything. In fact, His god is the world, not me. As I said in my Gospel: 'Where a man's treasure is, there is his heart.' Your treasure is the world because it has your heart there and not me. Therefore, just as those who perished in the desert by the sword, which passed through their bodies, so also they will fall by the sword of eternal punishment, crossing their souls and will live in eternal condemnation. Second, they sinned by lust of the flesh.

I have given humanity everything it needs for an honest and moderate life, but they want to own everything without moderation or discretion. If their physical constitution endured, they would be, continuously having sex, drinking without restriction, coveting without measure



and, as fast as they could sin, they would never give up doing so. For this reason, the same will happen to those in the desert: they will die suddenly. What is the time of this life compared to the time of eternity if not a single moment? Therefore, due to the brevity of this life, they will die quickly physically, but they will live forever in spiritual pain. Third, they sinned in the desert out of pride, because they wished to go into battle without God's approval.

People want to go to Heaven out of their own pride. They do not trust me, only themselves, doing what they want and abandoning me. Therefore, just as those others were killed by their enemies, so they too will be killed in their souls, by the demons and their torment will be endless. So they hate me like a snake, they worship an idol in my place and they love their own pride instead of my humility. However, I am so pious that if they turn to me with contrition, I will turn to them as a dedicated father and open their arms to them. Third, the rock poured water through this staff. This rock is the hardened human heart. When it is pierced by my fear and love, then the tears of contrition and penance flow. No one is so unworthy or so bad that his face does not flood with tears or all his members shake with devotion, when he returns to me, when he reflects my Passion in his heart, when he regains the awareness of my power, when he thinks of how my goodness makes the earth and the trees bear fruit.

In Moses' ark, the manna was kept in second place. So also in you, my Mother and Virgin, the Bread of angels, of holy souls and of the just is preserved, here on Earth, to whom nothing pleases more than my sweetness, for whom everything in the world is dead, and who, if I wanted to, they would happily live without physical nutrition. In the ark, in third place, were the tablets of the Law. Also in you is the Lord of all Laws. Therefore, blessed be you over all creatures in Heaven and on Earth!

Then he addressed his wife, saying, "Tell my friends three things. When I physically lived in the world, I seasoned my words in such a way that they strengthened the good and made them more fervent. The bad guys also made themselves better, as was clearly the case with Mary Magdalene, Matthew and many others. Again, I seasoned my words in such a way that my enemies were unable to diminish their strength. Therefore, let those to whom my words are sent to work with fervor, so that the good will become more ardent in their kindness through my words, the wicked will repent of their wickedness; to prevent my enemies from obstructing my words. "

I do no more harm to the devil than to the angels of Heaven. For if I wanted to, I could very well pronounce my words so that everyone would hear them.

I am able to open hell for everyone to see their punishments. However, that would not be fair, because people would then serve me out of fear, when they must serve me out of love. For only the person who loves can enter the Kingdom of Heaven. Furthermore, I would be harming the devil if I took the slaves with me that he acquired empty of good works. It would also harm the angels of heaven if the spirit of an unclean person were placed on the same level as another who is pure and fervent in love.

Consequently, no one will enter Heaven, except those who have been tested as gold in the fire of purgatory or those who have proven themselves over time, doing good works on Earth, in such a way that there is no stain pending on them to be purified. If you don't know who my words will be addressed to, I will tell you. To those who wish to obtain merits through good works to come to the Kingdom of Heaven or who have already earned it for good works of the past. My words will be delivered to those who are like this and will penetrate them. Those

who have a taste for my words and humbly hope that their names are inscribed in the book of life, keep my words. Those who do not taste it, at first consider them, but then, reject them and vomit them immediately.

*An Angel's words to his wife about whether the spirit of his thoughts is good or bad, about how there are two spirits, one not created and one created, and about their characteristics.*

## **BOOK 1 - CHAPTER 54**

An angel spoke to his wife saying: "There are two spirits, one not created and one created. The uncreated has three characteristics. Firstly, it is hot, secondly, sweet and thirdly, pure. First, it emits heat not from created things, but from itself, for, together with the Father and the Son, he is the Creator of all things and the all powerful. It emits heat whenever the whole soul is ignited by the love of God.

Second, it is sweet, when nothing pleases and delights the soul more than God and all his works. Third, it is pure and it cannot be found sin or deformity, corruption or mutability".

It does not emit heat like material fire or the visible sun, which makes things melt. Its warmth is the inner love and desire of the soul, which fills it and magnifies it in God. It is sweet to the soul, not in the same way that it is wine or sensual pleasure or something that is sweet in the world. The sweetness of the Spirit cannot be compared with any temporal sweetness and is unimaginable for those who have not experienced it. Third, the Holy Spirit is as pure as the rays of the sun, where no impurity can be found.

The other, the created spirit, also has three characteristics. He's hot, bitter, and dirty. First, it burns and consumes like fire, for it burns the soul it has, with the fire of lust and depraved desire, so that the soul can neither think nor desire anything other than to satisfy its desire, to the point that as a result, his temporal life sometimes loses his honor and dignity. Second, it is as bitter as gall, because when it inflames the soul with its lust, other pleasures seem tasteless and eternal enjoyments seem silly.

Everything that has to do with God and that the soul would do for Him, becomes bitter and as abominable as a vomit of bile. Third, it is unclean, since it leaves the soul so vile and prone to sin, that it is not ashamed of sinning nor would it give up doing it if it were not for fear of being ashamed before other people, rather than before God.

That is why this spirit burns like fire, because it burns for iniquity and sets others on fire with it. This is also why this spirit is bitter, because all good looks bitter and wants to make good into bitterness for others as it does for itself. That is also why he is filthy, because he delights in corruption and seeks to make others like himself.

Now, you can ask me and say: "Aren't you also a created spirit like that? Why, are you not the same? "I will answer: Of course I am created by the same God who also created the other spirit, for there is only one God, Father, Son and Holy Spirit, and these are not three gods but one God. Both we were perfect and created by God, because God only created good. But I am like a star, because I have remained faithful in the goodness and love of God, in whom I was created and he is like coal because he abandoned the love of For this reason, just as a star has shine and splendor and coal is black, a Holy Angel, which is like a star, has its splendor, that is, the Holy Spirit. , the Father, the Son and the Holy Spirit.

It grows inflamed in the love of God, it shines in its splendor if it adheres to Him and conforms to its will without wanting anything more than God wants. That's why it burns like a flare, that's why it's pure.

The devil is like an ugly coal, uglier than any other creature, because, just because he was the most beautiful of the Angels, he became the ugliest among all, precisely because he opposed his Creator. Just as the angel of God shines with the light of God and ignites incessantly in his love, so the devil is always burning in the anguish of his wickedness. His wickedness is insatiable, just as the grace and goodness of the Holy Spirit are indescribable. There is no one in the world so rooted to the devil, that the good Spirit will never visit him and move his heart.

Likewise, there is no one so good that the devil does not try to touch him with temptation. Many good and just people are tempted by the devil with God's permission. This is not out of malice on your part, but for your greatest glory.

The Son of God, one in divinity with the Father and the Holy Spirit, was tempted in the human nature that he took. The more your elect are put to the test for a bigger reward! Again, many good people sometimes fall into sin and their conscience is darkened by the devil's falsehood, but they rise again strengthened and remain stronger than before by the power of the Holy Spirit.

However, there is no one who does not notice in his conscience, if the devil's suggestion leads to the deformity of sin or to good, if only he thought about it and examined it carefully. And so, wife of my Lord, you will not doubt whether the spirit of your thoughts is good or bad. For your conscience tells you which things to ignore and which to choose. What is a person to do who is full of the devil if, for this reason, the good Spirit cannot enter him? She must do three things. You must make a clear and complete confession of your sins, in which, even if she is not totally repentant, due to the hardness of heart, you still benefit from it, insofar as –due to your confession- the demon gives you some truce and get out of the way of the Holy Spirit. Second, you must be humble, decide to make amends for your sins and do all the good you can and then the devil will start to abandon you. Third, to get the good Spirit back to her, she must plead with God, in humble prayer, and with true love, repent of the sins committed, since the love of God kills the devil. The devil is so envious and malicious that he would rather die a hundred times than see someone do a good deed, no matter how small, for the love of God. ”

Then, the blessed Virgin spoke to his wife saying: "My Son's new wife, get dressed, put on your brooch, that is, my Son's Passion!" She replied, "My Lady, put it on yourself!" And she said, "Of course I will. I also want you to know how my son was willing and why his parents wanted him so much. He was, as if to say, between two cities. A voice from the first city called him saying: "You, who are there, among the cities, are a wise man, because you know how to protect yourself from imminent dangers". You are also strong enough to resist threatening evils. Besides, you are brave, because you fear nothing. We have been wishing and waiting for you! Open our door! The enemies are blocking it so that it cannot be opened!"

A voice from the second city was heard saying: 'You, very human and very strong man, listen to our complaints and groans! Consider our misery and our poverty!

We are being pruned like grass cut by a scythe. We are weakened, separated from all goodness and all our strength has abandoned us. Come to us and save us, for we have only

waited for you, we have put our hope in you as our deliverer! Come and put an end to our famine, transform our wails into joy!

Be our help and our salvation! Come, most dignified and most sacred body, which proceeds from the most pure Virgin! ' My Son heard these two voices from both cities, that is, from Heaven and Hell. So, in his mercy, he opened the doors of hell through his bitter passion and the shedding of his blood, and rescued his friends from there. He also opened Heaven and brought joy to the angels by leading the friends he had rescued from hell there. "My daughter, think about these things and always keep them in front of you!"

*About how Christ is compared to a powerful lord who builds a great city and a beautiful palace, which represent the world and the Church, and about how the judges and workers of the Church of God have become a useless arch.*

## **BOOK 1 - CHAPTER 55**

I am like a powerful man who built a city and gave it its name.

In the city, he built a palace in which there were several small rooms to store what was needed. After he had built the palace and organized all his affairs, he divided his people into three groups, saying: 'I am leaving for a remote region. Stand firm and work bravely for my glory! I provided for your food and other necessities. You have judges to judge you, defenders to protect you from your enemies, and I have charged some employees to feed them. They will pay me tithing for their work, reserving it for my use and in my honor. "

However, after a while, the city's name fell into oblivion. Then the judges said, 'Our lord traveled to a remote region. May we judge correctly and do justice so that when he returns, we will not be accused, but praised and blessed. 'Then the defenders said, 'Our lord trusts us and has surrendered his home to us. We will refrain from superfluous food and drinks, so as not to be unfit in case of battle! Let us refrain from excessive sleep, lest we be caught on the fly!

Let us also be well armed and on constant alert, so as not to be surprised in an enemy attack! The honor of our lord and the safety of his people depend very much on us. ' Then the servants said, 'Our lord's glory is great and his reward is wonderful. Let's work hard and give him not just a tenth of our work, but everything we have left over from what we spend to live! All our wages will be more glorious the more love our lord sees in us. "

After that, some more time passed and the lord of the city and his palace were forgotten. Then the judges said to themselves, 'Our lord is taking too long. We don't know if he will return or not. So let us judge as we wish and do what we like! ' The defenders said: "We are fools because we work and we do not know what our reward will be!"

Let us side with our enemies and sleep and drink with them! Well, it is not our business who they have been enemies with. " the employees said, "Why do we keep our gold for another? We don't know who will keep it.

It is better, then, that we use it and dispose of it according to our will.

We gave the judges a tenth, and having them from our hand, we can do whatever we want '. I am truly like that mighty lord. I built a city myself, that is, the world, and there I placed a palace, that is, the Church. The name given to the world was divine wisdom, because the world had that name from the beginning, when it was made in divine wisdom. This name was revered by all and God was praised for his knowledge and wonderfully acclaimed by all his

creatures. In today's times, the name of the city has been dishonored and changed, and worldly wisdom is the new name that is used.

Judges, who in the past gave righteous sentences in the fear of the Lord, now rise in pride and become the bane of ordinary people. They appear to be eloquent to receive human praise; speak pleasantly to obtain favors.

They tolerate any words to be said to be good and compassionate; but they allow themselves to be bribed to dictate unjust sentences. They are wise about their own worldly benefits and their own desires, but they are dumb in my praise. They despise simple people and keep them quiet.

They extend their greed to everyone and turn right into wrong. This is the wisdom appreciated today, while mine has fallen by the wayside.

The defenders of the Church, who are the nobles and the knights, look at my enemies, the assailants of my Church, and pretend that they do not see them. They listen to their rebukes and do not care. They know and understand the works of those who violate my commandments and yet patiently endure them. They watch them daily, perpetrating all kinds of mortal sin with impunity and do not feel compulsion but sleep side by side with them and have been dealing with them, connecting with their companies by oath. Employees, who represent all citizens, reject my commandments and retain my gifts and tithes. They bribe the judges and show them reverence to guarantee their goodwill and favors. I dare to say, in fact, that the sword of fear for me and my Church on earth has been degraded, and a purse full of money was accepted in return.

*Words with which God explains the previous revelation; about the sentence issued against these people and about how God at times endures the wicked for the good of the righteous.*

## **BOOK 1 - CHAPTER 56**

I told you before that the Church's sword had been degraded and a bag of money had been accepted in return. This bag is open at one end. At the other extreme it is so deep that everything that enters it never reaches the bottom, so the bag never fills up. This bag represents greed. It has exceeded all limits and measures and has become so strong that the Lord is despised and nothing else is desired except money and selfishness. However, I am like a gentleman who in turn is a father and a judge.

When your son goes to trial, those present say, 'Lord, proceed quickly and give your verdict right away!' You answer them: 'Wait a little bit until tomorrow, because maybe my son will change his life by then!'. When the next day comes, people say, 'Go ahead and give your sentence, Lord!' How long will you postpone it and not condemn the guilty? ' You answer: 'Wait a little longer, to see if my son changes! And then, if you don't regret it, I will do what is just. ' Likewise, I patiently tolerate people until the last moment, since I am a Father and a Judge. However, as my sentence is immutable, despite the delay in issuing it, I will punish sinners who do not amend or, if they convert, I will show them my mercy.

I told you before that I classified people into three groups: judges, defenders and employees. What do the judges symbolize if not the priests who converted my divine wisdom into corruption and went to knowledge? As advanced students, who recompose a long text into a shorter one and, in a few words, say the same thing that was said with many, today's priests took my ten commandments and summarized them in one sentence. And what is that one

sentence? 'Extend your hand and give us money!' This is his wisdom: to speak elegantly and to act evil, to pretend to belong to me and to act unjustly against me.

In exchange for bribes, they kindly support sinners in their sins and, by their example, cause simple people to fall. Furthermore, they hate those who follow my ways. Second, the defenders of the Church, the nobles, are disloyal. They broke their promise and oath and gladly tolerate those who sin against the faith and the Law of my Holy Church. Third, employees, or citizens, are like wild bulls, as they do three things. First, they mark the ground with their footsteps; second they are satisfied until they are satisfied; third, they satisfy their own desires only according to their will. Today, citizens passionately crave temporal goods. They reaffirm themselves in immoderate gluttony and worldly vanity. They satisfy their carnal pleasures irrationally.

However, although my enemies are many, I still have friends among them, even if hidden. Elijah, who believed that there were no friends of mine other than himself, was told: 'There are seven thousand men who have not bowed their knees before Baal'. In the same way, although there are many enemies, I still have friends hidden among them, who lament daily, because my enemies prevail and my name is despised. Like a kind and charitable king who knows the wicked facts of the city, but patiently tolerates its inhabitants and sends letters to his friends alerting them to the danger they are in, so too, in response to your prayers I send my words to my friends.

These are not as obscure as those found in the Apocalypse that I revealed to John under a veil of obscurity so that they could, in due time, be explained by my Spirit when I wanted to. They are not so enigmatic that they cannot be manifested - just as when Paul saw some of my mysteries and which he was not allowed to speak about - but they are so evident that everyone, with little or acute intelligence, can understand them, so easy that anyone who wants can capture them. Therefore, let my friends see how my words reach my enemies, so that they may be converted. Let them be made aware of their dangers and judgment so that they may repent of their works! Otherwise, the city will be judged and, as a wall is torn down without leaving stone on stone or even two stones joined on the foundation, so will the city, that is, the world.

Judges will certainly burn in the blazing fire. There is no fire that burns more than one fed with fat. These judges were anointed, as they had more occasions to satisfy their selfishness than the others, overpowered others in worldly honor and abundance, and also in wickedness and cruelty. Therefore, they will burn in the hottest of pots.

Defenders will be hung from the highest of the gallows. A scaffold consists of two vertical pieces of wood with a third placed on top, transversely. This two-pole wooden scaffold represents his cruel punishment which is, so to speak, made of two pieces of wood. The first pole means that they had no hope for my eternal reward or worked to earn it for their works. The second piece of wood indicates that they did not trust my power and goodness, believing that I was not able to do everything or that I did not want to provide them sufficiently. The transverse wooden beam represents their distorted, distorted conscience, because they understood well what they were doing, but they did evil and were not ashamed to go against their conscience. The rope of the scaffold means the fire that cannot be extinguished, which cannot be extinguished by water, cut by scissors, broken or destroyed by time. In this force of cruel punishment and unquenchable fire, they will hang and humiliate themselves as traitors. They will feel anguish because they were disloyal. They will hear insults, because my words were unpleasant to them. Screams of pain will be in their throats,

for they have taken pleasure in their own praise and glory. Living crows, that is, demons that are never satisfied, will hurt them on this scaffold, but although they are wounded, they will never be consumed: they will live in endless torment and their executioners will live forever. They will suffer a duel that will never end and a misfortune that will never diminish. It would have been better for them not to have been born, and for their life not to have been prolonged! The workers' sentence will be the same as that given to the bulls.

Bulls have very thick skin and flesh. Therefore, its sentence is the sharpest edge. This sharp blade signifies the hellish death that will torment those who have despised me and who have loved their selfish desires more than my commandments.

The letter, that is, my words, was written. May my friends work to make them reach my enemies with wisdom and discretion, in the hope that they will heed and repent. If, having heard my words, someone says: "Let us wait a little longer, the time has not yet come, it is not yet time".

So, by my divine nature, who expelled Adam from paradise and sent the ten plagues to Pharaoh, I swear I will go to them sooner than they think. Because of my human nature - that I took on the Virgin, without sin, for the salvation of humanity and in which I suffered affliction in my heart, I experienced pain in my body and I died so that men might live, and in it I rose and ascended to Heaven and I am sitting to the right of the Father, true God and man in a person- I swear I will keep my words.

By my Spirit - who descended on the Apostles on the day of Pentecost and ignited them in such a way that they spoke the language of all peoples, I swear that unless they amend their ways and return to me as humble servants, I will take revenge on them in my anger. Then they will complain in body and soul. They will regret that they have come to live in the world and have lived in it. They will regret that the pleasure they experienced was very small and now it is nil, and in the meantime, their torture will be forever. Then you will realize what you now refuse to believe, that is, that my words were words of love. So they will understand that I advised them as a father, but they did not want to listen to me. Indeed, if you have not believed in the words of kindness, you will have to believe in the works to come.

*The Lord's words to his wife about how he is abominable and insignificant nourishment in the souls of Christians, while the world is delightful and loving to them, and about the terrible sentence that will befall such people.*

## **BOOK 1 - CHAPTER 57**

The Son spoke to his wife: 'Christians now treat me the same way the Jews treated me. The Jews expelled me from the temple and were entirely determined to kill me, but because my time has not yet come, I have escaped their hands. Christians treat me this way now. They expel me from their temple, that is, from their soul, which should be my temple, and if they could, they would kill me next. On your lips I am like rotten and smelly meat, they believe that I am lying and do not worry about me at all. They turn their backs on me, but I will turn my face away from them, for there is nothing but greed in their mouths and only bestial lust in their flesh. Only arrogance pleases them, only worldly pleasures enchant their eyes.

My Passion and Love are disgusting to them and my life is a burden. Therefore, I will act like the animal that has many burrows: when hunters harass him in one den, he flees to another. I will do this, because I am being persecuted by Christians for their evil deeds and driven out

of their hearts. So I will go to the heathen, whose mouths I am now bitter and tasteless, but I will come to be sweeter than honey.

However, I am still so merciful that I will gladly open my arms to anyone who asks for forgiveness and say: 'Lord, I know that I have sinned gravely and freely I want to improve my life by your grace. Have pity on me for your bitter passion!' But, to those who persist in evil, I will come to you as a giant with three qualities: terrible, very strong and very rough. I will arrive by inspiring Christians so much fear that they will not dare to raise the little finger against me. I will still come so hard that they will be like a fly before me. Third, I will come with such harshness that you will feel sad in the present and will mourn endlessly.'

*The mother's words to the wife; sweet dialogue between the Mother and the Son, and about how Christ is bitter; very bitter; very loving for the wicked, but sweet, very sweet, very sweet for the good.*

## **BOOK 1 - CHAPTER 58**

The Mother said to the wife: 'Consider, young wife, my Son's Passion. His passion overwhelmed the passion of all Saints in bitterness. Just as a mother would be bitterly shaken if she had to witness how her own living son was cut into pieces, so I was shaken in my Son's passion when I witnessed the cruelty of it all.' Then she said to her Son: 'Blessed are you, my Son, for you are holy, as the song says: 'Holy, holy, holy, is the Lord God of the Universe. Blessed are you, for you are sweet, very sweet, and the sweetest! You were holy before the incarnation, holy in my holy womb, after the incarnation. You were sweet before the creation of the world, sweeter than the angels and the sweetest for me in your incarnation'. The Son replied: 'Blessed are you, Mother, over all angels! Just as I was the sweetest for you, as you said now, I am also bitter, very bitter, the most bitter for the wicked. I am bitter to those who say that I created many things for no reason, who blaspheme and say that I created people to die and not to live. What a miserable and pointless idea! Did I, who am the most just and virtuous, create angels without a reason? Would I have endowed human nature with so many goodnesses if I had created it to condemn itself? No way! I did all the good for love, humanity did all the good. However, humanity converts all good into evil for itself.

It is not I who do anything bad, but yes, they do it, directing their will to everything, except what they should, according to the Divine Law. This is what is bad.

I am more bitter to those who say that I have given them free will to sin and not to do good, who say that I am unjust, because I condemn some people while I justify others; who blame me for their own evil, because I turn my grace away from them. I am very bitter for those who say that my law and commandments are very difficult and that no one can keep them; who say that my passion is unworthy for them, and that's why they don't consider it. Therefore, I swear on my life, as I once swore by the prophets, that I will defend my cause before the angels and all my saints. Those for whom I am bitter will prove for themselves that I created everything rationally and well, for the benefit and instruction of mankind, and that not even the smallest of worms exists without reason.

Those for whom I am very bitter, will see for themselves that I wisely gave human beings free will regarding good. They will also discover that I am just, giving eternal kingdom to good people and punishing bad people.



It would not be fair that the devil, whom I created as good, but who fell by his own evil, was in the company of the good. The bad guys will also prove that it is not my fault that they are wicked, but yours. In fact, if it were possible, I would gladly submit myself for each and every human being to the same punishments that I once accepted on the cross for all, to restore their promised inheritance to them. But humanity is always opposing its will to mine. I gave them the freedom to serve me if they wanted, and thus deserved, the eternal prize. But if they did not want to, they would have to share the punishment of the devil, for whose wickedness and its consequences, hell was created.

As I am full of charity, I did not want humanity to serve me out of fear or be forced to do it like irrational animals, but out of love for God, because no one who serves against their will or for fear of my punishment can see my face. Those for whom I am very bitter will realize in their conscience, that my law was light and my yoke soft. They will be inconsolably sad to have disregarded my Law and to have loved the world in its place, whose yoke is heavier and much more difficult than mine.

Then his Mother added: 'Blessed are you, my Son, my God and Lord!

Because you were my sweet delight, I pray that others can participate in this sweetness.'

The Son replied: 'Blessed are you, my dear Mother! Your words are sweet and full of love.

For this reason I will kindly assist those who receive your sweetness in their mouth and keep it perfectly. But whoever receives it and rejects it will be punished in the most bitter way '.

The Virgin replied: "Blessed are you, my Son, for all your love!"

*Words of Christ, in the presence of the wife, containing parables in which Christ compares himself with a peasant; good priests with a good shepherd; the bad priests with a bad shepherd and the good Christians as a wife. These comparisons are useful in several ways.*

## **BOOK 1 - CHAPTER 59**

I am the one who never uttered a lie. The world takes me for a peasant whose mere name leads to contempt. My words are taken for foolishness and my house is considered a vile dwelling. Now, this peasant had a wife who wanted nothing more than he wanted, who had everything in common with her husband and accepted him as his master, obeying him in everything. This peasant also had many sheep, and he hired a shepherd to look after them for five gold coins and to supply his daily needs. This was a good shepherd, who made good use of gold and food according to his needs.

Over time, this shepherd was succeeded by another shepherd, an inferior, who used gold to buy a wife and give her his food, who rested with her constantly and did not care for the poor sheep, who were harassed and dispersed by ferocious animals. When the peasant saw his flock scattered, he shouted: 'My shepherd is not faithful to me. My flock has dispersed and some helpless sheep have been devoured by ferocious animals, while others have died even though their bodies have not been destroyed. Then, the peasant woman said to her husband, 'Sir, it is certain that we will not recover the bodies that were devoured. But, let's take it home and use those bodies that have remained intact, even though there is no longer a breath of life in them.

We couldn't bear to be left with nothing. 'Her husband replied,' What are we going to do? As animals have poison in their teeth, the sheep's flesh is infected with deadly poison, the skin is corrupted, the wool is bad '. His wife added: 'If everything has been wasted and everything

has been lost, then what are we going to live on?' The husband said: 'I see that there are some sheep still alive in three places. Some of them look dead and don't dare to breathe out of fear. Others are buried in the clay and cannot rise. Still others are hidden and do not dare to leave. Come, wife, let's raise the sheep that are trying to get up, but they can't do it without help, and let's use them! ' Observe, I, the Lord, am the peasant. Men see me as the ass of a donkey raised in a stable according to its nature and habits. My name is the mind of the Holy Church. It is regarded as despicable, inasmuch as the Church's sacraments, baptism, confirmation, anointing, penance and marriage are somehow received with mockery and administered to some with greed. My words are considered silly, because the words in my mouth, spoken in parables, have gone from a spiritual understanding to be converted into entertainment for the senses. My house is seen as despicable, while the things on earth are more loved than those in heaven. They went from a spiritual understanding to being converted into entertainment for the senses. My house is seen as despicable, while the things on earth are more loved than those in heaven. They went from a spiritual understanding to being converted into entertainment for the senses. My house is seen as despicable, while the things on earth are more loved than those in heaven.

The first pastor I had symbolizes my friends, that is, the priests I used to have in the Holy Church, (by 'one' I mean many). To them I entrusted my flock, that is, my venerable body to consecrate it and the souls of my elect to govern and protect them. I also gave you five good things, more precious than gold, namely, the intelligent understanding of all the enigmatic themes so that they could distinguish between good and evil, between truth and falsehood. Second, I gave them insight and wisdom from spiritual themes; this has been forgotten, now and in its place the knowledge of the world is loved. Third, I gave them chastity; fourth, temperance and abstinence in everything for self-control of your body; fifth, stability in good habits, words and deeds.

After this first pastor, that is, after these friends of mine who were part of my Church in the past, now other evil pastors have entered. They bought a wife for themselves, in exchange for gold, that is, in exchange for their chastity and, for these five good things, they took for themselves a woman's body, that is, incontinence. Therefore, my Spirit has departed from them.

When they have a total desire to sin or satisfy their wife, that is, their lust, according to their sense of pleasure, my Spirit is absent from them, because they do not care about the loss of the flock as long as they can follow their own will. The sheep that have been completely devoured represent those whose souls are in hell and whose bodies are buried in tombs waiting for the resurrection to eternal damnation.

The sheep whose bodies are intact, but whose spirits of life are no longer in them, represent the people who neither love me nor fear me, feel no devotion or care about me. My spirit is far from them, since the poisoned teeth of the beasts have contaminated their flesh. In other words, your thoughts and spirit, as the sheep's flesh and entrails symbolize, are as disgusting to me as eating poisoned meat. Their skin, that is, their body, is devoid of all kindness and charity and is unable to serve in my kingdom. On the contrary, be sent to the eternal fire of hell after the judgment.

Their wool, that is, their works, are so useless that there is nothing in them to make them deserve my love and grace.

What, then, can my wife, who symbolizes good Christians, do? I see that there are still live sheep in three places. Some of them resemble the dead sheep and do not dare to breathe out

of fear. These are the pagans who would willingly adopt the true faith if they only knew it. However, they do not dare to breathe, that is, they do not dare to lose the faith they already have and they do not dare to accept the true faith. The second group of sheep are those that remain hidden and do not dare to leave.

These represent the Jews who, as it were, are behind a veil.

They would leave with pleasure if they were sure of my birth. They hide behind the veil, insofar as their hope for salvation is in the images and signs that used to symbolize me in the old Law, but that were truly realized in me when I incarnated.

For their vain hope, they are afraid to move on to true faith. Third, the sheep that have been sunk in the mud are Christians in a state of mortal sin.

Because they fear punishment, they are willing to get up again, but are unable to do so because of the gravity of their sins and because they lack charity.

Therefore, my wife, that is to say my good Christians, help me! Just as a man and a woman are considered one flesh and one member, so the Christian is my member and I am his, for I am in him and he is in Me.

So, my wife, my good Christians, go with me to the sheep that still breathe a little and let's raise them up and revive them! Support your backs while I support your head! I am happy to carry them in my arms. I once carried them all on my back, when they were wounded and nailed to the cross.

O my friends! I love these sheep so dearly that, if it were possible for me to suffer, for any one of these sheep individually, the death I once suffered on the cross for all of them, I would rather redeem them rather than lose them. So, with all my heart, I beg my friends to spare no effort or goods for me. If I was not spared when I was in the world, let them not withdraw when it comes to telling the truth about me. I was not ashamed to die a despicable death for them, but I remained there just as I came into the world, naked, before the eyes of my enemies.

His fists hit my teeth; I was dragged by the hair; I was scourged by whips; I was nailed to the wood with his tools, and nailed to the cross with thieves and thieves. For that reason, my friends, do not spare yourself for me as I endured all this for the love of you! Work boldly and help my needy flock! By my human nature - who is the Father because the Father is in me - and by my divine nature - who is my Spirit because the Spirit is in her and because the same Spirit is in me and in Him, these three being one God in three People - I swear I will go to those who strive to carry my sheep with me, and I will help them as they walk and give them a precious payment: Myself, in their eternal enjoyment.

*Son's words to his wife about three types of Christians, symbolized by the Jews living in Egypt, and about how these revelations were given to the wife to be transmitted, published and preached by the friends of God.*

## **BOOK 1 - CHAPTER 60**

The Son spoke to his wife saying to her: 'I am the God of Israel, the one who spoke to Moses. When he was sent to my people, Moses asked for a sign, saying: 'The people will not believe in me any other way'. If the people to whom Moses was sent belonged to the Lord, why did he not have confidence? You must know that there were three types of people among the Jews. Some believed in God and Moses. Others believed in God, but did not trust Moses,

wondering if, perhaps, he was saying and doing everything by his own invention and presumption. The third type were those who did not believe in God or Moses.

Likewise, there are currently three types of people among Christians as symbolized by the Hebrews. There are some who truly believe in God and in my words. There are others who believe in God, but do not trust my words, as they do not know how to distinguish between a good spirit and an evil one. The third group are those who do not believe in me or even in you, my wife, to whom I have passed on my words. But, as I said, although some Hebrews did not trust Moses, they all - no doubt - crossed the Red Sea with him into the desert where those who did not trust worshiped idols and provoked the wrath of God, which is why their end was a miserable death, though only for those who had bad faith.

For this reason, as the human spirit is slow to believe, my friend must pass on my words to those who believe in him. Afterwards, they will disclose them to others who cannot distinguish a good spirit from a bad one. If the listeners ask you for a sign, let them show a staff, just as Moses did, that is, let them explain my words to them. Moses' staff was firm and, due to its transformation into a snake, it was also fearful for them. Likewise, my words are firm and there is no falsehood in them. They are also fearful, because they make a true judgment.

Let them explain and declare that, by the words and sounds of a single mouth, the devil has moved away from God's creatures, that same demon who could move mountains, if he were not prevented by my power. What kind of power did he have, with God's permission, when he was made to flee at the sound of a single word?

Accordingly, in the same way that those Hebrews who did not believe in God or in Moses also left Egypt in search of the promised land, being somehow forced to go together with others, so too many Christians will now join, unwillingly, to my chosen ones, without believing in my power to save them. They don't believe my words at all; they have only a false confidence in my power. However, my words will be fulfilled without them wanting it and, in a way, they will be forced to walk to perfection until they reach where it is convenient for me.

*The Son's instruction to his wife about the Devil: the Son's answer to his wife about why he does not remove evildoers before he falls into sin, and about how the kingdom of heaven is given to baptized people who die before reaching the age of discernment.*

## **BOOK 2 - CHAPTER 1**

The Son spoke to his wife, saying: "When the devil tempts you, tell him these three things:" The words of God can be nothing, but the truth. "Second": Nothing is impossible for God, because He can do all things. "Third," You, demon, could not give me as great a fervor of love as what God gives me. "

Again the Lord said to his wife: I look at people in three ways: first, the your outer body and how you are inside, second, your inner consciousness, in what direction it tends and in what way, third, your heart and what you want.

Like a bird that sees a fish in the sea and evaluates the depth of the water and also takes note of stormy winds, I also know and assess the paths of each person and take note of what is due to each one, because I am ascertained in the vision and I can assess the human situation better than a person who knows himself.

So, because I see and know all things, you could ask me why I did not remove evildoers before they fell into the depths of sin. I asked the question myself and I will answer you myself: I am the Creator of all things, and all things are known beforehand by me. I know and see everything that was, and everything that will be. But, although I know and can do all things, still, for reasons of justice, I do not interfere in the natural constitution of the body any more than in the inclination of the soul. Each human being continues to exist, according to the natural constitution of the body, as it is and has been, from all eternity, in my foreknowledge. The fact that a person has a longer or shorter life has to do with the natural strength or weakness and is related to the person's physical constitution. It is not due to my foreknowledge that a person loses his vision or another becomes lame or something, since my foreknowledge of all things is such that no one, for him, is the worst, nor is he harmful to anyone.

Furthermore, these things happen not because of the course and position of the celestial elements, but because of some principles of justice hidden in the constitution and conservation of nature. Because of sin and natural disorder, the deformity of the body comes in many ways. This is not because I want it directly, but because I allow it to happen for the sake of justice. Even though I can do all things, I still don't obstruct justice. Thus, the extent or brevity of a person's life is related to the strength or weakness of their physical constitution, according to my foreknowledge that no one can violate.

You can understand this by means of a comparison. Imagine that there were two roads with a road that leads to them. There were a large number of graves on both roads and intersections overlapping each other. The end of one of the two roads falls straight down; the end of the other tended upward. At the crossroads it was written: "Everyone who travels this road begins with pleasure and delight, and ends it in great misery and shame. Whoever takes the other road begins with moderate and bearable effort, but comes to an end with great joy and consolation". A person walking on the single road was completely blind.

However, when she reached the crossroads, her eyes opened, and she saw what was written about how the two roads ended.

While she was studying the warning and thinking about it, there suddenly appeared beside her two men who were entrusted with guarding the two roads.

As they observed the traveler at the crossroads, they said to each other: 'We will carefully observe which road he chooses to take and then he will belong to one of us according to the path he chooses. The traveler, however, was considering with himself the ends and advantages of each road.

He made the prudent decision to select the road whose beginning involved some pain, but which would have joy in the end, instead of the road that started with joy but ended with pain. He decided that it was more reasonable and bearable to tire due to a little effort at the beginning, but to have security at the end.

Do you understand what it all means? I'm going to explain to you. These two roads are good and evil within human reach. This lies in the power and free will of a person to choose what he or she wants to take to reach the age of discernment. A single road leads to the two roads of the choice between good and evil; in other words, the time of childhood leads to the age of discernment. The man walking on this first road is like a blind man, because he is, so to speak, blind in his childhood, until he reaches the age of discernment, not knowing how to distinguish between good and evil, between sin and virtue, between what is ordered, and what is prohibited.

The man walking on this first road, that is, in his childhood, is like a blind man. However, when he reaches the crossroads, that is, the age of discernment, the eyes of his understanding are opened. He then knows how to decide whether it is better to experience a little pain, but eternal joy, or a little joy and eternal pain. Whichever path he chooses, he will not fail to have someone carefully count his steps. There are many graves on these roads, one after the other, one against the other, because, in youth and old age, one person may die sooner, another later; one in youth, another in old age. The end of this life is appropriately symbolized by graves: it will come to everyone, in one way or another, according to each natural constitution and exactly as I have predicted.

If I took someone away, contrary to the natural constitution of the organism, the demon would have grounds for accusation against me. Consequently, so that the devil cannot find anything in me that goes, at the very least, against justice and I do not interfere in the natural constitution of the body more than in the constitution of the soul. But consider my kindness and mercy! So, as the teacher says, I give virtue to those who have no virtue. Because of my great love, I give the kingdom of heaven to all the baptized who die before they reach the age of discernment.

As it is written: It is my Father's pleasure to grant the Kingdom of Heaven to such as these. Due to my tender love, I show mercy even to the children of the pagans.

If any one of them dies before reaching the age of discernment, they cannot know me face to face, and go to a place that is not allowed to be known, but where they will live without suffering. Those who have already passed the single road, reach those two roads, that is, the age of discernment between good and evil.

It is then up to you to choose what you like best. Their reward will follow the inclination of their will, since at that time they know how to read the warning written at the intersection telling them that it is better to endure a little pain at the beginning and joy waiting for them at the end, than to obtain joy at the beginning and pain at the end.

Sometimes it happens that a person is taken earlier than his natural physical constitution would allow, for example, through homicide, drunkenness and the like. This is because the evil of the devil is such that the sinner in this case would receive an extremely long-lasting punishment if he remained alive for a long time. Therefore, some people are taken earlier than their natural physical condition would allow due to the demand for justice and because of their sins. Its withdrawal from the world was predicted by me from all eternity, and it is impossible for anyone to oppose my prediction. Sometimes, good people are also taken earlier than their natural physical condition would allow. Because of the great love I have for them, and because of their ardent love and their efforts to discipline the body for my sake, justice sometimes requires them to be taken away, as predicted by me from all eternity. Thus, I do not interfere in the natural constitution of the body any more than in the constitution of the soul.

*The Son's accusation of a certain soul that would be condemned in the presence of his wife, and Christ's response to the devil about why he allowed that soul and allows other evildoers to touch and take or receive his own true body.*

## **BOOK 2 - CHAPTER 2**

God appeared angry, and said: “This work of my hands, to whom I have appointed great glory, has me in great contempt. This soul, to whom I offered all my loving care, did three things to me: He turned his eyes away from me and turned them towards the enemy. She fixed her will on the world. He put his trust in himself, because she was free to sin against me. For this reason, since you have not bothered to have any regard for me, I suddenly execute my justice on her.

Because she fixed her will against me and put false confidence in herself, I keep her the object of her desire. ” Then, a demon shouted: "Judge, this soul is mine" The Judge replied: "What reasons do you bring against it?" He replied: “My accusation is your own declaration that she despised you, her Creator, and that is why your soul became my maid. Furthermore, since she was suddenly taken away, how could she suddenly please him? For when her body was healthy and lived in the world, she did not serve him with a sincere heart, since she loved created things more fervently, and did not even endure the disease patiently or reflect on her works as she should. In the end, he was not burning in the fire of charity. She is mine, because you suddenly took her away. ” The Judge replied: “A sudden end does not condemn a soul, unless there is inconsistency in your actions. For choosing a person, he is not condemned forever without careful deliberation. ” Then the Mother of God came and said: “My Son, if a lazy servant has a friend who has a good relationship with his master, shouldn't his friend defend him? Shouldn't he be saved if he asked for it, for the sake of the other? ”

The Judge replied: “Every act of justice must be accompanied by mercy and wisdom - mercy to lessen severity, wisdom to ensure that equity is maintained. But, if the transgression is of a type that does not deserve forgiveness, the sentence can still be mitigated in consideration of friendship without infringing on justice. ” Then the Mother said: “My blessed Son, this soul was thinking of me constantly, and showed me reverence, and several times I celebrated the great solemnity in my regard, even if it was cold towards you. So, have mercy on her! ” The Son replied: “Blessed Mother, you know and see everything in me.

Even if this soul had it in mind, it did it more in terms of temporal rather than spiritual happiness. You have not treated my pure body as it should.

His dirty mouth kept her from enjoying my charity. Worldly love and dissolution covered the suffering I had for her. His death was accelerated when he took my forgiveness for granted and when he did not think of its end. Although she received me continuously, this did not improve her, as she did not prepare properly. A person who wishes to receive his noble Lord and guest must not only prepare the room, but also the utensils. This man did not do so, since, although he cleaned the house, he did not sweep it with reverent care. He did not scatter the flowers of his virtues on the floor or fill his members' utensils with abstinence. So, you see very well that what needs to be done for him is what he deserves ”.

“Although I can be invulnerable and beyond comprehension I can be everywhere due to my divinity, my joy is in the one who is pure, even if I, likewise, enter into the good and the damned. The good receives my body, which was crucified and ascended to heaven, and which was prefigured by the widow's manna and flour. The bad do it too, but while for the good it

leads to greater strength and consolation, for the bad it leads to an even more just condemnation, insofar as he, in his indignity, is not afraid to come so close worthy sacrament”.

The demon replied: "If he approached you unworthily and his sentence was more severe because of that, why did you allow him to approach and touch you despite your unworthiness?" The Judge replied: "You are not asking this with love, since you do not have it, but my power forces you to ask because of my wife who is listening. In the same way that both the good and the bad touch my human nature to prove the reality of it, so, with my patient humility, also the good and the bad eat my body at the altar - the good for their greatest perfection, the bad so that I cannot believe that I am already condemned and thus, having received my body, it can be converted, as long as it decides to correct its intention. What greater love can I show you than that in which I, the purest, do I enter even the most impure vessels (since, like the sun, I cannot be dirty)? You and your companions despise this love, because you have hardened yourself against love”.

Then the Mother spoke again: "My good Son, whenever he approached you he was reverent to you, although not as he should have been. He also regrets having offended you, though not perfectly. My Son, in my intention, consider this in your favor”. The Son replied: "As the prophet said, I am the true sun, although I am much better than the sun. The sun's rays don't penetrate mountains or minds, but I can do both.

A mountain can stand in the way of the sun's ray and so the sunlight does not reach the nearby land, but what can block my path except the sin that prevents this soul from being reached by my love? Even if a part of the mountain is removed, the nearby land would still not receive the heat from the sun. And if I entered part of a pure mind, what comfort would it be for me if I could smell the stench coming from elsewhere? Therefore, a person must get rid of everything that is dirty and then this cleaning will result in sweet joy”. His Mother replied: "Your will be done, with all mercy!

## **EXPLANATION**

This was a priest who often received warnings related to his incontinent behavior and did not want to listen to reason. One day, when he went out to the field to take care of his horse, thunder came and lightning struck him and killed him. His body was unhurt except for his private parts, which could be seen completely burned. Then the Spirit of God said: "Daughter, those who engage in such despicable pleasures deserve to suffer in their souls what this man has suffered in his body".

*Words of astonishment from the Mother of God to his wife, and about five houses in the world whose inhabitants represent five states of people, called unfaithful Christians, obstinate Jews, separate pagans, Jews and pagans together, and the friends of God. This chapter contains many useful notes.*

## **BOOK 2 - CHAPTER 3**

Mary said, "It is a terrible fact that the Lord of all things and the King of glory, be despised." He was like a pilgrim on earth, wandering from place to place, knocking on many doors, like a traveler looking for good "The world was like a property with five houses. When my Son appeared dressed as a pilgrim in the first house, he knocked on the door and said, 'Friend,



open the door and let me in to rest and be with you, to that wild animals do not harm me, so that storms and rains do not fall on me! Give me some of your clothes to keep me from the cold, to cover me with my nakedness! Give me some of your food to relieve me in my hunger and something to drink and revive me. You will receive a reward from your God! ' The person inside answered: 'You are very impatient,so you cannot live with us in peace. You are very tall. For this reason we cannot dress you. You are insatiable and greedy, so we cannot satisfy you because there is no end to your insatiable appetite '. Pilgrim Christ answered outside: 'Friend, let me enter cheerfully and voluntarily. I don't need a lot of space. Give me some of your clothes, since in your house there are no clothes so small that they cannot offer me any heating at all! Give me some of your food, since even a little bit can satisfy me and a mere drop of water will refresh and strengthen me '. The person inside answered: 'We know you very well. You are humble in your speech, but inopportune in your requests. You seem easily satisfied but in fact you are insatiable when you come as if you are already satisfied. You are very cold and it is difficult to dress.Go away, I will not receive you! ' Then he went to the second house and said, 'Friend, open the door and look at me!

I will give you what you need. I will defend you from your enemies. ' The person inside answered: 'My eyes are fragile. They would be hurt if I looked at you.

I am satisfied with all things and do not need anything from you. I am strong and powerful. Who can harm me? ' Then, arriving at the third house, he said: 'Friend, pay attention and listen to me! Extend your hands and take me! Open your mouth and taste me! ' The resident of the house replied: 'Scream louder so that I can hear you better!

If you are kind, I will approach you. If you're nice, I'll let you in. ' Then he went to the fourth house whose door was ajar. He said: 'Friend, if you considered that your time was wasted unnecessarily, you would let me in. If you understood and listened to what I did for you, you would have compassion on me. If you realized how much you have offended me, you would sigh and beg for forgiveness. ' The man replied: 'We are almost dying from waiting and longing for your presence. Have compassion on our misfortune and we will be more ready to give ourselves to you. See our misery and watch the anguish of our bodies, and we will be ready for each of your desires. ' Then he went to the fifth house, which was completely open. He said: 'Friend, I would be happy to come here,but I am looking for a place to rest that is softer than that of a comforter, a greater heat than that given by wool, a food fresher than that which animal meat can offer.

Those inside answered: 'We have hammers at our feet. We can use them with pleasure to strike our feet and legs, and offer you the essence that drips from them to be your resting place. We can open our insides and our insides to you. Get in immediately! There is nothing softer than our essence to rest and nothing better than our insides to warm you up. Our hearts are fresher than the flesh of animals. We would be happy to cut our meat for your food. Just come in! For you are sweet to taste and wonderful to rejoice in! ' The residents of these five houses represent five different types of people in the world. The former are unfaithful Christians who call my Son's sentences unjust, his promises false and his orders intolerable.

These are the ones who, in their thoughts, in their minds, and in their blasphemies, say to my Son's preachers: 'He may be all-powerful, but he is far and cannot be reached. It is tall and wide and cannot be worn. It is insatiable and cannot be fed. He's very impatient and there's no way to deal with him. ' They say he is far away because they are weak in good deeds and charity and do not try to rise to their goodness. They say he is wide, because his own avarice

knows no limit: they are always pretending not to have or need something and always imagining problems before they appear. They also call him insatiable, because heaven and earth are not enough for him, but he demands even greater gifts from humanity.

They think it is foolish to give up everything for the salvation of the soul according to the precepts, and it is harmful to give less to the body. They say he is impatient, because he hates addictions and sends them things against his will. They think that nothing is good and useful, except what the pleasure of the body suggests to them. It is clear that My Son is indeed all-powerful in Heaven and on Earth, the Creator of all things and created by no one, who existed before all things, after which no one else will come. He is, in fact, the most distant, the biggest and the tallest, he is inside, outside and above all things.

Although He is so powerful, yet in His love He wants to be dressed with human help - he who does not need clothes, who wears all things and is dressed eternally and invariably in perpetual honor and glory. He, who is the bread of angels and men, who feeds all things and he himself needs nothing, wants to be fed with human love. He who is the restorer and author of peace, asks for peace from men. Thus, whoever wants to receive it willingly, can even sate it with a piece of bread, as long as the intention is good. He can dress you with just a lint, as long as your love is inflamed. A single drop can relieve your thirst, as long as the person is straight.

As long as a person's devotion is fervent and loyal, he is able to receive my Son into his heart and speak to Him. God is spirit and, therefore, he wanted to transform creatures of flesh into spiritual beings; ephemeral beings in eternal. He thinks that everything that happens to the members of his body also happens to himself. It takes into account not only a person's work or skills, but also the fervor of his will and the intention with which the work was done. In fact, the more my Son calls these people for hidden revelations, and the more he warns them through his preachers, the more they harden their will against Him.

They do not listen to you or open the door of your will or receive you with acts of charity. Thus, when their time comes, the falsehood they trust will be annihilated, the truth will be exalted and the glory of God will be made manifest. The latter are obstinate Jews. These people see themselves as being reasonable and consider legal justice to be wisdom. They defend their own actions and consider them more honorable than others. If they hear about the things that my Son did, they despise them. If they listen to your words and commandments, they react with disdain.

Worse still, they would consider themselves sinful and dirty if they listened or reflected on anything they have to do with my Son and even more despicable and miserable if they imitated their actions. But while the winds of worldly fortune still blow over them, they believe that they are the luckiest. As long as their physical strengths are healthy, they believe they are the strongest. For that reason, your hopes will end in nothing and your honors will become shame.

Third parties are pagans. Some of them exclaim in mockery every day: 'Who is this Christ? If he is benevolent in giving good gifts, we should receive him with joy. If you are kind to forgive sins, we should honor you with even more joy.' But these people closed their eyes to the point of not realizing the justice and mercy of God. They cover their ears and do not listen to what my Son has done for them and for everyone. They close their mouths and do not question how their future will be and what will be in their favor. They cross their arms and refuse to make an effort to find a way by which they can escape the lies and find the truth. Therefore, since they do not want to understand or take precautions, although they can and do

have time for it, they and their homes will fall and be enveloped by the storm. The rooms are the Jews and pagans who would like to be Christians, if they knew how and in what way to please my Son and if they received help. They listen to people from neighboring regions every day, and they know the pleas for love that come from themselves, as well as other signs like how much my Son has done and suffered for each one. That is why they cry out to him in their consciences and say: 'O Lord, we hear that you have promised to deliver yourself to us. So, we are waiting for you. Come and keep your promise! We see and understand that there is no divine power in those who are idolized as gods, there is no love for souls, there is no valorization of chastity. We see in them only carnal motives, a love for the honors of the present world. We know by the Law and we hear about the great works that you have done in mercy and justice. We heard from the statements of your prophets, who were waiting for you, whom they had foreseen. So come, good Lord! We want to give ourselves to you, because we understand that in you there is love for souls, the correct use of all things, perfect purity and eternal life. Come without delay and enlighten us, as we are almost dying of waiting! ' That's how they cry out to my Son. This explains why their doors are ajar, why their intention is complete with respect to the good, but they have not yet met compliance.' This is how they cry out to my Son. This explains why their doors are ajar, why their intention is complete with respect to the good, but they have not yet met compliance.' This is how they cry out to my Son. This explains why their doors are ajar, why their intention is complete with respect to the good, but they have not yet met compliance. These are people who deserve to have the grace and comfort of my Son.

In the fifth house are friends of mine and my Son. The door of your mind is wide open for my Son. They are happy to hear you call. They not only open the door when He knocks, but they happily run to receive Him when He enters. With the hammers of divine precepts, they destroy everything that is distorted in themselves. They prepare a resting place for my Son, not among the plumes of birds, but between the harmony of the virtues and the containment of the affection for evil, the greatest essence of all virtues. They offer my Son a kind of warmth that does not come from wool, but from a love so ardent, so much so that they not only give him their belongings, but also themselves. They also prepare food that is fresher than any meat: they are your perfect hearts that desire or love nothing but your God. The Lord of Heaven dwells in your hearts, and God who nourishes all things is sweetly nourished by your charity. They keep their eyes on the door continuously, to prevent the enemy from entering, keep their ears turned towards the Lord, and their hands ready to fight the enemy. Imitate them, my daughter, as much as you can, because their foundations are built of solid stone. The other houses have their foundations in the mud, which is why they will be shaken when the wind comes ”.

*The words of the Mother of God to her Son in defense of his wife; about how Christ is compared to Solomon, and about the severe sentence against false Christians.*

## **BOOK 2 - CHAPTER 4**

The Mother of God spoke to her Son, saying: "My Son, see how your wife is crying, because you have few friends and many enemies". The Son replied: "It is written that the children of the kingdom will be driven out and will not inherit the kingdom. It is also written that a queen came from afar to see Solomon's riches and to hear his wisdom. When she saw it all, she was

breathless with sheer amazement. The people in his kingdom, however, paid no attention to his wisdom or admired his riches. I am prefigured by Solomon, although I am much richer and wiser than Solomon was, since all wisdom comes from me and anyone who is wise gets his wisdom from me. My riches are eternal life and indescribable glory. I promised and offered these goods to Christians as to my own children, so that they would possess them forever, if they would imitate me and believe my words.

But they paid no attention to my wisdom.

They regard my deeds and promises with contempt and my wealth as worthless. What should I do with them, then? Certainly, if children do not want their inheritances, then strangers, that is, pagans, will receive it. Like that foreign queen, whom I have taken to represent faithful souls, they will come and admire the richness of my glory and charity, so much so that they will leave their spirit of infidelity and be filled with my Spirit. What, then, should I do with the children of the kingdom? I will deal with them in the way that a skilled potter, when he observes that the first object he made of clay is neither beautiful nor useful, throws it on the ground and crushes it. I will deal with Christians in the same way. Although they must belong to me, since I formed them in my image and redeemed them with my blood, they have become woefully deformed. Thus, they will be trampled like earth and thrown into hell ”.

*The Lord's words in the presence of his wife about his own majesty and a wonderful parable comparing Christ to David, as Jews, evil Christians and pagans are compared to David's three sons, and about how the Church subsists in the seven sacraments.*

## **BOOK 2 - CHAPTER 5**

I am God, I am not made of stone or wood, nor created by anyone other than the Creator of the universe, remaining without beginning or end. I am the one who entered the Virgin and was with the Virgin without losing my divinity. Through my human nature I was in the Virgin still retaining my divine nature, and I am the same person who, through my divine nature, continued to reign over Heaven and Earth together with Father and the Holy Spirit. Through my Spirit, I set the Virgin on fire, not in the sense that the Spirit who set her on fire was something separate from me, but the Spirit who set her on fire was the same that was in the Father and in me, the Son, as well as the Son. Father and Son were in it, the three being one God, not three Gods.

I am like King David who had three children. One of them was called Absalom, who wanted his father's life. The second, Adonijah, sought his father's kingdom. The third son, Solomon, obtained his kingdom. The first son designates the Jews. They are the people who sought my life and death and despised my advice. Consequently, now that his punishment is known, I can say what David said when his son died: "My son, Absalom!" that is, O my Jewish children, where is your longing and expectation now? O my children, what will be your end now? I felt compassion for you, because you yearned for my arrival - for me, the one you knew by many signs that it would arrive - and because you yearned for the glory that is quickly disappearing, which has already disappeared. But now I feel more compassion for you, like David repeating those first words over and over, because I see that they will end in a despicable death.

So, again like David, I say with all my love: "My son, who will let me die in your place?" David well knew that he could not bring his dead son back through his own death, but in

order to demonstrate his deep paternal affection and eager longing for his will, even though he knew it was impossible, he was prepared to die in his place. son. In the same way, I now say: O my Jewish children, although you have ill will towards me and have done what you could against me, if that were possible and if my Father permitted, I would willingly die for you once more, for I feel sorry for the misery they have caused themselves as required by justice. I told them what had to be done by my words and showed them by my example. I put myself in front of you like a hen protecting you with wings of love, but you rejected it all. Therefore, all the things that you expected have escaped you. Its end is misery and all its work has been wasted.

Bad Christians are denoted by David's second son who sinned against his father in his old age. He reasoned as follows: "My father is an old man and with weakened strength. If I say something wrong to him, he doesn't respond. If I do anything against him, he doesn't take revenge. If I attack him, he endures patiently. Therefore, I will do what I want". With some servants of his father David, he went on to a forest with few trees to play king. However, when his father's knowledge and intent became evident, he changed his plan and those who were with him fell into disrepute.

This is what Christians are doing for me now. They think to themselves: "God's signs and decisions are no longer manifest now as they were before. We can say what we want, since he is merciful and does not pay attention. Let us do what we like, as it allows us easily". They have no faith in my power, as if I am weaker now in carrying out my will than before. They imagine that my love is less, as if I am no longer wishing for their mercy as it was for their parents. They also think that my judgment is something to be laughed at and my justice meaningless. So they also go to a grove with David's servants to play presumptuous kings. What does this forest with few trees symbolize, if not the Holy Church that survives through the seven sacraments as if it were through a few trees? They enter the Church with some of David's servants, that is, with some good works, to win the Kingdom of God with presumption.

They perform a modest number of good works, confident that through them, no matter what state of sins they are in or what sins they have committed, they can still win the kingdom of heaven as per hereditary law. David's son wanted to obtain the kingdom against his father's will, but he was banished in disgrace, since both he and his ambition were unjust, and the kingdom was given to a better and wiser man. Likewise, these people will also be banished from my kingdom.

It will be offered to those who do David's will, since only a person who has charity can obtain my Kingdom. Only a person who is pure and guided by my heart can approach me, who am the purest of all.

Solomon was David's third son. He represents the pagans. When Batseba heard that someone other than Solomon - whom David had promised to be king after him - had been elected by certain people, she addressed David and said: "My lord, you swore to me that Solomon would be king after you. Now, however, another person has been elected.

If this is the case and goes in that direction, I will end up sentenced to fire as an adulteress and my son will be considered illegitimate". When David heard this, he stood up and said, "I swear to God that Solomon will sit on my throne and succeed me as king."

He then ordered his servants to put Solomon on the throne and to proclaim David's chosen man king. They carried out their master's orders and raised Solomon to maximum power, and all those who had given their brother a vote were dispersed and reduced to servitude. Batseba,

who would have been considered an adulteress had another king been elected, represents nothing but the faith of the pagans.

No type of adultery is worse than selling yourself into prostitution away from God and true faith, believing in a god different from the Creator of the universe. As Batseba did, some pagans come to me with humble and repentant hearts, saying, “Lord, you promised that in the future we would be Christians. Keep your promise!

If another king, if another faith other than yours prevails over us, if you turn away from us, we will burn in pain and die like adulteresses who took an adulterer in place of a legal husband. Furthermore, although you live forever, however, you will die for us and we for you in the sense that you will remove your grace from our hearts and we will stand against you because of our lack of faith. So keep your promise, strengthen our weakness and light our darkness! If you delay, if you move away from us, we will perish”. After hearing this, I will rise up like David through my grace and mercy.

I swear by my divine nature, which is close to my humanity, and by my human nature, which is in my Spirit, and by my Spirit, which is in my divine and human nature, these three being not three gods but one God, that I will keep my promise. I will send my friends to bring my son Solomon, that is, the pagans, into the forest, that is, into the Church, which subsists through the seven sacraments, as well as through seven trees (named baptism, penance, confirmation, sacrament from the altar), priesthood, marriage and extreme unction). They will rest on my throne, that is, in the true faith of the Holy Church.

In addition, bad Christians will become your servants. The first will find their joy in an eternal inheritance and in the sweet food that I will prepare for them. The latter, however, will groan in the misery that will begin for them in the present and will last forever. And so, since it is still time for surveillance, that my allies do not sleep, that they do not tire, because a glorious reward awaits them for their work!”

*The words of the Lord in the presence of the wife regarding a king who is on a battlefield with friends on his right and enemies on his left; about how the king represents Christ, with Christians on the right and pagans on the left, and how Christians are rejected and he sends his preachers to the pagans.*

## **BOOK 2 - CHAPTER 6**

The Son said: “I am like a king who is on a battlefield with friends on the right and enemies on the left. The voice of someone shouting came to those on the right where everyone was well armed. Their helmets were fastened and their faces turned to their master. The voice called out to them: 'Turn to me and trust me! I have gold to give you.' When they heard that, they turned towards him. The voice spoke a second time to those who turned around: 'If you want to see the gold, unhook your helmets, and if you want to get them, I will fasten them again as I want'. When they consented, he fastened the helmets backwards. The result was that the front of the helmets with the openings to see were on the back of their heads, while the back covered their eyes in a way they couldn't see. Screaming, he led them like blind men.

When this happened, some of the king's friends reported to their lord that their enemies had deceived their men. He said to the allies: 'Go to them and shout: Unhook your helmets and see how you have been tricked! Turn to me and I will receive you in peace!' They didn't want

to hear it, and considered it mockingly. The servants heard this and reported it to their master. He said: 'Well, then, since they despised me, approach quickly to those on the left and tell them these three things: The path that leads you to life has been prepared for you. The gate is open. And you yourself want to come and find them. Believe, however, firmly that the way has been prepared! Have a firm hope that the gate is open and that your words are true! ' Go and find the Lord with love, and he will welcome you with love and peace; and will lead you to lasting peace. When they heard the messenger's words, they believed them and were received in peace.

I am this king. I had Christians on my right, as I prepared an eternal reward for them. Their helmets were fastened and their faces were turned towards me while they all had the intention of doing my will, obeying my commandments and while their desires aimed at the heavens. Gradually, the demon's voice, that is, pride, sounded in the world and showed them worldly riches and carnal pleasure. They turned to that, gave their consent and wishes to pride. Because of their pride, they took off their helmets to put their desires into action and preferred temporal goods to spiritual goods. Now that they have put aside the helmets of God's will and the weapons of virtue, pride has taken possession of them and bound them in such a way that they can only be happy when they sin to the end and would be content to live forever, as long as they could sin forever.

Pride has blinded them to such an extent that the helmets' openings through which they can see are at the back of their heads and in front of them there is darkness. What do these openings in helmets represent if not the consideration of the future and circumspection of the reality of the present? Through the first opening, they could see the delight of future rewards and the horrors of punishment, as well as the terrible sentence of God. Through the second opening, they could see God's commandments and prohibitions, and also how much they have transgressed these precepts and how they could improve. But these openings are behind the head where nothing can be seen, which means that heavenly realities have not been considered.

Their love for God has become cold, while love for the world is regarded with delight and embraced in such a way that it leads them anywhere they wish, like a well-oiled wheel. However, when they see me dishonored, souls falling and the devil taking control, my friends cry out daily for me in their prayers for them. Your prayers reached Heaven and reached my ears.

Moved by their prayers, I have sent these preachers to these people daily, shown them signs and increased my thanks to them. However, in their contempt for all this, they accumulate sin upon sin.

So, I must now say to my servants and I must put my words emphatically: "My servants, go to the left side, that is, to the pagans, and say: 'The Lord of Heaven and Creator of the universe has the following for you say: The way of Heaven is open to you. Feel like entering it with firm faith! The gate of Heaven is open to you. Have firm hope and you will enter it! The King of Heaven and Lord of the Angels will personally go out to meet you and give you eternal peace and blessing. Go out to meet him and receive him with the faith that he revealed to you and that prepared the way to Heaven! Receive him with the hope you have, for he himself intends to give you the kingdom.

Love him with all your heart and put your love into practice and you will enter through the gates of God from which those Christians were removed, because they did not want to enter, which made them not worthy by their own actions. ' By my truth, I declare that I will put my

words into practice and will not forget them. I will receive you as my children and I will be your Father, I, whom Christians have despised.

You, then, my friends, who are in the world, go out without fear and shout out loud, announce my will to them and help them to accomplish it. I will be in your hearts and in your words. I will be your guide in life and your savior in death.

I will not abandon you. Go out courageously - the greater the work, the greater the glory! I can do all things in a single instant and with a single word, but I want your reward to come from your own effort and my glory to come from your courage. Do not be surprised by what I say. If the wisest man in the world could count how many souls go to hell every day, he could number the grains of sand in the sea or the pebbles on the beach. This is a question of justice, because these souls have separated themselves from their Lord and God. I am saying this so that the demon's numbers may decrease, the danger becomes known, and my army is complete. If only they could hear and understand! ”

*Jesus Christ speaks to his wife and compares his divine nature to a crown using Peter and Paul to symbolize the clerical and lay state, about the ways of dealing with enemies, and about the qualities that the knights of the world must have.*

## **BOOK 2 - CHAPTER 7**

The Son spoke to his wife, saying: “I am the King of the crown. Do you know why I said 'King of the crown'? For my divine nature was, will be, and is without beginning or end. My divine nature is perfectly similar to a crown, because the crown has no beginning or end point. Just as a crown is destined for the future king, my divine nature was also destined to be the crown of my human nature.

I had two servants. One was a priest, the other layman. The first was Peter, who held a priestly role, while Paul was, as it were, a layman. Pedro was married, but when he realized that his marriage was not consistent with his priestly function, and considering that his intention could be jeopardized by the lack of continence, he moved away from, above all, lawful marriage, in which he separated from his wife's bed, and devoted himself to me with all his heart.

Paul, on the other hand, observed celibacy and remained pure. See what a great love I had for these two! I gave the keys of Heaven to Peter so that everything that tied and untied on Earth, was tied and untied in Heaven. I allowed Paul to become like Peter in glory and honor. As, together, they were equal on earth, so now they are united in eternal glory in Heaven and glorified together. However, although I have mentioned these two individually by name, by and through them I want to denote other friends as well. Similarly, under the old Covenant, I used to speak to Israel as if I were addressing one person, although I intended to designate the entire people of Israel by that one name. Likewise, now, using these two men, I intend to denote the multitude of those I have filled with my love and glory.

Over time, the evil began to multiply and the flesh began to weaken and become more and more inclined to evil. Thus, I established rules for each of the two, that is, for the clergy and the laity, represented here by Pedro and Paulo. In my mercy, I decided to allow the clergy to own a moderate amount of church properties for their bodily needs so that they could grow more ardent and steadfast in serving me. I also allowed the laity to come together in marriage according to the precepts of the Church. Among the priests, there was a good man who





resources of one region met the needs of another. Others were specialists and artisans. Among these were the defenders of my Church who today are called knights.

They took up arms as avengers of the Holy Church to fight their enemies. Among them came a good man and my friend who thought to himself: 'I do not cultivate the soil like a farmer. I don't work on the seas like a trader. I don't work with my hands like a skilled craftsman. What, then, can I do or through what work can I please my God?

I am not quite willing to serve the Church. My body is too soft and weak to withstand physical damage, my hands have no strength to defeat enemies and my mind does not adapt to reflect on Heaven. What can I do then?

I know what I can do. I will pledge myself to a secular prince through an oath, promising to defend the faith of the Holy Church with my strength and my blood. '

This friend of mine addressed the prince and said: 'My lord, I am one of the defenders of the Church. My body is too weak to withstand physical damage, my hands lack the strength to knock others down; my mind is unstable when made to think and do what is good; my stubbornness is what pleases me; and my need for rest does not allow me to take a strong stand for the house of God. Thus, I commit myself to a public oath of obedience to the Holy Church and to you, the Prince, vowing to defend it every day of my life so that, although my mind and will may be lukewarm with respect to the struggle, I can be compelled to work because of my oath '. The prince replied, 'I will go with you to the house of the Lord and be a witness to your oath and promise.' The two came to my altar, and my friend knelt and said: 'I have a very weak body to withstand physical damage, I like my stubbornness very much, my hands are very indecisive when it is necessary to deliver blows.

So, I promise obedience to God and to you, my boss, pledging myself through an oath to defend the Holy Church against its enemies, to comfort God's friends, to do good for widows, orphans and faithful to God, and never to do nothing contrary to the Church or the faith. Furthermore, I will submit to your correction if I make a mistake, so that, committed by obedience, I should fear sin and selfishness even more and dedicate myself more fervently and promptly to carrying out the will of God and his own will, knowing myself, only be the most worthy of condemnation and contempt if I dare to violate obedience and transgress his commandments. After that promise was made on my altar, the prince wisely decided that the man should dress differently from other laymen as a sign of self-renunciation and as a reminder that he had a superior to whom he should submit.

The prince also placed a sword in his hands, saying: 'This sword must be used to threaten and kill the enemies of God'. He placed a shield on his arm, saying: 'Defend yourself with this shield against the enemy's projectiles and patiently support what is thrown at him. May you rather see it shattered than flee the battle! ' In the presence of my listening priest, my friend made me the firm purpose of observing all this. When he made the promise, the priest offered him my body to give him strength and courage so that, once he joined me through my body, my friend would never part with me. So was my friend George, as well as many others. So it must be with the knights.

They must obtain their title as a result of merit and wear their knightly attire as a result of their actions in defense of the Holy Faith.

Hear how my enemies are now, going against my friends' first exploits. My friends used to enter the monastery through their wise obeisances and love for God. But those who are in monasteries today, go out into the world out of pride and ambition, following their obstinacy, satisfying the pleasure of their bodies. Justice demands that people who die in such

dispositions should not experience the joy of heaven but, on the contrary, receive the endless punishment of hell. Know, too, that the cloistered monks who are forced against their will to become preached by the love of God should not be counted in that number. The knights who used to wield my weapons were ready to lay down their lives for justice and to shed their blood for the sake of holy faith, bringing justice to the needy, bringing down and humiliating the agents of evil.

But listen to how they were corrupted! Now, they prefer to die in battle for the glory, ambition and envy induced by the devil rather than live according to my commandments and obtain eternal joy. Just rewards will be distributed during the trial, to all people who die in such a disposition, and their souls will be linked to the demon forever. However, the knights who serve me will receive their retribution in Heaven forever. I, Jesus Christ, true God and Man, one with the Father and the Holy Spirit, one God forever and ever, said this. ”

*Christ's words to his wife about the desertion of a knight from the true army, that is, from humility, obedience, patience, faith, etc., to the false army, that is, from the opposite vices, pride, etc., and the description of his condemnation and how a person can find condemnation because of a bad will and also because of bad actions.*

## **BOOK 2 - CHAPTER 8**

I am the true Lord. There is no other Lord greater than me. There was no one before me and there will be no after. Every landlord comes from me and through me. That is why I am the true Lord and none other than Me can truly be called Lord, for all power comes from me.

I told you earlier that I had two servants, one of them courageously, assumed a commendable lifestyle and endured to the end. Countless others followed him on the same path as the knight. I will now tell you about the first man to defect from the knightly profession that was instituted by my friend. I will not tell you his name, because you do not know him by name, but I will reveal his purpose and will.

A man who wanted to become a knight came to my sanctuary. When he entered, he heard a voice: “Three things are necessary if you are to become a knight: First, you must believe that the bread you see on the altar is true God and true man, the Creator of Heaven and Earth. Second, once you have taken on the services of a knight, you must exercise more self-mastery than you are used to. Third, you must not be concerned with worldly honors. I will certainly give you joy and eternal honors.

On hearing, pondering these three conditions with himself, he also heard an evil voice in his mind making three proposals contrary to the previous ones. She said: “If you serve me, I will make you three other proposals. I will let you have what you see, hear what you want and get what you want ”. When he heard this, he thought to himself: “The first gentleman told me to have faith in something that I don't see and he promised me things unknown to me. He told me to abstain from the pleasures I can see and desire, and wait for something that is doubtful to me. The other gentleman promised me the worldly honor I can see and the pleasure I desire without forbidding me to see or hear everything I like.

Certainly, it is better for me to follow him, to have what I can see and enjoy the things that are right instead of waiting for things that are uncertain for me ”. With such thoughts, this man was the first to begin desertion from the service of a true knight. He rejected the real profession and broke his promise. He threw the shield of patience at my feet, dropped the

sword for the defense of the faith to fall from his hands, and left the sanctuary. The evil voice said to him: “If, as I said, you are mine, then you will be able to walk proudly through the fields and streets. That other gentleman tells his men to be constantly humble. So, be sure not to avoid pride and ostentation! While that other gentleman made his entrance by obedience and submitted himself to obedience in every journey, you must not let anyone be your superior. Do not bend your neck humbly to other people.

Take your sword to shed the blood of your neighbor and brother, to take possession of your property!

Wield the shield on your arm and risk your life to gain renown! Instead of the faith that he defends, love the temple of your own body without abstaining from any pleasure that delights you”.

While the man was adjusting his mind and strengthening his decision with these thoughts, his prince placed his hand on the man's neck at the indicated point. No part of the body, whatever it may be, can harm someone who has a good will or help someone whose intention is bad. After confirming his knight status, the poor man betrayed the knight's service by exercising it in view of worldly pride, not taking seriously the fact that he was now, more than before, under the greatest obligation to live a austere life. Countless armies of knights have imitated and still imitate this knight in his pride, who sank everyone in the deepest abyss due to his oaths of knights.

However, since there are many people who wish to grow in the world and gain renown, but cannot, you may ask: Do these people have to be punished for the evil of their intentions in the same way as those who achieve their desired success? To which I reply: I assure you that anyone who ardently intends to grow in the world and does everything he can to do so with the intention of an empty worldly title of honor, although his intention never reaches its effect due to a secret decision of mine, such a man will be punished for the wickedness of his intention in the same way as the one who manages to achieve this, that is, unless he rectifies his intention through penance.

See, I will give you the example of two individuals very well known to many people. One of them prospered according to his wishes and got almost everything he wanted. The other had the same intention, but not the same possibilities. The former achieved world renown; he loved the temple of his body in all lust; had the power he wanted; everything it touched prospered. The other was identical to him in intention, but received less renown. He would have willingly shed the blood of his neighbor a hundred times to carry out his ambition plans. He did what he could and carried out his will according to his desire. These two men were similar in their horrible punishment. Although they do not die at the same time, I can still speak of one soul instead of two, since their condemnation was one and the same. Both had the same thing to say when the body and the soul were separated and the soul left. Once the body had left, the soul said to him: "Tell me, where are the visions now to delight my eyes that you promised me and where is the pleasure you showed me, where are the pleasant words you told me to use?" The demon was there and replied: “The promised visions are nothing but dust, words are nothing but air, pleasure is nothing but mud and rot. These things are of no value to you now”.

The soul then cried out: “Woe is me, alas, I was miserably deceived! I see three things. I see the one promised to me in the appearance of bread. He is the true King of kings and Lord of lords. I see what he promised, and it is indescribable and inconceivable. I see now, that the abstinence that he recommended, was really more profitable”. Then, with an even

louder voice, the soul screamed three times: “Woe is me, I was born! Woe is me, whose life on Earth has been so long! Woe is me, that I must exist in a perpetual and endless death! ” See the disgrace that bad people will have in return for their contempt for God and fleeting joy! So, you must thank me, my wife, for having driven you away from such a disgrace! Be obedient to my Spirit and my chosen ones!

*Christ's words to the wife giving an explanation of the previous chapter, and about the demon's attack on the previously mentioned knight and about his terrible and just condemnation.*

## **BOOK 2 - CHAPTER 9**

The whole span of that life is just an hour for me. So, what I'm telling you now has always been in my foreknowledge. I told you earlier about a man who initiated cavalry, and about another who deserted her as an infamous man. The man who deserted the ranks of true cavalry threw his shield at my feet and his sword at my side, breaking his promises and sacred vows. The shield he threw symbolizes nothing more than the true faith by which he would defend himself from the enemies of his soul and faith.

The feet, with which I walk towards humanity, symbolize nothing more than the divine delight by which I attract a person to me and the patience with which I constantly sustain. He threw this shield to the ground when he entered my sanctuary, thinking to himself: I want to obey the gentleman who advised me not to practice abstinence, the one who lets me hear things pleasant to my ears. It was in this way that he threw down the shield of my faith for wanting to follow his selfish desire instead of me, for loving the creature more than the Creator.

If he had had a right faith, if he had believed that I am all-powerful, a right judge and giver of eternal glory, he would have wanted nothing but me, he would not have feared anything but me. However, he threw his faith at my feet, despising it and counting it as nothing, because he did not try to please me and did not consider my patience. Then he threw his sword beside me. The sword symbolizes nothing more than the fear of God, which the true knight of God must continually have in his hands, that is, in his actions. My side symbolizes nothing more than the care and protection with which I protect and defend my children, like a hen protecting her chicks, so that the devil does not harm them and that no unbearable temptation comes upon them.

But that man threw away the sword of my fear without bothering to think of my power and without any regard for my love and patience.

He threw it on the floor next to me, as if to say: “I do not fear or care about your defense. I got what I have through my own actions and my noble descent ”. He broke his promise to me. What is the true promise by which a man is bound by vows to God? Certainly, it is the actions of love; anything a person does, he must do for the love of God. But, he put that aside, by exchanging his love for God for self-love; he preferred his selfishness to the future and eternal delight.

In this way, he separated from me and left the sanctuary of my humility. The body of any Christian guided by humility is my sanctuary. Those guided by pride are not my sanctuary, they are the devil's sanctuary that leads them towards worldly desire for their own purposes. Having left the temple of my humility, and having rejected the shield of holy faith and the

sword of fear, he walked proudly into the fields, cultivating all selfish lust and desire, despising fear and growing in sin and lust.

When he reached the end of his life and his soul left the body, the demons went out to find him. Three voices from hell could be heard speaking against him.

The first said: "Isn't this the man who deserted humility and followed us in pride? If his feet could take him even higher in pride to the point of overtaking us and having primacy in pride, he was quick to do that ". The soul replied, "I am this man." The Justice replied: "This is the reward for your pride: you will descend hand in hand with a demon until you reach the lowest part of hell. And since there is no demon who does not know his particular punishment and the torment to be inflicted by every unnecessary thought and act, neither will you escape the punishment at the hands of each of them, but you will share in the malice and evil of all of them ". The second voice shouted, saying, "Isn't this the man who has turned away from his professed service to God and has joined our ranks?" The soul replied, "I am this man." Justice said: "This is your added reward: that everyone who imitates your conduct as a knight will join your punishment and suffering for your own corruption and pain, and will strike you at his coming with a mortal wound. You will be like a man tormented by a severe wound, you will really be like a man tormented with wound after wound, until your body is full of wounds, which cause intolerable suffering and you will constantly regret your luck.that cause intolerable suffering and you will constantly regret your luck.that cause intolerable suffering and you will constantly regret your luck.

Even so, you will experience misery after misery. At the height of your pain, it will be renewed, and your punishment will never end and your anguish will never lessen ". The third voice shouted, "Isn't this the man who left his Creator for creatures, the love of his Creator for his own selfishness?" The Justice replied: "It is certainly him".

Thus, two holes will be drilled in it. Through the first, every punishment deserved from your least sin to the greatest of them will enter, insofar as you have exchanged your Creator for your own lust. Through the second, every type of pain and shame will enter, and no divine consolation or charity will enter it, insofar as it loved itself instead of its Creator. He will live forever and his punishment will last forever, because all the saints have turned away from him ". My wife, see how miserable these people will be who despise me, and how great will be the pain they bought at the price of so little pleasure! "

*As from the burning bush God spoke to Moses, Christ speaks to his wife about how the devil is symbolized by the pharaoh, knights of the present day symbolized by the people of Israel and the body of the Virgin by the bush, and about how the current knights and bishops are in the present, preparing a home for the devil.*

## **BOOK 2 - CHAPTER 10**

It is written in the Law of Moses that Moses was taking care of his flock in the desert when he saw a bush that was on fire, without being burned; he got scared and covered his face. A voice spoke to him from the bush: "I heard my people's lament and I felt sorry for them, because they are oppressed by severe slavery".

I, who am now speaking to you, am the voice heard from the bush. I heard the misery of my people. Who are my people but the people of Israel? Using this same name, I now designate

the knights around the world who have taken vows from my cavalry and who must be mine, but are being attacked by the devil.

What did Pharaoh do for my people Israel in Egypt? Three things. First, when they were building their walls, they received no help from the straw pickers who previously helped them make bricks. Instead, they had to pick the straw themselves where they could across the country. Second, the builders received no thanks for their work, despite producing the set goal of bricks to be made. Third, the overseers beat them hard whenever their production was lower than normal. Amid their great affliction, these people of mine built two cities for Pharaoh.

This pharaoh is none other than the demon that attacks my people, that is, the knights, who must be my people. I tell you the truth, if the knights had kept the agreement and rules established by my first friend, they would be among my dearest friends. Just as Abraham was the first to receive the commandment of circumcision, he was obedient to me and became my dearest friend, anyone who imitates Abraham's faith and deeds will share his love and glory; so also the knights were especially pleasant to me of all orders, since they promised to shed for me what they consider most dear, their own blood. By that vow they made themselves most pleasant to me, just as Abram did in relation to circumcision, and they purified themselves daily for living for their profession and for practicing holy charity.

These knights are now so oppressed by their miserable slavery under the devil, that he is hurting them with a lethal blow and throwing them into pain and suffering.

The bishops of the Church are building two cities for him as are the children of Israel. The first city is sustained by physical labor and senseless anxiety in the acquisition of worldly goods. The second city is sustained by uneasiness and spiritual distress, since they cannot rest from worldly desire. There is work on the outside, and restlessness and anxiety on the inside, making spiritual things a burden.

Just as Pharaoh did not supply my people with the things needed to make bricks, nor did he give them fields full of grain, or wine, and other useful things, but the people had to go and get them themselves in suffering and tribulation of the heart, just as they did. way the demon deals with them now. Although they work for the world and covet it in their hearts, they are still unable to fulfill their desires and quench their thirst for their greed. They are consumed inside by grief and outside by work.

For that reason, I feel sorry for his suffering, because my knights, my people, are building houses for the devil and working ceaselessly, because they can't get what they want and because they care about meaningless goods, although the fruit of their anxiety it is not a blessing but on the contrary, the reward of shame.

When Moses was sent to the people, God gave them a miraculous sign for three reasons. First, because each person in Egypt worshiped their own god in particular, and because there were countless beings who were considered gods. Thus, it was appropriate that there was a miraculous sign so that, through him and by the power of God, the people could believe that there is only one God and one Creator of all things because of the signs, and that all other idols should be shown without value.

Second, a sign was also given to Moses as a symbol, prefiguring my future body. What did the burning bush that was not consumed symbolize, but the Virgin, who conceived by the Holy Spirit and gave birth without losing her virginity? I came from this bush, assuming the human nature of Mary's virgin body.

Similarly, the snake given as a sign to Moses symbolized my body. Third, a sign was given to

Moses to confirm the truth of future events and to prefigure the miraculous signs to be given in the future, proving that the truth of God was all the more true and certain, the more clearly those things represented by the signs were fulfilled. with time.

I am now sending my words to the children of Israel, that is, to the horsemen. They do not need miraculous signs for three reasons. First, because God and Creator of all things is already worshiped and known through Holy Scripture, as well as through many signs. Second, they are not now waiting for my birth, because they know that I was actually born and became flesh without corruption, since the deed has been completely fulfilled. And there is no better or more true faith to be kept or believed than that which has already been announced by me and my holy preachers. However, I gave three things through you that you could believe in. First, these are my true words and do not differ from true faith. Second, a demon came out of a possessed body, by the action of my words.

Third, I gave a certain man the power to unite hearts without trust, in mutual charity. So, have no doubts about those who will believe me.

Those who believe in me also believe in my words. Those who appreciate me also appreciate my words. It is written that Moses covered his face after speaking with God.

You, however, do not need to cover your face. I have opened your spiritual eyes so that you can see spiritual things. Open your ears so that you can hear the things that are of the Spirit. I will show you a similar of my body as it was during and before my passion, as well as after the resurrection, as Magdalene, Peter and others saw it. You will also hear my voice as it spoke to Moses from within the bush. This same voice is now speaking within your soul. ”

*Christ's delightful words to his wife about the glory and honor of the good and true knight, about how the angels came to meet him, and about how the Glorious Trinity affectionately welcomes him and takes him to an indescribable resting place as a reward for a small fight.*

## **BOOK 2 - CHAPTER 11**

I told you earlier about the end and the punishment of that knight who was the first to defect from the cavalry service he had promised me. I will now use metaphors to describe (otherwise you will not be able to understand spiritual issues) the glory and honor of the one who virilely assumed the true service of the cavalry and sustained it until the end. When this friend of mine came to the end of his life and his soul left his body, five legions of angels were sent to greet him. A crowd of demons also came with them to find out if they could complain about him, because they are full of evil and never tire of it.

A very clear voice was then heard in Heaven, saying: "My Lord and Father, is this not the man who has bent to your will and has done so perfectly?" The man then replied in his own conscience: "In fact, it's me". Three voices were heard. The first was of a divine nature and said: "Didn't I create you and give you a body and soul?"

You are my son and you did your Father's will. Come to me, your dear Father and almighty Creator! An eternal inheritance is given to you, because you are a son. Your Father's inheritance is given to you, because you were obedient to Him.

So, dear son, come to me! I will receive you with honor and joy ”! The second voice was of a human nature that said: "Brother, come to your brother! I offered myself to you in battle and shed my blood for you. You, who obeyed my will, come to me!

You, who paid blood for blood and were prepared to offer death for death and life for life,



come to me! You, who imitated me in your life, now enter my life and my endless joy! I recognize you as my true brother ”. The third voice was from the Spirit (but the three are one God, not three gods), who said: “Come my knight, you, whose inner life was so attractive that I wished to live with you!

You were so virile in your outward conduct that you deserved my protection. Then, rest, in return for all your physical suffering! In return for your mental suffering, enter an indescribable consolation! In return for your charity and your manly effort, come to me and I will live in you and you in me! Come to me, then, my excellent knight, who never desired anything but me! Come and you will be filled with holy pleasure! ” After that, five voices were heard from each of the legions of angels.

The first voice spoke: "Let us march in front of this excellent knight and load his weapons, that is, let us present to our God the faith that he has preserved and defended from the enemies of justice". The second voice said: “Allow us to carry your shield in front of him, that is, let us show our God his patience which, although it is known to God, will be even more glorious because of our testimony. For his patience, he not only endured adversity patiently but also thanked God for those same adversities ”.

The third voice said: "We will march in front of him and present his sword to God, that is, we will show him obedience for which he remained obedient in both difficult and easy times, according to his promise". The fourth voice said: “Come and let us show your horse to God, that is, we will offer the testimony of your humility. As a horse carries a man's body, so his humility preceded and followed him, leading him forward until his work was done. Pride found no place in him, that's why he rode safely ”. The fifth voice said: "Come and let us present your helmet to our God, that is, let us witness the divine will you felt for God!" He meditated on Him in your heart at all times. She carried it on her lips, on her deeds, and above all, she desired Him. For love and veneration, he volunteered to die to the world. So, let us present these things to our God, because, in return for his little effort, this man deserved eternal rest and joy with his God, whom he wished so much and so many times! ”

Accompanied by the sounds of these voices and a wonderful chorus of angels, my friend was brought to eternal rest.

Her soul saw it all and said to herself in exultation: “I am happy to have been created! I am happy to have served my God that I now contemplate! I am happy, because I have joy and glory that will never end! ” So my friend came to me and received such a reward. Although not everyone sheds their blood in my name, however, everyone will receive the same reward, as long as they intend to give their lives for me if the occasion presents itself and the needs of faith demand it. See how important a good intention is! ”

*Christ's words to his wife about the unchanging nature and eternal duration of his justice; about how, after assuming a human nature, he revealed his justice through his love in a new light; and on how tenderly he shows mercy for the damned and gently teaches his knights.*

## **BOOK 2 - CHAPTER 12**

I am the true King. No one deserves to be called king except me, because all the honor and power comes from me. I am the one who judged the first angel who fell for pride, ambition and envy. I am the one who made the judgment of Adam and Cain, as well as the whole world when sending the flood, due to the sins of the human race. I am the same person who

allowed the people of Israel to remain in captivity and miraculously led him with miraculous signs. All justice can be found in me. Justice has always been and is in me without beginning or end. At no time does it decrease, but it remains true and unchanging. Although at the moment my justice seems to be more lenient and God now seems to be a more patient judge, this does not represent a change in my justice, which never changes, but only shows my love even more. I now judge the world by the same justice and the same true judgment as when I allowed my people to become slaves in Egypt and made them suffer in the desert. My love was hidden before my incarnation. I kept it hidden from my justice like light obscured by a cloud. When I took human nature, although the law that had been given has changed, justice has not changed, it has become more visibly clear and has been shown in a more abundant light of love through the Son of God. This happened in three ways. First, the law was mitigated, as it had been very severe because of disobedient and hardened sinners and it was difficult to subdue pride. Second, the Son of God suffered and died. Third, my judgment now seems to be further away, and to appear to have been delayed out of mercy and to be milder towards sinners than before. In fact, the acts of justice concerning the first parents or the flood or those who died in the desert, seem rigid and severe. However, mercy and love are now more apparent. Rather, for reasons of wisdom, love has been hidden in justice and shown with mercy, although in a more hidden way, because I have never done and will never do justice without mercy or goodness without justice. Now, however, you may ask: if I show mercy in all my justice, how am I merciful to the damned? I will answer by means of a parable. how am I merciful to the damned? I will answer by means of a parable. how am I merciful to the damned? I will answer by means of a parable.

It is as if a judge is sitting for a trial and his brother appears to be sentenced. The judge tells him: “You are my brother and I am your judge and, although I love you sincerely, I cannot and it is not right for me to oppose justice. In your conscience you will see what is right with respect to what you deserve. It is necessary to sentence you properly. If it were possible to go against justice, I could gladly take your sentence for me”. I'm like this judge. That person is my brother due to my human nature. When he comes to be judged, his conscience informs him of his guilt and he understands what his sentence must be. Since I am just, I respond to the soul - speaking figuratively, and say: “You see everything that is right for you in your conscience. Tell me what you deserve”. The soul then answers me: “My conscience informs me about my sentence. It is the punishment that is due to me, because I did not obey you”.

I answer: “I, your judge, took all of your punishment and made you aware of the danger you were in, as well as the way to escape punishment. It was for simple justice that you could not enter the heavens before repairing your guilt. I assumed your reparation, because you were unable to bear it alone.

Through the prophets I showed you what would happen to me and I did not omit a single detail of what these prophets revealed. I showed you all the love I could for you to come back to me. However, since you have moved away from me, you deserve to be sentenced, because you have despised mercy. However, I am still so merciful that, if it were possible for me, to die again, because of you, I would endure the same torment that I once endured on the cross instead of seeing you sentenced to such a sentence. Justice, however, says that it is impossible for me to die again, even if mercy says that I want to die for you, if that were possible. That is how I am merciful and loving even to those condemned. I loved humanity from the beginning, even when I looked angry, but no one cared or paid any attention to my love. Because I am just and merciful, I warn the so-called knights that they must seek my mercy,

lest my justice find them. My justice is as immobile as a mountain, it burns like fire, it is as frightening as thunder and as sudden as a bow set with an arrow. My warning is threefold. First, I warn you as a father does with his children, so that they turn to me, because I am their Father and Creator. Let them return, and I will give them the equity due to them by right. Let them return, because although I have been despised, I will still receive them with joy and go to meet them with love. Second, I ask them as a brother to remember my wounds and my actions. Let them return, and I will receive them as a brother. Third, as your Lord, I ask you to return to the Lord to whom you have pledged your faith, to whom you owe your loyalty, and to whom you have pledged yourselves.

Why, O knights, did you depart from me, your father, who raised you with love? Think of me, your brother, who has become one of you for your good. Return again to me, your good Lord. It is highly dishonest to swear your faith and your loyalty to another lord. You swore that you would defend my Church and help those in need. Now see how you have sworn loyalty to my enemy, you have thrown away my banner and you have raised that of the enemy!

Why, O knights, do not return to me with true humility, since you have deserted me because of pride? If anything seems difficult to bear for me, consider what I have done for you! For you I went to the cross with my feet bleeding; my hands and feet were nailed by you; I did not spare any one member for you. And you still ignore all this, moving away from me. Come back and I will give you three forms of help. First, fortress, so that you are able to resist your physical and spiritual enemies. Second, a brave generosity, such that you can fear nothing but Me and you can consider your commitment to me a joy. Third, I will give you wisdom to make you understand the true faith and will of God. So, come back and assume your positions as men! For I, who am giving you this warning, I am the same one that angels serve, the one who set your obedient ancestors free, but condemned the disobedient and humiliated the proud. I was the first in the war, the first to suffer. Follow me, then, so that you do not melt like wax on fire. Why are you breaking your promise? Why do you despise your oath? I have less value or am I less deserving than any friend of yours, who do you keep when you take an oath? However, to me, the giver of life and honor, the preserver of health, you do not fulfill what you promised. Why are you breaking your promise? Why do you despise your oath? I have less value or am I less deserving than any friend of yours, who do you keep when you take an oath? However, to me, the giver of life and honor, the preserver of health, you do not fulfill what you promised. Why are you breaking your promise? Why do you despise your oath? I have less value or am I less deserving than any friend of yours, who do you keep when you take an oath? However, to me, the giver of life and honor, the preserver of health, you do not fulfill what you promised.

For this reason, good knights, I have kept your promise and, if you are too weak to put this into action, at least have the will to do so! I feel sorry for the slavery that the devil has imposed on you and so, I will accept your intention as an action.

If you return to me with love, then execute the faith of my Church, and I will go out to meet you as a good father with all my army. I will give you five good things as a reward. First, eternal praise will always ring in your ears. Second, God's face and glory will always be before your eyes.

Third, the praise of God will never leave your lips. Fourth, you will have everything that your souls desire, and you will desire nothing more than what you already have. Fifth, you will

never be separated from your God, your joy will be infinite and you will live your lives with endless joy.

This will be your reward, my knights, if you defend my faith and work harder for my honor than for yours. If you have any sense, remember that I have been patient with you and that you have insulted me in such a way that you alone would never tolerate. However, although I can do everything because of my omnipotence, and although my justice calls for revenge on you, still my mercy, which is in my wisdom and goodness, spares you. So I asked for mercy! In my love, I grant what a person humbly asks of me ”.

*Christ's powerful words to his wife about today's knights; about the correct way to train knights and about how God gives strength and helps them in their actions.*

## **BOOK 2 - CHAPTER 13**

I am one God with the Father and the Holy Spirit in a trinity of people.

None of the three can be separated or divided from the others, but the Father is in both, the Son and the Spirit, the Son is in both, the Father and the Spirit and the Spirit is in both. The Godhead sent his Word to the Virgin Mary through the angel Gabriel.

Also the same God, sending and being sent by himself, was with the angel, was in Gabriel, and was with the Virgin before Gabriel. After the Archangel delivered his message, the word became flesh within the Virgin. I, who speak to you, am that Word.

The Father sent me through him together with the Holy Spirit into the Virgin's womb, although not so that the angels would be without the vision and the presence of God. I, the Son, who was with the Father and the Holy Spirit in the Virgin's womb, remained the same God in the vision of the angels in Heaven together with the Father and the Holy Spirit, governing and sustaining all things. However, the human nature assumed by the only Son remained in Mary's womb. I, who am one God in my divine and human nature, do not disdain to speak with you and thus manifest my love and strengthen your holy faith.

Although my human form seems to be here in front of you and to be talking to you, however, it is more true to say that your soul and your conscience are with me and me. Nothing in Heaven or on Earth is impossible or difficult for me. I am like a powerful king who arrives in a city with his troops and takes possession of the place, occupying it completely. Likewise, your members will be filled with my grace and will be strengthened. I'm in and out of you. Although I may be talking to you, I remain the same in my glory. What could be difficult for me, that I support everything with my power and organize everything with my wisdom, surpassing everything with excellence? I, who am one God together with the Father and the Holy Spirit, without beginning or end, who assumed human nature for the salvation of humanity, with my divine nature remaining intact, which I suffered, resurrected and ascended to Heaven, I am now truly speaking to you.

I told you earlier about the knights who were more pleasant to me before, because they were united to me through the bond of charity. They pledged themselves through their oaths to offer their bodies for my body, their blood for my blood. That is why I gave them my consent, where I joined them in a single bond and a single company. Now, however, my complaint is that these knights, who should have belonged to me, have turned against me. I am your Creator and Redeemer, as well as your helper. I created a body with all the members for them.

I created everything in the world for your use. I redeemed them with my blood. I acquired an eternal inheritance for them through my passion. I protect you in every danger.

Now, however, they have moved away from me. They have my passion for nothing, they neglect my words that should cheer and nourish their souls. They despise me, preferring, with all their heart and soul, to offer their bodies and let them be wounded in exchange for human pleasure, to shed their blood to satisfy their ambition, happy to die in the name of a worldly, diabolical and empty speech. But still, although they have departed, my mercy and justice are upon them. I mercifully care for them so that they are not given over to the devil. In fairness, I am patient with them and, if they again turned to me, I would receive them and would happily run to find them.

Tell that man who wants to put his cavalry services at my disposal that he will please me again through the following ceremony. Anyone who wants to be a knight must go with his horse and armor to the churchyard and leave his horse there, since it was not made for human pride but to be useful in life and defense, and in fighting enemies God's. Then she lets him put on his robe, placing the clasp on his forehead, in a manner similar to what a deacon does when he wears his stole as a sign of obedience and holy patience. In the same way, he can put on his robe and put the zipper on his forehead as a sign of his military vows and obedience taken to defend the cross of Christ.

A banner of secular government must be carried in front of you, reminding you that you must obey your government on earth in everything that is not against God. Once you have entered the churchyard, the priests must go out to meet you with the church standard. In this, the Passion and the wounds of Christ must be painted as a symbol that he is obliged to defend the Church of God and to agree with his prelates. When he enters the Church, the banner of temporal government must remain outside the church while the banner of God must go before him into the Church, as a sign that divine authority precedes temporal authority and that a person must be more careful spiritual and temporal issues.

When the Mass is said to Agnus Dei, the presiding authority, that is, the king or someone else, should address the knight at the altar and say, "Do you want to become a knight?" When the candidate answers "yes", the other must add the words: "Promise God and me that you will defend the faith of the Holy Church and obey your leaders in the things that belong to God!" When the candidate answers "yes", the other must put a sword in his hands, saying: "Look, I deposit a sword in your hands so that you don't even spare your life for the Church of God, so that you can subdue God's enemies and protect God's friends ". Then you must give him the shield and say: "See, I give you a shield so that you can defend yourself against the enemies of God, so that you can offer assistance to widows and orphans,so that you can increase the glory of God in every way ". Then he should put his hand on the other's neck, saying, "See, you are now subject to obedience and authority. Know, then, that you must put into practice what you have promised through your promise! " After that, the mantle and its closure, must be adjusted in it to remind him daily of his vows to God and that, by his profession before the Church, he committed himself to do more than others to defend the church of God.by his profession before the Church, he pledged to do more than others to defend the church of God.by his profession before the Church, he pledged to do more than others to defend the church of God.

Once all this is done and the Agnus Dei is said, the priest who celebrates the Mass must give him my body so that he can defend the faith of the Holy Church. I will be in him and he will be in me. I will give you help and strength, and I will make you burn with the fire of my love

so that you will desire nothing but Me and will fear nothing but me, your God. If he happens to be on the campaign trail when he renders his services for my glory and defense of my faith, it will still benefit him, considering that his intention is just.

I am everywhere by virtue of my power, and everyone can please me with a fair intention and goodwill. I am love, and no one can come to me except a person who has love. So, I don't order anyone to do that, because in that case they would be serving me out of fear. But those who want to take this form of cavalry service may be pleasing me. It would be appropriate for them, to show through humility, that they want to return to the true exercise of chivalry, since through pride, the profession of true chivalry is defected. ”

### **EXPLANATION**

This knight is believed to have been Sir Karl, the son of Saint Brigid.

*About Christ symbolized by a goldsmith and the words of God by gold; about how these words are to be conveyed to people with the love of God, a right conscience; your five senses under control; and on how diligent and not lazy preachers of God are to sell gold, that is, to convey the word of God.*

### **BOOK 2 - CHAPTER 14**

I am like a skilled goldsmith who sends his servant to sell his gold throughout the region, saying to him: “You must do three things. First, you must not entrust my gold to anyone except those who have a calm and clear vision. Second, do not entrust it to people who have no conscience. Third, put my gold on sale for ten heavy talents twice! A person who refuses to weigh my gold twice will not receive it. You must be careful with three weapons that my enemy uses against you.

First, he wants to slow you down to expose my gold. Second, he wants to mix metal inferior to my gold so that those who see it and test it think that my gold is just rotten clay. Third, he instructs his friends to contradict you and constantly claim that my gold is not good ”. I am like this goldsmith. I forged everything in Heaven and Earth, not with hammers and tools, but with my power and strength. Everything that exists, existed and will exist is predicted by me. Not even a small worm or the smallest grain can exist or continue to exist without me. Not the smallest thing escapes my foreknowledge, because everything comes from me and is foreseen by me. Among all the things I created, however, the words that came out of my lips are of great value, just as gold is more valuable than other metals. That is why my servants, through whom I send my gold around the world, must do three things. First, they must not entrust my gold to people who do not have a calm and clear vision. You may ask, "What does it mean to have a clear vision?" Well, a person with a clear vision is one who has divine wisdom along with divine charity. But how can you know this? Is obvious. The person who has a clear vision and who can receive my gold is the one who lives according to reason, who moves away from human vanity and curiosity, who seeks nothing as much as God. But this person is blind if he has knowledge, but does not put into practice the divine charity he knows. She seems to have her eyes on God, but she doesn't, because her eyes are on the world and she turned her back on God.

Second, my gold should not be entrusted to someone who has no conscience. Who has conscience but the person who controls his temporal and perishable goods with a

view to eternity, who has his soul in Heaven and his body on Earth, who reflects daily on how he will leave Earth and respond to God about his actions?

My gold must be entrusted to such a person. Third, he must put my gold on sale for ten heavy talents twice. What does this scale used to weigh gold symbolize if not consciousness? What do gold-weighing hands symbolize if not goodwill and desire? What are the balances to be used other than spiritual and bodily work?

A person who wants to buy and keep my gold, that is, my words, must examine himself correctly in the balance of his conscience and consider how he will pay for them with ten talents carefully weighed according to my will. The first talent is the person's disciplined vision. This makes her consider the difference between bodily and spiritual vision, what use there is in physical beauty and appearance, how much excellence there is in the beauty and glory of angels and heavenly powers that surpass all the stars in the sky in splendor, and what a delight soul has in the commandments of God and in his glory.

This talent, I mean, the physical and spiritual vision, which is found in the commandments of God and in chastity, are not measured in the same scale. Spiritual vision counts more than body vision and weighs more, since a person's eyes must be open to what is beneficial to the soul and necessary for the body, but closed to foolishness and indecency.

The second talent is good hearing. One should consider the price of indecent, silly and mocking language. It is certainly not worth more than a breath of air. That is why a person must hear God's praises and hymns. You must hear the deeds and sayings of my saints. You must listen to what he needs to stimulate your soul and body in virtue. This type of hearing weighs more on the balance than listening to indecency.

This good type of hearing, when weighed on the scale and compared to the other type, will move the scale very low, while the other, the empty hearing, will move upwards, because it will not weigh anything.

The third talent is that of the language. A person must weigh the excellence and usefulness of an uplifting and well-maintained speech, in the balance of his conscience. You must consider the harmfulness and uselessness of a vain and negligent speech. You must discard vain speech and love the good.

The fourth talent is taste. What is the taste of the world but suffering? Hard work at the beginning of an endeavor, distress as it continues and bitterness at the end.

Therefore, a person must carefully weigh the spiritual and the mundane taste, but the spiritual taste will weigh more than the mundane. The spiritual taste is never lost, it never becomes monotonous, it never diminishes. This type of taste begins in the present through the containment of lust and through a life of moderation, and lasts forever in Heaven through the enjoyment of God's sweet delights.

The fifth talent is the sense of touch. A person must weigh how much worry and misery he feels about his body, how many worries in the world, all the many problems with his neighbor. Then he will experience misery everywhere. Make him also weigh how great the peace of mind and the disciplined mind are; how well there is in not worrying about vain and superfluous possessions. Then he will experience consolation everywhere. Anyone who wants to measure this well, must put spiritual and physical senses on the scale, and the result will be that the spiritual surpasses the corporal. This spiritual touch begins and develops through patient tolerance of setbacks and through perseverance in the commandments of God, and lasts forever in joy and peaceful rest. A person who gives more weight to physical

rest and worldly feelings and joys than to those of eternity does not deserve to touch my gold or enjoy my happiness.

The sixth talent is human work. A person must carefully weigh his conscience, spiritual and material work. The first leads to Heaven, the second to the world; the first to eternal life without suffering, the second to tremendous pain and suffering. Anyone who desires my gold must give more weight to spiritual work, which is done for my love and glory, than to material work, since spiritual things last, while material things pass.

The seventh talent is the orderly use of time. A person is given a certain amount of time to devote to spiritual matters alone, another period for bodily functions, without which life is impossible (if used sensibly, they are considered as spiritual use of time), and other periods for physical activities Useful. If a person is to be accountable for his time and also for his actions, he must then give priority to the spiritual use of time before turning to material work, and control his time so that spiritual things are given greater priority. than temporal things, so that time is not allowed to pass without analysis and the correct balance required by justice.

The eighth talent is the just administration of the temporal goods given to a person, meaning that a rich person, in what allows his resources, must donate to the poor with divine charity. But you can ask, "What should a poor person give if he has nothing?" He must have the right intention and think the following: "If I had something, I would happily give it generously". Such an intention is counted to him as an action. If the poor man's intention is such that he would like to have temporal possessions like the others, but would intend to donate a small amount and mere trifles to the poor, this intention is considered as a small action. So, a wealthy person with many possessions must practice charity. A needy person must have the intention to give and this will earn him merit. He who gives more weight to the temporal than the spiritual, who gives me a shilling, the world a hundred and a thousand himself does not use a fair weighing standard. A person who wears a pattern like this does not deserve to have my gold. I, the giver of all things, and who can also take them away, deserve the most valuable part.

Temporal goods were created for human use and necessity, not for the superfluous. The ninth talent is the careful examination of times past and past. A person must examine his actions, what kind of actions they were, the number of them, how he corrected them and with what merit. He must also consider whether his good deeds outnumbered his bad ones. If he thinks that his bad deeds are more numerous than the good ones, then he must have a perfect purpose of correction and be truly sorry for his bad deeds. This intention, if it is true and firm, will weigh more on God's vision than all your sins.

The tenth talent is the consideration and planning of the future time. If a person has the intention of not wanting to love anything besides the things of God, of wanting nothing more than what he knows pleases God, willingly and patiently accepting the difficulties, even the penalties of hell, to give God some consolation and doing His will, then this talent overcomes everything else.

Through this talent all dangers are easily avoided. Whoever pays these ten talents will have my gold.

However, as I said, the enemy wants to prevent people from handing over my gold in three ways. First, he wants to make them slow and lazy. There are both physical and spiritual laziness. The physical type is when the body gets tired of working, getting up and so on. Spiritual laziness is when a spiritually minded person, knowing the sweet delight and grace of my Spirit, prefers to rest in this joy instead of going out and helping others to share it with



him. Didn't Peter and Paul experience the overflowing joy of my Spirit? If it were my will, they would have rested hidden in the depths of the earth with the inner joy they had, instead of going out into the world.

However, so that others could be participants in their enjoyment and to instruct others with them, they preferred to go out to the growth of other people and also to their greater glory, than to retain alone without strengthening others with the grace that was granted them. In a similar way, my friends, although they like to be alone and enjoy the joy they already have, they must now move forward so that others can also be participants in their joy. Just as someone who has many possessions does not enjoy them alone, but transmits them to others, so also my words and my grace must not be hidden and must be spread to others, so that they, too, can be built up.

My friends can help three types of people. First, the condemned; second, sinners, that is, those who fall into sin and rise again; third, the good ones who stand firm. But you can ask, "How can a person help the damned, seeing that they are not worthy of grace and that it is impossible for them to return to grace?" Let me answer by comparison. It is as if there are countless holes at the bottom of a precipice and anyone who falls into them would necessarily sink to the end. However, if someone plugged one of these holes, the one that fell might not dive as deep as if no hole had been plugged. This is what happens to convicts. Although, due to my justice and their own hardened wickedness, they would have to be condemned at a certain and predicted time, yet their punishment will be lighter if, through others, they are blocked from doing certain evils and encouraged to do something good. That is how I am merciful even to those condemned. Although mercy cries out for indulgence, justice and its own evil oppose it.

Second, they can help those who fall, but then they get up again, teaching them how to get up, making them careful not to fall, and instructing them to improve and resist their passions. Third, they can be beneficial to the just and perfect. Don't these fall too? Of course, but it is for your greater glory and humiliation of the devil.

Just as a soldier slightly wounded in battle becomes more incited due to his wound and becomes even more keen for battle, so also the demonic temptation of adversity incites my chosen ones even more to continue the spiritual battle and humility, and they they make even more fervent progress to win the crown of glory. Thus, my words should not be hidden from my friends, for, having heard of my grace, they will be further incited to my devotion. My enemy's second method is to use fraud to make my gold look like clay. Therefore, when any of my words are transcribed, the writer must bring two reliable witnesses or a man of proven conscience, to certify that he has examined the document. Only after that can it be transmitted to whoever he wants so that it does not arrive without being certified into the hands of enemies who can add something false and that can lead the words of truth to be denigrated among simple people.

My enemy's third method is to make his own friends preach resistance to my gold. My friends must then say to those who contradict them: "The gold in these words contains only three teachings. They teach you to fear correctly, to love earnestly, to desire Heaven intelligently. Test the words and see for yourself, and if you find anything else, contest it!"

*Christ's words to his wife about how the way to paradise was opened by his coming; about the fiery love that he showed us by enduring so much suffering for us from his birth to his death, and about how the way to hell was made wide and the way to paradise narrow.*

## **BOOK 2 - CHAPTER 15**

You are wondering why I am telling you such things and why I am revealing such wonders to you. Is it just because of you? Of course not, it is for the edification and salvation of others. You know, the world was like a kind of jungle, on which there was a road that led down to the great abyss. There were two chambers in the chasm.

One was so deep that it had no bottom and the people who went down to it never came back. The second was not as deep and scary as the first. Those who came down to it had some hope of help; they experienced longing and delay, but not misery; darkness, but not torment. The people who lived in that second chamber, daily, kept sending their calls to a magnificent neighboring city, which was full of all good things and all delights.

They were crying hard, so that they would know the way to the city.

However, the wild forest was so large and dense that they could not cross it or make any progress, because of its density, and they did not have the strength to make a way through it. What was their weeping? The weeping was: 'O God, come and help us, show us the way and enlighten us, we are waiting for you! We cannot be saved by anyone but you '. These tears came to my ears in paradise and led me to mercy. Soothed by his tears, I came to the jungle as a pilgrim.

But, before I started to work and make my way, a voice spoke in front of me, saying: 'The ax is set in the tree'. This voice was none other than that of John the Baptist. He was sent before me and cried in the desert: 'The ax is set in the tree', which means: 'May the human race be ready, for the ax is now ready, and he came to prepare the way for the city. ; and is pulling out every obstacle. ' When I came, I worked from sunrise to sunset, that is, I dedicated myself to the salvation of humanity from the moment of my incarnation until my death on the cross. At the beginning of my task, I ran away from my enemies within the jungle, more precisely, from Herod, who was chasing me; I was tested by the devil and suffered persecution from men. Later, while I endured a lot of work, I ate and drank and assumed, without sin, other natural needs in order to build faith and show that I had really assumed human nature.

While I was preparing the way to the eternal city, that is, to paradise, and breaking down all the obstacles that appeared, bushes and thorns scratched my side and hard nails hurt my feet and hands. My teeth and face were severely mistreated. I endured it patiently and did not turn away, but I went ahead even more zealously, like an animal driven by hunger, which when it sees a man holding a spear against him, advances against the spear in its desire to catch that man. And the more the man shoves the spear into the animal's entrails, the more the animal runs against the spear in its desire to catch the man, until finally its entrails and its whole body are pierced here and there. In the same way, I inflame myself with such love for souls that when I experienced all these severe torments, the more eager men became to kill me, the more ardent I became in suffering for the salvation of souls.

So, I made my way through the jungle of this world and prepared a road through my blood and sweat. The world may well be called a jungle, since it was empty of all virtues and remained a jungle of addiction. There was only one road by which everyone was taken to hell, those condemned to the curse, the good to darkness. I listened mercifully for a long time

to your wishes for future salvation and came, as a pilgrim, to work. Unknown to them, in my divinity and power, I prepared the path that leads to Heaven. My friends saw this path and observed the difficulties of my work and my longing for heart, and many of them followed me with joy for a long time.

But now there has been a change in the voice that used to shout, 'Be ready!' My path changed, shrubs and thorns grew, and those who were advancing on it stopped. The way to hell has opened up. It is wide, and many people walk around it. However, in order not to leave my path completely forgotten and neglected, my few friends still walk in it in their longing in search of their heavenly homes, like birds going from bush to bush, hiding, as it were, and serving me in fear, already that nowadays, everyone thinks that walking the way of the world leads to happiness and joy.

For this reason, as my roads have become narrow, while the road of the world has widened, I am now shouting to my friends in the jungle, that is, in the world, that they must remove the bushes and thorns from the road that leads to Heaven and recommend my way to those who are making their way.

As it is written: 'Blessed are those who have not seen me, and have believed.' Likewise, happy are those who now believe my words and put them into practice. As you see, I am like a mother who runs to find her lost child. She holds a lamp so that, on the way, he can see the road. In her love she will meet you on the way and shorten your journey. She goes to him and hugs and welcomes him.

With a love like this I will run to meet my friends and all the people who return to me, and I will give the light of divine wisdom to their hearts and souls. I will embrace you with glory and involve you in the Celestial Court where there is neither heaven above nor earth below, but only the vision of God; where there is neither food nor drink, but only the pleasure of God.

The road to hell is open to the wicked. Once they enter it, they will never leave. They will be without glory or happiness and will be filled with perpetual misery and blame. That is why I speak these words and reveal this love of mine, so that those who have departed, may return to me and recognize me, their Creator, whom they have forgotten. ”

*Christ's words to his wife about why He speaks to her and not to others better than her; about three things ordered, three prohibitions, three forbidden and three allowed, and three recommended to the wife, by Christ, the most excellent lesson.*

## **BOOK 2 - CHAPTER 16**

Many people think, why do I talk to you and not to others who live a better life and have served me longer. I answer them in the form of a parable: A certain man has many vineyards in several different regions. The wine from each vineyard has the particular flavor of the region from which it comes. Once the wine has been compressed, the vineyard owner sometimes drinks the mediocre and weakest wine and not the best type. If any of those present see him and ask their lord why he does this, he will reply that this particular wine tastes good and sweet to him at that moment. This does not mean that you have disposed of the best wines or disdained them, but that you reserve them for your use and privilege at an appropriate time, each one for the occasion that is appropriate. This is the way I deal with you.

I have many friends, whose lives are sweeter than honey, more delicious than any wine, brighter in my sight than the sun. However, I like to choose you in my Spirit, not because you are better than them, or like them, or more qualified, but because I wanted to - I can make wise men with fools and saints with sinners. I do not give you so much grace, because I put others in disdain.

On the contrary, I am reserving them for another use and privilege as justice requires. So humble yourself in every way and don't let anything disturb you except your sins. Love everyone, even those who seem to hate and defame you, as they are only giving you a better chance to win your crown! Three things I order you to do. Three things I command you not to do. Three things I allow you to do. Three things I recommend you do.

I command you to do three things: First, to desire nothing, except your God; second, to reject all pride and arrogance; third, always hate the lust of the flesh. Three things I command you not to do. First, do not love in vain, nor indecent speeches; second, not overeating or using the superfluous in other things; third, escape from worldly joys and frivolities. I allow you to do three things: First, sleep moderately to be in good health; second, taking moderate vigils to train the body; third, eat moderately to strengthen and sustain your body.

I recommend three things for you: First, make an effort to fast and do good jobs that get the promise of the Kingdom of Heaven; second, dispose of your possessions for the glory of God; third, I advise you to think continuously about two things in your heart. First, think of everything I did, suffering and dying for you; such thinking increases love for God. Second, consider my justice and the final judgment. This reassures the fear in your mind. Finally, there is a fourth thing that I both ask for and order, as I recommend and allow. That is, to obey as it is due. I ask this, since I am your God. I command you not to act otherwise, since I am your Lord. I allow that, since I am your Spouse. I also recommend this, since I am your Friend ”.

*Christ's words to the wife about how the divinity of God can truly be called a virtue; about the various falls of humanity caused by the devil and about the various remedies given and provided through Christ to help humanity.*

## **BOOK 2 - CHAPTER 17**

The Son of God spoke to his wife saying, "Do you firmly believe that what the priest holds in his hands is the body of God?" She replied: "I firmly believe this, just as the Word sent to Mary became flesh and blood in her womb, as well as what I now see in the hands of the priest I believe to be true God and man". The Lord answered her: "I am the same one who is talking to you, remaining eternally in the divine nature, having become human in the Virgin's womb, but without losing my divinity. My divinity, of course, can be called virtue, since there are two things in it: the most powerful power, the source of all power, wisdom the most knew the source and seat of all wisdom. In this divine nature all things that exist are ordered wisely and rationally.

There is not a small point in the sky that is not there and has not been established or predicted by it. No single atom on Earth or spark in hell is outside your rule and can hide from your foreknowledge. Do you know why I said 'no little dot in the sky'? Well, a point would be the final dash in a word. In fact, the word of God is the final trait in all things and was determined for the glorification of all things. Why did I say 'not a single atom on Earth,' but because all earthly things are transitory? Not even atoms, however small, are outside of God's plan and providence. Why did I say 'no spark in hell', but because there is nothing in hell except envy? Just as the spark comes from fire, all kinds of evil and envy come from impure spirits, with the result that they and their followers are always jealous, but never love of any kind. Therefore, perfect knowledge and power are in God, and that is why everything is so arranged, that nothing is greater than the power of God, nothing can be done contrary to reason, because all things were done rationally, appropriate to the nature of each thing. Then, the divine nature, which can rightly be called a virtue, showed its greatest virtue in the creation of angels. She created them for her own glory and for their delight, so that for that they must have charity and obedience; charity, for which they love only God; obedience, by which they obey God in all things. Some of the angels were, out of malice, led astray and, out of malice, set their will against these two things. They turned their wills directly against God, to the point that virtue became hateful to them and, therefore, what was opposite to God became lovable to them. Because of this disordered direction of their will, they deserved to fall. It was not God who caused their fall, but they themselves caused it through the abuse of their own knowledge.

When God saw the reduction in the number of the population of the heavenly abode that had been caused by your sins, He again showed the power of your divinity.

In return, he created human beings in body and soul. He gave them two goods, that is, the freedom to do good and the freedom to avoid evil, because, since no more angels would be created, it was convenient that human beings should have the freedom to rise, to the angelic level, if they wished. God also gave the human soul two goods, that is, a rational mind, for the purpose of distinguishing one thing from the other and the best of the excellent; and the strength to persevere in the good. When the devil saw this love of God for humanity, he then considered it in his envy: 'God created something new that can rise to our place and, through his own effort, win what we have lost through negligence!'

If we can deceive him and cause him to fall, he will stop his efforts and then he will not rise to that level. ' Then, having made a scam plan, they deceived the first man and prevailed over him with my just permission.

But, how and when was the man defeated? In fact, when he set aside virtue and did what was forbidden, when the promise of the serpent pleased him more than obedience to me. Due to this disobedience, he could not live in paradise, since he had despised God, nor in hell, since his soul, using reason, carefully examined what he had done and had regret for his crime. For this reason, the God of virtue, considering human misfortune, arranged a type of imprisonment or place of captivity, where people could recognize their weaknesses and repair themselves for their disobedience, until they deserved to reach the level they lost. The devil, meanwhile, taking this into account, wanted to kill the human soul through ingratitude. Injecting her filth into her soul, he so darkened her intellect that she had neither love nor fear of God.

God's justice has been forgotten and his judgment despised. For this reason, God's goodness and gifts were no longer appreciated, and they fell by the wayside.

Thus, God was not loved, and the human conscience was so darkened that humanity was in a despicable state and fell into even greater disgrace. Although humanity was in such a state, the virtue of God was not lacking; instead, He revealed his mercy and justice. He showed his mercy when he revealed to Adam and other good people that they could get help at a predetermined time. This incited their fervor and love for God. He also revealed his righteousness through the flood on Noah's day, which filled human hearts with the fear of God. Even after that, the demon still did not stop harassing humanity, later, and attacked it through two other evils. First, he inspired unbelief in people; second, hopelessness. He inspired unbelief so that people could not believe the word of God, but could attribute their miracles to luck. He inspired hopelessness so that they would not expect to be saved and obtain the glory they had lost.

The God of Virtue provided two remedies to combat these two evils.

Against hopelessness, he offered hope, giving Abraham a new name and promising him that from his semen the one who would lead him and the followers of his faith would be born, back to the lost inheritance. He also pointed out prophets to whom he revealed the form of redemption, and the times and places of his suffering. Regarding the second wickedness, unbelief, God spoke to Moses and revealed his will and law to him, supporting his words with omens and actions. Although, all this has been done, the devil has not yet given up his wickedness. It constantly instigates humanity to the worst sins, inspires two other attitudes in the human heart: first, to consider the law as unbearable and that makes you lose your peace of heart by trying to fulfill it; second, inspires the idea that God's decision to die and suffer for charity is incredible and very hard to believe.

Again, God provided two remedies for these two evils.

First, he sent his own Son into the Virgin's womb so that no one would lose the peace of mind about how difficult it was to practice the Law, since having assumed human nature, his Son fulfilled the requirements of the Law and then made it less rigorous. Regarding the second evil, God demonstrated the perfection of virtue. The Creator died for creation, the just for sinners. Innocent, He suffered to the last drop, as had been said by the prophets. Even so, the devil's wickedness did not cease, and again he rose against humanity, inspiring two more evils. First, it inspired the human heart to despise my words, secondly, to lead my deeds into oblivion.

God's virtue began, again, to indicate two new remedies against these two evils. The first is to honor my words and take responsibility for imitating my actions. That is why God guides them by his Spirit. He also revealed his will on Earth to his friends through you for two reasons in particular. The first is to reveal God's mercy, so that people can learn to remember God's love and suffering. The second is to remind you of God's justice and to make you fear the severity of my judgment.

Therefore, tell this man that, since my mercy has already come, he must bring it to light so that people can learn to seek mercy and pay attention to their own judgments. Also, tell him that although my words have been written, they must still be preached and put into practice first. You can understand this through a metaphor. When Moses was about to receive the Law, a staff was made and two stone tablets were cut. However, he did not work miracles with the staff until there was a need and the occasion demanded it. When the right time came, there was a demonstration of miracles and my words were proved by the deeds.

In the same way, when the New Law arrived, first my body grew and developed until the right moment, and from then on my words were heard.

However, although my words have been heard, they have not yet had strength and endurance in them until they are accompanied by my deeds. And they were not fulfilled until I fulfilled all the things that were prophesied about me through my passion. Now it's the same. Although my words of love have been written and should be transmitted to the world, they still cannot have any strength until they are completely brought to light. ”

*About three wonderful things that Christ did to his wife; about how the vision of angels is very beautiful and that of demons very ugly, so ugly for human nature to endure; and why Christ condescended to come as a guest to a widow like her.*

## **BOOK 2 - CHAPTER 18**

I did three wonderful things for you. You see with spiritual eyes. You hear with spiritual ears. With the physical touch of your hand you feel my Spirit in your chest. You do not see what the vision is like. Because if you saw the spiritual beauty of angels and holy souls, your body could not bear to see them and it would break like a vessel, broken and fallen, due to the joy of the soul in that vision. If you saw the demons as they are, you would either continue to live with great sadness or you would suddenly die in the face of their terrible sight. That is why, spiritual beings appear to you as if they have bodies.

Angels and souls appear to you in the likeness of human beings who have a soul and life, because angels live by their spirits. Demons appear to you in a form that is deadly, and belong to mortality, such as animals or other creatures. Such creatures have a mortal spirit, because when their bodies die their spirits also die. However, demons do not die in spirit, but are forever dying and live forever. Spiritual words are spoken to you through analogies, as you cannot understand them any other way. The most wonderful thing of all is that you feel the motion of my Spirit in your heart. ” Then she replied: "O my Lord, Son of the Virgin, why did you condescend to come as a guest to such an ordinary widow, who is poor in all good work and so weak in understanding and discernment and full of sin for so long? ” He replied: "I can do three things. First, I can make a poor, wealthy person, capable and intelligent, and a foolish person, of little intelligence. I am also able to give an old person youth. It is like the phoenix that brings together dry branches. Among them are tree branches that are naturally

dry on the outside but damp on the inside. The heat from the sun's rays comes on it first and turns it on, and then all the branches catch fire from it. In the same way, you must gather the virtues by which you can be repaired from your sins. of little intelligence. I am also able to give an old person youth. It is like the phoenix that brings together dry branches. Among them are tree branches that are naturally dry on the outside but damp on the inside. The heat from the sun's rays comes on it first and turns it on, and then all the branches catch fire from it. In the same way, you must gather the virtues by which you can be repaired from your sins. of little intelligence. I am also able to give an old person youth. It is like the phoenix that brings together dry branches. Among them are tree branches that are naturally dry on the outside but damp on the inside. The heat from the sun's rays comes on it first and turns it on, and then all the branches catch fire from it. In the same way, you must gather the virtues by which you can be repaired from your sins.

Among them, you can have a piece of wood that is moist inside and dry outside; I mean, your heart, which can be dry and pure from all worldly sensuality, on the outside, and so full of love on the inside, that you don't need anything or yearn for anything, other than Me. So, the fire of my love will come first in your heart, and in that way you will be set on fire with all virtues. Completely burned by them and purified from sins, you will appear as the rejuvenated bird, having taken away all the sins of sensuality ”.

*Christ's words to his wife about how God speaks to his friends through his preachers and through suffering; how Christ is symbolized by a beekeeper, the Church a hive, and the Christian bees; and how bad Christians are allowed to live among the good.*

## **BOOK 2 - CHAPTER 19**

I am your God. My Spirit led you to hear, to see and to feel: to hear my words, to have visions and to feel My Spirit with the joy and devotion of your soul. All mercy is found in Me along with justice, and there is mercy in my justice. I am like a man who watches his friends walk away from him, down a path where there is a terrible abyss from which it is impossible to climb. I speak to these friends through people who have an understanding of Scripture. I speak with an alert; I warn you of the danger. But, they just act the opposite way. They are headed for the stalemate and don't care what I say.

I have only one thing to say: 'Sinner, come back to me! You followed the danger; there are traps along the way, the kind that are hidden from you due to the darkness of your heart. '

They despise what I say. They ignore my mercy.

However, although my mercy is such that I warn sinners, my justice is such that, even if all the angels were to pull them back, they could not be converted until they themselves directed their will for good.

If they turned their will on me and gave me their hearts' consent, not all the demons together could stop them.

There is an insect known as a bee that is maintained by its master and master. Bees show respect in three ways to their conductor, the queen bee, and receive their benefits from her in three ways. First, the bees carry all the nectar they find for their queen. Second, they stay or present themselves at your disposal, and wherever they fly or wherever they appear, their love and charity are always for the queen. Third, they follow and serve her, always standing by her side.



In return for these three things, bees receive a triple benefit from their queen.

First, by the way, it gives them a set time to get out and work.

Second, it gives you directives and mutual love. Because of their presence and rules and because of the love that the queen has for them, and they towards the queen, all bees are united with each other in love and each rejoices with the others in their progress.

Third, they are productive through the mutual love and joy of their leader. Just as fish unload their eggs while playing together in the sea, and their eggs fall into the sea and are fertilized, so bees are made productive, through their mutual love and the affection and joy of their queen. Through my impressive power, a seed, apparently lifeless, emerges from their love and comes to life through my kindness.

The master, that is, the beekeeper, speaks to his servants showing interest in the bees: 'my servant,' he says, 'it seems that my bees are sick and do not fly anymore.' The servant replies, 'I don't understand this disease, but if it is like this, I ask you how can I learn about it?' The master replies: 'You can deduce about their illness or problem, through three signs. The first sign is that they are weak and slow on the flight, which means that they have lost the queen from whom they receive strength and consolation. The second sign is that they leave for hours, randomly and without planning, which means that they are not receiving the call signal from their leader.

The third sign is that they show no love for the hive, and thus return home, carrying nothing, satisfying themselves, but not bringing nectar to survive in the future. Healthy bees are stable and strong in flight. They have scheduled times to leave and return, bringing wax to build their homes and honey for their nutrition. ' The servant replies to the master: 'If they are useless and sick, why do you allow them to keep going instead of ending them?' The beekeeper replied: 'I allow them to live for three reasons, as they provide three benefits, although not by their own power.

First, because they occupy hives prepared for them, flies do not come and occupy empty hives, disturbing the good bees that remain.

Second, other bees become more productive and applied at work due to the badness of bad bees. Productive bees see bad and unproductive bees working only to satisfy their own desires, and they become more diligent in their work of collecting for the queen as bad bees are seen collecting for their own desires. Third, bad bees are useful for good bees when they come to their mutual defense. For this, there is a flying insect used to eating bees. When the bees notice this insect approaching, they all repudiate it in common.

Although bad bees fight and hate it out of envy and self-defense, while good bees do it out of love and justice, both good and bad bees work together to attack these insects. If all bad bees were banned and only the good ones were left, these insects would easily prevail over them, since then there would be few.

That is why, said the master, 'I can stand the bad bees. However, when autumn comes, I will take care of the good bees, and separate them from the bad bees, for if they were left outside the hive, they would die of cold.

But if they stay inside and do not collect, they will run the risk of starvation, since they have failed to collect food when they could. ' I am God, the Creator of all things; I am the Owner and Lord of the bees.

Through my ardent love and my blood I founded my hive, that is, the Holy Church, in which Christians must work and live in unity of faith and mutual love.

Their home is their hearts and the honey of good thoughts and affections must reside in them.

This honey must be brought there, through consideration of my love for creation, my work in Redemption, my patient tolerance and mercy in calling back and recovering.

In this hive, that is, in the Holy Church, there are two types of people, just as there are two types of bees. The first are those bad Christians who do not collect nectar for me, but for themselves. They return with nothing and do not recognize their leader.

They have a stinger instead of honey and lust instead of love. Good bees represent good Christians. They show me respect in three ways. First, they have me as their leader and Lord, offering me sweet honey, that is, works of charity, which are pleasing to me and useful to them. Second, they await my will. Their will agrees with mine, all their thoughts are in my Passion, all their actions are for my glory. Third, they follow me, that is, they obey me in everything.

Wherever they are, outside or inside, sad or happy, their hearts are always linked to mine. That's why they benefit from me in three ways.

First, by virtue's call and my inspiration, they have fixed and certain times, darkness during the night and light during the day. In fact, they change night into day, that is, worldly happiness for eternal happiness and perishable happiness for endless stability. They are sensitive in all aspects, as they make use of their present goods for their needs; they are loyal in adversity, cautious in success, moderate in body care, and careful and circumspect in their actions. Second, like good bees, they have mutual love, so they are all one heart towards me, loving their neighbors as themselves and me above all, even above them.

Third, they become productive through me. What is it to be productive if not to have my Holy Spirit and be filled with it? Anyone who does not have it and does not have its honey is unproductive and useless; he falls and perishes. However, the Holy Spirit places the person in which he dwells, burned by his divine love; it opens the senses of your mind; it takes away pride and incontinence; it stimulates the soul for the glory of God and the contempt of the world.

Unproductive bees do not know this Spirit and therefore disdain discipline, fleeing the unity and companionship of love. They are devoid of good deeds; they exchange daylight for darkness, consolation for lamentation, happiness for sadness. Despite this, I let them live for three reasons. First, so that flies, that is, pagans, do not enter the addresses that have been prepared. If the bad guys were removed all at once, very few good Christians would be left, and because of this low number, the pagans would be in the majority, would come and live side by side with them, causing them a lot of disturbance. Second, they are tolerated to test good Christians, because, as you know, the perseverance of the good people is put to the test by the evil of the bad.

Adversity reveals how patient a person is, while prosperity makes clear how persevering and controlled he is. Since addictions incite them to good characteristics from time to time, and virtues can often make people proud, they are allowed to live alongside the good, so that the good do not weaken because of so much joy or fall asleep in sloth and also, so that they can often fix their attention on God. Where there is little effort there is also little reward. Third, they are tolerated for their benefit, so that neither the Gentiles nor other hostile infidels can hurt those who appear to be good Christians, but so that they can fear them, because there are more of them. The good offer resistance to the bad for Justice and God's love, while the bad guys do it only for self-defense and to avoid God's fury. Thus, the good and the bad help each other, resulting in the tolerance of the bad for the good and the good receive a greater crown because of the evil of the bad.

Beekeepers are the prelates of the Church and the princes of the Earth, good or bad. I speak to good growers and I, your God and Grower, warn you to keep my bees safe. Let him consider the bees coming and going! Let them take note if they are healthy or sick! If they happen to not know how to discern this, here are three signs that I give them for them to recognize. Bees are useless if they are indolent in flight, irregular in their hours and do nothing to bring honey. Those who are indolent in flight are those who show greater interest in temporary goods than in eternal goods, who fear the death of the body more than the death of the soul, who say to themselves: 'Why should I be full of worries, when can I be quiet and at peace? Why should I die to myself if I can live?' These unfortunates do not reflect on how I, the mighty King of Glory, chose to be weak. I know the greatest stillness and peace, and in fact, I am peace, and despite that, for them, I chose to give up peace and stillness, through my own death. They are irregular in their hours where their affections tend towards the mundane, their conversations tend towards indecency, their work towards selfishness, and they organize their time according to the will of their bodies. Those who have no love for the hive and do not collect nectar, are the ones who do some good deeds because of me, but only for fear of punishment. Even if they do some pious work, they still don't give up on their selfishness and sin. They want to have God, but without giving up on the world or enduring any desire or difficulty.

These bees are the type that run home on empty legs, and their run is foolish, since they do not fly with the right kind of love.

Consequently, when autumn comes, that is, when the time for separation comes, the useless bees will be separated from the good bees and they will suffer eternal hunger in exchange for their love and selfish desires. In return, by disdainful God and their aversion to virtue, they will be destroyed by excessive cold, but without being consumed.

Anyway, my friends must be on guard against three evil bees. First, not to let their rot get into my friends' ears, because bad bees are poisonous. When their honey is gone, nothing sweet remains in them; instead, they are filled with poisoned bitterness. Second, they must protect the pupils of your eyes against the wings of the bad bees, which are as sharp as the blades. Third, they must take care not to expose their bodies to the bees' tails, as they have sharp stingers. The learned who study their habits and temperament can explain the meaning of these things. Those who are unable to understand should be aware of the risks and avoid their company and example. Otherwise, they will learn, from experience, what they didn't know how to learn by listening. ” Then his Mother said: “Blessed are you, my Son, you are, you were, and you always will be! Your mercy is sweet and your justice great. You remind me, my Son - speaking figuratively - of a cloud rising to the sky by a light breeze. A dark spot appeared in the cloud and a person who was outdoors, feeling the light breeze, looked up, saw the dark cloud and thought to himself: 'This dark cloud seems to indicate rain.' And, prudently, she ran into a shelter and hid from the rain. A dark spot appeared in the cloud and a person who was outdoors, feeling the light breeze, looked up, saw the dark cloud and thought to himself: 'This dark cloud seems to indicate rain.' And, prudently, she ran into a shelter and hid from the rain. A dark spot appeared in the cloud and a person who was outdoors, feeling the light breeze, looked up, saw the dark cloud and thought to himself: 'This dark cloud seems to indicate rain.' And, prudently, she ran into a shelter and hid from the rain. Others, however, who were blind or who might not have been careful, took little light from the light breeze and were not afraid of the dark cloud, although they learned from experience what the cloud meant. The cloud, taking over the whole sky, came with a violent commotion,

so furious and powerful as fire, that living things expired under that commotion. The fire consumed all the internal and external parts of man so much that nothing was left. My Son, this cloud are your words, which seem dark and unbelievable to many people, since they have not heard much of them and since they have been given to ignorant people and have not been confirmed by signs. These words were preceded by my prayer and the mercy you have for each one and, as a mother, attracts everyone to You.

Mercy is as light as a gentle breeze because of your patience and permission. It is warmed with the love with which you teach mercy to those who provoke you to anger and offer kindness to those who despise you. Therefore, may all those who hear these words look up, see and recognize their source.

They must consider whether these words mean compassion and humility. They must reflect on whether the words mean present or future things, truth or falsehood. If they think the words are true, let them run to a shelter, that is, to the true humility and love of God. Because, when justice comes, the soul will then be separated from the body, engulfed by fire and burned externally and internally. To be more exact, it will burn, but it will not be consumed. For this reason, I, the Queen of mercy, call on the inhabitants of the world to raise their eyes and see mercy! I admonish and plead like a mother; I advise as a sovereign lady. When justice comes, it will be impossible to resist it. So be confident and be considered, test the truth in your conscience, change your will, then the One who showed you words of love will also show the deeds and proofs of love! ” Then the Son spoke to me, saying: “Above, considering the bees, I have shown you that they receive three benefits from their queen. Now I tell you that those crusaders that I have placed on the borders of Christian lands should be bees like that.

But, now they are fighting against me, because they do not care for souls and have no compassion for the bodies of those who have converted from error to the Catholic faith and to me.

They oppress them with difficulty and deprive them of their freedoms. They do not instruct them in the faith, but deprive them of the sacraments and send them to hell with greater punishment than if they had remained in their traditional paganism.

In addition, they struggle only to raise their own pride and increase their ambition. Therefore, the time is coming for them when their teeth will grind, their right hand will be mutilated, their right foot severed, so that they can live and know themselves. ”

*God's disgust with respect to three men who are now going around the world; how, from the beginning, God established three named states, that of the clergy, that of the defenders and the workers; about the punishment prepared for the ungrateful, and about the glory given to the grateful.*

## **BOOK 2 - CHAPTER 20**

The great host of Heaven was seen, and God spoke to him, saying: “Although you know and see all things in me, however, because this is my desire, I will declare my complaint before you, concerning three things . The first is that those beautiful hives, which have been built in heaven for all eternity and from which those useless bees have been expelled, are empty. The second is that the bottomless pit, against which neither stones nor trees are of any help, remains always open. Souls descend into it like snow falling from heaven to earth. Just as the

sun dissolves snow in water as well, souls are dissolved at all by that terrible storm and are renewed for each punishment. My third complaint is that few people notice the fall of souls or the empty dwellings from which evil angels have strayed. Therefore, I am correct in complaining.

From the beginning I chose three men. In this way I am talking figuratively about three states in the world. First, I chose the clergyman to proclaim my will in his words and demonstrate them in his actions. Second, I chose a defender to defend my friends with their own lives and be ready for any task for me. Third, I chose a worker to work with his hands to provide food for the body through his work.

The first man, that is, the clergy, is now leprous and speechless. Anyone who looks to see a good and virtuous character in him, contracts at the sight and trembles to approach him due to the leprosy of his pride and ambition. When he wants to hear it, the priest is silent to glorify me, but talkative to glorify himself.

So, how is the path to be opened that leads to great joy, if the one who should be leading is so weak? And if the one who must be proclaiming the way is mute, how will he be heard about this great joy? Does the second man, the defender, tremble in your heart and are your hands unoccupied? He trembles causing scandal in the world and loses his reputation. His hands are unoccupied because he does not do any holy work. Instead, everything he does is for the world. So, who will defend my people if the one who should be their leader is afraid? The third man is like a donkey that lowers its head to the ground and keeps its four legs together. In fact, people are like an ass that craves nothing but earthly things, that neglect the things of Heaven and go in search of perishable goods. They have four legs as they have little faith and their hope is in vain; third, they do not do good jobs; and fourth, they are entirely prone to sin. That is why, their mouth is always open to gluttony and ambition.

My friends, how can that endless pit be reduced or the honeycomb filled by people like these? ” The Mother of God replied: “Blessed are you, my Son! Your complaint is justified. Your friends and I have only one word of excuse to save the human race. It goes like this: 'Have mercy, Jesus Christ, Son of the Living God!' This is my cry and that of your friends. ”

The Son replied: “Your words are sweet to my ears, their taste delights my mouth, they enter my heart with love. I have a clergyman, a defender and a peasant. The first one pleases me as a wife for whom an honest groom longs and waits with divine love. Your voice will be like the voice of a clamorous speech that echoes in the forests. The second will be ready to give his life for me and will not fear the censorship of the world. I will arm you with the weapons of my Holy Spirit. The third person will have such a firm faith that he will say, 'I believe as firmly as if I saw what I believe. I hope for all the things God has promised. ' He will intend to do good and grow in virtue while avoiding evil.

In the mouth of the first man I must put three lines for him to proclaim. His first proclamation will be: 'Let him who has faith put into practice what he believes in!' The second: 'Let the one who has a firm hope be constant in every good deed'. The third: " Let the one who loves perfectly and with charity yearn fervently to see the object of his love! ' The second man will work like a strong lion, taking cautious precautions against betrayal and persevering with stability. The third man will be as smart as a snake that stands on its tail and raises its head to the heavens. These three will do my will. Others will follow. Although I speak of three, by that I mean many. ” Then He spoke to his wife saying: “Be firm! Do not worry about the world or its censures, because I, I have heard all kinds of censure, I am your God and Lord. ”

*The glorious Virgin's words to her daughter about how Christ was taken from the cross; about his own bitterness and sweetness in his Son's Passion; about how the soul is symbolized by a virgin; the love of the world and the love of God for two young people; and about the qualities that the soul has to have as a virgin.*

## **BOOK 2 - CHAPTER 21**

Maria said: “You must reflect on five things, my daughter. First, how each member in my Son's body became stiff and cold at his death and how the blood that flowed from his wounds with suffering dried and adhered to each member.

Second, how His heart was pierced so bitterly and without mercy that a man pierced it until the spear hit a rib, and both parts of the heart remained in the spear. Third, reflect on how He was taken from the cross! The two men who descended him made use of three stairs: one reached his feet, the second just below his armpits and arms, the third the middle of his body. The first man lifted Him up and held him in the middle. The second, climbing the other ladder, first pulled a nail from one hand, then moved the ladder and pulled the nail from the other hand. The nails stretched across the crossbeam. The man who was supporting the weight of the body then descended as slowly and carefully as he could, while the other man climbed the ladder that led to his feet and pulled the nails out of his feet.

When he was lowered to the ground, one held the body by the head and the other by the feet. I, your Mother, held you by the waist. And then we three carried Him to a rock that I had covered with a clean sheet and on which we wrapped His body. I didn't sew the sheet, because I knew it wouldn't fall into the grave.

After that, Mary Magdalene and other holy women came. Angels, too, as many as the atoms of the sun, were there, demonstrating their fidelity to their Creator. You can't tell how sad I was at that moment. I was like a woman giving birth that shakes every member of her body after birth.

Although she can hardly breathe because of the pain, she still rejoices inwardly as much as she can, because she knows that the child she gave birth to will never return to the same painful experience that he just went through. In the same way, although no sadness could be compared to my sadness, about the death of my Son, I still rejoiced in my soul, because I knew that my Son would never die but would live forever.

Thus, my sadness was mixed with a measure of joy. I can really say that there were two hearts in the grave that my Son was buried. It is not said that: 'Where is your treasure, is your heart also? Likewise, my heart and mind were constantly going to my Son's grave.’

Afterwards, the Mother of God went on to say: “I can describe this man through a metaphor, what situation he was in, what type of situation and what his current situation is like. It is like a virgin who was promised to a man and had two young men before her. One of them, having been approached by the virgin, said to her: 'I warn you not to trust the man to whom you were promised. He is rigid in his actions, delays payment, is stingy in giving gifts. Preferably, trust me and the words I tell you, and I will show you another man who is not rigid, is always kind in everything, who will give you what you need at the same time, and will give you many pleasant and delightful gifts. ' The virgin, hearing this and thinking to herself, replied: 'Your words are good to hear. You yourself are kind and attractive to my eyes. I think I will follow your advice. ' When she took off her ring to give it to the young man, she saw three sayings written on it. The first was: 'When you go to the top of the tree, be careful that you do not

hold a dry branch to support you and end up falling!' The second said: 'Be careful not to take advice from an enemy!' The third said, 'Don't put your heart between the teeth of a lion!' When the virgin saw these sayings, she pulled her hand back and held the ring thinking to herself. 'These three sayings that I saw, may perhaps mean that this man who wants to have me as his wife is not to be trusted. It seems to me that your words are empty; he is full of hate and will kill me. ' While she was thinking about it, she looked again and noticed another inscription that had three sayings.

The first saying was: 'Give to the one who gives you!' The second said: 'Give blood for blood' The third: Do not take from the owner what belongs to him! ' When the virgin saw and heard this, she again thought to herself: 'The first three words tell me how I can escape death, the other three how I can get life. So what is right for me is to follow the words of life. ' Then, prudently, the virgin called the servant of the man to whom she had first been promised. When he came, the man who wanted to deceive her left them.

So it is with the soul of the person who is promised to God. The two young men before the soul represent the friendship of God and that of the world. Friends of the world have been closest to her until now. They spoke to her of worldly riches and glories and she almost gave them her love ring and consented to them in every way. But, through the help of my Son's grace, she saw an inscription, that is, she heard the words of His mercy and understood three things through them. First, that she should be aware that the more she climbed and the more she trusted perishable things, the worse the fall that scared her.

Second, she realized that there was nothing in the world but sadness and worry. Third, that the devil's reward would be evil. Then she saw another inscription, I mean, she heard consoling messages. The first message was that she should give her possessions to God from whom she received everything. The second was that she should dedicate her own body service to the man who shed his blood for her. The third is that you should not turn your soul away from the God who created and redeemed you. Now that she has heard and considered these things, the servants of God approach her, and she is now grateful to them, and the servants of the world have turned away from her.

Now your soul is like a virgin who has risen renewed from the arms of her fiancé and who must have three things. First, she must have fine clothes, so that the royal maids would not laugh at her due to some perceived defect in her clothes. Second, she must fulfill her husband's will, so as not to cause her any dishonor on her own, and so that nothing shameful is shown in her actions. Third, it must be completely pure so that the husband does not discover any taint in it for which he can despise or repudiate it.

Make her have people to guide her to her husband's suite, so that she doesn't lose her way near the surroundings or at the entrance. A guide must have two characteristics: First, the person he guides must be able to see him; second, a person may be able to hear his directions and where he walks. A person following another, who guides the way, must have three characteristics. First, she must not be slow and lazy to follow. Second, you must not hide from the person leading the way.

Third, she must pay close attention and watch your guide's steps and follow you avidly. Thus, in order for your soul to reach the husband's suite, it is necessary that you be guided by a type of guide who can successfully lead you to God, your husband.”

*The doctrinal teaching of the glorious Virgin to her daughter about spiritual and temporal wisdom; which one someone should imitate; about how spiritual wisdom leads one to eternal comfort, after a little effort, while temporal wisdom leads to eternal damnation.*

## **BOOK 2 - CHAPTER 22**

Maria said: "It is written that 'if you want to be wise, you must learn wisdom from a wise person'. Consequently, I give you the figurative example of a man who wanted to become wise and saw two teachers before him. He said to them, 'I would very much like to acquire wisdom, if only I knew where it can lead me, and what usefulness and purpose it has.' One of the teachers replied: 'If you want to follow my wisdom, it will take you to the top of a high mountain through a path that is difficult and rocky under your feet, steep and difficult to climb. If you strive for this wisdom, you will gain something that is dark on the outside but glowing on the inside. If you hold on to it, you will grant your wish.

Like a rotating circle, it will attract you more and more sweetness and always more sweetly, until the time when you will be imbued with joy on all sides. ' The second teacher said: 'If you follow my wisdom, it will lead you to an exuberant and beautiful valley with fruits everywhere. The path is smooth underfoot and the descent is not difficult. If you persevere in this wisdom, you will gain something that is brilliant on the outside, but when you want to use it, it will fly away from you. You will also have something that will not last, but will end suddenly. It will be like a book that, once read to the end, ceases to exist with the act of reading, and you will be idle. ' When the man heard this, he thought to himself, 'I heard two wonderful things. If I climb the mountain, my feet become weak and my back becomes heavy. So,if I get the thing that is dark on the outside, what good will it do me? If I strive for something that has no end, when will I have any consolation? The other teacher promised me something that is radiant on the outside, but that doesn't last; a kind of wisdom that will end your reading. What use do I have for things with no stability? ' While he was thinking about it, suddenly, another man appeared between the two teachers and said: 'Although the mountain is high and difficult to climb, however, there is a resplendent cloud above the mountain that will give you comfort.What use do I have for things with no stability? ' While he was thinking about it, suddenly, another man appeared between the two teachers and said: 'Although the mountain is high and difficult to climb, however, there is a resplendent cloud above the mountain that will give you comfort.What use do I have for things with no stability? ' While he was thinking about it, suddenly, another man appeared between the two teachers and said: 'Although the mountain is high and difficult to climb, however, there is a resplendent cloud above the mountain that will give you comfort.

If the container you were promised is dark on the outside, somehow it can be broken, you will take the gold that is stored in it and you will be in happy possession of it forever. ' These two teachers are two types of wisdom, called wisdom of the spirit and wisdom of the flesh. The spiritual type involves the giving up of self-will, by God, and the aspiration of the things of Heaven with all desire and action.

It cannot truly be called wisdom if your actions are not in accordance with his words. This kind of wisdom leads to a blessed life.

However, it involves stony access and steep climb, insofar as resisting your passions seems like a hard and stony path. It involves a steep climb to reject habitual pleasures and not to love worldly glories. Although it is difficult, even for the person who reflects how little time



there is and how the world will end, and for those who constantly fix their mind on God, a cloud will appear above the mountain, that is, the consolation of the Holy Spirit. A person worthy of the consolation of the Holy Spirit is the one who seeks no other comforter except God. How could all the elect undertake such hard and difficult tasks, if the Spirit of God did not cooperate with their good will, as a good instrument? Their goodwill attracted this Spirit, and the divine love they had for God invited him, because they tried hard with their hearts and wills until they became strong in service.

They gained the consolation of the Spirit and also soon received the gold of divine delight and love that not only made them able to tolerate many great adversities, but also made them rejoice in enduring them when they thought of the reward. Such rejoicing seems obscure to lovers of this world, because they love darkness. However, for lovers of God it is more resplendent than the sun and shines more than gold, because they advance in the darkness of their vices and climb the mountain of patience, contemplating the cloud of consolation that never ends, but begins in the present and rotates like a circle until they reach perfection. Worldly wisdom leads to a valley of misery that seems exuberant in its abundance, beautiful in reputation, soft in lust. This kind of wisdom will end quickly and offer no additional benefit beyond what you usually see and hear.

Therefore, my daughter, seek the wisdom of the wisest, I mean, of my Son! He is the very wisdom from which all wisdom comes. It is the circle that never ends. I beg you as a mother does with her child: love the wisdom that is like gold inside, but insignificant on the outside, that burns inside, with love, but requires efforts on the outside and bears fruit through your work. If you worry about the responsibility of all this, the Spirit of God will be your comforter.

Go and keep trying like someone who persists until the habit is acquired.

Don't go back until you reach the peak of the mountain! There is nothing so difficult that it does not become easy through constant and intelligent perseverance. There is no search so noble in the beginning that it does not fall into darkness because it is not carried out. So, move on to spiritual wisdom! It will lead you to physical work, to contempt for the world, to a little pain, and to eternal consolation. But worldly wisdom is deceptive and hides a stinger. It will lead you to accumulate temporal goods and prestige in the present, but, in the end, to greater unhappiness, unless you are attentive and take careful precautions.”

*The Virgin's glorious words explaining her humility to her daughter; about how humility is linked to a mantle and about the characteristics of true humility and its wonderful fruits.*

## **BOOK 2 - CHAPTER 23**

Many people wonder why I talk to you. It is certainly to show my humility. If a member of the body is sick, the heart will not be satisfied until it has recovered its health, and once its health has recovered the heart is even more satisfied. In the same way, however much a person may sin, if he turns to me with all his heart and a true purpose to amend, I immediately prepare to receive him when I arrive. I do not dwell on how much she has sinned, but on her intention and purpose when she returns.

Everyone calls me 'Mother of mercy'. Truly, my daughter, my Son's mercy made me merciful and the revelation of his mercy made me compassionate. For this reason, a man or woman is miserable who, being able, does not resort to mercy. So come, my daughter, and hide yourself

under my cloak! My mantle is insignificant on the outside, but it is very useful on the inside, for three reasons. First, it shelters you from the stormy winds; second, it protects you from the cold it cuts; third, it defends you from the rains in the sky.

This cloak is my humility. Lovers of the world despise him and think that imitating him is a foolish superstition. What is more despicable than being called an idiot and not being angry or responding in kind? What is more despicable than giving up on everything and getting poor on everything? What seems to be sadder for worldly souls than hiding their own pain, thinking and believing that it is worthless and worse than anyone else? So was my humility, my daughter. This was my contentment, this my only wish. I just thought about how to please my Son. This humility of mine was useful to those who followed me in three ways. First, it was useful in pests and in stormy weather, that is, against human insult and contempt. A strong and violent storm beats a person everywhere and freezes him. Likewise, ridiculing easily crushes an impatient person who does not reflect on future realities; it takes the soul away from charity. Anyone, studying my humility carefully, should consider the kind of things that I, the Queen of the Universe, had to hear and, therefore, she should seek my praise and not her own.

Remind him that words are nothing more than wind, and he will soon be calm. Why are worldly people so unable to endure verbal insults, if not why they seek their own honor and not that of God? There is no humility in them, because their eyes are blurred by sin. Therefore, although the written law says that one should not, without just reason, listen to insults or not endure them, it is still a virtue and a reward to listen patiently and endure insults for the love of God.

Second, my humility is a protection against biting cold, that is, against carnal friendship. Thus, there is a type of friendship in which a person is loved in the intention of current amenities, such as those who speak in this way: 'Feed me in the present moment and I will feed you, because I don't care who you feed after death! Respect me and I will respect you, because I don't care at all what kind of respect will come in the future' This friendship is cold, without the divine warmth, as hard as frozen snow, regarding love and feelings of compassion for a being human friend, in need; your reward is sterile.

Once a partnership is terminated and the tables are removed, the usefulness of that friendship immediately disappears and your profit is lost. Whoever imitates my humility, also does good to everyone for the love of God, both to enemies and to friends: for his friends, because they persevere firmly in honoring God; and to your enemies, because they are God's creatures and can become good in the future.

Third, the contemplation of my humility is a protection against torrential rain and the impurities that come from the clouds. Where do clouds come from, if not from moisture and vapors from Earth? When they ascend to the skies due to the heat, they condense in the highest regions and, in this way, three things are produced: rain, hail and snow. The cloud symbolizes the human body that comes from impurity. Like the clouds, the human body does three things. The body makes hearing, seeing and touching. Because the body can see, it wants the things it sees. He wants good things and beautiful forms; he wants comprehensive possessions.

What are all these things if not a kind of rain from the clouds, staining your soul with a passion for accumulating, disturbing you with annoyances, distracting you with useless thoughts and worrying you about the loss of accumulated goods? Because the body can hear, it is satisfied by hearing about its own glory and worldly friendships. It pays attention to

everything that is pleasant to the body and harmful to the soul. What does all this remember but the rapid melting of the snow, making the soul cold before God and cloudy to humility? Because the body has feeling, it seeks its own pleasure and physical rest. What does all this remember if not the hail that is frozen with impure waters and that leaves the soul sterile in spiritual life, strong with respect to worldly occupations and mild with regard to physical comfort? Therefore, if a person wants protection from this cloud, let him seek security in my humility and imitate it. Through this, she will be protected from the passion to see, she will not desire illicit things; she will be protected from the pleasure of listening and will not pay attention to anything that goes against the truth; it will be protected from the lust of the flesh and will not succumb to illicit impulses.

I assure you: contemplating my humility is like a good mantle that warms those who wear it; that is, those who not only wear it in theory, but also in practice. A physical cloak does not give any warmth unless it is worn.

In the same way, my humility does no good to those who only think of it, unless each one tries to imitate it, each in their own way. So, my daughter, wear the cloak of humility with all your strength, for worldly women wear robes that are for pride on the outside, but of little use on the inside. Avoid such garments in general, since if the love of the world first does not become despicable to you, if you are not continually thinking of God's mercy towards you and your ingratitude towards him, if you do not always have in mind what he did and what you do, and the just sentence that awaits you in return, you will not be able to understand my humility.

Why did I humiliate myself so much or why did I deserve such a favor, if not because I considered and knew how to be nothing and have nothing in myself? It is also for this reason that I do not seek my own glory, but only that of my Owner and Creator. So, daughter, take refuge in the cloak of my humility and consider yourself a greater sinner than everyone else! For even if you see others who are evil, you do not know what their future will be tomorrow; you cannot even know their intentions or the awareness of what they are doing, whether they do it out of weakness or deliberation. That is why you should not put yourself in front of anyone or judge anyone in your heart.”

*The Virgin's exhortation to her daughter complaining about how few friends she has; about how Christ speaks to his wife and describes his sacred words like flowers and explains what the people in whom such words bear fruit are.*

## **BOOK 2 - CHAPTER 24**

Maria was saying: “Imagine a large army somewhere and a person walking beside you heavily depressed, carrying a large load on your back and in your arms. With tears in her eyes, she could look at the army to see if there was anyone who had compassion on her and would relieve her of her burden. This is how I feel. From the birth of my Son until his death, my life was full of tribulation. I carried a heavy burden on my back and, persevered steadfastly in the work of God, and patiently endured everything that happened to me. I endured with a very heavy burden in my arms, in the sense that I suffered more heartache and tribulation than any other creature.

My eyes were filled with tears when I contemplated the places in the body of my Son destined for nails, as well as his future Passion, and when I saw all the prophecies I had

heard, prophesied by the prophets, being fulfilled in Him. And now I look around at all the people who are in the world to see if there is anyone who can have compassion on me and know of my sadness, but I find very few who think of my sadness and tribulations. That is why, my daughter, that although I am forgotten and abandoned by many people, you must not forget me! Look at my efforts and imitate them as much as you can! Behold my sadness and tears and be sorry that God's friends are so few. Stay strong! Look, my Son is coming. ” He arrived next and said: “I am talking to you, I am your God and Lord. My words are like the flowers of an exquisite tree. Although all the flowers sprout from a tree root, not all of them go to fruition. My words are like flowers that spring from the root of divine charity. Many people harvest them, but they do not bear fruit in all of them, nor do they reach maturity in all of them. Some people take them for a moment, but then reject them, as they are ungrateful to my Spirit. Some harvest and maintain them, for they are full of love, and the fruit of devotion and holy conduct is produced in them. Some people take them for a moment, but then reject them, as they are ungrateful to my Spirit. Some harvest and maintain them, for they are full of love, and the fruit of devotion and holy conduct is produced in them. Some people take them for a moment, but then reject them, as they are ungrateful to my Spirit. Some harvest and maintain them, for they are full of love, and the fruit of devotion and holy conduct is produced in them.

So you, my wife, who are mine by divine right, must have three houses. In the first, there must be the necessary nutrients to feed the body; in the second, the clothes that wear the body on the outside; in the third, the tools needed for use at home. In the first, there must be three things: first, bread; then, drink; and third, meats. In the second house there must be three things: first, linen clothes; then, wool clothing; then, one made of silk. In the third house there must also be three things: first, utensils and vases to be filled with liquids; second, livelihood instruments, such as horses, donkeys and the like, through which bodies can be led; and third, instruments that are moved by living beings.”

*Christ's counsel to his wife about the provision in the three houses; about how bread is worth for good will, drink for holy reflection; meats for divine wisdom; about how there is no divine wisdom in scholarship, but only in the heart and in a good life.*

## **BOOK 2 - CHAPTER 25**

I, who am speaking to you, am the Creator of all things and created by no one. There was nothing before me and there can be nothing after me, since I have always been and always am. I am the Lord, whose power no one can oppose and from whom comes all power and sovereignty. I speak to you as a man speaks to his wife: 'My wife, we must have three houses. One of them must have bread, drink and meat. But you can ask: What does this bread mean? I mean the bread on the altar? This is in fact bread, before the words "This is my body", however, once the words have been said, it is not bread but the body which I received from the Virgin and which was really crucified on the cross. But here I don't talk about that bread. The bread that we must store in our home is a good and sincere will. Physical bread, if it is pure and clean, has two good effects. First, it strengthens and strengthens all veins, arteries and muscles. Second, it absorbs any internal impurity, making this removal while leaving, and thus the person is purified. In this way, a pure will gives strength.

If a person desires nothing but the things of God, works for nothing but the glory of God, wants with every desire to leave the world and be with God, this intention strengthens him in goodness, increases his love for God, makes the world repulsive to herself, strengthens her patience and reinforces her hope of inheriting glory to the point that she happily embraces everything that happens to her. Second, a good will removes every impurity. What is impurity harmful to the soul, if not pride, ambition and lust? However, when the impurity of pride or some other addiction enters the mind, discounting personal reasons, it will come out as follows: 'Pride is meaningless, since it is not the recipient who should be glorified for the goods received, but the donor. The ambition is meaningless, since everything on Earth will be left behind. Lust is nothing but obscenity. Therefore, I do not desire these things, but I want to follow the will of my God, whose reward never ends, whose good gifts never get old. Then, any temptation to pride or ambition will leave her and she will persevere in her good intention to do good.

The drink we should have in our homes is the holy reflection on everything to be done. Physical drinking has two good effects. First, it helps with proper digestion. When a person sets out to do something good and, before doing so, he reflects with himself and carefully changes his mind about what glory it will be for God, what a benefit for his neighbor, what an advantage for his soul, and does not want to do this while you do not judge it to be of any divine use in your work, so that proposed work ends successfully or, as it were, is well digested. So, if any recklessness occurs in the work you are doing, it is easily detected. If something is wrong, it is quickly corrected and your work will be correct, rational and uplifting for others. A person who does not show holy reflection in his work and does not seek benefit for the souls or the glory of God, even if his work ends well for a while, despite that, he will come to nothing in the end. Second, the drink quenches thirst. What kind of thirst is worse than the sin of ambition and hatred? If a person thinks, beforehand, of what use comes from him, how unworthy it will end, what reward will he have if he opposes, then that thirst will be quickly quenched by the grace of God; ardent love for God and good wishes will satisfy her; and the joy will appear, because she did not do what came in her head. She will examine the occasion and how she can avoid these things in the future, for which she was almost deceived, for not reflecting; and will then be more careful in the future about how to avoid these things. My wife, this is the drink that should be stored in your pantry.

Third, there must also be meat there (in the house). This has two effects. First, they taste better in the mouth and are better for the body than just bread.

Second, they make your skin softer and your blood better than if you only had bread and drink. Spiritual flesh has a similar effect. What do these meats symbolize? Divine wisdom, of course. Wisdom tastes very good for the person who has good will and wants nothing but what God wants, showing holy reflection, doing nothing until he knows it is for the glory of God.

Now you can ask, 'What is divine wisdom?' For many, it is simple and only to know a prayer - the Our Father, and not even correctly. Others are very learned and have extensive knowledge. Is this divine wisdom? No way. Divine wisdom is not found precisely in scholarship, but in the heart and in a good life. This person is the sage who carefully reflects on the path to death, on how he is going to die and on his judgment after death. This person has the flesh of wisdom, the taste of good will and holy meditation, which detaches him from the vanity and the superfluous of the world, and is content with basic needs, and engages him in the love of God, according to his abilities.

When a person reflects on his death, or his nakedness in death, when he thinks of the terrible court of divine judgment, where nothing is hidden and nothing is redeemed without punishment, when he also reflects on the instability and vanity of the world, then will you not rejoice and sweetly taste, in your heart, the delivery of your will to God along with your abstinence from sins? Is your body not strengthened and your blood improved, that is, is not every weakness of your soul ruled out, such as laziness and moral dissolution, and the blood of renewed divine love?

This is because she correctly thinks that an eternal good should be loved rather than a perishable one.

Therefore, divine wisdom is not, precisely, found in scholarship, but in good deeds, since many are worldly wise and according to their own desires, but generally foolish in relation to the will of God, the commandments and disciplines of their bodies. Such people are not wise, but foolish and blind, because they understand the perishable things that are useful for the moment, but they despise and forget the things of eternity. Others are foolish about worldly delights and reputation, but wise about things that are of God, and fervent in their service. Such people are really wise because they enjoy the precepts and the will of God. They have been really enlightened and keep their eyes open on what they are always considering how they can achieve true life and true light.

Others, however, walk in darkness, and for them it seems more pleasurable to be in darkness than to ask about the path by which they can reach the light.

So, my wife, let us store these three things in our home, called goodwill, holy meditation and divine wisdom. These are the things that give us reason to rejoice. Although I give you my advice, for you I have in view all my chosen ones in the world, since the integrating soul is my wife, because I am her Creator and Redeemer.”

*The Virgin's advice to her daughter about life; Christ's words to his wife about the clothes she must have kept in the second house; about how these clothes denote the peace of God and the peace of a neighbor who works out of mercy and pure abstinence; and an excellent explanation of all those things.*

## **BOOK 2 - CHAPTER 26**

Maria said: “Put the brooch of my Son's Passion firmly in you as Saint Lawrence firmly put it. Each day he used to reflect as follows: 'My God is my Lord, I am your servant. The Lord Jesus Christ was stripped and mocked. How can that be fair to me, your servant, who is dressed finely?

He was scourged and nailed to the wood. So, it is not certain that I, your servant, if I really am your servant, have no pain or tribulation. ' When he was spread over the embers and liquid fat ran into the fire, and his whole body caught fire, he raised his eyes to the heavens and said: 'Blessed are you, Jesus Christ, my God and Creator! I know I didn't live my days well. I know I did little for your glory. That is why, seeing that your mercy is great, I ask you to treat me with your mercy. ' And in this word his soul was separated from his body. Did you see, my daughter? He loved my Son so much and endured so much suffering for his glory that he still said he was not worthy to reach Heaven. How, then, can those people who live by their own desires be worthy? So, always keep in mind the passion of my Son and his saints. They do not endure such suffering without any reason, but to give others an example of how



This linen garment must be worn over the naked parts of the body, because, more appropriate and important than the other virtues, peace must live close to the heart, where God desires to rest. This is the virtue that God inspires and maintains in the heart. Like linen, this peace is born and grows from the earth, since peace and patience spring from reflecting on one's own weakness. A man who is from the land must consider his own weaknesses, that is, if offended, he quickly becomes enraged, and if injured, he quickly feels pain. If he reflects in this way, he will not do to another what he himself cannot bear, thinking to himself: 'As I am weak, so is my neighbor.

Just as I don't want to endure such things, neither does he. ' And then, peace does not lose its color, that is, its stability, but it becomes more and more constant, since, considering the weakness of its neighbor, it becomes more able to withstand injuries. If man's peace is polluted by impatience in any way, it becomes cleaner and brighter before God the more often and quickly it is washed away through penance. He also becomes happier and more prudent in tolerance, the more often he gets irritated and repents himself again, since he rejoices in the hope of the reward he expects to come, because of his inner peace, and becomes even more careful about not dropping with impatience. The second type of clothing, leather, denotes actions of mercy. These leather clothes are made from the skins of dead animals. What do these animals symbolize if not my saints, who were as simple as animals? The soul must be covered with its skins, that is, it must imitate and perform the works of mercy. These have two effects. First, it covers the shame of the sinful soul and cleans it so that it does not appear tarnished in my sight. Second, they protect the soul from the cold. What is the cold of the soul if not the hardness about my love? Works of mercy are effective against such coldness, involving the soul so that it does not perish from the cold. Through these works, God visits the soul, and the soul is always closer to God. It covers the shame of the sinful soul and cleanses it so that it does not appear tainted in my sight. Second, they protect the soul from the cold. What is the cold of the soul if not the hardness about my love? Works of mercy are effective against such coldness, involving the soul so that it does not perish from the cold. Through these works, God visits the soul, and the soul is always closer to God.

The third type of clothing, made of silk from silkworms, which seems too expensive to buy, denotes the pure habit of abstinence. She is beautiful in the vision of God, angels and men. It is also expensive, as it seems difficult for people to contain their tongues from excessive and worthless conversations. It seems difficult to contain the meat's appetite for superfluous excesses and pleasures. It also seems difficult to go against one's will. But while it may be difficult, it is still useful and beautiful.

That is why, my wife, by whom I mean all the faithful, that in our second home we must store peace with God and neighbor, works of mercy through compassion and help to the miserable, and abstinence from lust.

Although the latter is more expensive than the others, it is also much more beautiful than the other clothes, that no other virtue looks beautiful without it. This abstinence must be produced by silkworms, that is, by considering someone's excesses against God, by humility, and by my own example of abstinence, because I became like a worm for humanity. A person



must examine his spirit, how and how often he has sinned against me and how he has amended himself. Then she will discover, on her own, that no amount of work and abstinence on her part can amend the number of times she has sinned against me.

She must also consider my sufferings and those of my saints, as well as the reason why I endured such sufferings. Then she will truly understand that if I demand such a strict retribution from my saints, who have obeyed me, how much more will I demand in judgment those who have not obeyed me. A good soul must therefore readily commit to abstinence, remembering that his sins are evil and surround the soul like worms. Thus, from these small worms, it will collect precious silk, that is, the pure habit of abstinence in all its members. God and all the hosts of Heaven rejoice in that. Eternal joy will be bestowed on the person who stores this, and if abstinence had not come to his aid, he would have suffered eternally.”

*Christ's words to the wife about the tools in the third house; how these instruments symbolize good thoughts, disciplined senses and true confession; an excellent explanation of everything in general and about the locks of these houses is also given.*

## **BOOK 2 - CHAPTER 27**

The Son of God spoke to his wife saying: “I told you before that there must be instruments of three types in the third house. First, utensils or vases, into which liquids are poured. Second, instruments with which the earth outside is prepared, such as hoes, axes and tools to fix broken things. Third, living instruments, such as donkeys, horses and the like, to transport life and death. In the first house, where there are liquids, there must be two types of utensils or vases: First, those into which sweet substances are poured, such as water, oil, wine and the like; second, those into which spicy or dense substances are to be poured, such as mustard, flour and the like. Do you understand what these things mean? Liquids refer to the good and bad thoughts of the soul.

A good thought is like sweet oil and delicious wine. A bad thought is like bitter mustard that leaves the soul bitter and debased. Bad thoughts are the dense liquids that a person sometimes needs. Although they are not very good for nourishing the body, they are still beneficial for purging and healing both the body and the mind. Although bad thoughts do not feed and heal the soul like the oil of good thoughts, they are still good for purging the soul, just as mustard is good for purifying the brain. If bad thoughts did not appear, from time to time, human beings would be angels and not humans, and they might think that they would achieve everything on their own.

Therefore, in order for a man to understand his weaknesses, which come from himself, and the strength that comes from me, it is sometimes necessary that my immense mercy allows him to be tempted by bad thoughts. As long as the soul does not consent to them, they will be a purification for the soul and a protection for its virtues. Although they can be as spicy when ingesting as mustard, they are still very healthy for the soul as they lead to eternal life and the kind of health that cannot be obtained without any bitterness. So, let the vessels of the soul, where good thoughts are placed, be carefully prepared and always kept clean, since it is useful that even bad thoughts appear both for a trial and for greater merit. In any case, the soul must endeavor not to consent to or delight in them. Otherwise, the sweetness and development of the soul will be lost and only bitterness will remain.

In the second house there should also be two types of instruments: first, instruments for the outside, such as a plow and hoe to prepare the ground for sowing and to pluck shrubs; second, useful tools both inside and outside the home, as well as axes and the like. The instruments for cultivating the soil symbolize human senses. They should be used for the benefit of your neighbor just as the plow is used in the soil. Bad people are like the soil of the earth, for they are always thinking in the worldly way. They are dry in compunction for their sins, because they think that nothing is a sin. They are cold in their love for God, because they seek nothing but their own will.

They are heavy and lazy when it comes to doing good, because they are anxious for their worldly reputation. That is why a good person must cultivate them through his outer senses, just as a good farmer cultivates the land with a plow.

First, he must cultivate them with his mouth, saying useful things to the soul and instructing it on the path of life; then, doing the good deeds you can. Your neighbor can be formed on this path by his words and motivated to do good.

Then she must cultivate her neighbor by resting her body so that it can bear fruit. She does this through her innocent eyes that do not look at impure things, so that her impure neighbor can learn modesty in her entire body. She must cultivate them through her ears that do not pay attention to inappropriate things as well as through her feet that are quick to do God's work. I, God, will give the rain of my grace to the soil thus cultivated by the work of the farmer, and he must rejoice in the fruit of the previously arid, unproductive land, but now prosperous, as it begins to produce sprouts.

The tools needed for home preparation, such as the ax and similar tools, signify the intention to discern and the holy examination of someone's work. No matter how good a person does, it should not be done for reputation and human glory, but for the love of God and eternal reward. That is why a person must examine his actions, with what intention and for what reward he is doing them. If she can discover some kind of pride in her action, have her immediately cut it off with the ax of discretion.

In this way, just as she cultivates her neighbor who is, as if outside the house, that is, outside the company of my friends due to her bad actions, so too she can produce fruits for herself, internally, through divine love. Just as a farmer's work will soon fail if he has no tools with which to fix things that have been broken, so too, he will not achieve any results, if a person does not examine his work with discernment, and how it can be relieved if it's too heavy, or how it can be improved if it didn't work. Consequently, a person must not only work effectively outside the home, but must carefully consider, inside, how and with what intentions he works.

There must be living instruments in the third house to transport the living and the dead, such as horses, donkeys and other animals. These instruments signify true confession. This transports both the living and the dead. What does the living denote if not the soul that was created by my divinity and lives forever? This soul gets closer and closer to God each day through true confession. Just as an animal becomes a stronger and more beautiful animal to see, the more times and the better it is fed, so also the confession - the more often it is used and the more carefully it is done for lesser or greater sins - carries the soul further and further forward and it is so pleasing to God, leading the soul to the heart of God. What are the dead things carried by confession, if not the good deeds that die from mortal sin? The good deeds that die through mortal sins are dead under the eyes of God, because nothing good can please God unless the sin is first repaired, either by a perfect intention, or by a feat.

It is not good to mix a good smell with a stench in the same container. If someone kills his good deeds for mortal sins and makes a real confession of his crimes with the intention of improving and avoiding sin in the future, his good deeds, which were previously dead, come back to life again through confession and the virtue of humility, and they bring you merit for eternal salvation. If he dies without making a confession, although his good deeds cannot die or be destroyed, he cannot deserve eternal life due to mortal sin; yet he may deserve a lighter punishment or contribute to the salvation of others, as long as he has done good deeds with a holy intention and for the glory of God. However, if he did the actions for worldly glory and his own benefit, then his actions will die when his director dies, since he received his reward from the world for which he worked.

So, my wife, by which I mean all my friends, we must store in our homes those things that give rise to the spiritual delight that God wants to have with a holy soul. In the first house, we must store, first, the bread of sincere will that wants nothing more than what God wants; second, the drink of holy meditation, doing nothing but what was thought for the glory of God; third, the flesh of divine wisdom for always thinking about the life to come and how the present life should be ordered.

In the second house, we will store the peace of not sinning against God and the peace of not fighting with our neighbor; second, actions of mercy through which we can be of practical benefit to our neighbors; third, the perfect abstinence by which we curb those things that tend to disturb our peace. In the third house, we must store wise and good thoughts to decorate our home from the inside; second, having temperance, well-disciplined senses to be a light to our neighbor outside; third, the true confession that helps us to revive when we lose our strength. Even if we have the houses, the things stored in them cannot be safe without doors, and doors cannot be moved without hinges or locked without locks. That is why, for the stored goods to be safe, the house needs the door of firm hope so that they are not broken by adversity. This hope must have two hinges so that the person does not despair of reaching glory or to escape punishment, but always in every adversity he has the hope of better things, being confident in the mercy of God. The lock must be the divine charity that strengthens the door against the enemy's entrance.

Is it good to have a door without a lock or a hope without love? If someone has hope for the eternal reward and mercy of God, but does not love and fear God, he has a door without a lock, through which his mortal enemy can enter and kill him whenever he wants. But true hope occurs when a person who expects to do the good deeds he can. Without these good deeds, she cannot reach Heaven, that is, if she knew and could do them, but she didn't want to.

If someone realizes that she has committed a transgression or did not do what she can, she must make the good decision to do the good she can. For what she cannot do, make her hope firmly that she will be able to reach God, thanks to her good intention and love for God. So, let the door of hope be strengthened by divine charity in such a way that, just as a lock has many secrets to prevent the enemy from opening it, this charity towards God must also show the concern of not offending God, the loving one fear of being separated from him, the burning zeal to see God loved, and the desire to see him imitated. (This charity) must also show sadness, towards a person who cannot do as much as he would like to do or knows that he is obliged to do; and show humility, which makes a person think that it is nothing at all, compared to your sins.

Make the lock powerful by secrets, so that the devil cannot easily open the lock of charity and insert his own love. The key to opening and closing the lock must be only the desire for God, along with divine charity and holy actions, so that the person does not wish to have anything but God, even if he can touch him, and all because of his immense charity. This desire includes God in the soul and the soul in God, because their wills are one. Only the wife and the husband should have this key, that is, God and the soul, so that when God wants to enter and appreciate good things, called virtues of the soul, he can have free access with the key of constant desire; when again the soul wants to go into the heart of God, it can do so freely, since it wants nothing but God. This key is maintained by the soul's vigilance and the custody of its humility, for which it attributes to God all the good it has. And that key is also kept by the power and charity of God, so that the soul is not overcome by the devil. See, my wife, what love God has for souls! So, stand firm and do my will.”

*Christ's words to his wife about his unchanging nature; about how your words are carried out, even if they are not immediately followed by deeds; and how our will is to be completely entrusted to the will of God.*

## **BOOK 2 - CHAPTER 28**

The Son spoke to his wife, saying: “Why are you saddened by the fact that that man said that my words were false? Do you think I get worse because of your contempt or better because of your praise? I am certainly immutable and I can be neither more nor less, and I have no need for praise. The person who praises me gains a benefit by praising me, not for me, but for himself. I am the truth, and falsehood never proceeds or can proceed from my lips, since everything I said, through the prophets, or through other friends of mine, in spirit or in body, is accomplished as I intend, in time.

My words were not false because I said one thing at one time and another at another time, first something more explicit, then something more obscure. The explanation is that, in order to prove the security of my faith, and also the zeal of my friends, I revealed much that could be understood in different ways, both kindly and harshly, by good and bad people, according to the different effects of my Spirit, thus giving them the possibility to perform various good acts in their different circumstances.

In the same way that in my divinity, I assumed human nature, as a man, also, sometimes, I spoke with my human nature, but submitted to my divine nature. Another time, I spoke through my divine nature, as | Creator of my human nature, as is clear in my gospel. And in this way, although ignorant or slanderous people may see different meanings in them, they are still true words, according to the truth. It was also not without reason for me to reveal some things in an obscure way, since it was correct that my plan was, in a way, hidden from the bad guys, and at the same time, that all the good people could eagerly wait for my grace, and get the reward for your hope. On the other hand, if it had been indicated that my plan would happen at a specific time in time, then everyone would give up both their hope and their charity due to the great length of time.

I also promised several things that, however, did not happen because of the ingratitude of the people who lived at that time. If they had put aside their wickedness, I certainly would have given them what I promised. That is why you should not be saddened by the claim that my words are lies. Because what seems to be humanly impossible is possible for me. My friends

are also surprised that words are not followed by miracles. But this, again, is not meaningless. Was not Moses sent to Pharaoh? However, it was not immediately followed by signs. Why? Why, if the signs and portents followed immediately, neither Pharaoh's hardness nor the power of God would have been manifested nor miracles would have been clearly demonstrated. Pharaoh would still have been condemned for his own wickedness, even if Moses had not come, although his harshness had not been so manifest. This is also what is happening now. So be brave! The plow, although pulled by oxen, is still driven by the plowman's will. Likewise, although you can hear and know my words, they are not ordered or occur according to your will, but according to mine. I know the configuration of the land and how it should be cultivated. But you must entrust all your will to me and say: "Your will be done!"

*John the Baptist warns his wife through the parable in which God is symbolized by a magpie, the soul by its young, the body by its nest, worldly pleasures by wild animals, pride in birds of prey and worldly joy by a trap.*

## **BOOK 2 - CHAPTER 29**

John the Baptist spoke to his wife, saying: "The Lord Jesus called you from darkness to light, from impurity to perfect purity, from a narrow place to a wide one. Who can explain these gifts and how can you thank them as much as you should for them? Just do everything you can! There is a type of bird called magpie. She loves her chicks, because the eggs from which the chicks came were previously in her womb. This bird makes a nest for itself with old and used things, for three reasons.

First, as a resting place; second, as a shelter from rain and heavy drought; third, in order to feed their young when they hatch. The bird hatches its young by sitting gently on top of the eggs. When the chicks are born, the mother causes them to fly in three ways. First, by the distribution of food; second, for his solicitous voice; third, by the example of your own flight. As they love their mother, the chicks, as soon as they get used to the mother's food, first move little by little beyond the nest with their mother showing the way.

So they go further, as their strength allows, until they become perfect in their ability to fly. This bird represents God, who exists eternally and never changes. From the womb of his divinity come all rational souls. A nest of used things is prepared for each soul, since the soul is united to an Earth body, where God feeds it with food of good affections, defends it against birds of evil thoughts, and gives it rest from the rain of evil actions. Each soul is united to the body so that it can control the body and, in no way, be controlled by it and thus be able to stimulate the body to strive and care for it intelligently. So, as a good mother, God teaches the soul to move towards better things and teaches it to get out of its confinement to wider spaces. First, he feeds her by giving her intelligence and reason, according to the ability of each one, and showing the mind what she should choose and what she should avoid. Just as one catches it, it first takes its chicks beyond the nest, so also the human being, first learns to think about the things of Heaven, and also to think how confined and simple the body of the nest is, and how the eternal things are bright and delightful. God also takes the soul out with his voice when he calls: 'He who follows me will have life; he who loves me will not die.' This voice takes them to Heaven. Anyone who does not hear it is either deaf or ungrateful to their mother's love.

Third, God takes the soul out through its own flight, that is, through the example of its human nature. This glorious human nature had, as if it were two wings. Its first wing was that in which there was only purity, without any contamination; his second wing was to have done all things well. With these two wings, the human nature of God flew over the world. For this reason, the soul must follow it as much as it can, and if it cannot do it by actions, it must, at the very least, try to do it in intention.

When the young puppy is flying, he must beware of three dangers. The first is wild animals. It should not land next to them on the ground, because the puppy is not as strong as they are. Second, he must watch out for birds of prey, as the chick does not yet fly as fast as those birds, which is why it is safer to stay in hiding. Third, he must be careful not to be attracted to a bait trap. The wild animals I mentioned are worldly pleasures and appetites. The young puppy should take care of them, as they look good to know, pleasant to own, and beautiful to look at. But when he thinks he has reached them, they quickly leave. When he thinks they give them pleasure, they bite him without mercy. Secondly, the chick should be on the lookout for birds of prey. These represent pride and ambition. These are the birds that always want to climb higher and higher and be ahead of other birds, and they hate everyone else behind them. The puppy must pay attention to them and must want to remain in a humble hiding place, lest it grow proud of the grace it has received or despise those behind it and have less grace, and do not think of itself as better than others and don't think of yourself as better than others and don't think of yourself as better than others.

Third, the puppy must pay attention to being attracted to a baited trap. This represents worldly joy. It may look good to have laughter on your lips and pleasant sensations on your body, but there is a thorn in these things. Immoderate laughter leads to immoderate joy, and the pleasure of the body leads to the inconstancy of the mind, which increases sadness, either in death or before, along with distress. So, my daughter, you must run to leave the nest through Heaven's desire! Watch out for the beasts of desire and the birds of pride! Be alert to the deception of empty joy!

Then the Mother spoke to the wife saying: "Watch out for the bird that is dirty with tar, because anyone who touches it, gets spotted. This represents worldly ambition, unstable like air, repulsive in its way of seeking favors, and having bad company. Don't take care of honors, don't be upset with favors, don't pay attention to praise or accusation. From these things come the inconstancy of the soul and the diminished love of God. Be decided! God, who started to take you out of the nest, will feed you to death. After death, however, you will no longer be hungry. He will also protect you from sadness and defend you in life, and after death you will have nothing to fear."

*The Mother's plea to her Son for his wife and for another holy person; about how the Mother's plea is received by Christ, and about the certainty about the truth or falsehood regarding a person's holiness in this life.*

## **BOOK 2 - CHAPTER 30**

Maria spoke to her Son saying: "My Son, grant your new wife the gift that her most precious body can take root in your heart, so that she herself can be transformed into you and be filled with your delight!" Then she said: "This holy man, when he was living in time, was as steadfast in faith as a mountain unscathed in adversity, not distracted by pleasure. He was as

flexible to your will as the air that moves where the strength of your Spirit wants to lead you. He was as ardent in your love as fire, warming the grown up in the cold and reaching the bad. Now your soul is with you in glory, but the vessel you used is buried and rests in a place more humble than it is worthy. Therefore, my Son, raise your body to a more dignified position, do this honor, because he honored you in his own little way, lift him up, because he lifted you up as high as he could through his work! ” The Son replied: “Blessed are you, who neglect nothing in the affairs of your friends. See, Mother, it is not right to give wolves good food. It is not right to bury the sapphire that keeps all limbs healthy and strengthens the weak in the mud. It is not good to light a candle for a blind man. In fact, this man was firm in faith and ardent in charity, since he was ready to do my will in the greatest moderation. It is not right to bury the sapphire that keeps all limbs healthy and strengthens the weak in the mud. It is not good to light a candle for a blind man. In fact, this man was firm in faith and ardent in charity, since he was ready to do my will in the greatest moderation.

Therefore, it tastes like good food prepared by patience and tribulation, sweet and good in the goodness of his will and affections, even better in his manly efforts to improve, excellent and more tender in his praiseworthy way of finishing his work. . Therefore, it is not right for such food to be exposed to wolves, whose cunning speech is harmful to everyone.

He looks like the sapphire of a ring by the brilliance of his life and reputation, proving himself to be a bridegroom to his church, a friend to his Lord, a preserver of the holy faith and a scorner of the world. So, dear Mother, it is not right for such a lover of virtue and such a pure bridegroom to be touched by impure creatures, or being such a humble friend to relate to lovers in the world. Third, by keeping my commandments and teaching a good life, he was like a lamp in a lamp. Through his teachings, he strengthened those who were standing so that they would not fall. Through his teaching he raised those who were fallen. So too, he offered inspiration to those who could come looking for me after him.

The blind by their self-love are unworthy to see that light. Those whose eyes are sick with pride are unable to perceive this light. People with infected hands cannot touch this light. This light is hateful to the greedy and to those who love their own will. That is why, before one can be elevated to a higher position, justice requires that those who are not clean be purified and those who are blind, enlightened.

Anyway, with respect to this man that the people of Earth are calling a saint, three things show that he was not a saint. The first is that he did not imitate the lives of the saints before he died; second, that he was not happily ready to suffer martyrdom because of God; third, that he did not have an ardent and discerning charity like the saints. Three things make a person look holy to the people. The first is the lie of a deceitful and insinuating man; the second is the easy credibility of fools; the third is the greed and indifference of prelates and examiners. If he is in hell or purgatory, he is not allowed to know until the time comes for that. ”

*Warnings and instructions for the bishop about how to eat and dress and pray and how he should behave before meals, at meals, after meals and also about his sleep and how he should carry out the office of the Bishop always and everywhere.*

### **BOOK 3 - CHAPTER 1**

Jesus Christ, God and Man, who came to earth to assume a human nature and save souls through his blood, who disclosed the true way to heaven and opened his gates, he himself sent me to you all. Hear, daughter, you who have been given to hear spiritual truths. If this bishop proposes to follow the narrow path taken by a few and to be one of those few, let him first set aside the burden that oppresses him and weigh him down - I mean his worldly desires - using the world only for needs consistent with a bishop's modest livelihood. It is what this good man Matthew did when he was called by God.

Leaving behind the heavy burden of the world, he discovered a light burden. Second, the bishop must be girded, prepared for the journey, to use the words of the scripture. Tobias was ready for his trip when he discovered the angel standing there girt. What does it mean to say that the angel was girded? This means that each bishop must be girded with the belt of Justice and Divine Charity, ready to follow the same path as the one who said: "I am the good shepherd and I gave my life for my sheep." He must be ready to speak the truth in his words, ready to execute justice in his actions, both on himself and on others, not to neglect Justice due to threats and provocations, or false friendships or empty fears. For a bishop so girded, Tobias, that is, the righteous, must come, and they will follow you on your way.

Third, he should eat bread and water before he embarks on his journey, as we can read about Elijah, who, awake from his sleep, found bread and water at his bedside. What is this bread given to the prophet, if not the material and spiritual goods that were given him? Because material bread was given to him in the desert as a lesson. Although God could have supported the Prophet without material food, he wanted material bread to be prepared for him so that people could understand that it was God's will for them to use God's gifts sparingly for the relief of the body's needs. In addition, an infusion of the spirit inspired the prophet when he continued for forty days with the strength of that food. Because, if no inner anointing of grace had been inspired in your mind, he would certainly have given up during the difficulties and temptations of those forty days, because, by himself he was weak, but in God, he had the strength to complete such a journey.

Therefore, to the extent that man lives by every word of God, we implore the bishop to take the morsel of bread, that is, to love God above all. He will find this bit in his head, in the sense that his own reason tells him that God is to be loved above all and before all things, both due to creation and redemption and also due to his enduring patience and kindness.

We also invite you to drink some water, that is, to think intimately about the bitterness of Christ's passion. Who is worthy to meditate on the agony of Christ's human nature, which he was suffering at the time when he prayed for the cup of his passion to be taken away from Him and when drops of His blood were streaming down to the ground? The bishop must drink this water together with the charity bread and he will be strengthened to follow the path of Jesus Christ.

As soon as the bishop sets out on the path of salvation, if he wants to make more progress, it is helpful for him to give thanks to God with all his heart from the first hour of the day, carefully considering his own actions and asking God for help to do His will .



Then, when he is dressing, he should pray like this: "Ashes should be with ashes, dust with dust. However, because I am a bishop by God's providence, I am putting these clothes made from the dust of the earth on you, my body, not for the love of beauty or ostentation, but as a cover, so that your nakedness cannot be seen. I don't care if your dress is better or worse, but only that the Bishop's habit should be recognized by reverence for God and that through his habit the Bishop's authority for the correction and instruction of others can be recognized, and therefore, kind God, I ask you to give me firmness of spirit so that I am not proud of my precious ashes and dust. nor do I foolishly glorify myself in the colors of pure dust. Grant me strength that, just as the dress of a bishop is more distinguished and respected than others because of his divine authority, the dress of my soul may be acceptable before God, lest I be thrown into the depths for having exercised authority in an unworthy and worthless manner, lest I be ignominiously undressed for foolishly wearing my venerable garb for my own condemnation. »After that, he must read or sing the hours. The higher the position a person ascends to, the more glory he should give to God. However, a pure heart pleases God both in silence and in singing, as long as a person is busy with other just and useful tasks. After mass is said, the bishop must fulfill his episcopal functions, taking care not to pay more attention to material things than to spiritual things. When he comes to the dinner table, this should be your thought: "Lord Jesus Christ, you command that the corruptible body be supported with material food, help me to give my body what it needs so that the flesh does not grow shamefully in insolence against the soul due to eating superfluous or lazy and sluggish in your service due to reckless abstinence.

Inspire in me a suitable moderation so that when this man of the Earth feeds on things from the earth, the Lord of the earth is not provoked to anger by his creature from the Earth. »While at the table, the Bishop is allowed to have the kind of moderate recreation and conversation in which foolish vanity is avoided and no words are spoken or heard that can offer listeners an occasion for sin. On the contrary, everyone should be adequate and healthy. If bread and wine are missing from the material table, everything loses its flavor; likewise, if good doctrine and exhortation are absent from the episcopal and spiritual table, everything there seems tasteless to the soul. And so, to avoid any frivolous occasion, something should be read or recited at the table that can be of benefit to those sitting there. When the meal is over and the thanksgiving blessing has been prayed to God, the bishop must plan what he has to do or read books that can bring him towards spiritual perfection. After dinner, however, he can be entertained by the companies of his home. However, just like a mother giving milk to her baby, grease her nipples with ash or some other bitter substance until she gradually weans the baby and accustoms him to solid foods, so also the bishop must bring his companions closer to God through the kind of conversation in which they can come to fear and love God, thus becoming not only their father through divine authority in him, but also their mother through of the spiritual formation it gives them.

If he is clearly aware that anyone in his home is in a state of mortal sin and has not repented despite warnings, then he must separate himself from him. If he retains you for temporal convenience and consolation, he will not be immune from the other's sin. When he goes to bed, he must carefully examine the acts and impressions of the past day, with the following thoughts: 'O God, creator of my body and soul, assist me in his mercy.

Grant me your grace, so that I do not become lukewarm and indifferent in your service due to much sleep or become weak in your service due to disturbed sleep, but grant me, for your glory, that measure of sleep that you prescribed for us to give rest to the body. Give me

strength so that my enemy, the devil, cannot disturb me or drag me away from his goodness. »When he gets up from bed, he must rinse in confession any lapses that the flesh may have suffered, so that the next night's sleep cannot begin with the sins of the previous night."

*The Virgin's words to her daughter about the timely solution to the difficulties that the bishop will encounter on the narrow path, and about how patience is symbolized by dress and the ten commandments, by ten fingers, and the desire for eternity and aversion to worldly things by two feet, and on three enemies for the bishop on his way.*

## **BOOK 3 - CHAPTER 2**

Again the mother of God says: "Tell the bishop that if he goes this way, he will encounter three difficulties. The first difficulty is that it is a narrow path; the second, that there are no sharp thorns in it; third, which is a rocky and uneven path. I give you three pieces of advice in this regard. The first is that the bishop should wear sturdy and firmly woven clothing in preparation for the narrow path. The second is that he should keep his ten fingers in front of your eyes and look through them, as if through bars so as not to be scratched by the thorns. The third is that he should walk cautiously and test each and every step he takes to see if his foot gets a firm position when he steadies it on the floor, and he should not hastily put both feet at the same time without first ensuring the conditions of the path. This narrow path symbolizes but the malice of the wicked people towards the righteous, the kind of people who despise right acts and pervert the righteous ways and warnings of the righteous, who give little value to anything related to humility and piety. In order to face these people, the bishop must dress in firm patience, since patience makes charges pleasant and he cheerfully accepts the insults he receives.

The thorns symbolize nothing more than the difficulties of the world. To confront them, the ten fingers of God's commandments and counsels must be kept so that when the thorn of trials and poverty scratches him, he can remember the suffering and poverty of Christ. When the thorn of anger and envy scratches him, he must remember the love of God that we are commanded to guard.

True love does not insist on obtaining what is its own, but opens itself entirely to the glory of God and to the benefit of others.

That the bishop must walk carefully means that he must have an attitude of intelligent prudence everywhere. Because a good person must have two feet, so to speak. A foot is a desire for eternity. The other is an aversion to the world. His desire for eternity must be cautious, in the sense that he must not desire eternal things for himself alone as if he were worthy of them; on the contrary, he must place all his affections and desires, as well as his reward in the hands of God. Your aversion to the world must be cautious and full of fear, in the sense that this aversion must not be the result of your difficulties in the world or impatience with life, nor should it be out of love for a more peaceful life or being released from doing work beneficial to others. On the contrary, it must only be the result of your repudiation for sin and your desire for eternity.

Once these three difficulties are overcome, I would advise the bishop of three enemies on his way. As you can see, the first enemy tries to whistle in the Bishop's ears to block his hearing. The second is in front of you to pluck out your eyes. The third enemy is at his feet, screaming loudly and holding a noose to secure his feet when he raises them off the ground. The first are

those people or those impulses that try to keep the bishop from the right path, saying: “why do you take on so much work on yourself and why do you make your path so narrow? Go instead to the green path where so many people are walking. What do you care how this person or those people behave? Why do you bother to offend or censor people who could honor you and like you? If they do not offend you and those close to you, why do you care how they live or offend God? If you are a good man yourself, why do you bother to judge others? Better to exchange gifts and services! Make use of human friendships to earn praise and a good reputation during your life. ”

The second enemy wants to blind you, as the Philistines did to Samson. That enemy is beauty and worldly belongings, sumptuous clothing, the trappings of pomp, privileges and human favors. When such things are presented to you and are pleasing to the eye, reason is blinded, God's commandments become weak and lukewarm, sin is freely committed and, once committed, it is not taken seriously. Therefore, when the bishop has a moderate supply of necessary goods, he must be content. For everyone else today finds it more pleasant to be with Samson under the yoke of desire rather than to love the Church with a laudable disposition for pastoral ministry.

The third enemy screams loudly, carries a noose and says: “why are you walking with such care and with your head bowed down? Why do you humble yourself so much, you who should be and could be honored by many people? Be a priest to sit among those of the elite! Be a bishop to be honored by many! Advance to higher ranks to get better service and enjoy greater rest! Store a treasure with which you can help yourself, as well as others, and be comforted by others in return, happy wherever you are!

"When the heart becomes inclined to these feelings and suggestions, the mind soon directs its steps towards earthly and worldly appetites, raising its foot as if it were the foot of the most immoral desire, with which it becomes so entangled in a trap of worldly care that practically fails to rise to the consideration of its own misery or the rewards and punishments of eternity, nor is this surprising, since the scripture says that who aspires to the role of bishop wants a noble task for the honor of God. Now, however, there are many who want the honors but avoid the task in which the eternal salvation of the soul is found, which is why this bishop must remain in the position he holds and not seek a higher one, until God wants to give him another one. . "

*A full explanation of the Virgin to the bishop on how he should exercise the episcopal office to give glory to God and on the double reward for having truly fulfilled his mission as Bishop and on the double disgrace for having exercised it in a false way, and about how Jesus Christ and all the Saints greet a true and correct bishop.*

### **BOOK 3 - CHAPTER 3**

The mother of God was speaking: "I would like to explain to the bishop what he must do for God and what will give glory to God. Each bishop must keep his miter carefully in his arms. He must not sell it for money nor give it away. to others out of love for worldly friendships or losing it through neglect and lack of ardor. The Bishop's miter means nothing more than the episcopal hierarchy and the power to ordain priests, to prepare confirmation, to correct those who stray from the path and to encourage the neglectful by his example. Holding his miter

carefully in his arms means that he should carefully reflect on how and why he received his episcopal power, how he exercises it and what its effects and purposes are.

If the bishop examines how he received his power, he must first verify whether he desired the episcopate for his own sake or that of God. If it were his own interest, then his desire was certainly carnal; if it was for the love of God, that is, to give glory to God, then his desire was meritorious and spiritual.

If the bishop considered for what purpose he received the episcopate, then it was certainly so that he could become a father to the poor and a consoler and intercessor for souls, because the Bishop's goods are destined for the good of souls. If their means are consumed ineffectively and wasted lavishly, then these souls will cry out for vengeance on the unjust servant. I will tell you the reward that will come for exercising the ministry of bishop. It will be a double reward, as Paul says, both bodily and spiritual.

It will be corporal, because he is the vicar of God on earth and, therefore, he is granted divine honor by men as a means of honoring God. In heaven, it will be bodily and spiritual due to the glorification of body and soul, because the servant will be there with his Lord, due both to the way he lived as a bishop on earth and to his humble example by which he instigated others to the glory of God together with himself.

Anyone who has the rank and dress of a bishop, but abandons the episcopal way of life, will deserve a double disgrace.

That the Bishop's power should not be sold means that the bishop must not consciously commit simony or exercise his ministry for the love of money or human favors, or to promote men he knows to be of bad character because people have asked him to do so. That the miter should not be given to others for the sake of human friendship means that the bishop must not conceal the sins of the negligent or let those whom he can and must correct go unpunished, or overlook the sins of his friends by ignoring them. In silence due to worldly friendship, or taking the sins of his subordinates on his own back, for the bishop is God's watchman. That the bishop should not lose his miter through negligence, means that the bishop should not delegate to others what he owes and can do more profitably, that he should not, for the sake of his own physical comfort, transfer to others what he himself is more perfectly capable of accomplishing, since the bishop's duty is not to rest, but to work. Nor should the bishop ignore the life and conduct of those who delegate their tasks. On the contrary, he must know and analyze how they fulfill justice and whether they conduct themselves prudently and without cupidity in their duties. I want you to know, too, that the Bishop, in his role as a shepherd, must carry a bouquet of flowers in his arms to attract sheep, both near and far, to happily run after his scent.

This bouquet of flowers signifies the bishop's pious preaching. The two arms on which the bouquet of divine preaching hang are two types of works necessary for a bishop, namely good public works and good hidden works. Thus, the sheep close to their diocese, seeing the bishop's charity in their works and hearing it in their words, will give glory to God through the bishop. Likewise, distant sheep, listening to the bishop's reputation, will want to follow you. This is the sweetest bouquet: you should not be ashamed of the truth and humility of God, preach good doctrine and practice it as it is preached, be humble when praised and devoted in humiliating yourself. When the bishop has traveled to the end of this path and reaches the gate, he must have a gift in his hand to present to the King of Heights.

Thus, he may have in his hands a precious vessel, an empty vessel, to offer to the King of Heights.

The empty vessel to be offered is your own heart. He must fight night and day so that he can be emptied of all wills and the desire for ephemeral praise.

When such a bishop is taken from the Kingdom of glory, Jesus Christ, true God and Man, will come to meet him together with the entire legion of Saints. Then he will hear the angels saying, "Our God, our joy and all good! This bishop was pure in body, steadfast in his conduct. It is beneficial that we should introduce him to You, for he longed for our company every day. Satisfy your desire and increase our joy at your coming! "Then, too, other Saints will say," O God, our joy is as much about You as about You, and we need nothing more. However, our joy is heightened by the joy of the soul of this bishop who yearned for you, while he was still able to yearn for you. The sweet flowers of his lips increased our numbers. The flowers of his works comforted those who lived far and near. Therefore, let him rejoice with us, and rejoice in him, for whom you longed so much when you died for him. "Finally, the King of glory will say to him:" Friend, you have come to present your heart to me empty of your selfish will. Therefore, I will fill you with my joy and glory. My happiness and your glory in me will never cease."

*The mother's words to her daughter about the greed of evil bishops; she explains in a long parable that many people through their good intentions reach the spiritual classification that incontinent bishops reject despite being called to him in a physical sense.*

#### **BOOK 3 - CHAPTER 4**

The mother of God speaks to the Son's bride, saying: "you are crying because God loves people so much, but people love God so little. That's why. Where, in fact, is this ruler or bishop who does not covet his ministry to obtain worldly honors and wealth, but instead want it to help the poor with their own hands? Since kings and bishops do not want to come to the wedding feast prepared for everyone in heaven, the poor and the weak will come in their places, as I will show you by example.

In a certain city lived a wise, handsome, and rich bishop, who was praised for his wisdom and beautiful appearance, but not, as he should have, to thank God who had given him that wisdom. He was praised and honored for his wealth, too, and he delivered numerous gifts for worldly favors. He longed for even more goods to be able to give more gifts and earn greater honors. This bishop had a learned priest in his diocese who thought to himself as follows: "this bishop," he said, "loves God less than he should.

His whole life tends towards the mundane.

Therefore, if it is pleasing to God, I would like to have its episcopate to give glory to God. I do not desire it for worldly reasons, seeing that this worldly honor is nothing more than empty air, nor for reasons of wealth, which is as heavy as the heaviest of burdens, nor for reasons of physical rest and comfort, as I only need a reasonable amount of rest to keep my body fit for God's service. No, I wish for the love of God alone. And while I am unworthy of any honor, yet, to win more souls for God and benefit people more by my word and my example and to support more people through Church revenues, I would gladly like to take on the laborious task to be a bishop.

God knows I would rather die a painful death or endure bitter difficulties than be in the hierarchy of bishop. I am just as susceptible to suffering as my neighbor, but still, anyone aspiring to the ministry of a bishop wants a noble task.

For this reason, I readily desire the honorable title of bishop along with the heavy duties of a bishop, although I do as I wish death. I desire honor as a way to save more souls. I desire this charge for my own salvation and to show my love for God and souls. I desire this ministry solely to be able to distribute the Church's goods to the poor more generously, to instruct souls more clearly and openly, to instruct those in error more courageously, to mortify my flesh more completely, to exercise self-control more assiduously as an example to others. " This canon wisely reproved his bishop in private. However, the bishop took him badly and embarrassed the priest in public, recklessly boasting of his own competence and moderation in everything. The canon, however, saddened by the bishop's improprieties, endured the insults patiently. But the bishop ridiculed the canon's charity and patience and spoke out against him, so much so that the canon was blamed and was considered a lying fool, while the bishop was seen to be just and insightful.

Then, over time, the bishop and canon died and were called to God's judgment. In his sight and in the presence of the angels, a golden throne appeared with the miter and the insignia of a bishop near the throne. A large number of demons were following the canon, eager to find some fatal flaw in him.

As for the bishop, they felt sure to have him like a whale that keeps its calf in its belly in the midst of the waves. There were many devastating charges against the bishop; why and with what intention did he assume the ministry of bishop, why did he grow in pride over the goods intended for souls, the way he directed the souls entrusted to him, how he had responded to the grace that God had given him I wish.

When the bishop was unable to give a fair answer to the charges, the judge replied: "put excrement on the bishop's head instead of a miter and tar in his hands instead of gloves, mud on his feet instead of sandals. Instead of a bishop's shirt and linen clothing, place a prostitute's rags on it.

Let him be ashamed instead of honor. Instead of a convoy of servants, let him have an angry rabble of demons. " Then the judge added: "Put a crown as radiant as the sun on the canon's head, golden gloves in his hands, shoes on his feet. Let him wear a bishop's clothes in all honor. " Dressed in his Episcopal attire, surrounded by a heavenly host, he was presented to the judge as an honorable bishop. The bishop, however, came out like a thief with a noose around his neck. In the sight of him, the judge turned his merciful eyes away as did all his saints with him.

It is the way in which many people through their good intentions and in a spiritual sense reach the rank of honor despised by those who have been called to it in a physical sense. All of this was accomplished instantly before God, although, for the love of you, they were enacted in words, because a thousand years are like a single hour before God. It happens every day that, to the extent that bishops and rulers do not want to have the ministry to which they were called, God chooses for himself poor priests and parish servants who, living according to their own best conscience, would like to be beneficial to souls for the glory of God if they could, and do what they can. For this reason, they will take the places prepared for the bishops.

God is like a man who hangs a golden crown outside the door of his house and shouts to passers-by: "Anyone from any permanent social position can win this crown! Whoever is more nobly dressed in virtue will obtain it" I know that if bishops and rulers are wise in worldly wisdom, God is wiser than them in a spiritual sense, because he elevates the humble and does not give his approval to the proud. You also know that this canon who was praised

did not have to decorate his horse when he went to preach or perform his duties, nor did he have to light a fire when he was about to eat.

No, he had the servers and the means he needed to live in a reasonable way. He had money, too, though not for his own greedy use, not even if he had all the wealth in the world could he have given a single penny to become a bishop. But not all over the world would he refuse to become a bishop if it were God's will. He gave his will to God, ready to be honored for the honor of God and ready to be put down by pure love and fear of God."

*Ambrose's words, to the bride about the prayer of good people for the people; world rulers and the Church are compared to helmsmen, while pride and the rest of vices are compared to storms, and the passage to truth is compared to a safe haven; also, about the bride's spiritual call.*

### **BOOK 3 - CHAPTER 5**

It is written that the friends of God cried out once, asking God to break the heavens and come down to deliver his people from Israel. In these days, too, friends of God cried out saying: "God, very kind, we can see countless people perishing in dangerous storms, because their helmsmen are greedy and are always eager to land in countries where they think they will make a greater profit.

They lead people towards places where there is a huge wave of waves, while the people themselves do not know any safe haven. Because these countless people are, therefore, in terrible danger and very few of them even reach their proper safe haven. We plead that you, King of all glory, gracefully enlighten the safe haven so that your people can escape their danger, without having to obey the evil helmsmen but being taken to the refuge by your blessed light".

By these helmsmen, I mean all those who exercise temporal or spiritual power in the world. Many of them love their own will so much that they are not bothered by the needs of the souls in their care or the violent storms of the world, for they are with their own free will caught in storms of pride, greed and impurity. The unhappy and miserable population imitates their actions, thinking they are on a straight path. In this way, rulers bring their subjects and themselves to perdition by following every selfish desire. By safe haven or refuge, I want to express the passage to the truth.

For many, this passage has become so dark that when someone describes how to reach the port of their heavenly homeland through the path of the Sacred Gospel of Christ, then they call him a liar and, instead, follow the paths of those who get bogged down and he feast on every sin, instead of relying on the words of those who preach the truth of the Gospel. By the light pleaded by the friends of God, I want to express a divine revelation made in the world so that God's love is renewed in the human heart and his justice is not forgotten or neglected. Therefore, due to your mercy and the prayers of your friends, it pleased God to call you in the Holy Spirit so that you can spiritually see, hear and understand so that you can reveal to others what you hear in the Spirit according to God's will."

*Ambrose's words to the bride, offering an allegory about a man, his wife and his maid, and about how this adulterer symbolizes a wicked bishop while his wife symbolizes the Church and his maid, the love of this world, and about the sentence hard on those more connected to the world than to the Church.*

### **BOOK 3 - CHAPTER 6**

I am Bishop Ambrose. I am appearing to you and speaking to you in allegory, because your heart is unable to receive a spiritual message without any physical comparison. Once, there was a man, whose wife he was legally married to, was charming and prudent. However, he liked the maid more than his wife. This had three consequences. The first is that the maid's words and gestures pleased him more than his wife's. The second is that he dressed the maid very well in fine clothes without caring that his wife was dressed in ordinary rags. The third is that he was used to spending nine hours with the maid and only the tenth hour with his wife. He spent the first hour beside the maid, having fun looking at her beauty.

He spent the second hour sleeping in his arms. He spent the third hour happily doing manual labor for the sake of the maid's comfort.

He spent the fourth hour taking physical rest with her after exhausting physical work. He spent the fifth hour restless in his mind and worrying about how to sustain it. He spent the sixth hour at rest with her, now seeing that she fully approved of what he had done for her. In the seventh hour, the fire of carnal lust entered him. He spent the eighth hour satisfying all his lust with her. At the ninth hour he neglected certain tasks that he, however, would have liked to perform. He spent the tenth hour doing some tasks he didn't want to do. And only during this hour did he stay with his wife. One of his wife's relatives came to the adulterer and accused him harshly, saying: "convert the affection of your heart towards your legitimate wife. Love and dress her properly and spend nine hours with her and just the tenth hour with the maid. If not, watch out, because you will die a sudden and horrible death." For this adulterer I am referring to, he is someone who has the ministry of a bishop to supply the Church, but despite this, he leads an adulterous life. He is associated with the Holy Church in spiritual union to make her his most precious bride, but he withdraws his affections from her and loves the servant world far more than his noble lady and bride. So, he does three things. First of all, he rejoices more in the fraudulent adulation of the world than in an obedient disposition towards the Holy Church. Second, he loves worldly ornaments, but has little interest in the Church's lack of material and spiritual ornaments. In third place, he spends nine hours with the world and only one hour with the Holy Church. Thus, he spends the first hour in good joy, contemplating the beauty of the world with great satisfaction.

He spends the second hour sleeping sweetly in the arms of the world, that is, in the midst of his high fortifications and the surveillance of his armies, happily confident in physical security because of these things. He happily spends the third hour doing manual labor for the sake of worldly advantages so that he can obtain the physical pleasure of the world. He spends the fourth hour with pleasure having physical rest after his physical effort, now that he has sufficient means. He spends the fifth hour restless in his mind in different ways, concerned with how prudent he may appear to be in worldly matters.

During the sixth hour he experiences a pleasant soul rest, seeing that people everywhere approve of what he has been doing. In the seventh hour, he hears and sees worldly pleasures and opens his lust for them. This causes a fire to burn impatiently and intolerably in your



heart. In the eighth hour that he performs in acts what had previously only been his ardent will. During the ninth hour, he neglects certain tasks he wished he had done for worldly reasons, so as not to offend those to whom he has a mere natural affection. In the tenth hour, he joylessly performs some good deeds, for fear that he may fall into contempt and earn a bad reputation or receive a severe penalty, if for whatever reason, he has totally neglected to do them.

He is used to spending just this tenth hour with the Holy Church doing good not out of love but out of fear. He is, of course, afraid of punishing the fires of hell. If he could live forever in physical comfort and with an abundance of worldly goods, he would not worry about losing the happiness of heaven.

Therefore, I swear to God, who has no beginning and who lives without end, and affirm with certainty that, unless he returns to the Holy Church soon and spends nine hours with her and only the tenth with the maid, or be it with the world - not loving it, but reluctantly possessing the richness and honor of its episcopal mandate and organizing everything in humility and reasonably for the glory of God - then the spiritual wound in your soul will be as serious as - making a physical comparison - the wound of a man so badly hit on the head that his whole body is destroyed to the soles of his feet, with his veins and muscles bursting and his bones crushed and the marrow flowing terribly in all directions.

As hard as tormented as the heart seems in a body so violently hit on its head and the parts of the body closest to the head that the soles of its feet will be in pain, although they are the most distant, equally and hard tortured this miserable soul will appear more close to the impact of Divine Justice when in your consciousness you see yourself being terribly wounded on each side. "

*The Virgin's words to the bride comparing a world-loving bishop with an air-filled bellows or a snail lying in filth, and about the sentence given to the bishop, which is the exact opposite of Bishop Ambrose.*

### **BOOK 3 - CHAPTER 7**

The scripture says, "He who loves his own soul in this world will lose it."

Now this bishop loved his own soul with all his desires and there was no spiritual inclination in his heart. It can also be compared to an air-filled bellows by a forge. Just as there is air left in the bellows once the coals are spent and the burning metal is flowing, so too, although this man has given his nature everything it craves, uselessly wasting his time, the same inclinations still remain for him like the air in the bellows. His will is inclined to world pride and lust. Because of these vices, he offers a pretext and a sinful example even for people with hardened hearts, who, wasted on sins, are drained down there to hell.

This was not the attitude of the good Bishop Ambrose. His heart was filled with the will of God. He ate and slept with temperance. He cast out the desire for sin and spends his time usefully and morally, he might as well be called a bellows of virtues. He healed the wounds of sin with words of truth. He ignited those who had become cold in the love of God through the example of their own good works.

He cooled those who were burning with sinful desires for the purity of their life. In this way, he helped many people to avoid entering the death of hell, because divine love lived in him while he lived.

This bishop, on the other hand, is like a snail that reclines in its native filth and drags its head across the floor. Similarly, this man reclines and has his joy in sinful abomination, allowing his mind to drift through the mundane instead of the thought of eternity, I would make him reflect on three things: First, the way in which he has exercised his priestly ministry. Second, the meaning of that Gospel phrase: "they have sheep skins but they are threatening wolves in the countryside". Third, the reason why your heart burns for temporal things but is cold towards the Creator of all things. "

*Words of the Virgin, to the bride, about her own perfection and excellence, and about the disorderly desires of modern teachers and about her false answer to the question posed to them by the glorious Virgin.*

### **BOOK 3 - CHAPTER 8**

The mother says: "I am the woman who has always been in the love of God. I have been entirely in my company since my childhood. If you want an example, think about how a nut grows. Its outer shell grows and widens, while its inner core also expands and grows, so that the nut is always full and there is no space in it for anything strange. Likewise, also, I was filled with the Holy Spirit since my childhood. As my body grew and I became more old woman, from the Holy Spirit, filled me with such abundance that she left no space in me for any sin to come in. So I am the one who never committed venial or mortal sin. I am so ardent with love for God that nothing pleases me do the will of God, for the fire of divine love set my heart on fire.

God, blessed above all forever, who created me through his power and filled me with the power of his Holy Spirit, has a burning love for me. In the fervor of his love, he sent me his messenger and made me understand his decision that I should become the Mother of God. When I realized what God's will was, then, through the fire of love that I had in my heart directed towards God, a word of true obedience immediately left my lips and I gave this response to the messenger, saying: "May it be done me according to your word". Right now, the Word became flesh in me. The Son of God became my son.

We both had a son who is both God and Man at the same time, as I am a mother and a virgin at the same time. As my son Jesus Christ, true God and the wisest of men, lay down in my womb, I received this great wisdom through him that I understand not only the learning of academics, but also I could discern whether their hearts were true, whether his words came from love of God or from mere academic intelligence. Therefore, whoever hears my words should inform this scholar that I have three questions for him: first, if he intends to win the bishop's favor and friendship in a bodily sense more than he intends to present the bishop's soul to God in a spiritual sense. Second, if your mind rejoices more in having so many florins than in having none. Third, which of the following two optionshe prefers: to be called a scholar and to take his place among the ranks honored by the love of worldly glory or to be called a simple brother and take his place among the humble.

Allow him to reflect on these three questions carefully. If your love for the bishop is bodily rather than spiritual, then it follows that he tells you things he likes to hear instead of forbidding him to do all the sinful things he likes to do.

If he is happier with many florins instead of none, then he loves riches more than poverty. So, he gives the impression of advising his friends to acquire as much as they can and instead of

willingly abandoning what was superfluous. If, for the sake of worldly honor, he prefers his academic reputation and sits in a place of honor, then he loves pride more than humility and therefore seems to God more like a donkey than a scholar. In this case, he is chewing on empty straw, which is the same as academic knowledge without charity, and he does not have the fine wheat of charity, because divine charity can never become strong in a proud heart."

After the scholar had apologized on the pretext that he had a greater desire to present the bishop's soul to God in a spiritual sense and that he would prefer to have no florin and, thirdly, that he did not care about the title As a specialist, the Mother said again: "I am the one who heard the truth from Gabriel's lips and believed without doubting. That is why the Truth took the flesh and blood of my body and remained in me.

I brought to light that same Truth that was God and Man. As the Truth, which is the Son of God, wanted to come to me, live in me and be born of me, I know very well whether people have truth on their lips or not. I asked the scholar three questions. I would approve of your answer if there was truth in your words. However, there was no truth to them. So I'll give you three warnings. The first is that there are some things that he loves and desires in this world but that he will not really get. The second is that he will soon lose the thing that he has worldly joy in possessing. The third is that the little ones will enter heaven. The big ones will remain outside, because the gate is narrow ".

*The Virgin's words to the bride about those who can see and hear, etc. escape dangers by virtue of sunlight, etc., but dangers happen to those who are blind and deaf and so on.*

### **BOOK 3 - CHAPTER 9**

The mother says: "although a blind man does not see him, the sun still shines clearly in splendor and beauty even while he is falling at the bottom of the precipice. Travelers who have clear vision are grateful for the clear light that helps them to avoid the dangers of his journey. Although the deaf man does not hear him, the violent avalanche descends on him crushing him terribly from above, but whoever can hear him coming escapes to safer places. Although a dead man cannot prove it while it lies rotting among worms, a good drink still tastes sweet. A living man can drink it and be content, feeling encouraged for any brave deed".

*The Virgin speaks to her daughter, offering assurances about the words spoken to her; and about the danger of the Church's collapse approaching, and how, unfortunately, the Church's caretaker supervisors are largely dedicated today to a life of immorality and greed, and the waste of Church property in their pride , and how God's fury is aroused against them.*

### **BOOK 3 - CHAPTER 10**

The Mother says: "do not be afraid of the things you are about to see, thinking that they see the spirit of evil. Just as light and heat accompany the approach of the sun, but do not follow a dark shadow, in the same way two things follow the arrival of the Holy Spirit in the heart: burning love for God and the complete enlightenment of the Holy Faith. Now you are experiencing these two things. These two do not follow the devil, whom we can resemble in a dark shadow. to the man I mentioned you. Despite knowing your heart and how he will

respond and the impending end of your life, you should still send him the following message. I would let you know that the foundation of the Holy Church is so badly deteriorated on its right side that its arched roof has many cracks in the upper part, and that this causes the stones to fall so dangerously that many of those who pass below it lose the lives. Several of the columns that must be upright are almost at ground level and even the floor is so full of holes that the blind people who enter there have dangerous falls. Sometimes it even happens that, together with the blind, people with good eyesight have ugly falls due to the dangerous holes in the floor. As a result of all this, the Church of God is dangerously reeling and if it is reeling so much, what awaits it next if not its collapse?

I assure you that if it is not helped by repairs, its collapse will be so great that it will be heard throughout Christendom.

I am the Virgin whose womb the son of God condescended to enter, without the slightest trace of carnal lust. The son of God was born out of my closed womb, giving me comfort, but no pain. I stood by the Cross when he victoriously overcame Hell through his patient suffering and opened heaven with the blood of his heart. I was also on the mountain when the son of God, who is also my son, ascended to heaven. I have the clearest knowledge of the whole Catholic faith that he preached and taught to all who wanted to enter heaven. I am that same woman, and now I am above the world in continuous prayer, like a rainbow above the clouds that appears to lean towards the earth and touch it, at both ends. I see myself as a rainbow arching down towards the good and bad inhabitants of the earth through my prayers. I bow down to good people so that they can be firm in the commandments of the Holy Church, and I bow down to bad people so that they cannot increase their wickedness and get even worse. I would make the man I mentioned to know that relentless and horrible clouds rise in the direction of the shining rainbow. Through these clouds, I want to symbolize those who lead a life of immorality, those who are as insatiable as the abyss of the ocean in their greed for money, and those who arrogantly and irrationally spend their means on a waste like a torrent spills their water.

Many of the Church supervisors are guilty of these three things, and their terrible sins soar to heaven in the sight of God, as opposed to my prayers as the obscene clouds that oppose the shining rainbow. The men who are supposed to be placating God's fury with me are instead provoking God's fury against themselves. These men are not to be promoted in the Church of God. I, the Queen of heaven, will come to the aid of those who, knowing their own insufficiency, are willing to take on the task of making the foundation of the Church stable and restoring the blessed vineyard that God founded with his blood and, together with the angels, I will uproot loose roots and throw any fruitless trees into the fire and plant fruit seedlings. Through this vineyard, I mean the Church of God in which the two virtues of humility and divine charity are to be restored."

### **EXPLANATION**

The Son of God speaks of the papal nuncios: "You have entered the company of rulers and you will become even higher. Worthy is he who exalts humility, for pride has already risen too high. Those who have charity for souls will also receive the highest honors. high, because ambition and simony now prevail among many people, happy is he who tries to eradicate the vices of the world as much as he can, because now the vices become abnormally strong. It is also more efficient to be patient and pray for him, because in the days of many who still live, the sun will be torn in two, the stars will be thrown into confusion, wisdom will be

considered foolish, the humble on earth will groan and the bold. The understanding and interpretation of these things belongs to the sages who know how to make the raw, smooth and provide for the future. "The previous revelation was for Cardinal de Albano, who was then a prior.

## THE FIFTEEN PRAYERS OF SANTA BRÍGIDA

As Santa Brígida long ago wanted to know the number of blows that Jesus had taken during the Passion, one day He appeared to her saying:

*"I received 5,480 blows across My Body. If you wish to honor the wounds that they have produced ME, through particular veneration, you should recite 15 Our Father and 15 Hail Marys, adding the following prayers, for an entire year; when the year is over, you will pay homage to each of My Wounds. "*

### FIRST PRAYER

#### 1 Our Father ...

( Our Father, who art in heaven, hallowed be your name; your kingdom come; your will be done on earth as it is in heaven. Give us this day our daily bread forgive us of our offenses, just as we forgive those who have offended us; and do not let us fall into temptation; but deliver us from evil. Amen.)

#### 1 Ave Maria ...

(Ave Maria, full of graces, the Lord is with you, blessed are you among women and blessed is the fruit of your womb, Jesus. Holy Mary Mother of God, pray for us sinners now and at the time of our death. Amen.)

Remember, Lord, the fears, anxieties and pains that you endured in Your delicate Body, before the torment of the Cross, when, after having prayed three times, shed a bloody sweat, you were betrayed by Judas Your disciple, imprisoned by nation you have chosen, accused by false witnesses, unfairly tried by three judges, in the prime of your youth and in the solemn time of Easter. Remember that you were stripped of your garments and covered with the garments of irritation, that you veiled your eyes and face, that you were slapped, that you crowned with thorns, that you put a cane in your hand and that, tied to a column, you were shattered by blows and overwhelmed by insults and outrages. In memory of these pains and pains that you endured before Your Passion on the Cross, grant me, before death, a true contrition, the opportunity to confess with purity of intention and absolute sincerity, adequate satisfaction and the remission of all my sins. So be it!

### SECOND PRAYER

#### 1 Our Father ... 1 Ave Maria ...

O JESUS CHRIST, true freedom of the Angels, paradise of delights, remember the overwhelming weight of sorrows that you endured, when your enemies, like angry lions, surrounded you and, through a thousand injuries, spits, slaps, scratches and other unprecedented Your torment plagued the struggle. In consideration of these insults and these

torments, I plead with You, O my Savior, that You deign to free me from my enemies, visible and invisible, and to bring me, with Your help, to the perfection of eternal salvation. So be it!

### **THIRD PRAYER**

#### **1 Our Father ... 1 Ave Maria ...**

O JESUS, Creator of Heaven and earth, to whom nothing can contain or limit, You who embrace everything and have everything under Your power, remember the pain, full of bitterness, that you experienced when the soldiers, preaching on the Cross Your Sacred hands and Your feet so delicate, pierced them with big, blunt nails and not finding You in the state in which they would have wished, to let go of their anger, dilated Your Wounds, thus exacerbating Your pains.

Then, due to unprecedented cruelty, you spread out on the Cross and turned You on all sides, thus displacing Your members. I beg you, for the remembrance of this pain that you endured on the Cross, with such holiness and meekness, that you deign to grant me Your Fear and Your Love. So be it!

### **FOURTH PRAYER**

#### **1 Our Father ... 1 Ave Maria ...**

O JESUS, heavenly physician, who was elevated on the Cross in order to heal our wounds through Yours, remember the abatement in which You found You and the bruises that You inflicted on Your Sacred members, none of which remained in their place, such that no pain could be compared to Yours.

From the soles of your feet to the top of your head, no part of Your Body was free from torments and, however, forgetting Your sufferings, You never tired of pleading with Your FATHER, for the enemies that surrounded You, saying: "FATHER, forgive them because they don't know what they are doing ". For this great mercy and in memory of this pain, make the memory of Your Passion, so impregnated with bitterness, work in me a perfect contrition and the remission of all my sins. So be it!

### **FIFTH PRAYER**

#### **1 Our Father ... 1 Ave Maria ...**

O JESUS, mirror of eternal splendor. Remember the sadness you felt when, contemplating the light of Your Divinity, the predestination of those who should be saved by the merits of Your holy passion, you contemplated, at the same time, the multitude of reprobates, who should be condemned because of their sins and you bitterly regretted the fate of these unfortunate, lost and desperate sinners. For this abyss of compassion and pity and, above all, for the kindness you showed to the good thief, saying to him: "Today you will be with Me in Paradise", I beg You, O Sweet Jesus, that at the time of my death you will use mercy towards me . So be it!

### **SIXTH PRAYER**

#### **1 Our Father ... 1 Ave Maria ...**

O JESUS, kind and desirable King, remember the pain you experienced when, naked and like a wretch, nailed and raised on the Cross, you were abandoned by all your relatives and friends, with the exception of your beloved mother, who he remained, in the company of Saint John, very faithfully with You in agony, remember that you gave them to each other

saying: "Woman, here is your son"! and to John: "Here is your Mother!" I beg you, O my Savior, for the sword of pain that then pierced the soul of Your Holy Mother, that you have compassion on me, in all my troubles and tribulations, both bodily and spiritual, and that You deign to assist me in trials that come upon me, especially at the time of my death. So be it!

#### **SEVENTH PRAYER**

##### **1 Our Father ... 1 Ave Maria ...**

O JESUS, an inexhaustible source of piety, that by a deep tenderness of love, you said about the Cross: "I thirst!", But thirst for the salvation of mankind. I plead with You, O my Savior, that you should deign to stimulate my heart's desire to strive for perfection in all my works and to extinguish, in me, the carnal lust and the ardor of worldly desires. So be it!

#### **EIGHT PRAYER**

##### **1 Our Father ... 1 Ave Maria ...**

O JESUS, sweetness of hearts, softness of spirits, by the bitter taste of gall and vinegar that you tasted on the Cross for the love of all of us, grant me the grace to receive your Body and Your Precious Blood with dignity, throughout my life. life and, at the time of my death so that they may serve as medicine and consolation for my soul. So be it!

#### **NINTH PRAYER**

##### **1 Our Father ... 1 Ave Maria ...**

O JESUS, real virtue, joy of the spirit, remember the pain you endured, when, plunged in bitterness, when feeling death approaching, insulted and outraged by men, you thought you were abandoned by Your FATHER saying: "My GOD , My GOD, why did you abandon Me?" For this anguish I plead with You, my Savior, that you do not abandon me in the afflictions and pains of death. So be it!

#### **TENTH PRAYER**

##### **1 Our Father ... 1 Ave Maria ...**

O JESUS, who are in all things beginning and end, life and virtue, remember that for us you were plunged into an abyss of pain, from the soles of your feet to the top of your head. In consideration of the extent of Your wounds, teach me to keep Your Commandments, through sincere charity, which are spacious and pleasant paths for those who love You. So be it!

#### **ELEVENTH PRAYER**

##### **1 Our Father ... 1 Ave Maria ...**

O JESUS, deepest abyss of mercy, I beseech Thee, in remembrance of Your Wounds, who have penetrated to the marrow of your bones and have reached to your entrails, that you deign to remove this poor sinner from the mudflat of offenses in which he is submerged leading away from sin. I also beg You, to hide from Your irritated face, hiding within Your wounds, until Your anger and Your just indignation have passed. So be it!

#### **TWELVE PRAYER**

##### **1 Our Father ... 1 Ave Maria ...**

O JESUS, mirror of truth, sign of unity, bond of charity, remember the innumerable wounds

that you received, from the head to the feet, to the point of being torn and covered by the purple of Your adorable Blood. O how great and universal was the pain you suffered in Your virgin flesh for our love! O sweetest Jesus, what could you do for us that you had not done? I beseech you, O my Savior, that you deign to imprint, with Your Precious Blood, all Your wounds on my heart, so that I will constantly remember Your Pains and Your Love. May the faithful remembrance of Your Passion, the fruit of Your Sufferings, be renewed in me, more and more, until I finally find myself with You, who are the treasure of all goods and the source of all joys. O Most Sweet Jesus, grant me to be able to enjoy such a bliss in eternal life. So be it!

### **THIRTEENTH PRAYER**

#### **1 Our Father ... 1 Hail Mary ..**

O JESUS, very strong Lion, immortal and invincible King, remember the pain that overwhelmed you when you felt all your strengths, both of the Heart and of the Body, exhausted and bowed your head saying: "Everything is finished!" For this anguish and this pain, I plead with You, Lord JESUS, that you have pity on me, when my last hour sounds and my soul is bitter and my spirit is full of affliction. So be it!

### **FOURTEENTH PRAYER**

#### **1 Our Father ... 1 Ave Maria ...**

O JESUS, Only Son of the FATHER, splendor and image of its substance, remember the humble recommendation that you addressed to Him saying: "My FATHER, in Your Hands I commit My Spirit!" Then you expired, with Your Body shattered, Your Heart pierced and the entrails of Your Mercy open to rescue us. For this precious death, I beg You, O King of Saints, to give me strength and help me, to resist the devil, the flesh and the blood, so that, being dead to the world, I can live only for You. At the time of death, I received, I ask You, my pilgrim and exiled soul that returns to You. So be it!

### **FIFTEENTH PRAYER**

#### **1 Our Father ... 1 Ave Maria ...**

O JESUS, see true and fruitful, remember the abundant outpouring of Blood, which you have so generously poured out of Your Sacred Body, just as the grape is crushed in the winepress. Blood and water poured from Your side, opened by the spear of one of the soldiers, in such a way that you did not retain a drop. And, finally, like a bouquet of myrrh raised on the Cross, your delicate flesh was annihilated, the mood of your entrails faded and the marrow of your bones dried up. For this bitter Passion and for the outpouring of Your precious Blood, I beg you, O Good JESUS, to receive my soul when I am in agony. So be it!

### **FINAL PRAYER**

O sweet JESUS, make my heart vulnerable, so that tears of repentance, compunction and love, night and day may serve me as food. I converted entirely to You. May my heart serve you as a perpetual dwelling; May my conduct be pleasant to you and may the end of my life be so uplifting that I can be admitted to Your Paradise, where, with your Saints, I will praise you forever. So be it!



## **THE HOLY ROSARY OF OUR LADY**

### **THE SIGN OF THE CROSS**

With your right hand, trace the sign of the cross touching your forehead, then your chest, your right shoulder and finally your left shoulder while saying: "In the name of the Father, the Son and the Holy Spirit. Amen."

### **I believe**

I believe in God the Father almighty, creator of Heaven and Earth, and in Jesus Christ, His only Son, Our Lord, who was conceived by the power of the Holy Spirit; was born of the Virgin Mary; he suffered under Pontius Pilate, was crucified, killed and buried; went down to the mansion of the dead; rose on the third day; ascended to heaven; he is seated at the right hand of Almighty Father God, from where he will come and judge the living and the dead. I believe in the Holy Spirit, in the Holy Catholic Church, in the communion of saints, in the forgiveness of sins, in the resurrection of the flesh, in eternal life. Amen.

### **OUR FATHER**

Our Father, who art in Heaven, hallowed be Your Name; your kingdom come to us; your will be done on earth as it is in heaven. Give us this day our daily bread; forgive our debts, just as we forgive our debtors; and do not let us fall into temptation; but deliver us from evil. Amen.

### **PRAY THREE "AVE-MARIAS"**

Hail Mary, full of graces, the Lord is with you, blessed are you among women and blessed is the fruit of your womb, Jesus. Holy Mary Mother of God, pray for us sinners now and at the hour of our death. Amen.

- \* In the first "Ave-Maria", add after the word "Jesus" "the one who increases our faith".
- \* In the second "Ave-Maria", add after the word "Jesus" "the one who strengthens our hope".
- \* In the third "Ave-Maria", add after the word "Jesus" "the one who ignites us in love".

### **GLORY**

Glory to the Father and the Son and the Holy Spirit; As it was in the beginning, now and forever.  
Amen.

### **- PROCLAIM THE MYSTERY (GOOD, PAINFUL OR GLORIOUS)**

- \* First Joyful Mystery - The Annunciation (respective Prayer: Humility).
- \* Second Joyful Mystery - Visitation (Prayer concerned: Love of neighbor).
- \* Third Joyful Mystery - The Nativity (respective Prayer: Poverty of Spirit).
- \* Fourth Joyful Mystery - The Presentation (respective Prayer: Purity of Mind and Body).
- \* Fifth Joyful Mystery - The Encounter of the Child Jesus in the Temple (Prayer concerned: Obedience).
- \* First Sorrowful Mystery - The Agony in the Garden of Olives (Prayer concerned: God's will be done).

- \* Second Painful Mystery - The Flagellation on the Pillar (Prayer concerned: Mortification of the senses).
- \* Third Sorrowful Mystery - The Coronation of Thorns (Prayer respectively: The Kingdom of God in Our Heart).
- \* Fourth Sorrowful Mystery - The Carrying of the Cross (Prayer concerned: Patience in times of trouble).
- \* Fifth Sorrowful Mystery - The Crucifixion (respective Prayer: Forgive offenses).
- \* First Glorious Mystery - The Resurrection (Respective Prayer: Faith).
- \* Second Glorious Mystery - The Ascension (Respective Prayer: Christian Hope).
- \* Third Glorious Mystery - Coming from the Holy Spirit (Prayer concerned: Gifts of the Holy Spirit).
- \* Fourth Glorious Mystery - The Assumption (Prayer: Jesus for Mary).
- \* Fifth Glorious Mystery - The Coronation of Our Lady (Respective Prayer: Grace to endure to the end).

**- PRAY A “FATHER-OUR”**

**- PRAY TEN “AVE-MARIAS” WHILE MEDITATING IN THE FIRST MYSTERY (AFTER EACH “AVE-MARIA, FULL OF GRACE, THE LORD IS WITH YOU, BLESSED YOU ARE AMONG THE WOMEN AND BLESSED IS THE FRUIT OF YOUR WOMAN, JESUS”, ADD:**

**Joyful Mysteries**

1. “the one that you, O Virgin, conceived through the Holy Spirit” ...
2. “the one that you, O Virgin, took to Elizabeth” ...
3. “the one that you, O Virgin, gave birth to” ...
4. "the one that you, O Virgin, took to the temple" ...
5. "the one that you, O Virgin, found again in the temple" ...

**Sorrowful Mysteries**

1. "the one who sweated blood for us" ...
2. "the one who was flogged by us" ...
3. "the one who was crowned with thorns for us" ...
4. "the one who carried his cross for us" ...
5. "the one who was crucified for us" ...

**Glorious Mysteries**

1. "the one who rose from the dead" ...
2. "the one who ascended into heaven" ...
3. "the one who sent us the Holy Spirit" ...
4. "the one who raised her, O Virgin, to the Heavens" ...
5. “ He who blushed you, O Virgin, in Heaven ” ...

**- PRAY THE “GLORY”**

**- PRAY THE “FATIMA PRAYER”** “O my Jesus, forgive us and deliver us from the fires of hell, take all souls to Heaven and help those most in need of your mercy.”

**- REPEAT THIS SEQUENCE FOR ALL MYSTERIES**

### **SAVE THE QUEEN**

Hail Queen, Mother of Mercy, life, sweetness and our hope, save. We cry out to you the exiled children of Eve; we sigh to you, groaning and weeping in this valley of tears. Therefore, our lawyer, your merciful eyes returned to us. And after this exile, show us Jesus, blessed fruit of your womb, merciful, merciful, sweet and always Virgin Mary. Amen. Pray for us, O Holy Mother of God, that we may be worthy of Christ's promises.

### **END WITH “CROSS SIGN”**

## **The Prophecies and Revelations of Saint Bridget of Sweden**

The canonization of Santa Brígida was confirmed by Pope Boniface IX and Pope Martin V.

### **A little about Santa Brígida**

Santa Brígida was born into a noble and wealthy family. Because of her faith, her family was considered good in the eyes of God, who was favored with temporal goods. They helped build convents and churches and also helped the poor. At the age of 10, Santa Brígida saw Our Lord crucified who said to him: “See how I suffer!” She believed that it had happened at that very moment and asked her, "Oh, Lord, who did this to you?" And he said: "All those who hate me and forget my Passion and Love". At the age of 13, she was married and at the age of fifteen she moved in with her husband with whom she had eight children, including Santa Catarina who would continue her mother's work. After her husband's death, Santa Brígida became a nun and sold her possessions, thus distributing her wealth among the poor. The Lord chose her divine intercessor in favor of men. Prophecies were abundant and fulfilled in due time. As in the Bible, there are many prophecies of Saint Saint Brigid that will be fulfilled in due time.