

## NOTES ON THE DESIGNS OF GOD OUR LORD SINCE THE YEAR 1857

April 14<sup>1</sup>

1. What are we going to do to avoid that the time for the approval of the Order be delayed.<sup>2</sup> This makes me feel very powerless. Today, as I was doing the penance, God our Lord has given me a great devotion ... and only the precept of obedience kept me in front of the Divine Majesty... and as I was weeping shedding lots of tears, our Lord told me “my daughter, why is it that you do not allow me? See, my daughter, that I want to do great things in you!!! The work of my second coming!!!!<sup>3</sup> etc. etc

April 30

2. During the holy hour, Mary Most Holy put in me a sure hope that the Queen is going to be our greatest benefactor.<sup>4</sup>

July 16

August 2<sup>nd</sup>

August 22<sup>5</sup>

August 2<sup>nd</sup> <sup>6</sup>

3. While I was worried because my confessor wanted that we had a trustee in our houses, our Lord consoled and told me that His Divine Majesty is the Steward of the poor, and

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<sup>1</sup> The continuation of the Autobiography narrates some facts that took place from 1856 to April 30, 1857 (*Aut.*242-246), thus some events are narrated in both documents. Number 246 of the Autobiography and number 2 of the Diary are about the same communication. But remember that the first two numbers of the Diary have been written by Currius. It seems that he used two notes that the Servant of God had sent to him. The manuscript of María Antonia begins on number 3, August 2<sup>nd</sup>.

<sup>2</sup> Remember the situation of María Antonia in those days. Her first convent was canonically recognized since August 25, 1855, when St. Anthony Claret signed the Decree of the foundation (*Claretian Letters I* p.432) It was an autonomous monastery, under St. Benedict's Rule but María Antonia desired the foundation of an Institute. She wanted also the foundation of the men's branch (Missionaries), according to the inspiration she had received in Tarragona, without knowing that the divine promises were already fulfilled in the small group of missionaries that St. Anthony M. Claret had left in Vic. A few days earlier, on March 22 1857, the Archbishop had left Santiago to go to La Habana, and from there to Madrid to meet the Queen who had called him. Mother Antonia was left in the Island with no other support than her confessor Currius.

<sup>3</sup> María Antonia contemplated her mission in an eschatological perspective. With her Institute and the inspirations that God had given her and that she shared with two bishop friends, Claret and Caixal, she wanted to contribute to the spiritual renewal of the Church in an important moment of the Church's history. Remember that she was convinced of the proximity of the last judgment.

<sup>4</sup> Number 246 of the Autobiography and number 2 of the Diary tell us about the same communication. Our Lady was going to be the greatest patroness of the Institute (Diary), but she was going to do so through Queen Isabel II (Autobiography). Let us remember that St Anthony Claret had just left to go to the Court.

<sup>5</sup> Currius has written these dates on the margin, most probably to fill the empty space with notes about events that had happened on these days. But neither Currius nor María Antonia did it.

<sup>6</sup> The notes of María Antonia begin here. In the original manuscript, we find first of all the note of September 30 (n.8). Afterwards she went back to narrate the events of August and September.

that there will always be someone to provide for what will be needed. He asked me, why am I so easily intimidated? Because I must face the entire world!! This frightens me a lot, because I understood that I will suffer great oppositions even from my confessors.<sup>7</sup>

August 19

4. I saw the star shine with so much brightness, that twice its rays dazzled me.<sup>8</sup>

August 22

5. Our Lord said to me: tell my servant<sup>9</sup> that I have something to communicate to him!... and the Lord added immediately: many things!!!... Tell him to prepare his heart, and make a place for me. He also included His Excellency when he added, if he is docile to my voice<sup>10,11</sup>.

September 8

6. Day dedicated to Mary Most Holy,<sup>12</sup> as I was praying, all the sudden I felt Our Lord Jesus Christ so near to me as if He would hold me very close to his heart saying these words with great love: you are my daughter, and it is usual in me to humble myself on hearing the voice of my elders.<sup>13</sup> You have said enough, I know exactly what you mean. This is my pain!! How slow are my children to understand my voice!... He told me that, with great affliction.

September 9

7. <sup>14</sup> At eleven a.m. as I was praying, Our Lord let me see the great order in which he founded the Church, and with much astonishment I saw how the fulfillment of the Divine Law was completely abandoned.<sup>15</sup> In that moment I heard something as a great uproar within myself and my terrorized soul was shouting and at the same time as if I were looking for a place to hide so I would not see what I had in front of me; I was seeing a great number of people, and all of them were running in terror, looking for a place to hide, even to disappear in the ground if it had been possible, but none found a place; and thus they were in constant movement. Their embarrassment was such that

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<sup>7</sup> The silence and the prudence of Saint Anthony Maria Claret and his departure to Madrid gave to Maria Antonia a sensation of loneliness. She even perceived now that she would eventually be abandoned by her two first spiritual directors, Currius (who was stubbornly interested in managing the business of the Institute in his own way) and the strong Caixal.

<sup>8</sup> Cf. *Aut* 45-47. *Diary* 13.

<sup>9</sup> Paladio Curris, her confessor. Cf. *Aut* 78: Tell your confessor, my servant... *Aut* 197: of this his servant...

<sup>10</sup> Bishop Dr, Jose Caixal, to whom María Antonia dedicated her Diary.

<sup>11</sup> Currius has written on the margin: Chapter 23, Number 1. We do not know the meaning of this note.

<sup>12</sup> Feast of the Nativity of Mary.

<sup>13</sup> Of the superiors

<sup>14</sup> The manuscript says: 9 from “ (the brackets are for the word September which is written above. Currius has numbered this paragraph as 2.

<sup>15</sup> New light of the opposition between the demands of the evangelical life and the frequent lukewarmness and indecision in the divine service. This had been the theme of the Initial Experience. Cf *Aut.* 2-9.

it made my soul shout because I did not want to see such a confusion, and I could not take it away from me, no matter where I would go. And it was explained to me that those were the governors and judges of the law: And ah!!!<sup>16</sup>... everyone was grieving and the confusion<sup>17</sup> was equal to the order, weight and measure of the law.

I think<sup>18</sup> I have not explained myself clearly, because I do not know how to communicate what I saw in that vision; I will try to explain myself a little bit better, so who has more knowledge will be able to understand the meaning. I think that the Lord wanted to show me in that continuous movement the Babylon of this world, where due to the bad administration of the ecclesial and lay judges, the laws are completely forgotten, and also that everybody moaned under the oppression of the bad judges. It seems to me that the confusion, and the desire to disappear into the ground, and being the disorder and confusion equal to the order and measure of the law, meant that in the day of the Last Judgment with the same law in hand they will condemn themselves. And, alas!!! What an amazement!!!... what an astonishment and sorrow!!!... They will be measured with the same righteousness, weight and measure that God has put in the Divine Law!!!

The one to whom God may have given the divine light, will understand the weight of these words, because I do not know how to explain them.<sup>19</sup>

September 30

8. Between ten and eleven in the morning Jesus Christ told me “Look how I died in order to teach every creature to obey. I obeyed even to the demons themselves for love to my Eternal Father. I died the most shameful death obeying the ministers of Satan.<sup>20</sup> I made myself obedient until death and death on a cross,<sup>21</sup> and the creature, vile worm of the earth, questions the most sacred duties of obedience. Our Lord told me this

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<sup>16</sup> This is a imaginative vision with a symbolic character.

<sup>17</sup> It has to be added: in contrast with. The author explains it in the next paragraph.

<sup>18</sup> In the numbering introduced by Currius, paragraph 3 begins here.

<sup>19</sup> Once more she experiences the difficulty in translating the divine communications. Some because they touch deep aspects of the Christian mystery, contemplated in high mystical graces. Others, like in this case, because the light is given to her as sharp and short intuitions, without the wrapping of any human word. Here Maria Antonia receives one of those bright and naked lights, related to the demands of the Gospel and its contrast with the poor daily reality. The grace seems to be destined to encourage her vocation as a foundress and her prophetic mission. Thus it is a vocational grace. Afterwards she has tried to find its meaning (her confessor ordered her to) and translating them as she was able (consecutive words?) We need to take into account this psychological process in order to rightly understand many of the notes of this Diary.

<sup>20</sup> Submitting himself to judges and soldiers. This is a statement that we find very frequently in the meditation books of the time, when they speak about the obedience of Christ. The second statement Ministers of Satan explains the first; I obeyed even to the demons themselves. Cf Luis de la Puente, sj. *Meditaciones espirituales sobre el misterio de la Pasión*. Meditación sobre la crucifixion, primer punto. (*Spiritual Meditations on the Mystery of the Passion*. Meditation on the crucifixion, first point.

<sup>21</sup> *Phil* 2:8.

complaining with sorrow about a certain person, and he made me understand that the schisms of the Holy Church have been born from the lack of obedience, and he told me also “that is the way in which the children of the church separate themselves,”<sup>22</sup> This with a very great sorrow.

November 1<sup>st</sup>

9. Day of All Saints. As I was in a deep prayer our Lord told me with very meek words: “tell your confessor<sup>23</sup> to remove from the Rule the words: double edged sword to teach you meekness.”<sup>24</sup> Here the Our Lord showed me the great meekness his Divine Majesty used to teach the Divine Law, which is all grace and gentleness. Then I saw how our Lord was undressing my confessor of his cloth and wanted to dress him with another. I understood that His Majesty wanted to dress him with meekness.

November 22

10. Our Lord said to me: tell your confessor that everything he says<sup>25</sup> of the general reformation of the church, has to be understood of the church that the apostles founded, under the evangelical law.<sup>26</sup> Here His Divine Majesty put in front of me and made me see and understand in a way that I neither know, nor am I able to explain, how and why does His Divine Majesty count the time of his church from his first to his last coming. Our Lord said to me among many other reasons which he explained to me, because the Jews did not want to believe, when they believe<sup>27</sup> (at my second coming) then my church will be united until the end of time.

The iniquity will lay waste the seats of the leaders of the church, and then the leadership will be condensed in one alone.<sup>28</sup>

The second apostles will hand over the Divine Law to Jesus Christ Our Lord in the same way as His Divine Majesty handed it over to the first apostles, and then he will reign alone during the thousand years of his kingship.<sup>29</sup>

From what I have seen and understood in God our Lord about the formation of the Church from the law of grace to the end of times, I recognize that what has been said about the infinite being of God up to now is nothing;<sup>30</sup> about it St. Paul could only say

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<sup>22</sup> The children of my Church: cf. *Aut.* 15.

<sup>23</sup> Paladio Currius who by that time was putting in order the Constitutions of the Institute. Cf *ECX*, March 31<sup>st</sup> 1857, pg. 524.

<sup>24</sup> The metaphor of the sword was not appropriate to talk about meekness.

<sup>25</sup> Speaks in

<sup>26</sup> Under the evangelical law: has been added between lines.

<sup>27</sup> Will believe

<sup>28</sup> We may interpret: the unity of Christians will precede the end of times.

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<sup>30</sup> The greatness of the Church helps her to see, although if in an imperfect way, the mystery of the divine greatness.

that no eye has seen, no ear has heard, neither the human mind can comprehend the greatness of the infinite being of God.<sup>31</sup> Thus I cannot say anything, knowing my inadequateness, leaving to the evaluation of those who would read these notes<sup>32</sup> to judge its contents according to the light that God will give them, since I see myself submerged in a sea without end, as I contemplate the depth of God<sup>33</sup>.

#### December 10

11. As I was in front of the Most Blessed Sacrament<sup>34</sup> I suddenly experienced a great sadness with a total weakness of my members in such a way that I could do nothing and our Lord said to me, this is the weakness that my Church experiences nowadays in its members;<sup>35</sup> making me understand as if on that day something serious would happen to her.

#### December 20

12. I had not yet entered into myself for the prayer when God called me with great love: “my daughter, my beloved spouse!! Why have you said that you do not want to take care of my business?<sup>36</sup> You know that I prefer that you take care of my Church, as I have asked you<sup>37</sup> than to take care of the wishes of your heart.” When I heard this complain, so deep and with such love!!... I was submerged into my nothingness, knowing my lowliness and the greatness of God. I understood in the God Our Lord that

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<sup>31</sup> 1Co 2:9

<sup>32</sup> Her confessor Currius and her spiritual director Bishop Caixal.

<sup>33</sup> She experiences again the problem of the ineffability of God’s communications.

<sup>34</sup> Many of the graces received by Maria Antonia are related in some way or another to the Eucharist. Cf. *Aut.* 12, *Rc* 9; *Diary* 14,23,25,44,55...

<sup>35</sup> The spiritual journey of Maria Antonia corresponds with a process of a progressive configuration with the Church. In the experiences she describes in *Aut.* 14-16 Christ is the one who suffers revealing in this way the sufferings of his Mystical Body; the Servant of God was experiencing then a reflex of the sufferings of Christ. Here it is herself who suffers, and her sufferings symbolize the evils that affect the Church of her times.

<sup>36</sup> The business of Christ are (as it can be understood from what follows) the care for his Church.

<sup>37</sup> *I have asked to.* He is talking about the mystical experience of her betrothal celebrated the day of her profession. Maria Antonia heard that she was called my spouse and felt, when the crown was laid on her head, a very heavy weight on her head, understanding from this, that it was the burden of the spiritual renewal of the Church: *Rc* 9.

what my bishop had written to the other bishops was good,<sup>38</sup> but this will be of little or no use, until it goes through a superior hand.<sup>39</sup>

Because the luminaries of the Church have their eyes closed and do not see. Alas! They are in the sleep of death!!... they will read and they will not understand!!!!!!.....

I think that some use will be derived from them for the councils.<sup>40</sup>

## YEAR 1858

January 6

13. Feast of the Holy Kings, Our Lord said to me not to doubt that the star was the symbol of the one that the Holy Kings had seen, and that as he wanted to make known his first coming by means of a star (that was seen only by some persons) because most of the people were attached to earthly things. In this same way he wants that a second star be the manifestation of his second coming.<sup>41</sup> The Lord told me that this star was more hidden than the first because the doctors of the Church live more attached to the earthly things than the people of that former time. Here, God our Lord put in front of me with great assertion the great blindness of the Pastors of the Church, and of the great punishments that they make themselves ready to receive, because by means of the light they do not see what the gentiles saw in the midst of darkness. He made me understand the great treasure of the Holy Sacraments to strengthen us in our faith, and how the smoke of greediness<sup>42</sup> keeps in the darkness of death the Pastors of the Law!!!!!!..... If I were able to translate on paper the vehemence of God's words when he says that the Pastors of his Church are in the darkness of death, I am sure that, they either would whiter from terror, or they would awake from the sleep of death in which they live not needing any other word.

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<sup>38</sup> She is referring to the *Notes of a Plan to Restore the Beauty of the Church*, written by Saint Anthony Mary Claret during his trip from Cuba to Spain on April-May 1857. It was printed for the first time on the same year in Madrid. On June 5, before its publication, the Saint communicated to Currius that he had written it. (CLARET, *To Currius*, June 5, 1857, *Epist. Claret. I*, p. 1346). On the first days of November Saint Anthony M. Claret sent a copy to Don Dionisio González, his general vicar and confidant of Currius and of Maria Antonia (CLARET, *To don Dionisio González*, November 1<sup>st</sup> 1857, *Epist. Claret. I* pp, 1448-1449). When he received it in the December mail, he probably gave it to read to Currius and the Mother .

<sup>39</sup> She expected an intervention from the Pope, for some of the strategies for the renewal of the clergy to be put into practice. In fact one of the themes prepared for I Vatican Council was *De vita e honestate clericorum*. Cf the notes of St. Anthony M. Claret on this theme during the Council in *Autobiographical and Spiritual Writings*, pp. 474-487.

<sup>40</sup> Saint Anthony M. Claret in his book recommends the calling of Provincial Councils and mentions very subtly the Ecumenical Councils.

<sup>41</sup> Cf *Aut.* 45-47; *Dairy* 4.

<sup>42</sup> When she speaks about religious men and women and clergy, by the words greediness and avarice the Mother understands the attachment to the earthly goods.

14. On this same night I suddenly felt a great fear that God our Lord would fire a great blow of his just indignation for some sins that are committed in the island and which irritate him. I did not understand the kind of sins, but I saw the great indignation that God has against them, and frightened by the fierceness of God's judgment, I offered myself in sacrifice for them and for all the evils that the Church suffers.<sup>43</sup> Here Our Lord made me understand that my life was nothing in the presence of His Divine Majesty.<sup>44</sup> In that moment I deeply humbled myself, but knowing that I did not have anything else to offer Him I felt great courage and I said to God Our Lord whom I was looking at really present in the Most Holy Sacrament of the Altar: "My Lord and My God, if you have given me the responsibility of the evils of your Church<sup>45</sup> it is appropriate that I offer my life, and if I had a thousand, I would offer them to you; but my Lord and my God, if my life is of no value, tell me, what do you want me to do? But meanwhile calm please your just indignation, at least for this night,<sup>46</sup> through the infinite merits of your Most Holy Childhood, and through the intercession of your Most Holy Mother.<sup>47</sup>" A voice that I felt in the most inner recesses of my soul, gave me courage to do this supplication. This voice said as the spouse of Jesus Christ you may ask whatever you wish. I felt a great trust that God in his infinite goodness was given me what I was asking for, and I remained very peaceful. I asked that he might stop his fury at least during that night to give the opportunity that prayer might disarm justice, so that I might be able to ask my confessor, what could I do to please God. Because I have the experience that the condition of God our Lord is to wait that someone would take the whip from his hand.<sup>48</sup> I asked the community to say some prayers in the choir without telling them my purpose because I did not want to frighten the nuns, offering them for this intention; and since God is pleased to be in the midst of those who pray in community,<sup>49</sup> I do not doubt that through his infinite mercy he deign to listen to the prayer of his servants, and thus stopping the hardness of his just indignation. Twelve days have passed by and through his immense goodness nothing scary has happened.<sup>50</sup> Blessed be for ever the sweet name of Jesus our Savior, in whose day I write his mercies without end.

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<sup>43</sup> We find here again the sacrificial vocation of María Antonia París. Already in 1842 more than once she offered to God her life as a sacrifice for the Church. Cf *Aut.* 2. Here in this fragment "the evils of the Church" are the sins that were committed in the Island.

<sup>44</sup> The feeling of one's own nothingness which is felt during mystical graces are a sign of authenticity.

<sup>45</sup> In the experiences during the betrothal, at her profession. Cf *Rc* 9.

<sup>46</sup> *At least for this night* has been added between lines.

<sup>47</sup> Very devout to the Immaculate Virgin, this makes herself present in the highest moments of the life of Maria Antonia. Here the Servant of God implore her intercession.

<sup>48</sup> Beautiful way to describe her experience of the divine mercy.

<sup>49</sup> *Mt* 18:19-20

<sup>50</sup> She ascribe it to the merits of her Sisters and to the worth of the prayer in community.

15. In those days she<sup>51</sup> experienced such a weakness in her whole body that she could not rest either on bed or sitting and still less standing, but specially she felt a pain in her whole chest on the side of the heart and the back that she could not compare it to any other sharper<sup>52</sup> pain. It was as if someone was dislocating the bones and when this pain was alleviated she felt furies and unrest within herself, like an agitated republic, hearing<sup>53</sup> the shouts of violent people, complaining about its misfortune,<sup>54</sup> and I felt such a heavy weight upon me that even my soul was oppressed, and I suffered more from that than,<sup>55</sup> from the aches of the body and they were so sharp that it seemed they cut my flesh with a knife.<sup>56</sup>

The Lord said to me, more than once, in such a way is the world so frantic that it tears into pieces the body of my Church, and in this way I want you to feel it.<sup>57</sup> These sufferings were more or less strong and painful as the knowledge of the fierceness of the judgment of God against a corrupt people was renewed, and also according to the abandonment from God our Lord, because this is what made me suffer the most in the midst of so many and diverse afflictions.<sup>58</sup>

February 10

16. At ten in the morning as I was in a deep contemplation, all the sudden God took me into the secret of his eternal dispositions explaining in detail what I had not understood up to that moment to be able to explain it, this was necessary to understand what my confessor asked me in number 60 and following of chapter 19.<sup>59</sup>

I saw in God our Lord how his Excellency Claret was giving the law to the bishops, that is to say, the means to fulfill it. I saw that they were so weak that even if they really wanted to fulfill it, they will not be able to reject the honors and the riches they have possessed up to now. I saw how God our Lord has planned the Apostolic Missionaries to help the bishops: I saw these as a very ordered protecting body as it is found in the house of a general to protect him. Here the Lord show me as if in a picture the idea he has designed from all eternity for the renewal of the Church, and at the same time he explained to me what I did not understand of the things he was showing to me. He said

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<sup>51</sup> She speaks in third person, but the handwriting is hers.

<sup>52</sup> *Sharper* between lines.

<sup>53</sup> *Hearing* between lines

<sup>54</sup> *Complaining about its misfortune*, between lines

<sup>55</sup> *That* between lines

<sup>56</sup> We are looking at another aspect of her vocation as a victim; her sufferings. Cf. *Aut.* 244; *Diary* 18 and 79

<sup>57</sup> Once more the Servant of God feels herself in living and painful communion with the Church. Cf. *Dairy* 11,46. All of this will culminate in a hard spiritual test which she suffered in 1868: *Dairy* 105.

<sup>58</sup> The sufferings she experienced some days before were caused by the light she received over the sins.(Cf. *Diary* 14). They came with an interior desolation.

<sup>59</sup> She had left a blank space to put the number. Currius has filled it writing 60 and adding at the end: *of chp. 19.*

that the protecting body meant the community that the bishop has to form with his collaborators, and the protection means the care that these will take to fulfill and defend the Holy Law they have promised to the Bishop. He said to me that the bishop without the support of these missionaries will not persevere in the virtue. I saw how in the eternal decrees the protection of the Church depends on the reciprocal union of this group(body) that each Bishop has to form with his mission.<sup>60</sup> Here the Lord showed me the formation of the first Church, how the Apostles went to different places making their own companions to help them in the divine mission of the Holy Gospel. How St. Paul was helped by Titus and Timothy and the others. Here the Lord revealed to me again the same vision I had when he showed me how he wants that his Church renewed herself, in these last times, in the same way it was founded. I saw so many things in the decrees of God!!!! related to this theme, that I do not know how to explain them because the more I go deeper into its understanding the more I see myself lost in a sea without end, not knowing how to exit. I saw that in these teams which each bishop will form together with his mission, there will always be someone that would defend with great constancy the rights of his Prelate, and this one was in front of the bishop with a sword in his hand encouraging him to the fulfillment of the Divine Law; he said to him not to allow the human respect to seduce him and that he himself was ready to fight until death in the battle; this is the meaning of the sword.<sup>61</sup> This encouraged very much the bishop. Here our Lord said to me, see my daughter, this is the way to keep forever the memory of my Servant Claret, I want him to live in all my Bishops.<sup>62</sup> This is why I said to you some time ago that I wanted him to transform his house into an Apostolic College, because I want that the others look at him, to his words and deeds.<sup>63</sup> Here I saw how the whole team drank a very soft water, which was flowing under their feet<sup>64</sup> they gave from this water to everyone and all drank and were satisfied. I understood that this water was the divine word which satisfies all because they saw it fulfilled in those who taught it.<sup>65</sup>

As I had doubts whether all of that could come from my imagination or whether it really was God who manifested it to me, I went again to the presence of the Most Holy

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<sup>60</sup> As a consequence of the primordial importance that Maria Antonia Paris attributes to evangelization within the duties of the bishop (Pr 10) she sees him surrounded by a team of Missionaries. Saint Anthony Maria Claret had begun it some years before, dedicating himself completely to the evangelization of his large Diocese, helped by the team of missionaries.

<sup>61</sup> And *this* ... between lines

<sup>62</sup> Under a supernatural light the author sees St. Anthony Maria Claret as a model for bishops. The Church has latter recognized that the Mother was right, canonizing the Archbishop. She had already written that in Pr 63.

<sup>63</sup> Cf. Pr 64.

<sup>64</sup> From was flowing ... in between lines.

<sup>65</sup> We find again one of the key ideas of the Mother: the value of bearing witness to the gospel. Cf. Pr 41.

Sacrament to ask His Divine Majesty if it was his voice that was talking to me because I did not hear him as close as in other occasions. (I think His Divine Majesty did it because he was displeased about a fault I had done against obedience to my confessor.) Then Our Lord deigned to console me answering the doubts I had, and he said to me with great tenderness letting his presence be felt, in such a way so real, that even if I would see him with the eyes of my face I would not believe it to be more real. Yes, my daughter, do not doubt about my will, look at the love towards men, that burns in my heart, that makes me look for all the possible means to help them keep my Most Holy Law. And here the Our Lord made me see as in a picture what he has planned, from eternity, for the renewal of the Church and he explained to me the things that I have already said and many more that I cannot explain.

March 8

17. As I was fulfilling a penance of an hour of prayer that my confessor had given to me, because I had offered resistance to the call of God,<sup>66</sup> it happened to me what I am going to explain, with a great sorrow of my soul, fulfilling a command of Holy Obedience. I was in deep prayer asking forgiveness to our Lord for a fault, acknowledging myself to be unworthy to be in the presence of His Divine Majesty, and I presented to God our Lord, with great submission the sorrow that my soul was feeling, because I was deprived of the sweet communication with His Divine Majesty, that I formerly felt.

As I was presenting to the Lord my loving complaint (in my opinion since I was presenting it with so much humility and submission) the Lord made himself present to me with great severity and he said to me, with heartfelt words: Do you not know that the Holy Communion transforms the soul in God? This is the reason why I wanted you to receive communion every day. Or do you think that my infinite power cannot make your life last for one thousand or more years, and make you live like a statue, that is, only with the body on earth while your soul may live intimately united with me in Heaven? I want you to know that I wanted to give you a gift during this Lent, allowing you to suffer something for my love, and this is the reason I allow you to suffer without knowing for whom you suffer. In listening to these complaints that are more to be felt than to be written down, I was submerged in a sea of tears and with such shame that I did not even dare to look at the Tabernacle to relieve the sorrow that was oppressing my heart, but my soul that was anxious for her good, could not appease itself, and wanted more and more to approach the magnet of its love, because if on one hand I was feeling very

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<sup>66</sup> For what she says later on, we understand that it was a resistance to write some grace or divine advice, as she had been directed to.

vividly the contempt of the Lord, on the other hand I was feeling in the deepest recesses of my soul, that God Our Lord did not reject me, and no doubt that the Lord put that hope in my heart so that I would not die immediately from sorrow, when Our Lord rejecting my intentions to be more faithful to his voice, said to me with heartfelt words: "I do not want anything from you except what may go through Holy Obedience." This blow, was without any doubt more felt than the slap in the face that the Angel gave to St Frances of Rome to correct her from a small fault, according to what is written in the story of her life, in whose day my pen renews the memory of my pain. I say that this blow I received is greater than the blow from the Angel, because a word of God is stronger than all the Angels together and all his creatures, because I have acknowledged in God Our Lord that his words is so powerful that only one is enough to annihilate the whole world!, so much more this unworthy sinner....<sup>67</sup> The confusion I feel in the center of my nothingness is so great, that I see myself totally incapable to write what I felt as God Our Lord was reproaching me.<sup>68</sup>

Because the fact that God let himself be seen so disgusted confronting me for my lack of consideration to so many attentions received, this pierces my soul and I should die from sorrow, because God really has given me countless gifts keeping me in a almost continuous communication with his Divine Majesty revealing many times the secrets of his Sacred Heart; and because I do not want to overcome the reluctance I feel in writing it down as Holy Obedience orders me, many times I have made myself deaf to the voice of God our Lord, and also because I find myself annoyed by lewdness,<sup>69</sup> I think that this is inconsistent with such a close union with God, and the fear to be deceived, all of this displeases very much Our Lord because very often I am not faithful to the Obedience.<sup>70</sup>

June 25 or 26

18. I felt great sadness to the point of death for the evils of the Church.

June 27

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<sup>67</sup> We have here a beautiful and exact description of the effects of the words that God addresses to some souls, to make them fall in love with Him, and to purify them. Here we have a purifier word. Take note that Maria Antonia was by that time in the dark night of the soul.

<sup>68</sup> The feeling of the greatness of God and the perception of her own nothingness is a clear sign that speaks of a mystical experiences.

<sup>69</sup> This was one of the tests that God was giving her.

<sup>70</sup> The Foundress of the Claretians did not write easily or joyfully, but with a great suffering compelled by the precepts of her confessor. Here she mentions the reasons that make it so difficult for her to give an account of the communications she had received: the fear to be deceived, and the belief that the temptations against chastity, that she suffered, were a reason against the union with God that these communications supposed.

19. Great sorrow to the point of death for the calamities of the Church<sup>71</sup>

July

20. One day as I was praying to Our Lord asking Him to explain to me how did I have to understand the sentence in the rules that says: they will not own the convents or have any income from interest; and, why did my confessor had a hard time in relation to the ownership of the convents. For my part I did not want to make any changes in the rules, because when I wrote them I understood that what Our Lord wanted was a total surrender to the Divine Providence, and thus he wanted that I wrote the rules this way, and for the rest, his Providence will take care of the will of the donor. Thus I was very much worried because I did not know how to solve the doubt of my confessor; for fear that what I would say could lead to do something against the perfection of my mother the Holy Poverty.<sup>72</sup> At this point Our Lord deigned to take away my fears saying to me: Do you think it is of little importance to let yourself in the capricious hands of a man?... I appreciate it very much, for the rest it is mine to give what I have promised. With these words I understood that Our Lord considers himself well served by the act of abandonment made in his Providence at the time of the foundation, and that His Divine Majesty keeps for himself the will to give, in order to give one hundred fold in this life to those that for his love deprive themselves even of the dwelling place they need.

21. The days 17,18,19,20 and 21 of the month of July 1858 I suffered so many afflictions, that it seemed as if my heart was suffocated in my chest due to pure sadness, because, it seemed to me that, we missed the good opportunity God had put into our hands to be able to fulfill his divine dispositions; it seemed to me as if the devil had taken from my hand a very good jewel and, that he was making fun of us because he had been able to numb the senses of my confessor and of myself, so that we would not expedite our trip, and I was saying to myself that having missed the first step everything would go wrong.

August 5

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<sup>71</sup> The night of the spirit in her, had at the same time a sense of expiation for sin. She feels again a great and unexplainable sorrow for the evils of the Church. Cf *Aut.* 44.

<sup>72</sup> She calls poverty her mother. In other occasions she has called it "foundation of the new apostles (her institute). Over all after the first communication she felt a great love for poverty. Cf. *Aut.* 11.

22. One day as I was praying I remembered how the Vicar General<sup>73</sup> could not understand how one of the things Our Lord said to me for the renewal of the Church, could agree with what St John says in his Apocalypse; and Our Lord told me that I should not be surprised if he did not understand it now. And the Lord added “I do not communicate everything to my beloved disciple, I have many more things to communicate.” I understood that He meant, for the good of his Church before the last times which are already present; what I want to say is that very soon He will make them known so that whoever wants to understand, may understand. Our Lord has said that many times to me.

August 21 and 22

23. As I was very confused in the presence of God for a fault that I had made; and I was so full of shame that I did not even dare to fix my eyes on the Tabernacle, and I put them on Mary Most Holy praying her with many tears to give me the grace not to offend Him anymore, since she was the Mother of purity,<sup>74</sup> and having my eyes bathed in tears, all the sudden the star appeared to me on my forehead, it was so bright and luminous, that twice its brightness dazzled me, without being able to see anything else than the glare of its light.<sup>75</sup>

August 24

24. Day of the Apostle St Bartholomew<sup>76</sup> as I was in a deep prayer, God Our Lord showed me the situation of the Church in the same way He had showed it to me in 1854; I was thinking of the great!!!....awesome!!!...things I had seen and heard! And I was seeing and hearing now the same things in God Our Lord. Our Lord said to me “look, I taught my beloved disciple through images because it was convenient for my eternal dispositions, but, to you, my daughter, I opened the secrets of my eternal dispositions, making known to you my eternal decrees... showing to you the real times and the subjects not through images, describing to you the real way things will happen

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<sup>73</sup> Rev. Dionisio González de Mendoza was the Vicar General since June 6 1856. Born in Barriosuso (Palencia) Spain in 1815, he graduated as a Lawyer in 1845. Rev. Francisco de la Puente took him to Puerto Rico to be his Vicar; he was ordained as a priest in 1848 in Puerto Rico. She was governor of the Diocese, In 1856 he was appointed doctoral canon of Santiago. Currius in a letter to Bishop Caixal written by the end of March 1857 said of Dionisio González: Our Excdellency and Most Reverend Claret agrees much more with us since he found in his new Vicar a powerful help for it, from the first time he read all the papers of the Order. (*EXC*, March 31 1857, fol. 524).

<sup>74</sup> Cf. *Diary* 14, note 48.

<sup>75</sup> *Aut.* 45-47. *Diary* 4,13.

<sup>76</sup> Whenever she received a divine grace in the feast of an Apostle, she will always make it known. Cf *Aut.* MF. 32,35. She had a great devotion to the apostles.

according to my eternal will, to fulfill the Scriptures;<sup>77</sup> and the Lord added, Woe to the one who delays the time! The hour has already come!...

## August

25. One day as I was before the Most Holy Sacrament I experienced a deep interior recollection and I remained as if I was out of myself being greatly amazed about the infinite love of God toward men, willing to remain present in the Most Holy Sacrament.<sup>78</sup> In this amazement I was seeing the greatness of God and the narrowness of the Tabernacle to contain it,<sup>79</sup> so out of proportion as the love of God for men, and the meanness of man to God. As I poured out myself in tears for my ungratefulness, with great love Our Lord said to me: Look, for you alone I would have locked me up in the Tabernacle until the end of the centuries, to give you the pleasure to visit me. Oh! the tenderness of a loving God!.... Whoever might read this should not think that I have a great love to the Most Holy Sacrament, on the contrary I confess candidly that the love with which I love my God, is very cold. I am so confused in my coldness that I did not want to write this tenderness of His love, no matter how hard my confessor ordered me to write everything, until one day Our Lord said to me: why do you want me to tell my things to you if you lessen my glory hiding the tenderness of my love? My words are of great importance, and I do not say anything in vain to you. This frightened me very much; because the words of God do such an effect on the soul that if they are of consolation nobody can wipe them out, and if they are of dread I have them always before me, and so I made the confession of the disobedience I had committed taking the resolution to correct myself as I just did it.<sup>80</sup>

## September 17

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<sup>77</sup> There is an error on these disquisitions on the Apocalypse, it is an error of perspective common in the environment in which Maria Antonia lived: there was the belief that every paragraph of the Apocalypse points to a concrete event of the end of times, but expressed in a symbolic code. The Vicar General began with this prejudice when he wanted to compare the contents of the Apocalypse with the lights received by the Mother (cf. *Diary* 22). In this way he incurred in a double error: the first in the field of exegesis and it was a literal interpretation of the Apocalypse; the second referred to the right interpretation of the mystical phenomena and this was to take literally each one of the phrases written by Maria Antonia Paris, when she wanted to translate the lights she had received. We can accept as authentic the lights received by Maria Antonia Paris, without believing that the events she foresaw were the fulfillment of the prophetic words of the Apocalypse. Because it can really be the application of some images of universal value, that can be referred later on, to different times of the history of the Church. This is applicable not only in this case of the Mother but also in the two famous angels of the Apocalypse: St Vincent Ferrer and St Anthony Maria Claret.

<sup>78</sup> The reader has been able to realize how most or almost all the graces received by Maria Antonia, have taken place either after communion or during one of her visitations to the Most Holy Sacrament. Her devotion to the Eucharist was fervent. Cf. *Diary* 11,14,16,17...

<sup>79</sup> *To contain it*, written in between lines.

<sup>80</sup> *Diary* 17, note 70.

26. Day of the impression of the marks of St Francis, being in prayer I saw in spirit a great confusion in the whole Church of God, and it seemed to me that I heard the noise of a great fight among armed people. The confusion was general, but the fight was in certain places, but it was not said to me where, I only understood that God Our Lord was going to show his justice in the whole world;<sup>81</sup> I was full of fear, and remembering that in a former time God Our Lord ordered the seraphic Saint Francis to repair his Church that was falling apart, I asked with tears Our Lord that through the intercession of the Seraphic Saint Francis<sup>82</sup> He might be willing to postpone for a while his justice until his indignation might have time to calm down; as I did that petition I felt a great consolation, the Our Lord revealed to me that he was granting my supplication to give more time in which to establish many houses of the Order.
27. At the end of this same month and year, as I was praying I experienced a great sadness as it seemed to me that we had had a great loss in the business God has entrusted to me, and it seemed to me that for my fault God was forsaking me; this caused a great sadness to me because this is what I always fear that God, tired of my poor correspondence to so great kindness, might abandon me forever.
28. In the month of November of this same year as I was in deep prayer Our Lord said to me: Alas ! why have you not given to my words the transcendence they have? I was very much frightened because I realized they have an infinite worth; and as I was annihilated in the divine presence asking pardon for my coldness not knowing how to praise them in my writings, Our Lord said to me using words worth of great consideration: I did not say my word to you in vain, nor to have them hidden for such a long time. As I heard this words I pondered without knowing what to say, and after that I saw Our Lord showing much displeasure to my Prelate for being so stubborn in not considering the work His divine Majesty has put into his hands.<sup>83</sup>

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<sup>81</sup> We are again in the presence of an imaginative vision of symbolic character.

<sup>82</sup> She had very well understood the prophetic meaning of the presence of St Francis in a very critical moment of the history of the Church, during the transition from one era to another, from one kind of society to another.

<sup>83</sup> She is talking about St. Anthony M. Claret, who by that time was in the court of Madrid. Currius wrote to him many times, asking him with much persistence to do what he could to bring a small group of Sisters from Cuba to Catalonia, to establish the second house or novitiate and thus begin the process of the approval of the Institute. Currius wanted, at the same time, to let the Pope know about the lights received by Maria Antonia on the renewal of the Church (*ECPC*, April 30, June 3, July 2<sup>nd</sup>, July 31<sup>st</sup>. September 1<sup>st</sup> 1857; fols. 532,537,551,563,569...

The Saint was very busy preparing the establishment of the new house, but did not show any kind of positive reaction in regards to the project to consult the Pope (CLARET, A Currius, June 5, 1857. Epist. Claret, I, p. 1347; To Bishop Caixal, June 15, 1857, pp. 1360-1361; to Currius, July 1<sup>st</sup> 1857, pp. 1366-1367; To Caixal, July 21<sup>st</sup> 1857, pp. 1378-1379...) He did not doubt about the authenticity of the lights received by Mother Antonia (toward whom he felt a great admiration) but his doubts were about the convenience to bring to the Holy See private revelations and to use them to ask something from the Pope. Time showed that he was right. Pay attention that the idea was from Currius not from Mother Paris.

This of this good Servant of God has pierced my soul because I remember the vision<sup>84</sup> in which the Lord showed to me how He handed on to him the Law,<sup>85</sup> and the affectionate words that I heard Our Lord say to him “if you want, I have given you the grace to do it,<sup>86</sup> this means to stand up the Law; I have on my soul this word if you want, repeated so many times by Our Lord, and it makes me tremble; because it shows to me the resistance that God saw in his servant and that if he does not do it, God may abandon him; and Alas!....Alas!....Alas!... if God abandons him, even though he had been one of the columns of the Church!!!...

I write about this trembling because of the judgment of God and I always fear that God may get tired of so much waiting, and that the worst might happen.

29. On December of this same year 1858 as I was in prayer weeping with many tears asking Mary Most Holy to forgive me for having neglected<sup>87</sup> to push more my confessor to go on the trip when there was the opportunity (I was responsible for this negligence) and I had wept over it day and night with lots of tears, admitting my responsibility before God; and on this day Mary Most Holy consoled me very much, letting me know that it pleased her very much that we weep over the most insignificant negligence in her Son’s service; and she manifested a great displeasure because my confessor was stubborn and did not want to recognize his responsibility in this negligence; and Mary Most Holy said to me “who do you think would be more attentive to the service of my Son? However I recognized myself so guilty when he was lost that I shed lots of tears until I found him,” Mary Most Holy said that to me letting me know that she would like very much that I repeat these words to my confessor so that he could weep his negligence in the business God has entrusted to him, and with his humility he would be able to receive the grace to accomplish it. Mary Most Holy also said to me “and that without thinking that the aim God has had, might allow him to give excuses for his negligence, because the designs of God should not be scrutinized by the creature. “
30. Once Our Lord said to me how he would like in this last times, his Mother Most Holy to be co-redeemer of the general reformation of the whole Church, in the same way He made her co-redeemer of the whole human race in his first coming. The Lord has repeated that many times showing it to me in different ways with such certainty that I cannot doubt about it.
31. Another day Our Lord said to me while I was in prayer, that this Order of Apostles had to belong completely to Pope Pius IX, and as I was telling Our Lord that all the Religious

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<sup>84</sup> Cf. Pr 63; Dairy 16.

<sup>85</sup> The Gospel

<sup>86</sup> Aut. 33

<sup>87</sup> The Virgin is present again interceding in moments when Maria Antonia feels in conflict with her conscience.

Orders belonged to the Pope, His Divine Majesty said that this had to belong to Pius IX in a very especial way and he had to rule over it as its immediate Superior. Here I understood in God Our Lord that in Pope Pius IX he was including all the popes who will come after him, until the last one<sup>88</sup> who will hand over the Law to Our Lord Jesus Christ in his second coming, because then this will be the Order which will defend the Most Holy Law;<sup>89</sup> this was the reason why the birth in the Church of this Order of Apostles was established from eternity in the same year in which Pius IX gave to the whole Church the dogma of the Immaculate Conception of Mary Most Holy,<sup>90</sup> and this is also the reason why many years before, when I started writing the Fundamental Points, God, our Lord had disposed that this be in the day of Mary Most Holy and that I should finished them on the day of the Immaculate Conception; and God did the same thing when I was commanded many years later, to write the fundamental points of the general reformation; and this happened in the way I am going to explain, so no one may believe that this happened on purpose from my part or from any other creature, but only by the will of God.

32. For a long time my confessor<sup>91</sup> had ordered me to write the Rules of the Institute in the same way that God had given them to me when he was pleased to let me know the formation of the whole Order;<sup>92</sup> I always had excuses not to do it because it seemed impossible to me that the weight of such a great enterprise had to rest on such a weak instrument... but my confessor, being tired of waiting, came one day with the resolution to order me to write (this was the day of the Purification of Mary Most Holy)<sup>93</sup> He said to me with great authority that I should not dare to reach the end of that day without beginning; this obedience so decisive produce in me so much fear that I went to my cell trembling but with the will to obey; but as I took the pen I felt such a pusillanimity and discouragement that it seemed as if my heart was chocking in my chest being unable to write a single letter until Mary Most Holy deign to comfort me offering to help me in everything.<sup>94</sup> With this hope I began to write the fundamental

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<sup>88</sup> This especial relationship of her Institute to the Roman Pontiff, expression of the strong ecclesial orientation which the Mother wanted her Institute, was translated in the vow to offer themselves to the Holy Father the Supreme Pontiff to go to any of the five parts of the world, when His Holiness considers to be necessary in order to help the Apostolic Missionaries (*Fundamental Rules*,2)

<sup>89</sup> The Gospel, with the preaching.

<sup>90</sup> The promulgation took place on December 8 1854. The establishment of the first house was on August 1855, but the previous year had been considered as the year of the canonical novitiate. (Cf. Decree of foundation, August 25, 1855: *Epistolario Claretiano*, I, p. 1137).

<sup>91</sup> Don Josep Caixal, in Tarragona

<sup>92</sup> In 1842. Cf. *Aut.* 7

<sup>93</sup> February 2<sup>nd</sup> 1848

<sup>94</sup> The Virgin makes herself present with her help in the culminant moments of Maria Antonia's life.

points of the Rule;<sup>95</sup> and although I could have finished very soon, I found myself finishing writing it on the day of the Immaculate Conception at 11:45 p.m. as it can be seen in the originals of this notes. The consolation I experienced in that hour was equal to the embarrassment I felt when I began, and I exclaimed to myself: O Mary Most Pure what a happy day to finish a work that has to be the beginning of so much good for the whole Church...

32. Eight or nine years had passed <sup>96</sup> since I had written in Tarragona the notes I just have referred to, and being now in Santiago de Cuba where God deigned to reveal to me the way in which he wanted the general reformation of the whole Church,<sup>97</sup> my confessor<sup>98</sup> ordered me to write the fundamental points of the reformation according to how God had given them to me, and had ordered me to write them down; and see another wonder, because my confessor with so much authority gave me the order to start writing the other notes the day of the Purification, but now this other confessor, although he ordered me to write he allowed me to finish other writings which my Prelate had asked me to put in order; and without finishing this writing, as I was in prayer the day of the Patronage of Mary Most Holy (giving her thanks for a very special favor she had done to me, for which I thought my confessor would spare me to write the Notes on the Reformation) this Most Holy Mother said to me “write my daughter and I want you to start today because I will help you;<sup>99</sup> write as obedience orders you to do, and give it to you Prelate and tell him that everything you have written comes from the eternal commandment, and thus it must be accomplished for the glory of my Most Holy Son” and she said to me many more things, which I thing are written in another place, and I do not put them here because they are not needed for what the holy obedience has ordered me to do, which is to make known the means that God has used to make his eternal decree to be accomplished, that this notes began and ended the day of Mary Most Holy, and that they be finished on the day of the Immaculate Conception, to make clear that this Order of Apostles is for the honor and glory of the Immaculate Conception,<sup>100</sup> and for this reason God wants that Pope Pius IX be the one to do it, as we have already said. Thus in that very moment as I was on my

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<sup>95</sup> *The Fundamental Rules*

<sup>96</sup> Since her second confessor Currius, ordered her to write the Points for the Reformation in 1855 (Cf. *Aut* MF.229) what she is going to narrate had to have happened in 1847 or 1848. From other data given by the author we have accepted as correct the date of 1848, as the year in which took place the first writing of the *Rules and Constitutions*.

<sup>97</sup> *Aut. 49*.

<sup>98</sup> Currius. Cf. *Aut. 229*.

<sup>99</sup> She reproduces here with almost the same words what she wrote in number 230 of the *Autobiography*.

<sup>100</sup> The title of the Immaculate Conception already appears in the Decree of Foundation given by St. Anthony Mary Claret on August 25, 1855 (*Epistolario Claretiano*, I, p. 1137). We do not believe that being Claret so respectful and gentle with the Mother in minor things, he had given that title unless it was her wish or she had given her consent.

knees(or prostrated I do not remember) before the statue of Mary Most Holy I began to write; and it happened to me exactly the same the same as I have said in the fundamental points of the rule; this means that I found myself finishing my writing on the day of the Immaculate Conception at 11:30:07 at night.<sup>101</sup>

Take note of the circumstances of day and hour with the only difference of eight minutes, and this after so many years had passed by and in a very different situations. It is admirable to see the order and plan that God has in his Works. When His Divine Majesty revealed to me the formation of the Order<sup>102</sup>(some years before writing)<sup>103</sup> He said to me that it has to be called Apostles of Jesus Christ in imitation of Purest Mary Most Holy,<sup>104</sup> but then I did not understand the strength of these words so full of meaning until the moment when Our Lord condescended to remove the curtain through which I was seeing everything as whole<sup>105</sup> and confusedly without being able to distinguished the times and the ways. Thanks be to Our Lord Jesus Christ who at the appointed time deigned to reveal his secrets to the little ones...<sup>106</sup>

33. One day as I asked Mary Most Holy if it was alright to write everything in the way I have written it, because I feared I could be deceived, or if it was really the voice of God who had talked to me,<sup>107</sup> Mary Most Holy said to me “yes my daughter this is the truth do not...”

## YEAR 1859

Jesus

January 13

34. I woke up<sup>108</sup> in the middle of the night as if somebody would warn me that the Pope was in a great need; I felt within me a strong force to commend him to God and I began

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<sup>101</sup> According to these words, Maria Antonia had written the Rules from February 2<sup>nd</sup> to December 8, 1848, finishing at 11:45 p.m. and the Points for the Renewal in the short period of time which goes from November 12, 1855 (Feast of the Patronage ) to December 8 of the same year, at 11:30:07 pm.

<sup>102</sup> In 1842. Cf. *Aut.* 7

<sup>103</sup> *Some years before writing:* in between lines.

<sup>104</sup> *Aut.* 7

<sup>105</sup> *As a whole...* between lines

<sup>106</sup> *Mt* 11:25

<sup>107</sup> Maria Antonia adopts an attitude of prudence in relation to her interior experiences. She was aware how much a soul, looking at her interior being, add to the words of God, without counting also with the possible fantasies. We cannot forget that the divine interventions happen at very different levels of the psyche; the highest graces at a deeper level, and thus they come with a great certainty and surety; those at a more superficial level come with less certainty , because in these the human cooperation is more active. In the first the mystic may be deceived and deceive, without willing it, when he/she tries to explain and translate them. In the second ones the chance of error is greater. Take note that we are talking about genuine mystical experiences, not of possible experiences.

<sup>108</sup> The whole paragraph is written in a separate small piece of paper, glued to the notebook. Currius has written with ink: *For January 13 see the attached small piece of paper.*

to pray the litany of Mary Most Holy with great hope that this good Mother would help him and thus I went back to sleep. Three or four days before I had seen a meeting of demons that had got together to see how to take his life: this greatly frightened me because I understood that much harm would come to the Church of God.<sup>109</sup>

February 19

35. Between ten and eleven in the morning I was praying with much anguish because it seemed to me that I was very far from Our Lord and thus incapable to write what the confessor<sup>110</sup> urged me, and it was that I should tell him in writing the way God Our Lord had made me understand his divine words which are written in the Holy Gospel<sup>111</sup> this terrified me very much in the presence of God because I was aware of my inadequateness to speak of such a delicate matter with who could teach me; and thus I said to Our Lord full of confusion and shame “My Lord and my God if you do not tell me what I have to write I do not know how to begin;” I had just finished that petition when suddenly I felt an extraordinary recollection as if the powers of my soul and my senses were recollected in the interior of my soul and Our Lord said to me “listen daughter; bend your ear to my voice which speaks to you the Truth”; here I felt very close<sup>112</sup> besides me the presence of Our Lord as if a person had come close to me y would catch my attention completely, and I saw (with the eyes of my soul because with those of my body I did not see anything) how my Lord would speak into my ear, and I bowed with great love and tremor towards the voice that was speaking to me, and the Lord said to me, “tell them that one has to listen to whom I spoke to whom I addressed my words, and most of all to those who understood them”.

I spoke with the people because I am pleased to speak with the simple persons, the humbled at heart. Usually I addressed my words to the Apostles, and I spoke to them in public and in secret because they had to write my words and teach them to the world. To the scribes and Pharisees and the High Priests I spoke to explain the meaning of the Scriptures and of the Prophets so they could not adduce ignorance in their twisted interpretation.

The words I spoke to the people were for all the peoples that had been since then, are today and will be tomorrow because in me there is neither past nor future, because everything is present to me, and speaking to those few men I was speaking to all, and what I said to them I said to each one of the Christians in particular, those that have

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<sup>109</sup> Naturally there is no record of these criminal intents and thus it is impossible to verify the veracity of the revelation.

<sup>110</sup> Don Paladio Currius

<sup>111</sup> She is making an allusion at the Initial Experience: *Aut.* 2-9.

<sup>112</sup> This word is misspelled in the manuscript.

been, those that are and those that will be until the day of the Last Judgment. Of the words I addressed to the Apostles, some were for the people, and others were for themselves; those that were for the people contained the whole Law that they had to teach preaching to every creature in the whole world<sup>113</sup> until the Last Judgment without distinction of times and places because I bore in mind all the times and places. The words that I said for them included all the Prelates who had to succeed them in the governance of my Church until the end of the world, and it included also those who had to succeed them in the priestly ministries. All the words I said to my Apostles for themselves, I said them for each one of the Prelates that have been, are and will be until the end of the world, and I said all of my words to each one who had to succeed them in their priestly offices, until the end of times, and all the times, because in me there are no past times or future times because everything, everything is present to me and I bore them all in mind; and I spoke with each one of all that had been, are and will be in all the times, so none will have excuses.<sup>114</sup> The words I spoke to the Scribes and Pharisees included; Alas!... with how much terror and dread I write what God orders me to say!!... my Church of today!, here I was very much frightened and pouring myself in a flood of tears because I felt Our Lord at my side speaking as a judge who orders to write a sentence and began to tremble for a long time without being able to continue; say, the Lord told me (I felt him at my right side) there is no other cause for the evils of the Church that they have not taken as said to them my words, those that I address to them in my Holy Gospel in the person of my Apostles.<sup>115</sup> They are more guilty because she believed in me, and they did not believe, and alas! Of those who believe my words and do not keep them with justice! and so the weight of my fury will fall on those who believed and did not act, and those who did not believe and will believe will rise to me; but Alas how much suffering!!!....

- With how much surprise and dread I have seen in God Our Lord the pitiful situation of the present Church<sup>116</sup> here Our Lord put before me as in a picture, and He said to

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<sup>113</sup> *Mk 16:15*

<sup>114</sup> She explains here very wisely one of her fundamental ideas: the permanent value of the Gospel. God has given only one gospel (*Pr 8 cf Pr 6*). If the question posed by Currius had as its subject the Initial Experience, as we just presupposed, we may deduce that the idea of the endurance of the Gospel as rule of life was carved deeply in the Mother on that occasion.

<sup>115</sup> Cf *Pr 11,44*. Antonia has in mind, although not exclusively, the demands of the evangelical poverty.

<sup>116</sup> Let us realize, in order to understand these words in their real meaning, the situation in which Mother Antonia saw the Church looking at the local church where she lived her Christian life. During the period of Tarragona, the Church of Spain suffered a period of declared persecution; in Cuba, St Anthony Mary Claret found a Church disorganized and a relaxed Christianity (cohabitation of the European's colonists, lack of clergy...) Furthermore the Church of Spain was always under the menace of the revolution, and the news from Italy and from the Pontifical States were not promising. The divine light felt upon this situation making Mother Antonia understand that a

me with great sorrow “look my daughter, the tears I shed upon Jerusalem, felt also in a very special way upon my present Church; and if now it would be possible for me to weep tears of blood I would shed them to prevent the terrible punishment that will fall upon her caused by my wrath because of the lethargy about the fulfillment of the Most Holy Evangelical Law in which the Prelates of the my Church live.

Alas! What a dread!!...

Our Lord said to me “in this Church the chalice of my fury will be emptied more than it happened to the impious synagogue because this has believed in me<sup>117</sup> and that other had not believed. Alas! Of the one who believes and does not act what he believes! Because they have believed and have not acted they will drink from the chalice of my indignation. They are more guilty because they believe and have taken for them, from the words addressed in my Holy Gospel to my Apostles, those words which are honorable and exalt man and Alas!... the smoke of ambition and the love for the riches<sup>118</sup> have blinded them and being blind they have not been able to understand those that bring with themselves humiliation and lowliness.<sup>119</sup> Tell this, my daughter, in secret to His Holiness for the great love I have for him.<sup>120</sup>

Our Lord said all those things to me with great assertion, more than what any man can understand by himself. And he told me some others that he said he did not want me to write them now, that he communicated them to me so I could weep bitterly for them in his presence. When they will be able to believe them He will order to write them.

This is<sup>121</sup> how God Our Lord wants the Holy Gospel to be taught how to be read and understood in the houses of the missionaries<sup>122</sup>, and this is why God wants

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great part of this came from the little fidelity to the Gospel: it was evident in the case of Cuba and in the case of the strife between the liberal governments of Spain against the Church in regards to the economy.

<sup>117</sup> *In Me* : between lines.

<sup>118</sup> *And the love for riches*: between lines

<sup>119</sup> Without even opening a Handbook on Ecclesiology of the time, but simply reading documents from the bishops and listening to their homilies, the Mother was aware of a predominant trait of the ecclesiology of her time: to have concentrated, with an apologetic attitude, on the affirmation of the powers of the hierarchy. This is understandable, because it is an ecclesiology which reasserted in with the negations of the Reformation and with the liberal revolution. Maria Antonia acknowledges the rightness of the assimilation of the bishops with the apostles in regards to the powers, but she wonders why other texts, in which the Church is presented as a spiritual communion, enlightened by the evangelical law, are left out. In concrete, speaking of the bishops, poverty, authority as humble service....

<sup>120</sup> The Pope, and specially Pius IX, appears always surrounded by a halo of love.

<sup>121</sup> This paragraph is preceded by an asterisk which was left without the correspondent call where the author wanted to insert it. That is why Currius considered it as a different paragraph.

<sup>122</sup> Cf. *Pr* 65.

them to be called Apostolic Missionaries and he commands that the book of the Gospels be their rule and that should read one chapter every day.<sup>123</sup>

36. Our Lord said to me, more than once, that we have to read his Holy Gospel as letters that His Divine Majesty sends to us from heaven in which he tells us what we need to do to get to His Kingdom, and because it is not read in that way, few are those who go there.<sup>124</sup> As I was surprised at this, His Divine Majesty said with much sorrow, look my daughter, that the great men of my Church read the Gospel as if it was a story that happened during the time of my preaching, and as if it did not happened to them and Alas!...<sup>125</sup> they believe in me, but because the love of riches has blinded their heart with the smoke of vanity they believe, but since they are blind about themselves, that is, understanding well the Law in order to explain it to the people, they do not understand for themselves what goes against their own inclination: they believe in me, but Alas!... their works are against my words.
37. One day as I was praying a great confusion and much fear came to me for what I had just finished writing, and much more for what I had understood in the words Our Lord had said to me and while I was shedding a lot of tears Our Lord said “say whatever you want, that you will not be able to ponder the dreadful punishments which will come on my Church; on that Church which I founded with so much love and pain under my Evangelical Law.”
38. Another day Our Lord said to me do not be surprised my daughter that I speak to you from the Cross, because the Cross is my cathedra and through the Cross is the way to the Kingdom<sup>126</sup> .
39. While I was in prayer<sup>127</sup> Our Lord said to me, why does it concern you if I want him to be taught by you? The friends of the world do not tell these truths. In hearing that I was disturbed because I understood that God Our Lord was going to give me one of those messages which I dislike very much, but being afraid to oppose the Divine Will I felt on my knees and humiliated myself listening (although with much dread) the voice which was speaking to me. You did not go against charity in the way you acted, even I

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<sup>123</sup> Pr 66 and 67. From “*and He commands...*” Added between lines.

<sup>124</sup> The Gospel is not an account of an ancient history (she will say it ) but a constant message from God to his Church.

<sup>125</sup> *And as if* added between lines.

<sup>126</sup> From these words we understand that in these occasions Christ revealed himself to her as crucified. Remember that Jesus crucified was the immediate object of the Initial Experience (*Aut 2 and 6*)

<sup>127</sup> The handwriting of the whole paragraph belongs to Currius

myself did not want to conceal the pain that the presence of the traitor disciple was causing to me. Daughter, men are men and I want you to advise your confessor<sup>128</sup> because his passion<sup>129</sup> will get in the way of my purpose on him. She may go with you but he has to forbid her any communication with you because she continues with her obstination without acknowledging the treachery she has done to my grace.

### Jesus<sup>130</sup>

May 13

40. We arrived at the Port of Cadiz after a trip of 36 or 37 days,<sup>131</sup> so exhausted and with some many ailments that I could barely stand up and always leaning on my two nuns who were with me. O how well does God repay the works that we endure for his love! I suffered them so great in the body that now I get scared only thinking about them, and I have clearly seen that only the grace of God sustained the life of the body to be able to suffer more in the spirit the furies of hell that always troubled me with horrible images very dreadful, and always giving me so much fear that we could shipwreck; telling me that in that trip he had to destroy me and my papers, because they worried him and that then I would see how everything is nothing; and since God is pleased with those afflicted, he left me so alone in my struggles that during the whole trip I experienced that my life was in great danger, thinking that I would die in punishment of my unfaithfulness to Our Lord; my only consolation was the sacrifice of my life that I was doing for the love of God.

During the whole trip God made me understand that it was his Will that we disembark at this port and that we go to a Convent of Sisters, because there I would restore my

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<sup>128</sup> Paladio Currius

<sup>129</sup> His passion, that is, not Currius', but of the unknown person whom she immediately mentions. On the spiritual situation of this, Maria Antonia had just received a light. Phenomena as this had to be referred to the gift to see the consciences.

<sup>130</sup> The second part of the Dairy of the Servant of God begins here. Second part, because it is in another notebook. It goes from May 31<sup>st</sup> 1859, when Maria Antonia arrived at the port of Cádiz, from Cuba and on her way to Tremp (Lleida), towards the end of 1864. Take note that the last note that the first notebook has is dated February 19, 1859 (*Dairy* 35). The last four numbers since they do not have a date, give the impression to be an appendix in which the Mother has put together the memories of lights received in diverse occasions and that she had not written down in its place. Number 36 is about a light received in different occasions: The Lord said to me more than once....

<sup>131</sup> She had embarked in Santiago on April 6 together with M. Getrudis de San Felipe Barril and M. Maria Josefa de San Pablo Caixal, the niece of the Bishop of Urgell. The loyal Paladio Currius accompanied them (cf CURRIUS, to A. Naudó, March 30, 1859, *Epistolario Currius*, fol. 685. CURRIUS to Claret, April 6, 1859, fol.688.) According to Currius they were 36 days at sea, between Santiago and Cadiz. Since March 1857, Mother Antonia, St. Anthony M. Claret and Currius had decided that a second house of the Institute be established in Spain to be a center for the recruitment of vocations and novitiate (*ECX*, March 31<sup>st</sup> 1857). Bishop Caixal offered them a foundation in Tremp (Lleida) and St. Anthony M. Claret obtained from the Nuncio and the Government the necessary permits for the transfer of some sisters from Cuba to Tremp.

lost energy, but the good priest that accompanied us was always against this idea, not because he did not want to give me all the possible alleviation, but because he is so shy due to his humility that he does not want to trouble anybody, and God Our Lord allow that because he did not want to alleviate my suffering with this hope, but he wanted instead the sacrifice of obedience and thus, no matter how I would smooth the difficulties, everything afflicted him, this seemed to me impossible to see so much pusillanimity in a man, but by then I did not know the way God wanted to afflict me, and I did not do anything else than cry. Finally on arriving at the port, as I have already said the priest agreed to disembark, and go to meet the Bishop to see whether we would all disembark, but God Our Lord who always gives me the joy equal to the sufferings that I suffer for his love, he anticipate the decision of the priest, making the Bishop send his steward with his carriage to take us to his palace and from there to the convent of the Concepcionistas Descalzas.<sup>132</sup> In this occasion I could not stop crying on considering the fatherly care of God for those who suffer a little for his love; and Our Lord said to me with great love: “Did I not tell you, my daughter, that I had everything for you?” I had not remembered during the whole trip this promise that the Lord had made to me many years ago, and I am certain that he will fulfill it for the whole Order as long as Perfect Poverty be kept.

I have said all of this because I know God wants it, so those who will come may learn to suffer something for their spouse, and trust more in him than in men because he is a very rich Father and has so many means in the sea and in the earth. O my daughters! If I had to number God’s generosity to pay the little we do with love! Those that live today we have already seen it, and those who will come the more they do, the more they will see. For the consolation I received among those holy souls, I considered worthy so much suffering, because whenever I recall so much religion as I saw in everything, so much charity, and so much holiness that all of them seemed angels, I experience a great devotion; and, not even for everything that is in the whole world, I would have missed the opportunity to meet such holy religious.<sup>133</sup>

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<sup>132</sup> We have the confirmation of this in the letters of CURRIUS to Naudó and Caixal on May 14, 1859, *Epistolario Currius*, fols. 690-692. It is a Convent of Religiosas Descalzas de la Inmaculada Concepción (cloistered). Take note that the Bishop of Cádiz who had prepared the lodging, was a friend and admirer of St Anthony M. Claret. On his petition the saint had published his *Notes of a Plan for the Restauration of the Beauty of the Church*.

<sup>133</sup> Currius continued to correspond with the Superior of the *Concepcionistas Descalzas* (CURRIUS, to M. Priora Descalzas, August 23, 1859, *Epistolario Currius*, fol. 755)

41. September 3<sup>rd</sup> of the same year<sup>134</sup> as I was in prayer His Divine Majesty said to me I still want to betroth you to my Church, I said “Lord I am betrothed to you through my religious vows” then He made me understand that he wanted a unique betrothal.<sup>135</sup>

November 12

42. His Divine Majesty revealed to me the great eagerness he has for his work;<sup>136</sup> the anguish of our mother the Church: the near death of 1<sup>137</sup>: the affliction that oppresses him (and now that I am writing this I think in the presence of God that His Divine Majesty keeps his precious life until he begins his great work in order not to take from him the great reward he has promised to him)<sup>138</sup> I saw with great terror the nearness of the last times.<sup>139</sup> I saw clearly how the great luminaries of the Church do not think it is so near... I saw the great desires that God has that the angels<sup>140</sup> of his Church may convince them... I saw all of this with great sadness in the Heart of Jesus<sup>141</sup> because he says that judgment day is near!!!! Alas! I am so frightened, and terrified that I am unable to make known what I see, and understand.....<sup>142</sup>

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<sup>134</sup> He writes from Tremp. At Cadiz they embark again to Barcelona, where they arrived on May 24. The members of the household of Saint Anthony M. Claret, who had arrived the day before to the city of Barcelona. Currius to the habitual health crisis of the Superior, suffered during the navigation from Cadiz to Barcelona (CURRIUS, to the Bishop of Cadiz, May 24, 1859, *Epistolario Currius* fol 695). On June 6 they had left Barcelona to Tremp, where they arrived on the 11<sup>th</sup>. The inhabitants of the town gave them a triumphal welcome (CURRIUS, to Claret, June 17, 1859, fol. 699).

<sup>135</sup> The author has erased the whole paragraph, leaving it incomplete, maybe fearing that she had said an absurdity. It was not so. She understands here the betrothal meaning the complete donation of herself to Christ with the religious profession. The graces received that day would only be the consequences of such a donation. In reality there was more than that: the Mother purified in her spirit through harsh trials, she had foretasted the transforming union during an experience which shows all the traits of the spiritual betrothal. Now Christ makes the promise to betroth her to the Church. And the Mother understood the deep meaning of this promise. In fact Christ was promising her to take her very soon to the transforming union with Him, which she had to live it as an identification with the Church. If whoever persecutes the Church, persecutes Christ (*Ac 9:4*) whoever is betrothed to Christ, is betrothed to the Church. In fact, since that moment we can observe in Maria Antonia a process of a sorrowful identification with the Church.

<sup>136</sup> The renewal of the Church.

<sup>137</sup> Pope Pius IX. By the words that follow, it is clear that it is a conditioned prediction, not an absolute one. Remember that in the code of Currius number 1 is the Pope.

<sup>138</sup> Some years later Pius IX called the First Vatican Council. One of the main themes prepared for the Council with the approval of the Pope was the life and customs of the clerics, with profoundly renovating ideas on the spiritual level. Exactly how Maria Antonia was hoping.

<sup>139</sup> The eschatological meaning of the renewal of the Church (she renews herself continuously in order to be prepared for the definitive encounter with Christ) had been translated by Maria Antonia, since the vision she had of the last judgment (*Aut 50-57. Rc 5-7*) into the conviction that she was already living in the last times.

<sup>140</sup> The bishops. Name inspired on the Book of Revelation (*Rev 2-3*).

<sup>141</sup> Once more the images of Christ and the Church overlap in the experience of the Mother: she sees Christ and she understands the Church or she sees the Church in Christ (*Cf Aut 6 and 16. Pr 78-80*).

<sup>142</sup> We have here an echo of the dread produced by the vision of the Last Judgment. *Cf Aut 57, Rc 6*

43. Since five month ago I perceive that Our Lord is greatly displeased, because 4 is neglecting to fully take care of his Work,<sup>143</sup> and He was strongly threatening him if he had not taken the decision with full determination to do it as the most urgent thing among his responsibilities. I think it would be useful to bring the letter I wrote to him on November 13.

44. By the end of October or on the first days of November, sometimes I do not remember the exact dates, because I am almost never prompt in the obedience imposed on me to write punctually what may happen, because I dislike it very much, and thus when those who govern my soul obligate me again, I have to write the dates as I recall them.

Thus I say that by that time as I was one day at mass, I think it was after the consecration, the Lord showed me a heart, and it seemed that he put it within my hands, and I understood, I do not know how, that it was the heart of 4<sup>144</sup> that God was giving to me because His Majesty wanted through me to take away from him a passion which displeased very much His Divine Majesty, and it was depriving him from great graces, very great graces... a few days later Our Lord said to me: tell him that he displeases more by his lack of humility than he displeased me 30 years ago by his vanity; because that is typical of youth; some of the notes<sup>145</sup> I gave to 4<sup>146</sup> may be added.

November 1859

45. One day,<sup>147</sup> having a very strong headache and aches in my face, cheeks and mouth and with so much pain in my whole body that I could hardly move, and with such an oppression in my heart that I breathed with difficulty, and the heart seemed to melt due to affliction finding comfort only in suffering, Christ Our Lord appeared to my side, on the other I had a sisters that was giving me a little bit of tea, which is the only

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<sup>143</sup> Number 4 in the code of Currius corresponds to Bishop Caixal. The Mother met him after disembarking in Barcelona on the first days of June. The five month she mentions here went from June to mid November. It seems that she asked her spiritual director (Caixal) to promote the renewal of the clergy and religious men and women (called by her the Work of God) and he (Caixal) revealed some resistance to put into practice some suggestions of his spiritual daughter. Caixal, however, wrote a Plan for himself and his household inspired on the *Points for the Renewal of the Church* written by Maria Antonia and on the *Notes for the Restoration of the Beauty of the Church*, published by his friend Saint Anthony M. Claret (Cf. Introduction to the Points of the Renewal)

<sup>144</sup> She understands that God puts into her care the spiritual progress of her director and bishop, Most. Rev. Caixal.

<sup>145</sup> Some of added between lines

<sup>146</sup> We will not be surprised about those notes on Dr. Caixal, if we have in mind that this Dairy was addressed to him and that the Bishop itself had ordered her to tell him everything she might understand in prayer about him. Mother Antonia refers here to some advise she had already given to him. It is possible that she is referring to the *Relación a Caixal*.

<sup>147</sup> One day between lines.

medicine when I suffer this strong pain, and Our Lord said to me with great love, “Daughter!”, this word gave me so much consolation, it comforted me so much that it seemed that I was not suffering anymore, but when the Our Lord said to me after a while: “See daughter, I had already wept these your pains, and afflictions, in the garden of my agony. Consider the pain I would suffer in my face with so many blows and slaps”.

46. I do not remember if it was this same day or another day that I was suffering from the same pain, I suffer this very often, when Our Lord said to me “See my daughter the mystical body of my church suffers these same pains and thus there is no healthy part in it.”<sup>148</sup>

### Jesus

1860 day 13<sup>th</sup><sup>149</sup>

47. I woke up (5)<sup>150</sup> very happy thinking that the day that 4<sup>151</sup> had said he would come back was near, and Our Lord said with great assertion: Do you not see how 4 gives me the last place, having to give me the first?<sup>152</sup>

Day 15

48. In prayer 5<sup>153</sup> Our Lord: for 4<sup>154</sup>, tell him this is not a business to be solved with so many meetings, but with prayer in solitude; for this reason I did not want him to fill his head with so many distractive ideas. This is why I told you that he did not do what he was called to do, because I knew before you his reluctance about staying; and thus he did not understand my will when I told him to establish the day of his departure.

1860 day 5

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<sup>148</sup> We have already said that from the moment Christ made her the promise to betroth her to the Church, her process of painful identification with her was increasing, this is already visible since the beginnings of 1857.

<sup>149</sup> January

<sup>150</sup> Number 5, in the code of Currius corresponds to Mother Antonia.

<sup>151</sup> Caixal

<sup>152</sup> On these days Currius had gone back to Tremp from Madrid, to get in touch with the Mother and the Bishop Caixal, before leaving to Rome taking with himself the *Fundamental Rules* of the Institute and the *Points of the Renewal* which he had to hand over to Pius IX. He arrived to Tremp on January 1<sup>st</sup> and he left on the 22<sup>nd</sup>. Caixal was in Tarragona, not feeling well. Currius went there to meet with him and the Bishop gave him a letter of recommendation of the Institute similar to the one S. Antony M. Claret had given him, (Cf. CURRIUS, to Claret, February 2<sup>nd</sup> 1860, *Epistolario Currius*, fo. 807)

<sup>153</sup> In the prayer of Maria Antonia

<sup>154</sup> For Caixal

49. Night prayer, 5 seen as those fields full of so many piles of wheat that had to be cultivated by 4, this was the time to cultivate: in this.<sup>155</sup>

50. Because of what I have seen, I am frightened considering the great patience of God. Consider attentively, my father, the words that have been repeated to me so many times: "See how he gives me the last place when he should give me the first."<sup>156</sup> These words have so much weight for me and are so heavy on me that my heart feels as being put into a press experiencing a great suffering; trembling because I feared a mortal blow!, and what will happen to us if God gets tired to wait so long! No, my father, no! Let not redemption of the last times, so much waited for, be lost because of us.... the time goes faster than a messenger; and thus do not stop for us, not for a day but not even for an hour; I find this demand so strong in the Heart of Jesus!!!<sup>157</sup> That he does not spare any means! Or accept any excuse... each day is a century.... I believe that we are going to weep not only for one single day it is postponed, but even for an hour, such is the urgency that God has!... The days are numbered!!... and few are remaining!!!...

January 17

51. As I was in prayer Our Lord said to me: "tell them, write and say, the Doctors of my Church are not the ones who destroy the Law, thus leave them alone, they are well in my Kingdom. Do what I command you in my Law because I will test you on it as I have given it to you, and woe to the one who does not keep it!!!"<sup>158</sup>.

And I give the power of understanding when it is convenient and to whom I want to give it to.<sup>159</sup>

January 22

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<sup>155</sup> María Antonia sees herself as a field that Caixal, her spiritual director and bishop, had to make fructify.

<sup>156</sup> Considering what she writes the Mother had not understood that her bishop was giving the last place to Christ, turning around the order of charity, but that he was postponing the accomplishment of the spiritual renewal of the clergy, and this, according to what the Mother understood, was the will of Christ.

<sup>157</sup> She felt impelled by God to promote the renewal of the Church, not by herself but through her spiritual director, Bishop Caixal, through the Archbishop of Cuba now confessor of the Queen, St Anthony M. Claret and through Paladio Currius her former confessor in Cuba. This is a fact. The connection of this one with the proximity of the last times may be a latter translation of María Antonia, in the sense we have already explained.

<sup>158</sup> We have here an expression of respect for the diverse charisms and functions within the People of God. María Antonia Paris, does not only profess love and respect for the Pope and the Bishops, but here she shows a profound respect towards those who have received the mission to enlighten the faithful (the bishops in their magisterial function and the theologians in their subordinate function). The prophetic charism that any Christian may receive, it is not the only charism by which the Holy Spirit enriches the Church.

<sup>159</sup> Absolute freedom of grace.

52. Our Lord to 5 for 4<sup>160</sup> during her prayer, and repeated more insistently after communion, tell him to receive 3<sup>161</sup> as an Angel that I sent to him who will tell him the warnings I have given to him, and with them he will teach him how to understand my Will, according to my eternal disposition and not according to his own, and the worries of his soul will calm down.<sup>162</sup>

53. Day of the Conversion of Saint Paul;<sup>163</sup> after Communion as I was asking God to give me the grace to write what His Divine Majesty had made me know last Sunday,<sup>164</sup> because my confessor had asked me to sent it to him written on a small piece of paper;<sup>165</sup> I was very much afraid because due to the little willingness to write that I felt I had almost forgotten it: at this point God Our Lord put in front of me the vision that he had shown to me 6 years ago, during one whole year,<sup>166</sup> seeing the three Divine Persons who were planning with great solicitude the means to repair the very great damages of his Church,<sup>167</sup>

53. Bis. Day of the Conversion of St. Paul;<sup>163</sup> after communion as I was asking God to give me the grace to write what he had made me known last Sunday<sup>164</sup> and my confessor asked me to sent it to him on writing;<sup>165</sup> I was very much afraid, because due to the little willingness to write that I had, it seemed that I did not remember: but God our Lord put in front of me the vision that he had shown to me 6 years ago, during a whole year,<sup>166</sup> seeing the three Divine Persons with great solicitude planning the means to help his Church keep his Most Holy Law,<sup>167</sup> than His Divine Majesty said to me with great love; write and do not be afraid<sup>168</sup> did you

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<sup>160</sup> To M. Paris for Caixal.

<sup>161</sup>To welcome Currius. This same day January 22, Currius left Tremp; to have a meeting with Bishop Caixal, who was sick in Tarragona. Currius was on his way to Rome to bring to Pope Pius IX the *Fundamental Rules* of the Institute and the *Points on the Renewal (Plan for the Renewal of the Church)*. But before his trip he had to discuss all of these matters with Caixal.

<sup>162</sup> These words confirm our conviction that Caixal was somehow confused not on the authenticity of the lights received (he had approved them in many occasions) but on the opportunity to bring this matter to the Pope. (This is understandable.)

<sup>163</sup> January 25 1860. This very same day Currius arrived in Tarragona, to have a meeting with Bishop Caixal. Of this meeting we have two communications written with almost the same words and put together in the Dairy one next to the other. We have them numbered 53 and 53bis.

<sup>164</sup> She is referring to the communication received on January 22, Sunday.

<sup>165</sup> She is referring to Paladio Currius who had just left Tremp.

<sup>166</sup> She is referring to the communications received during the year 1854. Cf. *Aut.48*. They reached their climax on November 1<sup>st</sup> of the same year with the revelation of the divine will, to promote the spiritual renewal of the Church. Cf. *Aut. 49*.

<sup>167</sup> In the first account 53 she had written *to repair the great damages of his Church*. In the second 53bis *to help his Church keep his Most Holy Law*. Translating the typical vocabulary of the author, this means to renew the faithfulness to the Gospel in his Church. The Mother has in mind specially the keeping of poverty by the religious and the clergy. From the

<sup>168</sup> In the first composition she had written between lines: *because I have confided to you my secrets*. In the second one, fearing probably to appear with a halo by these divine communications she has omitted this sentence and

and His Divine Majesty said to me with great love: "write and do not be afraid because I have confided to you my secrets;<sup>168</sup> Did you not see, my daughter that, even being the infinite wisdom, I wanted to resemble the father of a family who has his whole fortune in bad shape with great debts, how he seeks everywhere the means and solutions to leave them at peace before the coming of his last day? All of this for the love he has for them. In the same way being the infinite wisdom I could give to you instantly the means, and nevertheless I wanted like a father the most loving of his children to teach you during a whole year how I was planning the means, and remedies for the restoration of my Church, because my last day is coming!!!!..... and it will not delay!!!!... tell them that it is closer than what the great men think. What else could I do? Look my daughter all the prudence that the great men of my Church will use to hinder my purpose will be as many more charcoal which will fall, and I will throw out on their heads!!!... because there is none wiser than Me, and I am prudence itself: the time has come.<sup>169</sup>

not see my daughter that like the father of a family who has his whole fortune in bad shape with great debts, how he seeks everywhere the means to leave them (his family) at peace before the coming of his last day? And this for the great love he has for them: in the same way being the infinite wisdom I could give you the means instantly and nevertheless I wanted, like a Father the most loving of his children, to teach you during a whole year, how I was planning the means and remedies for the restoration of my Church, because my last day is coming!!!..... it will not delay.....tell them that it is closer than what the great men think! What else could I do! Look my daughter all the prudence that the great men of my Church will use to hinder my purpose will be as many more charcoal which will fall, and I will throw out on their heads!!!... because there is none wiser than Me, and I am prudence itself: the time has come.<sup>169</sup>

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replaced it with: *that I have filled you with my spirit*. But again this translation of the light she had received seemed to her out of proportion to her humility and she erased it. From this corrections it seems that she was going to send to her confessor Currius the second composition.

<sup>169</sup> Whenever Mother Antonia communicated her lights to those who had the responsibility to put them in practice, she clashed with the objections they presented to her, telling her the need to proceed with prudence. Hence in the *Plan for the Renewal of the Church* and here she insists in the distinction between supernatural prudence and purely human calculations.(Pr 14).Since she has in mind the demands of poverty, it will not hurt to see the difference between what she had asked in the Plan for the Renewal of the Church and the way in which her bishop and confessor Caixal had translated it in the Plan he had prepared for himself and for the members of his household. Caixal put his possession in the hands of the steward to administer them and he had established some sort of community life with his household, in the organization. But he did not dare to ask them to renounce their possessions and salaries, not even to put what they received in common (*Plan for the Palace of the Bishop of Urgel II*. Particular duties of the steward, art.1). Archives S.I. San Cugat, Barcelona; fondo Obispo Caixal.

In regards to the title of the Order, today after receiving communion, it has seemed to me , like it had seemed in many other times, that it will please very much Our Lord that His Holiness, dedicate it to the Immaculate Conception, because Our Most Holy Mother wants this gift from His Holiness, since through His grace she has given birth to this Order in the same year as her immaculate Dogma, however do whatever seems best.<sup>170 171</sup>

February 6

54. As I was at Mass Our Lord said to me; the furious storm which is now threatening will quiet down with the renunciation to the temporal goods. On giving away their riches the luminaries of the Church will terrify and surprise the kings and monarchs of the earth.<sup>172</sup>

February

55. 1<sup>st</sup> will not remain long here; 4 does not deserves so much good<sup>173</sup>.

2<sup>174</sup> I do not feel like writing the diary 4<sup>175</sup>.

56. The star has appeared many times<sup>176</sup> during the time that 3 was in the great city,<sup>177</sup> one of these days it could be seen with so much glare as never before.

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<sup>170</sup> She is speaking here about another light received this same day, on another theme: the title she had to give to her Institute. The Fundamental Rules that Currius just has taken to bring them to the Holy See, named the Institute with the same name the Foundress had given it in 1842 (*Aut 7*) "Apostles of Jesus Christ in the imitation of the Most Pure Virgen Mary." This title included two elements: the apostolic character (evangelization and poverty) and the name of the Virgin Mary. The Foundress understood on January 25, 1860 after communion that she had to dedicate her Institute to the Immaculate Conception. For this reason in the common Rules published in 1862 the title is Apostolic Institute of the Immaculate Conception of Mary Most Holy. In the new formulation we found the two same elements: apostolate (that is: evangelization and poverty) and the Virgin. Note that this is the same title that the Founder, St. Anthony Claret, had given to his daughters in the Decree of foundation of the first house (*Epistolario Claretiano I*, pp.1136-1138)

<sup>171</sup> Rev. Dionisio González has added here the following note: P.D. Mother Superior says that after making a copy of this paper please send it back to her. I am getting better. Many things to Fr. Pedro. Sincerely yours. El Montañes. The superior is the Servant of God herself. Fr. Pedro is probably Fr. Pedro Naudó from Barcelona. Rev. Dionisio González de Mendoza, author of this note, had been the Vicar of the Diocese of Santiago de Cuba during the last year of Saint Anthony Claret in the Island, and he had been appointed responsible of the Diocese when Claret left for Madrid, until February 1860 when the new Archbishop was installed. About the middle of the same year he already was collaborating with the Saint Archbishop in the Escorial. It is very probable that when he returned from Cuba he landed in Barcelona and spent some days in Tremp.

<sup>172</sup> Most of the fights of the liberal government with the Church were for the political and economical power. Maria Antonia became aware of this in regards to the Church in Spain. She understood that the Church had not to fight in this battlefield, but on the contrary in the spiritual, showing herself before the powers of this world armed with the arms of the spirit.

<sup>173</sup> 4, means Caixal.

<sup>174</sup> This 2 has to be understood as 2<sup>nd</sup>; correlate to 1<sup>st</sup> of number 55.

<sup>175</sup> *Diary 4*, means, the Dairy as Caixal had commanded her.

<sup>176</sup> Cf. *Aut. 22. Diary 4* and 13.

February 29

57. A great sadness due to some sad event; everything will go wrong with 4!!<sup>178</sup> God Our Lord made me see with very great sadness of my soul how much the resistance of 4 displeased Him and how His Divine Majesty mocked all the plans 4 was doing during his resistance. I did not understand that the word "everything will go wrong with 4" would continue beyond the time he was offering resistance to the Divine Will. This causes me a very great bitterness because I know from experience that in our houses everything, everything is done by God,<sup>179</sup> and I was saying to myself with much bitterness, what is going to be of this Order my God if you do not govern it anymore?

April 5

58. 1<sup>180</sup> will die soon and he will regret very much not having begun the great work, or having waited so much.

April 20

59. 4<sup>181</sup> should teach poverty to you. I dislike in 4 any conversation about opinions. 5<sup>182</sup> I understood how much wrong does 4 do to himself and to the glory of God; I have heard that the opinions are born from the lack of self-knowledge of man, and thus he never fully understands that those who are opposed to my House<sup>183</sup> are the Ministers who avenge the rights of my justice;<sup>184</sup> Let 4 say to those who with religious zeal do not do anything else than speak of what is happening "let both of us try to reform our lives and everything will be ok." From what I understood I would like that not a word be spoken in the house of my father,<sup>185</sup> so that neither those from the inside nor those from the outside of the house might understand the taste of my father with regards to that matter.

April 23 and 24 and May 3

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<sup>177</sup> During the time Currius was in Rome. He had arrived to the City of the Popes between February 7 and 10, 1860. (ECPC. February 10, 1860, fol 811).

<sup>178</sup> To Caixal.

<sup>179</sup> The very great trust of the Mother in the Divine Providence was continually reaffirmed through the ordinary or extraordinary events. Cf. *Aut*, 135-137; Diary 40

<sup>180</sup> Pius IX. Cf. *Dairy* 42

<sup>181</sup> Caixal, her spiritual director and bishop. These words confirm us again on our opinion that the difference of opinions between Dr. Caixal and the Mother was on the practice of poverty.

<sup>182</sup> 5, that is to say, me (the Servant of God herself), according to the code of Currius.

<sup>183</sup> My house: the Church, as the family of God. Cf. *Aut*. 3.

<sup>184</sup> God uses the enemies of the Church to purify her.

<sup>185</sup> Several times she has already mentioned the many consultations that Dr. Caixal did about the theme of poverty and of the clergy's life.

60. I already taught Poverty to 4, and he still does not know its value.<sup>186</sup>

May 5

I have conceived a great hope that through the grace of Mary Most Holy 1<sup>187</sup> will begin the great enterprise.<sup>188</sup>

61. Day of the Sacred Heart of Jesus “leave them alone my daughter because they are men, and they do not know the treasure that has been entrusted to them...”<sup>189</sup> These words make me descend to the center of my sinfulness, and considering my nothingness Holy Obedience encourages me to continue writing the Diary as I have been commanded to, although finding it very difficult and using the less words possible, but by the grace of God never being unfaithful to the truth.<sup>190</sup>

July 4<sup>th</sup>.

62. My daughter say to 4 to establish in the Holy Visitation the rules I have given to him in number 26 and 27 of the general notes. This will please me very mucho.<sup>191</sup>

July 8

63. Number 2 will be 1 and he will convert the Jews in Jerusalem.<sup>192</sup>

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<sup>186</sup> He has received the same light repeatedly in three different occasions.

<sup>187</sup> The Pope

<sup>188</sup> Of the spiritual renewal of the Church. Mother Antonia herself tells us in a letter to Caixal May 9 1860 the state of her soul in those days, sending him a portion of her Diary: I continue to be confused before God, so much that I do not dare to ask my Lord anything, only that he may have mercy on me, and forgive my sins, and anything else would be shamelessness so much childlike familiarity with my Father, whom I have displeased so much. See my Father, what you can get from the diary which I have attached, and only the holy vow of obedience can free me from so much confusion and from a superior force which drives me to burn it. Father: I am going to tell you now with simplicity an affliction that I have again since the situation with M. Rafael has happened to me, a thought that if you and P. Currius were mistaken in this situation, so painful for me, you may also make a mistake thinking that God wants me to write but instead it might be the devil, using good things for bad goals. Thus, my father I am very much afflicted by all the thoughts that disturb me against the direction of Fr. Paladio and Your Excellency, but my will is ready to do whatever you may tell me. Excuse me Father that I speak to you with so much familiarity, because this is what you want from me, and you always say to me to be sincere. (Historical Archive of the Archdiocese of Tarragona.) Let us remember that María Antonia was then in her dark night of the soul. A typical characteristic of the test is the feeling of a great shame before God. In this same context her doubt about her spiritual directors has a purifying meaning and the lights she had received show their authenticity. Thus her obedience is still more evident.

<sup>189</sup> The treasure of the Church's life, whose renewal Caixal and his counselors had to work for.

<sup>190</sup> Very frequently we find in the Diary the difficulty experienced by its author to do it, and the responsibility she experienced to do it, by the command of his bishop and confessor, Caixal. Notice the care she has in choosing the right words so that she would not depart from the lights she had received.

<sup>191</sup> It means the *Renewal of the Church*, 26 and 27. Those number explain how the bishop has to be informed, through his general vicars, of the prayer life and ministries of his priests, and about the cleanliness of the sacred objects, especially those directly related to the Eucharist.

<sup>192</sup> Claret (2, according to the Currius' code) will be the Pope (1 in the same code) who will convert the Jews in Jerusalem. We have here with one of the rare instances (only three) in which Maria Antonia has attributed to God

64. At<sup>193</sup> 10 in the morning I went to the choir and enter into myself to rest In God, giving him part of the things that afflict me, which are many in respect with the construction of the convent, because even though my Prelate has appointed to help me a priest who knows about construction,<sup>194</sup> however he does not understand too much about cloister, therefore sometimes we have arguments because being this priest more knowledgeable in art than me, he prefers the external appearance of the building than the cloister I want for the nuns, and since I am very happy for how much he tries to safe in the construction, I do not want to contradict him; this day I had a couple of things which I did not know how to do so that he would accept willingly to accomplish them, and as I have said I went to tell it to Our Lord. As I entered the choir I experienced a deep recollection (surprising because these last times I have very little recollection inside and many distractions, and great temptations)<sup>195</sup> and forgetting completely all the things that had brought with me, and I felt so strongly tied to the presence of God so much so that even if I tried two o three times to rise it was impossible for me to stand up I could only remain kneeling, and I was hearing a voice inside of me, but somehow a little faraway that was telling me "wait that I have something to tell you; then I kissed the ground and I greatly humiliated myself, and a great fear of the closeness of the Judgment overcame me, and I said to Our Lord whom I felt so near as if I saw him with my bodily eyes, but I did not see anything,<sup>196</sup> Lord if it is true that 2 has to be the first who has to convert the Jews in Jerusalem, this day is very close!!!!!!..... and

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a prophetic announcement that has remained unfulfilled. In the other two instances (the near death of the Pope and the revolution that was threatening the Church from Spain) the announcements were conditioned. She herself understood it so, as we have proved in another place. The present case we do not think belongs to the group conditioned announcements, but to an erroneous interpretation of authentic lights, due probably to conversations with others (Currius) and under the influence of books which Currius had given her to read. María Antonia had received deep and true knowledge of the mission of St. Anthony Mary Claret in the Church. She had received these revelations in Tarragona when she did not yet know personally the Saint (Aut 30-37). In one of them she had understood that God had entrusted to *the free will of this holy soul the welfare of the Church*. He had to accomplish it through his life, his preaching and the foundation of his Institutes of males and females. Thus St. Anthony Mary was seen little by little by María Antonia as a main character in the spiritual renewal of the Church of his time. All of this has been ratified by history and the Church has made her pronouncement on this subject. Probably the idea that Saint Anthony Mary was going to occupy the pontifical throne came from what she understood in one of her mystical experiences when she was told that "the interests of the Church had been entrusted to the Saint." Her mentioning the conversion of the Jews, comes from the apocalyptic vein so dear to her confessor, Currius.

<sup>193</sup> She has erased the first words "being in prayer."

<sup>194</sup> After the word "construction" she had written and erased: *and gives me rest because he looks a everything as his own*.

<sup>195</sup> She was in the deep night of the spirit.

<sup>196</sup> She had described in a similar way in her Ayutobiography the vision of Christ with St. Peter and St. Paul which she had had in Tarragona: *I felt so clear an real the divine presence, as if I was seeing them with the eyes of my body* (cf. Aut. 36)

His Divine Majesty said to me: Yes my daughter this day is near!!!!..... sooner than men think!!!!..... say it: Our Lord said this word with great authority.

Yes, 2 will be the first who will convert the Jews In Jerusalem. Here our Lord left me in my loneliness with a great desire to tell me many things, but I do not allow him due to my continuous infidelities.

July 29

65. Being in prayer the Our Lord said to me: this is the day of my visitation.

66. On reading the meditation on sin I recalled the multitude of sins that I, miserable creature, have committed, and being very sorry because they are offenses against God I burst into tears. All the sudden the Lord distracted me from this idea and he told me "this is my daughter the day of my visitation for my Church great!!!!... very great!!!!... are the things that will happen in her, and thus the thunder she has to produce has to be as strong to be able to terrorize the great men of the earth, before the day of its destruction comes....."<sup>197</sup>

As I was frightened of the things I am writing, Our Lord said to me: "do not fear, I have already told you to write whatever you want without fear, because even if you would write continuously you would never exhaust what you have learned from me: you have to realize that everything in me is infinite, and thus the things I have revealed to you are infinite also,<sup>198</sup> and everything...

August 31

67. I was very much anguished by a doubt I had about whether it would be against Holy Poverty if I embroidered a dress for a statue of the Most Pure Conception which a nephew of our Prelate had given to us with great rejoicing among us: he also donated the gold and silver to embroider it,<sup>199</sup> and I was inclined very much to embroider it very pretty because I extremely like the good embroideries in the church and statues cloths. But I felt an interior repugnance that was taking away all the pleasure and I was very much afraid that through this would be the occasion to put in our churches clothed statues which is against the rule, to take away the vanity of the nuns. In this perplexity I took the resolution to really turn to Mary Most Holy so that she deigned to free me from my anguish, letting me know what would she like and how did she wanted me to do it; as I was doing that supplication during the Holy Mass I heard a very sweet voice in the depth of my soul, that was telling me: "I like to walk in this house with simplicity; I

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<sup>197</sup> Of the earthly Church, with the last Judgment.

<sup>198</sup> The divine enlightenment greatly surpasses the power of the human words.

<sup>199</sup> In the Constitutions she had forbidden the use of gold, silk, etc. even for the churches of the Institute (cf. *Constitutions* 1869, trat.I, chap.2, n.66)

prefer in these my houses that the beauty of the statues be admired than the riches of the embroideries." I was very much pleased with this answer and well taught so that I would not give in to my natural inclination toward expensive things for our statues, because I always think that all the gold and silver are nothing compared with what the sacred statues deserve; and I understood again what in other occasions Our Lord had told me, that neither Our Lord, nor Mary are displeased to be treated with delicate poverty in a poor house.<sup>200</sup>

September 3rd

68. I was praying to the Lord Our God that he come back for his honor because the approval of the Rules and all the other businesses he had given me belonged to him, because his Divine Majesty had ordered me to write, he deign enlighten the Supreme Pontiff, since His Divine Majesty was seeing that if he did not do it nothing would be worth;<sup>201</sup> then Our Lord from the Tabernacle said to me with sadness "everybody is so blind my daughter!... let me rest in your heart my daughter! How come my father if my heart is filthiest than filth itself!... especially in this very days when I feel myself as in a cave of demons seeing and feeling the greatest evil!...<sup>202</sup> this alternative puts me in a sea of confusion, and I do not have the strength to write about the good things that by the grace of God I feel in myself, because truly nothing seems good in me because I only see evil.

September 15

69. I experienced a great sadness like I had never felt in my life with an inner anguish that it seemed as if my heart was melting within me, it seemed to me that I was seeing in my

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<sup>200</sup> The Foundress of the Claretian Missionary Sisters was very much inclined to manifest her love for God consecrating to him liturgical vestments and precious objects. Plus the natural inclination in every woman (especially of her time) to the good embroideries. But these natural inclinations were controlled by an intuition the love for poverty and simplicity which had to be manifested even in the liturgical objects. That would have a value as witness and as educational intention, especially necessary in a vocation, in which one of the main aspects was poverty. Something similar had happened in the Citeaux Reformation.

<sup>201</sup> Currius was still in Rome, working on the approval of the Fundamental Rules. Since April he had Mother Antonia know that the Pope had given a negative answer on the possibility to implement their suggestions in regards to the spiritual renewal of the clergy (*ECMA*, April 1860m fol. 211.) She is referring to this when she says *all the businesses that (God) had entrusted to her*. But Currius remained in Rome trying to get the approval of the Rules. He would live on the following Sunday September 9, carrying with him a closed envelope addressed to Saint Anthony Mary Claret. On the 22, once Claret would have opened the envelope, Currius would not communicate to María Antonia the negative answer from the Congregation for bishops and religious (*ECMA*, September 22, 1860, fol. 221). When the Servant of God was writing this part of the Diary she did not know yet, the answer to this case which was being discussed on those days.

<sup>202</sup> Loneliness, dryness, temptations was how María Antonia felt on that period of time. She was suffering the night of the spirit, enlightened once in a while with some word of consolation.

agonizing heart the immense sea of sorrow that was oppressing my Holy Mother the Church<sup>203</sup> some unexpected accident besides the multitude that surround her.<sup>204</sup>

70. This<sup>205</sup> morning as I was at Mass after Communion, I remembered that I had to answer to 4 I planned to tell him<sup>206</sup> that everything had been said in my former letter, and I did not have anything new; then Our Lord said to me "tell him to be more careful, not to so easily believe any spirit and thus he will be free from continuous dislikes which are unavoidable when everything, everything is not measured with my prudence."

Now that I am writing our Lord insists in it more and more. May Holy Obedience excuse my boldness<sup>207</sup> my father; how much humiliation does the simplicity you demand causes to me.

September 15 and 17

71. As I was praying with great recollection of all the powers of my soul and of my senses (I do not remember at what time) I saw Our Lord from the Tabernacle as if he was looking for a person in whom he wished to rest: his heart looked like if it was impatient but very patient and peaceful, and His Divine Majesty<sup>208</sup> said to me "I look for a heart where to rest, my daughter let me repose;" I was greatly moved by pity and humiliating myself to the ground I offered him the smallness of my heart because in that divine voice I understood what he was asking for. In that moment I saw His Divine Majesty more anxious of another heart and here he showed me the heart of 4 more dispersed in external things than concentrated in the interior ones, and I saw his soul as being in a large room, full of a very beautiful light, but this room was full of thin little veils, so thin that as I saw them they cannot be compared with anything else than to spider webs of many kinds. By the large size of the room I understood the nobleness of heart that God has given him to accomplish great things or the glory of His Divine Majesty; by the radiance of the light that enlightened everything I understood the gifts and lights with which God had enriched his mind to comprehend the divine writings as well as the divine attributes: of this I saw great comprehension... great intelligence of the incomprehensible works of God... I saw his soul as an eagle flying to the throne of the Divinity... and all of this many times. In the little veils I understood the multitude of passions that when they are untamed<sup>209</sup> they darken the radiance of that very beautiful room and very beautiful light<sup>210</sup> and thus deprive the soul to see what it touches. I saw

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<sup>203</sup> *To my Holy Mother the Church*: between lines.

<sup>204</sup> She continues to suffer in communion with the Church.

<sup>205</sup> This entire number is written in a separate little paper, which has been glued.

<sup>206</sup> To her director, bishop Caixal.

<sup>207</sup> It hurt her to give advises to his Prelate. But she was under this obligation due to a precept from Caixal himself.

<sup>208</sup> S.D.M. (His Divine Majesty) between lines.

<sup>209</sup> *that when they are untamed*: between lines

<sup>210</sup> *very beautiful light*: between lines

the soul behind all these little veils, but none touched it, they only deprived it from the light some more than others.<sup>211</sup>

### Year 1861

January 19

72. As I was hearing the Holy Mass I felt called to enter into my heart and pray for the needs of the Holy Church, and suddenly I had again the vision of that first judgment which I had seen some time before with so much fearfulness!!...<sup>212</sup> Alas! to see how the men walking through the streets were being paralyzed from horror and pain! produces in me such an impression that it seems as if my bones are disjointed and my blood curdled. In this fearfulness I was praying God intently that he might have a little more patience; in this prayer I burst into sorrowful tears, strongly begging His Divine Majesty (whom I was seeing as present in the Sacred Host as if I was talking to him face to face) He may deign to make me understand his divine will,<sup>213</sup> and thus spare the Church from his most just indignation: in this supplication my prayer was interrupted by sorrow, and I burst again in tears in the midst of a profound silence, as God was introducing me into his divine resolutions I did not stop crying for so many evils, and the Lord said to me (with a voice of great consolation which seemed to come from the Sacrament of the Altar) "I still want to give a kiss of peace to my dear Espouse for Pious IX: tell him, my daughter, to look at the Prophets and he will see the clear truth: he must not doubt that this is the time of my visitation!" Alas, my father, how many things I saw here!!!... but I am not able to explain them.<sup>214</sup>

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<sup>211</sup> These lines help us to appraise de spiritual advises that María Antonia was transmitting to her bishop. Caixal was a great and noble soul, completely dedicated to the service of the Church. He was gifted with a great knowledge of the divine things. But María Antonia understood that his many occupations as a bishop were distracting him from his inner life, and that he was disturbed by some little passions. This will not cause any surprise to those who know the doctrine of St. John of the Cross on the impossibility to be completely purified until God may take care of the soul in the night of the spirit.

<sup>212</sup> She is talking about the apocalyptic vision of november 1st 1855 (*Aut.* 54-57; *Rc* 5-7). She was still impressed by that vision.

<sup>213</sup> To the Pope (1). María Antonia had accepted with docility the negative answer of the Pope to her suggestions in relation to the spiritual renewal of the clergy. Her reaction could not have been more exemplary. To Bishop Caixal who was somehow confused by this answer, she had comforted him with the following words: *I thank very much the Our Lord that the Holy Father granted us so kindly the authorization to found in Cuba, by means of an Apostolic Bull, and now authorize another house here; because Our Lord could have allowed that His Holiness order to suppress both houses as a punishment for my sins (To Caixal March 1st 1863)*. Later she wrote to another prelate: *with the help of the grace of God I must not fear; I have always wanted only what the Pope order. And I think that by the goodness of God no one beats me in the complete adhesion I have to him.* (To Ofrberá, May 23 1880). However, on reliving the experience of the apocalyptic vision, María Antonia is filled with worries for the Church and, since she had understood that the remedy against the evils that threatened was the renewal of the religious and of the clergy, she was asking God to illumine the Pope on what he had to do.

<sup>214</sup> On her life and her soul on those days she informs Currius on February 6 1861: *How poor I am! So cold in my prayer and with evil thoughts and distractions which occupy all my time. I am always the same, and thus I suffer a lot of anxiety in my conscience.* On March 2 she wrote: *I am still very much unfaithful to God in all that you have*

March 10

73. Why does 4 (Caixal) worry so much?<sup>215</sup> Does he not remember what I told him on February 29 1860?<sup>216</sup> Am I not worthy to do so with my Servant? Tell him that I will be with him.<sup>217</sup>

August 26 and September 10 [1861]

74 As I was in prayer before the Most Holy Sacrament, with much recollection, Our Lord said to me: “my daughter tell 4<sup>218</sup> that I do not like him to write with this style: if he were cooler his writings would come out warmer.” At this point Our Lord made me understand what he has told me other times, that His Divine Majesty, with much desire, has wished and still wishes that he take more care of himself, without stopping to work more and more in the sanctification of every creature. One day, Our Lord said to me, with much sorrow: “my daughter about the sorrows and fears<sup>219</sup> that 4 has for his sufferings in the guidance of certain souls; tell him that until he does not pay attention to the warnings, he will not avoid such tribulations; there is nothing from you in them but everything is mine. Why does he close the door to my grace? He does not know the many graces that he retains in my hands.<sup>220</sup> I want his writings to be sweet, not that they sour the bad.”<sup>221</sup> This phrase that His Divine Majesty deigned to say to me, admire myself a lot, because for a time, when I was accused for the many faults that I have committed against obedience,<sup>222</sup> I asked Our Lord with much humility, Lord, what do you want me to tell him of the many things I have omitted due to my pusillanimity?

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*asked me to do, and maybe Our Lord, as a punishment for my infidelities allows the angel of Satan to strike me day and night.*

<sup>215</sup> Caixal

<sup>216</sup> It may allude to the warnings in *Dairy* 57

<sup>217</sup> On the condition of her spirit in the months that followed, we had a wide explanation in a letter of María Antonio sent to Caixal on June 3, 1861. She says that she suffers lewd temptations. Caixal had begun to delay answering her letters, but on April 11 he had written to her that this was due only to her many occupations. Sometime earlier, sensing that some disagreement was beginning to appear between her and her Bishop, Maria Antonia wrote to her confessor Currius asking him to help her, with his advice, to endure what she calls her martyrdom: *It is a martyrdom what I feel when I have upset my Prelate and father, and not knowing why, and that he does not want to speak a word to me, I have not been able to give any other more adequate name to that than martyrdom.* [To Currius, April 3 1861]

<sup>218</sup> To Caixal

<sup>219</sup> Sorrows and fears in between lines.

<sup>220</sup> From “why does he close...” in between lines

<sup>221</sup> Dr Caixal had a very energetic temperament and this blew up steam in his apologetic and polemic writings, in defense of the Church. Mother Antonia understood that it was necessary to proceed with a greater serenity: two diverse personalities and two different ways.

<sup>222</sup> On communicating to Caixal, due to pusillanimity, everything she understood of him before God, according to what he had ordered her.

Our Lord always answered me: Do you not see, my daughter that he pays attention only to what he wants? Then I forgot everything and only one hazy idea remained from all the many warnings that Our Lord had communicated to me, bearing in mind<sup>223</sup> the many graces that God wants to put in his soul, and he did not allow him: this causes me much suffering.

September 30 [1861]

75 I was very much afflicted this day and the following one for the great harshness that my Prelate [Caixal] manifested in the talk that he gave us at the conclusion of the Holy Visitation: he was upset by the little love for the work of hands that he discovered in almost all the young sisters; because at home there are no other faults of inobservance, the rules are fulfilled in all their parts; thanks to God, be it enough to say that whole weeks and even month elapse without opening the parlor.<sup>224</sup> I hope it will continue to be so; but because this Father of ours [Caixal] is such a hard worker he was so displeased by this fact that he gave me a penance in the public Chapter for the excessive leniency that I had had with them; and in this he is right, because it is so hard for me, to give penances to stimulate them to work, that I prefer to do it myself instead of asking them to do it. This makes me suffer, because the virtue of many pious women is a virtue of convenience, and nothing of work, only confessing and receiving communion many times makes them believe that they touch heaven with a finger. Going back to the rudeness that our Prelate [Caixal] manifested to me, my soul was pierced, and I was so ashamed that I did not even have the strength to say a Word of consolation to encourage the sisters that were so afraid with the penance that he gave to me. I did not do anything else but, weep before God, feeling that I was the stumbling block of this Holy House, but the penance was the least of my sufferings; because even though the Cross he commanded me to carry was very large, and I could not carry it myself alone, one of my sisters helped me, this did not make me suffer because by the grace of God I have always been friend of the Holy Cross; and I think it was God's permission that I had so little strength to carry it that I needed a Cyrenean, as it happened to Jesus Christ our Lord. What stressed me out was to see so much sufferance in the first Visitation<sup>225</sup>, and thus I was saying to Our Divine Majesty. My Lord and my God! You witness all the tears and hardships that this foundation costs me, do not allow that I destroy with my bad example what has with so much work I have built with your abundant grace; do not allow it my Lord please, instead take my life, because

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<sup>223</sup> From *the warnings* in between lines.

<sup>224</sup> Remember the importance that the Foundress attached to the cloister and recollection. Here she remembers the closing of the parlors, as a clear sign of the religious spirit.

<sup>225</sup> On September 1861 Caixal had just finished to do the visitation to the community.

I do not want it if it is not to serve You. In this supplication so much felt from the depth of my soul, since these foundations cost me so many tears, Our Lord deigned to console me with the following word: «My daughter you know that you have to be like me, embrace the Cross with all your soul; I carried the Cross with the fault without fault, humiliation always takes you closer to me, but I want you to tell 4 [Caixal] that I advise him for his guidance, that he must be more careful before giving a public penance to a Superior. I want him to watch his temperament looking at my example,<sup>226</sup> I teach him that he has first to warn the person alone, afterwards before others and the last thing the penance if the person does not mend her/his ways.

This warning causes a lot of suffering to me because I love very much this my Father [Caixal], and I respect him very much, and since this warning seemed to be on my advantage, I dissolve into tears, and I fear it might be the evil spirit to upset still more this my Father who had just given me more precepts of obedience to write everything<sup>227</sup> to him, so I waited until the next day so that, if it was Our Lord, he granted me strength to write it, and after receiving communion I asked Our Lord, with great humility and tears, Is this warning coming from you?<sup>228</sup> And I felt in the depth of my soul “yes my daughter and as a proof to the truth he will tell you if it suits him. Have I not said to you that I receive as done to me the humiliations that you suffer? And this is true that Our Lord has said that to me many times, and it caused me always great confusion and shame to say it.

76 Explanation of a vision of Purgatory. As I was meditating the sufferings of the souls in Purgatory,<sup>229</sup> suddenly I heard a voice that said to me, with much gentleness, as if he came closer to my ear, my daughter these are those sufferings that N. will endure (making me understand of whom he was talking about) for those that you call little things, and do not want to tell him my warnings; look if your love could see your dear father Caixal suffer such torments. Then I saw a chair completely smoked and it frightened me, and Our Lord said to me, tell him that I do not want him to use the kneeler, my kneeler was the Cross. I was very much worried because precisely<sup>230</sup>in

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<sup>226</sup> We have already said that Dr Caixal had a very energetic temperament. He had a fast temper.

<sup>227</sup> Her director Caixal had renewed to her his precept of communicating in writing all the lights and motions that she would receive in prayer.

<sup>228</sup> She reveals here an exquisite prudence respect the things of her own spirit. Since the divine warning favored her and came to rescue her in some way, that she had been humiliated in public by the bishop, María Antonia feared that this warning might come from her pride. Once she received the confirmation on its divine origin, she had enough strength of character to communicate this divine reprimand to the Prelate who had humiliated her. She was bound to do it by the obedience imposed on her by the same Caixal himself.

<sup>229</sup> This entire paragraph has been written after the one that follows. But the Mother has written at the beginning of it: *This number has to be the first*, that is, it has to be copied as the first, of the notes from the Holy Exercises. Thus Currius switched the order of both paragraphs.

<sup>230</sup> *Precisely*: between lines

those days I had ordered a chair of respect but very simple, only that it be descent and, thinking that the Lord was not pleased with it, I asked him with much humility,<sup>231</sup> you do not want it my Lord and my God? Our Lord answered me: yes, I want it to be there for him because he is entitled to great respect and veneration, but it is not suitable for him to use it, only in the most needed occasions, and tell him not to turn into something necessary what he can avoid; in such a way that I prefer him to be at fault for not using it than for exceeding himself. Our Lord said to me also that the darkness of the chair is the suffering he will endure as a punishment of the light that His Divine Majesty has given to him through so many warnings, if he does not want to profit from them. Alas! What will I become since I do not take advantage of the warnings from God!

I spend the whole day with so much sorrow that, during the night, it seemed as if my heart was choking within my chest taking my breath away. All of this for the great sorrow I felt on writing this notes, but during the night prayer when I wept salt tears, our Lord wanted to console me and it was in this way: I saw myself kneeling before 4<sup>232</sup> [Caixal] and so much humiliated that I saw myself less than an ant before him. This humiliation that I saw in myself increased without comparison my affliction and our Lord said to me: do you think that the grace I do to you is small? I do it this way for the great love I have for you. I will know how to soften his sorrow that you think that this warning may cause him, and so he might love you more, instead of becoming upset. With this I was very much consoled because to give to him the warnings that Our Lord gives to me, make me suffer a lot.

77 Notes from the Holy Spiritual Exercises 1861.

1st To tone down the voice when preaching, because with such impetuosity he manifests that he is not yet the lord of himself. I am sorry...

2nd God our Lord has taught me, in a very gentle way, that D.J.S. is very much of his pleasure as confessor of this his House.

3rd To tone down the Holy Exercises. How much the Lord wants him to be lord of himself even in the devotional practices and talks!

4th Answer of His Divine Majesty to the excuse given to previous advice.<sup>233</sup> Not all the Jesuits do everything well. Something is good for some and not good for others.<sup>234</sup>

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<sup>231</sup> She had written and then crossed off: *I said to him with much fear*. She has written between lines: *I asked with much humility*.

<sup>232</sup> It is clear that the vision of Purgatory was about her bishop and director, Caixal. It is a threatening warning. Mother María Antonia, who had just finished to do a especial chair, to be used when her Bishop would come to visit the convent, understands that it is good that she does it being aware of the respect that a bishops deserves, but that it would be better for him to leave aside the use of external signs of dignity, when they would not be necessary.

<sup>233</sup> *Previous*: between lines

December 2 [1861]

78 Being all my attention in Christ Crucified, today I heard deep down in my soul a voice that said to me: Look my daughter to these knees so emaciated, how far they are to be using a cushion.<sup>235</sup>

Year 1862

January 1 [1862]

79 On the first day of the New Year, after receiving communion, His Divine Majesty told me. Tell him 4, my daughter, why does he depart from what I have showed him.<sup>236</sup> Ask him if he knows better than me what is appropriate. By means of these words Our Lord showed me great displeasure because your Excellency does not act according to his warnings.

January 6 [1862]

80 Night of the Holy Kings of 1862 the star appeared to me with great radiance.<sup>237</sup>

81 Tell him my daughter, as much as he does not want to trust in my health warnings that he does not know, that if he does not want to drink the poison in golden vase, he has to leave the direction and any communication with the person I send to you, because her wound ask for such remedy if he does not want to be infected himself.

February 14 [1862]

82 On this day I was quietly in my cell because I felt sick due to my constant sufferings and for four days I had not left from my cell, suddenly I felt an inner force that pushed me to go to visit the Most Holy Sacrament; I went and after a little while I sat down because I could neither be standing nor kneeling; with so much headache that I could not even thing, and with sorrow I was telling Our Lord very much confused: Did I not tell you my Lord, that I would not be able to do anything good in your Divine Majesty presence? But, how much is the kindness of Our Lord Jesus Christ! This poor creature was before her Creator as a little ant not being able to praise him and His Divine Majesty deigned to communicate so many favors to her that, if His Divine Majesty would not comfort her she could not resist such an abundance of gentleness. O, my Lord how generous you are in rewarding a little that for you we suffer! Here, I felt Our Lord very close to me, and he told me: My daughter (this word said with so much

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<sup>234</sup> These warnings seem to be for the person who had directed the Spiritual Exercises to them at the end of the year 1861. We do not know who he was.

<sup>235</sup> The theme of the use of external signs of social prestige, comes back. Mother María Antonia feels the distance between the spirit of the world, friend of prestige signs, and the spirit of the Crucified Lord.

<sup>236</sup> Caixal

<sup>237</sup> Cf. *Aut.* 21,45-47,49. *Diary* 4,13,56.

love as it was in this occasion, gave life back to me in such a way that immediately when His Divine Majesty pronounced them,<sup>238</sup> I had the strength to kneel listening attentively to my Lord who, with the sweetest words “my daughter “(I understood he was asking it from me.) Because this is the power of the words of Our Lord that they make us understand what they entail.<sup>239</sup> Tell 4 [Caixal] that I do not like what he tries to do, because for me it is a deceit: without any doubt this is precisely the beginning for all the orders that were founded with my evangelical poverty,<sup>240</sup> like the one I pointed out to you, to live off of investment; and that I do not like this either for me or before men, does he not remember that my aim in founding this Order, is to give a public testimony of my evangelical poverty?<sup>241</sup> Since us unfortunately we see with great sorrow religion destroyed because men have put their trust more in to live off of investment than in my promise!<sup>242</sup> Here I saw the Lord with the face full of patience coming toward me, to comfort himself giving me part of his sorrow for the damages of the Church and, felt complains about 4.<sup>243</sup> Here he renewed for me the vision of His Most Holy Law as he had done in another time, showing me again those most beautiful flowers, that made up the beauty of the divine law, but all of them with dark spots<sup>244</sup> caused by the failure in the fulfillment of the charity precept, and this due to the greed<sup>245</sup> of the favorite children!<sup>246</sup> Does 4<sup>247</sup> remember!...<sup>248</sup>

I was falling apart in tears, because, although I was paying much attention to what Our Lord was presenting to me, but I do not know why, I could not stop looking at his divine face so full of anguish. Than His Divine Majesty said to me: Ask him, my daughter, how

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<sup>238</sup> *Pronounced them*: between lines

<sup>239</sup> She gives here meaningful details on how some of the mystical experiences were produced in her. 1) Above all she feels an interior strength that leads her to the chapel, in spite of being in bed for several days. 2) She is not able to formulate any idea, she sits down. 3) A short word, *My Daughter*, transforms her; she feels strengthened and calm. 4) The divine words makes her understand more than what those words say in their human translation.

<sup>240</sup> Bishop Caixal, worried about the especial vocation of María Antonia and of her daughters to poverty on one hand, and on the other side he was worried about the requirements of the canon law (dowries and incomes from interest), he was trying to find a solution to serve both. María Antonio on her part understands that is the way through which the practice of the radical poverty would be eventually lost.

<sup>241</sup> In the Foundress mind, poverty is in an especial way the central part of the mission of her Institute in the Church.

<sup>242</sup> She is in some way living again the experiences of the initial experience, in which she discovered her vocation as Foundress. Cf. *Aut. 11*.

<sup>243</sup> *And of 4* (Caixal) between lines.

<sup>244</sup> Cf. *Aut. 27-28*.

<sup>245</sup> Greed, in Mother María Antonia vocabulary means, that the attachment to the earthly goods is an obstacle to put into practice the commandment of God’s love over everything else.

<sup>246</sup> From an

<sup>247</sup> Caixal

<sup>248</sup> The vision of the most beautiful flowers, but with dark spots, had ended with a word to María Antonia and her director Caixal: *in your heart and in that of your confessor I want to imprint my Law*. Thus it is easier to understand the invitation to remember such vision, addressed to Caixal [4]

come that he 4 [Caixal] does not remember when I promised him that I wanted to imprint my law in his heart and in yours? I did this magnificent promise because I wanted to make, of you both, guards of my Most Holy Evangelical Law, which I founded with so much poverty, that the world did not want to acknowledge me as its Lord (I saw him so much present, as if I would see His Divine Humanity,<sup>249</sup> so worn out in his preaching and, I saw the paleness of his most holy face,<sup>250</sup> like written the sorrows of his most holy soul.) And he said getting closer to me: ask whatever you want my daughter, because I want to reward your tears which you have shed with so much love and suffering to defend the treasures of my Church.<sup>251</sup> Here I saw as if that divine Heart dissolved itself in desires of communicating the treasures of his Holy Poverty to all the Prelates of his Church, and he reprimanded 4<sup>252</sup> because he does not moderate the bad use of his lordship. The seriousness as His Divine Majesty was coming to me, and the meekness of his divine words, stop the torrent of my tears in which I was submerged, and as in ecstasy because of the admiration I said to my Lord: My Lord, I do not want any other reward than the restoration of the Holy Church, and if I could my Lord, with tears of blood become guarantor for so many evils, you well know, my God, how eager I am to shed it up to the last drop as You shed it for me on the holy tree of the Cross. The consolation that my soul felt in this occasion it is not easy to explain, I say only that if God did not comfort me, I could not experience so much joy, because in these occasions Our Lord fulfills what David said, that according to the multitude of sufferings is the joy of the Holy Spirit.<sup>253</sup>

July 9. [1862]

83 I was praying very intensely to God, that his Divine Majesty deigned to solve the need we have of a spiritual confessor as, this newborn community [Trempe] needs to tackle the world and the devil that send their shots to ruin it, and Our Lord said to me: «Do you not see, my daughter, that I do not have anyone who serve me without pay? O! How great is the greed of the human race that it insults in such a way my providence thinking that everything will be lacking to you! If I reward the lifting up of a straw for my love, how will I not reward taking care of my beloved spouses? Ask the confessor why he abandons you, because I will not abandon him. » I was very much admired of this and, Our Lord said to me with sadness. «Do you not see how the Prelate is more

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<sup>249</sup> *As if I would see...* that is, with the eyes of the body. It is a familiar expression of the author to manifest the certainty of the divine presence in the supernatural communications. Cf. *Aut.* 36.

<sup>250</sup> From *in the paleness ...*: between lines.

<sup>251</sup> Evangelical poverty.

<sup>252</sup> Caixal.

<sup>253</sup> She is referring to Psalm 126 [125]. From February 26 to March 8 the nuns had the retreat in preparation to the election of the Prioress. Mother María Antonia was re-elected for another triennium. Cf. *To Caixal*, February 17 1862.

solicitous for what is temporal than for what is spiritual, which should always be first! And against my eternal ordering it is the last! I had already resolved not to write any of this, due to the great repugnance that I feel about these things, but today, after three days that this had happened, Our Lord has repeated it again, threatening me of unfaithful to his grace if I do not do it.

July 10 [1862]

84 As I was extremely anguished before the Most Holy Sacrament, because I did not know how to please both Our Lord and my Prelate [Caixal], because His Divine Majesty was saying to me that what the Prelate [Caixal] proposed to me was the same means by which the monasteries that had begun with a perfect poverty like us,<sup>254</sup> ended having (rentas), and thus, with great humility, I had to tell the Prelate all that His Divine Majesty was teaching me. I was doing nothing but cry because I had already told him, in the best possible way, but without telling him that God commanded it to me, and he was so displeased that in the first letter he answered me saying, that he thanked me for the great honor I was giving to him in making him the doorkeeper of Hell.<sup>255</sup> Words that horrified me every time I remember them, at the same time that they tortured my soul! And afterwards he said to me that he had already washed his hands and that I could do whatever I wanted. I was doing nothing but cry because it is very hard for me, to act contrary to the will of the Prelate,<sup>256</sup> and much more for me being this Prelate the first father of my soul [Caixal] who help to grow the first rudiments that God planted in my soul,<sup>257</sup> of his Holy Evangelical Law, ordering me by the force of Holy Obedience to write the same<sup>258</sup> Rule<sup>259</sup> that now I am forced to defend with so many heartaches! If that clash would be with a strange person or someone that was not so close to me! But with the one God signals to help me in his work! This is the most terrible thing for a soul faithful to the orders of her director. Thus I was very much afflicted and was doing nothing but cry because of fear to disobey, since God was saying something different to me, than Our Lord said to me: “Do not fear my daughter, and tell him that this washing

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<sup>254</sup> She relives the illuminations received on February: *Diary 82*.

<sup>255</sup> We are witnessing the first clash of points of view between María Antonia and her director, bishop Caixal. He reacted with his typical hot temper.

<sup>256</sup> She always felt a great affection for her first director. These ties had never diminished not even during the years she was in Cuba far from him.

<sup>257</sup> Cf. *Aut.* 3-6, 17-18.

<sup>258</sup> : in between lines

<sup>259</sup> *Aut.* 20.

does not justify him, on the contrary it tarnishes the robe of humility with diverse effects contrary to my grace.”

85 Reading one day a letter that my director <sup>4</sup><sup>260</sup> a paragraph where he told me that what he had said to me in his previous (letters) were pebbles, and I was making of them mountains, Our Lord said to me “tell him, my daughter, if he will be satisfied with these pebbles, instead of the gems that I would put in his soul.”

9 Octubre [1862]

86 After receiving communion I was praying His Divine to manifest to me again if he wanted me to write what He had commanded to me in relation with my director <sup>4</sup><sup>261</sup> because it repulsed me very much to do it, and I was crying a lot for fear of disobeying if I did not write it, and then our Lord said to me: «Did I not tell you that he stands because of you?» In hearing this I felt my soul so deeply humiliated that it seemed that it was melting of pure confusion and I was saying from my nothingness, Poor little me!, because I am the cause of so many sufferings! ... here I feared if I had loved my confessor with a messed up love, because I suffered much when he was upset acting against the warnings that God sent to me<sup>262</sup>... Then Our Lord said to me: Do not fear daughter, do you not see how your heart is so intimately united to mine? And I saw, I do not know how, my heart attached to that of my Divine Jesus (the same that I had seen another day) and thin threads that had tied the heart of 4 [Caixal] came from it and Our Lord said to me: «Do you not see this thin threads? Whenever 4 [Caixal] acts contrary to the warnings I give to him (that you give him) he twisted this thin threads and this is the sorrow that pierces so intensely your heart, to show you how much my Heart suffers every time that my beloved twist the straight lines of my infinite providence for them... With this love all men should love, but it not given to all.»

87 Being very much worried because I did not know what to do with my confessor who was very much upset and, did not answer one of my letters, whose answer was very much needed for the governance of the community, I prayed His Divine Majesty, He may deign to let me know what I had to do, to get it right without upsetting my

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<sup>260</sup> Caixal [4]. He had hurried to calm her, after his first reaction somehow too strong.

<sup>261</sup> Caixal.

<sup>262</sup> We perceive here the human side of the relationship between the Servant of God and her director, Caixal. María Antonia, from her youth, had leaned, with feminine psychology, on the clear intelligence and on the firmness of her director, the young cannon Caixal. She was related to him with natural ties of complete trust and affection. Thus we cannot be surprised that on writing to him she uses a tone of greater surrender and affection than those used with Saint Anthony Mary Claret or with her other confessor, Currius. The wound produced by this first clash with Caixal makes her see this so human side of her relationship with him. She did not lack psychological perspective. But in her finesse she is moved on the possibility that anything disorderly had been infiltrated. God himself calms her.

confessor who was at the same time also my Prelate [Caixal]. And being very quiet in prayer Our Lord said to me<sup>263</sup>.

Year 1864

October 28 [1864]<sup>264</sup>

Jesus

88 At the beginning and mid of this month, for many days the rays of the star appear to me very bright, afterwards I remained in my natural way, this is, always dissatisfied of my little fervor in the service of God, Our Lord. Being, one day, in prayer with much fervor asking God, Our Lord to give me the graces I need to serve Him as He wants to be served by this poor creature, all the sudden, I saw myself so very poor ... that I was before Our Lord naked, lacking all the virtues. What I felt in this occasion it is impossible to explain: my soul was annihilated before His Divine Majesty... and I was astonished to see myself naked before My Lord... and being like a stone, unable to move, I felt as if my soul was getting closer and closer to His Divine Majesty, driven by an inner force that was pulling her getting ready to clothe her<sup>265</sup>. From that day on my prayer is a flood of tears asking God Our Lord to be willing to dress me with his most holy graces and, that He might not allow, in his infinite mercy, my downfall. Here I heard a voice that said to me<sup>266</sup>: what value does a virtue have before the Lord of virtues?

89 Another day, as I was praying, a great grief invaded me for seeing me so alone in the Work that the Lord had entrusted to me, and I was saying to Our Lord: My God, you see that I am ready for everything, but what will a poor woman do alone... very much alone, without having anyone to give her a hand in this corner of the world... Then the Lord deigned to console me, and He said to me with a heavy heart; I also was alone, in the greatest need my friends abandoned me in the hands of my enemies!... and what is worst, my daughter, Our Lord said to me (with a huge love tap, as if He wanted to

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<sup>263</sup> The paragraph is interrupted. Its author must have left it so, on being called for some occupation and later on she forgot to finish it.

<sup>264</sup> Two years had passed by since the last annotation. The annotations became less and less frequent. To understand this we need to consider two events: 1<sup>st</sup> Caixal, responding less frequently to her letters, had stopped encouraging her with his orders to write her Diary and she did not feel the slightest desire to do it. 2<sup>nd</sup> María Antonia was suffering one of the most difficult phases of the dark night of the spirit. We know it through her letters to Currius. On the letter from July 5, 1864 she writes to him: *For my part, poor me, I continue to feel as I told you last year, when you came here; wanting always to love God very much, and loving him very little. In my prayer I am like a log, I only feel the presence of God when I find a fault, which His Divine Majesty takes me to task strongly, feeling much sorrow in my conscience for having offended or displeased such a good Father worthy of infinite love... Then I cry very much and I want to erase my faults with my own blood, if this would be possible. But afterwards I go back to my dryness, being like a log in the presence of God.*

<sup>265</sup> This illumination has a clear purifying intention, proper of the night of the spirit which she was going through.

<sup>266</sup> *Here I heard a voice that said to me:* between lines.

console himself with me) with a loud exclamation!!! Now I am so alone that I do not find a man that follow me...<sup>267</sup>

December 10 [1864]

90 This<sup>268</sup> is only to delay the plans of God upon his Excellency, why so many difficulties? Why does he not begin his mission with two or three companions, like you? Forming them in practice as I did with my Apostles, and thus the disregard for the wealth will be rooted in their hearts by the great delight I will give them for my Holy Evangelical Poverty, that I will not change for any of the monarchs of the earth and, after that, the fulfillment of the Work will come. Does he not see that this is the way I did it... to bring my Law, my Holy Gospel in the whole world, beginning by one, two, three and four up to twelve companions. What else is needed....

December 11 [1864]

91 As I was in prayer in the same place where I saw myself naked from all the virtues, I was saying to Our Lord with many tears «Lord of my soul here I saw myself naked, here I await from your grace that you will clothe me». As I continued in my prayer filled with fervor, a doubt came to me whether I should adore my God as an Infant or as a Redeemer<sup>269</sup> and, Our Lord said to me «Do you not remember once I said to you that I wanted to rest in your heart as a child rests in its mothers arms?» With these most sweet words my poor soul revived, since it was agonizing by the continuous anxieties asking myself if I had lost my beloved God. Then I remembered of the many years that God had given me this grace, and filled with admiration I said to Our Lord: so

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<sup>267</sup> Loneliness is added to the conscience of her own unworthiness in the night of the spirit. María Antonia understands that her director will not help her through the road of radical poverty. The dissention between them had begun and it will lead them to a complete separation. María Antonia feels lonely, locked up in a cloistered convent, in a small town in the Northern part of the Province of Lerida, Saint Anthony Mary Claret and Currius were in Madrid, and besides it would have been difficult for them to intervene since the matter was completely under the jurisdiction of the Bishop of Urgell, Caixal. María Antonia gives an account of this agony to Currius in a letter of November 1<sup>st</sup> 1864. She was suffering continuous doubts and worries, without any one to give her some light: *many times it seems that all my faculties have become dull, so that I cannot take care of my Beloved, neither in my prayer, nor outside of it, but only many distractions that take away the peace of my soul and do not allow me to rest in God, as I wish. I want to rest in God in the measure of the afflictions that His Divine Majesty send to me, but instead I am in distress and I cry without any consolation. What saddens me most, Dear Father, is the loneliness that I feel in my soul: I feel so lonely!; Most lonely! I see myself in a dreadful desert, without any human person to give me a hand to help me out of so many doubts as I have on that roughed road. In my prayer I feel something, that according to obedience, comes from God, I will give you an example, and afterwards this same obedience reproves it, by so many sufferings, as you might have perceived in my last letter through the information that you already have, This contradiction tortures my soul* (the original letter has been lost. Cf. copy in CEPEDA, 110-111).

<sup>268</sup> The whole number is written in a separate piece of paper that has been glued. At the beginning we can read a note: *Oct. 27 64; I have talked to 5(Mother Antonia) of the Posadella Plan.*

<sup>269</sup> The Christocentric orientation of María Antonia devotion, is revealed here again. She speaks to God, as she contemplates the Humanity of Christ.

many years you have been in my soul<sup>270</sup>, my Lord? And His Divine Majesty said to me «so many years I have been with you... and who has encouraged you in my works? But I wanted that you experience that every virtue is as nothing before the virtue of God».

I was so much consoled in this occasion, only those that know the power that the words God speaks to the soul have. Oh, if they are of consolation they cannot be compared with all that has been created, and if they are of rebuke they humiliate to the deepest of the earth!<sup>271</sup>

Year 1865<sup>272</sup>

August 1st. [1865]<sup>273</sup>

92 After reading, as I could, the Decree of the Holy Visitation<sup>274</sup> because the sorrow oppressed me in such a way that I was exhausted; I went before the Most Holy Sacrament to console myself, asking the Lord forgiveness for so many faults that can be perceived in the document, and full of confusion I was doing nothing else than shed tears, and I was saying to Our Lord «how come Lord, you show me so much contentment, that you have your repose in this your house because of its exact observance, and the Prelate denotes in his Decree decadence more than exact observance? Because in everything there is a yes and a no; how do I have to understand this My Lord of my soul? And why did the Prelate say after the Visitation that he was completely satisfied, if the Rule is not fulfilled? «I do not understand, my Lord, because it is a mystery for me, tell me my Dear what do I have to do and calm the anguish of my heart.» At that moment my soul was extremely humiliated, and Our Lord said to me «this rigidity, my daughter, is what I regret: this angelic demands are not to notice; be consoled my little dear, O beloved of my heart, these notes will be as precious pearls in your crown!<sup>275</sup>...»

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<sup>270</sup> *Aut* 71. Eighteen or nineteen years had passed by, since the grace had taken place on 1845 or 1846.

<sup>271</sup> Once more she experiences here the sovereign strength of God's words to his creatures.

<sup>272</sup> The third part of the *Diary* begins here, written in twelve unbound paper pages; only six of them are numbered from page 79 to 89. Three written pages not numbered are included between pages 85 and 86, with a different format. This third part goes from August 1 1865 to the end of 1870, and after that there is another annotation without date.

<sup>273</sup> The last annotation is dated December 11 1865. Eight month had passed by.

<sup>274</sup> Made by her Prelate and director, the Bishop Joseph Caixal and Estrade on July 18, 1865. It was the second pastoral visitation that he made. The first one had taken place on September 22 1861.

<sup>275</sup> These words of María Antonia surprise us, because on the decree of the visitation, the bishop is extremely pleased and edified of their excellent spirit (the sisters) and from the perfect observance of these our Daughters and he added: it pay it off all our care and sacrifices that we have done since thirty eight years ago, to have this holy institute born in the Church. In the decree he mentions only that they have not been able to give away, in matter of poverty, the vegetable garden next to the house, because it will be needed for the building of the house, and, the only complain from one of the sick sisters that assures they treat her too well. (cf. the decree in the

93 Another day after communion, being extremely surprised for what was happening, Our Lord said to me: «O daughter, if men were judges how little will justice reign! Tell him! Why does he want to make me smaller in order to humiliate the creature? This work does not belong to men but to me!... Who else than him has best seen my finger in it...? And he still wants to doubt!...

Look my daughter, in the same way as a good husband takes part in the sorrow of his spouse, in this way I am the keeper of mine and your sorrow is my sorrow.»

O, my very dear Father! [Caixal] if it was another Prelate... but my Father!!!... Father who is the soul of my soul!... the soul of my spirit!!!... This wounds my soul and breaks my heart... ¡O, how I cry streams of tears...<sup>276</sup>

Year 1866

July [1866]<sup>277</sup>

94 It had been days that I was meditating on my sins; and one of these days as I was in prayer I was crying a lot humiliating myself before God because of my villainy, and saying to Our Lord «O, my Lord how much anger I have treasured in your heart! » I heard Our Lord saying to me, no my daughter, I have many graces in my heart to reward you! .

First days of November [1866]

95 As I was in prayer asking God he deign to grant means to the Most Reverend N. 4<sup>278</sup> to pay the building we had arranged for the foundation of Reus<sup>279</sup>, in those days I had given him three thousand duros (currency equal to 5 pesetas) for the purchase and he said to me that he could not give them back, Our Lord said to me with much displeasure «Why does he think such things in his mind.» I was very much afraid on hearing these words, because all the sudden I was unable to pray for him anymore, I was doing nothing else but to cry because I loved him much for Our Lord; and I saw a golden sheet that had a large cut and it was put between his spirit and mine and divided them, O, what a sorrowful sadness!<sup>280</sup>... Our Lord told me: I do not want you to say any

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Foudation Book of Tremp, Arch. Gener. RMI. Rome.) It is possible that the Bishop had made some oral observations to which Maria Antonia is referring.

<sup>276</sup> She is referring again to the dissention that had been developing between her and her Director, Caixal and, she expresses the suffering that this is causing her.

<sup>277</sup> A year passed by since the above annotation. The fact that the annotations were less frequent must be explained, without doubt, due to the fact that her director had stopped to press her to write everything.

<sup>278</sup> Bishop Caixal. On October 11 1866 he had done the third pastoral visitation to the convent. Cf. Book of the Foundation of Tremp, Arch. Gener. RMI. Rome. During the visitation the Bishop and María Antonia talked about the foundation of the third house in Reus (Tarragona), foundation that was being negotiated since the beginning of the year by Saint Anthony Mary Claret. At the beginning of July María Antonia had received from the Nuntio the authorization to go out of the convent to found the new house.

<sup>279</sup> She was preparing the foundation of Reus.

<sup>280</sup> She understands that the confrontation with her Prelate would end in a definitive break.

of this to him, because I have given him so many warnings and he has not paid attention to anyone, he has wanted to follow more his own will than mine; he finds himself in so many troubles that are not worth of his sacred person, because he has contradicted my spirit!!!... making him look bad with such persons... this is what I most detest... and he has more responsibility in keeping it!! This voice of Our Lord pierced me to the bones and, since that day I am astonished of the inscrutable judgements of God!...

96 One day complaining with Our Lord because he gives me so much, He said to me: Because I do not have anyone to give...

97 Another day being fatigued by thoughts that distressed me very much, I said to Our Lord: My Lord, if the treasures of your poverty have to cause so many difficulties, why do you give them to me?<sup>281</sup> Our Lord said to me: Because I want, my daughter, that you make me the home, that the world does not want to give me; I have already said to you that I had everything for you; O, my father this cannot be endure without great confusion! God so good and myself so ungrateful.

Year 1867

Agosto [1867]

98 I was very much afflicted because a director, I had newly chosen because I had moved to another place,<sup>282</sup> did not want to give me permission for any penance of those the other directors had forbidden me too; and as I had much sadness because I felt uncomfortable accepting the new director, Our Lord said to me: «Leave it to me, you will see what I will do ». With this words I understood that the Lord wanted from me obedience more than penance, and I was very much consoled, because it seemed to me, that it was not me that had chosen that director but, the Lord had chosen him for me.

99 Another day of the same month of August [1867] I went before the Most Holy Sacrament to thank Our Lord for the greatest benefit he had done by liberating us from very grave evils that were going to fall on the whole Church of Spain<sup>283</sup>. I was

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<sup>281</sup> Let us keep in mind that the question of the poverty without rents had been the cause of the confrontation with Caixal.

<sup>282</sup> On July 12 1867, María Antonia had left Tremp, for the foundation of the house in Reus. She was dwelling there since then.

<sup>283</sup> Many years before, from August 1861, Saint Anthony Mary Claret had received supernaturally news that the Church in Spain was threatened by serious commotions. The prophetic light confirmed something that could be noticed easily. The Saint consecrated himself zealously to prayer and he shared the light he had received with María Antonia and with the Director General of his Missionaries. María Antonia began also to intercede and she invited her Daughters and her director Caixal to do the same. Now she understands in her prayer that God had liberated the Church of Spain from these evils. In 1868 she will undersands that it was only a postponement. Cf. *Dairy 106*

touched<sup>284</sup> because I remembered that Our Lord had said to me that he could and wanted to give peace to the Church without shedding of blood;<sup>285</sup> that He only wanted that we always prayed to him. A thought came to me saying: by any chance do you think that you have achieved this yourself? This is great arrogance. Then I humiliated myself very much before my Lord, and I said: Alas! Lord of my soul you very well see, my most loving Father, how little worth my prayer has before Your Divine Majesty! How many souls pray with a more intense love and fervent sorrow. Then His Divine Majesty said to me with much sadness: «No one, my daughter, prays as it is due!... because all the prayers are infected with self-love, and without spirit.»

This complain of Our Lord anguished me much, because I understood that His Divine Majesty had it about the persons consecrated to his divine service.

Year 1868

February 23 [1868]

100 Carnival Sunday. As I was preparing myself for Sacred Communion I felt a great recollection with the most vivid feeling of the innumerable offenses done to His Divine Majesty during all those days, and with a heavy heart for so many offenses, I offered to Our Lord, that in each one of those days I would go to the four corners of the earth and I would offer for each one thirty three acts of adoration in reverence for the thirty three years that His Divine Majesty had lived, in reparation for so many offenses.

After having received communion a great recollection came to me with abundance of tears as I recognized my unworthiness, and I said to Our Lord: Alas! My Most Loving Redeemer, I the most unworthy of all your espouses I have had the joy to receive you and they have not!» Then as if Our Lord took the words from my mouth he said «Yes, today I will remain sacramentalized in your heart the whole day, keeping the sacramental species in reward for the adorations that you have offered me<sup>286</sup>, resting in it(heart) with pleasure as I rested in the arms of my Mother<sup>287</sup>; so much I like that you intercede for the poor sinners<sup>288</sup>.»

In that very moment I felt in the heart a new sensation which I had never heard of.

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<sup>284</sup> From *I was touched* (page 83 of the manuscript) it is copied in clean form, without erasures. The handwriting seems to be from another person.

<sup>285</sup> *Diary* 72.

<sup>286</sup> Here the grace that had been given to her the week following her profession, is repeated. Cf. *Rc* 9.

<sup>287</sup> Cf. *Aut.* 71: I saw... God Our Lord as the most beautiful Child, sleeping in the arms of Mary Most Holy, and I was told that in the same way he rested in my heart; and truly I was feeling as if God Our Lord was resting in the arms of my soul, after receiving communion. Cf. also *Diary* 91.

<sup>288</sup> The grace is granted to her, not only to intensify her union with God, but also to allow her to fulfill her vocation of intercession. Personal sanctification and mission go always hand in hand in the Church, but they are seen more clearly in an apostolic vocation and in a spirituality strongly ecclesial as María Antonia's.

I do not know how to explain the effects of this sensation; because in my way to understand they are to be felt more than to be expressed: because what happens between God and the soul, the creature cannot express it: nevertheless to fulfil the obedience to my directors I will say, with much simplicity, what, with the divine grace, I will be able to express:

The first thing I felt in the first heart sensation was a very deep knowledge of my unworthiness before the Majesty of God, whom from that moment on I saw him real and truly in my heart, this profound knowledge of my unworthiness stimulated the faith of my God real in my heart and this certainty made me shed lots of tears during the whole day, of pure confusion about myself, without being able to do anything else than humiliating myself before my Lord: That was nothing, since I carried humility itself in my heart!!!...<sup>289</sup>

It seemed as if my heart was within a bath of a precious liquor, and the sensation that I felt, I understood (it seemed to me) that it was bathing itself in the most precious Blood of my Lord<sup>290</sup>: O love without measure of my God!, if you do such finesses in this most unworthy creature of yours, who does not know yet how to correspond to your benefits, what will you do to those souls who are so grateful?

At that moment I began to feel this sensation in my heart (as if) I carried a most precious jewel of infinite value in the midst of my chest.<sup>291</sup>

The kindness of the Lord did not stop here, but wishing to communicate with this most unworthy creature, he made me feel, during the entire day, his bodily presence especially answering my doubts and consoling me in my sadness in the way I will say.<sup>292</sup>

At mid-day I was recollected in my room waiting that no one be in the choir, to go and offer to his Divine Majesty the adorations that I had offered to him<sup>293</sup>, Our Lord said to me «why do you fear to do them here, if today you are the reliquary that carries me sacramentalized.» Alas, on hearing these words I did nothing but shed tears! I arose: kneel down! And prostrated annihilating myself then more than ever, saying to the Lord: «I, my Lord!!! vase of clay and indignation!» At noon as I was sitting at table I

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<sup>289</sup> This first effect, the feeling of the self-lowliness before God, is common to all the graces. Higher the grace more they make you see the distance between God and the creature.

<sup>290</sup> These notes are of great interest to help us understand the nature of the divine favor, that she understands as the remaining of the sacramental species in her. Even taking literally this expression (it is not necessary) it is clear that the conservation of the species will only be the material sign of a grace produced in the soul. María Antonia feels herself immersed in Christ. This is the deepest and real meaning of the grace.

<sup>291</sup> In the second place, she acknowledges herself as the guardian of something of infinite value: the sacrament, sign and means of the presence of Christ. Through this perception the inner grace is objectified.

<sup>292</sup> Finally she feels a great ease in communicating with Christ present, feeling his presence in dialoguing with him.

<sup>293</sup> Since it was Carnival season, she had offered, in reparation, to do thirty three acts of adoration for each of the four cardinal points.

exclaimed filled with admiration: « how will I eat, my Lord, the food, having in my heart the author of Life!» Then the Lord said to me: «My Mother ate also.»<sup>294</sup> I understood that His Majesty wanted me to take the food, and I took a little bit of soup, because my food was to be with my Lord: thus seeing, one of my sisters, that I was not eating, she left the table to look for something more tasteful, because I was sick those days and, I almost did not eat anything, and seeing that it would be in vain, I signal to her pulling a little bit the habit not to interrupt the silence of the table, but since she did not want to stop I pulled a little bit more, but with such a peace in me that I was not perturbed a bit, but immediately I stop feeling that most sweet sensation of the heart. After that I remained with a great sadness, not so much for not feeling that joy of the soul which will never be praised enough, because I knew well that it was given to the one who was so unworthy of such a high benefit but, my sadness was to think that maybe I had displeased my Lord in the very moment when he was doing in me such a high benefit, but I do not know either how to explain how it was, because that day everything was extraordinary, because I felt the sadness with a great peace in my soul, without stopping to feel the joy of my Lord within my heart. And at the time of Vespers my Lord said to me: «Do not anguish yourself daughter because I will be within your heart the whole day, but you will not feel my presence like you did up to now, so you will know that even a small movement of less sweetness in you, disturbs my repose in your heart: this was needed to teach you the sweetness of my heart.»<sup>295</sup>

Afterwards I spend the whole afternoon, without being able to do anything else but, to adore my Lord within me until the sun went down; and then my Lord said to me: «Now you can do your own devotions.» And on saying that I remained in my usual recollection, not feeling anymore the most precious jewel, which during the whole day I had carried in my chest, because even if since noon I had stopped to feel the sensations of the heart, I did not stop feeling the most rich jewel that I was carrying in my chest.

Afterwards during three days in the communions this grace was renewed in me, and I did not know how to move around because, it seemed like if my whole body was a sacred thing, and other so holly effects that even now I have only to remember them to push away the temptations.

101 One day, as I was praying to God for one of my directors, who wanted very much to do the Will of Our Lord, and to help his brethren, His Divine Majesty said to me «Tell

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<sup>294</sup> Of Our Lady M. Agreda writes in her *Mystic City of God* that she retained the Eucharist from one communion to another. This memory is referring to that.

<sup>295</sup> This confession of María Antonia advocates in favor of her complete sincerity. Because at the first glance, the estate of union she is describing does not match too well with that defect (very small) the lack of peace and serenity. But the divine graces, more than rewards are means to obtain greater graces.

him that my brethren are those who do the Will of my Father, as I said it to my Apostles.  
»<sup>296</sup>

April

102 One day after communion, I lamented with my most sweet Lord for the little devotion I felt in holy communion and, our Lord said to me: «Daughter I am.»<sup>297</sup> This only words filled me with consolation and, with a recollection of all my senses in the depth of my soul, understanding that His Divine Majesty was saying to me: I am the same as that day in which I gave you so much! So that you will know that neither any creature nor the devil can produce such effects in the soul, and that such favors are not always convenient to the fragile nature.

103 Another day Our Lord strongly called me to prayer and he said to me at the momento I entered the choir «Tell him, he was referring to my director N..., who wanted to embrace a more perfect life, that they remove the enemies of the perfection they want, and they will live in peace as the angels do; because on removing the impediments the light enters into the soul and sweeps away it completely.» In that moment it seemed to me that he was saying nothing, and I felt great repugnance to write it, and my Lord said to me «Go, he will understand you.»

104 On another day Our Lord said to me: «Tell him, if it would be better for him to go to Heaven in the company of many secular clerics who will follow him in the reformation that I want, than to go to Heaven alone? »<sup>298</sup> Here the Lord renewed to me things about the situation of the Church and how easy it is to renew it with his help; and that His Divine Majesty wants him to occupy himself in this without sparing any means, works and fatigues; this is what enhances my Church, and everything else diminishes it.

May Jesus be with me. Year of the Lord 1868

105 She says that,<sup>299</sup> by divine disposition, she was raised up to three regions so obscure and gloomy!!! Ascending by degrees, but that the first was not so dreadfully dark as the second, and the third one was so terribly obscure, that in comparison the darkest night would be as the clearest noon with respect with that mass of the most horrible darkness. She says that in that novelty never seen before her heart was pierced

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<sup>296</sup> Mt 12:50.

<sup>297</sup> God manifests himself, simply stating his presence. It is a brief and substantial locution which appears frequently the lives of the mystics.

<sup>298</sup> Do not forget that she felt called to promote, through her directors, the spiritual renewal of the clergy.

<sup>299</sup> The redaction is from another sister, her confidant. On that day María Antonia on that day was unable to write.

by the deepest sorrow; on thinking that this frightening darkness meant the terrible situation of the Holy Church.<sup>300</sup>

This most frightening and excruciating darkness almost three hours, during this time I did nothing but weep so much that my heart almost drown. By the grace of God she did not die from pure sorrow on seeing the anger of God against his Holy Espouse, because her sentinels has profaned her by not keeping the law of her Lord!!!... Frightened by this news she remembered another letter that says<sup>301</sup>:

New announcement of the proximity of judgment day.

On the year 1856 one of the days of September or maybe October, one night as in dreams, I saw the sky terribly frightening!! I heard a noise truly dreadful!<sup>302</sup> I saw a Crucifix coming down from Heaven, and the image of Christ had the hands separated from the cross and from the hands a little lantern gave<sup>303</sup> a very obscure light: How awful!! it was the symbol of the darkness of the Holy Church!!!

The following day after having received communion, being in prayer, Our Lord said to me: that even if he had given that vision in dreams, that vision was really a true sign that he wanted to send to the world, a sign of the proximity of Last Judgement, how awful!!!<sup>304</sup>

October

106 Another day of the month of October of the same year 68 after having received communion I A said to our Lord , O my God! You said to me that you could and wanted to give peace to your church<sup>305</sup> without the destruction of the temples, and now you give so much power to the darkness of hell that it seems that they are going to destroy everything!!! This most sad consideration, the destruction of the Holy Church!!!... the most serious offenses that are before the Majesty of God, was tearing to pieces my heart and as I was weeping bitter tears Our Lord said to me «You have me kept years

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<sup>300</sup> The last dated annotation is from April 1868 (*Diary* 102). The next one is from October of this same year. She explains an experience she suffered some days close to the September revolution that caused so many material evils to the Church in Spain. María Antonia feels herself identified with her, suffering in her soul what the Bride of Christ was suffering in her members and institutions. Had the promised of Christ to wed her with the Church been fulfilled already. We believe so. She was in the transformative union, united to Christ and wed to the Church. But, since she was a victim, her wedding was a blood union, in the way (keeping the distance) of the wedding Christ celebrated on the cross with the Church. She does not explain here the difficulties that she and her nuns experienced those days. The 1<sup>st</sup> of October 1868 a group of revolutionaries threw down the doors of the cloister and forced the sisters to go out. They took refuge in the Hospital until December 23, date when they were allowed to go back to their convent.

<sup>301</sup> She recalled the symbolic vision she had had twelve years before. Her confident has copied it literally from the continuation of the *Autobiography*. Cf. *Aut.* 242. We write down the few differences between both texts.

<sup>302</sup> Cf. *Aut.* 242

<sup>303</sup> Cf. *Aut.* 242

<sup>304</sup> Up to here *Aut.* 242

<sup>305</sup> Cf. *Diary* 72.

you have kept me in suspense, and what kind of reformation of behavior I got from my followers? More greed and vanity, so much that it has flooded my House<sup>306</sup>!!! Thus, this becomes the abomination of the people, because my priests have forgotten my justifications!!!... Thus I do not give to you the spirit of prayer as before, so that your prayer might not prevent<sup>307</sup> the punishment they have provoked from my justice...» O, my Lord how pierced was my soul with this most heartfelt words; the one who knows the power of the Word of God will understand; this Word knows how to tie and untie, how and when he wants it, without the creature being able not even to have a thought. Thus my will remained so tied up with the Divine will, that in spite of mine, I had to accept the Divine will without being able to formulate a thought to incline the Divine Justice to mercy.

December 4<sup>308</sup>

Before God I understood the punishment that he wants to send to men<sup>309</sup>; the following day being in prayer, all the sudden I felt a great recollection in me, and Our Lord said to me: Listen, daughter, my voice, because man does not fear not even the shedding of blood, he seeks it, because he has become more heartless than the wild beasts I will send to him a punishment never seen before on earth, I will fill him with terror and horror; and because the whole earth has forgotten my precepts and counsels, the whole world will participate of my justice.

Year 1869<sup>310</sup>

May Jesus be with me

108 That poor creature says,<sup>311</sup> that has been greatly terrified fluctuating between Obedience and fear for thirteen days, because being her soul as earth without water everything frightens her, and because every day it seems to her that God reproaches her cowardice so she says, only not to displease God.

Day of Pentecost. Being in prayer falling apart in tears, Our Lord said to me «Do not fear, daughter, who follows me does not walk in darkness<sup>312</sup>, obeying him you have obeyed me.

Tell him, why does he sadden me, breaking the charity that I have strengthened by grace?...

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<sup>306</sup> My House: the Church as the family of God. Cf. *Aut.* 3.

<sup>307</sup> *prevent*

<sup>308</sup> The entire number has been written on a separate piece of paper, which has been glued.

<sup>309</sup> She does not say what will it be. It was not a test for the Church, but for the human race. Let us remember that a short time later the wars broke out in Europe.

<sup>310</sup> Copied and signed by M. Gertrudis Barril, secretary of the Servant of God.

<sup>311</sup> Her confident writes it.

<sup>312</sup> *Jn* 8:12.

I do not stop speaking to him, even although he has not reciprocated to my grace. Why does he not realize that all that fuss is the rage of satan, that is doing the last efforts to hinder or at least denigrate the great Work, which I have entrusted to him in a very especial way!!!

That he despise not the warnings I have given to him, because my spirit is not measured by the highness of the persons, but according to my grace I give it to whom I want. Now, more than ever he will need it, no, may he not despise the warning I give to him. My Gospel is one<sup>313</sup> and my Church cannot be restored completely until the Gospel stands again.<sup>314</sup>

Tell my servant<sup>315</sup>, for the love I have for him, to renew the first fervor which I gave to him for the evangelical life, an ever he will need it, because it is time to separate the Straw from the grain, because not all the prelates of my Church have my spirit, on the contrary they are the fewer!!!... Very few!!!... But tell him, daughter, that him who has had the fortune to be of the few, I want him to be of the most dedicated, communicating the light of the Gospel to his brothers who do not understand it, poor things!!!...» I have watered this paper with tears of the deepest confusion because of the concepts conceived and not well transmitted due to my short-sightedness. May obedience excuse my presumption.<sup>316</sup>

Jesus

109 Being very distraught for the death of His Excellency Claret<sup>317</sup>, I was praying intensely to God for the restoration of the Holy Church, since he had taken him, how will his work be accomplished? Than His Divine Majesty told me «Perchance, is my Word abbreviated? Trust, daughter, wait a little while and you will see what I do... »

On one day that I went to the choir filled with sorrow and being at prayer, I saw to my side your Eminence, and between the two was Our Lord, and he said to me: Why do you anguish yourself, daughter, we all have to be one: these words consoled me greatly, with the confidence that it would be so.

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<sup>313</sup> She repeats ideas from *Pr* 8 and 13, also explained IN Diary 35.

<sup>314</sup> It means that the faithful observance of the *Gospel* be re-established again. This is a typical word used by María Antonia. CF. *Aut.* 1. *Pr.*47.

<sup>315</sup> Caixal

<sup>316</sup> By the end of 1869, Don Paladio Currius, who was without any assignment in Madrid, when San Anthony Mary Claret left Spain, he established himself in Reus, invited by María Antonia, to carry out the functions of chaplain and of confessor of the community.

<sup>317</sup> Saint Anthony Mary Claret had passed away on October 24 1870 in Fontfroide (France). Due to the fact that in the revelations with which María Antonia had been favored, the Saint appeared having an important role in the spiritual renewal of the Church of his time; his death seemed to deny the hopes that María Antonia had deposited on him. Certainly it denied some interpretations that had been given to the divine communications, but not to these one that had been fulfilled with astonishing precision. God answers her here that his word had not been shortened, that is to say, it does not fit into the reduced limits of the human word.

### May Jesus Be with Me<sup>318</sup>

110 One day, that I was very much afflicted by the disorders, that two prioresses had caused, by deviating from the observance of the Rules<sup>319</sup>, Our Lord said to me «Do not be sorry, daughter, for having founded these houses because I am very pleased in them, for the many souls that could have been lost in the world and, were saved in the religious life ».

111 Another day, that I was very much afflicted, by the great persecution that had arisen from all the Prelates against me, caused by the indiscretion of the prioresses, supported by their confessors, that have deviated from our observance; Our Lord said to me: «I am over all! » Oh, word full of meaning that does whatever you say! This only word said with so much majesty gave me courage, so that as everything seemed to me lost before, and that I worried about what they could do to me, due to the many accusations they had against me, I did not fear anyone anymore, because it seemed to me that God was taking care of everything, and thanks to God, it has thus happened. The Prelate has already come and has recognized the many indiscretions that have been committed, and nothing has deviated ourselves from the Rules.

112 As I was in prayer, a great fear of the judgements of God, due to my many sins, came upon me, and as I was crying bitterly with a great sorrow for having offended him, Our Lord said to me «It is time, daughter, to temper your fears and that you serve me more out of love than out of fear: do you not know that I washed your soul with my precious blood?»

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<sup>318</sup> Maria Antonia's calligraphy is present again.

<sup>319</sup> Since she had left Tremp for the foundation of Reus on July 12 1867, M. Josefa Caixal of St. Paul had been left in charge of that community, as sub-prioress. On the first days of November 1872 the Bishop Caixal performed the pastoral visitation to the community, to suppress the abuses, he was told, had been introduced. On the Decree, dated November 6 he expresses that the root of the evils was due to the lack of a Prioress and, he ordered that one be elected. The Decree has one or two strong words against María Antonia with whom Caixal had broken the friendly relationships between them that had lasted for approximately 40 years. Cf. *The Book of the Foundation of Tremp*, Visitation November 6 1872. Two days later María Dolores of St. James was elected Prioress and she was given the order, by the bishop, not to recognize María Antonia as Superior General, because being the vows solemn vows, each convent is autonomous and the authority of the prioress, he writes on the Decree, comes from the bishop. The rules which are different from the *Constitutions* did not have, according to him, any value, because they had not been approved by the Holy See. Something similar happened as a reflection in another house, that of Santiago de Cuba.