MEETING THE HOLY SPIRIT
IN THE WRITINGS OF
FRANCIS LIBERMANN, C.S.Sp.

Original Texts

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i. In the following pages we present the texts in which Francis Libermann talks about the Holy Spirit. We have tried to put them into reasonable order. That is why the chronological context and geographical location were singled out as vital for proper appreciation of these valuable texts.

ii. All the references except for the GLOSE have been translated from the French original. The GLOSE quotations are from the English translation done by Father Walter J. van de Putte, C.S.Sp., a priest and religious of true Libermann stock. It only exists in typewritten form in the Province’s Archives at Bethel, Pa.

iii. The GLOSE is a collection of explanatory comments given by Father Libermann to his Novices on the original Rule he had forged for the newly founded Congregation of the Immaculate Heart of Mary. It is not Libermann’s own writing, but the result of Novices taking notes which were later authenticated by people like Father Francis de la Place, one of his Novices. Its significance for today’s Spiritans is important. It gives us a window into the house of Libermann’s inspiration at a time when his charisms were at their most seductive. His insights into missionary spirituality will find their climax, at the end of his life, in his brilliant, pioneering, exposure that now is appearing in today’s spiritualities, namely, PRACTICAL UNION WITH GOD. Teilhard de Chardin in his mystical vision of the evolving universe through the power of the Holy Spirit (“Who renews the face of the earth”) could see that the future thirst for union with God would have a new focus which placed action for others as the holy shrine of contact with God. Karl Rahner saw the grace given for the service of Church and mankind as also grace of sanctification, so that service and sanctity were bound together by the one and the same grace. Libermann already told Father Lavall in Mauritius, the busiest man in the world, loaded with ministry to the neglected and ignored people of the Black Race, to “find Jesus in action.” Spiritans don’t have to look far for the charismatic fires that lighted up the soul and compassion of Father Libermann.

iv. Father Libermann never did finish his commentary on John’s Gospel which he worked on during his initial stay in Rome in 1840. He never got beyond chapter twelve, so that, for Spiritans, we miss forever what he would have written about Jesus’ last discourses on the Holy Spirit which in their raw form are already laden with power to inspire and guide. The Commentary has been particularly admired by people of mystical bent whose reading of the Scriptures is like Libermann’s, seeking spiritual nourishment and motivation in Spirit inspired texts. Lectio Divina—which is what Libermann was doing in his Commentary—is now returning as a desired approach to tasting and relishing the Scriptures. It reminds us of the experience of the two disciples on the way to Emmaus on Easter Sunday when they gladly confessed that their hearts were burning when Jesus opened up the Scriptures for them. Paul Claudel couldn’t get over the power and beauty of Libermann’s Commentary, which runs in the ancient tradition of seeking to break open the words read so that what they contain may yield spiritual food and turn on blazing light. His words are apropos and memorable: “My procedure in reading this holy and adorable word is to try and penetrate into the profoundest and at the same time the simplest depths of our divine Savior...to penetrate into his adorable interior in order to see there his divine thought rather than just the strict sense of the words themselves.” (27-28).

v. The four volumes of the SPIRITUAL LETTERS are not a critical edition which we expect today. That is promised for the new Millennium. These Letters were published at a time when the human look of a

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holy person was unattended to or, what was worse, expurgated from the original text. Yet, we don’t feel cheated out of the charismatic originality of Father Libermann. His exposure of the Spirit’s action comes through, at times with such seductive power that only the Jewish Alleluia is a fitting response for admiration that sputters in gratitude and praise.

What was left out of the Spiritual Letters can be found in the 13 volumes called Notes et Documents. We haven’t tried to compare the two literary entities, and so some repetition can be expected in this present work. In the future, perhaps, that blending can be achieved. For now it has to be done by hand, as it were, seeking the correspondence between examples of the same letter. We also haven’t mentioned the people to whom the Letters were addressed. Obviously, this is an important need, and would help in appreciating some of the letters. This too will have to wait for another time.

vi. Libermann’s thought on the Holy Spirit was not static. It evolved as experience seeped deeper into his world view and the implications of his charisms became increasingly evident to him. Simply put for now, it was a thought that went from the cocoon life behind monastic structures to the wide open savanna of experience and horrible deprivation of the Black People in mission territory. In the complexity of coming to the aid of the poor, weak and oppressed, the poverty of means and the powerlessness of human endeavor called for continued and greater reliance on the Holy Spirit. The Spirit was now called on to be a light to the missionary path and a consoling presence in the missionary’s labor and fatigue.

vii. The texts of the Letters in both sets have been put into chronological and geographical order to give them context and some realism. That gives them the impression of many years in the making and something of Libermann’s response to changing situations.

viii. The book entitled ECRITS SPIRITUELS contains most of Libermann’s formal writings, originally, with no intended connection between the various essays, but so laid out by the later arrangers of these essays. Being formal writings, they don’t possess the charm and savor of the Letters. Their importance can be found in his attempt at defining what he meant by grace, prayer and union with God. It is in this volume that not long before his death he articulated for his missionaries what he meant by PRACTICAL UNION WITH GOD (pages 480-95; see English translation pp. 136-55 in Living with God, anonymous translator). Most of the other essays concerns prayer, the nature of grace, sanctity in apostolic men, episcopacy, pilgrimages, short biography of a friend, M. Liévin, who lived and died with holiness written all over him.

The small volume, ECRITS SPIRITUELS SUPPLEMENT, is a collection of small works like conferences, subjects for meditation, retreats, pilgrimages, etc. Prayer and seeking for holiness are frequent themes. There is no English translation for either of these volumes.
"Dear friend, don't be astonished that I insist on that so much, for I think and I am totally convinced that to be perfect we must be absolutely empty of all that is not God. The Holy Spirit knocks at every instant at the door of our heart, we ardently desire that He enter and by this desire we open up the door to Him. But how can He enter if He does not find any room there, if He finds the heart which ought to belong so much to Him filled with enemy affections? He has to stay outside. He has the inconceivable goodness to wait until He finds a small place and in the measure that we get rid of these miserable affections. The more the Holy Spirit has entered into our heart, the stronger we become to chase away little by little the enemies of God who have taken hold there. That's why it is essential that we aid the divine Spirit in putting them outside: For without our firm will He will not force them out alone. Pray ardently and use every strength He has given us to aid Him accomplish this work." LS 1.3-4; 1828.

"The Holy Spirit would act in us according to all the force and extent of grace, our interior would be a perfect representation of the interior of our Lord Jesus Christ, because all our desires, all our affections and all our loves would be the desires, affections and loves of Jesus in the bosom of his Father." LS 1.66-67; Sept 23, 1834.

"If it were possible it wouldn't be necessary to have life for anything outside of God...outside the impulsion of the Holy Spirit Who is in us." LS 1.84-85; June 28, 1835.

"What did our Lord Jesus Christ intend when instituting the very holy Eucharist? It was, I think, to unite us to him in the most intimate manner and cause us to participate in his union with his Father and make us live of his own life by the plenitude of his Spirit with Whom he comes in us." LS 1.97; Aug 9, 1835.

"...we should try, as much as it is in us, to follow in our actions only the unique movement of the Holy Spirit dwelling in us, in the manner, as our profound weakness permits it to us, as the Holy Spirit acts in our actions, principally in our interior actions." LS 1.98; 1835.

"This Holy Spirit always manifests Himself clearly when He wishes to do something good to His servants, and His voice is of such sweetness and so lovable that it is always followed with great love." LS 1.104; ibid., 1835.

"It is a river of peace and love which flows in the soul, and the Holy Spirit does such great and beautiful things there, over which the angels are in joy and admiration." LS 1.126; Sept 19, 1835.

"So long as you stay thus retired in the depth of your interior, you will always find the Holy Spirit there, Who will raise and transport you to the top of the mountain of love, which our Lord has built for his elect,
and he will fill you with his graces, lights, beauties and happiness. You will habitually listen to his voice and you will be faithful to his graces.” LS 1.127; Ibid., 1835.

“The same Holy Spirit, Who produced in the saints such great things, is in you. He dwells there as in His sanctuary in order to produce the same effects. On you alone depends the success of it. Stay tranquil in your interior. Silence all passion and self-love. Pay attention to His graces and movements. Leave him complete liberty to act in you. Brush aside every feeling and movement of self-love, desire, satisfaction, enjoyment and natural love, and all that can become an obstacle. May your sole desire, be to live uniquely of His life. Be entirely faithful to His voice. You can be sure that He will effect in you the greatest marvels of His grace.” LS 1.128-29; Ibid., 1835.

“Try to keep yourself interiorly in great peace, so that the grace of our Lord Jesus Christ be not idle in you. If you let yourself become troubled, agitated, anxious, the Holy Spirit will not be able to act in you as He would. He will not be able to make Himself absolute master of your soul. Do not be anxious over the future. Stay peacefully united to the Spirit of our Lord. The world which you fear so much will be as a worm of earth before you, because the one Who is in you has already conquered it, and you will conquer it with Him.” LS 1.171; May 27, 1836.

“Peace and calm will procure for you a very good coach; for then the Holy Spirit will show you or at least make you do what is good and avoid what is bad. Keep yourself in peace on his bosom; He is in you and will not abandon you.” LS 1.191; Sept 7, 1836.

“Remind yourself that you are filled with the Spirit of our Lord Jesus Christ and that it is the Holy Spirit, He alone, Who wants to be the origin and end of all your desires, affections, movements and tendencies of your soul. No longer have any life of your own but leave Him, He alone, live in you. Look for nothing and have no movement by yourself. Let Him alone be the unique life and movement of your soul. We should be entirely dead to ourselves and to all things. Then our life will be hidden in God with our Lord, to whom we will be intimately united by all the powers of our soul. Thus being entirely empty of creatures and itself, the Spirit of our Lord will be the unique life in it.” LS 1.214-15; Oct 22, 1836 (to Lievin).

“You know well that what is from the flesh is only flesh, whereas all that is born of the Spirit of our Lord is love, a love that is wholly pure and wholly celestial. Therefore do not fear being obliged to leave this world which is full of corruption and horror, where one loves everything except our unique love, our wholly lovable, wholly admirable and wholly adorable Jesus, the beloved of our heart and the unique joy of our soul.” LS 1.217; Nov 23, 1836 (to dying Lievin).

“Pay attention to this: see the Holy Spirit dwelling in person in the depth of your soul, by the power of our Lord. It is He who urges you to give yourself fully to God. He would like to act but you bind His arms and legs by your indecisiveness and fears. See the love with which He pushes you and you prevent Him from acting! Give Him the liberty and you will see the great things He will bring about in you.” LS 1.222; Sept 25, 1836.

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participate in the perfection of his Spirit of holiness Who acts in us. By this incomprehensible participation the holiness of Jesus spreads into our soul and renders it holy. Like a piece of iron in fire is covered and penetrated with this fire with which it seems to one and the same thing, so also by our abandonment, union and perfect adhesion to the Spirit of Jesus we are penetrated, saturated. We possess and represent in us the qualities of this Spirit Who is highly lovable and adorable, especially the principal quality of holiness, which He particularly wants to reproduce in us.” LS 1.279; Aug 12, 1837.

“It seems to me that in this world all the action of the Holy Spirit of our Lord Jesus Christ has our holiness for its final goal. Consequently He wishes to be in us a Spirit of holiness, which is about the same thing as a Spirit of separation from every creature, in order to be united with God, plunged into the bosom of God and having no other life that His.” LS 1.279; Ibid., 1837.

“Try to maintain calm in your soul. Be indifferent to everything. Pay attention only to the Spirit of our Lord living in you. May your entire interior be in silence before Him. You know it, and we have repeated it many times during our conversations: when we are in movement in our interior, the Holy Spirit can’t make Himself heard there. Our soul, buffeted and stirred up by its own faculties, turned and returned to the right and to the left, can no longer leave itself go to the Holy Spirit. And to our great misfortune, this divine Spirit becomes as null and without occupation in us. The soul, which He wants to attach to Himself and fill up with His own light, He sees distancing itself from Him and acting by itself. He wants to spread Himself in it but it closes all the entrances. He wants to become in it a Spirit of peace but it does not consent to it at all, preferring agitation, anguish, trouble. What misery! It would find its force, its riches and all its perfection in the Spirit of our Lord, if it wished only to abandon itself to His guidance. But because it leaves Him and wants to act by itself and in itself it finds in itself only trouble, misery and the deepest incapacity along with a universal dearth of all good, beauty and perfection. LS 1.294-95; Sept 11, 1837.

“Let us keep our soul in peace and our spiritual faculties in repose before Him, waiting for every movement and all life from Him alone....Let us try to have no movement, no will, no life except in God and by the Spirit of God. This life is indeed beautiful and very perfect. But it demands a great calm and a great moderation in all our action, be it interior or exterior. It is not at all by activity, haste, anxiousness and spite against oneself that one arrives at peace, much less to that state of perfection and being lost in God. Moreover one must not wish to advance in perfection except to the extent it is given from on high.” LS 1.296-97; Ibid., 1837.

“May the Spirit of our Lord Jesus Christ fill your soul, may He govern and direct it according to the unique good pleasure of God! May He establish and strengthen in it the power and perfections of our good and very dear Master! May He be all life, movement and existence in your soul, in order that Jesus appear in it alone before his Father, in the state where He desires to appear before Him and in Him! LS 1.301; Sept 1837.

“Be holy my friend because the Father of our Lord Jesus Christ is holy, and because His Spirit Who ought to live and act in you is holy. Enter fully into the designs of holiness that our great Master has on you. Anathema to all that is not love, to all that is not holiness in you. Deny yourself in all things and all circumstances in order that the Spirit of Jesus can dwell, act and live in you according to the suavity of God’s mercy on you. Abandon yourself fully to the Spirit of supreme holiness. Not only will He live fully in you, but your life will no longer be your own, it will be that of the Spirit of Jesus Christ, Who will be all things in you. LS 1.301-02; Sept 1837.

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“For that it is necessary that He be the unique light of your mind, the unique mover of your will and all your actions, the unique desire of your heart, the center and origin of all the affections of your soul. There must not be in you any impression alien to the Spirit of holiness and love. Your soul must no longer experience any sentiment, movement, impression whatever which does not have in it life except in the Spirit and by the Spirit of the love of Jesus. Then you will be able to say that He lives in you and that He is your life. And if He is your life this will be therefore a life of holiness, since He has in himself all holiness and His life is holiness itself. Ibid., 302.

“Your activity of mind does not frighten me, because I hope that the Spirit of our Lord, Who wants to live alone in you, will triumph over his sinful and miserable creature. You must mock it and leave God alone to act. Ibid., 304-05.

“I desire my very dear brother to be with you one same victim immolated and sacrificed in the Spirit and by the Spirit of our Lord Jesus.” Ibid., 306.

“Act no longer like little children who do not know what they are doing. Work like children of God filled with His Holy Spirit, whose lights shine on them and penetrate them from every angle. What must be done to live of this life that is so beautiful, so admirable, so delicious and so holy? You know it well, my dear friends, we talked about it all last year. Do not forget what you heard from me, this flesh of sin; especially don’t forget what the Holy Spirit of our good Jesus told you, all last year, in the most intimate place of your soul.” LS 1.314-15; Oct, 1837.

“May Jesus our sweet Master whom alone we desire to please remain always in our midst and fire all of us up in the immensity of the charity of his heart. May his Spirit of sanctification reign in us all, and animate all of us as one and the same person. I desire with all my heart that the divine Spirit keep you always united in love of Jesus and Mary, that He perfect you and consume you in this divine charity....” LS 1. 319; Oct 3, 1837.

“Watch yourself, peacefully and sweetly however, and in abandonment to the Spirit of Jesus Who wishes to do everything in you” LS 1.327; Oct 19, 1837.

“I had formed great hopes because I saw that the Holy Spirit was beginning to breathe in your dear soul. I do not doubt that he will finish His work by this sickness, which is not ad mortem, it is surely ad vitam.” LS 1.337; Oct 1837.

“It is not us who will fill these souls. We will in effect have nothing more in us of ourselves, since the Spirit of Jesus will fill us, to the point that He will overflow in us and He will leave from there by rivers, that is, with superabundance, force, gravity, suavity and without disorder, while carrying along everything from there.” LS 1.351; Dec 1837.

“...speak according to the abundance of his love and his Holy Spirit in your soul.” Ibid., 351.

“Try to live from this interior and wholly celestial life of the Spirit Who was in such great plenitude in Jesus and Mary, Who from Jesus ought to flow into our hearts, to us all who are his members, and Who nourishes us and satiates us with His superabundance. The life of Jesus and Mary is our life. It is a life that is wholly celestial and wholly divine. No longer pay attention to these vile creatures nor to yourself. Remain peacefully in your interior where the source of your life is, that is, the Spirit of Jesus with all His

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beauties, gifts, graces and love. Stay there in total peace and suavity by the faith that the Spirit of love has put in our soul.” LS I. 376; 1837.

“If you establish your soul in God, in all peace, sweetness and suavity, the rest will be easily done. For the Spirit of Our Lord acting in you, in the midst of peace, sweetness, calm and interior docility of your heart, will not fail to form you according to the good pleasure of this Father and well-beloved Lord Jesus.” LS 1.379-80; 1837.

“May Jesus be all things in you, may his Holy Spirit be the unique life of your soul. Always go your way or rather let yourself be led by your divine guide, Who resides in the center of your soul.” LS 1.376; 1837.

“May the Spirit of the child Jesus fill your soul and make you live of his divinely child-like life.” LS 1.393; Jan 9, 1838.

“Better to preserve one’s mind sweetly and not let it spread out thus in a flux of words. Otherwise it would be feared that our Lord was no longer the wisdom of our mind, and it was no longer he who makes us speak. Indeed this letting go and movement of our mind is like a machine set in motion. Our Lord will have begun to start this machine and it will continue to go, although the hand of our Master no longer pushes it. It will no longer be a movement of the Holy Spirit but a certain impulsion given which will continue.... Moreover, keep yourself in peace, leave yourself go into the hands of the good Master, don’t get involved in anything, except when He pushes you and as He pushes you.” LS 1.392-93; Jan 4, 1838.

“That [state of prayer] is the true means of being faithful to grace and living of the life of the Holy Spirit, Who should be everything in you. This manner of acting should follow you in everything and everywhere. That will demand of you a great interior renouncement, a total forgetting of yourself, and nudity of mind and heart that is perfect and continual. But at the same time the means of arriving at this nudity is precisely acting in the manner I tell you.” LS 1.403; Jan 10, 1838.

“When we are not recollected and in a spirit of continual prayer, we act in all things, or nearly all things, by ourselves and the most often for ourselves. Even the actions that are good, pious, done for God are very imperfect and of very little merit. We are always absorbed by our own action and because of that strongly opposed to the movement of the Holy Spirit.” LS 1.404-05; Jan 23, 1838.

“Your whole concern should be to deaden, check and calm its action [esprit]. In one word, keeping it in repose before God, in order to let the divine Spirit operate in you according to His good pleasure without wishing to precede His action, neither adding or mixing your own spirit which would spoil all that God wants to do and prevent Him from acting.” Ibid., 406.

“In this manner, and little by little, one no longer acts on one’s own. It is the Holy Spirit of our Lord Who then does everything in us, and gradually we acquire a supernatural force in all our conduct. Nothing checks us and our actions are actions of virtue and wholly divine, because there is nothing there of our own and the Spirit of our Lord alone executes them in us, or at least in great part.” LS 1.415; Feb 5, 1838.

“If one wants to see the hidden life of Jesus, it is necessary to see it in his celestial Father, the complete forgetfulness of every creature and of himself, not living except in his Father, by his Father and with his Father. See Jesus thus hidden in his Father, uniquely moved and animated by the Spirit of his Father, Who
brings about in this holy humanity effects as incomprehensible as His union with the Word. For these effects and operations of the Holy Spirit are in proportion to the union of the very holy humanity with the Word.” LS 1.424; Feb 22, 1838.

“There are great treasures in this life [hidden life in Nazareth]. Peace, sweetness, humiliation of heart before God, repose of the soul and docility to the Holy Spirit obtain for us this incomparable gift and essentially necessary for the great ministry to which we are called. It is necessary to be dead and null to all things and to oneself: That’s the only and true means of getting there. Total forgetting of every creature and oneself, death, extermination of all human life, but all that in the peace and repose of the soul before God, and while waiting sweetly until it pleases the Holy Spirit to operate it in our souls. For we cannot get there by our own powers and by the movements that we give ourselves; on the contrary, these efforts and movements only serve to distance ourselves and slow us down. Full abandonment, abandonment into the hands of our very dear and supreme Master. It is His to give us and make of us according as He judges it apropos in his admirable wisdom, and up to us to keep ourselves in repose and sweet waiting before Him. Ibid., 425.

“That’s why I rejoice with all my heart to see the nullity and perfect uselessness in which it pleases Him to keep you. Why should you be saddened? Is it because you can no longer work for His glory? But, on the contrary, you truly work for His great glory, since it is question of your annihilating the entire old creature in order to have no other life, no other movements except those of Jesus and his divine Spirit, Who wishes to be the absolute master and the unique mover of your soul.” LS 1.440-41; March 7, 1838.

“May Jesus and his divine love uniquely live and reign in you. May his Holy Spirit be the soul of your souls.” LS 1.442; March 28, 1838.

“Be one as Jesus is one with the Father. But know well, and you know it for a long time now, that to have perfect unity it is absolutely necessary that one sole and same spirit animate all of you, that is, the Spirit of our sweet and very lovable Jesus. As long as the divine Spirit is not the sole master and unique mover of your souls there will be multiplicity of desires, wills, affections, thoughts. But if the Holy Spirit is the unique mover and the unique life of your souls, you will live infallibly in the most holy and the most perfect union, and this union will achieve your sanctification; which is the only thing desirable.” LS 1.444; Mar 28, 1838.

“...the perfection to which your Master calls you all is indeed great. But I leave to his divine Spirit the care to instruct you in the depth of your interior. His divine instructions are indeed powerful and efficacious differently than those of a sinful man, who is ignorant and corrupt to the marrow of the bone. Listen well to Him, this divine Spirit, and be docile to His sweet voice. Keep your soul far from creatures, in the forgetfulness of yourselves, in great peace, interior calm and sweet vigilance in the presence of the One who penetrates and fills you totally with His Spirit of holiness. Then He will possess you fully, and will bring you to perfection in the holiness and suavity of His love, in which he has brought to perfection so admirably his very holy Mother....” Ibid., 447.

“His Holy Spirit is the life our soul; it is He alone who is to apply it, move it and communicate to it all action and life. But if some bad affection of our heart, or some natural activity of our mind, or some other defect arrests this divine influence, it is a humor more or less malignant which paralyzes our soul and prevents the divine Spirit, the soul of our souls, to move our faculties. Sometimes that even produces sterility and complete uselessness.” LS 1.459; April 2, 1838.

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"Look a bit at this admirable word of our good Master: Si quis sitit, veniat ad me et bibat. Qui credit in me, flumina fluent de ventre ejus aquae vivae. What are these rivers of living water of which he says: they flow from his belly? They are the gifts of the Holy Spirit which are communicated to us for the sanctification of our souls first, and then for that of those around us, and especially for the exercise of our holy functions." Ibid., 460.

"The Spirit of our divine Master is in you, leave Him master of everything, especially in the word of God that you proclaim." Ibid., 461.

"When you give a sermon prepare it before God and in the Spirit of our Lord, not as someone who is to appear in public and be examined, but as a faithful representative of the great Master, who intimates his holy wills to his servants. Animate yourself uniquely with views of faith and do not reason so much. Appear in the pulpit as a minister of God who speaks for the conversion of sinners, for the instruction and the greatest sanctification of the just. Beforehand meditate on the words of the Gospel, put in order the reflections the Holy Spirit will have suggested to you and give them for the greatest sanctification of souls, and no longer preach what you have copied by means of a fatiguing and sterile labor....It is necessary that the words of the priest be like the word of Jesus himself....It is not necessary that you speak beautiful and great things. Speak as it will be given to you from on high. Render simply what you will have conceived simply; animate yourself when the Spirit of God pushes you and animates you, and thus do not remain always man....I am not of the opinion that you only prepare yourself at the moment of preaching, you are not strong enough for that. Prepare remotely, even write; but do that in the Spirit of God, tanquam potestatem habens, and as a man who should preach the love of our Lord, and all that you say be practical and lead to piety. Ibid., 462-64.

"A priest should not have in himself any human life; he should no longer act and move as a man, but the Spirit of Jesus Christ should be in him all movement and life. LS 1.485; April 23, 1838.

"Make them [future priests] avoid contention of mind and desire for tangible graces. Make them walk in the purity and simplicity of the faith and with a true and vigorous love, living on earth as dead men, having in oneself only Jesus and his divine Spirit Who should be the mover of all their interior and exterior actions. For that they should keep their soul in peace and repose, avoiding haste, activity, agitation, trouble, anxiety and all violent movement. It is necessary in all things and everywhere to be calm and peaceful before God, in the unique desire of becoming pleasing before Him and not living except for Him and in Him." Ibid., 488.

"In the state of the cross where you are, you have a very particular need to keep yourself dead before Him and lost in His divine Spirit....The total ruin of the flesh, with all that it has, can do and wants, as well as with all what is in itself, in order that Jesus and his divine Spirit takes its place. LS 1.492; April 29, 1838.

"May the Holy Spirit superabound in your soul, as He superabounded in Mary, our good Mother." LS 1.495; Pentecost 1838.

"It is in him [Jesus] alone, in his Father and with the Holy Spirit that belongs all homage, glory and love and to us all scorn, opprobrium, ignominy and confusion. That's your life, my friend; but all in great peace, sweetness and suavity and without effort of the flesh." Ibid., 498.
"I hope that the divine Spirit unites you and makes you one sole and same thing in the divine love of Jesus." LS 1.500; during Corpus Christi Octave; 1838.

"Be intimately united together by the bond of the Holy Spirit Who operates all charity in our souls, this union being exempt from all satisfaction of mind." Ibid., 501.

"You are in the same situation as myself; don’t despair, abandon yourself to our good Master and his Holy Spirit." Ibid., 503.

"May Jesus establish his reign in your soul and fill you with his divine Spirit...." LS 1.508; May 30, 1838.

"Similar joy is not a living and impetuous joy, nor a glorious joy, but a suave joy, which is as the soul of this sadness. It is communicated to us by the same Spirit of Jesus operating in the soul so tried, to which we unite ourselves and we share in. The fruit of the Spirit of Jesus is always joy and peace; only, as He operates, in this case, by crosses and sadnesses, He operates in us in the same way." LS 1.516; May 25 the month of Mary, 1838.

"May Jesus all alone, in his divine Spirit and by his divine Spirit, animate and possess our souls!" Ibid., 516.

"We need to have two concerns: the first to renounce ourselves, to leave ourselves entirely and mistrust ourselves a lot; the second to tend towards God in all things, to continually aim at union with our Lord, in whom alone do we find the life of our soul, which life is his Holy Spirit. Our soul ought to act in all things by an interior principle; in the unique desire of being agreeable to God and with a very great purity of view, never considering oneself in what one does, and not considering even the grace of God in it, for it would risk becoming complacent, which would be a very great danger." LS 1.532; June 3, 1838.

"One thing, it seems to me, we should be careful about. It is to wish to know and see the procedure of our Master in our souls and His intentions and views. We should be satisfied with our ignorance and abandon ourselves blindly to the Spirit of our Lord acting powerfully in us...." LS 1.538; June 10, 1838.

"Aim at arriving at a holy, sweet and peaceful union with the Spirit of our Lord Who is in you. While aiming at this sweet and uninterrupted union, work in a special manner at the renouncement of yourself. This is what should occupy us continually." LS 2.24; July 14, 1838.

"...that you may do all things in union with our divine and wholly lovable Master, the very great and very dear Lord Jesus, according to the unique movement of his divine Spirit." LS 2.28; Ibid., 1838.

"Put no affectation in your manner of thinking, speaking and acting; but live in a spirit of simplicity and abandonment into the hands of God and do the things as His divine Spirit gives you." LS 2.29; Ibid., 1838.

"Let us give our souls to our Lord, and let us do all things in the unique view of being perfectly pleasing to him, and in his unique Spirit and according to his unique Spirit. LS 2.31; July 27, 1838.

"...Jesus finds and will always find miseries in our souls; but in his infinite goodness he doesn’t stop
living there and reigning there, provided we recognize our misery before him and we surrender ourselves hand and feet bound to his divine Spirit in order that we no longer have life and action except in him and by him. LS 2.44; July 30, 1838.

“Our dependence on His divine grace and on His Holy Spirit becomes so much the greater as our sorrows, agitations and needs are more considerable. LS 2.88; Aug 29, 1838.

“...wait sweetly, humbly and spiritually needy [miserably] for the divine Lord, and He will come with the force of His divine love and will take hold of your soul, to communicate to it his own life and inclinations, his affections and dispositions. For that, always abandon oneself to the divine Spirit of our Lord with the dispositions of a poor man, full of knowledge and experience of his own misery and of the humiliating state of incapacity of opposition and continual detours, by which he withdraws himself ceaselessly from the divine and unique life of our souls, in order to possess only himself, to preserve always his own spiritually weak life, and to mingle his own movements with the holy and celestial movements that only Jesus gives to him.” LS 2.92; Aug 31, 1838.

“Be holy because our heavenly Father is holy. Rejoice always before our divine Master and in him, for his Spirit of holiness is in you. Oh! How horrible is this Spirit of holiness! Oh! How He wishes us to be pure and holy in order to be pleasing to the divine Spirit of holiness of Jesus, and in order that we preserve it in its plenitude in our souls!” LS 2.101; Oct 10, 1838.

“Remember that the Holy Spirit reposes in your soul and that He is your strength.” LS 2.106; Oct 29, 1838.

“To become established in the spirit of prayer, interior solitude before all else must be achieved. Lot of work is necessary and sometimes much work, great tribulations. But all is well compensated when the divine Spirit of Jesus comes to dwell there in a permanent manner. While waiting, desire it, work at it in peace, be faithful in all and live only for Him and in Him alone the best you can. He will always be in you but His dwelling in your soul will not yet be perfect.” LS 2.110; Oct 31, 1838.

“He [Jesus] will live in you, I really hope so. Live also in him. Don’t be satisfied with the desire to be always preoccupied with our Lord Jesus, but add to that a greater and livelier desire to possess him in your soul and to be possessed by him, in order that he be the life and the soul of your soul, that you have no action, feeling, desire, affection, will or view but that it is Jesus who animates you in all the interior and exterior operations of your soul. Then he will live in you in his Spirit of holiness, in the plenitude of his power, and will retrace in you all the interior states of his holy soul, in which he wants you to share.” LS 2.112; Oct 1838 (1839?).

“It is necessary to annihilate, so to speak, your own faculties, in order to keep them in repose before God, that you be capable of following the divine impulses that He wishes to give to you. As long as you still have natural vigor, energy and action you will act by yourself, and the divine operation of the Holy Spirit will not be the director of your soul. Thus moderation, peace, sweetness, love and abandonment in your interior and exterior action, and the Spirit of our Lord will enjoy in your soul His full power: His divine action will replace yours. In all things be tranquil, deliberative, reflective, waiting for the movement of the grace of God.” LS 2.119; Nov 26, 1838.

“...to enter perfectly into the views and the conduct of the Holy Spirit the soul should so throw itself and...
abandon itself in His bosom that it takes pleasure in pain rather than in this state of well being.” LS 2.125; Nov 29, 1838.

“The divine Master does what he wants and what is pleasing to him with those that his heavenly Father has given to him. He loses not one of them, but places them all in his holy love and sanctifies them by the divine grace of his Holy Spirit.” LS 2.152; 1838.

“The more your interior pains are great, the more you rightly can say: Ubi abundavit delictum, ibi superabundavit gratis. For it is proper to the cross to tame and annihilate the flesh with all its affections and to put the Spirit of Jesus in its place.” LS 2.156; 1838.

“Abandon yourself to the conduct of our Lord and his divine Spirit. It is he alone who wants to be your guide, and without any view on your part: being faithful will only be more beneficial for the sanctification of your soul, because that will teach you little by little to leave yourself entirely, to leave entirely on the side your own lights and your own will, in order to be led only by the divine Spirit.” LS 2.190; Feb 15, 1839.

“...only then will you be able to begin to acquire true Christian prudence and discernment of the movements of the Holy Spirit with the movements of nature or the demon, be it in you, be it in others. Put your unique confidence, therefore, in God alone, and abandon yourself simply and lovingly to His holy and adorable guidance. LS 2.194; Feb 15, 1839.

“This is what our Lord said to Nicodemus: Spiritus ubi vult spirat: et vocem ejus audis, sed nescis unde veniat, aut quo vadiat: sic est omnis qui natus est ex Spiritu. My beloved brother, you are a small Nicodemus. The Spirit breathes, you do not know whence His breath comes nor where it goes, and you become troubled. Be content and keep yourself in a great joy because the divine Spirit is pleased to put His breath in your soul and vivify it by this means.” LS 2.198; Feb 16, 1839.

“See at the same time the incomparable operations of the Holy Spirit in the very holy will of Jesus; see all the evils and dejections of this will that is so beautiful and so adorable, and the divine impressions that the Spirit of God operates in it:...Our will also participates in the divine impressions which are found and are renewed ceaselessly in the will of Jesus, in which the Holy Spirit acts immediately and by a way of ineffable communication. When we thus receive in us these divine impressions which are in the holy soul of Jesus, we are transformed in him, and we possess in us the life that he has himself.” LS 2.212-13; Feb 17, 1839.

“One of the greatest obstacles that one meets in the way of perfection is the impetuous and anxious desire to advance and possess the virtues that one feels not to have. The true means, on the contrary, for advancing solidly, and with big steps, is to be patient, calm and to pacify these anxieties. Therefore aim without ceasing to arrive at the summit of this holy mountain; but walk always peacefully and sweetly, according to your actual abilities, for fear of not arriving to the top or of falling and rolling backwards. Do not get ahead of your guide, for fear of getting lost and of going outside the road that He traces for you; for instead of arriving safe and sound you will fall down into a precipice. This guide is the Holy Spirit. By your toil and your anxieties, by your trouble and haste, you get ahead of Him, under the pretext of going faster. And what happens? You go off the path, where the terrain is harder and rocky, and, far from advancing, you fall back, at least you lose time.” LS 2.219-20; May 29, 1839.

“...the souls of the law of grace, who have in themselves the true and pure Spirit of the divine Lamb,
sweet and peaceable towards all, and sometimes more so towards those who resist them...even when it is
evident that these persons resist them with bad intent....Their sweetness and suavity in no way prevent them
from persevering in their work, in taking efficacious means for that, but everything is done without
crabbiness, without bitterness, without violence or contention, always in the very pure, very holy, very
sweet and very pacific Spirit of Jesus.” LS 2.254-55; May 6, 1839.

“...It is this holy and sweet hope or confidence in Him that keeps us always humbly prostrate before Him.
The eye of your soul is always turned towards Him in our greatest afflictions, and the more it is in pain, the
more it has joy in God and is united to Him closely; for this hope is never confounded, being animated by
the divine charity poured into our souls by the Holy Spirit.” LS 2.273; July 7, 1839.

“For your interior, follow the way our Lord marks out for you. Follow it in peace and put your
confidence in Jesus alone. Do not pay attention to the way that leads you towards your supreme love; but
fix sweetly your spirit and heart on him alone, and surrender yourself into his hands like a baby in the arms
of its wet nurse. Do everything purely and simply before him and live without concern and anxiety under
the guidance and action of the divine Spirit.” LS 2.278-79; Aug 16, 1839.

“You are no longer earthly men, but angels of God, in whom Jesus operates the marvels of his divine love.
That’s why I do not fear to call you my brothers and my very dear brothers, not according to the flesh and
blood in Abraham, but according to the Spirit of God and in Jesus, our supreme Lord and henceforth your
unique love. Rejoice, my beloved brothers, we are great before God and His holy angels.” LS 2.282; Oct 10,
1839. (To two Jewish converts).

LYON 1839

“...if we are closely united to this divine Spirit He will make us penetrate even to the depths of the divinity,
when that will useful for the salvation of souls.” LS 2.312; Dec 15, 1839.

“I believe that the Holy Spirit breathes constantly in the same manner in the same soul. All His impressions
closely resemble each other. His guidance of it is always uniform. Consequently the declaration of a vocation
should be the same as any declaration.” LS 2.313; Dec 15, 1839.

“A director who has his own ideas, particular views, principles according to which he is guided, often resists
the guidance of the Holy Spirit in souls.” Ibid., 315.

“...when you read M. Olier, start by putting yourself in your ordinary state of prayer before God. Dispose
yourself interiorly to give and surrender yourself entirely into the hands of our Lord, in order to live and act
no longer except in the movement of His divine Spirit of love. It is also good to do that for Holy Scripture and
for all pious reading.” Ibid., p.327.

“Don’t form your spirit to give to the truths that you like the turn that M. Olier or such other author you
are reading gives to them. Don’t retain the words, but the substance of the thing that is necessary to express
in your small and poor language, according to the liking and interior attraction which animates you. In this
manner, you will appropriate to yourself, or rather the Holy Spirit appropriates for you the excellent things that
this holy author tells you, and it becomes your own; whereas in leaving your spirit go in its natural activity it

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often takes over. It would believe it possesses something, and it would only have words, only an appearance of words and not the substance. The imagination would work and take pleasure in that; there would be nothing real.” Ibid., 328-29.

“Love God fervently, but with a fervor inspired by the divine Spirit of Jesus. Serve him with force, with guts and generosity, and not by your own activity. Above all may divine grace make you act strongly for the glory and the love of your God.” Ibid., 330.

“In order that Jesus may live in you with his Spirit of holiness, forget yourself and drag yourself continually in your lowliness and abjection before him. Never count yourself for anything, don’t desire to be esteemed, neither to be estimable. Desire only one thing: to be null and abject before God and before men. Desire to be hidden from every creature, from yourself and to be forgotten as Jesus was hidden and forgotten in his poor small house of Nazareth.” LS 2.336-37; 1839.

“You ought to apply yourself with all your soul to be simple in the hands of the supreme Master, and to let yourself be led peacefully by his divine Spirit.” LS 2.343; 1839.

“If you do not learn to submit your spirit fully and blindly to God, you will risk becoming the toy of the demon, who doesn’t ask for better than to deceive you in order to estrange you from God; and he is more crafty than we are. Independence of the spirit is for him a main entrance by which he enters without difficulty. He insinuates himself insensibly into our will, which he hardens little by little and renders obstinate and then there is no longer any place in us for the Spirit of God, Who, seeing Himself refused, withdraws. From that time we fall into the greatest miseries. That's why, dear friend, you should fortify your soul and sustain it in the suavity of the divine love against tenacity and opinionatedness of one's own spirit.” LS 2.344; 1839.

“It is not at all by human science that the saints converted so many souls, but by the Spirit of God of which they were full....” Ibid., 348.

“Always work strongly and efficaciously to tame and annihilate the old creature, in order that finally God alone live in you. Know that the Spirit of our Lord is in you, that He wants to act there according to the wishes of the Father of all mercies. He wants to produce there the feelings and marvelous dispositions of the adorable heart of Jesus, our perfect model and great treasure. If He cannot do with you and in you according to the good pleasure of His Father, that comes from you who are a poor man. Be therefore more and more faithful to this great Lord and supreme Master of your soul.” LS 2.351-52; 1839.

“The true means of preparing yourself for a great gift of prayer is the most perfect renouncement. It is to that you need to apply yourself uniquely and to that you need to aim in all your conduct. Once entirely empty of every creature and of yourself, you will be disposed and apt to receive the Spirit of God with abundance. As long as nature has a breath of life, the Spirit of our Lord will not be able to live perfectly in you. But once this nature is fully dead, you will no longer live but the life of God, and then the Spirit of prayer will animate all the movements of your soul, He will become its habitual exercise and will be as another nature in you. That’s why you should apply yourself to interior renouncement. Make it the basis of your entire spiritual life.” LS 2.355; 1839.

“Do not sadden the Holy Spirit any longer; but, on the contrary, make Him enjoy in your soul the good which belongs to Him and which He wishes to possess fully.” LS 2.369; 1839.
"May Jesus our good Lord fill your spirit and your heart with a great superabundance of his Spirit of sweetness, meekness and peace. The graces which our Lord provides for you this year are indeed great; the true means of responding to them is to enter into the spirit with which he wants to animate you: a spirit of sweetness, calm and abandonment." LS 2.380; 1839.

"To truly advance in perfection, you need, as do others, to keep your spirit in repose. Moreover, for everybody, the unique means of making progress in it is to look for God in one's interior and to leave oneself formed by Him alone and not by studied things. Therefore read little and do not put your confidence in what you read, but in the Spirit of our Lord Who dwells in you and to Whom you must unite and abandon your soul entirely. There is the source of all perfection." Ibid., 382.

"Know well that it is not we who suffer; it is Jesus living in us by his divine Spirit who offers himself again to his heavenly Father. What happiness for us to be an instrument in the hands of our beloved Jesus, through which he works so grandly to the glory of his Father! What happiness to renew thus the glorious passion of our Master! There is even something more beautiful and more sweet in that than in the passion itself of Jesus on Calvary. Then it had been accomplished to the detriment and to the loss of a throng of souls and a whole people were rendered criminal on this occasion; whereas the sufferings, the passion and death of Jesus operated in our souls is done without sin and in a manner very holy and excellent. It is his divine Spirit who presides at this execution, Who operates in us the glory of the Father." LS 2.395-96; 1839 (to a Eudist seminarian).

"The means that Jesus uses to establish us in his life and holiness are terrible; but also what force, what full power is necessary to root us out of ourselves efficaciously and despite ourselves? This force the divine Jesus, our beloved Master, uses in you. He penetrates to the division of the soul, as saint Paul says, and shakes it up at its foundations. The shock is terrible and the jolt frightful; but the flesh succumbs, it is beaten down and the Spirit of Jesus takes over little by little the mastery of our soul, to the detriment and on the ruins of all hostile power." LS 2.396-97; 1839.

"Jesus alone must be living and existing in your soul. As long as there is something alien to Jesus, you will not be holy; Jesus is our unique holiness and love. That Jesus can live in you with his Spirit of holiness, you must forget yourself and drag yourself continually in your lowness and your abjection before him." LS 2.399; 1839.

"In all the things that happen to you and in all the circumstances you encounter, may the first movement of your soul not be towards yourself; may your thought not turn towards yourself; may your will make no sidelong movement, but the one and the other move towards the supreme Master, in order to receive impulse and movement. In this way, if something joyous happens to you, you will not rejoice over it; if something pleasant, you will have no self-satisfaction; if something sad, you will not have any pain over it; if something glorious you will not indulge in feelings of vanity; if something humiliating you will not give into depression of spirit; but in all these circumstances and others like them your soul will first be borne towards God, its adorable and supreme all, and not towards itself or the thing in question. It will thus carry itself towards God in a spirit of lowness and abjection, in a spirit of poverty and nakedness. It will hold itself thus before Him, in order that it please Him to arrange and act according to His unique good pleasure, in order that His divine Spirit animate it and give it movement and impulsion...." LS 2.400-01; 1839.

"That's how you must forget yourself and how you must be hidden in God. Your soul must no longer have regard or feeling for itself and toward itself, but may Jesus and his divine Spirit be all things there." Ibid., 401.

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"May the Holy Spirit fill your soul in order to be your consolation, your joy, your strength, your light and your love! Our good Lord has sent us his divine Spirit to be our whole life, to operate in us all the perfections and holiness that He operated in our Lord himself. See what goodness on the part of God, what a miracle of grace and love, sending us such a great Master in order to instruct us about all the marvels that the Father has put in His beloved Son and to operate them in our souls! What ought to be our holiness if we are faithful to listen interiorly to the divine Spirit, if we are docile to follow His movements, if we pay attention to Him, and if we give Him full liberty to establish in our souls His own life at the expense of our life of the flesh! It is an incomprehensible thing that God has deigned to regard favorably people as perverted and as corrupt as we and that He willed to come establish His dwelling in our souls.

But also in order that He can dwell in us and live there, all corruption, personal spirit, love of self, created affection and human life must disappear; for the divine Spirit is a Spirit of holiness and His life is a life uniquely holy. From the moment we live our own life, we have no longer in us the life of holiness, for we are completely opposed to the holiness of God. So try to pay attention the best you can to this unique life of the Spirit of God. Don't forget that you will never reach the extermination of the flesh; it will always be flesh, always the enemy of God and opposed to the Spirit of holiness Who dwells in you.

That a Spirit as holy and also as pure can dwell in the midst of continual imperfection and ceaselessly put up with revolt against Him and the mixtures of this miserable spirit of flesh—shows admirably the divine goodness and mercy. It is inconceivable; but that ought to put us to shame and force us to sink in humiliation before God, at the same time that ought to make us enter into transports of love towards the holy Trinity; for there is the great mystery of the love of our God and our own confusion.

Be faithful to what the divine Spirit wants to do in you, follow Him very sweetly and in great interior humiliation before Him. Keep yourself always in repose, aim at deadening, softening and calming all your bitter feelings, movements of anxiety, discouragements and troubles which tend to rise up in your soul. Make the effort to live in a certain liberty of spirit, without constraint and without strain. When you feel assailed by the desire to give yourself to creatures, don't be troubled. Do you not know what you are? But what do you fear? The Spirit of Jesus Who is in you, does He not hold you in His hands? Oh!, yes, indeed surely; for if that were not so you would have been far from Him a long time ago.

Don't let yourself give in to agitation and anxiety of spirit; humble yourself in all sweetness before the divine Master, and keep yourself in repose. Don't be troubled by these continual anxieties which want to rise up in your soul; these things are excellent, they keep you in your littleness before God. If you were perfectly tranquil you would risk becoming complacent in yourself, for we are pits of iniquity and corruption. Be content therefore and rejoice over your state, be indeed happy and ravished by what the divine Master preserves for you as a beloved child in the midst of all your poverty and wickedness, and walk in the peace, sweetness, suavity and the most profound humiliation of your soul.” LS 2.407-10; 1839 or 1837.

ROME 1840

"...It is not words that fill our souls with divine love and which keep us united in this holy love, but the Spirit of our Lord, Who lives in us and Who wants to operate everything in us. It is enough for me to give your soul without ceasing to Jesus Christ our Lord and the very holy Virgin our good Mother, so that the divine Spirit be the absolute master in you, that He fill you and that He unite you to Jesus and Mary, with the same union, although less perfect, with the very holy love with which He united them together. It would be a very great, sweet and admirable thing if the Holy Spirit accomplish in your souls this very holy union with Jesus and Mary, and with Mary in Jesus. May Jesus live in us as He lived in Mary; may we be united to Mary as she had been united with Jesus, in a union of desire, in a union of love, in a union of will, in a union of view. May we be blind, lost and annihilated in ourselves and for ourselves, and may the Spirit of Jesus be all
occupation, all movement and all life in us, in order to unite us and make us one thing with Him in Mary, by Mary and with Mary.

I know very well that we will never reach the perfection of this divine love and union. We don’t pretend to, but we pray Jesus to give us some small spark, we pray Mary to attract us in her admirable interior to unite us and to give us some share in it. My dear friend, live the most you can annulled in yourself; give yourself without ceasing to Jesus and to Mary. Always be at rest on the breast of Jesus and abandoned into the hands of the divine Spirit. Be alert and preserve your spirit in great sweetness and supleness before Him in all things. Keep your soul in a state of lowness and poverty and in the forgetfulness of yourself. Never be active in the things you undertake, for the glory of our Lord. Let him act and be only a dead instrument, but at the same time supple and pliable.” LS 2.424-25; Jan 19, 1840.

“Think-only of one thing: let the Spirit of Jesus act in you according to all His different wills. If you experience variations in your interior don’t get anxious. Take all that comes from the divine Master and let him do. He always acts in us with the same operation of love; only he follows in that the different degrees of our progress and the divine wills full of love of His heavenly Father.” LS 2.427; Jan 1840.

“Always keep your soul with its faculties disposed and faithful so that the Spirit of Jesus, Who is this inexhaustible source, may spread Himself in all your acts and movements, to become the cause of them, but a cause of sacrifice and immolation to His divine love.” LS 2.465; Jul 25 1840.

“May everything be supernatural in you and proceed from the Holy Spirit. All that flows down from the divine Spirit is sweet, suave, modest and humble. Strength and suavity, that’s divine action; that’s also the resume of all apostolic action. When I tell you to mistrust yourself and to leave others do according to their views and attractions, I want to speak of those who are with God and who act by a supernatural and pure principle. I will willingly cite a relevant and important passage from Saint Paul to the Corinthians. All those who do good in a spiritual and supernatural manner do it by a grace of the Holy Spirit: Nemo potest dicere: Dominus Jesus, nisi in Spiritu Sancto.” LS 2.468-69; Aug 4, 1840.

“Consequently we ought not torment them when they act in another way. Divisiones vero gratiarum sunt, grace are diversely handed out, but the Spirit Who communicates them is the same; so it is necessary to respect spiritual tastes or varied attractions. They should not disturb in any thing spiritual union, which is nothing but the charity of God in our souls, and the mark of the residence in each of us of the divine Spirit, Who is the same cause of different attractions. That’s the conduct of each one in particular relative to tastes and attractions.

“Saint Paul adds: Et divisiones ministrationum sunt. He speaks of the administration of graces and spiritual goods which are to be distributed to souls; which is a true servitude, to which we must reduce ourselves in order to serve our Lord in souls, and in order to communicate to each one gifts and graces that He wishes to grant them. This gift of administration of His graces and His favors is exercised in a very varied manner. Some do it in one way, others in another, but our Lord Jesus is the same in all, for it he who distributes his graces by the hands of his servants. That’s why it is necessary to be reserved in the judgments one brings against the manner of acting of others in the distributions of these supernatural gifts. Oh! How often it happens that one condemns our divine Master, who distributes his gifts precisely in this manner that one judges defective!

The Apostles adds: Et divisiones operationum sunt. Not only is there variety in the distribution of divine goods, a thing we call administration, direction or other similar names, but there is still that kind of thing in the supernatural action or operation by which one begets souls for God, and in all other spiritual operation. All these different operations nevertheless end up to the sole glory of the Father of our Lord, Who is the same God in all, and Who Himself operates all in all; for it is necessary to remark that saint Paul, in saying simply God, wants ordinarily to mean the Father.” Ibid., 469-70.

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“Live in thy servants, in the Spirit of Thy holiness. To ask that Jesus live in us is to ask that the Holy Spirit dwell in us in order to establish the life of Jesus there, to make us live the life of Jesus; for the Word of life does not live in us except by his Holy Spirit who dwells in us. Here one does not ask again that he live in us with his Holy Spirit, but with his Spirit of holiness, which means his separation from every creature, his horror and estrangement from all that would alienate him from his heavenly Father and this life entirely consumed in his Father, a life by which the holiness of his Father was his.

We ask that He comes in us in this Spirit, in order that He repel, that He distance, that He exterminate from our soul all life alien to the life of his Father in him and from his in his Father and that by this Spirit of holiness he purify our soul from all which is alien to God, that he separate it from all creatures, that he withdraw all its affections from every created object and itself, in order to put them with his own, all in his heavenly Father, and that he establish in us his own life of holiness.” LS 2.515-16; Apr 1, 1841.

“In Spiritu tuo, that is, by this Holy Spirit Who battles ceaselessly against the flesh, Who abhors it and wars without ceasing. Jesus thus living in our soul spreads out there his Spirit of hate against these mortal enemies, and at the same time his dominating power by this Spirit and in this adorable Spirit. The soul thus animated, vivified and fortified by the very life of Jesus its Lord and by his Spirit opposes all enemy powers, dominates them and repels them. It is not the soul but the divine Spirit of Jesus Who repels and dominates them, and that ad gloriam Patris. There is the only view and only end for which Jesus lives in Mary and in our souls. The soul already enters into these same views and does not wish all these graces for its own exaltation but for the very great glory of the Father: pure and holy desire which the view of Jesus living in Mary inspires in souls. LS 2.522; Apr 1, 1841.

LA NEUVILLE

1841-1847

“It isn’t necessary that you see your progress; for it is not up to you to make progress, but the Holy Spirit Who ought to be your guide and not your spirit. It should suffice you that He knows how He is guiding you, and you have nothing other to do than to always follow His divine impressions, to always grow in desires and love for your divine Master, sacrificing to him without ceasing all the satisfactions of your soul, in order to please him uniquely and to be faithful in all He asks of you; and that by the affections that He impresses on your heart, and not by the ideas which to mind, for it will not be by this means that grace will make itself felt in your soul: You need to be indifferent to every idea of the mind which is not accompanied by a strong impression in the will, as I have already explained to you above. LS 2.588-89; Dec 12, 1841.

“See his divine Spirit always acting in your soul suavely and strongly and your own spirit acting without ceasing bitterly and actively. The divine Spirit, while acting powerfully, fills your soul with suavity and peace. He establishes in you the life of Jesus, the affections, desires and loves of Jesus. Oh! the beautiful and divine life of Jesus! It is a life of love, and the life of love is a sweet and powerful life which fills us with the holiness of Jesus. When the divine Spirit acts in us, our soul is burning and in the midst of this fire is as borne, united to God without trouble, anxiety, agitation, irritableness, movement of self love; on the contrary, with a movement of abasement of ourselves, not only before God, but in our own interior, and before all creatures.” LS 2.599; Dec 31, 1841.

“My very dear friend, how happy we are when we are under the power of the divine Spirit, under the complete influence of the Spirit of love of Jesus! Everything becomes love in us. All our actions, even the
slightest movements of our soul and for much more reason its movements, its intimate actions, all is love: love for our God, before Whom we are without ceasing prostrate and annihilated; love for people, without bitterness, without judging anyone. Our spirit is calm, without getting into gear against those who afflict us, who contradict us, persecute us, torment us in whatever manner. Good or bad, of our mind or not, no person can ever put our spirit outside its repose in God, nor trigger our discontent, whether he is right or wrong. I tell you all these things in order that you might be able to distinguish what in you comes from the divine Spirit and what comes from you natural activity that is so harmful to the life of Jesus in your soul.” Ibid., 600.

“But, when it is by our own activity that we act or our own activity gets mixed up in it, the cause of our action seems to proceed from the mind, all the force of the action and all its energy are in it. The will also participates in it; one even sees sometimes that the first cause of our activity is in the will, and even in the grace that touches us. But at the same time one feels that the proximate cause when the action proceeds directly is not in the will, but in the mind. Moreover, one feels that the principal force and the major part of the action is in the mind, which is entirely preoccupied with its object. Also, this action has all the defects which are so usual in these cases.

I will give you yet another rule, which will enable you to discern the movement of our good Master from your own activity. When Jesus acts by his Spirit he gives the movement to the will, and by it he engages all our faculties; our mind feels nothing of the action of our Master, but the movement is not directly impressed on it. Also, the divine Spirit acts in a uniform manner. His action is strong but suave, it is unified and is not agitated, and moreover, it tends to union with our Lord. In a word, there is no disorder in His action, which has all the character of the action of divine grace.

This rule is for all that takes place in us in the spiritual life. All the perfect feelings, all the divine dispositions of Jesus, communicated according to the perfection of his life in our souls, should make their first stay in the will, then in the mind, and have the same qualities in action, as I have just told you.” Ibid., 601-02.

“I was very consoled by your letter, which shows me that you progress more and more in the desire of living only for our divine Master. I hope that his divine love grow in your soul and fill it entirely. Yes, dear friend, you are right: in order that all the faculties of our heart be thus surrounded, enveloped and filled with the Spirit of Jesus, it is necessary that we be dead to ourselves and all things. Our great task is to die to ourselves; I believe you have already said that another time. All that we have to do, all to what our soul ought to apply itself, consists in being disposed by means of the very powerful help of divine grace, which is very strong in us, by the mercy of our good Master, to follow the movements and the impressions of the divine Spirit Who is in us. The Spirit wishes to be the soul of our soul. It is up to us to render Him absolute Master of this poor soul, in order that He might communicate to it His life and His action. Let us allow Him to act in us as our body lets act our soul, which stirs it as it believes suitable and how it wishes it. The only difference is that our body receives and follows necessarily the impulsion that our soul gives it, whereas our soul should receive and follow willingly the holy impulse of this divine soul the Spirit of Jesus. Now, our soul is to be dead by itself and in itself, as is our body to the soul. Oh! what happiness, what holiness would be ours if the things were so, if our soul had no more preferences except those the divine Spirit gives it; if it had no longer desire, affection, action, movement except what it receives from the Holy Spirit; if we no longer loved anything, if we no longer glorified ourselves, if we no longer felt pleasures and satisfactions, if we no longer had any will or life except in Him and by Him! Then nothing would be obstacle to perfection and the sanctification of our soul, whereas, on the contrary, by our desires, affections, wills and action we constrain and hamper the action of divine grace in us; we always oppose it, we always remain in our own life.

Here then is the entire conduct you have to keep. Don’t work with violence, don’t make efforts to unite yourself more or less perfectly with God. The union of our soul with God is the work of our Lord and not ours;
it is the divine Spirit who is to operate it in our souls more or less perfectly, according to the designs of God on us, and according to our fidelity to correspond with them. Without Him, all your tendencies and all your work would be useless, and even harmful; for the more you work to obtain union with God, the more there will be one’s own action; and the more there is one’s action, the less there will be the action of the Holy Spirit Who alone nevertheless can produce this holy and admirable union in its different degrees, while our own action and tendency can do nothing for it. Therefore in the exercise of the holy presence of God, avoid effort and one’s own action in order to push your soul towards God and to unite it with Him, except when you feel an interior impression which pushes you and carries you along in some sort to produce acts.” LS 3.13-15; Jan 13, 1841.

“...despite the counsels of very wise men full of the Spirit of God, your soul is not at ease....” LS 4.21; Jan 21, 1842.

“I am ashamed to admit it, would not a poor man like this one wish to line up with the sentiment of so many respectable men, filled with the Spirit of God?” Ibid., 22.

“When the soul finds itself in the peace of the divine Spirit and it reposes on the bosom of Jesus, as our lovable apostle saint John, and in this repose and peace of divine grace, one leaves itself go sweetly and suavely to the interior feeling, speaking sweetly, suavely, peacefully, letting flow from the heart only what the divine love operates there. Then the effects which result are the opposite of what I have just said. We are perfumed by it, as well as those with whom we converse. One leaves these conversations full of fervor and love, and is sometimes more recollected than if one had made a good prayer. That comes from the sweet action of the Holy Spirit to which the soul lets itself be sweetly drawn.

In order to act that way, it is necessary to be filled with the desire to be all to God, and to love Him alone; it is necessary to keep oneself sweetly and peacefully united to our Lord. It is thus that I apply to you the words of the divine Master: Si quis siti; you must start by having thirst, that is, having great desires of one’s sanctification, great desires to love and serve Jesus alone. Having this supernatural thirst, one should not quench one’s thirst by activity and effort. One would try in vain, one will never know how to find one sole drop of water to slake one’s thirst. Self love can indeed furnish a certain corrupted and poisoned water, which deceives unbelieving souls, but hardly satisfies.

What therefore does one do when one is devoured by this thirst? Veniat ad me, et bibat; it is necessary to go to the great source of living water, to unite oneself with Jesus, to attach one’s soul to his divine Heart, while remaining in peace and repose in his bosom.” LS 3.45-47; 1842.

“...it is necessary that everything be done in the Spirit of God.” LS 3.66; Jun 16, 1842.

“Uptightness is always a drawback, and interior sweetness which accompanies our works is often a mark of the presence of Jesus. Be strong in your action, but may your soul be at the same time in a great disposition of sweetness. Attingit a fine usque ad finem fortiter, et disposit omnia suaviter. Imitate the Lord in this conduct. If he is with you, in your action, he will communicate with you and make you feel his manner of acting: he is never stiff, hard, harsh, etc., he is never agitated nor anxious.” LS 3.73; Jul 20, 1842.

“You must never say: such a system of spirituality suits me, it seems right for my mentality; therefore it is true. You would need an interior life to know these things, a grace of the Holy Spirit and experience. An experiential knowledge, not speculative, is necessary for that.” LS 3.105; Jul 19, 1842.

“In order to know well the divine will and to examine wisely if a thing is according to God and inspired by His divine Spirit, one should be in perfect indifference in relation to all that is involved in the action in question.

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Once being in this indifference, and desiring to do the will of our Lord, one examines the thing in question, in a great spirit of piety, sweetness and humility before God.” LS 3.134; Oct 9, 1842.

"Death, ruin, destruction, annihilation to all which is opposed in you to the accomplishment of this divine and adorable will of the Father, executed by the Son, and to all the pure and holy operations of the divine Spirit. But for that, it is necessary to suffer, to be torn apart, bruised, ground like under a millstone. Nature was too bad in you, too proud, too confident, too living in itself and by itself in the things that are divine.” LS 3.278; Jul 26.1843 (in ND no date).

"We must be constantly vigilant over our poor nature, full of malice and always prone to see evil, to punish it, to detest it in others, while we are rather disposed, when it comes to us, to excuse ourselves. The grace and the light of the Holy Spirit do the contrary. This divine Spirit is only charity; it never criticizes and is not inclined to criticize. It is occupied with ourselves, with our miseries, inclines us to believe more easily the good than the bad. When it makes us see the bad in the neighbor, it is not with that horror, displeasure, pain and estrangement that one ordinarily experiences. One is animated, on the contrary, with an affectionate compassion, and one tends to remedy the evils of his brothers with sweetness and suavity.” LS 3.299-300; Aug 14, 1843.

"One should never expose oneself to danger [of martyrdom] except when led by an impression of the Holy Spirit.” LS 3.341; 1843.

"A violent work or zeal will never be of benefit to you. It is a good observation you make in saying that we shouldn’t be too touchy or too fearful. The Spirit of God being in our souls we should have a certain interior liberty that is sweet and peaceful, all the while seeing our defects and the virtues which are lacking to us, keeping ourselves in our poverty before our Lord, full of confidence in him. LS 3.348; Jan 1, 1844.

"Show therefore that the Spirit of Jesus Christ is in all of you, by perfect union and mutual affection.” LS 3.357; mid-Jan, 1844.

"May each one of you leave his confrere do as he sees fit and convenient before God, and you act, on your part, according to the inspiration of the Holy Spirit in your soul.” Ibid., 358.

"Apostolic longanimity is powerful for the salvation of souls. It is difficult; you have to be a perfect victim in order to practice it perfectly. Be this victim; put your confidence in Jesus and Mary. Patience, constancy and longanimity are a guarantee of a zeal coming from the Spirit of God. Avoid violence, animosity towards contradictory and great sinners. In that is the procedure of the Spirit of God. Ever time you see haste, agitation, mistrust yourself, grow milder and commit your soul to our Lord. Be full of confidence, the divine Goodness will not abandon you. You will see: before a considérable time there will be good in fact in your mission.” LS 3.429-30; Nov 7, 1844.

"A soul which gives itself up to the world, even when it arrives at avoiding sin, loses immensely. The Spirit of God withdraws, the love of God diminishes, the taste for piety goes away, the soul becomes weak, the spirit no longer dreams except about amusements, vanity and pride.” LS 3.438; Nov 11, 1844.

"Here is something for your manner of acting in general. A ship has its sails and rudder. The wind blows in the sail and make the ship move in the direction it ought to take. It is by the sails that it goes and that it takes a general direction. However, this direction would be too vague and would sometimes put the ship off course.
One has therefore a rudder which guides it exactly on the line it ought to take, without at all going off course. Your soul is the ship, the heart represents the sail, the Holy Spirit is the wind. He blows in your will and the soul proceeds, and it proceeds towards the goal that God intends. Your mind is the rudder which ought to prevent, in the force and vivacity of movement given to your heart, you from straying from the direct line determined by the divine goodness.” LS 4.255; 1845.

“A maxim with us is to never to force things. The Spirit of God acts, it is true, strongly, but He always disposes things with suavity.” LS 3.504; Aug 15, 1845.

“Do as Mary, who, in calling herself the humblest and the poorest of the servants of God, became the Spouse of the divine Spirit and the Mother of the Son.” LS 3.513; 1845.

“...in general, you go too lively after things and you get carried away too much. Be sure of this, the Spirit of God is not there.” LS 4.289; Apr 1846.

“Examine yourself in the presence of God and see if you are acting according to the Spirit of our Lord, according to the Gospel.” Ibid., 290.

“Be among yourselves perfectly united as children of God, as true servants of Jesus. It is in this union that the grace of Jesus will appear. It is in this perfect, cordial and unchanging union that will be manifested the presence of the Spirit of God in your souls. It is by that that you will produce marvels of grace in lost souls who will be confided to you. There you will find solace and consolation in the pains and labors of your apostolate. Without union, the whole work confided to you will fall apart.” LS 4.306-07; May 9, 1846.

“Be guided by the Spirit of God in peace, humility and charity, and the God of peace will be with you. Ibid., 311.

“...preserve, my dear confreres, the good Spirit Who animates you, persevere and fortify yourselves without ceasing yet more: oh!, yes, it is a good Spirit, it is the Spirit of God. The most infallible marks of the presence of God among us are precisely the spirit of peace, sweetness, mutual charity, simplicity, humility, obedience and regularity.” LS 4.322; Jul 9, 1846.

“...the Spirit of the divine Jesus is with you, He unites you in His divine charity and will unite you more and more in His love, which embraces in his Heart all His own. He will teach you to mutually support each other, to give way to each other, to be supple, sweet and humble of heart. He will give you his Spirit Who is one and will make of you children of love and lambs of peace.” LS 4.335; Nov 24, 1846.

“I gave you counsels in my last letter. Examine them before God and execute them according as the Holy Spirit will inspire you. Do not keep rigorously to the terms of these counsels. It is up to you to examine and act in consequence. Always have peace in the soul and peace together.” LS 4.387; Feb 17, 1847.

AMIENS

1847-1848

“We were not in the desired state up to now in order that the divine charity could unite us perfectly; our spirits were not disposed sufficiently for the Spirit of God to be able to communicate perfectly to one another His lights and coordinate well our views...it has always appeared to me that in the designs of God we would do things together, that we would direct ourselves by the sole Spirit of God, the Spirit of prudence and wisdom.
To do that our union needs to be perfect, and thus united, forming one sole spirit and one sole heart, animated and directed by the Spirit of light and charity, we will direct the work towards the goal that God intended in uniting us, and we will give it the form that His divine will imposes on us.” LS 4.400-01; Apr 27, 1847.

“Examine among yourselves what Christian prudence and the grace of the Spirit of God inspire you and act in every circumstance according to God.” LS 4.405; May 2, 1847.

“Oh! How I desire to possess you for some time! But in the peace and union of charity of our divine Master, acting in concert in his divine Spirit.” LS 4.423; Jun 15, 1847. From Paris.

“You are very wrong to be discouraged for a misery that has happened to you. Watch yourself, surrender yourself not to your natural faults but to the Spirit of God and you will work with fruit for the salvation of souls.” LS 4.446; Sept 29, 1847.


“...filled with God, the soul knows how to be patient like God. It doesn’t want success greater and quicker than God wishes. It examines the state of things with calm and in the Spirit of God. It acts according to the lights and according to the force that it obtains from on high, and leaves to its divine Master the care of fructifying its works according to the measure of His divine mercy on them.” LS 4.461; Nov 19, 1847.

“...examine things in the Spirit of Jesus Christ, with independence of every impression, of every bias, and be filled, animated with the charity of God and with the zeal that His Spirit gives you. I am sure that you will judge differently our poor Blacks than all those who speak of them.” Ibid., 463.

“...with this difference that your episcopal character and the lights of the Holy Spirit which it contains enables you to proceed with more confidence than I would have had in the execution. You see things with more depth and clarity than I would have seen. God is with you, Monseigneur, ipse factit opus.” LS 4.465; Nov 22, 1847.

“...please examine it in the presence of God and judge according to His divine Spirit.” Ibid., 471.

“You will learn in the spirit of oraison and prayer to unite sweetness, patience and apostolic moderation with the energy of nature and the power of the action of the Spirit of God.” Ibid., 476

“Abandon yourself into the arms of Jesus, rest on the heart of Mary. Jesus and his divine Spirit animate you, enlighten you, give you life and strength. The contemptible things of nature will give way before such a power and will disappear little by little.” Ibid., 477-78.

“You will know how to discern what is due to Jesus and what is due to yourself. You yourself will be sanctified by the Spirit of Jesus. And by this Spirit and in this Spirit you will carry on the works of Jesus. By the pure and all powerful virtue of Jesus and in his sense and intentions all aimed at holiness, you will know how to preserve with full energy and the power of the Spirit of Jesus in you sweetness, moderation, patience, humility, modesty.” Ibid., 478.

“I am consoled that the Spirit of God aids you and continues to live in your soul. Don’t be surprised that sometimes there are movements of trouble. Who is the man that isn’t tempted? On the contrary, these
movements serve to put us on guard against our weaknesses, and protect us in fortifying us more and more." LS 4.480; Nov 23, 1847.

"If we are supple and docile, His divine Spirit animates us and sanctifies us. In recognizing our value, our soul always keeps itself in its poverty and weakness before Jesus. This is the true means of being supple and docile and of always being faithful to God." LS 4.518; Feb 18, 1848 (to Laval).

NOTRE DAME DU GARD 1848-1850

"In order to destroy with more efficacy this independence, or rather this tendency bad nature gives us towards independence, people, animated by the Spirit of God and penetrated with religious principle, have established, from the beginning of the Church, the life of community, the life of religion, in which rigorous measures are taken to arrest, tame in our nature the spirit of insubordination." LS 4.540; Jun 18, 1848.

"Our union with the community of the Holy Spirit can only increase our devotion and love for the Heart which has begotten our poor small society. We have always put our repose and our happiness in the Heart of Mary filled with the eminent abundance of the Holy Spirit, and if we not have expressed this thought of the plenitude of the Holy Spirit in the Heart of Mary, it forms nevertheless the essence of our devotion towards her very holy Heart." LS 4.598; Mar 23, 1850.

"...but then the Holy Spirit is master of novices and the goodness of God supplies what is lacking." Ibid., 599.

"We love you with the charity of Jesus Christ and, in the holy and immaculate Heart of Mary we will love you always. God has united us in this holy Heart, we will remain there by the grace and power of the Holy Spirit." Ibid., 600-01.

"...I find energy [in you], much too much energy, but I see neither wisdom, nor experience, or anything of what characterizes the guidance of the Spirit of God." LS 4.619; Jul 17, 1850.

"As regards the frankness of which you speak, you should be frank and simple, but according to the prudence of the Spirit of God." Ibid., 624.

PARIS 1850-1851

"...I see at the same time peace and confidence in your soul. It is a mark that the Spirit of God is with you" LS 4.633; Aug 30, 1850.

"We must establish this union and even this cohesion of communities. The Spirit of God will not be in our midst except on this condition." LS 4.641; Nov 13, 1850.

"Ah! How I wish that all my dear confreres feel, as vividly as I feel it, the need of holiness in a missionary of Africa! Be therefore holy, as Jesus was holy. It is the sole and unique means of redeeming and sanctifying souls. May the Spirit of Jesus animate all your acts; may He form all your sentiments; may He deaden and moderate in its enthusiasms the vivacity of your spirit; may He soften the harshness and hardness of your heart;
may He direct all its movements; dominate all its impressions: in one word, may He master and guide all that is passionate and unregulated in the soul, and, at the same time, may He communicate to your heart sweetness and humility of which the divine Master has given us the example.

Oh! how important are sweetness and humility of heart and how few people possess them! These two precious virtues, immediate fruit of true and perfect love, demand an interior abnegation that is nigh perfect and a great docility and submission to God. All harshness of will, confidence in oneself, attachment to self and its ideas ought to disappear. A missionary who would have these two virtues profoundly established in his soul, and who would have integrated them into all his interior habits, in the composition of all his acts, would be sanctified by the Spirit of God. That one, on the contrary, who does not have these two great and sanctifying virtues, is an aborted fetus in the apostolate of Jesus Christ, even if he had the zeal of saint Paul or saint Francis Xavier. From the time he lacks this foundation of humility and sweetness, the Spirit of Jesus cannot animate him; the divine Spirit is the most often replaced by one’s own spirit, and even by the spirit of darkness.” LS 4.658-59; May 8, 1851.

“You are going to announce the Gospel to unbelievers, the Gospel of peace and love, and you dare go there with an ulcerated heart! Do you think that the Apostles were as disposed when they dispersed after having received the Spirit? You have rigorously judged and condemned your superiors. Do you believe that that is conform to the holy Gospel that you are to preach, to the Spirit of Jesus Christ, to least notions of Christianity?” LS 4.666; May 11, 1851.
“By these two phrases: *Et Verbum erat apud Deum, et Deus erat Verbum*, saint John seems to represent the eternal, substantial and infinite rapport of the Father with the Word and of the Word with the Father. *Et Verbum erat apud Deum*: that is the Word in the Father. *Et Deus erat Verbum*: that is the Father in the Word. Now from this double rapport proceeds substantially, eternally and infinitely the Holy Spirit, and by consequence John seems to indicate already the procession of the Holy Spirit.” 38.

“*Hoc erat in principio apud Deum*. If the word *hoc* means the Word as spoken above, that would mean: the Word conceived, as I said, which was already from all eternity in God. If that signifies as one would say, This is what was in the beginning in God, this verse could be as a confirmation and special indication of the divine, eternal, substantial and infinite rapport of the two divine Persons, and indicate more particularly the essential and substantial principle of the procession of the Holy Spirit.” 39.

“Although the two other adorable Persons are omnipotent as the Father, nevertheless the eternal and infinite act of their personality is not an act of power, but, in the Son, light or wisdom, conceiving in him all the divinity of the Father, and in the Holy Spirit, love, as proceeding from the rapport and eternal, infinite, substantial embraces of the Father with the Son and of the Son with the Father. Thus omnipotence is not the attribute of the personality of the Word, nor that of the Holy Spirit, but of the Father only. And as the creation of the world is an act of power, that is why one says of the Father that He is the Creator, which is not said of the Word nor of the Holy Spirit because the creation of the world is an image of the eternal begetting of the Son. The Son is a perfect and substantial image of the Father. The creature is a finite and imperfect image. Although the begetting is finite and imperfect, it is nevertheless to the Father alone that it must be attributed. When John speaks of the Word: *Omnia per ipsum facta sunt*, he attributes to the Word cooperation in creation. The Holy Spirit has cooperated in it to the same extent as the Word and to the same extent as the Father, but saint John speaks here of a cooperation, as a personal attribute of the Word.” 39-40.

“God alone has life in Him by essence, all outside of God is essentially dead. This life resides entirely in the Word as well as in the Father; and in the Holy Spirit as well as in the Father and the Son.” 46.

“When it is question of showing the inconceivable abasements of the Son of God Who became flesh, the Holy Spirit makes him [Evangelist] use the word *Verbum* in order that this word bring out and carry our mind to the ineffable and impenetrable grandeurs of the Son of God in the bosom of His Father, to immerse it then in His inexpressible annihilations, thus putting aside one of the two extremes, both incomprehensible to all created being, in order to make us see the immense charity of God for us who are so poor, so miserable and so unworthy that He alone deigns to pay attention to us. O love, incomprehensible love of my God, of my Jesus, what can I do to love You as You love me!” 57-58.

“Another reason why he says *Verbum*: because the Incarnation and the birth of the Son of God are a perfect image of His eternal generation and the procession of the Holy Spirit Who is the following after of it.” 58.

“He [Baptist] was speaking the truth, he was not a prophet, because prophets are supposed to proclaim
the Messiah from afar; that was the proper character of the Spirit of prophecy whereas John was supposed to proclaim him close by and literally point him out. This was his unique mission, which he shared with no one and of which he alone will have the eternal glory in heaven. 68.

“One can further say that he [Baptist] wished to show that it is by the Spirit of God that he recognized him in seeing him come on the scene and that the divine character of the Lamb of God and the Word incarnate is manifested to him for the first time in that moment. What transport of love this great personage must have experienced at this happiest moment of his life!” 74.

“After the baptism of our Lord, the Holy Spirit descended on him in the form of a dove. It isn’t that the sacred Humanity received a greater abundance of the Holy Spirit than before, but it was to show saint John what existed in the Son of Man since the first moment of the incarnation, and what is particularly signified by the permanence of the divine Spirit on him under this sensible form; it was also to show the effects of the baptism of the Son of God, of which that of saint John was only a figure. The form of the dove signifies pure and chaste love, innocence, simplicity and sweetness, necessary effects of it.” 77.

“Saint John had indeed knowledge for a long time in advance of the coming of the Son of God on earth, of His union with the flesh, but it seemed that he did not know the hypostatic union, or at least he had only an obscure knowledge, and in general all that he did know was only an obscure view or rather a certain glimmer. When God made known to him that His Son will come, that he would baptize in the Holy Spirit and He promised to make him see by the mark of the dove who will descend on him and stay there, the saint then sees clearly that the sacred humanity will have intimate rapport with the divinity and the Holy Spirit will repose on him and he will have all power to dispose of his gifts. But it was something else when the time came. Then our Lord opened himself before him, put his soul in rapport with his, made him conceive, feel, taste the union of the sacred humanity with the Word and his rapports with the Holy Spirit, and gave him participation in them by grace, according to John’s capacity. He also made him conceive of the communication of grace that he was doing to people: Ipse est qui baptizat in Spiritu Sancto.” 78.

CHAPTER TWO

“She [Mary] prefers to stay in the embraces and joy of her own Spouse, the Holy Spirit, than to be busy with noisy exterior affairs. But the Holy Spirit led her there [Cana].” 93.

“Mary, penetrated by traits of love which came out of the heart of Jesus, sensing the submission of her Son to her maternal prayer, conceiving perfectly all the depth of the designs of God on her, and knowing she was heard, says to the servants to do all what her Son will tell them. By that she shows us that she had been perfectly instructed by the Holy Spirit concerning all that had to be done for the accomplishment of her request and for the operation of this mysterious miracle which was to be a figure of the beginning of the Church....This wedding represents the Church of Jesus Christ where souls are espoused by the divine Spirit.” 99.

“During the time of his hidden life, he [Jesus] wished to remain hidden and neither wished or had to act in public in order to do works of zeal. That had to wait until the moment of his public life; then, from the beginning he opposes disorder. He shows us that it is not necessary to undertake correcting disorders except when one has authority for that or the Holy Spirit inspires it. Otherwise it is necessary to keep tranquil and suffer sometimes the sin and other evils, being content to groan over them before God and to pray that He will remedy the situation.” 106.
"As regards knowledge of God, there are two kinds. The first is acquired by the Spirit of God in prayer [oraion], prayers and mortifications; or that which God gives by extraordinary inspiration. This knowledge is good in its entirety; it illumines the soul even in its inmost place, the gate to God; it gives the warmth of love and the strength to be faithful to God. The second is that acquired by the work of the human mind.” 113.

"The kingdom of God in His Son and by him in the Church cannot be truly known except by living faith, animated by the Holy Spirit and in no way by human searching as saint Paul said it (1 Cor 2:9-11.” 116.

"He [Nicodemus] seems to have understood that it would be necessary to abandon his natural desires or inclinations and that it was what our Lord meant when he gave to understand that the former birth prevents seeing the kingdom of God. Having no idea of the interior action of the Holy Spirit in souls, he wasn’t able to form an idea of this rebirth. He had perhaps understood that this rebirth would give us another life and other inclinations; but he was not able to imagine how that would be done.” 117.

"Water is the figure, and the Holy Spirit is the reality. This spiritual rebirth is done in the same way and produces the same things as our corporal birth.” 118.

"It is impossible to see the kingdom of God without entering it. To see it, it is necessary to have the Holy Spirit in oneself since it is only in His light that one can see it. As soon as one has in oneself the divine Spirit one is in the kingdom of God. Without this divine Spirit it is impossible to enter it. 119.

"After our Baptism the Holy Spirit dwells in us in a living and vivifying manner, He is there to become in us the cause of the movements of our soul, He becomes as it were the soul of our soul. It depends on us to let ourselves be impressed and influenced by Him, and to follow more or less His holy impressions, according to the more or the less of graces in us, and according to the more or the less of good dispositions that we have, The more the Holy Spirit becomes the cause of the movements of our soul, the more He influences in its sentiments and its dispositions, the more He is followed, the more also is His life perfect in us and the more we are holy.” 119-20.

"If after baptism we depart from the divine influence of the Holy Spirit by the state of mortal sin, our soul then becomes dead again, because its soul, which is the Holy Spirit, is no longer there and no longer communicates to it His life.” 120.

"The kingdom of God in heaven is perfect, and no soul can be admitted there which is not presented there with the Holy Spirit in it and under the true reign of God. If a soul is not completely and perfectly under this divine reign on earth, if the Holy Spirit has not been the cause of its affections, desires and inclinations, but has conserved of them from the old nature when it is presented in the celestial kingdom, it cannot be received there. It must be purified beforehand of these alien things and only the divine inclinations of the Spirit of God must dwell in it, Who becomes henceforth in it, with open face, what previously had been there in a veiled manner.” 121.

"...as it is a question here of a spiritual and supernatural life, the birth which produces it should be spiritual and supernatural, and consequently a birth which comes from the Holy Spirit...the life of the
Spirit that we have from the Holy Spirit by the grace of our adorable Lord Jesus.” 121-22.

“You don’t understand how this spiritual birth takes place. It is the Spirit of my Father and mine who brings it about, and this birth and effect of the Holy Spirit is like that of the breath of the wind. The wind blows in a place without anything in this place drawing it rather than in another place. It blows there by the will which pushes it ubi vult. You hear its voice when it blows, but you do not see it: you see neither its origin nor its end: unde venit aut quo veniat. It is the same with the one born of the Holy Spirit. The divine Spirit blows where He wishes. It is the will of my Father who determines His divine breath.” 122-23.

“...the divine Spirit breathes where He wishes. You do not have in yourself any element of life to draw from to effect this rebirth; you have all the elements which can oppose it and impede it; but the divine Spirit draws this life from Himself, and breathes where He wishes to establish it, even in the mire and mud of your bad nature dead and destitute of all. In the second place, the one who receives the new birth does not see this divine Spirit arriving, it recognizes Him solely by the effects it experiences in his soul which is wholly changed, he hears the voice of this divine Spirit, a sweet and celestial voice, Who perfumes the soul and makes it feel that it has in itself a life other than that it had before. Happy the one who hears well this divine voice and who follows it! O very holy and very adorable Spirit of my Jesus, make me hear your sweet and adorable voice. Refresh me with your delicious breath. O divine Spirit, I wish to be before you like a light feather, so that your breath may carry me where it wishes and that I may never give it the least resistance.” 123.

“One has within oneself a divine, living and active person in its soul, one feels its operation which is this new life, but one feels only that and not the person, neither in its origin nor in the end towards which it tends.” 124.

“...the prophets predicted this new birth and effusion of the Holy Spirit in souls in the time of the coming of the Messiah.” 125.

“When the divine Master speaks of the knowledge that he has of the thing, he wishes to speak of the essential knowledge that the divine Word has of the operations of the Holy Spirit, by the way of the procession of the Holy Spirit; and the word by which he gives us a share in this divine knowledge is to be the origin of our faith. He adds witness because all regeneration, coming from our Lord and being communicated by him to souls, represents a very special view of our Lord in these divine regenerations, and he has the goodness to bear witness to the graces and mercies he communicates to sinful souls by his divine Spirit.” 126-27.

“It seems that the Spirit breathes and he [Nicodemus] hears His voice.” 133.

“We others express divine things by a human word, but this envoy gives the word of God itself and that in its unique purity. This is not like in the other prophets and messengers of God, who have each his measure of the Spirit of God who makes them know divine things. They are obliged to respond according to their measure, using for that their spirit and human methods. There is no measure: the Spirit is communicated to him in all its plenitude and nothing is done, nothing is said except by His movement and according to His whole inspiration; and consequently the one who has received this word and this witness renders witness himself and indicates that the divine word is true and, by that itself, that God is truthful.” 150.
He explains the plenitude that our Lord has received and the difference between him and other envoys. It is the particular predilection of the Father for His Son, predilection which does not exist for any other, which causes Him to put in his hands everything which He has and consequently the plenitude of His Spirit. 152.

One can yet see in these words [John 3:35] the mystery of the very Holy Trinity: Pater diligit Filium. The dillection of the Father for the Son is nothing other than the Holy Spirit. It is a question of the mission of the Son of God on earth, in order to communicate his word to people: Quem misit Deus, verba Dei loquitur. The gifts and operations of grace, which touch souls and make them receive these words, are operations attributed to the Holy Spirit, and it is our Lord who communicates to souls the Holy Spirit, of which he has the plenitude: Non enim ad mensuram dat Deus Spiritum. This communication is done by the Word united to the sacred Humanity. This is why St. John speaks of the plenitude of the Holy Spirit Who has been given. And then he adds the reason of such a great plenitude of the Holy Spirit in this word announced and communicated by the Son of Man. The Word receives the plenitude of the Holy Spirit from his Father; the Father loves the Son from all eternity with this substantial love; it is this essential rapport which makes proceed the Holy Spirit from the Father and the Son; and all this divine essence has been put into his hand, that is, in his sacred Humanity by the hypostatic union with the Word, in order to be distributed to people. All what the Word receives from the Father is attributed and belongs to the Son of Man. The Son of Man communicates it to his brothers and sisters according to the measure of each.” 152-53.

CHAPTER FOUR

“But what was this thirst? There was a hidden meaning under these words that this poor woman did not grasp. Jesus had thirst for this miserable soul. He had ardent desires to attract her to him, in order to unite her to him by faith and divine love, as a man who is thirsty draws water to slake it. His thirst was to accomplish the will of his Father and he said to this woman to give him a drink, to surrender herself to the interior solicitations that his divine Spirit is going to do to her, in order that the Son can accomplish the adorable wills of his Father for her salvation.” 162-63.

“One can say in Spirit, by the inspiration of the Holy Spirit. Their adoration will be done in the Holy Spirit, as saint Paul says: The Holy Spirit prays in us and cries: My Father. And in truth, in uniting their adoration with those of the Son of God, it is by that they are made in the eternal truth of the Father. It is in adoring thus in the Holy Spirit and in union with the Son of God that our adoration is true; for all prayer and adoration which is not in the Holy Spirit is not true. Thus, the true worshipers are those who adore in the Holy Spirit. These two explanations are the same thing, for the sentiments and dispositions expressed by the adoration and marked in the first explanation would not exist, in practice, except by the grace of the Holy Spirit, and by union with the Son, who thus produces in us his sentiments and dispositions. 181-82.

“One always represents the communications of the Holy Spirit by the symbol of oil mixed with balsam and aromatic spices (that is found in the OT), because oil seeps in and penetrates sweetly and suavely in the objects on which it is poured, it softens them; and the balsam and aromatic spices communicate to them an anointing a suave odor. Likewise, the Holy Spirit penetrates with suavity, spreads out and suffuses in souls, and communicates to them sweetness, suavity and the pleasant odor of all the virtues. But where could this divine anointing of the Holy Spirit and at the same time of the divine Word have been able to take place with more perfection than in our Lord? It is for that he is called the Anointed par excellence.” 185-86.

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“One can also say that our Lord expresses by that another truth. It was the Apostles he sent to do the reaping; but it very certain that it is the Holy Spirit who reaps through them. It was the Apostles who were the reapers or rather the arms of the One Who was reaping, for it is only in virtue of the Holy Spirit that they thus reap and gather into the storehouses of the Church of God.” 196.

“The one who sows is the Son of God, the Word Incarnate; it is he who merits and who communicates the seed of grace to each one; the One Who reaps is the Holy Spirit. For the Church was formed only after the end of all the mysteries of our Lord, and after the descent of the Holy Spirit, Who was to finish the work of the sanctification of souls. It is He Who is the light and strength of the Apostles; it is He Who is the power of their words; it is He Who touches souls, Who attracts them; it is He Who is the life communicated by the Sacraments, Who brings people into the Church and sanctifies them. Our Lord attributes to himself the sending of reapers, because it is he who sends the Holy Spirit and who has merited Him. It is our Lord who has merited Him and who has sent Him; but it is the divine Spirit Who finishes the work and Who is the true reaper.” 197.

“After having shown them the excellence of their apostolic ministry, by the reward they will have and by their rappoorts in that with him and with his Holy Spirit, he [Jesus] shows it again to them in the following verse, in the rappoorts between them and the workers who have worked in this field before them.” 197.

CHAPTER FIVE

“It is necessary to know that the operation of the hypostatic union of the sacred Humanity with the Word is an operation of love, and consequently attributed to the Holy Spirit: *Et concepit de Spiritu Sancto*, From that, all the effects, which flow down from this admirable union on the sacred Humanity, must be attributed to the Holy Spirit, and are also effects of love.” 227-28.

CHAPTER SIX

“It is in the faith that the work of God properly consists. If one were to do all the commandments of God-without faith, they would be dead works. All the merit of the works is in the interior. God has sent His Son in order that all our works be done in Him and by faith, in this adhesion of all the faculties of our souls to the graces which He gives us and under the influence of His Spirit. Every work which is done in this adhesion to our Lord, by the inspiration of his divine Spirit, and under the influence of His grace, is the work of God, for it comes from God, because He has sent us His Son, to communicate all what we have from God.” 280.

“Thus one does not eat this divine bread but once, but it is question here of the spiritual eating of the soul. At first it eats this bread in coming to our Lord, and returning in grace it receives his divine Spirit; then it has only to digest the substance of life that this bread of life, which will remain always in it, will give to it, and it will no longer have hunger as long as it does not reject this adorable bread. 286.

“Although this be the mission of the Son and that this be the Son absolutely, and not the Father nor the Holy Spirit, who is incarnate, that does not prevent however the three divine persons from having an equal power and an equal part in this work and from having contributed to it equally, although according to the different persons the operations are different. Thus, the Incarnation was operated by the Holy Spirit: *Et incarnatus est de Spiritu Sancto*. This work, being essentially a work of love, is a work of the Holy Spirit.”

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"Those who eat by faith participate in the bread of life and not in the living bread: for in the eating of faith our Lord does not dwell personally in us to be there our nourishment, but he dwells there by his Holy Spirit Who unites us to him and communicates life to us; it is nevertheless the bread of heaven and of life, because in this food we have the same life of heaven and the substance which comes from the same source." 308.

"You who are people of flesh, who judge everything by your senses and think possible only what the senses grasp, know that it is not thus that one ought to judge. It is the Holy Spirit Who vivifies the soul. Divine things should be judged according to the graces and lights of the divine Spirit. As all life comes from the Spirit, it is only this same Spirit Who can know them, and consequently it is only in this divine Spirit and in His lights that they must be examined. The senses cannot know and examine these things, because they do not know and do not possess life; and as it only the divine Spirit Who can give life, it is only in Him and by Him that one can acquire it. The work of the senses can contribute nothing to that: Spiritus est qui vivificat. It is the Spirit Who vivifies, it is in Him that must be examined and sought all what is spirit and life. Caro non prodest quidquam, the flesh is not good and useful for anything in that matter; that is, your human and carnal senses cannot serve you in any way in the consideration of these things, it is not according to them that you will be able to comprehend and possess them. The words that I have said to you, the things I have just announced to you and which scandalize you so much, Spiritus et vita sunt, are precisely in this number of divine things not to be examined and conceived except in the Holy Spirit, by the divine grace and not by the senses. Because these are graces of the Holy Spirit, they are spirit itself and make for penetrating into the depth of the soul in a supernatural and divine manner; and if one receives them in the Holy Spirit, then they give life, they enter into the soul and vivify it, because they are life. But if one examines them by the purely carnal senses, they cannot enter into the soul, because the flesh is incapable of that, non prodest quidquam, and so, in place of life, scandal results." 327-28.

"This combat is between the Holy Spirit and their flesh. The work of the soul in that ought to be more or less strong, according to the more or less of combat that one sees between the Spirit and the flesh, that is, according to the more or less that one sees that grace acts contrary. If the Holy Spirit works for it, it has no need of working so much, and the task will be better done. In every case, the soul should always be made to see that all the strength is in grace and not in itself, according to the example of the great Master of souls." 331.

CHAPTER SEVEN

"The more this application of our faculties to our Lord is perfect, the more graces will be communicated to us with abundance. Our Lord will communicate to us the most abundant gifts of His Holy Spirit, Who will so fill us with His love, with His holiness, with His power, and with all the other graces of which He is full in order to communicate them to us; these gifts will so fill us with them, that we will overflow, and will not be able to contain them, and by means of these gifts there will come out from us like rivers of graces, which will spill them out on all who are around us and will produce marvelous effects of sanctification for a multitude of souls, who will feel new again, satiated, drenched and dragged along by the rivers of grace which will flow from us. Not only will we have life in ourselves, but there will flow from us rivers of this sacred water, which will bring life to innumerable souls." 370-71.

"By these rivers of living water which are to flow from those who believe in our Lord, he [Jesus]
wished to speak of the Holy Spirit that he was to give all those who believed in him. That is not to say that
the other faithful disciples did not have the Holy Spirit before the passion of our Lord. They were in the
state of grace, and every soul in the state of grace has the Holy Spirit. But our Lord speaks here of that
extraordinary and perfect mission of the Spirit Who was already in a soul by Baptism; by the perfect faith
of a soul our Lord develops, extends and renders perfect his gifts and his favors, and that in the wake of
this particular mission. These gifts had a very great development in the first years of the Church, when they
were very common and produced innumerable conversions. They flowed from nearly all Christians like
rivers, and now still all the saints have had these graces, that is, all the souls who give themselves perfectly
to our Lord with the generosity and the perfection of faith that this divine Master desires, who leave
everything to attach themselves only to our Lord, unique fountain of living water. In all these souls one will
see gifts and graces that are very developed such as our Lord promises them here, and such as the first
Christians had them, although the most brilliant of the them, like the Spirit of prophecy, the gift of tongues
and miracles, are rarer. These last gifts are less sanctifying than the others and less perfect than the others
which tend much more directly to the salvation of souls. 372.

"The Evangelist says [7:39] that the Holy Spirit was not yet given because Jesus was not yet glorified.
One can give three reasons for that. 1. The Son is to have part as well as the Father in the mission of the
Holy Spirit, Who proceeds from the Father and the Son; and as the sacred humanity is to merit for us this
mission and give it to us, it was fitting that he was seated at the right of the Father, in order to participate in
the life of the Word in the bosom of his Father, in order that this sending could be attributed to him by the
way of his union with the Word. Although the sacred humanity already on earth enjoyed the glory of his
Father, since the Word never left His eternal bosom and by consequence the sacred humanity was there
also, but the mystery of its glorification was not yet accomplished and consequently we would not be able
to enjoy of this mystery in a direct manner. The second reason is that our Lord on earth was in weakness
and abjection for all, and in consequence this was not the moment of giving the graces of power
and glory such as those accorded by the great gifts of the Holy Spirit. The third reason is that the Holy
Spirit was to be sent in order accomplish and perfect in us all these graces of the mysteries that our Lord
effect for our sanctification. That’s why it was necessary that all these divine mysteries were completed,
so that these divine operations be not limited, but that He could operate according to the extent of the
dispositions He would find and the extent of the application of the merits of our Lord. This abundance of
the Holy Spirit of which our Lord speaks in this place causes extraordinary and heroic virtues; that’s what
makes saints. Those who have ordinary grace and practice the virtues but to an ordinary and weak degree
have not participated in these gifts, because of the debility of their faith. The Apostles, during the time that
our Lord lived on the earth, lacked these abundant gifts; how great was their weakness! As soon as they
received them, they became wholly different men.” 374-75.

CHAPTER EIGHT

"Once the Holy Spirit had been given, after the mysteries of our Lord were all accomplished, they
[Apostles] had the light as a possession and made use of it in every circumstance.” 403.

"One sees by this place [8:14] how unfortunate are those who abuse graces of God out of malice, and
that this sin against the Holy Spirit is terrible and punished rigorously already in this world.” 406.

"He doesn’t mean to speak here [8:19] of that intimate knowledge, which the Holy Spirit impresses in a
soul advanced and perfected in the faith, and of that penetrating and vivifying view which He gives to it
from the Word begotten by the Father, and incarnate in the Sacred Humanity.” 412.
"Those, in whom the cross will have effected salvation, will have part in the graces of the mysteries that our Lord operated during his entire life and the divine word that he proclaimed. They will see by the supernatural light of the Holy Spirit. They will feel by the impression of grace something of divine in all what their adorable Savior said and did. They will feel the action of the Father in all what the Son said and did." 429.

"How much should we not meditate in the Holy Spirit on these words [of Jesus]! We shouldn’t be content with seeing in them a superficial meaning, as one does for the words of people, but we should reach even into the most intimate meaning of each word, and to render account of them to oneself in the presence of God, and by the light of the Holy Spirit to extract from them divine graces with which these sacred words are full.” 433.

"The one who is of God, that is, the one whose soul is in dependance and under the influence of God, hears the words of God. He discerns them and savors them, because the one who is of God has the spirit inclined towards God and loves what comes from Him. He is animated with the Spirit of God, Which tends without ceasing to dispose the soul to receive the divine impressions which direct and make the soul tend towards God. Also, the same Spirit inspires in him sentiments and dispositions conformed to those that the word of God is to produce. It pacifies the passions and inclinations which oppose it, and, in the same moment that the divine word is spoken, the Spirit of God impresses in the interior a grace analogous to this divine word. Finally, by the means of the divine Spirit, Who is in the souls of the children of God, there is a great conformity and a singular attraction between this divine word and the soul who hears it. Whereas those who are not of God, that is, those who, in all the details of their life, do not receive from God and by the Holy Spirit impulse and influence which makes their faculties act, but receive it from elsewhere, as from nature or from the demon, having different likings, contrary habits and a sentiment of a nature wholly other and even wholly-opposed to that of the divine word and the impressions it brings about, and by that being deprived of all the advantages here marked of the children of God, cannot hear, that is, receive in them the word of God in order to believe.” 461-62.

CHAPTER NINE

"All the works of his Father for the salvation of people he did while he [Jesus] was on earth....Although, while our Lord was living on earth, these works had not all their perfection, but would have after the accomplishment of all his mysteries and the sending of the Holy Spirit with all His gifts, that did not prevent our Lord in his lifetime from doing these works and executing those that his Father wanted him to do during this time. Although his mysteries did not have force of operation before his ascension, nevertheless the presence of our Lord on earth produced true operations of the works of his Father before the completing of the mysteries. But our Lord once dead, all the time which followed up to the descent of the Holy Spirit was a time of night, when no one was able to operate and communicate grace. This is what our Lord meant: it is necessary that I do the works of my Father while it is day, that is, during the time I am still there, for as long as I am there I am the light of it; but night will come when I who am the light will no longer be of this world. No light will be found, and my Holy Spirit will not have yet descended in order to communicate my rays of light, still more brilliant, which I will have in the glory of my Father. During this night no one will be able to work. All souls will be in the night.” 484.

CHAPTER TEN

"The Son of God became incarnate to render us sharers in his divine nature, consortes, said saint Peter
P1:4], and saint Paul says: _Vivo, jam non ego, vivit vero in me Christus_ [Gal 2:20]. He does not speak only of himself, but of every Christian, considering the fusion of the Spirit of Jesus in us in order to establish his life in us.” 523-24.

“The spiritual sheepfold of souls belonging to God is closed, and it is impossible to get in supernaturally except through our Lord who is the gate of souls. But it is not we who can open this divine gate by ourselves: it is his divine Spirit Who is the gate-keeper, it is He who gives entry through this adorable gate. It is up to those who represent the supreme Shepherd to direct themselves towards our Lord and by our Lord, all the time they wish to be put in rapport with souls for pastoral functions. Then the Holy Spirit opens up souls to them, in order that they enter there and put themselves in perfect rapport with them. But the divine Spirit will not open up to them except when He sees our Lord in them, both in their entrance and in their action. For it is only to the supreme Shepherd that the flock belongs. They can enter and be received there.” 524-25.

“...if a pastor wants to speak to souls and render them docile to grace, let him fill himself with the Spirit of our Lord and let him thus speak in the divine Spirit of his Master, and good souls will hear this voice which is so well known to them, and they will allow themselves to be governed and directed very easily.” 525.

“But, by an admirable goodness of the divine Pastor for his sheep, he communicates his life and his pastoral being to those who act in his name, by his strength and by his divine Spirit; in a manner that Jesus, in his priests and by his priests, works the same things that he worked by himself. And the priest, thus holily filled with the pastoral life and the Spirit of its origin, and who does not act except by Him and in Him, knows also, by a supernatural quality, the state of souls, calls them by their name and makes them act according to the designs of God, and according to the genuine attractiveness of our Lord in them. Also he makes them progress more in one month than they would have in years.” 527.

“In order to facilitate and assure them of the divine pasture he has prepared—and he prepares every day while still seated at the right of his Father—he has established seven sacraments which are so many canals by, which divine life is communicated to them with assurance; they receive in them the Holy Spirit with all the gifts and all the beatitudes which are the effect of them. He is right to say: _et abundantis habeant._” 541.

“Our Lord knows his sheep as his Father knows him and his sheep know him as the Son knows his Father. The knowledge in question is a knowledge of love, for such ought to be the nature of pastoral knowledge. Our Lord compares it to that of his Father for him, because that which the Father has of the Son is full of satisfaction and love, producing divine love, since the Holy Spirit is but the love proceeding from the Father and the Son.” 548.

“But, in the new sheepfold, the divine Shepherd will reunite all these sheep, in order to form of them one sole and same flock, and in order to make them all enter into only one and same sheepfold. And in this time, the essential and unique character of the sheep will be in the soul, character formed by the Holy Spirit, character which will unite all the sheepfold and render all the sheep docile and supple under one same shepherd. And it is the new Church that the divine Shepherd has formed, and in which will reign a unity of perfect faith and this will be precisely what the sheep will do.” 557.

“During all the time of this separation, the Word remained united to the body and soul as before; in a

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manner that the body and the soul remained mediately united together with a supernatural union that the Holy Spirit brought about by the hypostatic union of the Word. For, the Word, being thus substantially united with the body and with the soul, makes them holy and adorable, united in the divine substance of the Word, the substance essentially one and indivisible, and consequently one in the body and in the soul and possessing them in the most perfect manner in his indivisible unity.” 562.

“That is why the men inspired by the Spirit of God, and who by that feel things more lively, more delicately and more intimately, render things in the same way, and more perfectly than men who have only a feeling founded on the sole forces of nature; for the effects produced by nature are incomparably weaker than those produced by grace, and especially in the men inspired in an extraordinary manner. That is why men inspired by the Holy Spirit and animated by grace also produce marvelous effects of grace in souls.” 567.

“The good, on the contrary, were pleasantly touched [perfumed] by this flowing out of the Spirit of God on the exterior of the Savior and felt a great effect of grace. 567-68.

“...what makes, in the authentic sheep, openness and docility, is the Holy Spirit in them, and His divine grace which attracts them and makes them tend towards their Shepherd, who opens their intelligence and makes them taste with joy all what comes from their Shepherd. While those who are not his sheep have the spirit of the demon and the flesh, they tend always to oppose the divine Shepherd and do at every moment the contrary of what the Holy Spirit does in the sheep.” 574.

“By that our Lord shows us also this double eternal, substantial, essential and infinite rapport of the Father with the Son, and of the Son with the Father, from which proceeds essentially and necessarily the Holy Spirit, also immense, also infinite and also essential Being as the Father and the Son.” 590.

“And also as the rapports of the Father and of the Son are essential, substantial and necessary, likewise is it necessary that the Holy Spirit proceed from the Father and the Son and from these essential rapports of the Father and the Son. Thus, as all these things have an equal essentialness, an equal necessity and an equal and same substance, from that results that the Father is as much in the Son as He is in Himself, and the Son is as much in the Father as He is in Himself, and the Father and the Son are as much in the Holy Spirit as they are in Themselves, and the Holy Spirit is as much in the Father and the Son as He is in Himself.” 591.

“The same thing must be said of the Holy Spirit. All the essence, the substance and all the infinite perfections, which are in the Father and the Son, are equally in the Holy Spirit, in the same infinity and the same perfection as they are in the Father and the Son, not as origin [principe] as in the Father, nor by begetting as in the Son, but by procession. It is the essence, the substance and the infinite perfections of the Father and the Son which are in the Holy Spirit, as perfectly, as substantially, as necessarily and as eternally as in the Father and the Son, because the Holy Spirit proceeds from the Father and the Son essentially, substantially and necessarily, and consequently eternally and infinitely. And the same Being which is in the Father and the Son is also infinitely and also necessarily in the Holy Spirit; and, although this supreme and infinite Being be in the Father by origin [principe], in the Son as generation, and in the Holy Spirit by procession: nevertheless, there is no superiority, nor inferiority between the three divine Persons, but a perfect equality without any dependence, if not that of the essentiality of one same substance and one same nature; neither any difference, if not that the Father is Origin [Principe] existing by Himself, the Son is begotten from his Father from all eternity and without beginning, and the Holy Spirit proceeds,

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from all eternity and without beginning, from the Father and the Son.” 592.

“The substance or the divine Being existing from all eternity necessarily, essentially by Himself, and in Himself, is the Father, Who is neither made nor begotten, Who does not proceed from anywhere, but Who is in Himself (Ego sum qui sum) and by Himself, of a being infinitely perfect, so that the Father cannot be the Son nor the Holy Spirit. That does not give Him the quality of Father, but the action of begetting.” 593.

“The infinite substance of God thus conceived is the Son, and the Father conceives it, in His own being and in his own substance and essence; from that results the infinite, substantial, eternal and necessary complaisance of the divine being; in its own substance infinite, conceived from this substantial and essential manner, etc. And it is this complaisance, essential and which proceeds substantially and necessarily, from the rapport of the Father with His Son and of the Son with the Father, Who is the Holy Spirit. One calls Him Holy Spirit, because He is the essential and substantial breath of the Father which goes to the Son and of the Son which goes to the Father: that is what one calls to proceed. Thus the Holy Spirit proceeds from the Father, He proceeds also from the Son, and nevertheless He does not leave the being of the Father and the Son, but remains there also essentially and also necessarily, the Son remains in the Father and the Father remains in Himself.—He proceeds from the Father and the Son, not by a double procession, but it is essentially and necessarily one, as the divine substance is one and the generation of the Son is one. From all that one can see that the Holy Spirit is not the Father, nor the Son; He is not begotten because He is not conceived, but He proceeds from this active and passive generation of the Father and the Son, that is, from the essential rapports that exist in this adorabie generation. He proceeds from the Father and the Son. These rapports and this procession are essential, eternal, substantial, etc. so that the Holy Spirit is the very substance of the Father and the Son, as well as they are it themselves, and that the Father and the Son are in the Holy Spirit as well as they are in themselves, and as well as they are the one in the other, since the Holy Spirit proceeds essentially, substantially from this essential and substantial being, of the Father in the Son and of the Son in the Father. Likewise the Holy Spirit is in the Father and the Son as well as he is in himself. Thus the perfect unity of nature, and the perfect Trinity of Persons. Adorable mystery, and forever incomprehensible to any creature on this earth of ignorance and sin.” 594-95.

“By all that one can see that these words, et ego in Patre, indicate, by way of conclusion, and indirectly, the procession of the Holy Spirit, since this adorabie procession is tied necessarily and essentially to this return of the Son towards the Father, to this existence of the Father in the Son and of the Son in the Father.” 596.

“Thus omnipotence is attributed to the Person of the Father, eternity also, since He is called The Ancient of the Days [cf. Dan, 7:9.13.22]. Nevertheless the Son and the Holy Spirit have the same omnipotence, also essentially and also eternally as the Father; nevertheless these attributes are distinctively and particularly personal in the Father, because they are in the essence of the paternity which is the personal distinction of this adorabie Person. From that, every divine operation of power, being an operation of the divinity, is by consequence of all the three adorable Persons, and nevertheless is a personal operation of the Father. The same ought to be said of the Son in the attribute of wisdom and the operations of wisdom; and of the Holy Spirit, in the attribute of love and the operations of love.” 597.

CHAPTER ELEVEN

“One sees the complaisance of the holy Evangelist in these souls who loved his Master so much,
especially Mary who was the great lover of the divine Lord. He is quick to relate here the fact that he reported further on in chapter 12, and which shows the love of this great Saint for our Lord. As the Holy Spirit wishes to instruct us in this Chapter [11], by this admirable scene of the double divine love—the love of Jesus for souls and the love of souls for Jesus—it is why He first carefully makes us know the persons. And as in Mary is manifested a greater and more perfect love, that our Lord shows for this soul a greater predilection, the Holy Spirit also shows us from the beginning, in a more particular manner, what this respectable person was.” 604.

“This prayer [of Martha and Mary] does not obtain the effect such as the two saintly souls intended, because it was not the Holy Spirit Who inspired this intention; it was human, it came from nature, not from God. Now, every prayer which comes from nature is not heard. The Holy Spirit must pray in us by groans words cannot express. All faithful souls ought to imitate these holy souls [Martha and Mary] in their prayers: pray with fervor, love, confidence and respect, surrender to every movement of the divine Spirit, not searching to discern what in our desires comes from the Holy Spirit or from nature, but simply to surrender....” 609-10.

“The soul who has for a long time taken the habit of not acting in anything, and not considering or esteeming anything except by the lights of our Lord, to whom it adheres uniquely and perfectly by the pure and holy faith, a soul, in this state, receives the divine lights as firmly inherent in it, in a manner that it enjoys them, it is illumined by them even into its deepest self. These are the gifts of wisdom, knowledge and understanding which the Holy Spirit gives. The faith of these souls is not blind, but perfectly enlightened and luminous. It is a faith which casts a great brilliance in their interior, and which from their interior flows down into all their actions. This was not the state of the Apostles...it was their state later, after the reception of the gifts of the Holy Spirit.

The second sorts of lights are those of a soul who is still imperfect and little advanced in the way of the faith. It does not have these great gifts of the Holy Spirit, which cast such great clarity in the interior and in the deepest self. These souls have the grace inherent in them, and by this grace they adhere to our Lord, who is the great light by the faith. As long as they follow this faith in their conduct they have great assurance in their actions, although, basically, their interior has little effect on their conduct and their actions. These souls have the faith, they act by the faith, but it is a blind faith. Every light which the faith procures for them is shed only on their exterior actions, and by this means it makes them avoid evil, although it does not give them the interior clarity which would make them discern all the good contained there, nor all that is contained in the state of things in which they are.” 613-14.

“It seems that the Holy Spirit, in making the Evangelist notice these things, wishes to fix our attention on the conduct of divine Providence, which brought about these circumstances [11:19] in order to accelerate the accomplishment of our Redemption, whose time had been decreed for the Pasch which soon followed this great event.” 634.

“The life of the Word in the sacred Humanity is a life of love, according to the words of this text: *Sic Deus dilexit mundum, ut Filium suum unigenitum daret* [J 3:16]. The giving of the Son of God to the earth, that is the Incarnation (for it is thus that Isaiah calls it: *Filius datus est nobis* [9:6], is a divine operation of love; that’s why also it has been done by the Holy Spirit: *Spiritus Sanctus superveniet in te* [Lk 1:35]. The life of the Word in the sacred Humanity is therefore a life of love.

It is necessary to know that the divine Incarnation of the Word in the sacred Humanity is not a transitory act of the divinity, it is not a passing operation of the Holy Spirit, it will henceforth be an act that will last all eternity. During all eternity, the Father will beget His Word and during all eternity the Holy

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Spirit will unite him to the very sacred Humanity. And this act is an act of love, of love of the Father for humanity in general, *sic Deus dilexit mundum*, and for the sacred Humanity of His Son in particular. *Pater diligit Filium et omnia dedit ei in manu* [J 3:35]. What does this word *omnia* signify if not His Word and with His Word all that exists. 648.

“The Incarnation had been and will be in all eternity brought about by the Holy Spirit. The Holy Spirit does not operate on the Word, since He receives His essence from the essence of the Father and the Son: *De meo accipit* [J 16:14], but it is in the sacred Humanity that He has operated. The Father begets His Word in the sacred Humanity in an manner incomprehensible to every creature, and the divine Word is thus united by His own power to this very sacred and very pure Humanity. For although he cannot be begotten except by his Father, his power contributes as much as that of the Father in his union with the sacred Humanity. But the Holy Spirit, not being for anything in the order of the eternal generation of the Word, cannot have influence on this divine person in his temporal generation, and how has he brought about the Incarnation if not in operating on the sacred Humanity, in uniting it to the Word, the most perfect operation the Holy Spirit has ever operated and that he will ever operate. Now, the perfect operations of the Holy Spirit are operations of love.

It is therefore from this union of love of the sacred Humanity with the divinity, that the life of the Word is in it. And just as this union and this love are incomprehensible to every creature, so also this divine life which is in the Son of Man is ineffable and incomprehensible. In us the same thing takes place (although more on a small scale and at different degrees) towards the Son of God incarnate; when the Holy Spirit wishes to make us participate in the life of the Word, Who is the life of the sacred Humanity of Jesus Christ, He also unites us to the Son of God by this union of charity; and then, as the Father begets His Son in the sacred Humanity, likewise the Son of God incarnate communicates to us this divine life, of which he has given us such an immense participation in his sacred Humanity by the operation of the same Holy Spirit, and this communication lasts as long as our union in charity lasts. In this world, this union of charity is a union of grace; in the other this union of charity is a union of glory, Jesus also lives in us in his glory.” 648-49.

“It is therefore evident that the Word was not able to come to the sacred Humanity to be united with it; but He took in the womb of the very pure and very immaculate Virgin Mary the substance of this Humanity, He created a soul worthy of being united intimately with Him, the dowery of grandeur, of beauties and of such immense riches, that it is impossible to any creature (except perhaps Mary) to consider it without being dazzled and stunned; and that by the operation of the Holy Spirit Who formed this substance of the pure and holy body of this celestial Humanity, in order to unite this admirable soul to this body so holy and so pure, and in order to attract and unite to his divinity this body and this soul.” 659.

“The most natural explanation would be *infrenuit Spiritu*, he shuddered by the Holy Spirit. All the movements of the sacred Humanity are done through the Holy Spirit, by His inspiration and by His immediate guidance. Thus Jesus our adorable Master deigned in this circumstance to take one of our weaknesses, by the inspiration of his divine Spirit for the sanctification of souls. The reason for saying that this was by the inspiration of the Holy Spirit (although all the actions of the sacred Humanity were done that way) is because it is question of an action which, in other men, is felt with sin; that’s why the holy Evangelist cannot suffer that this idea comes to no matter whom, and he shows that this action was voluntary instead of being an emotion as in us, that it was the effect of the immediate inspiration of the Holy Spirit, instead of being the effect of sin as in us.” 672.

“The evangelist adds that the tomb [of Lazarus] was a cave at whose entrance was placed a rock; he
seems to say that for the explanation of what is going to be said. However, pious souls will find something to be edified by in all these particulars, which the Holy Spirit has not inspired to no purpose. For the resurrection of Lazarus being an image of the resurrection of the sinner, all these mentioned circumstances in the holy Gospel represent the things which have rapport with the state of the sinner.” 676.

“Very few people leave themselves drawn lovingly by the least manifestation of Jesus. Why is that so? Because of the same fault that is found in Martha. This good saint had great natural activity. So her spirit was not able to be under the full dependence of the Holy Spirit of her Master. It escaped at every instant, even when the will was full of the suavity of love, and then she was in opposition with the divine Master; at the least, it reasoned, examined and modified the divine words; her will even by this activity had its rigidities and resistance.” 678.

CHAPTER TWELVE

“Mary, always preoccupied with her love, surrenders to the full intensity of the tenderness of her heart. One sees in this action a very sweet and at the same time a very violent tenderness of affection. Imagine this holy soul thus wounded by an arrow of divine love, the heart burning and sweetly affected by her beloved; she surrenders herself entirely to this holy movement of the Spirit of God, she takes a very precious balm and pours out the entire jar on the feet and on the head of the Savior. Feeling in herself the pressing need to satisfy this tender and violent movement of the holy love which burns in her heart, she pays no attention to the price of the perfume she would use for a thing which seemed so unimportant. For, Mary did not know the significance of what she was doing, she followed blindly the movement which pressured her. True love does not calculate.” 709.

“Mary at the feet of the Savior, busy with wiping them with her hair, is more and more animated with tender love, she breaks the jar which contains the perfume and pours it all on the head of her beloved. The heightening and familiarity of love is a gift of the Holy Spirit, which is communicated with greater abundance to souls humbly docile to His divine impressions. Mary does not reflect, she does not see what she is doing, she experiences a violent movement which carries her away and she surrenders herself as loving fervent souls of Jesus ordinarily do and have always done. Mary’s love absorbs her entirely. That’s observed everywhere in one under the holy influence of divine love. The balm was so precious that its odor filled the whole house. It is an image of the ordinary effect of true love of Jesus, which always spreads its good odor everywhere.” 710.

“They arm themselves with seemingly good and religious reasons, but empty of the Spirit of God. That was the case of Judas in this circumstance.” 711.

“In the other Gospels Jesus says that wherever his Gospel will be preached, this holy action will be reported. It was therefore an extraordinary action of the Holy Spirit, to which he attached importance, because it contained a great mystery. In effect, this anointing signifies the union of the Word with the sacred flesh, even after the separation of the soul and the body, and it is what initially makes his sepulcher glorious.” 714.

“The holy woman did not know all the mysteries that she prefigured, but she was filled with love and acted with simplicity under the impression of the divine Spirit. That is the great advantage of souls who are simple, good and fervent; they don’t reason so much over their actions; they feel the movement of grace and they follow it with fidelity. Most often they have at least a dim and general light of the prudence and
wisdom of their acts, and it is this infused light which gives them a certain confidence in their action; whereas the souls with little simplicity and who go only half way with God reason on all their moves and wish that nothing will be lacking, and, by their searching of human lights they deprive themselves of this supernatural light which would bring them to see much better the depth of their actions, both their good and their bad.” 716.

“In extraordinary times, like famine, etc., the Holy Spirit inspires his saints to prefer the poor to the adornment of a church; in ordinary times, it does both.” 718.

“They [Apostles] lacked two things which the Holy Spirit effected in them the day of His descent: the first, they did not have a love sufficiently disengaged from themselves, nor rid of pretensions, weaknesses and imperfections of nature. When the Holy Spirit descended on them, He gave them pure, strong, generous love which raised them above themselves, made them grow, made them capable of suffering everything with joy and equanimity of soul; He gave them strength, energy of zeal, but at the same time made them masters of themselves, being always the same in joy as in adversity. In a word, up to then they were like children; but the Spirit made of them powerful and great men. 739.

“When once the Holy Spirit came to fill them, they understood that the Word came to be incarnate in order to establish the reign of his Father in souls, and not to reign exteriorly in the world.” 739.

“He was later to communicate to them abundance of the Holy Spirit Who was to make of them new men, men according to his heart and filled with his spirit and virtues.” 742.
"We must, in short, sacrifice even our spiritual interests, in the sense that we should not fear to lose something when we have to give up some exercise of devotion, or to renounce certain means of perfection, when the good of souls and the exercise of our ministry demand it. It is clear, for example, that a Missionary should not want to live the life of a Carthusian. If we fear nothing, if we zealously devote ourselves to our ministry, and if we are faithful to grace, our Lord will take care of our sanctification. If we have the spirit of self-renunciation, if we are wholly unselfish ('empty ourselves'), then grace will not find any obstacle in us, but, on the contrary, will do great things in us and produce consummate sanctity in us. The Spirit of God takes special delight in possessing those devoted to the work of sanctifying other people."

6.

"A truly humble person, on the contrary, puts no confidence in his own powers, but, basing himself on the words: 'I can do all things in Him who strengthens me,' nothing can make him fear, no obstacle can discourage him; he patiently perseveres in the work he has undertaken. God and his grace raise him above his own nature; he remains peaceful; waits for God’s own time, acts only for His glory and is perfectly docile to the inspirations of His Divine Spirit. He is always attentive to what our Lord expects of him. He continues his work in spite of all difficulties, without worrying about the outcome.”  8-9.

"Let us convince ourselves that we are not the one who saves souls. Only the Holy Spirit can work that wonder. We are only useless instruments which He deigns to make use of... Let us deeply engrave that important maxim into our souls. If we want to follow the inspiration of the Spirit of our Lord in everything, we have merely to remain before Him in all simplicity and suppleness. Let us remain calmly and peacefully at His feet, always attentive to His voice as soon as He speaks to our hearts. He will then make Himself be heard and will give us guidance. But if we wish to indulge in too much reasoning, we will fail in fidelity to His guidance. 'Regnum Dei non venit cum observatione': God’s reign comes unobserved.”  9-10.

"Every Christian must be united to our Lord and must be moved by the Spirit. And if that be so, what union with the Divine Master is evidently necessary for the Missionary who is called to sanctify others! Let us not imagine that the life of a priest can be an ordinary life. ... That then is the way we must live, absorbed, as it were, in Jesus Christ, living by His life, depending on His Spirit, self-forgetful, seeking only the glory and the interests of our Divine Master, acting only through Him, aiming at gaining many adorers for Him, spreading His Gospel and the glory of His Name. To be an apostle it is not enough to celebrate Mass and say the Breviary, to make our meditation in the morning and later on, our particular Examen, to hear the confessions of those who have recourse to us, and then to use the rest of the time for ourselves. Such conduct, no doubt, shows good dispositions, good desires, in a person who is faithful to those spiritual exercises. But the true Missionary does not reserve a single minute for himself. All his moments are consecrated to his ministry: his prayer, his penitential acts, his labors for God’s glory constitute his whole life. He wants at all times to please our Lord and gain souls for Him; this is his unique preoccupation.”  11.

"The man of faith, on the contrary, receives his impressions from God. He lives under the influence of grace. This does not mean that human and created things produce no impression on him. But because everything in him belongs to our Lord, those impressions will not affect his will, for his will is wholly directed Godwards by the Holy Spirit. That’s the life of faith; that’s been the life lived by the Saints. This must be the life of all the missionaries who want to be true apostles. It is this life of faith which has given courage and an insuperable power to the Saints to overcome difficulties, to suffer every sort of pain God sent them.”  11-12.
ARTICLE  "The must be so filled with the Spirit of holiness of the adorable Master and act so much under the influence of divine grace, that they will spread it by their words and their actions and will thus fill all those with whom they come in contact."

"When we are holy we are like a fire which warms all those who come near it. The simplest words—even frequently the mere sight of a saint—produce more good than the discourses of a most talented preacher." 13-14.

"Suppose now that our efforts seem unsuccessful; let us not be satisfied. For if we have done everything that our Master asked of us, that is the only thing we must aim at. We then shall have given Him everything we should desire and the one thing he expects of us. Let us remain always united to our Lord and try to make that precious union habitual. This is the kind of life that was lived by the Apostles, and it made them say that they were bound by the Holy Spirit, that they were acting constantly under the influence of the Divine Spirit. This was also the life of all the saints...." 17-18.

"That threefold consecration will draw down upon us a great abundance of graces. If we are faithful, we will act continually under the influence of those graces. And what will they prompt us to do? They will make us do all things solely for the honor of and to please the Most Holy Trinity, to renounce all self-seeking. Secondly, they also will make us imitate our Lord Jesus Christ in a life of charity and sacrifice, they will make us grow in subjection to His Spirit, enabling us to overcome the obstacles which stand in the way of a life of detachment and holiness. We shall constantly have recourse to the Holy Heart of Mary and be animated by the sight of that perfect model. In that Heart we shall find all the graces we need. Therefore, our threefold consecration will constantly bring us back to the fundamental objects of our devotion: to the Most Holy Trinity, our ultimate End, to Jesus, our Master and our Head and on whom we totally depend, and to Mary, our model and the source from which we hope to receive the communication of supernatural life." 20.

"For in order to serve the mission, missionaries must be able to offer the service of their bodies: their mouth to speak, their lungs to continue their apostolic labors, their feet to run after the wandering sheep, their hands to administer the Sacraments and to celebrate the awesome Holy Sacrifice. There is an obligation also with respect to the Holy Spirit, of whom those bodies are the temples and the instruments. Hence their bodies must be respected, must be taken care of...." 34-35.

"This goes to show how important it is for the missionary to practice self-control. He must regulate his emotions; he must always be peacefully united to the Spirit of God, Who is a Spirit of peace and gentleness. We must learn how to be tolerant, patient, to remain calm and to take into consideration the dispositions of those persons. We must follow the guidance of grace, as it will inspire the way we should act." 53-54.

"All missionaries are able to observe those with whom they come in contact. If they keep their mind and heart open to the lights and impressions of grace, they will be able to obtain a sufficient knowledge so as to adapt their own way of acting and speaking to the diverse needs, conditions and characters of those they are called upon to guide. This is a practical knowledge and it consists in using natural tact which is, however, perfected by grace. This enables them to penetrate into souls by a sort of immediate intuition, the result of grace, which is a gift of the Holy Spirit. This what we admire in St. Paul and in other apostolic men who have done so much for the glory of God. By accustoming ourselves to practice self-abnegation and to act supernaturally in all our conduct, we shall dispose ourselves to receive that help from the Holy Spirit for the good of souls, for whose salvation we are called to labor." 56.
"We shall have a different spirit and different means. And so it is with the various Congregations. Although all must have the Spirit of our Lord, the Spirit must be the soul of all their works." 58-59.

"We all have the same virtue of charity diffused in our hearts by the Holy Spirit, and the same precept of our Lord regarding charity: "Love one another as I have loved you." But having gathered us to live together and work in harmony with one another, He wants us to be particularly united among ourselves." 124-25.

"These natural inclinations and attractions are an infallible obstacle to our spiritual progress; they continually bind and shackle, as it were, the Holy Spirit in all His divine operations in us, delivering us to our passions; and they tend to destroy the virtue of chastity." 138-39.

ARTICLE "That is why, however ardent our zeal might be, it should not disturb our peace of soul. Hence we must carefully avoid restless eagerness, violent haste in our activity, and other defects of that sort which show that our zeal is full of imperfection, or that it comes from our nature than from Him, who alone can give us a zeal that is pure and holy. We must also avoid with great care slowness and the other faults which are the contraries of the first mentioned. Exterior action must be more or less lively, according to what is required by the circumstances. But we must be always interiorly united in a holy and peaceful union with our adorable Master, so that we act only through his Divine Spirit and His holy love and peace." 149-50.

"The soul of a missionary is sometimes portrayed as a boat forging ahead and whose sails are the spirit of the missionary, in which the Holy Spirit is blowing. But this is not a right way of representing things. The sails are the will. With respect to the spirit of the missionary, he needs the grace of a pilot to direct his march. True zeal consists in an ardent and pure charity, and therefore it is not in the imagination that we must seek it: The thing that distinguishes true zeal from a zeal which is merely a product of the imagination is that true zeal is accompanied by calmness, gentleness, humility and constancy amid difficulties. Imaginary zeal, on the contrary, brings trouble to the soul and inspires sentiments of greatness and vanity." 149-50.

"Pure zeal is a product of grace; it is a movement that comes from God. Therefore our action must be in accord with God’s action; then it will be strong and at the same time peaceful: attingit a fine usque ad finem fortiter, et disposit omnia suaviter, it reaches from end to end strongly, and disposes all things sweetly. Hastiness and trouble are signs of imperfect zeal. And its causes are twofold: 1. Instead of basing themselves on God, of putting their confidence in God alone and acting in dependence on His grace and His Holy Spirit, they are self-reliant. That is why they fear to omit one occasion or one human means. They hasten, they become agitated. So it is necessary for us to practice self-renunciation, to renounce our own spirit, our own will; and we must practice abandonment to God’s guidance in our regard." 150-51.

"In order to have mildness we must die to ourselves, to all our passions and natural desires. Only then shall we be filled with the charity of Jesus Christ; for we then act only in virtue of His Divine Spirit Who is a Spirit of peace and gentleness." 152-53.

"There are Saints who have done extraordinary things in their way of treating those who had done them harm. But unless we are moved by the Spirit of God, we should not do anything that could seem to be affectation. Let us always show mildness and charity." 154.
"We sometimes believe that we are moved by a spirit of zeal; we are mistaken, for zeal is patient and gentle, like God’s Spirit, which animates true zeal." 155.

"Certain persons are tactful by nature. There is also supernatural tact, which is a gift of the Holy Spirit and which we must pray for in order to do good to souls. Moreover, we must practice self-renunciation and constantly forget ourselves so as to adapt ourselves to different souls with whom we have to deal." 159.

"In order to combine vigor and mildness we must act to procure God’s glory and execute His will. We must act with the help of His Holy Spirit and use the means which we think we must use. And then we must use them vigorously. But while using those means we must be on our guard against acting through passion; we must always keep a free mind which enables us to judge and discern what is demanded by prudence and by a heart that is full of charity towards the neighbor. 160-61.

"When God has some particular designs regarding a soul which has that kind of character, He sends or permits interior pains so that the person may overcome those defects; or there may be exterior obstacles which stop such a person; finally, the faults such persons commit come to cast them down. In this way their violence and blind impetuosity will gradually subside. They humble themselves, have constant recourse to God, and finally learn to be led by the Spirit of God and to follow His impulses." 163.

ARTICLE "...they will consider things in the presence of our Lord and only under the light of His divine Spirit so that they act in all things according to the true and holy prudence with which Christ Himself has acted." 163.

"That is why we should not allow ourselves to be led by an ardor that carries us away and makes us act blindly. When we feel we are prompted by that sort of ardor, whether it comes from our imagination or from some other interior cause, we must first of all calm that impetuous motion. We must try to recollect ourselves before God, put ourselves as much as possible in a peaceful state and then consult the Spirit of God, the Spirit of our Lord, in prayer, so as to be able to act with the holy prudence with which He Himself acted. That holy prudence must be like a pilot who directs all the movements of his zeal." 163.

"Finally, Christian prudence—the prudence we should have—is based on God and His grace. We, Christians, should not act by basing ourselves on nature; we should not base ourselves on our natural faculties in order to seek what means we ought to use and then act according to (purely) natural views. All that we ought to do should be animated by the Spirit of our Lord, remaining in His presence and raising our heart to Him, to ask Him to give us the lights and the strength we need. In order to have that kind of prudence and act in virtue of it we must practice perfect self-renunciation so that, on the one hand, we may be able to listen to God Who speaks in the depths of our soul and may not be distracted by the noise of our passions; and on the other hand, that we may be docile in using the means and behaving according to the will of the Spirit of God. This, therefore, demands great mortification of our judgment, of self-opinionatedness, of self-will." 164.

"If we wish to succeed in any kind of scientific endeavor, we must have a spirit that is analogous to the object with which the mind is occupied. Thus, in order to be successful regarding the science of mathematics, we must be mathematically-minded; and the same applies to the other sciences, like metaphysics and the rest. This applies also to the science of God and the science of all that He wills. What is required here is Christian prudence; we need to have the Spirit of God. It is by this Spirit that we must act and not by our own spirit....We must act with prudence, a Christian prudence, which means we must be
guided in our undertakings, in our actions, in the choice and use of means, not by our own reason and judgment but by the lights of the Spirit of God. This does not mean we must neglect our reason. On the other hand, neither does it mean that, after saying a prayer, we must follow the first impression we feel, or imagine we feel, for this would often make us follow our own imagination. What it means is that we must first mortify our passions in all our conduct in general and at all times, so that we truly desire and seek only the glory of God and the good pleasure of God. Then in order to make a decision, we must have recourse to God and ask for His lights. After that, we must remain peacefully in His presence, and consider things not with a calculating spirit, but using the lights of our mind as enlightened by grace. This is what we ought to do; these are the means we should use.” 165-66.

“A man who is dead to himself no longer has any movement of and by himself. The Holy Spirit is the sole master of his movements and He directs them according to His good pleasure. This does not mean that he does not feel it when someone injures or beats him. No, our senses can always experience various sensations; but self-will is dead and is in no way disturbed by what is going on in the senses. It does not love peacefulness in the least. Those sentiments and emotions remain in the sense-order; the judgment of such a person remains free and healthy. He is master of his actions, master of his words. Why is it that there are many good priests in the world who do not do half the good they could and desire to do? The reason is that they are not wholly dead to themselves.” 183.

“The exterior practices of humility of which the Saints have given us examples are excellent means to acquire the virtue of humility. Let us keep in mind, however, that it is not a question of extraordinary actions which sometimes have been performed by some Saints. Such things should be done only if they are truly inspired by the Holy Spirit. If they were done only by self-will and according to our own judgment, we would inevitably do them out of self-love.” 189-90.

“Those who feel those sentiments of vanity coming up in themselves should not conclude that they are not called to a public ministry and to the apostolate, because if they want to be faithful to grace, they will be able to overcome that evil tendency; they will receive the gifts of the Holy Spirit and become excellent missionaries.” 192-93.

“We are called to rule over the world in order to convert the world and bring it to Jesus Christ. To accomplish this we must become imitators of Jesus Christ; we must become filled with His Spirit. It is not by taking on haughty airs that we shall win the respect of men. But we will certainly gain that respect when we are humble and modest and, at the same time, wholly independent and without any desire to gain the esteem of the world.” 193-94.

“A preacher must imitate the conduct of the Holy Spirit in his guidance of souls as much as possible. The Holy Spirit will enlighten the soul, striking it with a ray of light; then through an action of His grace, He touches the heart of the person. He must convince the person and touch his heart. Conviction is not enough; the heart must also be won. Likewise; it is not sufficient to touch the heart. If there has been no conviction, that devout sentiment which has touched the heart will soon disappear; nothing of it will remain. It is necessary, therefore, to convince the intellect and carry away the will. We must say things clearly to enlighten the mind, but such things should not be said coldly; otherwise the hearers will not be touched, nor will the wills be carried away. If we wish to touch hearts, we ourselves must be full of love for God. If you have love for God in your heart, that love will manifest itself in your conduct. If you speak about the Incarnation of the Word and of the Mysteries of the Savior, that love will be revealed in your words, without you yourselves perceiving it.
It is necessary, however, that this love be in the heart; this cannot be feigned. It is the heart that speaks to the heart. If your heart is not touched, all your efforts to make it appear so will produce nothing, or little to affect the heart of the hearers.

Be not content with talking to the imagination, for if we seek only to impress the imagination, all that will result will be to arouse the passions for a few moments, but nothing solid will remain. The Spirit of God does not arouse passions. On the contrary, He pacifies them. He strives to establish peace in the soul.”

ARTICLE “The foundation, the soul of their evangelical preaching, should not be a dry spirit like that of a student or scientist, but, as is seen in the great models proposed to them, a true interior spirit, great love of God, an ardent zeal to establish His reign in all men, and a fervent desire for the sanctification and salvation of souls. If they have that burning love in their interior and are filled with the Spirit of God, they will appear in the pulpit as true apostles and will produce wonderful effects.”

“Animated by that great love of God, we shall abandon ourselves to the Spirit of zeal, and our words will produce great fruit in souls. Let us then not seek to show our erudition and express sublime thoughts. How could our poor Blacks understand that sort of thing; they are so simple and so crude. To speak properly, we must be delivered to the Spirit of God. In order to touch the hearts of our hearers, we must be full of love for God.”

“The first quality of preaching is holiness. It consists in announcing the pure Word of God and not one’s own word. A sermon which is only a purely human word is totally ineffective. And this is easily understood. It is grace alone which can act upon souls. We must be the channels for that grace which tends to sanctify people. That is why God has given us the character and the grace of the priesthood. But if, instead of remaining as docile instruments to receive and transmit the impressions given by the Holy Spirit, we transmit only the products of our own ideas and of our human endeavor, God will not ordinarily makes use of our words to transmit His grace.”

“To bring about the salvation of souls merely human means are nothing. We must imitate our Lord. Now, our Lord put all human means aside. He could have chosen as His Apostles orators and scholarly men like Cicero. He preferred to choose poor fishermen of Galilee. If there is an eloquence that can produce some fruit, it is the eloquence whose source is the Holy Spirit. If we eagerly seek eloquence, we shall lose the interior fervor that can lead to an eloquence that comes from the Spirit of God, an eloquence which gives light, unction and power.”

“Where did those writers [of the NT] get that eloquence, if not from the Spirit of God Who acted in prophets and raised them above nature? The Spirit of God still produces similar effects, although not always to so perfect a degree, in preachers who abandon themselves to Him and are docile to His inspirations. If your are fervent, if you have an ardent zeal, full of love for God, you will sigh and be deeply moved seeing the wretchedness of the peoples among whom you will live. You will think of them constantly, night and day; sometimes you will feel exhausted. You will beg God to enlighten you and move them; you will seek for the means to cure them of their blindness, and, without any doubt, you will find thousands of means to procure the good of those poor souls.

That’s the zeal that is animated by the Spirit of God and makes preaching fruitful, which makes a man who has poor talent be a hundred times more successful than a great genius who bases himself upon his natural means, or composes a sermon by purely intellectual efforts without sympathy for the wretchedness of his hearers, or has no pure and ardent desire for their salvation.”
“Let us be filled, therefore, with the Spirit of God and we shall have in our preaching what constitutes its true soul and gives it a solid foundation. Otherwise we shall accomplish nothing. Moreover, it is in line with our vocation not to seek eagerly for human eloquence. If this is what we were seeking, we would abandon our poor Blacks and go to preach to the rich. We shall then lose sight of the purpose for which we have gone to the missions.

Let us seek only the eloquence that comes from God, and for that purpose let us become animated with great zeal and with a tender love for the souls of the poor. Let us be to them what mothers are to their children. Let us also pray and send up prayers of supplication, asking the Spirit of God to grant us all that we need to procure the sanctity of those people. This is the secret of (true) preachers; let it be ours. And like them we shall see abundant fruit produced in souls.” 205-06.

“But, as representing God, he must preach the pure word of God, with the authority that belongs to that word; he then will be master of the hearts of his hearers in virtue of the grace that always accompanies the word that is preached purely; it will help him to make himself and souls submit to the dominion of Jesus Christ. For that purpose the preacher must forget himself and give himself wholly to Jesus Christ in all his actions, so as to act only for Christ’s interests and in the Holy Spirit.” 206-07.

ARTICLE “....They will also try to entertain sentiments of self-distrust and of distrust in their own lights. They will seek to discern things, give counsels, and utter words of consolation only in great union with their adorable Master and in virtue of the lights of his Divine Spirit. All this should be done (peacefully) without intentness of mind.” 226-27.
"If it is possible, we should tell ourselves: would our Lord Jesus Christ want me to do that? Never do anything without casting the eyes of our heart on this loveable Savior to ask his advice. This would be an infallible means of doing all our actions well and keeping ourselves continually in his holy and lovable presence. Oh dear friend, if we were habituated to this holy practice, how happy we would be! Our life would pass by in the delights of divine charity! It is then that we would be truly mortified men! All our desires would be in accord with the divine will of our Savior, all our carnal thoughts would be sacrificed to his divine love; then we would be good priests; nothing would any longer prevent us from serving our Savior well. All our desires would consist in saving souls for him. Also all that we would undertake for his divine glory would succeed, since the Spirit of our Savior alone would make us act and nothing on earth would be able to stop our action. Fortune, friends, parents, health and life itself would all be sacrificed to the glory of our lovable Savior." ND 1.134-35; Sep 18, 1829.

"...we have taken the resolution of meeting together in the name of the good Father, our supreme and unique Lord Jesus and in the name of our blessed Mother, the very holy Virgin Mary, firmly counting on the word of our Master, by which he promises to be found in our midst, and hoping that he will animate all of us with his divine Spirit, in order to fill us with his holy love and obtain for us the effects that we desire for these holy meetings.

All should be holy and pure in whatever we do and undertake for that, so that Our Lord Jesus can remain among us and his Holy Spirit can dwell in our souls and act in everything according to his good pleasure." ND 1.249; Sep 18, 1829.

"The same love which transports us for our Lord Jesus, the very holy Virgin and the Saints ought to animate us mutually with holy tenderness, pure affection and angelic sweetness. We ought to love each other with the same love with which Jesus loves us, because it is Jesus himself who is the mover, the source and the foundation of this love. It is Jesus who loves them through our love. Also this love ought to be affective and effective. It ought to be pure, holy, without stain and all in God, in such a manner that the view and thought of one of our confreres should carry us along with tenderness towards God, and for the sanctification of this brother, in God and for God. It is necessary to always recall that we shouldn't think we bring us together, but that our Lord, by his Spirit of love, wishes strongly to join us and to unite us together in this same Spirit of love, for the very great glory of his celestial Father." ND 1.250; at Issy (for the Bands of Piety).

"Union of hearts by charity, because our Lord Jesus Christ has put in us his Holy Spirit, Who is a Spirit of charity and pure love; and this Spirit of love being the mover of all our affections ought to bind us together and bring us to this same love.

Union of minds: we all aim at the same goal which is God alone, where all the minds ought to meet together, and form one sole and same thing, being pushed there by the same cause, which is the Spirit of love, Who ought to bind all our minds in our beloved Lord, where we all end up," ND 1.251; at Issy.

"...the Holy Spirit dwelling in our soul, singular purity of the dwelling of the Holy Spirit, interior retreat, sweet and peaceful, in order to listen and follow His attractions and to abandon ourselves to His love and to His conduct. ND 1.268 (for the Bands of Piety).

"...the same Spirit Who animates us and by Whose impulsion we all ought to act...." ND 1.269.

RENNES 1837-1839

“Abandon yourself to the divine Spirit of love in order that He might act on your soul according to the full power of this great sacrament that you are going to receive. All your preparation should aim atrecklessly handing yourself over to the Spirit of our Lord. Desire to have no longer movement or life by yourself; keep yourself disposed before Him so that He might come in you according to the plenitude of God’s mercy on you and operate in your soul the marvels of His very adorable love.” ND 1.407; May 13, 1839.

“You are very fortunate, dear friend, that it pleases God to keep you in place of a guide in the depth of your interior. Be faithful, the grace is very great. You have in your hands a precious treasure, a sure means of arriving at the greatest perfection. Stay tranquil and peaceful near the Holy Spirit, Who wishes to become in you the movement of your interior and exterior actions and all your breathing (=‘respirations’). Keep yourself tranquil near Him, do not act by your own mind which is always in movement; make it keep quiet before the One Who dwells in you and Who wishes to be all things there.” ND 1.416; Jan 1, 1838.

“When the Life of M. Liévin is finished, try to get me a copy. Please be occupied with that, of course in full dependence on the Spirit of our Lord.” ND 1.488; Oct 17, 1837.

“...despite the efforts of the enemy, God will attract him [Dupeloux] to Himself, and the Spirit of our dear Master will prevail over him.” ND 1.494; Jan 9, 1838.

“Let us not pray by our power and our desires. Let us leave the divine Spirit ask in us and by us; let us abandon ourselves fully to His movement and to His guidance.” ND 1.501; Mar 29, 1838.

“...let us be managed by his divine Spirit and stay in our lowliness and our abjection before Him. ND 1.503; Mar 29, 1838.

ROME 1840

“...being sent by the Supreme Pontiff, we will receive a much greater abundance of the apostolic Spirit in coming thus from the source and great treasure in which our Lord has put this divine Spirit for his entire Church.” ND 2.73; Mar 27, 1840.

“May all be supernatural in you and come from the Holy Spirit. Now what flows down from the divine Spirit is sweet, suave, modest and humble. Vigor and suavity, that’s divine action. That’s also the resume of all apostolic action...All those who do good out of a spiritual and supernatural principle do it by a grace of the Holy Spirit: Nemo potest dicere: Dominus Jesus, nisi in Spiritu Sancto. Consequently we should not torment them because they do not act in another way. Divisiones vero gratiarum sunt, graces are diversely meted out, but the Spirit who communicates them is the same; consequently, it is necessary to respect the various spiritual likings or attractions, and they ought not in anything disturb spiritual union, which is none other than the charity of God in our souls, and the mark of the dwelling in each of us of the divine Spirit, Who is the same origin of the different attractions.” ND 2.124-25; Aug 4, 1840.

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"I don't have much to say to you for the moment. Besides, it is not words that fill our souls with divine love and which keep us united in this holy love, but the Spirit of our Lord, Who lives in us and Who wishes to operate in them all things. It is therefore sufficient for me to give your soul without ceasing to Jesus Christ our Lord and to the very holy Virgin our good Mother, in order that the divine Spirit be absolute master in you, that he fill you and that he unite you to Jesus and Mary, with the same union, although less perfect, of very holy love with which He united them together. It would be a thing very great, very sweet and very admirable, if the Holy Spirit accomplished in our souls this very holy union with Jesus and Mary, and with Mary in Jesus. May Jesus live in you as he lived in Mary, may we be united to Mary as she had been united with Jesus, with a union of desire, with a union of love, with a union of will, with a union of view. May we be blind, crippled and annihilated in ourselves and for ourselves, and may the Spirit of Jesus be all occupation, movement and life in us in order to unite us and make us one same thing with Him in Mary, by Mary and with Mary.

I know very well that we will never attain to the perfection of this divine love and divine union; let's claim to. Let us pray Jesus to give us some spark of it; and let us pray Mary to attract us into her admirable interior, in order to unite us in it and give us some small share in it. Dear Friend, live the most you can annulled in yourself; give yourself without ceasing to Jesus and to Mary. Be ceaselessly in repose on the bosom of Jesus and abandoned into the hands of his divine Spirit. Take care and conserve your spirit in a great sweetness and suppleness before Him in all things; keep your soul in a state of lowness and poverty, and in the forgetfulness of yourself. Never be active in the affairs you undertake for the glory of our Lord; let him do the acting, and be only a lifeless instrument, but at the same time supple and pliable."

ND 2.128-29; June 19, 1840.

"It is evident that, to save souls, the highest knowledge of theology would not suffice, and even would not be able to do anything; graces are necessary. The Holy Spirit alone can communicate these graces, and it is certain that they are always found in greater abundance in the hands of holy priests than in the hands of those who, being men purely exterior or of an ordinary piety, are only occupied with the science of theology."

ND 2.183; Oct 5, 1840.

"Think of only one thing, my friend: let the Spirit of our Lord act in you according to all His different wills. If you experience variations in your interior, don't be anxious. Take all that comes from this divine Master and leave Him do. He always acts in us with the same operation of love; only in that He follows the different degrees of our progress and the divine wills full of love of his celestial Father."

ND 2.201; Jan 1840.

"Do not be astonished if it has pleased our good Master not to exterminate you entirely in yourself. Be always sure that he has established this grace in you, as a very abundant source. Promote it, not by acts, but in letting spread out in your soul this divine source which gushes forth from the Heart of love of our divine Master, pierced through and sacrificed on the cross. Always keep your soul, with its faculties, disposed and faithful, in order that the Spirit of Jesus, Who is the inexhaustible source, can put Himself in all your acts and movements, in order that He become the cause, but a cause of sacrifice and immolation to His divine love."

ND 2.207; Jul 25, 1840.

LA NEUVILLE 1841-1847

"You don't need to see your progress. For you don't cause this progress, but the Holy Spirit does, Who ought to be your guide, and not your own spirit. You should be satisfied that He knows how He is guiding
you. You have nothing else to do than to follow His divine impressions, to grow always in desires and in love for your divine Master, sacrificing to Him without ceasing all the satisfactions of your soul, in order to uniquely please Him and to be faithful in all that He asks of you; and that by the affections He impresses on your heart, and not by the ideas which come to your mind, for it will not be by this means that grace will be felt in your soul. You must be indifferent to every idea of the mind which is not accompanied by a strong impression in the will...." ND 3.73-74; Dec 12, 1841.

"Put your trust in the guidance of the Holy Spirit and do not seek to know what you ought to do. You should go to God more by the heart than by the mind. If you go to Him with a will determined and full of love your mind will know enough for your conduct." ND 3.74; Dec 12, 1841.

"Observe the divine Spirit acting without ceasing in your soul, suavely and strongly, and your spirit, on its part, acting without ceasing bitterly and busily. The divine Spirit, while acting powerfully, fills your soul with sauvity and peace: He establishes in you the life of Jesus, the affections, desires and loves of Jesus. Oh! the beautiful and divine life of Jesus! It is a life of love, and the life of love is a sweet and powerful life, which fills us with the holiness of Jesus. When the Holy Spirit acts in us our soul is burning, and, in the midst of this fire, it is as it were borne along, united to God without trouble, anxiety, agitation, irritation, movement of self-love, and, on the contrary, with a movement of abasement of ourselves, not only before God, but in our proper interior and before all creatures.

Oh dear friend, how happy we are when under the power of the divine Spirit, under the complete influence of the Spirit of love of Jesus! Everything becomes love in us; all our actions, even the slightest movements of our souls, and, for stronger reason, its movements and its innermost actions; all is love: love for our God, before whom we are without ceasing prostrate and annihilated; love for people, without bitterness, without judgment towards anybody. Our spirit is calm, without getting stirred up against those who give us trouble, contradict us, persecute us and torment us in whatever way. Good or bad people, who are of our viewpoint or not, can ever put our spirit outside of its repose in God, nor arouse our discontent, whether having reason or not.

I tell you all these things, dear friend, so that you can distinguish what, in you, comes from the divine Spirit and what comes from your natural activity, which is so harmful to the life of Jesus in your soul. If you know how to take advantage of these precious moments of contradictions you will reach this object so desired and which is so ardently desirable. It is for that Jesus has taken pleasure to put you for a very small moment on the cross.” ND 3.87-88; Dec 31, 1841.

"I am going to give you yet another rule, which will enable you distinguish the movement of our good Master from your own activity. When Jesus acts by his Spirit he moves the will, and by it he puts into action all our faculties. Our spirit senses the action of our Master, but the movement is not directly impressed on it. Also, the divine Spirit acts in a uniform manner; His action is strong, but suave, it is unified and not agitated, and, moreover, it tends toward union with our Lord. In a word, there is no disorder in His action which has all the character of the action of divine grace.” Ibid., 89.

“Yes, my dear friend, you are right; in order that all the faculties of our heart be thus surrounded, enveloped and filled with the Spirit of Jesus, we must be dead to ourselves and to all things. That is our great task, to die to ourselves.... All that we have to do, all to which our soul ought to apply itself, consists in disposing itself by the means of the very powerful help of divine grace, which is very strong in us, by the mercy of our good Master, and in following the movements and impressions of the divine Spirit Who is in us.

He wants to be the soul of our soul; it is up to us to render Him thus absolute master of this needy soul,
so that He might communicate to it His life and His action. Let us leave Him act in us as our body leaves our soul to act, which moves it as it believes fitting and as it wishes. The sole difference is that our body receives and follows necessarily the impulse that the soul gives it, while our soul ought to receive and follow voluntarily the holy impulse of this divine soul, the Spirit of Jesus. Now, our soul ought to be dead by itself and in itself, as our body is to it. Oh! what happiness, what holiness would be ours if this were so; if our soul had no longer likings, except those which the divine Spirit gives to it; if it had no longer desire, affection, action, movement but what it receives from the Holy Spirit; if we no longer glorified ourselves, if we no longer felt either pleasures or satisfactions, if we no longer had will or life except in Him and by Him! Then, nothing would any longer be an obstacle to the perfection and sanctification of our soul, while, on the contrary, by our own desires, affections, wills and action, we constrain and hamper the action of divine grace in us; we never stop opposing it, we remain always in our own life.

Here is then my dear friend all the conduct you have to keep. Don’t work with violence, don’t make efforts to unite yourself more or less perfectly with God. The union of our soul with God is the work of our Lord and not ours; it is the divine Spirit Who ought to bring it about in our souls more or less perfectly, according to the designs of God on us and according to our fidelity in corresponding to them. Without Him all your tendencies and work would be useless, and even harmful, for, the more you work to obtain this union with God there will be your own action; and the more there will be your own action, the less there will be action of the Holy Spirit, Who alone nevertheless can produce this holy and admirable union in its different degrees, while our action and tendency can do nothing. Thus, in the exercise of the holy presence of God, avoid effort and action in order to push your soul towards God and unite it to Him, except when you feel an interior impression which pushes you and carries you along in some sort to produce acts. Let yourself go to the tendency this impression arouses in you, but don’t go further than the interior movement takes you. In this case it is not personal effort but the divine impression which pushes you. Obey it and follow it in the acts that it arouses in you.” ND 3.102-03; Jan 13, 1842.

“...the advice of men as wise and as filled with the Spirit of God......the opinion of so many respectable men and filled with the Spirit of God.” ND 3.111; Jan 21, 1842.

“It is true that when the Holy Spirit inspires a work He almost never gives at first the development of it, but only as the occasions arise; but nevertheless the whole development is always contained in the beginning by which He animates the one in whom He inspired this work, and there is a certain connection in all this diversity.” ND 3.158; Feb 18, 1842.

“When the soul finds itself in the peace of the divine Spirit, reposing in the bosom of Jesus, as our beloved disciple saint John, and in this repose and peace of divine grace, one lets oneself go sweetly and suavely to that interior feeling, speaking sweetly, suavely, peacefully, leaving flow from the heart only what the divine love operates there, then the effects which result are the opposite of what I was just speaking. We are embalmed by it, as well as those with whom we are conversing. One leaves these conversations full of fervor and love, and one is sometimes much more recollected that if one had made a good oraison; that comes from the sweet action of the Holy Spirit to which the soul leaves itself be sweetly carried along.

In order to act in that way, we must be filled with the desire to be all for God, and to love only Him; we must stay sweetly and peacefully united to our Lord.” ND 3.186; Feast of Saint John before the Latin Door; 1842.

“Reflection on your notebooks does not concern what you don’t give me enough details about, but on what you don’t explain sufficiently, namely, the interior graces given to you. For example: the Holy Spirit
reposes on your heart. How? Under a sensible form? In what state was your soul then? What effect does this grace leave on your soul?” ND 4.274; Jul 16-17, 1843. (No signature).

“Apply yourself especially to acquire sweetness, moderation and a humble interior dependence on our Lord and his divine Spirit.” ND 4.297; Aug 11, 1843.

“Do like Mary, who in calling herself the most humble and the poorest of the servants of God, became the Spouse of the divine Spirit and the Mother of the Son.” ND 4.305; no date, in 1843.

“Let your confrere act as he believes just and fitting before God. On your part do according to the inspiration of the Holy Spirit in your soul.” ND 6.4; mid-Jan, 1844.

“You observe well that we must not be too touchy and too fearful. The Spirit of God being in our souls, we ought to have a certain interior liberty, that is sweet and peaceful; we see our faults and the virtues that we lack; we keep ourselves in our poverty before our Lord, full of confidence in Him. One then learns gradually to live from faith and to purify one’s views according to the beautiful saying of S. Ignatius.” ND 6.11; Jan 10, 1844.

“One comes to Rome before the Ecclesiastic Superiors without looking impressive, without any guarantee and support. One has only one plan to present; the rest is poor, weak, impotent, without any resource, without human means. One should only expect rejections, especially there where one is so filled with wisdom; but it is the Holy Spirit Who guides everything there, and in that I find great joy and inexhaustible consolation. The Holy Spirit guides the Head of the Church and those who assist him in the government of the Church. By them He gives us encouragements and a sort of written approbation, and these encouragements have been repeated several times in the letters his Eminence the Cardinal Prefect of the Propagation directed to us.” ND 6.45; Feb 9, 1844.

“I bless with all my soul the good Master and our good Mother for the Holy Spirit’s inspiring you with so much zeal for the salvation of our poor Blacks and for His using you to aid us in the establishment of our small poor work.” ND 6.81; Feb 26, 1844.

“I have put my confidence in God and His divine Providence has decided what I would not have dared undertake. But my pain was not less great to be thus left to my own views. One day, more afflicted than usual, I complained in a letter to M. Carbon. He encouraged me to continue thus and to have recourse to the Holy Spirit.” ND 6.192; May 20, 1844.

“It is not a disaster [malheur] to be no longer able to hear people speaking. Listen in peace to the divine Spirit Who speaks in the depth of your heart. His word will be so much more powerful on the insider as the divine goodness deprives you of hearing the word on the outside, which is most often an obstacle to souls who wish to listen to this interior divine word. Rejoice and submit yourself with love to all the good pleasure of God Who subjects you to this privation in order to better sanctify your soul. Deafness avoids a great number of faults.” ND 6,292; 1844.

“Oh! You are right to apply yourself to sweetness and abandonment to the guidance of the Holy Spirit! We are miserable so long as we have not well renounced ourselves and are not entirely abandoned, with suppleness and sweetness, to the Spirit of God; we spoil works of God.” ND 7.20; Jan 17, 1845.
“Thus, Monsignor, all that I ask of you is that our missionaries can live according to their rules and to preserve the spirit of them. I hadn’t asked you about that because I saw you filled with the virtues of a community man and an apostolic man and animated by the Spirit of God.” ND 7.251; Jul 23, 1845.

“Believe me, my dear brother, I love you sincerely, but cordially and tenderly; I do not wish to do you pain; but believe me: there is something bad in you complaints, there is something bad in your discouragements, there is something bad in your fears of superiority, in your desires for change, there is something bad in the demand of perfection from your confreres, even though you are perfectly right in regard to M. Plessis; and you are probably right up to a certain point in what concerns M. Blanpin; but you speak of them in a manner that is too absolute, too hard and too violent. The Spirit of God is not in this way of acting, that’s impossible. It is not necessary to be surprised in all that, we are all miserable, but learn that it is necessary to mistrust every violent impression, every hard, unyielding and dominating impression. In these circumstances be calm before God and don’t speak or act except when you become master of your soul, I mean, master of possessing it in total sweetness, peace and moderation; otherwise the imagination will always be the master.” ND 8.107-08; probably April 1846.

“...you take things too keenly; you let yourself get carried away too much. Be sure to this, the Spirit of God is not there. Look and consider if this manner of judging so positively and so cocksure is according to God. When I would be ninety years old and with fifty years of experience I would not presume to speak in such a cocksure manner. There is presumption in this language.” ND 8.142; May 8, 1846.

“Don’t be still dominated by impressions. Examine things with wisdom and according to the Spirit of God. How do you want me to take a resolution on the things inspired by an impression? How can I send you people when I see you staggering? Therefore write to me wisely, be above temptations. The work of God has need of force, constancy and a calm prudence. I plead with you for the love of God to think no longer of yourself and what regards you. Do the work of God and act with calm according to the divine Spirit. Otherwise the demon will destroy this work of God as one burns straw.” ND 8.155-56; May 8, 1846.

“I reproached him strongly for the indignity of his manner of speaking. I cited textually to him the two places where he says that he would have wished to reunite his confreres and to refuse M. Gravière, and that one where he says that I scorned the missionaries and that he scorned me. I asked him if it is the Spirit of God Who dictated these words to him.” ND 8,158; May 9, 1846.

“What gives me the greatest consolation, during my exile [in Rome], is to learn that peace, charity and regularity have not lessened among you. Preserve, my dear confreres, the good spirit that animate you; persevere and fortify yourselves in that without ceasing and yet more. Oh, yes, it is a good spirit, it is the Spirit of God. The most infallible marks of the presence of God among us, when this spirit is a spirit of peace, sweetness, mutual charity, simplicity, humility, obedience and regularity.” ND 8.190; Jul 9, 1846.

“We express to You [Cardinals] our thoughts with simplicity, and we are full of confidence that You will welcome our reflections with goodness, because we know Your zeal and Your solicitude for the salvation of souls, we know that the Spirit of God, Spirit of a very paternal charity, animates You.” ND 8,221; Aug 15, 1846.

“The Sacred Congregation [Propaganda] will arrange what the Spirit of God, Who enlightens it, will inspire it on all these points. We, by an exact obedience to the orders that we will receive, will go forward

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with courage in the way of the apostolate, being assured of the help of the grace of Jesus Christ in the accomplishment of his divine will.” ND 8.222; Memoire, 1846.

“How I wish to be for a few short hours in your midst, in order to tighten more and more the bond of the divine charity of Jesus! especially if you have been lacking in it. But what can I say? You have no need of the presence of a poor man, the Spirit of the divine Jesus is in your midst. He unites you in His divine charity and will unite you more and more in His holy love which embraces in His heart all His own. He will teach you to mutually support each other, to yield to each other, to be supple, sweet and humble of heart, He will give you a unique spirit, He will make of you children of love and lambs of peace. Wolves bite each other and devour each other, lambs and especially lambs of Jesus who are sent in the midst of wolves, the lambs of the very lovable and very sweet Heart of Mary look upon themselves with sweetness and pasture in peace under the eyes of the divine Shepherd. If the peace of Jesus is in you, you will give this peace to the world.” ND 8.352; Nov 24, 1846.

AMIENS 1847-1848

“Having now exposed to Your Eminence the resolution that we have felt bound to take, concerning the subject of this Mission [Australia], we await with perfect submission the decision that You will deign to give us; whatever this decision might be, we will regard it as coming from our Lord Jesus Christ, and as dictated by the wisdom of the Spirit of God.” ND 9.76; Mar 1, 1847.

“Examine among yourselves what Christian prudence and the grace of the Spirit of God will inspire you and act in every circumstance according to God.” ND 9.141; May 2, 1847.

“Do what I told you in my letter, and don’t wait any longer for new orders, whatever might be the new circumstances. Consult among yourselves or rather the Spirit of God Who is in you, and act.” ND 9.143; May 4, 1847.

“You are very wrong to become discouraged on account of a misery that has happened to you. Be vigilant over yourself, surrender yourself not to your natural defects but to the Spirit of God and you will work fruitfully for the salvation of souls.” ND 9.273; Sept 29, 1847.

“Listen to everything and be peaceful within you; examine the things in the Spirit of Jesus Christ, with independence of every impression, of every bias whatever, and filled, animated with the charity of God and with the pure zeal that His Spirit gives you. I am sure you will judge very differently our poor Blacks that all these men speak of.” ND 9.330; Nov 19, 1847.

“I see, with an unspeakable joy, what you are doing in the execution of God’s designs on you. You enter fully in all the views that the divine Goodness has given me since the origin for the salvation of the Blacks, with this difference that, with your episcopal character and the lights of the Holy Spirit which it contains, you march with more assurance than I did not have in the execution. You see things with more depth, clarity, and more practically than I could.” ND 9.333-34; Nov 22, 1847.

“You will learn in the spirit of prayer [oraison] and in prayer [prière] to unite sweetness, patience and apostolic moderation with the energy of nature and power of the action of the Spirit of God. I do not doubt that is was a special design of divine Providence to stop you thus in the calm of the interior life in order to
form your soul for the accomplishment of God's designs of mercy on you. The difficulties are great, and the
pains strong; with that, nature prompt and energetic in its movements, nature would have been able to mix
its imperfections in the work of the Spirit of Jesus; but Jesus wishes that his work remain pure and exempt
from the faults of your nature whose very strengths are real weaknesses, grandeurs are pettiness and
beauties are flaws, when they come to be mixed in the so pure and so delicate action of the Spirit of Jesus.

Oh happy sacerdotal soul, you who have attained the heights of the gifts and apostolic graces of Jesus, you
ought to understand, far more than I, the beauties, the riches and the elevation of Jesus in his inner
sanctuary that he has formed in you! It is this sanctuary that is the throne of his glory, the treasure house of
the riches of his graces, the hearth of his divine fire, the center of his lights; it is from this throne that he has
decided, from this sanctuary where he dwells, that he wants to reign over souls who surround you, that he
wants to dispense his gifts, benefits, love and consolations. You realize for a long time now how little by
itself this sanctuary is worthy of such a choice. Abandon yourself into the arms of Jesus, rest on the Heart
of Mary: Jesus and his divine Spirit animate you, illumine you, give you life and force. The baseness of
nature will give way before such a power and will disappear little by little. Have without ceasing, Bishop,
the most profound sentiment of what you are in yourself; be profoundly penetrated with what Jesus Christ
is in you; consider what Jesus wants to do without ceasing, and what all that you are in yourself tends
continually to do; the impressions of Jesus in you and the impressions of yourself; the action of Jesus and
the action of yourself; you will know how to discern what is due to Jesus and what is due to you yourself.
You yourself will be sanctified by the Spirit of Jesus and by this Spirit and in this Spirit you will do the
works of Jesus by the pure and all powerful virtue of Jesus and in his sense and his intentions all of
holiness; you will know how to preserve, with all the energy and power of the Spirit of Jesus in you,

NOTRE DE GARD
1848-1850

"Bishop [Truffet] had been consecrated bishop at Our Lady of Victories in Paris, January 25, 1847. It
was there he renewed the offering of all his self to the very holy and immaculate Heart of Mary; it is was
there that, for the first time, he made to God the offering of his life and of all his being for the populations
of the vast Mission of which he was just put in charge. The imposition of the hands of the pontiff
consecrated to God a victim, at the same time that it brought down the superabundance of the Holy Spirit
in his soul." ND 9. 351-52; Nov 22, 1847.

"Your Eminence [Cardinal Fransoni] will judge according to the wisdom of the Spirit of God Who fills
him and we will accept with respect and gratitude the advice and the reprimands that we will have
deserved." ND 10.157; April 9, 1848.

"I am, in the charity of the divine Spirit of Jesus, your very devoted and very affectionate servant and
confrere." ND 10.243; Jun 29, 1848.

"Then one will bring an entire modification, and we will regularize the whole according to our manner
of seeing, as the Spirit of God will inspire us." ND 10.251; June 1848.

"I think that the Sacred Congregation is sufficiently informed on this point by the explanations that I
just gave. The superabundance of the wisdom of the Spirit of God Who is with it [S. Congr.] will inspire it with the decision that it will take, and I would reproach myself with a grave fault not to judge as it will judge, no matter what the decision might be.”  ND 10.264-65; Jul 15, 1848.

“Please accept the offering that I make of all myself; give me to the Holy Spirit, your beloved Spouse; I wish to devote myself and consecrate myself entirely to the divine Spirit, and totally to your Immaculate Heart. I desire to live and die to devote myself and immolate myself in the wake of Jesus, in the Society of Missionaries, totally devoted to the all powerful Vivifier of souls and entirely consecrated to your Immaculate Heart. I open my heart and abandon it to the divine Spirit: may He fill it, may He possess it and may He act there as supreme master. I wish under His guidance to spread His holy love in all souls, who are confided to me, by the goodness of your beloved Son. It is on these conditions that I ask to be received into the number of faithful servants of the Holy Spirit, beloved children of your Immaculate Heart. I engage to be faithful with them and am sincerely resolved to observe them all my life, in order to live, to die, to be, during all eternity, the child of your Immaculate Heart, consumed in the love of the Holy Spirit, for the glory of the Father and the Son.”  ND 10.499; Reglements 1849.

“Penetrated with this truth, that Jesus Christ taught them by his example, and the Holy Spirit has so profoundly etched in the Heart eminently apostolic of Mary—namely, that the life and the soul of the apostolate are generosity and spirit of sacrifice—they will vow their souls to the Holy Spirit in order that He imprint in them an authentic apostolic spirit by the generous love of sacrifices.”  ND 10.507-08; Reglements 1849.

“They will esteem themselves happy to sacrifice to God the pleasures of life, and they will regard the enjoyment of them as a dangerous poison which enervates the soul, depriving it of generosity, force and apostolic energy that the grace of the Holy Spirit wishes to maintain there.”  ND 10.508; Reglements 1849.

“Putting all their confidence in the goodness of Jesus, the members of the Congregation will ask without ceasing the grace of zeal for the salvation of souls, which is the fundamental virtue of the apostolic life. They will also bring on their part a great fidelity to the designs of God for the practice of this eminent virtue. They will consider it often in their divine Master and in the Heart of Mary who had been filled with it by the most perfect gifts of the Holy Spirit. “  ND 10.509; ibid.

“This ought to be the proper and characteristic virtue [love] of the fervent missionary, at the service of poor and needy souls, devoted to the Holy Spirit and to the immaculate and fully apostolic Heart of Mary.  ND 10.509; ibid.

“By an effect of this holy love, they will try to be filled with a great and generous zeal, they will never have fear or apprehension and will go forward with courage, under the guidance of the Holy Spirit towards the goal that God proposes to them: Make their divine Master live and reign in souls. They will work with confidence and love, at the cost of their rest, health, honor, all their interests and their very life if it must be.”  ND 10.509; ibid.

“...true zeal is not aroused by an effort of nature, but comes entirely from the grace of the divine Spirit, and ought to be drawn from the intimate union with Jesus who is the source of it.”  ND 10.510; ibid.

“The force with which they act ought to be the effect of the love of God that fills them, produced by the Notes et Documents
Holy Spirit and not founded on their character or their disposition. While deploying apostolic force, they will try to keep themselves in the spirit of humility and low opinion of themselves, and preserve the peace, sweetness and union of their souls with God. They will with great care avoid sharpness, stubbornness and all the faults that ordinarily accompany natural energy and generosity. They should not surrender themselves blindly to the ardor and energy which animates them, nor employ without discernment all the means which seem at first proper to make their holy undertakings succeed; but they will consider the things in the presence of Jesus Christ, their Master and in the light of the Holy Spirit, in order to act in all situations according to the true and holy prudence with which he himself has acted. ND 10.512; ibid.

“They will read and meditate often on the holy Gospel and the writings of the Apostles, in order to acquire perfect knowledge of our Lord and of his holy mysteries, in order to be filled with the great and admirable truths he came to teach us by himself and by his Holy Spirit. The will draw from there, by recollection and prayer, an exact knowledge of the qualities and dispositions with which their divine Master and the holy apostles preached.” ND 10,522-23; ibid.

“The soul of all this behavior ought to be a true and sincere charity; they should prefer their confreres to all other men, loving them as other selves with that genuine love of the holy Heart of their Mother, in the superabundant plenitude of the Spirit of God Who fills it.” ND 10.539; ibid.

“Their charity will not be directed only to their individual brothers; but they will have the greatest tenderness and attachment for the Congregation in which they are saintly united together for saintly purposes by the power of the divine Spirit and in the Heart full of love and holiness of their very good Mother: They will do all in their power to increase its spiritual advantages, in order to render it fitting to procure the greatest glory of God, in order that it be a faithful servant of their adorable Master, in the Church.” ND 10.541; ibid.

“As much as it will be able to be done, one will prepare for this act [consecration to religious life] by a spiritual retreat in order to attract to oneself the graces of the Holy Spirit and the blessings of the Immaculate Heart of Mary and in order to enter into the holy dispositions that such an act demands.” ND 10.556; ibid.

“In order that the devotions of the members of the Congregation be solid and basic, they ought not be only a mere effect of the imagination and feeling, but being in harmony with their duties and their vocation, they will consist in a practical dedication, a recourse to God, full of love and confidence, and a desire of sincere and perfect imitation.

To bring its members into this basic and full of holiness devotion, and to procure for them a source and means of sanctification, in the accomplishment of the duties of private, common and apostolic life, the Congregation consecrates them in a special way to the Holy Spirit, Author and Consummator of all holiness and Inspirer of the apostolic spirit, and to the Immaculate Heart of Mary, filled superabundantly by the divine Spirit with the plenitude of holiness and apostolate, and participating the most perfectly in the life and the sacrifice of Jesus Christ, her Son, for the redemption of the world.

This double devotion is the special and distinctive devotion of the Congregation.

They will find in the Holy Spirit, who lives in their souls, a source of the interior and religious life and a very powerful cause of the perfect charity which is the soul of zeal and all other apostolic virtues.

They will consider the Immaculate Heart of Mary as a perfect model of fidelity to all the holy inspirations of the divine Spirit and the interior practice of the virtues of the religious and apostolic life. They will find there a refuge to which they will have recourse in their labors and their pains, and they will
pour out their heart, with child-like confidence, in their weaknesses and temptations. ND 10.567-78; ibid.

We will honor, as our protectors and patrons, saint Peter, saint Paul and saint John. The first two are our models in apostolic works; we honor in a special manner the last, who has drawn such an abundance of graces of the Holy Spirit in the Heart of Jesus, and who has been given as a privileged child to the Holy and Immaculate Heart of Mary. He will also teach us to draw from there the abundance of love and apostolic spirit, and to be tender and devoted children of the Holy and Immaculate Heart of Mary.” ND 10.567-78; ibid.

“I tell you that you [Bessieux and Kobes, bishops] are going too fast in the task, there is too much overbearing and haste in your procedure. The Spirit of God does not act that way. I am convinced that if you do not take a softer, more moderate and wiser procedure, you will push back the success of your Mission and sometimes you will cause irreparable damage.” ND 11.131; June 13, 1849.

“Never resent pains and afflictions in your labor for the glory of God. However, act in every situation, especially in those where you are with all the prudence, sweetness, charity and moderation of a man of God, especially towards those who afflict you. Prudence, sweetness, charity and moderation ought to be united to the ardor, activity and energy of true zeal; they ought to be clothed in their form. Thus, ardent desire for the salvation of souls, vigorous action to realize this desire; but the energy and the force in the realization of our desires ought to be rendered, expressed in the prudence of the Spirit of God who enlightens us. In all exterior acts we ought to be moderate and calm, especially towards those who are opposed to the work of God, for fear of shattering them and further hampering this holy work. We ought to act like God our Master, of whom it is said: Attingit a fine usque ad finem fortiter et disponit omnia suaviter. Fortiter et suaviter, that’s the nature and conduct of a priest who represents God on earth.” ND 11.317; Dec 28, 1849.

“We have received the sacerdotal character precisely in order that the Spirit of our Lord, a Spirit sanctifying all souls, dwell in us and spread himself out by us on the souls of our brothers. It is our Lord himself who teaches us to come draw in this fruitful source the salutary waters of the truth and grace. Si quis sitit venial ad me et flumina fluent de ventre ejus. Our Lord being thus in our hearts does not at all dwell there idle; on the contrary his operation there will be unceasing; from there, if we are faithful, his life and operation will manifest themselves in our acts, even in the acts of common life, but especially in the exercise of priestly functions.” ND 11.537; Feb 20, 1849 (Colloquium).

“Love and immoderate seeking of our well being makes us lazy and lax; we fear to burden ourselves too much; we do not surrender ourselves generously enough to the Spirit of God, and from that, it follows that He cannot act freely in us. To put ourselves on guard against this pernicious nonchalance we ought to think often of the bad things that result from that to souls that God has destined for our zeal and who will perish if we are not faithful to the grace which is given us for them. What would have become of the million souls that saint Francis Xavier had saved, if he had feared surrendering himself to the Spirit of God to the despising of himself and sacrificing himself in order to save souls. ND 11.539; Feb 28, 1849 (Colloquium).

“In order to know them [penitents] we must keep our mind and our heart united to God and ourselves in great peace and liberty, in order to be able to concentrate on the penitent’s spiritual condition. It sometimes happens, especially to young priests, preoccupied with theological principles, that they think only, in hearing confessions, of grasping well each of the sins confessed to them in order to apply their principles.
This method is not good; it encumbers the mind, dries up the heart, puts obstacle to the action of the Spirit of God. It is necessary therefore to prefer the method of direction which consists in keeping one’s soul recollected, fixing one’s mind on what takes place in the soul of the penitent, studying not only the faults, but the causes of these faults and their circumstances, the disposition of this soul, the work of God in this soul, the behavior it has followed and that which God wishes to make it follow.... What is then necessary is to be united to God in order to act in the lights of His grace and to guide souls following the same movement and the same impulsion that the Holy Spirit gives them.” ND 11.540-41; Mar 10, 1849 (Colloquium).

“In order to bring his penitents to the point where God wants them, it is necessary from the start to have a great love of the souls which makes us bring to the confessional a fervor and an immense desire to do them good. It is necessary in second place, in the manner of dealing with them, to imitate the conduct, the procedure of the Holy Spirit. Now, in studying the action of the Spirit of God on souls, we see that He acts at first on the heart to induce them to give themselves to God, before enlightening the intelligence on all the detail of the duties to fulfill; secondly, the action of the Holy Spirit is sweet and patient; thirdly, it guides the soul from fear to hope, from hope to love, as the Council of Trent teaches us: such should be the conduct of the priest in the direction of souls.” ND 11.541; ibid.

“Second defect, lack of fidelity to the Spirit of God in the manner of directing souls. There are many who put their own direction in place of God’s. The director should remember that, as he is not able to have without grace any good thought for his own soul, as saint Paul assures it, likewise without the Spirit of God he is not able to give any good advice to others. His duty therefore is to study the conduct of the Holy Spirit in each soul and to watch how each soul walks in this way, without straying either to the right or to the left. He should not push souls, unless they are not all faithful; and this is of greatest importance, specially in relation to oraison. Often it has happened that, for having pushed too quickly certain souls in the way of oraison, these souls who had at first seemingly profited much, having come to lose the sense feeling which sustained them in the time of first fervor, become discouraged and even have deplorable failures.” ND 11.543-44; Mar 13, 1849; (Colloquium).

“But when we are dead to ourselves, when the Spirit of God lives and prevails in us, we enter into a great peace; our emotions [passions], if they still rise up, are easily pacified. It is this state of tranquillity the saints enjoyed and we see expressed in saint Ignatius saying that if he learned that his order was abolished, five minutes would suffice to reestablish his soul in a perfect peace. This peace is given to the soul by communing with the life of the risen Jesus.” ND 11.550; Apr 10, 1849; (Colloquium).

“The thought of charity will make our reunions have a threefold advantage: that of common edification, that of union of affection and principally that of more abundant and common effusion of the Holy Spirit in all our hearts, giving to each one of us a share in that grace promised by our Lord to all those who come together in his name.” ND 11.554-55; Nov 13, 1849; (Colloquium).

“Being united in a thought of mutual charity, we will draw from this union common edification, union of affection, prayers and mutual dedication, participation in a more abundant grace, poured out by the Holy Spirit on every reunion made in the name of our Lord Jesus Christ.” ND 11.555; Nov 13, 1849; (Colloquium).

“Priestly grace makes us enter in the intimacy of Jesus, and Jesus, treating us as friends and sending his Spirit of love with all His gifts, communicates to us with abundance all the lights which are necessary for
us or for the souls which are confided to us.” ND 11.558; Nov 20, 1849; (Colloquium).

PARIS 1850-1852

“The President [Libermann] resumed all the shortcomings which can creep into spiritual direction. He highlighted their causes, which are two in number: the first is the seeking of oneself, one’s interest or one’s satisfaction; the second is not to act under the guidance of the Spirit of God....Some directors, as the effect of seeking themselves, try to attach penitents to themselves, to have them preoccupied with themselves. They desire to be regarded as capable directors—and sometimes their self love is hidden from them—under the pretext that this esteem is useful for the good of souls, forgetting that if they become uniquely occupied directing souls, according to God and following the guidance of his Holy Spirit, God Himself will know how to procure for them all the esteem that is necessary in order to do the good they are destined to operate in the Church.” ND 11.571-72; Apr 23, 1850; (Colloquium).

“Certain souls are very inclined to enter into this natural intimacy with their director. It seems to them that, when they will have obtained it, they will feel a greater fervor and will experience a greater facility in doing all the sacrifices that God, by the instrument of their director, will demand of them. The director should keep himself on guard vis-a-vis such persons, to direct them as the Holy Spirit directs us Himself, that is, with sweetness and holiness: with sweetness, for generally it is not necessary to be abrupt with anyone; with holiness, that is, with the independence of nature and union with God.” ND 11.572; ibid.

“The second shortcoming which is the source of many faults in spiritual direction is the lack of fidelity to the voice of God and to the guidance of the Holy Spirit.” ND 11.573; ibid.

“We should think about ourselves in oraison, but individually and practically, in a way that will deeply convince us, by the lights of the Holy Spirit, of our special miseries, of our particular tendency to evil, of our faults of mind and heart.” ND 11.574; Apr 30, 1850; (Colloquium).

“...the Spirit of God directs the Papal Nuncios, and there where the Spirit of God is one does not hurry so much....It is necessary to go gently, patiently, weigh, examine, in the presence of God, in a matter so grave.” ND 11.598.

“You know better than I what has taken place in your soul immediately after having received the eminent grace of the priesthood. This powerful grace which ordinarily makes [one] so humble, so sweet, so docile, so fervent, has seemed to produce in you a contrary effect. As soon as you became a priest you became another man, but not a man according to God, not under the breath of the grace and by the breath of the Holy Spirit.” ND 12.127-28; Mar 14, 1850.

“This watchfulness and direction, practiced with charity, affection, sweetness and firmness that the Holy Spirit will inspire you in your relations with your clergy, will encourage them and give them the zeal which is lacking.” ND 12.301; Jun 27, 1850 (Memoire to Bishops of Guadeloupe, Martinique and Reunion).

“The Spirit of Jesus Christ is strong and powerful; once in a soul, He takes hold of it and dominates all its acts, thoughts, feelings. If an act, a thought, a feeling is not conformed to the Spirit of Jesus Christ, no matter what might be the motive that nature puts forward to support it, this act, thought, feeling should be
distanced from our soul and we ought not adhere to it, but to Jesus Christ alone and leave ourselves
donated by the divine Spirit.” ND 12.361; Sept 3, 1850.

“...filled with the graces of the Holy Spirit....” ND 13.77; Mar 18, 1851.

“Be nevertheless the two of you full of energy, but let this energy be in the heart and let the spirit
always preserve the calm of the Spirit of God and the prudence He inspires. Live together in peace,
confidence and charity and mutual union and consult each other often.” ND 13,290; Sept 12, 1851.

“Look at this. Heart which is painted at the top of this sheet! It is pierced with a sword, it bleeds, and
the flames of sorrow and love are lashing out, but the Holy Spirit hovers above. When your heart will be
strong and capable of suffering, the Holy Spirit will shelter [overshadow] it.” ND 13.299-300; Sept 29,
1851.

“Living from the Spirit of God and in the Spirit of God, let us take steps to produce this renewal among
our dear brothers.” ND 13:303; Oct 3, 1851.

Le Vavasseur writes: “What he [Libermann] said to me in compelling terms was this: You go too far;
it’s forced; it is not the Spirit of God Who makes you speak, You are hard, you are not charitable.” He said
these words with a calm, a goodness which is impossible to render. ND 13.629.

“You should be princes by your pure and wholly celestial life, under the guidance and influence of the
Spirit of Jesus Christ, the king of your souls, who has pardoned you, who has given you also his sublime
vocation and who wishes to be the unique life of your souls.” ND 13.687. Last Conferences, Apr 1851.
(Authenticated by F. de la Place who heard them as preserving Libermann’s thought and modes of
expression).

“The Holy Spirit should overflow in our soul, in order that we might be able to communicate it to
others. This superabundance of the Spirit of God is therefore due to us, in consequence of our vocation, or
it is not due to anyone. Moreover, did God shed all His blood, and so cruelly, in order to make of you only
decent people?” ND 13.688; ibid.

“One knows well the attributes of God speculatively, but such knowledge, so to speak, is imitation
[factice], artificial; it leaves the heart cold and blind, as was that of the Apostles until the Holy Spirit
communicated with them. This was not knowledge of the living God, this was not at all that living and
genuine knowledge which embraces and inflames the heart at least as much as the will. A child knows its
mother with genuine knowledge and jumps onto her lap; it knows also other persons, but there is no life in
such knowledge, there is neither attraction nor love.” ND 13.690; Apr, 1851. Last conferences.

“Our Lord says, Si quis sitit, venial ad me et bibat, et fluent de ventre ejus flumina aquae salientis in
vitam aeternam. This is specially related to us, who are to instruct others from the superabundance of the
Holy Spirit Who will be in us.” ND 13.690-91; ibid.

“...Spiritus omnia scrutatur etiam profunda Dei; ita et guae Dei sunt nemo cognovit nisi Spiritus
Dei. It is therefore the Holy Spirit Who is our great means in this science. The science of holiness is quite
different from theological science; it can exist without theology and very often theological science exists
without it. It is the Spirit of our Lord, living in us as in a temple, Who will teach us, provided we pay

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attention to Him. It is therefore not necessary to go looking elsewhere for Him but in ourselves, this doctor of holiness. He has been communicated to us in baptism, let us be wary of preventing His action.” ND 13.692; ibid.

“The Holy Spirit cannot be active in a soul thus disposed; love runs and flies, it likes to have elbow room; it is a child which plays on the lap of its mother; don’t be attached to dialectic; let oneself be moved by the divine Spirit.” ND 13.694; ibid.

“Go to the substance of things [in writings like Olier, Francis de Sales, etc.] and do not pay so much attention to the form. Each one quite naturally gives to his virtue the form proper to him. That’s not the problem. The substance in these writings must be considered. But this substance is found, in the matter of the spiritual life and holiness, in Sacred Scripture that each one can arrange as one likes and exploit to one’s advantage in studying it in the Holy Spirit.” Ibid.

“...holiness is in the supernatural order, therefore to study it, put oneself in the supernatural order, that is, to leave oneself be directed by the Holy Spirit.” Ibid., 696.

“The divine goodness has given us to the Heart of Mary in order to effect our regeneration. Mary was holy because she was to beget the Holy One; she was not holy for herself only, but for the salvation of the world. We ought to be reborn holy, not only for ourselves, but in order to cooperate according to the will and the orders of Mary for the salvation of souls. Mary is to guide the Holy Spirit in us in order that we may be as her filled unto overflowing with the superabundance of His holiness.” ND 13.716; Mar 1851.
ECRITS SPIRITUELS

“The Father makes us perfect possessors of His divinity which He gives us in its essence, and by that annihilates hope. He gives us His essential glory; we are no longer able to hope. The Son gives Himself to our soul in his essential light, by which we conceive the divinity in its essence and face to face; and by that He destroys faith. The Holy Spirit becomes Himself the love of our souls; and by that He does not destroy charity, but perfects it infinitely.” 16.

“Although our wills deviate and become alienated so strongly one from the other since sin, and cause such a frightful separation between individuals, nevertheless, by charity, they are all reunited in Jesus their Head, and this union of wills of individuals who are so many members with their Head, that is, with the sacred humanity, this union, I say, brings about that all are but one same body with this sacred humanity, and animated by the essential love which resides in this admirable Head without measure and without limit: non ad mensuram dat Deus Spiritum.*****FOOTNOTE: The measure of the union of the Holy Spirit with the sacred Humanity is the union of this sacred Humanity with the Word. In effect, the Word produces essentially the Holy Spirit with the Father, and, by consequence, the mission of the divine Spirit ought to be of measure of the union of the Word with the sacred Humanity.*****All the human wills being one with that of the Son of Man par excellence blend and become one in the unity of the divine Spirit, to be lost forever with it in the heart of the divinity.” 62.

“These are the different gifts of the Holy Spirit. These are accorded to those who are destined to operate effects of very great graces on souls by different priestly functions. All priests, who are faithful to the spirit of their vocation, that is, truly renounce themselves in everything, tend towards holiness and live in a true interior spirit, will obtain these gifts from God according to the extent of His designs on them and on their ministry.” 84.

“We have begun from there [the Incarnation] our adoration in spirit, not only exteriorly, but from the depth of the soul and animated by the grace of the Holy Spirit, and in truth, our Lord uniting us for that with him, and communicating to us his own merits, in order to render our adoration his own, and in order that we might no longer honor God with lips alone, but in the truth of our interior dispositions. The third duty towards God is the love destroyed by sin; the law would have been forever incapable of giving it. The Son of God was necessary in order to give us share in the infinite love that He has from all eternity with His Father, in uniting to Himself our humanity and rendering us participants in His substantial love or the Spirit of love Who unites Him eternally with His celestial Father.” 88.

“This is a supernatural position [oraison] in which, consequently, one cannot put oneself in by oneself, but by the grace of our Lord, and all with the help of the Holy Spirit. Thus, even when in prayer, we cannot direct ourselves, unite ourselves to God, etc., without the help of grace. Also it is not ever necessary to wish to trust in oneself, in one’s fidelity and action, but to put all our confidence in our Lord. The more there is action of the Holy Spirit in our prayer, the more it is perfect.” 95.

“By oraison we obtain great lights on divine things, be they the divine perfections, be they the person, states and mysteries of our Lord, which give to our souls a great perfectioning, be they regarding the will of God for us, be they the behavior to keep in different situations, in order to be faithful to God and to act with Christian prudence and according to God towards others and in all difficult or dangerous occasions in which we find ourselves, be it even on the interior and conduct of others, on their spiritual way, on the
action of God in them, on their fidelities and infidelities, on their virtues and their faults, on the means to use, and on a bunch of things of this sort. This light is not like that which is acquired by the work and search of the mind and science; it is imprinted in the intimate depth of our soul and produces in us the same effects as every other grace: joy, peace, sweetness, force, union with God. Outside this light which includes in itself wisdom, knowledge, etc. God communicates to us in prayer the other gifts of the Holy Spirit, more or less, according to the will of God, but infallibly, light being a gift inseparable from prayer.” 106-07.

“Too much order and logical sequence in thoughts and reflections: it is good that there be a certain order, but it is not necessary to seek to tie together and link our ideas, arranging them and making them succeed one after the other by the art of dialectic. Every time one puts the quest of art in that, the Spirit of God is less there than the spirit of man, and that produces only natural conviction, which is not a conviction of prayer.” 132.

“This impression operated by the Holy Spirit is done in the senses. In this state [of affective prayer], the soul does not receive anything except by means of the senses. It is always spread out in them, acts only by them and does not seek its happiness except there; it finds it there, for God is there.” 151.

“That’s for the souls who are faithful [that is, to prayer and its stages], who follow God and let themselves be led by His divine Spirit.” 188.

“There are holy souls in whom God prevents the demon from acting thus on the flesh, but it is a privilege. In the others he does not do what he wants. God forbids him a lot, but he has great power. It is in this flesh he dwells and from there produces certain affections in the sensible faculties of our soul, in order to carry away our soul in its last retrenchments [defenses ?]. In this manner, combat is set up in us: in its depth, the soul, which I suppose is in a state of grace, is the residence of the Holy Spirit Who wishes to act and communicate His holiness in all our being; in the flesh is the residence of the demon who wishes to impress sin on us. It is the combat saint Paul talks about.” 259.

“It [interior life] procures for us the gifts of the Holy Spirit, according to the mercies of God on us, and renders us capable of glorifying Him on earth.” 273.

“Read the lives of the most distinguished and most fervent saints; read few spiritual authors and yet little at a time. Our readings should be more for the heart than for the mind; rather we should aim at being fervent and instructed. Our great book ought to be the interior of Jesus and Mary, not written by the hand of men, but by the hand of God and our great Master the Holy Spirit speaking in the depth of our soul. Let us listen to Him, let us be faithful, He will sanctify us.” 280.

“It is the Spirit of God Who ought to give authority to a superior. That which he acquires by his own effort and arrogance is an artificial and usurped authority and it will not produce great things.” 320.

“He [God] established His holy Church and immediately put direction in it. It is not His Holy Spirit Who directs straightaway, although the divine Spirit sanctifies the holy Church immediately. It is men who are Rectores Ecclesiae, the Apostles and after them the Supreme Pontiff and the bishops, under them the priests. Everything is subject to these men. It is up to them to decide, to pronounce on all which pertains to the conduct and sanctification of souls. One sees, moreover, in the history of the Saints that the Holy Spirit has inspired them to submit themselves, each one of them, to those charged with directing them, and here it is not only question of those to whom they are to be submissive in the hierarchical order.” 352-53.
"One can admit as a general principle that they, who say they do not need direction and that the Spirit ought to suffice them, are in a great delusion." 354.

"The light of the Holy Spirit is necessary to know the divine will. This light is not given to everybody, and even rarely is it given for one's own conduct, because rarely the soul is sufficiently pure and detached to be capable of receiving it." 355.

"...the Holy Spirit brings about the role of the shepherd in [spiritual] direction." 359.

"It is God Himself Who wishes to nourish His sheep. It is in our Lord they should find nourishment. This nourishment is communicated to them in the sacraments and in the internal communications of the Holy Spirit: these are the principal sources of the life of souls. Our Lord puts in them His sanctifying grace, which is properly speaking their life. By this grace, which tends to increase without ceasing and to take on enlargement, the Holy Spirit dwells in them." 359-60.

"From that one sees the functions of the director:

1* This multiplicity of particular graces is like an interior direction given to the soul by the Holy Spirit in order to direct it in the sense of sanctifying grace and augment it and extend it. Exterior direction has therefore two things to do: aim without ceasing to promote the tendency of this sanctifying grace in order to make it dominate in the soul, to follow little by little the interior direction of the Holy Spirit Who alone can direct towards this tendency of sanctifying grace, increase and extend its power in the soul. He should in all circumstances promote the conduct of the divine Spirit and the expansion of sanctifying grace.

He can do nothing for the increase of sanctifying grace, nor make souls walk in the wake of the guidance of the divine Spirit. His whole function consists in guiding and directing; it is up to the soul to be faithful to the voice of the One Who calls it in its interior and whose voice it knows perfectly, by the Guide who makes it discern it. One sees that the function of the director, no matter how important and necessary, is not very considerable. He has no force except what it pleases God to breathe in the interior of souls, and he cannot direct towards Him except what the Holy Spirit directs interiorly. He is an echo, that's all, but an echo of the voice of the divine Spirit Who speaks in the interior of souls.

He is an echo: he is therefore not much, and his word is not a living and vivifying word in itself. He is an echo of the Holy Spirit; it is therefore the interior word of the divine Spirit that he transmits, Who is the life and the vivifier.

Things being so, what folly for clients to attach themselves to their director and to esteem them as great, because the Holy Spirit makes Himself heard in their interior ears by the means of His echo! Nevertheless, although the director is nothing and can do nothing, it is important for a soul to choose a good one, who is a true echo of the voice of the Holy Spirit.

2* From what has been said, he [director] is as the echo of the Holy Spirit; he ought therefore represent to the soul what this divine Spirit expresses inside and by consequence keep the same language and produce on the soul the same effects, which are to enlighten and stimulate. That's why our Lord told the rectors of his holy Church that they must be blazing and gleaming torches.

The director can be rightly compared to a torch: the torch by itself has no light, it does not illuminate except by the light given to it and which is alien to it. Thus the director, after what has been said, can only show souls the light of the divine Spirit Who is in them, guides them, and leads them to this light and by this light. His words become light each time they transmit it to souls.

Now this light ought to be blazing and gleaming: blazing to arouse souls to follow the lights of the Holy Spirit, and gleaming in communicating the lights to them. One can conclude from the role of representing
outwardly what the Holy Spirit does inwardly that now the Holy Spirit is inward blazing and gleaming.

As guide, the director ought to enlighten the soul. The divine Spirit speaks to the soul, and very often it doesn’t pay attention, because it does not hear Him, or for other reasons. The director should fix the person’s mind on this divine word, make him attentive to it, and pass on, as much as it is in his ability, this word of grace. Sometimes when souls listen with good will and do not understand, he ought to make them understand; sometimes when they take the word of grace for a feeling of nature, he ought to make them discern the difference; sometimes when they take the word of nature for the word of grace, he ought to enlighten them; sometimes when they confuse the one with the other, he ought to help them see which is which.” 360-63.

“It is easy to convince ourselves that it is necessary to be saints in order to save souls to whom we are sent to help. Let us look at the care our Lord took to prepare his apostles for this great ministry. He kept them close to his person during three whole years. He appeared to them, instructing them and fortifying them after his resurrection, and finally sanctifying them by the sending of the Holy Spirit.” 369.

“In order to oust this strong army [of the demon], a power stronger than his is necessary. This power is and can only be the Spirit of the holiness of Jesus. It isn’t enough to be sent by the Son of God in order to force the enemy of Jesus in his numerous entrenchments [dug in defenses]. It is further necessary to possess the Spirit of his mission. If a man sent by Jesus is in part subject to the enemy he is attacking, how can he conquer him? If the demon is master of his soul by his desire of earthly pleasures, by his pride, by his continual pleasing of himself, by his laxity, his weaknesses, his sternness and his other faults, how can this man pretend to have the upper hand over an enemy so powerful that it dominates him? It is therefore necessary that the man of Jesus Christ, who presents himself to chase the demon from the heart of sinners, be clothed with the shield and armor of holiness, that he be animated, vivified, strengthened by the Spirit sanctifier of his Master, and that thus animated and clothed he rushes into combat, making the sword of the word of omnipotent God vibrate.” 372-73.

“Let one meditate this word of the Savior: Sicut misit me vivens Pater, et ego mitto vos. How did the Father send His Son? Did He not send him in the Spirit of holiness? Did he not send him in order that he might sanctify himself and sanctify the others in the holiness of truth?” 374.

“The teaching of Jesus was not his own, but that of his Father; he did not say even one word which did not come from his Father: quae audivi a Patre haec loquor. Likewise, all our teaching and in general all our words ought to be stamped with the Spirit of Jesus.” 376.

“Sent by his celestial Father in the Spirit of holiness and mercy, he lives only for Him and in Him for the souls he has come to save, and for that his life is a life of abnegation, sacrifice, humiliation, obedience and of love, full of force, meekness, and mercy. He sends us in his turn, and he sends us with the same Spirit and in the same conditions.” 377.

“This grace, with its sanctifying nature, the infused virtues and the gifts of the Holy Spirit Who accompanies them, is in us like a fire put under ashes, which tends to develop there and inflame our soul in all its affections, action and tendencies: Ignem veni mittere in terram, et quid volo nisi ut accendatur? The more it develops in the affections and tendencies of our soul, the more we are sanctified; the more it holds sway in our actions, the more these actions are holy. It is given to us without any merit on our part and in the state of a germ, as the mustard seed is cast into the earth to become great like a tree, according to the goodness of the earth in which it is sown. As the mustard seed does not develop without the help of the

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ground in which it is buried, likewise divine grace, cast in our souls like a seed of life, does not develop without the aid of our fidelity and our cooperation.” 387.

“To accomplish this double duty, it is necessary that, according to the measure of the weakness of his nature, the priest be—in the imitation and by the Spirit of Jesus Christ the high priest to whom he is incorporated by the priesthood and whose function he manages—holy, innocent, stainless, separated from all sin, so that with him he can be raised not only above the things of this world, but above all the heavens. The priest perfectly faithful to the grace he has received in his ordination would go there directly.” 424.

“Two masters dispute over the possession of our soul: the Holy Spirit, Who has established His throne in our most interior depth by sanctifying grace, and sin, which has established its reign in our flesh, and extends its influence into our entire sense life. Sanctifying grace tends to cast into our entire life its luminous and very warm rays. Sin tends to spread out in us its dark and foul fumes.

The rays of grace tend to penetrate as far as our senses in order to purify them and make His light and His force reach there. Sin tends to bring its fumes into the soul in order to obscure the light that shines there, to chill its warmth, and by that to dry up or at least diminish the life of the Holy Spirit. Our soul is placed between two camps: its will and its conduct will decide which will be victorious.

We wish that the victory be entirely on the side of grace, and we devote ourselves to God for that. It is necessary that our practical conduct be entirely in favor of the Spirit.” 468-69.

“We have seen in the previous chapter the effect of sanctifying grace, an effect which consists in the communication of God with the soul, to make it live in Him and by Him. By the fact of the possession of sanctifying grace the soul is united to God. This union is passive on our part; God, vivifying us by His Holy Spirit, unites us with Him without our doing anything else than disposing ourselves and being disposed not to resist.” 480.

“Finally, a soul thus united to God in its practical habits receives with abundance the graces which suit its state and position, and the special gifts of the Holy Spirit in the order of its vocation, according to the designs of God on it. God always gives the graces of state flowing from the sacrament we receive....” 494.

“Ignem veni mittere in terram. Wanting to produce this fire, He will put necessarily flaming torches in the hands of those that He charges with lighting it. Why are there so few of these holy fire starters? That’s because there are so few saints, so few souls united to God in the practical habits of their life; their torches are therefore doomed to remain put out, they produce at most the fire of a match. That is, those who are chosen to be men of God, the apostles of Jesus Christ, remaining lovers of themselves, worldly men, obeying their pride, their senses, their weaknesses and their faults, sanctifying grace received in the priesthood does not develop in them, the gifts of the Holy Spirit are necessarily denied them, the designs of God are aborted, the people remain in darkness and slavery, the demons rejoice, our Lord Jesus Christ and the holy Church are in mourning.” 494-95.

“Under the predominant influence of grace, our soul not only drives off with promptitude and energy all that can render it disagreeable to God, but it acts with fervor and cheerfulness in regard to what is conformed to the divine will and even to all that can render it more agreeable to its God. Then, in the execution of this divine will, it aims at what is most perfect. Moreover, filled without ceasing with the Spirit of God, it brings supernatural sentiment into all the ensemble of its conduct, does with as much perfection the least things, which are in the order of the will of God, as the greatest and sanctifies even indifferent actions by the holy dispositions that it brings to all its conduct, without need of reflection or
whatever preoccupation. The supernatural life becomes natural to it, so to speak.” 554.

“Thus, sanctionizing grace vivifies our souls, and by it the principle of our life is taken in God by Jesus Christ our Lord. This grace is communicated to us by the Holy Spirit living in us. By our fidelity to the action of the Holy Spirit, we are united to our Lord Jesus Christ, and by him and in him to his Father.

This is what is said in his holy Gospel when speaking about the sending of the Consoler Spirit: In illo die, vos cognoscetis quia ego sum in Patre meo, et vos in me, et ego in vobis. — In illo die, when you will have received the Consoler Spirit, when He will dominate in your souls, vos cognoscetis, you will know by all that I will operate in you, changing you into new men.” 555.

“I would have liked to have been given, by the grace of the Spirit of Jesus Christ, to form a worthy, exact and practical idea of the subject that I must treat in this writing which would be useful to yourself and to the Church of God in which Our Lord has placed you for the salvation and sanctification of souls...I would have liked before speaking of the Episcopacy to have been in the soul of a bishop, to have identified my spirit with his spirit, my heart with his heart at the moment when the all powerful virtue of Jesus Christ consecrates him to the glory of his Father. I would have liked to see what he sees, to feel what he feels, and to conceive in an experimental manner some portion of the supereminent gifts that the Holy Spirit pours into the chosen soul of God, in this so solemn a moment.” 562.

“Instead of the superabundance of the Spirit of holiness, he [bishop] would receive a superabundance of the influence of the demon of pride.” 564.

“The soul, in the episcopal consecration, by virtue of the Holy Spirit, receives admirable modifications. Remaining what it is in the essential attributes of its nature, it is shielded from it, by the impression of this celestial and indelible character, a principle of grandeur, of power and fecundity, previously completely alien to its nature and incomparably above its forces.” 578.

“The man of grace, the supernatural man, is essentially holy in himself: all his movements, feelings, impressions are holy and in perfect rapport with the holiness of the Master, with the divine will of his Father and the inspiration of the Holy Spirit.” 581.

“He [Liévin] would have desired never to act except by the movement of the Holy Spirit and never feel in his soul any joy, nor any feeling except what comes from the Spirit of our Lord Jesus Christ.” 607.

“Disposed that way, in a total forgetfulness of every idea and every natural feeling, he [Liévin] began by putting in his interior a great disposition of peace, sweetness and suavity before God; and keeping himself thus in sweet recollection, he would begin reading, not searching to understand what he was reading by his own mind, by his efforts and his studied effort, but waiting for the Holy Spirit, Who inspired this beautiful and admirable teaching, to make him experience the practical of it in his interior, in the measure that he reads.” 630.

“One saw clearly, by the manner he [Liévin] explained them, that this was not in the commentaries, but in the Spirit of God that he had grasped the meaning; and the thing was very true, for he had never read about it: at least he didn’t do it the last two years of his life, the time precisely when he acquired such a lively taste for saint John and saint Paul, and when he began to penetrate their meaning.” 631.

“Once arrived in Chartres, one will go straight to Notre-Dame where one will make at least a half hour
of prayer. After having satisfied its devotion, having entered perfectly into the views and interior
dispositions of the very holy Virgin by perfect renouncement of every desire and all one's own life, and
being completely abandoned into the hands of the Holy Spirit, Who dwelt in Mary and Whom one will pray
to bring about in us the same effects that He produced in her, Who made of her the most perfect creature
and the most pleasing to God. One will then retire, preserving these dispositions in one's soul, in perfect
peace and great sweetness of heart and spirit.” 644.

“Life of Mary in the Temple.—Life of renouncement to the world and to oneself, life of pain and toil,
life of death and sacrifice, life of contemplation and love, life of graces and blessings, life entirely engulfed
and annihilated in God. Annihilation by rapport to all created existence, annihilation in oneself, annihilation
in the Spirit of God who takes possession of her, possesses her and absorbs her in Himself and by His
incomprehensible operations.” 646.

“The Holy Spirit dwells in Mary, He fills her with all His gifts and all His graces which are in Jesus.
The quality of Mother of God above every gift and every grace.” 647.

“Visitation.—Dispositions of the very holy Virgin in this voyage: the sole will of God makes her act,
joy of the Holy Spirit of which she is full, desire of the sanctification of souls impressed in her by the Holy
Spirit. Her arrival: she communicates her treasure without diminishing it. She unites herself with saint John
in order to participate in this communication of the Holy Spirit.” 647.

“During our entire voyage, but especially during the time we will spend in her sanctuary, we will keep
ourselves before the very holy Virgin, who is the immense reservoir of the divine life of Jesus, as empty
vases, as poor hungry people before this inexhaustible treasure of the Spirit, sustaining ourselves in ardent
hunger and thirst for this life of which she possesses the fullness....” 654.
ECRITS SPIRITUELS SUPPLEMENT

"Interior union with God ought to be such that all our actions, be they interior, be they exterior, but especially interior, proceed as much as is possible only from the Spirit of our Lord Jesus Christ who is in us and they be made in Him and with Him. Omne palmitem in me non ferentem frustum... Manete in me scut ego in vobis. Why do we not make progress in union with God? Because we are never inside us in order to hear Him. We do not hear Him, because we lack recollection and interior peace, and we give ourselves up to haste, to interior and exterior vivacity, to preoccupation of spirit, to very violent desire even for a spiritual good.

Not only the actions of our soul but also all its life with its impressions, its likings, its joys, its sadnesses ought to be in Him, by Him and with Him: Jam ego non vivo, etc. The impression of love that God puts in us ought, if we are faithful, follow us in all that takes place in our soul and be, as much as is possible, the principle of all our movements.

We say By God, that is, by the movement of the Holy Spirit; in God, that is, in view of uniting ourselves more and more to Him; with God, that is, in union with our Lord Jesus Christ. 18-19.

"The Spirit of our Lord Jesus Christ is a Spirit of purity, of holiness and of love for his Father. He wants to bring all things to his celestial Father Who is at the origin and the end of every creature, and Who possesses in Him alone all grandeur, supremacy and goodness, and, consequently, merits alone all glory, all honor, all love." 21.

"Let us act in all things according to the views which our Lord gives us, having care to preserve them in a great charity, humility and sweetness towards those who are opposed to our views, and let us do all things according to the prudence with which the Spirit of Jesus inspires us." 27.

"The Holy Spirit will bring it [union with God] about by the charity of our Lord which pours out into our hearts; it is the charity of the Father and the Son which resides in us, in order to unite us to them and communicate to us their perfections and their love." 36.

"Following this purity comes chastity, which is the most delicate virtue and which flows down directly from the bosom of God. It is a perfume extremely subtle which is distilled by this loving and very pure union with God alone. It seems that the Holy Spirit puts in our souls a kind of jealousy, which keeps us alert in order to prevent the pure and delicate love which He produces in us from being tarnished by some sense affection. Mortification and vigilance over our senses are the two guardians of chastity...." 37.

"If during vacation, our actions, our desires and affections are not for Him, we cease then to live for Him, and He is no longer the absolute master of our soul. We sadden the Holy Spirit Who dwells in us, and Who wishes to be the unique mover of all our movements; we bind Him and prevent Him from acting by doing the contrary of what He wishes to inspire us in His infinite goodness." 52.

"Moreover, the Holy Spirit alone formed this spiritual union [of Joseph and Mary]. It pertains to Him to bring about this communication in the goods which henceforth become common; it has been done in equal proportions, with graces of the same nature and with the unity of operation in Joseph and Mary." 66.

"In order to send us his Holy Spirit and, by that, give us the fullness of his grace; to accomplish in us all his mysteries and lead us to the consummation of all holiness." 76.
"This is surely not the desire of our Lord, who gives us his Holy Spirit to dwell in us: Et ecce ego rogabo Patrem meum, et alium Paracletum dabith vosib ut maneet vobiscum in aeternum [I will ask my Father and another Paraclete He will give you in order to remain with you forever]. If our Lord gives us his Holy Spirit, it is not in order that we live, even partly, according to what is ours; He is to be our guide, our love, our all.

The proper quality of this Spirit being, by essence, the love of God, it follows that all in us ought to proceed from this life, to be accompanied by it and go straight to God. He is given to us to be the life of our soul; consequently the unique love of God alone ought to fill it and penetrate all its faculties and powers. It is dead by itself, when God is not dwelling there. It only becomes alive by the Holy Spirit. It has therefore no life except by the movement given it; all other love and all other action are dead.

If we want to hear Him, see Him and walk along under His guidance, we must be attentive to His inspirations, to keep our eye continually turned towards Him, practice interior silence of all passions and faculties of our soul, avoid very great interior action, haste and activity, moderate all violent movements, even those which have good things as object, not wishing to know another wisdom and another prudence except that which comes from the Holy Spirit and, by this interior way, avoid all natural efforts to unite ourselves to Him, occupying ourselves uniquely with setting aside the obstacles that come from haste and attachment to creatures and ourselves. All that ought to be done in complete peace and tranquility of soul. It is in this disposition that we should await from Him all what pleases Him to show us and to make us execute, holding ourselves always ready to follow Him without ever getting ahead of Him.” 79-80.

"...it [zeal for the salvation of souls] represents in us God loving Himself, because it is a pure effect of the Holy Spirit Who carries us towards Him. Zeal for the salvation of people comes from the same Spirit Who produces in us the love of God for people He has created in view of making them live by His own holiness and enjoy His happiness, in order to unite them to Himself for all eternity.” 88.

"How beautiful, innocent must have been his [St. John] soul and filled with graces! For the Holy Spirit was the unique source of the tender affection of Jesus for his beloved disciple, and it was his Father that he loved in him. This tenderness of our Lord had to produce in saint John marveloust effects, since, even before the descent of the Holy Spirit, it gave him such sweet, tender and lively familiarity. He appeared already very pure and filled with graces, more perfect than the other apostles, and also more constant and more enlightened in his love.” 95.

"It [charity] was also peaceful, sweet and unitive. Genuine charity is neither great activity, nor the love modeled on the one for whom we love a friend; it comes from God Who, having loved us first, has produced a great love in our souls by His Holy Spirit, Whose action brings about in us peace and carries us to interior and intimate union with God, without lessening the force and vivacity of this feeling.” 96.

"Perfect charity ends up necessarily in charity towards our neighbor. Saint Jean proves it by the following reasoning: he says it is impossible to have the Holy Spirit in us without loving our neighbor, since God loves all people, He has given them His Son and He abased Himself in order to redeem them. If therefore we act by the movement of the Holy Spirit, necessarily we will love them all; if we do not love them, we do not have the divine Spirit in us.” 98.

"Isn’t it impossible for us not rejoice in contemplating the great beauty and immense glory of the Heart of Jesus? Considered in itself alone it would be admirable by its union with God and as temple of the Holy Spirit; but it is yet much more when one sees it with all the dispositions, holy affections, graces and beauties which are contained in it.” 99.
“Let us imitate his fidelity [Heart of Jesus] to the movements of the Holy Spirit, his conformity to the will of his Father, which made him the object of all his desires and pursuits, and following his example, let us not be anxious neither about what has happened to us, nor about is happening to us, nor about what will happen to us; let us imitate his sweetness, modesty, profound humiliations before his Father and before people: *Ego sum vermis et non homo* [I am a worm, not a man]; let us imitate his simplicity, his continual application to his Father, his ardent zeal for the divine glory and the salvation of the world, his tenderness and charity towards people, and so many other virtues that he possessed with plenitude.” 101.

“...he [Jesus Christ] unites us all together with his sacred humanity and with it in God, and gives us for soul the Holy Spirit, Who makes us all an ensemble and one with him; he reunites all of us finally with him in his glory.” 117.

“...[sanctifying grace] gives us the Holy Spirit ....” 118.

“He [our Lord] was led by the Holy Spirit in order to be tempted....” 144.

“Ardent desire to receive the divine sanctifier.” 148.

“Adoration.—Superabundant life of the Holy Spirit in our souls; not only does he pour into us the effects of His holiness, but furthermore by us in the others.

Consideration.—*1* the Holy Spirit lives in us to be honored by us. From that, the gravity and the respect with which we ought to hold ourselves before Him.

*2*the Holy Spirit dwells in us to give honor to the Father through us. From that, attention to follow his movements.

*3*He dwell in us to give honor to the Father through others. From that, exterior gravity, reserve, interior feelings preserved and sustained by our exterior bearing.” 165-66.

“Adoration. —To adore God who chose us from the milieu of people in order to exercise these holy functions; to adore His divine Spirit Who inspires us and gives us the grace to acquit ourselves of them with fitting sentiments. 170.

“The charity of Mary is holy: *1*on its origin. God made announcement to Mary the news in order that she undertake this journey; Mary does not go to visit Elizabeth until after having received the fullness of the Holy Spirit. In order that our charity be holy, it must come from God: *Deus caritas.* 208.

“*Grandeur of the Sacred Heart of Jesus: Cor Patris aeterni:* he possesses all what the Father has; he is His splendor and His glory; he is His wisdom and His light: *Origo Spiritus Sancti*; he is the principle of all glory and of all happiness; it is he who sends the Holy Spirit in souls; he is the unique sanctuary of the divinity. *Nemo venit ad Patrem nisi per me.*” 210.

“His union and communication to our souls: in this world by the sacraments, by the continual inspirations of his Holy Spirit, by holy communion in order to become our light, our life, our holiness....” 211.

“To unite us perfectly to this Heart: by fervent prayer, by sweet and continual recollection, by sweet and peaceful attention to the inspirations of the Holy Spirit, by the deadening of our passions and the repose of our senses, by great fidelity to follow His good inspirations.” 212.

**Ecrits Spirituels Supplément**