

PLAN FOR THE RENEWAL OF THE CHURCH

1. May the light of the Holy Spirit guide my pen to write with clarity what God our Lord has ordered me several times and now again orders me by means of Holy Obedience. I beg, then, all the Saints in Heaven, and especially my Most Holy Mother, Mary Most Holy, upon whose feet I lie prostrated, plunged in my own vileness and engrossed in the midst of my lowliness, without knowing where to begin. I cannot remain silent, and to speak is temerity. Supposing then my God, that you order me to do so, I will speak so that those who will read it will magnify your works, Lord, and seeing the inadequacy of the instrument may remember that to establish the Holy Church you chose twelve poor fishermen and now to revitalize it you deign yourself to give the fundamental plan to another poor creature without more miserable comparison. Blessed be your Power and Kindness forever.
2. Let the first point be how God, our Lord, wants general renewal in his entire Church. Resisting the points that His Divine Majesty wanted to point out to me for the effect, He has assured me of the truth, twice manifesting to me the proximate final judgment. What a frightful day!!! The most terrible thing that can be imagined.....
3. His Divine Majesty wants that this renewal be done by Pope Pious IX as a reward for having given the universal Holy Church the Immaculate Conception of Most Holy Mary as a dogma of faith.
4. That the Most Reverend Father Claret with his associate Father Paladio Currius consult with His Holiness and be the first to offer themselves with the vow of keeping the evangelical counsels with great perfection as Jesus Christ orders.
5. May His Holiness order the entire College of Cardinals to gather, and communicate to them the general renewal of the whole Church, beginning with the same College of Cardinals, followed by the Bishops, renouncing their money earned through interest, and after them, all the Religious Orders.
6. God our Lord asks Our Most Holy Father and Bishops to conform their lives and customs with those of the Holy Apostles: they will achieve this easily adopting as their own the words of the Holy Gospel; without a doubt, the words of God our Lord will be totally fulfilled, and Jesus said them for them as well as for his apostles.¹
7. The Religious Orders keeping and conforming their lives to the holy rules of their first Founders, for every rule approved by the Holy Church comprises evangelical perfection.
8. No one excuse himself because of the impossibility and corruption of customs or the times, because God our Lord has all times present and has not given us more than one Holy Gospel. The time is here; the one who excuses himself will be greatly punished: some will be deprived of many temporal and spiritual graces in this life, and others will be deprived of many degrees of glory in the next life, and others will suffer very terrible torments.

FIRST POINT

9. The Holy Father should send a circular Bull to all the Bishops ordering and entreating them to reform their houses and families; in this Bull, he should entrust them the surveillance of all the Religious Orders belonging to their dioceses.
10. His Holiness should have a Delegate in each Diocese, whose duty will be to see how the Bishop fulfills and ensures the fulfillment of Holy Apostolic Letters. He should not always be at the same place, but

¹ *them*: the Pope and the bishops

should go around the entire Diocese from time to time, and should write each month to the Holy Apostolic See to give an exact account of how that Diocese is. These should be trustworthy people, who are full of apostolic spirit; with more virtue than letters. If all is possible, better.

SECOND POINT

11. We have said to the Bishops that God asks them to conform their lives and customs with those of the Holy Apostles. Our Lord wants a living copy of his Apostles in his Bishops, for they govern the same Church which the Apostles founded; it is necessary that they water it with the same water they used to fertilize it. It is necessary that the one who occupies the same positions have and fulfill the same duties.
12. Our Lord does not ask for anything new in his Church; he only asks all of us what we have promised him. Our Divine Redeemer asks us to observe his Holy Law, and he asks this particularly of the Bishops in such a special way, and with so much eagerness that I do not know how to express; he only demands it of them, as if the world's well-being depended on them.
13. We have said that no one should excuse himself. The Lord's Holy Law is one and he orders it to be preached equally in the whole world without exceptions, neither of people, nor kingdoms, nor provinces. Then his grace is ready to fulfill it in all parts and people. (Look at point 2 in parenthesis in the notebook).
14. The way to begin this task which appears both difficult and impossible looked upon with human eyes only is very easy for a Prelate zealous of the Lord's Holy Law; for the Lord himself knows how to accept the barriers of holy prudence; but not that prudence considered holy by not so zealous souls, because they put together or want to put together the world and God and we know for sure that no one can serve two lords. This second prudence is the one that governs my Church and because of this it has become such a horrendous monster that causes terror and fear to the children of the true law, if I do have any in the midst of all this confusion.
15. The means that the Pastors of the Church should use to fulfill the Lord's mission are the following as we have jotted down.

FIRST: The first thing that they should do is renew their lives, houses and families; that is, they should fix their houses with the most essential and absolutely necessary, without allowing superfluous things that serve vanity more than necessity. For this they should consult Saint Paul who was full of true prudence. They should also observe this in the clothes used by them and their associates, avoiding all types of silk clothing as much as possible.
16. The Bishops should live in community with their associates, and there should not exist a distinction of what is yours and mine between them. He should give them everything, everything that is necessary being very careful that they do not lack all that religious modesty allows; in clothing since they should always dress with much modesty and cleanliness, in food, and especially when they are sick: he will have a nurse whose primary occupation will be to remedy their needs, with prompt assistance. (He will have the same care in spiritual matters). This point is of much importance, because the fervor of our days is so little that in lacking the necessary we think that we do not have an obligation to serve God, fearing dying of need.
17. He will not pay any of his associates a salary, for the Lord does not like to be served by hired servants, rather by sons who freely serve him. He will only pay a salary to the lay servants and maids.
18. Everyone's income from properties and interest from dowries belongs to the poor (deducting exactly what each one needs), and therefore it should be given to them, and among these it could be taken into consideration if there is someone poor who is a relative of one of the associates. The Bishops should not see this as childish, and take into consideration that if being poor was being childish, Our Lord would not have chosen to be born and live his entire life in a poor house. Moreover, in these times people's concept of our holy religion has gone down so much that to now give it its value and esteem, it is necessary to bring it up by where it has come down, first persuading through the eyes rather than through the ears.

19. This, which at first sight may appear to the Bishops as something of little importance, is the only weapon with which they should defend the Holy Law which they should preach, and understand that without this, all of their works will be fruitless. I could say great things here about the esteem that a Prelate should have of the example of his Divine Master, as God has taught me, but it seems to bold to me, for I speak with whom I am not worthy to hear, and so it appears to me I will fulfill my obligation simply writing the most essential points that His Divine Majesty has pointed out to me without excluding any, without failing to observe the Lord's command.
20. Therefore, after renewing themselves and their associates, the Bishops should fully devote themselves to distributing the bread of the Divine Word. This is a point that has his Divine Majesty very sad and displeased because it is not preached as it should be. Therefore, may the aim of preaching be the observance of the divine commandments and the end of times; for Judgment will flood the earth.
21. Each one should make sure that in all the parochial churches of his Diocese the Commandments of God's Law alternated with those of the Holy Church be explained each Sunday; and make sure that the Pastor know well the Divine Precepts.
22. They will have Seminaries where the young men who will be ordained should be educated. They should provide God-fearing men, who are also zealous of his Holy Law, as the Teachers of these young men. They should educate them detached of all interests, without there being a distinction of what is yours and mine in all Seminaries; this even when they themselves cover the expenses, and if anyone gives any sign that what he really desires is to be ordained for his own benefit, or to help his family, rather than for God's glory, he should not be ordained. Greed has destroyed religion. Greed has its foot on it and does not allow it to breathe.
23. It is of great importance that the Pastor gather his flock at least once a month; I mean the entire clergy, and address the Divine Word to them. Make them comprehend the greatness of the priestly state, and teach them how they should fulfill the Lord's Holy Law. Make them see the rigorous account that God will ask of them if they do not observe his Holy Commandments. Persuade them that because of men's failure to consider the obligations of their condition, they miserably lose their bodies and their souls forever without end.
24. He should order the same in all the large towns where there are communities of priests. In these large towns and cities he will have a Vicar whose duty will be to watch over the behavior of the entire clergy, and of each one in particular.
25. These Vicars will have strict obligation of writing monthly to their Prelate, giving exact account of everything without hiding anything. They should be individuals so faithful to their Bishop, that if they fail to fulfill their duty, they should be removed from their positions and severely punished.
26. The Bishop should not content himself with receiving news from these particular individuals; rather, he should demand the following from his Vicars: 1. If all the Priests confess at least once every eight days, if they say Mass every day, if they all participate in the monthly talks, if they live distracted or recollected, and in what they busy themselves with the hours that they have left after their sacred ministries, if they go to the confessionary everyday to hear the confessions of the lay people, if the Pastors in addition to this preach in the High Mass every Sunday and on Holy Days; if on said days Christian doctrine is taught in the church in the afternoons, if they do half an hour of mental prayer and pray the Holy Rosary every day in the afternoon. He should order the fulfillment of all of these details in each one of his parishes, without neglecting tidiness and much cleanliness of the sacred vestments. This is the first thing he should order.
27. Every month, the Vicar should see for himself the condition of the sacred vestments: the chalices, corporals, and purificators especially should be very clean because of the immediate contact they have with the Venerable Body of an Incarnated God. The Bishops should be very vigilant in this, writing pastoral letters, emphasizing tidiness in the churches and cleanliness of the altars; it does not matter that the place and vestments be poor, very poor, what his Divine Majesty wants is tidiness and cleanliness.

28. That Lord who was not ashamed of being born in a stable, in the company of animals, did not want his Most Holy Body to be wrapped in filth; rather, he prepared his Most Holy Mother and his Holy Angels, the latter so that they would arrange the place, and Mary Most Holy so that she would wrap him in poor but clean diapers.
29. In this lesson, the Bishops could advise some Pastors who boast of being of noble spirit because they are unable to squander with that pomp and luxury which dominate our times, and abandon it saying that it is impossible to maintain order without money from interest. What a much better example they would give the lay people if they went begging for money for modest maintenance! And surely they would not lack because God is an observer of his honor and that way they will revive the faith and veneration due to the sacred temples. Since the ministers of the Lord have failed to do it like this and are so slack, the Holy Church has come to much contempt in our unfortunate days. It is the joke of the impious and the mockery of Christians themselves! There is no longer faith! There is no longer piety!...Woe! because the Saints of the Lord have not treated their God and Lord well.
30. The Bishops should visit their entire diocese themselves, without entrusting this duty to anyone else. Examine the parochial churches: in some they will find some vestments and ornaments that are very precious and of much value, but that do not match with the rest of the ornaments. In this case it is necessary to balance it, because it is a great monstrosity that the ministers of the Lord wear grand and rich vestments, while the ones whom they serve through contact with the Most Holy Body of Our Lord Jesus Christ are very untidy and indecent. Our Lord likes rich vestments and precious objects in the parochial churches very much, but greatly abhors the mismanagement of Priests in our times.
31. The Bishops should put a stop to so much neglect if they want to fulfill their duty. The time of so much simplicity has already passed! Everything is vanity and lie in our disgraceful days! Make such Priests understand that God is honored more by mediocrity, not by being treated one day with many riches and another with such great necessity that his Most Sacred Body comes to be profaned. That in all the churches it is the same God, who likes to be treated with the same respect by all his Ministers, and who is greatly offended by all.
32. Oh my Lord and my God! How great is your goodness! How infinite your mercy!...Who Lord, if not your burning charity, would suffer so much contempt?...so many indignities?...so many profanities? Oh my Redeemer, by whom are you so offended? Ah!!!! Your sons, my God, the Holy Church's preferred children! The Priests of the Lord have trampled the most sacred laws, putting our Holy Mother the Church under their feet!!! Because of this, there is no faith! There is no charity on earth!...Oh my Jesus! Send a ray of your divine light and illuminate the earth. My Lord, especially enlighten all of the Church's Prelates; my Lord, break this veil of mundane vanity, and make them see with impartial eyes the duties of their position according to Your Most Holy Law.
33. During the holy visit, the Bishop should distribute the bread of the Divine Word; do not avoid confessing, engrave in the hearts of all the Lord's Holy Law; teach through words and deeds the fulfillment of the Divine Commandments.
34. He should know how many priests there are in his entire Diocese, how many in each town; what money gained from interest they have, if there is enough to live at least with religious modesty, how they use their ecclesiastic income. The Bishop should keep an eye on this point so that what is justly owed to the poor of Christ is not spent on scandalous and profane ostentation and vanities.
35. Do not allow them to have or buy possessions of any kind. The ones who are not in the Seminary, will be served by one single manservant; under no circumstances will they be allowed to have any woman in the house. As a father visits his son, visit them some time in their homes, and lovingly correct them if their homes are not in accordance with religious moderation. Order them to remove vain and superfluous decorations, making them see that the lay people whom they think they will please with their vanity are the ones who gossip most about them. And for the same reason that they think they are more respected by following urban vanities and etiquette, more so are they looked down upon.
36. See to it that all wear a cassock, and may the one who dares to take it off be punished. His Divine Majesty is very irritated by those who dishonor the priestly state.

37. The Bishops should examine with all diligence the Rules of all the Religious Orders that they have in their Dioceses, and order their exact observance with all accuracy. He should visit both houses of religious men as well as religious women to inform himself how they observe the Rules and Constitutions. He should do this even if it is a house that was not previously subject to the Bishop because of its Order. For as it was said in the first points, the care of Religious Orders is the responsibility of the Bishops, and so with the same care they should keep an eye on the religious observance of both.
38. Be careful that they do not lack what is necessary, both in the spiritual as in the temporal, especially the first, because with this they will have the second. May all, both religious men as well as religious women, never lack the bread of the Divine Word, at least once every eight days. For the Word of God is bread of life and light that dispels the darkness of the soul. There are many wise people in my Church, but none who understands true wisdom. These, the religious, clergy and nuns, say "what need do they have of sermons?" Some preach everyday, and the others can take a good book where they will find a sermon continued. They say this without reflecting over priestly dignity and that the words of the Holy Law pronounced by their Ministers open the meaning of the Scriptures, and as light of the soul, guide our steps toward God's altar.
39. Many times God has revealed to me, and some with much sorrow and anguish, that the cause of all the wrongdoings of the Holy Church, is that its Prelates neglect giving the pasture that their beloved sheep need, failing to distribute the bread of the Divine Word among such a great multitude of ignorant people. Because of their character they do not appear to do so, but in reality they ignore what is most essential of the Lord's Holy Law such as what is necessary for their sanctification. The Pastors' neglect loses the Lord's sheep.
40. Sometimes I am frightened, and right now as I am writing I am trembling, and it seems to me that the blood in my veins freezes, to such a degree that I am unable to move my body. I confess that if Our Lord did not comfort me I would not be able to live, seeing God's indignation against his Pastors. Ah! Fathers of the Church and my brothers in Christ! If for one moment you could see the furies of one God! How terrified you would be in this valley of miseries avoiding vanity!!! Oh and how you would try to dismantle the anger of God's indignation which is going to engulf us in a deluge of fire!!!!!!...
41. Lucifer congregates his secret meetings and scatters councils of demons throughout for the conservation of vices, and I do not have zealous Pastors in my Church who gather councils and hit the target for the conservation of my Law. The whole world is so blind that without the light of the Gospel in hand it is impossible to cure its blindness. Pastors of my Church, pause with attentive reflection upon the condition of the primitive Christians, and you will find that they were of the same and worse condition as the ones now. And what was the reason that in its beginnings God's Church flourished so much when there were few workers? Because they preached with the Gospel in hand, more than in their mouth; His Divine Majesty told me this, meaning that deeds give spirit to the voice.
42. Look at with what haste and zeal the Holy Apostles and the first Bishops would gather to deal with the sanctification of their flock. The Early Fathers and Founders of monastic life did the same thing. Because all of them, inspired by the true light, recognized that without continuous preaching and admonition of virtue, it was impossible for the first to observe the strictness the sweet law of grace imposed on them. And the latter could not remain in the rigors of the monastic life, attending the weakness of human nature and man's inconstancy, as a sad experience has revealed to us.
43. (I did not want to continue anymore in this matter, because it causes me much sorrow to speak of matters that I do not understand, and I find it funny to see a poor ignorant creature involved in such a delicate and important task. But today, after having received communion, God Our Lord has reprimanded me strongly, ordering me to write with simplicity all that he brings to my knowledge, without detaining myself in anything. He told me, what have you in what I do? Understand that the less capable the instrument that refines a piece that is out of order, more so does it reveal the wisdom of the Teacher who guides it.)
44. Tell these Bishops, to whom I have entrusted my flock, and have chosen for great things, that to banish so much impiety from the earth, the only thing necessary is their sanctification. They will reach

this with great perfection, measuring their deeds with those of the Apostles. What His Divine Majesty wants most in these unfortunate final times is the sanctification of the people in charge of his service. These are the most immediate enemies that our Holy Mother the Church has, and because of this she cries such sorrowful tears.

45. The Bishops will have the same care in the convents of religious women, without leaving them there so that each one practices virtue according to her own whim. It does not matter less to the Bishops to have convents of religious women in good order, rather, they should buy them or sustain them at all expense since religious women are people especially dedicated or consecrated to God's service and who can more freely dedicate themselves to prayer, because, "who will hold back God's justice, irritated with such a corrupt people, but daily prayer which without all work would be nothing, or as dust thrown to the wind?" Because of this, it is important that the nuns be holy and not nuns because of convenience.
46. This, which depending on how one looks at it, seems to be a matter of little importance, is the first step that a Prelate should take, because the Lord has made me understand that the healing of so many evils depends on the holiness of these two members. So much can be done by a Pastor zealous of the Lord's Holy Law! May this remedy not appear impossible, because most people consecrated to God's service are lost because of ignorance. They do not understand the meaning of Scripture, and persuade themselves that living a life somewhat withdrawn, more in the external than in the internal, together with some mortification and prayer, they live happily and fooled, some saying that Our Lord does not ask them for more, and the others that they already observe what is most essential of the Rule and that they do not have an obligation to observe the little things of the Constitutions, either because they are not in use (this is very powerful) or because it seems to them impossible to keep them, as if they were of a different condition than their first Fathers, or as if Our Lord no longer responded with the same help and grace he gave the first Fathers. Oh Lord, how much pity is caused by seeing such a multitude of souls consecrated to your service who do not serve neither God nor the world, because after doing the most, the devil tempts them so that they do not do the least, which is what is most important! I would not grow tired of writing or saying that many more are the souls that are lost because of ignorance than because of malice. For this is how the Lord has manifested it to me many times and God willing this will engrave itself in the mind of the Prelates.
47. The Bishops should convince themselves that to restore the monastic discipline it is necessary to take into consideration the means used by all the Founders to establish it: We know that these were the complete contempt of all earthly goods, basing themselves on a perfect poverty as Jesus Christ orders in his Holy Evangelical Counsels.
48. This virtue should be so precious that it was the first one that the Most Holy Humanity of Our Lord Jesus Christ practiced, being born in a shoddy manger, poorer than all the poor in the world. Oh poverty of my God, who could inherit your riches! Christ Our Lord taught us all the virtues in a heroic degree because it was God's own virtue, but it seems that he wanted to inculcate Holy Poverty in a particular way (because she was his inseparable companion. He is born very poor, lives in utmost poverty and dies in extreme necessity), as the foundation of evangelical life.
49. This then should be the foundation to restore monastic discipline. All the Prelates can be certain that greed has lost all Religion; through this the devil has opened the way for all the misfortunes the Church is suffering. My God, what should I say about this beautiful virtue if it is not known on earth? The Church's children, who through their profession are obliged to observe it, do not know its worth! And because of this they have sold it for a worthless interest buying an eternal misery. Bishops therefore look at the Rules and order that they be observed with all its purity, getting rid of all the negligence that the mundane spirit has favored saying that poverty does not consist of not having goods or riches or any other thing, but in having the heart detached from it: to those who speak in this manner, destroying the spirit of Religion, His Majesty says that if they pay attention to those words: blessed are the poor in spirit because theirs is the Kingdom of Heaven, to pay attention to the words he responds to the young man who asked him what to do to be perfect: Sell what you have, give it to the poor and follow me. Notice that he did not tell him detach your heart from riches and follow me, but: sell your riches or goods, give them to the poor and follow me.

50. These most holy words are the ones that should be adopted by those who profess to be perfect, because that is how our Divine Master has taught us through word and deed. And the others should be understood to fulfill the Divine Commandments, as that good young man had done up to that moment. And if this is not enough, look at or pay attention to the words that he said to the Apostles when he sent them to preach and you will see the provisions that he orders them. Oh greed of humankind, which makes you trample the most holy and divine laws! Oh ambitious vanity of the Church's children! But, which children of the Church are these, Lord? Ah!! what sorrow!!! Those whom you love as the apple of your eyes and to whom you have entrusted the treasures of your power!

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

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

52. This is what the Lord orders me: Do not allow public functions especially in the churches of religious men, and much less in those of nuns, and believe me that you will avoid countless wrongdoings. The functions that should be held in the churches of nuns are, the Low Mass, and two on feast days if possible, and a sermon in the afternoon with closed doors; I mean without the participation of lay people. If the Prelates would see the disorder that occurs in the convents of nuns because of these "blessed" church functions, I am certain that they would strictly prohibit them.

53. I have lived much time in a labyrinth with this point, not knowing where to exit by, because I would look at the works of piety (church functions) that are done in convents, so holy and religious as they are in themselves, but I always felt in the innermost part of my soul something I cannot describe that displeased the Divine Majesty, until through his mercy, God has deigned himself to open the eyes of my soul to the true light. With the more clarity I contemplate the works of the Lord, the more I discover the blindness of men. The devil, both cunning and shrewd, knows well that no trap is so strong and at the same time works to seize perfection than to make them drink a wrongly understood piety which is covered with zeal that is as pure as it is repugnant.

54. If I were a person of authority, it seems to me that at this moment I would not be able to hold back the pen to write to all the Fathers and Pastors of the Church, communicating to them that ray of evangelical light that with its clarity and force disperses the thick fog that has their eyes so covered. There is no remedy. God's justice no se is not satisfied because the Pastors of his Church do not measure their works with the compass of the Gospel. It is better said that whoever does not awaken with the horrible sound of such loud, painful, and difficult to endure blows that the Holy Church is suffering in these unfortunate days is dead rather than sleeping: Within her very center and cradle, she finds herself buried in the midst of the ruins of her magnificent buildings.

55. My spirit is so busy contemplating divine justice that it seems to me I find myself in the plazas in Rome listening to the cadavers from their ruins or buried in their ashes, both the good and the bad, crying out; the latter for their shame and the first for their glory: observance, observance, observance; poverty, poverty, poverty; retreat, retreat, retreat; fidelity, fidelity, fidelity, to the Lord's Holy Law. I think that the song that ought to resonate in the ears of the ones and the others for all eternity is made up of these virtues.

56. A few days after having written this, it was known that there had really been a great revolution in Rome in those days and that many died. I was never able to find out the day this happened because I have never written things of visions, because I am never certain of them and I always disregard them or look at them with indifference; of which Our Lord has reprimanded me many times and now makes me say everything. For what is relevant to this vision, I can very well say for certain that Our Lord made me see in spirit what was happening in that holy city of Rome. Now that I am writing it, in spite

of many years having passed by, it seems to me that I am seeing and hearing the yells and screams of those poor suffering people.

57. May false piety or the devil's slanderous zeal saying that public functions in the convents of religious men and religious women are beneficial for society not fool our Fathers. The churches of religious women should be like the desert where Jesus went to rest from his apostolic work. Of Saint Teresa it seems to me I have heard (because I have not read her works) that she converted hundreds or thousands of souls in the quietness of her convents.
58. In all towns there are parochial churches and confraternities well established. Their superiors are the ones who should celebrate with much diligence and care the functions in their churches according to the feasts and times of the year, instructing the people in the functions of the Church and ceremonies of our Holy Religion, seeing that they do not lack the spiritual pasture. They or other ministers should take care of this.
59. Perhaps I have said nonsense, but I have not done more than fulfill obedience: I do not do more than jot down what God writes in my soul. The world is lost because the great men, placed in the midst of the light, do not see. They do not know the truth, and because of that the world is full of darkness: My second Apostles ought to be a living copy of the first, both in name as in deeds. With the torch of the Gospel in hand, they are to light the way for the most wise and ignorant men.
60. Up to here for all the prelates in general, but the last words of the previous clause His Divine Majesty addresses to the Most Reverend Father Claret because it is he who God Our Lord has chosen so that among the Saints of his Church a light will emerge that as a clear and shining star will illuminate and gladden the dark and tenebrous night of this ignorant century (that I think that those who are most blind call an illustrated century). Look at the general notes number 21, folio 4, and continue until number 22.
61. This is the first father, and I want him together with his sons in the Order of Apostles of Jesus Christ to arrange the first houses of this new Apostolate. This is the Angel that St. John saw in heaven with the Gospel in hand to evangelize all men and tell all: Fear the Lord, and give him the honor that is due. This is that apostolic man who is to once again put into practice the Lord's Holy Law.
62. His Majesty told me these and other things many years ago, when I did not know this Father Claret (now through divine disposition my most honorable Prelate), and everything up to here has slowly been fulfilled in spite of all the impossibilities, His Divine Majesty assuring me that the heaven and the earth will be missing before he fails to fulfill his word. This way, he assures me that he will continue fulfilling what is missing.
63. The way for this new Apostle to begin the Lord's Mission is as follows: God Our Lord with his infinite wisdom, power and goodness has wanted to place to the eminence of the episcopal chair this clear light so that from his position, power and authority, he spread his rays like the sun, to dissipate the dense fog that covers all the earth. He should be like another Moses, legislator of the law of grace. He ought to give the law to the people. All of his brothers should be seen in him: the Bishops, Priests, Clergymen and Religious, which would not have been able to happen being a simple priest: This is how Our Lord has manifested it to me. Thus, His Divine Majesty does not like that he struggles to come down from where He has taken him up for the universal good of his Church. For this reason, Our Lord wants him to offer himself with a vow to His Holiness, as has been said, so that he and his sons give testimony of the Law that they ought to preach to every creature.
64. Immediately after having consulted with His Holiness, having received his holy advice and having obtained his particular privileges, he will establish his house or palace as an apostolic college, the exterior arranged according to what is said in folio 7 of the first notebook, because he should live as a holy Bishop according to the people (executing all the duties of Father and a very vigilant Pastor) and more holy according to God for as new legislator of the Law, he should not contain himself within the limits of his diocese, but should spread it through all the earth, and for this in his palace he will have a Seminary in which he will educate the young men who enter for Apostolic Missionaries. This could

also be interpreted as: These should be educated with all the rigor of monastic discipline without calling any attention to the practice and execution of all that has been said and will be said.²

65. The Rule which these should observe is the book of the Holy Gospels, divine law! Not inspired but given by the Eternal Word of the divine mouth of our adored Redeemer to his beloved Apostles, written with letters of blood, and which will never be erased until it reaches its perfect fulfillment for all eternity.
66. From this sacred book they will read a chapter each day, kissing it before and after reading it as a sign of the love which they profess to it, for love has pulled out of heaven God himself! The love of a God made man has taught us its exact observance. From the cave of Bethlehem with his tender cry as a newborn child, he reads to us the first lesson. Oh, if we would study in this great cave, what perfect disciples we would be! In this holy and most happy cave this Baby Jesus...this God who reduced himself to nothing... describes to us the observance of his Most Holy Law.
67. Ah! A God made man deigns himself to come down from heaven to teach us the observance of his Most Holy Law through word and deed so that nobody could excuse themselves from keeping it. With what dress does this great Lord, to whom the heavens and the earth belong, present himself to teach us the observance of the Divine Commandments? I do not see more in the holy cave! fortunate cave!, than an extreme poverty and a wonder of humility! But as if humility could not be without poverty, so Our Divine Redeemer chooses her as an inseparable companion until death and beyond it. Because in Bethlehem his Most Holy Mother has poor diapers with which to cover his precious little body; but in Calvary does not have a poor sheet with which to cover his bloody body. Oh poverty of my God! Oh avarice of mortals that to satisfy your greed you have put the Divine Commandments under your feet! See then the sons of this new Order with how much love you should kiss the book of the Holy Gospels, because this is the book of Life which Our adored Redeemer has left us written with his most holy life and doctrine, sealed with his most precious blood, and the great love that you should have to Holy Poverty for you see that Our Divine Master puts is as the foundation of evangelical life.
68. Because of this Our Lord does not want us to have money earned through interest nor possessions because He wants to be our possession and inheritance. (Read the chapter that deals with Holy Poverty in the general notes that deal with the entire Order).
69. All the Religious Orders are distinguished through the names and Rules that their Holy Founders inspired by the Holy Spirit have written: so our Apostolic Missionaries should distinguish themselves through the observance of the Divine Commandments. Our Lord does not ask anything new in these times to lift up his Church, but he does ask with great insistence and almost impatient, the renewal of his Most Holy Law, and because of this he wants them to be called Apostolic Missionaries; because the Apostles wrote it as taken from the divine mouth of their Divine Master. This then is the divine Rule that God orders be taught to the young missionaries in the Houses of probation, or call it Seminary. But for the distribution of time and management of the house, they will observe the following:

DISTRIBUTION OF TIME

70. They will wake up at three o'clock in the morning, immediately pray matins and lauds, followed by an hour of mental prayer, then immediately after the Holy Mass, and after the Priests will devote themselves to confessing, if there are people, until eight when they will have a light breakfast. Then if they have left people waiting to confess, they can go to confess them, and at nine pray the hours. Half an hour of spiritual reading and study until twelve when they will have fifteen minutes of examination of conscience and immediately after they will eat. Then half an hour of recreation, retreat and nap until half and hour 'til three, when they will pray vespers and complines. Followed by half an hour of spiritual reading and study. If there are people to confess, they can dedicate themselves to confessing until the bell rings for prayers and no more: and they should retreat immediately: they will do half an

² *without calling any attention to*: Her original expression is literally translated to "making noise" which could mean discussing or the translation above.

hour of mental prayer, study, dinner, a short time of walking through the garden and an examination of conscience. All of this should be done so that at nine they can go to bed. As far as the young ones who ought continue their studies are concerned, their time will be distributed in such a way that they will have enough for their studies and not fail to do any of the aforementioned practices.

71. Regarding the furniture of the house, cell and some other things that correspond to domestic order, look at the general notes that deal with Holy Poverty, and the chapter or article that deals with the order that should be observed with food, both ordinary and extraordinary.
72. The interior clothing should be a woolen tunic. It could be white or lead-colored, as it seems best to observe cleanliness; be it known that if it is necessary, with the Superior's consent, they can use a linen scapular that covers the entire body; underwear of lead-colored fabric which covers their knees; a cassock with sleeves which is lined up to the waist. Black woolen socks, unpolished black leather shoes with iron or lead buckles, the hat according to the custom of the country, but if possible it should be a medium shovel hat, the handkerchiefs of blue or dark thread. Understand that everything, everything should be of the most inferior quality that there is in the region or country where they live.
73. God wants a house of these holy missionaries set in each kingdom immediately, and in time one in each province, and no more because few missionaries ought to work a lot.
74. In each house there will be no more than three priests and four lay brothers for the maintenance of the house and vegetable garden which they will have well cultivated in order that it will produce the house's sustenance, for Our Lord orders us to eat with the sweat of our foreheads.
75. For the governance of this first house which will be in his own Palace so that His Excellency can be the first in all without failing in any of his ministries (because God's works are not contradicted) and put the solid foundations, he should the assistance of his associate Fr. Paladio Currius, and this one should be second in the management of this holy mission, as it is insinuated in the main points, because from eternity God Our Lord put his eyes on the three people named in the beginning for the reestablishment of his Church in these unfortunate days.
76. These are the points which God Our Lord has pointed out to me to begin his new mission. Holy Obedience pardon my boldness, for I confess, absorbed in my vileness, having spoken words worthy of all reprehension, and which would prove great nonsense if God Our Lord, through his just judgments would not have ordered it to me, obligating me to such a painful sacrifice the power of Holy Obedience.
77. Heaven and earth know well that in my heart the Ministers of the Lord hold the first place, and that I have never thought evil against them, for since my childhood Our Lord has instilled in me a great love for all sacred things and especially his Priests. This reverence due to the Priests of the Lord has caused me to battle against Holy Obedience thirteen continuous years until my soul, seized with the beauty of the Divine Commandments, has allowed itself to be overcome by the strong and repetitive complaints that His Divine Majesty would make to me against the transgressors of his Most Holy Law, as he has again revealed to me in the vision that I will now relate.
78. One day asking Our Lord with many tears to put in the heart of my confessor to lift up the painful obedience he had ordered me of writing these notes with all of their details (which I don't see necessary) without a doubt because of the reluctance that I felt in writing them, for seeming out of place to me because of my insufficiency, I humbled myself in the presence of God; and suddenly I saw the Eternal Father next to my right hand full of incomparable majesty and unexplainable meekness, that he presented me his Humanized Son, and told me with very clear words that were fully formed in the most intimate of my soul: Yes, my daughter, ask His Holiness for it in my name, that through the Blood with which so much love this my Son shed, he put prompt remedy to so many evils that are going to flood the earth.
79. In this vision I did not see anything with the eyes of the body, and I was looking at them with the eyes of the soul more clearly than with a very clear mirror, and in his sight I was seeing and understanding all that I will say, and endless more things that I understood (especially in the

destruction of the Church) that His Divine Majesty reserves some for another time, and others for the day of the Final Judgment which is not far away.

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

The darkened glare was the darkness of faith which our Holy Religion suffers, caused by the bad example of the Prelates of the Church and other people consecrated to divine service; these are the only ones that he mentions to me. The body which was so weak that it needed the support of his Eternal Father to stay standing, it was not then revealed clearly to me what it meant as had been done with everything else; but because of what His Divine Majesty has later deigned himself to reveal to me, I have clearly understood that it is a sign of the Holy Father who ought to give his hand to his son, the Reverend Father Claret, and together they are to restore and re-establish Our Holy Mother the Church.

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

b) I saw in God Our Lord the great gentleness with which he waits for the conversion of these his preferred children. The great ire which he has stored in this meek Heart; I understood the terribleness of his judgments; I comprehended something (I say something because I recognized that they were without greater comparison than what human understanding can comprehend) of the immense sea of sorrow that pierced through the Most Holy Soul of Our Lord and Redeemer adorable in the garden of sorrows for the transgressions of the Commandments of the holy Church which is now suffering. Here the Eternal Father with the Son made me understand that he would be very grateful to the one who would again put into practice the Holy Church's Commandments, especially the fifth one, which orders the payment of tithes to the Church of God. That only this be his inheritance to maintain his true children giving each one the necessary without any other money gained from interest with which they buy their slavery in this life, and in the next their eternal condemnation, because greed is abhorred by God and demons themselves. Here His Divine Majesty told me with very heartfelt words, worthy of all reflection as they have no house where to lie at rest (except this one which is all mine, because it is the only one which observes with all punctuality the counsels of his Most Holy Law) that this sin of greed which has been the destructive wolf that has torn to pieces the holy Church, little by little destroying the Religious Orders particularly, and now in general it is going to bring on the greatest destruction with much force: In³ he wanted to fix his dwelling because of how much he loves it, but greed also prevents him. I saw his Most Holy Heart open, inviting all creatures with great love and sorrow to the observance of his Most Holy Law; but in a very special manner, he invites the Pastors of the Church before God punishes them.

c) Here my vision of the final Judgment was renewed with great terror and fear because of the terribleness and equity of Divine Justice. This God! This Father of mercies! this very meek Heart that is now open and eagerly awaiting and desiring the conversion of all sinners, this open Heart will close

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

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

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

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

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

I have not done more than to copy (in the manner that my poor capacity has been able to) the points that His Divine Majesty has written in my ungrateful heart. If you look at some of the points attentively, it seems to me you will find some darkness, but with the power of prayer, God Our Lord will give you light to know his holy will and the meaning of all the doubts that you might be presented with; for he will not deny his light to those whom he has chosen to accomplish the task, having given it with much abundance to this very ungrateful creature. The abundance of light he has poured into my soul has been so much, that frightened by seeing such greatness in the works of God (especially in the beauty and good order of his Most Holy Law) and in my vileness, and in all mortals so much ingratitude, that confuses, I have humbled myself so much that many times I have written with my arm trembling, and sometimes my entire body, and this trembling is the reason why in some points I have not done more than like one who takes a simple note of his owner's will, trusting that God Our Lord with his infinite grace will supply what is missing because of the shortness of my words.

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

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

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

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

