

Spiritual Journal
First Part
February 2, 1544 to March 12, 1544

Our Lady.

1. Saturday [February 2nd].—Deep devotion at Mass, with tears and increased confidence in Our Lady, and more inclination to complete poverty then and throughout the day.

2. Sunday [February 3rd].—The same, and more inclination to no revenue then and throughout the day.

Our Lady.

3. Monday [February 4th].—The same, and with other feelings, and more inclined to no revenue throughout the day, and by night, a turning to Our Lady with deep affection and much confidence.

Our Lady.

4. Tuesday [February 5th].—An abundance of devotion before Mass, during it and after it, tears and eye-pains because of so many of them. I saw Mother and Son disposed to intercede with the Father, (V) 3 and felt more inclined to perfect poverty at the time and throughout the day; in the evening I knew or saw as it were that our Lady was inclined to intercede.

Our Lady.

5. Wednesday [February 6th].—Devotion before Mass and during it, not without tears, more inclined to perfect poverty. Later I thought with sufficient clearness, or change from the ordinary, that there would be some confusion in having a partial revenue, and a scandal in having a complete revenue, and an occasion for making little of the poverty which our Lord praises so highly.

The Most Holy Trinity.

6. Thursday [February 7th].—Before Mass with deep devotion and tears, and a notable warmth and devotion all through the day, being always moved more to perfect poverty. At the time of Mass, I thought there was a notable impulse with deep devotion and interior movement to ask the Father, as I thought my mediators had interceded for me, and I had some indication of seeing them.

The Name of Jesus.

7. Friday [February 6th]. —After notable devotion and tears at prayer, beginning with preparation for Mass, and during it with deep devotion and tears also, holding my tongue when I could, with the decision for perfect poverty.

Soon after Mass, with devotion and not without tears, going through the elections for an hour and a half or more and making an offering of what seemed to be better supported by reason, and by a stronger inclination of will, that is, to have no revenue, wishing to present this to the Father through the mediation (medio) and prayers of the Mother and the Son, I prayed first to her to help me with her Son and the Father, and then prayed to the Son to help me with His Father in company with the Mother, I felt within me an impulse to go and betake myself to the Father, and in doing so my hair stood on end, with a most remarkable warmth in my whole body. Following on this, tears and the deepest devotion (V).

Reading this later, and thinking it was good to have written it out, a fresh devotion came upon me, not without water in my eyes, (V) and later, recalling these graces I had received, a fresh devotion.

In the evening, for an hour and a half or more, as I was going over the elections in the same way, and making the election for perfect poverty and experiencing devotion, I found myself with a certain elevation of soul and a deep peace, without the contradictory thought of possessing anything, and was relieved of the desire of proceeding any further with the election, as I had thought of doing a few days earlier.

The Annunciation of the Blessed Virgin.

8. Saturday [February 9th].—The preceding night I felt greatly weakened because of a bad sleep, but the morning prayer was quiet, with sufficient devotion and a warm spiritual movement and a tendency to tears.

After getting up, the feeling of weakness left me twice. Later, in going to Mass, there was devotion in prayer, and also in getting ready to vest, together with a desire to weep. During Mass continual devotion and weakness, with different spiritual movements and a tendency to weep. The same when Mass was finished, and always with the determination to perfect poverty.

The day was quite peaceful, and, whereas, at its beginning I thought of keeping on with the election, all desire left me, as I thought the matter was clear, that is, to keep poverty perfectly.

At night, I went through the elections with much peace and devotion, thinking after all that we should have neither partial nor complete revenue. It was not a matter worthy of further thought. I looked upon it as finished. With much peace of mind, I remained firm in the thought of perfect poverty.

Mass of the day.

9. Sunday [February 10th].—I went through the elections and made the offering of perfect poverty with great devotion and not without tears. Likewise earlier, in the customary prayer, before, during, and after Mass, with much devotion and many tears at the thought of perfect poverty. I was at peace when the offering was made, having understood very clearly when thinking about it, and later, certain feelings about my mediators accompanied by a certain vision (V).

At night, going over the elections between having complete or partial or no revenue, and making the oblation for perfect poverty, I felt a deep devotion, interior peace and quiet of soul, with a certain feeling of security that it was a good election.

Of the Holy Spirit.

10. Monday [February 11th].—In the midst of my ordinary prayer, with no further thought of the election, offering or asking God our Lord that the oblation made be accepted by His Divine Majesty, I felt an abundance of devotion and tears, and later, making a colloquy with the Holy Spirit before saying His Mass, with the same devotion and tears, I thought I saw Him, or felt Him, in a dense brightness, or in the color of a flame of fire. Quite unusual, and with all this, I felt satisfied with the election I made (V).

Later, in order to examine and discuss the election I had made, I took out the reasons I had written down to examine them. I prayed to our Lady, and then to the Son and to the Father, to give me their Spirit to examine and distinguish, although I was speaking of something already done, and felt a deep devotion and certain lights with some clearness of view, I sat down, considering, as it were in general, whether I should have complete or partial revenue, or nothing at all, and I lost all desire to see any reasons. At this moment other lights came to me, namely, how the Son first sent the Apostles to preach

in poverty, and afterwards, the Holy Spirit, giving His Spirit and the gift of tongues, confirmed them, and thus the Father and the Son sending the Holy Spirit, all Three Persons confirmed the mission.

At this point, greater devotion came upon me, and all desire to consider the matter further left me. With tears and sobbing, I made the offering of perfect poverty on my knees, the tears flowing down my face, sobbing as I made the offering, and later I could hardly get up for the sobs and tears of devotion and the grace I received. At length, however, I got up, and even then the devotion with the sobbing followed me, coming upon me because I had made the offering of perfect poverty, holding it as ratified and valid, etc.

Shortly after this, as I walked and recalled what has taken place, I felt a fresh interior movement to devotion and tears.

Not much later, as I was going out to say Mass, coming to the short prayer, I felt intense devotion and tears at realizing or beholding in a certain manner the Holy Spirit, and the election as something finished, but I was not able to realize or behold either of the other two Divine Persons. Later in the chapel, before Mass and during it, there was much devotion and many tears. Later, great peace and security of soul, like a tired man taking a good rest, neither being able to nor caring to seek anything, considering the matter finished, except to give thanks, [pay some] devotion to the Father, and say the Mass of the Holy Trinity, as I had earlier thought of doing on the morrow, Tuesday.

The Trinity.

11. Tuesday [February 12th].—After awaking and praying, I did not finish giving very fervent thanks to God our Lord with lights and tears for so great a favor and so great a light I had received, which was beyond explanation. After getting up, the interior warmth and devotion continued Remembering so great a benefit as I had received, I was moved to a fresh and increased devotion and tears. And also while I went to D. Francisco, was with him and returned later without any loss of warmth and intense love.

Later, a point presented itself as a temptation s about daybreak, namely whether there should be some revenue only for the church. But with great clearness and light and deep devotion, I wanted to close the door to that temptation in much peace and knowledge and thanksgiving to the Divine Persons and also with deep devotion. The occasion for my getting up room.

Later, on the way to Mass, and during it, there was a feeling that the warmth within was resisting the wind without. I saw clearly what was good within and what was bad without. And so, in the middle of the Mass, with warmth and some devotion, but no coldness, and some disturbance from those in the room and those hearing Mass. I finished Mass, examined the matter, and remained seated with interior devotion.

Our Lady.

12. Wednesday [February 13th].—Conscious of having been much at fault in leaving the Divine Persons at the time of thanksgiving on the preceding day, 8 and wishing to abstain from saying the Mass of the Trinity, which I had been thinking of saying, I took the Mother and the Son as my intercessors, in the hope of being forgiven and restored to my former grace, but I refrained from going to the Divine Persons directly for the graces and former gifts. I resolved not to say their Mass for the whole week, doing penance by thus absenting myself from Them. This brought me much devotion and an intense flow of tears, both in the prayer and while vesting, accompanied by sobbing. I knew the

Mother and the Son would intercede for me, and I felt fully confident that the Heavenly Father would restore me to my former condition.

Later on, before, during and after Mass, there was an increase of devotion and a great abundance of tears. I saw my mediators with great confidence regain what I had lost, and in all these periods, both on Wednesday and Thursday, I held firm to the offering already made, and found nothing against it.

The Name of Jesus.

13. Thursday [February 14th].—In the customary prayer, I did not see my mediators, but had much devotion, elevation of mind with a remarkable tranquillity. Later, while preparing to leave the room, I was not without tears and interior movements.

Later, just before Mass, during it and after it, there was a great abundance of tears, devotion and heavy sobbing. I could not attempt to speak without losing the power to do so. I had many spiritual lights, free access to the Father when naming Him as He is named in the Mass, together with a great certainty or hope of regaining what I had lost, understanding that the Son was very disposed to intercede, and beholding the saints in such away as cannot be written about, any more than the other things can be explained. There were no doubts of the first offering as made, etc.

Our Lady in the Temple. Simeon.

14. Friday [February 15th].—At the first prayer, when naming the Eternal Father, etc., a sensible interior sweetness came and lasted, not without a movement to tears, and later with deep devotion, which became much deeper at the end, without, however, revealing any mediators or persons.

Later, on going out to say Mass, when beginning the prayer, I saw a likeness of our Lady, and realized how serious had been my fault of the other day, not without some interior movement and tears, thinking that the Blessed Virgin felt ashamed at asking for me so often after my many failings, so much so, that our Lady hid herself from me, and I found no devotion either in her or from on high. After this, as I did not find our Lady, I sought comfort on high, and there came upon me a great movement of tears and sobbing with a certain assurance that the Heavenly Father was showing Himself favorable and kindly, so much so, that He gave a sign that it would be pleasing to Him to be asked through our Lady, whom I could not see.

While preparing the altar, and after vesting, and during the Mass, very intense interior movements, and many and intense tears and sobbing, with frequent loss of speech, and also after the end of Mass, and for long periods during the Mass, preparing and afterwards, the clear view of our Lady, very propitious before the Father, to such an extent, that in the prayers to the Father, to the Son, and at the consecration, I could not help feeling and seeing her, as though she were a part, or the doorway, of all the grace I felt in my soul. At the consecration she showed that her flesh was in that of her Son, with such great light that I cannot write about it. I had no doubt of the first oblation already made.

The Name of Jesus.

15. Saturday [February 16th].—In the customary prayer I did not perceive my mediators; no coolness or tepidity, but deep devotion, and for periods a wandering of the mind, but not in things that are wrong, and towards the end a deep serenity and a certain amount of sweetness.

I got up and dressed, with nothing remarkable either one way or the other. I wanted to get ready for Mass, but doubted to whom and how to commend myself first. In this doubt, I knelt down, and wondering how I should begin, I thought that the Father would reveal Himself more to me and draw me

to His mercies, feeling that He was more favorable and readier to grant what I desired (not being able to apply to my mediators). This feeling kept growing, with a great flood of tears on my cheeks, and the greatest confidence in the Father, as though He were recalling me from my former exile.

Later, while on my way to Mass, preparing the altar and vesting, and beginning Mass, everywhere with intense tears which drew me to the Father, Who set in order the interests of the Son, while I experienced many remarkable intellectual lights, which were delightful and very spiritual.

After Mass, while going over the elections for an hour, examining the point and the revenue already given,⁹ I thought them to be snares and obstacles of the enemy. With much tranquillity and peace, I chose and offered to the Father the resolution of having nothing for the church. Recalling the former elections, I felt the same, not without an interior movement and tears.

At night I took out again the papers to examine them and consider the election, and having failed ¹⁰ in the day, I was beset by fears to go ahead without delaying the election as before. Finally, I determined to go on as usual, but was in some doubt as to where I should begin to commend myself, feeling a certain shame, or something of the kind, before our Mother. At last, I examined, first my conscience, covering the entire day, and asked pardon, etc., and I felt that the Father was very favorable, so did not apply to my mediators, but shed a few tears.

Later, I soon very warmly begged Him to give me the grace to meditate with his Spirit, and to move me with the same. Before I got up, I thought that I should not examine the elections any more; and with this there came a flood of tears, and so intense a devotion, sobbings and spiritual gifts, that for a while I felt moved to make my offering of perfect poverty for the church, and to examine the matter no more, unless for the next two days to give thanks and to remake the same oblation, or make it in better form. This I am doing with excessive tears, warmth and interior devotion. Later, I did not think while this lasted, that I could get up, but desired to remain there with that interior consolation.

A moment later the thought came that during the next two days I could look over the elections, and as I had not determined on the contrary, I was struck and withdrawn from such intense devotion, although I wanted to repel the thought. Finally, I got up, sat down, and placing the matter in an election while examining some spiritual reasons, I began to weep a little, and thinking it a temptation, I got on my knees and offered to examine the elections in this matter no more, but taking the two days, that is until Monday, say Mass to give thanks and to repeat the offerings.

In this offering and oblation there was again such weeping and tears in such abundance, and so much sobbing and spiritual gifts, that after the oblation made to the Father in the presence of our Lady and the Angels, etc., the same weeping continuing, etc., I felt in me the desire not to get up but to remain there, in the experience I was so acutely undergoing. And so to the end, with great satisfaction, the same devotion and tears continuing, I got up with the determination to honor the oblation I had made and everything I had offered.

16. Sunday [February 17th].—In my customary prayer, without being aware of mediators or any other persons, I felt, as I ended, considerable pleasure and warmth, and from the middle of it on, I had great abundance of tears that were full of warmth and interior delight, without any intellectual lights, and I considered the matter as settled, as it seemed to me to be accepted by God our Lord.

Getting up and turning to the preparation for Mass, I gave thanks to His Divine Majesty, and offered Him the oblation made, not without devotion and a movement of tears. There were plentiful tears on leaving for Mass, preparing the altar, vesting, and beginning Mass, a very intense feeling during Mass, with a great abundance of tears and a frequent loss of speech, especially through the whole of the long epistle from St. Paul, which begins: *libenter suffertis insipientes* (Sexagesima Sunday). I had no intellectual lights, nor did I see any distinction of Persons, but I felt an intense love, warmth, and great delight in divine things, and a growing satisfaction of soul. After finishing Mass, both in the chapel and later kneeling in my room, I wanted to thank God for such great graces which I had received, and I lost all desire to make further offerings concerning the oblation already made (although I always kept making it, and not without devotion), considering the matter closed. On the other hand, because of the great devotion I felt, I was drawn to remain there kneeling in the enjoyment of what I was undergoing.

Later, as I considered whether I should go out or not, I decided with great peace to go out, and feeling especially interior movements and tears, although I thought I could delay over them, I got up still weeping and with great satisfaction of soul left with the resolution of finishing tomorrow at least before dinner, give thanks, ask for strength, and repeat the oblation already made out of devotion for the Most Holy Trinity and say Its Mass.

The Trinity and end. 11

17. Monday [February 18th].—Last night, shortly before going to bed, I felt some warmth, devotion, and great confidence in finding the Three Persons, or grace in Them, as I ended. After retiring I felt a special consolation in thinking of Them embracing me with interior rejoicing in my soul, and then falling to sleep. In the morning I awoke a little before daybreak, and later, as a result, came upon a period of heaviness and aridity in all spiritual things. But I made the customary prayer without any or very little relish until about halfway through. The result was a loss of confidence of finding favor with the Most Holy Trinity, so much so, that turning again to prayer, I thought I did it with great devotion, and towards the end with great sweetness and spiritual delight.

Later, wishing to get up with the thought of postponing my meal, and to take measures, however, that would not embarrass me until I found what I was looking for, I felt fresh warmth and devotion in tears, and dressed with the thought of fasting for three days until I found what I was seeking. The suggestion presented itself that even this thought came from God, and with it came fresh strength and warmth and spiritual devotion, both to move me and to an increase of tears. A moment later, thinking where I should begin, and recalling all the saints, I commended myself to them to ask our Lady and her Son to intercede for me with the Most Blessed Trinity, and with much devotion I found myself covered with tears. This I took as a confirmation of past offerings, meanwhile saying many things, beseeching and placing as intercessors the angels, the holy fathers, the apostles and disciples and all the saints, and so on, to intercede with our Lady and her Son, and again asking and begging them with long colloquies that my final confirmation and my thanks rise before the throne of the Most Holy Trinity; both at this moment and later with a great flood of tears, interior movements and sobbing. I thought that the very veins and members of my body made themselves sensibly felt, and I made the final confirmation to the Most Holy Trinity, in the presence of the whole heavenly court, giving thanks with great affection, first to the Divine Persons, then to our Lady and to her Son, then to the angels, the holy fathers, the apostles and disciples, and to all persons for the help they had given me in this matter.

Later, while preparing the altar and vesting, I had a strong impulse to say: “Eternal Father, confirm me; Eternal Son, confirm me; Eternal Spirit, confirm me; Holy Trinity, confirm me; my only God, confirm me!” I said this with great earnestness and with much devotion and tears, very often repeated and very

interiorly felt. Saying once, “Eternal Father, will You not confirm me?” understanding that He had, and the same to the Son and to the Holy Spirit.

I said Mass without tears, not the entire Mass without them, but with a certain warm devotion, as it were reddish with much heavy breathing and deep devotion. But there were some periods when I did not feel these things in any abundance, some thoughts without any shedding or abundance of tears, which pained me and robbed me of devotion, and moved me in some way or other not to be satisfied with the lack of confirmation in the last Mass of the Trinity.

After Mass, I regained quiet of mind, and comparing my own dignity with the greatness and wisdom of God, I continued for several hours until the thought came not to bother about saying more Masses, becoming impatient with the Trinity. I did not want to debate the matter any longer, feeling finished with the past, although some slight doubt still remained, which did not deprive me of devotion throughout the whole day. And yet this devotion was attacked in some minor points, and I remained fearful of making some mistake.

The Trinity, 1st.

18. Tuesday [February 19th].—Last night I went to bed with the thought of examining what I would do in celebrating Mass or how. On awaking in the morning and beginning my examination of conscience and prayer, with a great and abundant flood of tears, I felt much devotion with many intellectual lights and spiritual remembrances of the Most Holy Trinity, which quieted me and delighted me immensely, even to producing a pressure in my chest, because of the intense love I felt for the Most Holy Trinity. This gave me confidence, and I determined to say the Mass of the Most Holy Trinity, to see what I should do later. I had the same feelings while vesting, with lights from the Trinity. I got up and made a short meditation not without tears, and later much devotion and spiritual confidence to say successively six or more Masses of the Most Holy Trinity.

On the way to Mass and just before it, I was not without tears; an abundance of them during it, but very peacefully, with very many lights and spiritual memories concerning the Most Holy Trinity which served as a great illumination to my mind, so much so that I thought I could never learn so much by hard study, and later, as I examined the matter more closely, I felt and understood, I thought, more than if I had studied all my life.

I finished the Mass and spent a short time in vocal prayer: “Eternal Father, confirm me; Son, confirm me;” with a flood of tears spreading over my face and a growing determination to go on with their Masses (thinking of putting some limit to their number), with much heavy sobbing. I drew very near, and became assured in an increased love of His Divine Majesty.

In general, the intellectual lights of the Mass, and those preceding it, were with regard to choosing the proper orations of the Mass, when one speaks with God, with the Father or the Son, etc., or deals with the operations ad extra of the Divine Persons, or their processions more by feeling and seeing than by understanding. All these experiences corroborated what I had done and encouraged me to continue. Today, even as I walked through the city, with much joy of soul, I represented the Most Holy Trinity to myself, now when I met with three rational creatures, or three animals, or again, three other things, and so on.

The Trinity, 2nd.

19. Wednesday [February 20th].—Before beginning my meditation, I felt a devout eagerness to do so, and, after having begun it, a great devotion that was warm, or light and sweet, but without any intellectual lights, tending rather to a feeling of security without terminating in any Divine Person.

Later, I felt confirmed about the past, in recognizing the evil spirit of the past, namely, the spirit who wished to make me doubt and caused me to be impatient with the Blessed Trinity, as I have said in paragraph. With this recognition, I felt a fresh interior movement to tears, and so later, before Mass, and during it with an increased quiet and tranquil devotion together with tears, and some lights, feeling and thinking both before and after, when the desire of going on left me, particularly later, with that great quiet or satisfaction of soul, as I thought that I should not go on with the Masses of the Most Holy Trinity, unless it were in thanksgiving, and for the completion of the matter but not out of any need of confirming what had passed.

The Most Holy Trinity, 3rd.

20. Thursday [February 21st].—In the meditation, I had on the whole very great and continuous devotion, a warm brightness and spiritual relish, drawing partly to a certain elevation. Later, while getting ready in my room, at the altar and while vesting, I felt a few interior movements and inclination to tears. In this state I finished Mass and remained in great spiritual repose. In the Mass there were tears in greater abundance than the day before, and for the most part with a loss of speech. Once or twice I also felt spiritual lights, to such an extent that I seemed thus to understand that there was nothing more to learn from the Most Holy Trinity in this matter. This took place because, as formerly I sought to find devotion in the Trinity in the prayers to the Father, I did not want, nor did I prepare myself, either to search for it or to find it, as it did not seem to me that consolation or illumination was to come from the Most Holy Trinity. But in this Mass I recognized, felt or saw, the Lord knows, that in speaking to the Father, in seeing that He was a Person of the Most Holy Trinity, I was moved to love the Trinity all the more that the other Persons were present in It essentially. I felt the same in the prayer to the Son, and the same in the prayer to the Holy Spirit, rejoicing in any One of Them and feeling consolations, attributing it to and rejoicing in the Being of all Three. In untying this knot, or something similar the fact seemed so great to me, that I never got through saying to myself: “Who are you? Where do you come from? etc. How did you deserve this? or whence did it come?” and so on.

The Trinity, 4th.

21. Friday [February 22nd].—In the customary prayer I had much assistance on the whole from the warming grace, partly brilliant, and with much devotion, although for my part I found it easy a few times to lose the thread of my thought, in spite of the continual assistance of grace. Later, while preparing the altar, there were certain movements to tears with a tendency to repeat over and over again to myself: “I am not worthy of invoking the Name of the Most Holy Trinity,” which thought and multiplication moved me to greater interior devotion. On vesting, with this and other considerations, my soul opened wider to tears and sobbing. Beginning Mass and going on to the Gospel, I said it with deep devotion and a great assistance from a warming grace, which later seemed to struggle with some thoughts, as fire with water.

The Trinity, 5th.

22. Saturday [February 23rd].—In the customary prayer, at the beginning, nothing, but from midway to the end, I found much satisfaction of soul, with some indication of brilliant clearness.

While preparing the altar, the thought of Jesus occurring to me, I felt a movement to follow Him, it seemed to me interiorly, since He was the head of the Society, a greater argument to proceed in

complete poverty than all the other human reasons, although I thought that all the reasons of the past elections tended towards the same decision. This thought moved me to devotion and to tears, and to a firmness which, although I had no tears in the Mass, or Masses, etc., I thought that this feeling was enough to keep me firm in time of temptation or trial.

I went along with these thoughts and vested while they increased, and took them as a confirmation, although I received no consolations on this point, and thinking that the appearance of Jesus was in some way from the Most Holy Trinity, I recalled the day when the Father placed me with the Son. As I finished vesting with this intention of impressing on my mind the name of Jesus, and trying to think that a confirmation for the future, a fresh attack of tears and sobbing came upon me, as I began Mass helped with much grace and devotion, and with quiet tears for the most part, and even when I had finished, the great devotion and movement to tears lasted until I had unvested.

Throughout the Mass, I had various feelings in confirmation of what I had said, and, as I held the Blessed Sacrament in my hands, the word came to me with an intense interior movement never to leave Him for all heaven and earth, etc., while I felt fresh movements of devotion and spiritual joy. For my part, I added, doing as much as I could, and this last step was directed to the companions who had given their signatures. Later in the day, as often as I thought of Jesus, or remembered Him, I had a certain feeling, or saw with my understanding, with a continuous and confirming devotion.

Of the day.

23. Sunday [February 24th].—In the usual prayer, from beginning to end, I had the help of a very interior and gentle grace, full of warm devotion and very sweet. While preparing the altar and vesting, I saw a representation of the name of Jesus with much love, confirmation and increased desire to follow Him, accompanied by tears and sobs. All through the Mass very great devotion, on the whole, with many tears, and several times loss of speech, all devotion and feeling being directed to Jesus. I could not apply myself to the other Persons, except to the First Person as Father of such a Son, with spiritual answers, How He is Father, How He is Son!

Having finished Mass, I had during the prayer that same feeling towards the Son, and how I would have desired the confirmation of the Most Holy Trinity, and felt that it was given to me through Jesus, when He showed Himself to me and gave me such interior strength and certainty of the confirmation, without any fear of the future. The thought suggested itself to me to beg Jesus to obtain pardon for me from the Most Holy Trinity. I felt an increased devotion, tears and sobs, and the hope of obtaining the grace, when I found myself so vigorous and strengthened concerning the future.

Later, at the fire,²⁰ there was a fresh representation of Jesus with great devotion and movement to tears. Later, as I walked through the street, I had a vivid representation of Jesus with interior movements and tears. After I had spoken with [Cardinal] Carpi, and was on the way home, I felt great devotion. After dinner, especially when I passed through the door of the Vicar, in the house of the Cardinal of Trani, I felt or saw Jesus, had many interior movements and many tears, begging and praying Jesus to obtain pardon for me from the Most Holy Trinity, while I felt remaining in me a great confidence of being heard.

At these times, when I sensed or saw Jesus, I felt so great a love within me that I thought that nothing could happen in the future that would separate me from Him, or cause me to doubt about the graces or confirmation I had received.

St. Matthias.

24. Monday [February 25th].—The first part of the prayer was with much devotion, and thereafter a warmth and an assisting grace, although on my part, and because of some obstacles I felt on the part of others to hold me back, I neither asked nor sought confirmation, but desired to be reconciled with the Three Divine Persons. Later on, vesting for Mass, not knowing to whom to commend myself, or where to begin, the thought came to me while Jesus was communicating Himself : “I want to go on,” and with that I began the Confiteor “Confiteor Deo,” as Jesus said in the Gospel for the day, “Confiteor tibi,” etc.
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However, I began the confession with fresh devotion, and not without movements to tears, entering on the Mass with much devotion, warmth and tears, and occasional loss of speech. I thought that Jesus presented the orations that were addressed to the Father, or that He was accompanying those which I was saying to the Father. I felt and saw this in a way that I cannot explain.

When the Mass was finished I wanted to be reconciled with the Most Holy Trinity, and I begged this of Jesus, not without tears and sobbing, assuring myself and not asking or feeling the need of any confirmation, or of saying Masses for this purpose, but only to be reconciled. Of the Trinity, 6th.

25. Tuesday [February 26th].—The first prayer was without disturbance, nor did I withdraw from it. There was much devotion and from the middle on, devotion was much increased, although I felt in it, especially in the first part, some physical weakness or indisposition.

After dressing and while still in my room preparing with fresh and interior movements to tears, when I recalled Jesus, I felt much confidence in Him, and I thought He was ready to intercede for me; yet I did not seek or ask further confirmation concerning the past, remaining quiet and restful in this regard. But the thought came to ask and beg Jesus to make me conformable with the will of the Most Holy Trinity, in the way He thought best.

Later, while vesting, as this representation of the love and help of Jesus grew, I began Mass, not without much quiet and restful devotion and with a slight inclination to tears, thinking that with even less I would be more satisfied and contented in allowing myself to be governed by the Divine Majesty, Who bestows and withdraws His graces as He thinks best. After this I went to the fire, the contentment growing, with a fresh interior movement and love for Jesus. I noticed the absence of that former opposition regarding the Most Holy Trinity, and thus during the Mass I continued with great devotion towards It.

The beginning of Lent.

26. Wednesday [February 27th].—In the customary prayer I felt quite well, as I usually do, but towards the middle and then on to the end great devotion, spiritual quiet and sweetness, followed by a continuous devotion which remained. As I got ready in my room, asking Jesus, not in any way for a confirmation, but that He do me His best service in the presence of the Most Holy Trinity, etc., and by the most suitable manner, provided I find myself in His grace.

In this I received some light and strength, and going into the chapel and praying, I felt or rather saw beyond my natural strength the Most Holy Trinity and Jesus, presenting me, or placing me, or simply being the means of union in the midst of the Most Holy Trinity in order that this intellectual vision be communicated to me. With this knowledge and sight, I was deluged with tears and love, directing to

Jesus and to the Most Holy Trinity a respectful worship which was more on the side of a reverential love than anything else.

Later, I thought of Jesus doing the same duty in thinking of praying to the Father, thinking and feeling interiorly that He was doing everything with the Father and the Most Holy Trinity. I began Mass with many tears, great devotion and tears continuing all through it. Likewise all of a sudden, I clearly saw the same vision of the Most Holy Trinity as before, with an ever increasing love for His Divine Majesty, and several times losing the power of speech.

The Mass finished, in my prayer and later at the fire, several times I felt great and intense devotion, terminating in Jesus, and not without special movements to tears later. Even while writing this, I feel a drawing of my understanding to behold the Most Holy Trinity, and beholding, although not as distinctly as formerly, Three Persons; and at the time of Mass, at the prayer, "Domine Jesu Christe, Fili Dei vivi," etc., I thought in spirit that I saw just Jesus, that is, the humanity, and at this other time I felt it in my soul in another way, namely, not the humanity alone, but the whole Being of my God, etc., with a fresh flood of tears and great devotion, etc.

Of the Trinity, 7th.

27. Thursday [February 28th].—Through the whole of the customary prayer, much devotion and grace, warm and helpful, bright and loving. Entering the chapel, fresh devotion, and as I knelt a revelation or a vision of Jesus at the feet of the Most Holy Trinity, and with this, movements and tears. This vision did not last so long, nor was it so clear as that of Wednesday, although it seems to have taken place in the same way. Later, at Mass, tears with deep devotion and profitable thoughts, and some also after Mass.
26

Of the Wounds.27

28. Friday [February 29th].—In the customary prayer, from beginning to end very great devotion, which was very bright, covered my sins and did not allow me to think of them. Outside the house, in the church,28 before Mass, a sight of the heavenly fatherland,29 or of its Lord, after the manner of an intellectual vision of the Three Persons, and in the Father the Second and the Third.

At times during the Mass great devotion, but without any lights or movements to tears. After it was over, a vision likewise of the fatherland, or of its Lord, indistinctly but clearly, as frequently happens at other times, sometimes more, sometimes less, and the whole day with special devotion.

Of the day

29. Saturday [March 1st].—In the customary prayer much help of grace and devotion. Saying Mass away from home with great peace and devotion, and a few movements to tears until noon, with much satisfaction of soul, from here on ad utramque partem.

Of the day.

30. Sunday [March 2nd].—Much help from grace in the customary prayer, and much devotion with a certain clearness mingled with warmth.

Later, going out (of my room) because of the noise, and also on my return, I was somewhat confused, either struggling with the thoughts about the noise, or being annoyed to such a point that even after vesting for Mass, the thought came not to say it.

However, this was overcome, and not wanting to give cause to the others for talking to anyone, encouraged with the thought of Christ being tempted, I began Mass with great devotion, and this continued with a certain great help of grace and with tears at various times and almost continually, which I felt from the middle of Mass on. I finished without any lights, except at the end, at the prayer to the Most Holy Trinity, with a certain movement to devotion and tears, I felt a certain love which drew me to It, without any remaining bitterness for what had happened, but much peace and quiet.

Later, during my prayer after Mass, some fresh interior movements, sobs and tears, all for love of Jesus, telling Him that I would rather die with Him than live with another, feeling no fear, and receiving a certain confidence and love for the Most Holy Trinity. I wished to commend myself to It as to distinct Persons, but not finding what I sought, I felt something in the Father, as though feeling the other Persons in Him.

At this time, Mass being over, and the Masses of the Most Holy Trinity being all finished, I thought that I should end this part at once, or the very first time that I had any divine visitation, thinking that I should not decide the time for finishing, even if I found the visitation in the end; but then, or when His Divine Majesty found it better, by bestowing on me such visitation.

Of the Trinity, 8th.

31. Monday [March 3rd].—In the customary prayer at four o'clock, with great devotion, without any movements or disturbances, and with some heaviness of the head. I did not venture to get up for Mass, but went back to sleep.

Getting up later at eight, feeling very dull, but neither ill nor well, with no one to commend myself to. Afterwards, turning rather to Jesus at the preparatory prayer in my room, I felt there a slight movement to devotion, and a desire to weep, with satisfaction of soul and great confidence in Jesus, being drawn to hope in the Most Holy Trinity. Entering the chapel and overwhelmed with a great devotion to the Most Holy Trinity, with very increased love and intense tears, without seeing the Persons distinctly, as in the last two days, but perceiving in one luminous clarity a single Essence, I was drawn entirely to Its love, and later, while preparing the altar and vesting, great devotion and tears, grace always assisting with much satisfaction of soul.

At the beginning of Mass, because of such great devotion, I was not able to start, finding it a great difficulty to pronounce the words, "In nomine patris," etc. Throughout all the Mass much love and devotion, and a great abundance of tears, and all the devotion and love was directed to the Most Holy Trinity, without a knowledge or distinct perception of the Three Persons, but a simple advertence to or representation of the Most Holy Trinity. Likewise, for some intervals, I felt the same, directed to Jesus, as though finding myself in His shadow, as though He were guide, but without lessening the grace from the Holy Trinity. Rather, I thought I was more closely joined to their Divine Majesty. In the prayers to the Father I was not able to find devotion, nor did I desire to find it, except for a few times when the other Persons were represented in Him, so that mediately or immediately, everything turned upon the Most Holy Trinity.

The Mass finished, I unvested, and in the prayer at the altar, found such intense love, sobbing and tears tending to Jesus and subsequently pausing in the Most Holy Trinity, with a certain reverent worship, that I thought that if it were not for the devotion of the Masses to be said, I was satisfied, and with this I had every confidence of finding an increased grace, love and satisfaction in His Divine Majesty.

Of the Trinity, 9th.

32. Tuesday [March 4th].—In the customary prayer much assistance of grace and devotion; if [you call it] clear, [I would rather say it was] more lucid, 35 with a suggestion of warmth, and on my part starting out into sallies of thought. With that assistance I got up. After dressing, I looked over the Introit of the Mass, all stirred to devotion and love, terminating in the Most Holy Trinity.

Later, coming to the preparatory prayer for Mass, and not knowing with whom to begin, I first noticed Jesus, thinking that He did not allow Himself to be seen or perceived clearly, but in some manner obscure to the sight. Noticing this, and thinking that the Most Blessed Trinity allowed Itself to be perceived or seen more clearly, I began, and later, thinking about it in the presence of His Divine Majesty, a flood of tears overwhelmed me, with sobbing, and a love so intense that it seemed to join me most closely to His Love. This was so clear and sweet that I thought this intense consolation and love to be outstanding or excellent among all other consolations.

Later, I entered the chapel with fresh devotion and tears, always ending in the Most Holy Trinity; and also at the altar, after having vested, I was overcome with a much greater flood of tears, sobs and most intense love for the Most Holy Trinity.

When I wanted to begin Mass, I felt very great touches and intense devotion to the Most Holy Trinity. 30 After beginning with great devotion and tears which continued through the Mass, because of the very notable pain I felt in one eye, because of the weeping, the thought came to me that I would ruin my eyes by continuing these Masses, and that it would be better to preserve my eyes, etc. The tears stopped, with the assistance of much grace, but later during the greater part of the Mass, the help grew less, and because of the sound of the talking from the room, etc.

Later on, almost at the end, turning to Jesus, and recovering something of what was lost, at the prayer, "Placeat tibi, Sancta Trinitas," etc., ending in His Divine Majesty, a great and excessive love covered me with intense tears, so that every time throughout the Mass and before I had special spiritual consolations, they all terminated in the Most Holy Trinity, bearing me on and drawing me to Its Love.

Finishing the Mass and unvesting, at the prayer at the altar, there was so much sobbing and such a downpour of tears, all ending in the love of the Most Holy Trinity, that I thought I did not want to rise for feeling so much love and so much spiritual sweetness.

Later, at various times, at the fire, with interior love for the Trinity and movements to tears, and later in the Burgos house, and in the streets until three³⁸ in the afternoon, recalling the Most Holy Trinity with intense love, sometimes with movements to tears, and all these consolations ending in the Name and Essence of the Most Holy Trinity. I did not feel or see clearly distinct Persons, as I did on other occasions, as I said before. All of these drew me to great security, and not with the purpose of saying more Masses for greater reconciliation, but I wanted to fulfill them,³⁹ hoping to rejoice in Their Divine Majesty.

Of the Trinity, 10th.

83. Wednesday [March sth].—In the customary prayer much assisting grace from beginning to end, without effort to seek it, with much lucid devotion and very clear, and with helping warmth. Even later, while dressing, I thought the grace, assistance and devotion to the Most Holy Trinity of the day before was still lasting. Then, as I began the prayer in preparation for Mass, and sought help to humble me, I began with Jesus. As the Most Holy Trinity presented Itself to me a little more clearly, and as I turned

to Their Divine Majesty to commend myself, etc., I felt a flood of tears, sobs and intense love for It, so much so that I thought I did not want to, or that I could not regard myself or recall the past, to reconcile myself with the Most Holy Trinity.

Later on, in the chapel, in a sweet and quiet prayer, I thought as the devotion began to terminate in the Most Holy Trinity, I brought myself to terminate it elsewhere, as to the Father, so that I felt in myself a desire to communicate in various ways, so much so that, as I advanced to the altar, I felt and said: "Where do you wish to take me, Lord?" And repeating it frequently, my devotion increased with a tendency to weep.

Later, at the prayer, while vesting with many movements and tears, I offered myself to be guided and led, etc., He being above me in these steps, wherever He would take me. After vesting, not knowing just where to begin, and after taking Jesus for guide, and appropriating the orations to each One, I went on to the third part of the Mass with a great assistance of grace and warm devotion, and great satisfaction of soul, without tears, and without, I think, an inordinate desire of having them, being satisfied with the Lord's will. Turning, however, to Jesus, I said: "Lord, where I go," "or where," etc., "following You, my Lord, I shall never be lost." 40

From here on, I continued the Mass with many tears, courage and spiritual vigor, the greater consolations terminating in the Most Holy Trinity, and less in Jesus, and much less in the Father; always, on the one hand, increasing in confidence regarding reconciliation with the Most Holy Trinity, so that when Mass was ended, I felt in the oration a tranquillity and repose. Wishing to examine in some way, I could not, or did not conform myself to seeing or perceiving any discord or worry in the past, being like one who rests after weariness, with his mind at peace, devout and consoled. Later, at the fire also, and on other occasions, I recall this repose, and at night, not finding in the prayer of the Father any revelation to fresh devotion and movements, I terminated everything with the Most Holy Trinity.

Of the Trinity, 11th.

34. Thursday [March 6th].—In the customary prayer without any effort to seek devotion, there was much of it, and further on, a great increase, with much sweetness and light mingled with color. 42 After dressing with some fresh devotion and summons to it, I ended with the Most Holy Trinity. In the preparatory prayer, turning more to the Most Holy Trinity with greater spiritual calm and serenity, I was moved to greater devotion, and as it were to tears, wishing but not seeing anything of the past regarding my reconciliation.

In the chapel, much quiet devotion, and on approaching the altar an increase of certain feelings or fresh movements, as to tears, and thereafter, while vesting, and, I think in some parts of those of the past, thoughts and reflections as to what the Most Blessed Trinity wished to do with me, that is, the path by which to lead me, and as I reflected on where it might be, I thought with myself and conjectured that perhaps They wished to make me content without the consolation of tears, without being too eager or inordinate about them.

Beginning the Mass with an interior and humble satisfaction, and continuing as far as the *Te igitur* with great interior and sweet devotion which came several times with a slight interior sweetness as though to weep. At the *Te igitur*, I felt and saw, not obscurely, but clearly and very clearly the very Being or Essence of God, under the figure of a sphere, slightly larger than the appearance of the sun, and from this Essence the Father seemed to go forth or derive, in such away that on saying "*Te*," that is, "*Pater*," the Divine Essence was represented to me before the Father, and in this vision, I saw represented the

Being of the Most Holy Trinity with out distinction or sight of the other Persons, and with intense devotion to what was represented to me, with many movements and shedding of tears. Thus I went through the Mass, considering, remembering and again seeing the same, with a great flood of tears and increase of intense love for the Being of the Most Holy Trinity, without seeing or distinguishing the Persons, except that they proceed from the Father, as I said. Finishing Mass with so many tears and spiritual consolations, I could not see anything against my reconciliation, although I became aware with great certainty and beyond all possibility of doubt, of what I had seen represented. Rather, as I examined and considered it again, I felt new interior movements, bearing me wholly to the love of what I had seen, to the point that I thought I saw more clearly illumined beyond the heavens what I sought to consider here with the understanding, as I said.

After unvesting, in the prayer at the altar, the same spherical vision presented itself to my sight, and in some way I saw the Three Divine Persons, in the manner that the First, that is, the Father on the one hand, the Son on the other, and the Holy Spirit on the other, proceeded from the Divine Essence, without leaving the outlines of the sphere. With what I felt and saw there were fresh movements and tears.

Later, reaching the Basilica of St. Peter, and beginning my prayer at the “Corpus Domini,” the same Divine Being presented Itself to me in the same lucid color, so that I could not help seeing it. Later as the Mass of Santa Cruz began, I saw the representation in the same manner, with fresh interior movements. Two hours later I came down to the same place of the Blessed Sacrament, wishing to find again the vision and seeking it, without success.

Later at night, several times, while I was writing this, I saw the same representation, with some understanding of the intellect, although to a great extent it was not so clear or so distinct, nor of such great size, but like a fairly large spark, appearing to the understanding, or drawing it to itself, and showing itself to be the same.

Of the Trinity, 12th.

35. Friday [March 7th].—I began the customary prayer with much devotion, and wishing to see something of the past day, I did not bother about increasing devotion, but looked higher. From the middle on, very great and continued devotion, with much lucid clarity, warm and sweet, lasting even beyond the time of the prayer; after the preparatory prayer, a calm and interior mind, and also in the chapel.

Later, while vesting, there were fresh movements to tears and to conformation with the Divine Will, praying It to be my guidance, etc. “Ego sum puer,” etc. 43 Beginning Mass with great devotion and interior reverence, and movements to tears and to say “Beata sit Sancta Trinitas” 44 and by a new knowledge, a new and greater devotion and to tears, not by elevating my attention to the Divine Persons, as far as they are distinct, nor for distinguishing Them, nor lowering it to the wording (in the Missal). But the interior consolation seemed to me to be between its place on high, and the words of the Missal. Continuing thus with many continuous tears, I did not think that it gave me leave to gaze higher, but midway; my devotion increased sharply with intense tears, and keeping and increasing my respect and reverence for the visions above, a certain confidence came to me, that permission would be given me, or that it would be made known at the proper time.

At these times I felt these consolations indifferently, as they terminated now to the Most Holy Trinity, now to the Father, now to the Son, now to our Lady, now to particular saints with many tears. Later, I

paused at the middle or after the middle of Mass, that is about the *Hanc igitur oblationem*, and at times because of a conflict between consolation and desolation, in not finding the Sacrament.

As I wished to end the matter, I came to the fire after finishing Mass, not knowing what to decide for a good space of time, whether to bring the Masses to an end now, or when to do so. Later, the thought occurring to me that tomorrow I should say the Mass of the Most Holy Trinity, to determine what was to be done, or to end it altogether, many movements came upon me and tears, and from moment to moment over some space of time, great movements, sobs and floods of tears, drawing me entirely to the love of the Most Holy Trinity with many colloquies. I saw a disposition for greater and greater enjoyment of these very intense consolations, if I cared to wait and humble myself. I thought that I should not place a limit for finishing with it, but where it should be revealed to me there to place all and bring it to an end, and be glad when I should find it.

The thought occurred to me: If God were to send me to hell, two choices were presented to me: the first, the pain I should suffer there; the second, how His name would be blasphemed there. As to the first, I was not able to feel or see the pain, and so it seemed to me that it would be more frightful to hear His holy Name blasphemed. Later, as I sat down to eat, my tears ceased, and there lasted all day as in a balance a very interior and warm devotion.

Of the Trinity, 13th.

36. Saturday [March 8th].—In the customary prayer, a great help of grace from beginning to end, although increasing with a very clear, lucid, warm devotion, to the great satisfaction of my soul. There was a deep contentment in the preparatory prayer and in the chapel. While vesting, I had fresh movements, lasting to the end, becoming greater, and with many tears, showing me a very great humility not to look even to the heavens, and the less I wished to look above, and humble and lower myself, the more I felt the relish and spiritual consolation.

I began Mass and went through all of it with much interior devotion and spiritual warmth, and not without tears, and with a continuation of the devotion and a disposition to weep. In these intervals of time, granting that I did not lift aloft the eyes of my understanding, in an effort to be content with everything, nay, even praying that, it being equal glory to God, I be not visited with tears, it sometimes happened that my understanding unwittingly went aloft, and I seemed to see something of the Divine Essence, which on other occasions when I want it is not within my power.

Of the day.⁴⁵

37. Sunday [March 9th].—Customary prayer like the past. After dressing, in the preparatory prayer, fresh devotion and movement to tears, terminating principally in the Most Holy Trinity and in Jesus. Entering the chapel, greater movements and tears, all terminating in the Most Holy Trinity, sometimes in Jesus, sometimes in all Three Persons together, or nearly so, in such away that the termination in Jesus did not lessen the devotion to the Most Holy Trinity, nor contrariwise, and this devotion lasted until I vested, sometimes with tears.

Later, in the Mass, with an exterior warmth⁴⁶ as reason for devotion and cheerfulness of mind, with a few movements or inclination to tears, and yet without them, but more satisfied than having them sometimes in good measure. It seemed to me that in some way, even without lights, visions and tears, God our Lord wanted to show me some way or method of acting.

The whole day passed with great contentment of soul. At night I thought that I prepared myself for devotion, terminating in the Most Holy Trinity and Jesus, Which appeared to the understanding, letting Itself be seen in a certain way. Wishing to apply myself to the Father, the Holy Spirit and our Lady, I found neither devotion nor any vision, the understanding or vision of the Most Holy Trinity and of Jesus remaining for some time.

Of the Name of Jesus.

38. Monday [March 10th].—Great devotion in the customary prayer, especially from the middle of it on. A fresh devotion before the preparatory prayer, with the thought or judgment that I ought to live or be like an angel for the privilege of saying Mass, as gentle tears came into my eyes.

Later, in the chapel and at Mass, with devotion to the same, and conforming myself to what our Lord ordered, thinking that His Divine Majesty would provide, taking everything in good part, etc. In these intervals sometimes I saw in a certain way, the Being of the Father, that is, first the Being and then the Father, the devotion terminating first in the Essence and then in the Father, and sometimes in another way and without so much distinction.

Of our Lady.

39. Tuesday [March 11th].—The whole of the customary prayer with much devotion, clear, lucid and warm. In the chapel, at the altar, and afterwards, with tears, directing my devotion to our Lady, but without seeing her.

Devotion through all the Mass, sometimes with movements to tears, and later with devotion. In these intervals I often partly saw the Divine Being, sometimes terminating in the Father, that is, first the Essence and then the Father.

In the chapel, before Mass, in the way of permission to look above, because the thought came to me that looking above would be a remedy for my being disturbed by low things, and with this, movements and tears. Later on, trying to look above, when I saw and when I did not see, I found devotion and the remedy to help me keep my attention more readily on what I had to do throughout Mass.

The Holy Spirit.

40. Wednesday [March 12th].—Great devotion in the customary prayer, and from midway on there was much of it, clear, lucid and as it were warm. In the chapel, because I looked down hurriedly, not preparing myself for the Mass, I returned to the room to prepare myself, and composing myself with tears, I went to the chapel, and later to Mass, having great devotion in part of it, sometimes with movements to tears. On the other hand, often with a struggle, which happened at the end, because I did not find what I was looking for. In these intervals there was no sign of visions or lights.

Finishing Mass, and afterwards in my room, I found myself alone and without help of any kind, without power to relish any of my mediators, or any of the Divine Persons, but so remote and separated, as if I had never felt anything of Them, or would never feel anything again. Rather, thoughts came to me sometimes against Jesus, sometimes against another,⁴⁷ being so confused with different thoughts, such as to quit the house and hire a room to get away from the noise, or to go without eating, or to begin the Masses over again, or to put the altar on a higher floor. ⁴⁸ Nowhere finding peace, I had a desire to finish up at a time when my soul was consoled and completely at rest. Examining, however, whether I should proceed, I thought that I wanted to look for too many signs, both in time and in the Masses ended for my satisfaction, the matter being so clear in itself, without seeking certainty in it, but

only that stopping it all would be much to my liking; on the other hand, I thought that if I gave up altogether in such distress, I would not be satisfied later on, etc.

Finally, I thought that since there was no difficulty in the matter itself, it would be more pleasing to God our Lord to end it, without waiting or looking for further proof, or saying more Masses for it. Placing it thus in an election, I felt that it would be more pleasing to God our Lord to bring it to an end, and I felt in myself the wish that the Lord would condescend to my desire, that is to finish at a time when I had a special consolation.

Realizing at once my inclination, and on the other hand, the will of God our Lord, I began at once to take notice and to wish to succeed in pleasing God our Lord. With this, the darkness began to leave me gradually, and the tears to come, and these increasing, I lost all desire to say more Masses for this purpose. And when the thought of saying three Masses of the Holy Trinity in thanksgiving came to me, I thought it came from the evil spirit, and, deciding that I would say none, I grew much in divine love, and had such tears and sobs and strength, kneeling for a long time, and walking about, and kneeling again, with many different reasonings, and with so much interior satisfaction. Although so great a consolation as this (which caused great pain in my eyes) lasted for the space of an hour, more or less, the tears stopped at last, and, doubting whether I should finish by night with such a flood, or now, the flood having stopped, it seemed better to do so now. To keep on seeking, or to wait for the evening, would still be wishing to seek, there being no reason to, and so I proposed in the presence of God our Lord, and all His court, etc., putting an end to this point, not to proceed any further in this matter. Although in this last proposal, I experienced interior movements, sobbing and tears, even in the time of their great abundance, I considered everything concluded, with no further seeking, or Masses, or consolation of any kind, but that this day would see the end. Finished.⁴⁹

After the stroke of one, as I sat down to eat, and for a good space, the tempter did nothing, but he sought to have me make some sign of hesitating, and answering at once, without any disturbance, rather as in the event of victory, "Down, where you belong!" ⁵¹ I felt a confirmation with tears and every security concerning all that had been determined.

A quarter of an hour after this, I awoke to a knowledge or clear understanding of how during the time the tempter was suggesting thoughts against the Divine Persons and my mediators, he placed, or wanted to cause some hesitation in the matter, and, on the other hand, when I felt the consolations and visions of the Divine Persons and mediators, I had every firmness and confirmation of the matter and this with a feeling of spiritual relish, and my eyes filled with tears with great security of soul.

On saying grace at table, a partial revelation of the Being of the Father, and likewise of the Being of the Most Holy Trinity, with a certain spiritual movement to tears, something which all the day I had not felt or seen, although I looked for it often. The great consolations of this day did not terminate distinctly in any Person in particular, but in a general way in the Giver of graces.