

REPORT TO CAIXAL – María Antonia Paris

1. 1854 – November 1st ¹ At ten in the morning as I was praying, His Divine Majesty deigned to manifest to me how he wants² the Reformation of the whole Church, done by Pope Pius IX and, Our Lord said to me that he wanted to give him this grace as a reward for having given to the Church as a dogma, the mystery³ of the Immaculate Conception of Mary Most Holy.⁴
2. 1855- October 23⁵, as I was praying none His Divine Majesty said to me, that he wanted me to write, not only what my confessor(3)⁶ had ordered me, but also the Norms⁷ for the General Reformation, according to what he had already manifested to me.⁸
3. 1855- November 1st⁹ His Divine Majesty ordered me to go and, write some points about the way he wanted to begin the General Reformation and, he told me what I had to write. I was praying¹⁰ when Our Lord gave me this order, and it seemed as if His Majesty had me tied up¹¹ without being able to move, since I wanted to leave¹² from prayer, because these things so great, still scare me, being who I am.
4. Here¹³ Our Lord renewed to me the last year's vision, and he told me how it had to begin by the Prelates, and how (2)¹⁴ had to be the first to offer himself with a vow to His Holiness¹⁵, to keep the precepts and evangelical counsels, and also the (3)¹⁶ together with the (2)¹⁷: and how the (3)¹⁸ had to be the second superior; and he¹⁹ implied many²⁰ more things that I will tell when His Divine Majesty will want me to. Because he keeps some²¹ for another time; and others will not be known until the Judgement as Your Lordship (4)²² will see in the vision, which begins from number 60 of the Plan for the Renewal of the Church.²³

¹ The first paragraph corresponds to *Aut. 49*.

² In *Aut. 49* is says *wanted*.

³ In *Aut. 49* she does not mention the *mystery of*. The dogmatic definition took place on December 8 of 1854 with the Bull *Ineffabilis Deus*.

⁴ In *Aut. 49* she adds: After this vision I think that the star I have mentioned disappeared, and I think I have not seen it anymore.

⁵ This second paragraph corresponds to *Aut. 50*.

⁶ Currius, according to the key used by him. In *Aut.50* number 3 is missing. In the text of the *Autobiography Currius* has added between lines: in relation to the *G(eneral) R(eformation)*.

⁷ In *Aut.50*: the *R(ules)*.

⁸ In *Aut. 50*: *as His Divine Majesty had ordered to me and will continue to manifest*.

⁹ Corresponds to *Aut. 51*. There she begins with *Year 1855, day of All Saints, as I was praying*.

¹⁰ In *Aut. 51* she adds: *fervently*.

¹¹ In *Aut.51* she adds: *very strongly*.

¹² In *Aut. 51*: *go out*.

¹³ Corresponds to *Aut.52*.

¹⁴ Saint Anthony Mary Claret.

¹⁵ In *Aut. 52* in the Spanish version both text show a difference in that expression.

¹⁶ Don Paladio Currius.

¹⁷ Claret.

¹⁸ Currius.

¹⁹ In *Aut. 52* she says O.L. (Our Lord).

²⁰ The Spanish version has a difference adding the conjunction "and" before more.

²¹ In *Aut. 52* she adds *I understood*.

²² Caixal.

²³ From *will see...* only in the *Report to Caixal*; at the end of the paragraph she is referring to the *Renewal of the Church*.

- 5 In this occasion²⁴ he asked me to enter into my heart and prostrate myself, because His Divine Majesty was going to bless me, and afterwards I should leave and go to write.²⁵ I felt myself as if I was liberated from the restrains that I had experienced,²⁶ and a great submission of heart to obey and to write, which until then I had never had²⁷, on the contrary, I used to experience a great repugnance. But²⁸ as always, hell is contrary to all the works of God, as is this one according to what my confessor²⁹ reassures me; than my former fears came back, fears that everything was only to waste time in prejudice of my soul, and that maybe everything was my imagination and, that I was confusing my confessor. Thus I should not obey the precepts to write and other thousands of things, that produced a great confusion in me, because I wanted to obey, and on the other hand³⁰ I was fighting between obedience and fear, until³¹ Our Lord deigned to manifest to me the last judgement which is very close at hand, to reassure me of the manifested truth.
- 6 But, alas my Father, what a horror!!!³² I am terrified from feet to head only on thinking of it and, I do not know how to speak about what I saw,³³ and I will only say in relation to our case,³⁴ that in the midst of the horrors that terrified me, I fled³⁵ with another sister and we went into the cloister of a church³⁶ and, there God saved me from the devouring fire, that was coming down³⁷ from the sky as a dreadful rain that burned³⁸ the earth in an instant.
- 7 And it was revealed to me that, the church (we went in) was this religion (order) which has to witness the Last Judgement³⁹ and, that all whoshall follow its doctrine will be saved, because the Holy Law of the Lord⁴⁰ is perfectly kept in it. The Lord manifested this⁴¹ to me then and now (September 20, 1856 when the Plan for the Renewal of the Church was sent to me) he orders me again to say to Your Lorship (4)⁴² that this Order is the one which Christ our Lord will govern during the thousand years of his happy kingship. This last command,⁴³ it is my understanding, is one of those great things, His Divine Majesty told me that he kept for another time, when he deigned to manifest to me the situation of the Church. This thing⁴⁴ about the Last judgement⁴⁵ Our Lord repeated to me the next day because, even having seen what I just had seen,⁴⁶ I still had suspicions if it could be my imagination, or if it was a bad dream, because about visions and revelation, Your Illustrious Lordship knows

²⁴ In the *Autobiography* both paragraph form n.52. There she writes: *and here Our Lord said to me...*

²⁵ In *Aut. 52* she adds: *I prostrated myself with great humility and reverence, because it seemed to me, that I was face to face before the Majesty of God.*

²⁶ In *Aut. 52* "had".

²⁷ In *Aut. 5*: "felt".

²⁸ From here on it corresponds to *Aut.53*. With a different redaction.

²⁹ Currius.

³⁰ From here on it corresponds to *Aut. 54*. There she begins: *and thus*.

³¹ In *Aut.54* Currius has added between lines: *after 3 or 4 days*.

³² Corresponds to *Aut.55*. There she begins: *This vision of the Last Judgment gives in me so much horror that only on thinking about it creeps me out from toes to head and I do not know...* She still had the same feeling on January 1861. Cf. *Diary 72*.

³³ *Aut. 55: and thus*.

³⁴ *Aut. 55: I will just say what fits my purpose. And it is.*

³⁵ *Aut.55: seemed to me that I was fleeing.*

³⁶ *Aut.55: she adds between lines: (the cathedral of Tarragona).*

³⁷ *Aut.55: falling.*

³⁸ *Aut.55: she adds: whole.*

³⁹ Up to here, it is found in the *Autobiography* in n. 55.

⁴⁰ From: *and that all...* is missing in *Aut.55*.

⁴¹ From here on it corresponds with *Aut. 56* although with a different redaction.

⁴² Caixal.

⁴³ In *Aut.56: This new information*.

⁴⁴ From here it corresponds to *Aut.57*.

⁴⁵ In *Aut. 57* she suppresses: *Last*.

⁴⁶ In *Aut.57* she adds: *in great terror (with the pallor of my face I showed the great day of the Lord), I mean to say, even though I was still trembling for the unthinkable sound of the trumpet...*

how hard it is for me to give them credit.⁴⁷

- 8 You see my Father, (4)⁴⁸ that there is no division between your spirit and the spirit of your daughter, because the hand of God governs both, and unites them for his greatest honor and glory, until he will bring us to the eternal glory and, now I leave the first point and go to the second, giving you an account of my spirit as I had promised above.
- 9 Beginning ⁴⁹with the day of my profession (27 of August of 1855) I say to Your Most Illustrious Lordship (4)⁵⁰ that when His Excellency (2)⁵¹ put the crown I felt a weight so extraordinary on my head that it make bend, and naturally the crown weighed very little since it was formed by very fine flowers. As I wondered about the great weight Our Lord told me “This is my daughter, the burden that you carry of the Reformation of my Church; and His Divine Majesty called me three times “my spouse” with great love⁵² making me understand that the Eternal Father, and the Son and the Holy Spirit loved me much: And Our Lord said to me “My daughter: from now on I want to be in the midst of your heart as on my own throne:”⁵³ and he rewarded with so much grace to have been waiting for so many years this sacred betrothal⁵⁴ that His Majesty wanted to celebrate it for eight days in a row keeping the sacramental species from one communion to another,⁵⁵ grace which had my soul as it were away from me and it seemed that it had its resting place and dwelling in the center of the Sacred Heart of my God and Lord. I say «in the center of my God’s Heart», because it did not seem to me that God was in my heart, but I saw as if myself, body and soul, was within the Sacred Heart of my God and Lord.⁵⁶
- 10 Another grace that His Divine Majesty did to me, that seemed still more special and, it was

⁴⁷ Instead of this end from you know in Aut.57 we read: *I have always been almost incredulous in the opinion of my confessors..... I suppose God is not displeased with this manner of incredulity, since he has already endured me in so many others, and has showed it to me again.*

⁴⁸ Caixal.

⁴⁹ In Aut. 226, referring to non-specified divine favors she remits to this number of the *Report to Caixal*.

⁵⁰ Caixal.

⁵¹ Claret.

⁵² Currius describes the estate of the Mother in these days in a letter to Caixal, her first director: *Although, it is true that, she suffers much, but these are sorrows that some are sent to her by God and, others he allows the enemy to cause them, to build a balance and to make herself more worthy of the intimate union with God, in whose company she continually goes and talks, especially after her fervent profession, during which she was called my Bride, at the same that she was fondled as such and, when the bay leave crown was put on her head, she told me, later, that she felt it so heavy that she was forced to lower her head because of the heavy weigh that she was feeling, and (in) another occasion it was manifested to her that, the huge weigh meant the weigh or the importance of this great work, whose care is given to her.* (EXC, June 1st 1856: fol.56-57.)

⁵³ *If we would pay attention only to the data which appears here, without looking at the posterior itinerary of the Servant of God, we should conclude that this high experience marked the entrance of M. Antonia in the transforming union. We perceive here a particular presence of Christ’s humanity, and a certain vision of the Three Divine Persons: Christ calls her his spouse and affirms that, from that moment on He will be in her heart. Sign of Christ’s donation is the Eucharistic grace described by the Mother. Lastly, as to his espouse, Christ entrusted to her the interests of his Church. However, taking into consideration that very soon M. Antonia will enter into a long night of the spirit, and that this night does not appear simply restorative but also, very clearly purifying, we believe that this experience, situated between two stages of a rough night of the spirit had the character of a simple mystical betrothal.*

⁵⁴ By *bethotal*, means here the profession.

⁵⁵ It is the same grace, that six years later, August 26 1861, will be granted to Saint Anthony Mary Claret. Cf. *Autobiography n. 694*. There is one difference: the Saint enjoyed it until his death; the Mother only in two short periods: now during 8 days and, in 1868 during three days. Cf. *Diary 100*.

⁵⁶ Currius, her director, describes the spiritual estate of the Mother from her profession until June 1856 as follows: During this entire time she has been as, hanging between heaven and hell, seeing and enjoying of God with the blessed in her high contemplation of the divine things on one hand, and on the other, suffering greatly due to the continuous dreadful visions of the spirits of darkness that, try in any way to frightened her with thousands of grimaces, especially when she is more involved on writing the last notation, when she handed it to me some days before the dreadful assault against Your Excellency (ECX, June 1st 1856; fol. 57.)

that being so much in God, that those eight days it is true that I did not live in myself, Our Lord with his wise providence knew how to govern me, so I could fulfill my obligations without any obstacle or any other note, than to cause a great admiration in all my sisters because they could feel such and extraordinary devotion and spiritual peace being at my side, that they said, if the obedience had not required us they would not have left for a moment from my side.

- 11 Alas! My Father (4)⁵⁷ how good is God to those who serve him with a righteous heart! And how ungrateful I am to so many love kindnesses!!! Who could say that after having received such mercies, I would not become a seraphim of love? But alas! I do not know how I do not die from grief, on seeing me colder than ice in the service of my sovereign Creator. God our Lord has manifested many times that he is pleased to communicate to me the secrets of his power and kindness, and I am always ungrateful trying to destroy or diminish such love finesses. Give them my Lord and my God the strength that you want them to have in order to fulfill Your Most Holy Will and forgive my resistances to Your Most Holy Voice.
- 12 It is true my most dear Father that, on seeing the mercies that God our Lord has done to me, of experiencing him always present⁵⁸, and how much he helps me in so many things that weigh upon me, I become confused continually by how little I profit from such a good Teacher. I say “good Teacher” because he does not leave any mistake without correction, reproof or warning.⁵⁹ This should not be understood of serious things, because by the grace of God there are none, but of having little patience to suffer the mistakes and defects of this good sisters that, are so good and, as by the grace of God I do not suffer from this defect, on the contrary, I have to be attentive to all the offices and occupations of each one, thus I have to practice patience very much and, I have very little, I say little because much is needed, especially when I forget how much God bears me, being so much negligent in the divine service.
- 13 Many times I think, that maybe it would be better for my soul, not to demand so much punctuality, even if the things would not be done so perfectly, and they say to me that by no means I have to leave it. This is my Father the wall of division that you feel (4)⁶⁰ between your fervent spirit and the cold spirit of your daughter. My grave infidelities in the service of God prevent the divine communication, as it will be said more extensively to (4) by the good Father (3)⁶¹ who is eager to please you; and it is true that if Your Lordship were not so thirsty, you would have been satisfied with the letter of (3)⁶² who certainly say to you many things, as far as it is possible through a letter.
- 14 As this Father wants me to deny myself even in holy things, because on seeing that I am inclined to penances he allows me to do very few, and the good sister María Josefa de San Pablo⁶³ (to whom this good Father (3) [Currius] has subjected me) for the great love that she has for me, as well as the other sisters do; they think that my life has some value and thus they try to preserve it. This makes me suffer because it seems to me, that I am losing the spirit of mortification, so necessary for the religious perfection. If the saints who have

⁵⁷ Caixal

⁵⁸ She refers her to the constant feeling of the divine presence, which is not the Eucharistic grace mentioned above, that was temporary. Cf. *Aut.12*.

⁵⁹ Cf. *Aut.85*.

⁶⁰ This means Caixal. He is referring to an affirmation by him in a letter to the Mother, which has been lost. Judging by the Report to Caixal, this had ordered her to write to him on three themes: a) graces related to the renewal; b) graces related to the profession; c) counsels for Caixal himself.

⁶¹ Currius.

⁶² Currius.

⁶³ María Josefa of S. Paul, in the world María Caixal Roig, the bishop's niece. Cf. *Aut.118*. She was born in Vilusell (Tarragona) on May 3rd 1827. She was one of the three postulants accepted by the Mother in Tarragona and whom she took with her to Cuba (*Aut. 118,121,132*). She received the habit on June 7 1853 and professed on September 3rd 1855. She died in Tremp (Lleida) on August 2nd 1878.

not sinned, have done so much, how much would I have to do myself having trespassed all the divine commandments? They only allow me to follow the rule and, to abstain from eating meat, cod and all sorts of viands, and I only eat some egg when they feel I need it. Very few cilices and disciplines. As Your Lordship (4) can see how a comfortable life I have, and still every day the confessor⁶⁴ says to me that I should give⁶⁵ thanks to him for allowing me to do that little. One of these days I told him that it seemed to me that, I was healthy enough to use the cilice and the discipline, which I said to him with much submission, that for the grace of God I have much, and he answered me to be careful that he might ask me to put it on the habit. May God grant that with the Holy Obedience I should purify my soul. Amen.

- 15 The only thing that encourages me is, not feeling any difficulty in anything which is for the greater glory of God, even if I had to suffer all the works of this world until the day of the Judgement; and even this seems very little for the love my most sweet Redeemer has for me. Thus nothing causes me suffering, neither what they call works discourages me, nor the satisfactions exalt me. I only long for and wish intensely to live crucified with Christ Crucified.
- 16 Your Lordship does not have to get anxious for the sufferings that may come to us, what you have to do is to pray to God, that he may grant us his holy grace until the last moment of our life, with this we have enough. I would like to shout to all the world and encourage to suffer something, for who has suffered so much for us; but since this is not possible because of my insufficiency, I would like that Your Lordship profit from it, since due to your humility it seems that my letters give to you some solace, and I wish it for the glory of God. Thus I leave the second point and, I go to the third with great sorrow of my soul, and only because I am a daughter of Obedience, I will say with simplicity what Your Lordship asks me with so much punctuality.⁶⁶
- 17 My Most Dear Father: I always have been as bad as your Most Illustrious Lordship knows, but by the grace of God I have never been cruel to my Fathers, because I can truly say to Your Lordship what Jonatan [said] to David : that he was the other half of his soul⁶⁷; and even more I can say without fear of being wrong, by the grace of God, that if it was necessary for saving your soul, to deprive mine of the clear vision of God for some years, with great love I would suffer it if this were the Divine Will.
- 18 I never forget to pray for the needs of Your Lordship, even during the act of the discipline to which I add a Hail Holy Queen to Mary Most Holy, so that she may give you her grace in all your works, and that you be as holy as I wish and your condition requires. In this, God Our Lord has always manifested to me that (4)⁶⁸ lacks that humility which comes with the denial of oneself, and that on lacking this abnegation, so much recommended by Our Lord Jesus Christ (4) will not be able to reach the evangelical perfection.
- 19 One day Our Lord said to me: O my daughter! If the great men could understand the meaning of my words! He who denies himself, this is his own master: and he who overcomes himself, this will defeat cities and kingdoms. Through this God Our Lord made me understand that, all the evangelical perfection consists in the true abnegation of ourselves. And He made me see, by a very admirable way, which I do not know how to explain, all the great evils of the world, and, He said to me that such a multitude of evils, all of them have their origin in the little abnegation of man. And if (4) asks you, to tell him in

⁶⁴ Currius himself.

⁶⁵ In the Spanish original the verb "give" is missing.

⁶⁶ With sorrow, because it was about warnings to the bishop Caixal, her director. Judging by these words, he had ordered it himself to her.

⁶⁷ Cf. 1 Sam 20:17.

⁶⁸ Caixal.

what things and when he has to deny himself, you will answer what Our Lord taught us, and it is that abnegation has no parts and no time, but that always and in everything we have to deny ourselves if we want to be perfect.

- 20 Your Lordship have to exercise yourself in the holy prayer (which I assume you have every day morning and afternoon), in receiving every day the vicissitudes of the times and, things of this miserable life, as coming from the hand of God, and to rekindle the faith, being certain that God Our Lord, in his divine providence, sends them to you and, allows everything for your greatest good and profit of your soul. Alas my father! if I had the knowledge that Your Lordship has, I would know how to make you see that, in this point is the cream of perfection. Realize mi Father that you have a great need of it; and thus your virtue will not depend on the times and events, but your soul will be fixed in God who never changes.
- 21 Your Lordship says that you are horrified to see yourself in the situation in which you are,⁶⁹ and that you fear that the Lord has allowed it in punishment for your sins. No, my Father, it is not this the condition of God our Father. May Your Lordship be assured that the high place in which God has put you, does not impede in any way the perfection, the high state in which God has put you; on the contrary the purpose of the Divine Providence has been no other, than to put a zealous Pastor, so that from the eminence of the episcopal chair you may teach to every creature, with your life and doctrine, the Holy Law of the Lord. I wish my father! That there might be many pastors in the Church zealous of the honor of God as, by the grace of God, Your Lordship is.
- 22 In the vision, in which His Divine Majesty manifested to me the state of the Church, He did not give me any particular message for your Most Lordship, and as my soul wished to know (without curiosity) what will happened to my most dear Father, since he was one of the included, because He did not exclude any Prelate of the universal Church; it was manifested to me that it will not be difficult for my Father⁷⁰ to embrace the apostolic life.⁷¹ That his heart is ready to be one of the first apostles in the new Apostolate and, that he will work very much in its formation. I have seen the gifts that God has put in your soul to renew in his Holy Church the observance of the Divine Commandments.
- 23 However, I have to warn you my most dear Father, because Your Lordship still has the heart stuck to the things of the earth and, this gets in the way of the divine union with God; and these things of the earth bring you a multitude of thoughts, that disturb your imagination with a thousand impertinent cares that upset the peace of your soul. Father strengthen yourself specially on the two points mentioned above, and this shall be the preparation for the great work.
- 24 I omit here somethings which are convenient for your governance, not to omit to work, but because everything, you will find everything in the copy we sent you, so that Your Lordship may drink from the fountain itself and, quench your thirst unless it is from dropsy. Holy Obedience may forgive, my father, my indiscretion on saying so many things, that fearful as from a horrific thunder by the letter of Your Most Illustrious Lordship, has made me exit from myself to give to you a proof of the love that I have for you in Our Lord Jesus Christ and which I owe it to you justly. Thus I implore, prostrated at your feet, that you pardon me for the long time I have had, without knowing it, Your Lordship upset and I am sorry from the bottom of my soul.
- 25 His Excellency (2)⁷² tries to leave again for Rome and this very soon. It seems that his

⁶⁹ As a bishop.

⁷⁰ Caixal

⁷¹ The apostolic life, that is to say, the evangelical poverty in imitation of the Apostles.

⁷² 2, means, Saint Anthony Mary Claret.

purpose is no other than to avoid the yoke, scare by a few ghosts.⁷³ But I think that Our Lord pushes him⁷⁴, without him realizing it, to do his work. May Your Lordship pray to God that in everything his Holy Will be done.

- 26 This letter together with all the papers included are only for Your Lordship. If something may be useful for you, copy it, and the rest may it be burned.

A thousand thanks to Your Lordship and to don Juan for the mass you celebrated for me, and I beg both of you that every day you remember me in the holy sacrifice of the mass. The four N.⁷⁵ continue very well thanks to God, and all this your house say hello with respect to Your Lordship and, we all ask you blessing.

S.S.S. (5)

⁷³ The resolutions taken by Saint Anthony Mary Claret during the spiritual exercises in 1854 are centered in the renunciation to the episcopal mitre of Santiago de Cuba. Cf. *Saint Anthony Mary Claret, Autobiographical Writings*, Madrid (BAC) 1981, pp. 540-541. In reality the wish to renounce was prior to the exercises. On May 10 1853 he already spoke of this in a letter to the Captain General, don Valentin Cañero (*Epist. Claret. I* p. 805.) The assault at Holguin plunged him in a profound crisis: moved by it on April 23 1856 he wrote to Pius IX, to consult him about a possible renunciation (*Epist. Claret. I*, pp. 1172-1176.)

⁷⁴ Shove.

⁷⁵ Novices

NOTA: (1) Pío IX, (2) Claret, (3) Curríus, (4) Caixal, (5) M^a Antonia, (6) Dionisio González.

5.