



by  
Josefina Chacín Ducharne  
*la esclava del señor*

# LETTERS OF LIFE

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Josefina Chacín Ducharne

*la esclava del Señor*

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*«Go up on a high mountain,  
O Zion, messenger of good news;  
lift up your voice with strength,  
O Jerusalem, messenger of glad tidings!  
Fear not to cry out,  
and say to the cities of Judah:  
Here is your God!»*

(Is 40:9)

## INTRODUCTION

*These letters, which are being published today at the request of many people who are deeply interested in their contents, marked the beginning of the mission of la esclava del Señor [the slave of the Lord], whose life has been one of total surrender to the Will of God, who has placed her at the service of souls. The letters were written in her own handwriting thirty-five years ago and were addressed to a very small group of persons. Today, however, they seem to have been addressed to us, to all those who, each in his own way, have been drawn to her side by the Lord.*

*Their very compact contents are part of a History that God Himself—the Being who “IS”— writes from Eternity, working out His designs by means of different circumstances, concrete events and specific persons, in the language of His Will. His “pen strokes” can turn out to be mysterious and disconcerting for us, but no human being is uninvolved with or alien to these designs.*

*From these letters there emerges a message that concerns each and all, a message which is only partially understood, because oral or written language can accurately describe trivial aspects of life, but as far as life itself or love is concerned, when one wants to express the sentiments and experiences of his soul with words, these can only transmit vague ideas filtered through the understanding of the person who hears or reads them.*

*I see these letters and their “explanations” as a unique opportunity the Lord is offering to all of us who yearn to finally encounter the Reality hidden within ourselves and in the interior of all things: God, the Being who “IS.” This Reality—no matter*

*how hidden and dormant it may lie in the depths of the human being— can only be perceived by the soul, because it is to her that the Spirit is speaking today, as He has always done. And our hope is being renewed day by day, because she—the Beloved Bride of the Divine Beloved — is attaining her definitive union with Him.*

*Addressing her —the slave of the Lord— I inquired:*

*«My attention is drawn to the fact that nine years had transpired —since that 22<sup>nd</sup> of August of 1954— before you began to transmit to other souls what the Lord was communicating to you. During all this time, before your first meeting with the group of persons to whom the letters were addressed, did you not have any contact of this kind with other persons? Why did so much time go by, and what was it that determined your encounter with these persons?»*

*And she answered me:*

«Ever since August 22, 1954 —when I had the experience of the Being, the All, and of my nothingness— a change of values began to take place in me, which gradually transformed my life. This first encounter left in the inmost depths of my being like an inner force of attraction that drew me within, pulling me away from the outer reality. Thus I began to withdraw little by little from my contact with the external world in which I was then living and to identify myself more and more with the inner Force that I recognized little by little as a Voice that was orienting me in all the acts of my life; it was something very intimate and personal, which at the time I did not feel to transmit to other souls.

It was in March of 1963 —when some people invited me to attend a series of conferences to be given by a priest who belonged to the “Better World Movement,” in a retreat that would take place in the private home of one of the participants that this Voice, which I now call the Lord, to my surprise as well as to the surprise of those in attendance, manifested Himself in the presence of all, letting them know that this was a MESSAGE for all humanity, and that I had to transmit it to the persons whom He Himself would put in my life, beginning

with this small group, since at that moment we were only six people: two married couples, a priest, and myself.

The purpose for which we had come together was never achieved, since the talks to be given by the priest of the “Better World Movement” could not take place, because the three days of the retreat were spent in my transmitting – impelled by this Inner Force– the knowledge I had received during those nine years about the human being, the soul, the spirit and the liberty, and about how the enemy works in the souls.

When the persons in the group had doubts or questions, many times, even before they could formulate them in words, the answers would come forth from me, clarifying concepts, answering questions related to the Sacred Scriptures, concepts that were unknown to me.

During those three days, I did not realize what was happening in me and in the other persons who were with me: it was something extraordinary that would have repercussions not only in my life but also in the life of many people. It all happened in a very natural way, even though I felt flooded all the time by this Force that manifested itself as a feeling of Love among all of us. It seemed as if we were enraptured in an atmosphere of peace and harmony which was reflected in all of nature around us, for we were in a house in the country.

When I said goodbye to these persons and returned to my place of residence, I thought that my contact with them had come to an end, but very soon I realized that it was only the beginning of a stage in my life, for this is what the Lord let me know, impelling me to write to them. This is how these letters came about, and, later on, I also transmitted to them the messages that I was receiving directly from the Lord.»

*The first three letters and their “explanations” were printed separately, each in its own moment, as small booklets, which were given as a gift to the intimate group of persons who knew the Message and were eager to have them.*

*Given the interest shown by other people, they are now being published in a single volume, together with a fourth and a fifth*

*letter, of which only the fourth has been partially explained by the slave of the Lord, due to the new circumstances of her life and because she feels that the moment has come for everyone who reads the letters to receive the answer to his personal questions from within himself.*

*Thanks be to you once again, O Messenger of Good News, for the gift of these “explanations,” which are ever new and full of LIFE as we advance on this Path of the Divine Will.*

*Shoigú Lau Villa*

*San Diego de los Altos*

*May 2, 1998*



With the following note, I received the letters from the hands of Margot, one of the persons to whom they were addressed and who had kept them in her possession. They are made public with her consent as well as the consent of *the slave of the Lord*, who wrote them.

### Surrendering something that has been my life!

These letters were not my “daughters,” but Love has made them mine. They have enlightened my dark nights and those days of long waiting.

I was like the loving nursemaid of these “daughters,” entrusted to my care and vigilance, but the day has come when the nursemaid, already old, and these “daughters,” already grown up, must, each in her own moment, continue their journey.

The “Light” they possess must be diffused everywhere in order to enlighten the hearts of many souls who are waiting for them. They came forth from the Mother – the Will of God – and were put in my hands. Now they must reach all the children who, through the denial of self, are born of Her.

Today, they are departing from me, but we know that this journey has neither beginning nor end, and that what leaves today will someday return – like the ocean wave that kisses the sand but returns to the bosom from whence it came.

I could not part with them with dry eyes. They helped me so much that they well deserve these “tear drops” shed by my soul.

*Margot Stolk*

*El Hogar, 1982*

*March, 1963*

## FIRST LETTER

This first letter marks the beginning of the mission of *the slave of the Lord* with the souls that the Lord Himself will continue to draw to her side: a turning point in a life that will have repercussions in an infinite number of lives.

*Caracas, March 8, 1963*

Dearly beloved brothers in the hearts of Jesus and Mary,

May the peace of the Lord abide in our souls. May His Holy Spirit always enlighten us so that we may faithfully fulfill the Will of the Father.

It is today that the slave of the Lord has “awakened,” after having been asleep in Him during these last few days, serving only as an “instrument,” as a telephone-transmitter of His voice.

Brothers, how can the slave express her gratitude for your kindness, charity, docility, patience and love toward the “instrument” of the Lord? Some of you, by being attentive to the ringing of the “telephone,” paying utmost attention only to the voice of the Master, who, by means of it, was transmitting His message; others, by being on the alert, because, along with the message of the Master, there came annoying “noises,” sometimes produced by the imperfection of the “instrument,” at other times caused by “birds of prey” – enemies of the Master – who, perching on the “lines,” did not let the purity of the message come through: all of you a little frightened by the mystery hidden in the message.

Oh, brothers, how greatly the slave appreciates your cooperation with the “little telephone” by reminding her at every moment – some in one way, others in another – of her condition as “instrument”! Because it is truly difficult for an “instrument” who possesses liberty to remain in the *purity* of being a mere “instrument,” without appropriating what comes through him or her, be it great or small. And the teaching that the slave

could receive by means of the message also depended on her purity as “instrument.” If she would have awakened – appropriating the action of the “instrument” – the message would have become poison for her soul. But thanks to you, the slave has remained asleep in her Lord, and the message has been life and fecundity for her soul.

Thanks be to Him for having chosen us, and to you for having responded.

Yesterday I thought to myself: I have fulfilled my mission with these souls; I must vanish from their lives; the “instrument” has already transmitted the message of the Master. But today, upon “awakening,” the slave has heard the voice of her Lord who says to her: *«You are mistaken; your mission with these souls is just beginning: sometimes as slave, at other times as spouse of the Master, but always as a docile instrument in order to attend to their calls according to my Will. You belong to Me, and this means that you do not belong to yourself but to the souls whom I place in your life in order to unite them more fully to my Life, thus fulfilling the Will of my Father who has given them to me....»*

So then, brothers, my dearly beloved brothers in the Heart of the Mother, you now know our Lord’s will. I can only say to you: use me whenever, however and in whatever way you wish. I will respond to your call according to His Will.

Let us pray to the Lord that we may be faithful: you, in calling me, and I, in responding to your call. Let us remain united in the same Spirit so that we may come to be one with the Son in the bosom of the Father. Let us not take our eyes off our model: Mary! Let us surrender our hearts to her so that in their contact with hers, they may become meek and humble like the heart of the One who was formed in her womb.

With all the love that my heart can feel, I am at your service according to the will of my Lord.

*la esclava del Señor*

# Questions and Answers

*on the first letter*

January, 1982

These answers, given by *the slave of the Lord*, will further clarify the messenger's experience of the "Message," with a light that is ever clearer and more accessible to our understanding.



«Dearly beloved brothers in the hearts of Jesus and Mary,

May the peace of the Lord abide in our souls. May His Holy Spirit always enlighten us so that we may faithfully fulfill the Will of the Father.»

1. *What do you mean by the expression: "brothers in the hearts of Jesus and Mary"?*

What is meant by the word heart, in this case, is not a physical organ but, rather, a human being's special way of "sensing," a state attained by man when he identifies himself with the Divine. This is the state attained by Mary when she identified herself with the Divine Will: *«Be it done to me according to Your Word»*; and also attained by Jesus: *«My food is to do the Will of my Father and to accomplish his Work.»* What is meant by the expression, brothers in the Heart of Jesus and Mary, is a spiritual sonship in a state that is superior to the simple human way of sensing.



«It is today that the slave of the Lord has "awakened," after having been asleep in Him during these last few days, serving only as an "instrument," as a telephone-transmitter of His voice.»

2. *What is meant by having "awakened" after having been "asleep" in Him, serving only as a telephone-transmitter of His voice?*

It means that while I was serving as “instrument,” I wasn’t even aware of being an “instrument.” I transmitted in a natural way what was being manifested within me, and at that moment it seemed so natural, as if it were coming from my own self. A few days later I realized that this had been something extraordinary, because I began to feel the effects of this grace, upon seeing the changes that were taking place in my everyday life. For example, I felt a special love for all the other persons, as if they were my brothers; I began to see their defects as my own, and, in wanting to judge them, I ended up judging myself.



«Brothers, how can the slave express her gratitude for your kindness, charity, docility, patience and love toward the “instrument” of the Lord? Some of you, by being attentive to the ringing of the “telephone,” paying utmost attention only to the voice of the Master, who, by means of it, was transmitting His message...»

*3. What does it mean that some were being attentive to the “ringing” of the telephone, paying their utmost attention only to the voice of the Master?*

It means that some of the persons present were always attentive to the coming forth of any “inspiration” that they would feel, in their hearts, to be a Word of God, without attaching any importance to the imperfection of the “instrument.”



«...others, by being on the alert, because, along with the message of the Master, there came annoying “noises,” sometimes produced by the imperfection of the “instrument,” at other times caused by “birds of prey” – enemies of the Master – who, perching on the “lines,” did not let the purity of the message come through...»

*4. What do you mean by those annoying “noises” produced by the imperfection of the “instrument”?*

The annoying “noises” were the euphoria I manifested when I transmitted what I was feeling. For some of the persons

present, especially the priest, the vehemence of my expressions was an obstacle because this “was not proper for spiritual people, who should be less expressive, more serene,” and I, in those moments, was thrilled with emotion because of what I was “receiving” and understanding interiorly, and when I wanted to transmit this, words were unable to express what, for me, was inexpressible. And since I had no formal training, nor was I knowledgeable about the spiritual life, I behaved spontaneously, as the vehement and emotionally extroverted person I was.

5. *Who are the “birds of prey,” enemies of the Master, and how did they perch on the lines, not letting the purity of the message come through?*

These “birds of prey” are the temptations – action of the spirit that is opposed to the soul – which, through reason, question the Word of God and do not let the soul receive the Purity of the Message, getting her to pay more attention to the imperfection of the “instrument” than to the transmitted word.



«...all of you a little frightened by the mystery hidden in the message.»

6. *Could you explain to me why you say that all were frightened by the mystery hidden in the message?*

All were frightened by the mystery hidden in the message because the Word of God always contains a “hidden mystery” for the human being, inasmuch as it is inexplicable to his reason: for instance, the expressions “death-to-self,” “self-denial,” “renunciation of everything that is not God’s Will,” “eternal life,” etc. When God’s Word began to manifest itself with such demands that are proper to the Divine Life, the persons who were with me at the moment experienced fear and doubt because all this was different from what they knew to be the practice of the Catholic religion they were professing, and they said to themselves: “...God cannot manifest Himself to a



human being directly, but only through an established authority,” etc., etc.

The fear of God’s demands, which are heard in one’s conscience, is what gets the human being to depend on other men who, being stuck in themselves, do not demand the death to “self.” It is the continuation of the words that the chosen people uttered to Moses in the desert: *«You speak to us, and we will listen; but do not let God speak to us, or we will die»* (Ex 20:19). The human being lives in constant fear of the death-to-self, the death of the “self,” which manifests itself in his physical death.

All this happens as long as the soul, the human being, has not had the experience of the Living God in himself. After such an experience, his uncertainty turns into security and ineffable joy, security in the One who manifests Himself to him, letting him know *experientially* the absolute indigence of his human condition. Thus death, far from being the extinction of life, becomes a liberation for a better life.

*7. Why do you say that the fear of the death-to-self is manifested in the human being in his physical death? I never would have related physical death to the death-to-self.*

I say that the fear of the death-to-self, the death to one’s “self,” is manifested in the human being in his physical death, because the latter is the manifestation of the former; the state we live in this life is the manifestation of the “self,” and the more the human being is caught up in himself, the more he fears death, which he sees as the extinction of his “self,” wherein he has centered his life.



«Oh, brothers, how greatly the slave appreciates your cooperation with the “little telephone” by reminding her at every moment – some in one way, others in another – of her condition as “instrument”! For it is truly difficult for an “instrument” who possesses liberty to remain in the *purity* of being a mere “instrument,” without appropriating what comes through him or her, be it great or small.»

8. *How can a person remain in the purity of being a mere “instrument,” without appropriating what comes through him, be it great or small?*

In order to remain in the *purity* of being a mere “instrument,” without appropriating what comes through him, a person has to deny himself, dying to all forms of egoism in each of his acts, in a total self-forgetfulness in order to serve God in other people. Any thought oriented to the “self” induces a person to appropriate what God gives him and which He alone must give to others.

For example, when someone presents what he has received from God, he should not filter it through his reason, thinking about how it might be judged by other people who are receiving it; this would be an appropriation of the Word. Rather, he should present it with the same purity with which it was received, in the confidence that God Himself is working in souls and that, in due time, the Word will bear the “fruit” needed by each one.



«And the teaching that the slave could receive by means of the message also depended on her purity as “instrument.” If she would have awakened – appropriating the action of the “instrument” – the message would have become poison for her soul. But thanks to you, the slave has remained asleep in her Lord, and the message has been life and fecundity for her soul.»

9. *You speak of “she,” of the “instrument” and of the “slave.” Could you tell me what is the meaning of these different terms that you apply to one and the same person, who is none other than yourself?*

When I say “she,” I mean the person in her simple human “self,” which is oriented to itself; the “instrument” is the person insofar as she is taken over by the Lord: her “self” does not intervene, and therefore she is not aware of serving as an “instrument”; the “slave” is the person insofar as she is consciously

orienting herself to the service of her Lord in a constant denial of herself.

10. *Let me then ask you this: Are they three levels of consciousness, or rather three attitudes in one and the same human being?*

I suppose that they are three attitudes that can be found in one and the same human being, as a product of a state of consciousness, which consists in being unaware of the “self”; and this state of consciousness, which in this case is momentary, is - caused by God’s action – present *at that moment* – in the person who serves as an “instrument.”

11. *Does this mean then that the human “self” disappears when the Being takes over a person as an “instrument”?*

No, not at all. The “self” remains until the end. What happens is that the more the person denies himself, the more his “self” orients itself to God, its true Being, and when this “self” affirms itself in Him, it is the Being who then lives in the humanity of this person. But this is not something easy, nor does it come about in a short time. I believe that even to the end of our lives we will be in this process of renunciation and death to our “self.”

12. *How can an “instrument” appropriate the action of the message? And how can the message become a “poison” for his soul?*

The “instrument” appropriates the action of the message by imparting as his own what is God’s. Sometimes this temptation is so subtle that one presents as his own what comes from God, considering this to be an act of humility.

Humility is truth; the other position is a false humility. This false humility, which is contrary to the Truth, leads to hard-heartedness, because one ends up appropriating the glory that should be God’s, and this is a “poison” for one’s soul.

13. *And how can a person know what is his own and what is God’s?*

His own is everything that is a product of his mind or thought, and which can be conditioned by his own or someone else's reason. God's "voice" is perceived by intuition. This "voice" is clear, precise, categorical, gentle, firm; it admits of no dialogue and cannot be conditioned by reason, even if reason does not agree with it; it transmits inner peace and harmony. A person knows that he is free to obey this "voice" or not, but also knows that he must accept it just as it presents itself, for it does not admit of any kind of conditioning whatsoever. It is not an audible "voice," but an Active Force that impels from within, from the innermost depths of the human being, and which is manifested and perceived as a "voice" in one's conscience.

14. *Do you mean to say that there is a higher Conscience wherein the human being can encounter God?*

Yes, there is a Conscience of a higher order, which I call supernatural, and there is a natural conscience, which is conditioned by the knowledge of good and evil. The supernatural conscience is not conditioned by any knowledge whatsoever; it is like what I said before about the intuition: a "voice" that is clear, precise, categorical, gentle, firm, unbribable, not admitting of any dialogue, nor capable of being influenced from the outside.

In order for the human being to *experience* this higher Conscience, he must first deny himself: *«If a man wishes to come after me, he must deny his very self.»* A real encounter with God cannot take place in the dimension of the egoistic "self."

15. *How can the slave remain "asleep" in her Lord?*

When a human being is an "instrument" of the Lord and is serving Him in other persons with a total self-forgetfulness, she is serving Him as a slave. This self-forgetfulness is what I mean when I say that she is "asleep" in the Lord, because at that moment she is not conscious of the "self" but of the Lord. If, due to her own attitude or an attitude of others, she becomes self-conscious – either feeling that she is a somebody or something special because she is praised, or feeling that

she is a victim when the opposite happens, etc.— at that moment she loses the consciousness of the Lord and becomes conscious of the “self.” This is what I mean when I say that she “awakens.”



«Thanks be to Him for having chosen us, and to you for having responded.»

16. *How does God choose souls, and in what way can they respond?*

At that time I saw God’s choice as if He would choose us from among many people in order to give us His Word, and we would respond by listening to and believing in this Word. Now I see the choice as the product of one’s evolution: just like a sower who chooses the ripe fruits in order to sow their seeds and obtain new trees.

The human beings who have already evolved are mature, like ripe fruits; it is their last opportunity: either they *die* to themselves in order to obtain a *new life*, the new man, or they remain *petrified* in themselves, in the shell of the old man, killing the seed of life that they bear in themselves: this would be what is called *condemnation*, eternal death, etc. To respond would be for them to be willing to die to themselves, to all forms of egoism, to the “self,” in order to make way for this *new life*.

Every human being who, in his heart, has heard the “voice” of God, is already *mature* and must choose: to die or to remain in himself.



«Yesterday I thought to myself: I have fulfilled my mission with these souls; I must vanish from their lives; the “instrument” has already transmitted the message of the Master. But today, upon “awakening,” the slave has heard the voice of her Lord who says to her: “*You are mistaken; your mission with these souls is just beginning: sometimes as slave, at other times as spouse of the Master, but always as a docile instrument in order to attend to their calls according to my Will. You belong to Me, and this means that you do not belong to yourself but*

*to the souls whom I place in your life in order to unite them more fully to my Life, thus fulfilling the Will of my Father who has given them to me....”»*

17. *You say in your letter: «I have fulfilled my mission with these souls; I must vanish from their lives; the “instrument” has already transmitted the message of the Master,» but, it occurs to me, isn’t your mission the Message itself?*

Those words reveal my state of unconsciousness when I wrote the letter. At that time I thought that the Message and I were two different things; now I know that the Message is my life, because what the Lord was then communicating and continues to communicate to me is not for my intellectual knowledge but, rather, for a coming-to-consciousness that would take place in me to the extent that I would put into practice the Message I was receiving. Every message that does not get to incarnate in the “instrument” who receives the Word is a dead letter that does not transmit Life.

18. *What is the difference between Josefina as “instrument,” as “slave,” and as “spouse”?*

They are three stages that the human being goes through in his process of self-identification with the Divine, God.

Josefina as “instrument” is a human being, a *ripe fruit*, whom God takes over in order to manifest Himself to other people.

The slave is the “instrument” who consciously places her liberty at the service of God, in a constant denial of herself; it is a *dying to herself* so that God may manifest Himself in her, with all His demands as Master and Lord.

The spouse is the “instrument” who, being truly a slave, is possessed by God so that He may give birth in her to the children of the Spirit, through her total self-giving to God: a self-surrender and a self-sacrifice for the sake of souls.

19. *In your mission, when are you a slave and when are you a spouse of the Master?*

I always feel that I am and must be at His service, as a slave for Him and the souls whom He Himself places in my life. Even

though He often treats me like a spouse – whenever He gives me His Love through the souls who experience in me the Mother, who is none other than He Himself– I do not yet feel that I am in the condition of being a spouse, but rather a slave, perhaps because the “sacrifice” necessary to be a spouse has not been consummated.

20. *What does it mean to belong to the Lord and not to belong to oneself?*

To belong to the Lord is to be attentive only to His Will, with a total self-forgetfulness in what concerns one’s person as well as one’s things, affections and everything else that is related to the “self.” To live in this way means not to belong to oneself.

21. *In what way do you belong to the souls whom the Lord places in your life, and how can He, through you, unite them to His Life, thus fulfilling the Will of the Father who has given them to Him? And in what way are these souls His?*

I belong to the souls whom the Lord places in my life by being at their service in the fulfillment of His Will. In this way these souls, by identifying their liberty with mine in this Will, become united to His Life. This Life is the Father’s Will, the Active Force to which the liberty submits itself.

22. *Why has the Father given the souls to the Lord? Who is this Lord, and who is this Father? What is the difference between souls, Lord, and Father?*

In one sense, the Lord and the Father are, for me, one and the same Being; but in another sense, the Lord is the “Man” –the Human Nature identified with the Divine Nature– and the Father is the Being of Man, the Divine Nature.

I have recognized the Man in Jesus Christ Arisen, and in Him I have also encountered the Father, who is the Being of everything and everyone.

The souls whom the Father has given to the Lord are all the human beings, all of whom belong to the Human Nature, “Man.” “Man” is the Unity of all the human beings, and these

are his multiplicity. It is what St. Paul refers to when he speaks of Christ-Head, Church-Body and members.

Head and Body is “Man” in his masculine and feminine aspects. The members of this Body-Man are the human beings, who are evolving from the multiple to the One in order to be “Man.” All of them, Christ-Head, Church-Body and members, are the “Total Man.” This supernatural “Man,” who is the Body of the Living God, began to be formed in Adam, and will come to completion in the last member, the last human being who, by dying to himself, will become identified with his Being, God.

When all this has been accomplished, there will be no differentiation – we will all be the “Man-God.” Differentiation exists in our state of unconsciousness, while we are evolving and the Total Man is still in the process of being formed – a state that makes us see ourselves separated from the Unity, the Only Being, the Absolute.



«So then, brothers, my dearly beloved brothers in the Heart of the Mother, you now know our Lord’s will. I can only say to you: use me whenever, however and in whatever way you wish. I will respond to your call according to His Will.

Let us pray to the Lord that we may be faithful: you, in calling me, and I, in responding to your call. Let us remain united in the same Spirit so that we may become one with the Son in the bosom of the Father. Let us not take our eyes off our model: Mary! Let us surrender our hearts to her so that in their contact with hers, they may become meek and humble like the heart of the One who was formed in her womb.

With all the love that my heart can feel, I am at your service according to the will of my Lord.»

*23. In what sense is Mary our model? And how can we surrender our hearts to Mary?*

Mary is our model in her life of humility and unconditional submission to the Divine Will. And we can surrender our hearts to her by following the example of her life, being faithful to the



Word of God that we hear in our hearts, as she did: *«Be it done to me according to your Word...»*; thus the Word she received became flesh in her: *«You shall bear a son, and you shall call his name Jesus.»* This is what should happen in every human being who receives the Word of God in his heart.

If the Word that has made contact with the depths of a human being finds the necessary conditions, it will lead the person who receives it to the death-to-self. This Word will become flesh of his flesh; that is, it *will incarnate* in the one who has received it, who thus becomes part of the “Total Man.”

For each human being there exists a unique “Word” that must be “heard” and put into practice for his own Realization, through the denial of the “self.” This is how the Word becomes flesh in each and all.

This Word is not “perceived” through the ears; it is perceived in the heart. It is an Active Force that arises from within and is revealed in one’s Conscience, and it can be activated through contact with an external reality – a word that is heard, a reading, the encounter with love in one’s complementary opposite, any happening in our life, such as the death of a loved one, the encounter with another person who makes contact with our inner Reality, etc. – but its Force resides within each person, as life resides in the seed, and the seed germinates upon contact with the soil, rain, sun, etc.

Just as there is a diversity of seeds, fruits and plants, so too the Word of God is revealed in a different form in each human being, each one manifesting a unique aspect of the Word – the Only Begotten. There will never exist two identical aspects.

*24. What does it mean to be brothers in the Heart of the Mother? And who is this Mother?*

For me, the Mother is God Himself, the Being of everyone and everything. I consider as my brothers in the Heart of the Mother all those persons who, sharing the same ideal of self-identification with the Will of God, resolve to die to themselves, renouncing all forms of egoism.

25. *Could you explain how we can be faithful in calling you, according to His Will? What does this calling really consist in? Should we call you for all our needs and concerns?*

No, please, in no way! This would be a shackle that would end up being mutual slavery –I with you and you with me– a slavery that would separate us, you and me, from the liberating Reality we are seeking.

Your fidelity in “calling” means that you should not have any human respect in disturbing me whenever you *truly* believe that through me you can receive a light or an answer from the Lord, even if this should mean for me the greatest sacrifice. This faith in the “instrument” is what ought to motivate you to “call.” And my fidelity in responding consists in always attending to your “call,” not setting my sights on the demands of my human nature, nor on the circumstances or personal condition of the one who is doing the “calling.” It means that I must be willing to give my life, if necessary, in the service of the souls whom God places in my life, keeping my sights, at every moment, on God’s Will and not on the creatures’ wish, neither mine nor others’.

*April, 1963*

## SECOND LETTER

This second letter manifests the intimate reality of a consciousness that embraces all the human beings, in a Unity that only Love Himself can bring about –and in fact is bringing about today– in a heart that unconditionally offers itself to Him.

*Caracas, March 29, 1963*

Dearly beloved brothers in Christ Jesus,

During these days that I am spending on retreat in a more direct contact, so to say, with our beloved Lord, I cannot put you out of my mind for a single moment; it is as if we were, in spirit, gathered together in the same Spirit.

In these moments of deep intimacy, my heart expands in contact with that infinitely merciful Heart, and it cannot help but embrace in itself all our brothers now existing and all those who have existed ever since the beginning of Creation. They are moments of intense sorrow for all the sins we have committed as well as moments of indescribable joy for the graces received.

What a great responsibility, dear brothers, for us who live in what we may call a time of plenitude: a plenitude of sin, a plenitude of graces.

I cannot fail to let you partake of these meditations, because I believe that the Lord wants me to share with you my joy as well as my suffering, so that one day we may also share together their fruits. The following is the meditation I am referring to:

Being slaves of the “enemy” through sin, we have been liberated in baptism through the merits of Christ. But after having been set free, we can fall into the same slavery if we do not live with purity of heart the doctrine that Christ Himself has given us. Just as our members were formerly at the service of our “enemy,” obeying the disordered desires of the flesh, we must now, through a free movement of our will, place them at the service of God, so that the very members that had been, in

the hands of the “enemy,” instruments of iniquity may, in God’s hands, become instruments of justice.

The Holy Spirit, through St. Paul, tells us: *«Just as you formerly placed your members at the service of impurity and wickedness for the sake of iniquity, so now place your members at the service of justice for the sake of your sanctification»* (Rom 6:19).

How many horrible sins we have committed with the members of our body! And when I say “of our body,” I am not referring only to the body we are familiar with or now have. God’s grace might have impeded or preserved us from committing these sins in this body, but should we not consider all our brothers since the beginning of the world as our body?

Is not Adam’s sin my sin? Is not Cain’s sin my sin? The sin of David, of Solomon and the sins of each one of my brothers – aren’t they also my sins? I did, in them, what displeased God. And if I did not do it, how can I say that Christ took upon Himself my sins? How can I say that through Him I have been justified before the Father?

If, because of Abel’s *sacrifice*, Noah’s *obedience*, Abraham’s *faith*, Moses’ *prayer*, and Mary’s *fiat*, we were given the Redeemer, who came not only for them but also for me and for all the souls who have existed and will exist *until* the last day, it is right and just that, if I share in the reward that in some way was “merited” by those who were faithful, I should also feel myself a debtor for the unfaithfulness of the others.

And how should I make reparation before Divine Justice? Is it not by placing at His service, as instruments of sanctification, the very members they placed, as weapons of iniquity, at the service of the “enemy”?

This, in my opinion, is what reparation means: the same members that my brothers placed at the service of the “enemy” to bring death, I must, or we must, now place at the service of God so that they may bring life.

Brothers, let us meditate on the Sacred Scriptures with a true spirit of reparation, and we will draw the consequences.

The Holy Spirit, through St. Paul, again tells us:

*«Let not sin therefore reign in your mortal bodies by obeying their passions. Do not yield your members to sin as weapons*

*of iniquity, but yield yourselves to God as men who have been brought from death to life, and present your members to God as instruments of Justice.» (Rom 6:12-13)*

Brothers, let us abide in the Spirit of the Lord, so that the “death” of the old man – sin – may, with the assistance of His grace, become a reality in us, and we, being born to a new life, may, in Christ, be instruments of Justice in accordance with the Will of the Father.

May our Most Holy Mother, Mary, teach us to wholeheartedly live that “*fiat*” which had the power to draw down God Himself.

May the peace of the Lord abide in our souls.

*la esclava del Señor*

# Questions and Answers

*on the second letter*

January, 1984

These answers draw us closer to the distinctive, extraordinary life of *the slave of the Lord*. In the marvelous experiences of such a special soul, we, the other souls, can see and recognize ourselves along the path that all of us must travel, both individually and collectively, in order to get to identify ourselves with the Divine Will.

«During these days that I am spending on retreat in a more direct contact, so to say, with our beloved Lord, I cannot put you out of my mind for a single moment; it is as if we were, in spirit, gathered together in the same Spirit.»

1. *What does it mean to be gathered together, in spirit, in the same Spirit? And why is spirit written first in lowercase and then with an initial cap? Is it because one is negative and the other positive?*

Today I can tell you that to be gathered together, in spirit, in the same Spirit, would be, in this case, to tend, both spiritually and practically, to the same Ideal: the union in the Spirit – He who IS – by self-denial, in order to fulfill the Will of God. This was not a reality at the time, but it came to be so many years later. At that moment it was only an intuition of what we are now living.

When I write Spirit with an initial cap, I am referring to the Unity – the Holy Spirit – the activity that proceeds from our Divine Nature; and when I write spirit in lowercase, I am referring to the multiplicity: the action of the angels, an activity that manifests itself in our Human Nature. I am not referring here to something positive or negative. Nevertheless, the angels' action can be either negative or positive. It is negative when this action is oriented to the creatures in opposition to God's Will: this would be the "temptation," the spirit of iniquity. It is positive when this action is oriented in harmony with God's Will: this would be the "inspiration," a holy spirit, but not the Holy Spirit. We can verify this in the Scriptures whenever they speak of a "holy spirit" as distinguished from the "Holy Spirit."



2. *Do you mean to say that we would all have the same level of consciousness and would be moved by the same spirit?*

Not necessarily, because it all depends on the state of consciousness and the degree of purification, by self-denial, in which each one is to be found. We can aspire to the same Ideal and be moved by a holy spirit, and yet not strive, in our daily life, to make this Ideal a reality. We can, at a given moment, speak the same language and communicate with one another, while remaining in totally opposite positions in our practical life. By acting this way, no real and permanent union in the Spirit can be achieved.

The spirit that acts in the human being is not permanent; it changes according to the orientation of his liberty in conformity with what he chooses through his acts, which are activated by the action of the angels, the spirit. If a man inclines toward his natural tendencies *in opposition* to the dictates of his conscience, he is moved by a spirit that is oriented to the multiplicity. But, if a man acts in accordance with the dictates of his conscience, he is moved by a spirit that is oriented to the Unity. By a man's works one gets to know the spirit that is moving him. Only at the end of his evolution is the human being confirmed in the spirit he has accepted during his lifetime.

Many things are said about the spirit in the different religions and popular beliefs. As far as I am concerned, I have felt, ever since my youth, a special attraction for this subject, but this concern of mine was never satisfied, because, at the same time, I felt both repulsion and fear in seeing that the so-called "occult sciences" were open to a lot of superficiality and speculation, in so far as they entrusted to human reason the study of these inexplicable phenomena. These phenomena are generally considered, even by religious people, as mere frauds or lucubrations of ignorant minds.

It is only after having listened to you that I have become deeply interested in and fascinated by the SPIRIT as a dimension of man himself, for I am now discovering an aspect of my inner life of which I had no knowledge and less so consciousness, to the point of living a series of experiences without understanding them. This applies precisely to the discovery of that Transcendent Reality which, in my contact with you, has gradually revealed itself to me as my very Being, as the Life of my soul. (*Shoigû*)

3. *One of the things I have heard people talk about is, for instance, the intervention, through mediums, of the spirits of dead*

*persons in the world of the living. How do you explain this in relation to what you have previously said about the action of the angels? What do you mean by the term spirit: be it Holy Spirit, or "holy spirits," or simply "spirits"? I have also heard about the "spirit of iniquity." Could you tell me something about all this?*

It is very difficult to explain this in a few words, but I'll try.

Let us not forget that the human being is composed of body, soul and spirit. The body, in this case, would be the physical aspect. The soul would be the psychic aspect, substantially united to the divine: the image of God. And the spirit would be the activity of the angels, since the angels are present in the human being by action.

The Holy Spirit is the action of the Only Begotten. The simple expression, "spirits," refers to the action of the angels as unconditioned, that is, before being oriented by the human being. The expression "holy spirits" refers to this same action of the angels as oriented to the Divine Will, in harmony with the action of the Only Begotten, the Holy Spirit. The "spirit of iniquity" would be the angels' action as oriented to and affirmed in the creature, in opposition to the Divine Will, in disharmony with and contrary to the Only Begotten's Action, the Holy Spirit.

Every person in his life, throughout the process of his evolution, is moved by the action of the angels, who fulfill, in Creation, the function of activating the characteristic proper to each human being. This angels' action is what I call spirit. So then the human being, in the course of his life, accepts the action of the angels in a positive or in a negative form – in conformity with his conscience or against it. This action is like an energy with its own dynamism – a dynamism that it receives from the Being, God – energy which the human being makes his own by accepting it freely in the performance of his acts. This action becomes the spirit of the one who has accepted it.

The action or energy that each person accumulates remains in this dimension of Creation until the end of the world. Even if the soul of a person has passed on to another dimension, receiving the spirit corresponding to the action he has accepted

here –in a positive or a negative form, in harmony with or in opposition to the Divine Will– the “action” or spirit that pertains to this dimension remains at the service of Creation. For example, John Doe dies and is invoked by a medium. John Doe’s spirit shows up with his own characteristic, according to the orientation he has given to his acts and according to the aspect in which he is invoked. If, for example, John Doe has been a politician and is invoked as such, he shows up as a politician, but this is not John Doe’s soul.

There would still be much to say in regard to all this. We can never say enough about the infinite characteristics of the spirit and its functions. I would compare the action of the angels to the physical energy that is manifested in Creation with its different characteristics and functions: caloric, solar, magnetic, mechanical, chemical, electrical, etc.

4. *In this answer you imply that the action of the angels was “unconditioned” before being oriented by the human being, but wasn’t the angels’ action already “conditioned” when the angel oriented himself against the Will of God?*

Before man appeared, the angels’ action was not “conditioned,” in relation to man or to Creation, neither in favor of nor against God’s Will, though it could have been conditioned in relation to the angels themselves, according to the orientation each one was giving to his works. I don’t know if the word I am using, “conditioned,” is the correct one, but none other occurs to me. The angels were acting in the unconsciousness of their Being, accomplishing their works under God’s Permission, consummating their power of choice, using their free will in the formation of the whole Creation, inclusive of the formation of the Human Nature, man. When the angels were to terminate their works, which would culminate in man, the Liberty that was at the disposal of the angels had to pass on to man, who, as we read in the Bible, is the *image of God*. It was after man appeared that the angel, consummating his power of choice, opposed the Will of God by tempting man against the command that man had received from God, and man, using his power of choice for the first time, accepted the “action” of the angel *against God’s*

*command*, “conditioning” this action negatively for himself, because of having opposed God’s command.

This is how I see it: Let’s compare the action of the angels, placed at the disposal of Creation, with a power plant. This “power” will be positive or negative according to how man uses it. So then, the angels’ action in all of Creation, inclusive of the Human Nature, man, is what “activates” the *evolution* of humanity as well as of the whole Creation, because of man’s self-orientation and by God’s Permission. This Permission is, for man, God’s Will as long as he does not receive from God a command to the contrary. Man alone, the only free being after the angels –who have already consummated their power of choice– can orient this angelic activity, “conditioning” it in favor of the Will of God, the Being, or against it, orienting this activity to himself by way of appropriation. In the latter case, he would confirm the attitude of the fallen angel; in the former case, he would confirm the attitude of the Work, the Only Begotten, when the Action oriented itself to the Unity of the Liberty in the Will. According to the choice man makes, so will be his confirmation in eternity: either in himself, in identification with the angel; or in the Being, the Will, in identification with the Only Begotten.

5. *How does God’s “command” actually manifest itself today in the human being, and what would it mean for the human being “to accept” the angel? How does the “energy” of the angels at the disposal of Creation manifest itself in the life of the human being?*

God’s *command* manifests itself today in the human being through the voice of his conscience, and the *acceptance* of the angel would be for him to obey his senses and reason *against* the dictates of conscience. The “energy” of the angels, which is at the disposal of Creation, manifests itself in the human being through the activity of his natural faculties, because the human being’s nature, in its psycho-physical formation, was “activated” by the angels since the beginning of its *creation* and, after man’s acceptance, also in its *evolution*. If man had not obeyed the angel against God’s command but had rejected the angel’s action (the temptation), his psychic evolution would have been *activated*

directly by the Divine Will. As I said before, this “angelic activity” is, for the human being, neither negative nor positive until he himself “conditions” it according to the orientation he gives it.

What a great help these answers will be for us in understanding the deepest reality of our fallen nature! One can clearly perceive in them the life of the spirit, which up to now has been practically unknown to the majority of us, since the spirit’s action was considered as a sporadic phenomenon and as something alien to the human being, and not as the very activity of every human being’s life and of all life in the entire Creation. (*Shoigû*)



«In these moments of deep intimacy, my heart expands in contact with that infinitely merciful Heart, and it cannot help but embrace in itself all our brothers now existing and all those who have existed ever since the beginning of Creation. They are moments of intense sorrow for all the sins we have committed as well as moments of indescribable joy for the graces received.»

6. *Could you explain to me what, in practice, this paragraph means for you?*

It refers to a profound experience I had while meditating on the Bible. As my understanding of God’s infinite Mercy was deepening and my heart was expanding more and more so as to harbor in itself God’s Love, which was vividly uniting me to all the creatures living and dead who have existed since the beginning of Creation, I felt so identified with them that I was experiencing as my own their sufferings as well as their joys, their sins as well as the graces they received. I would cry over their sins as if I myself had committed them, and I felt upon myself the responsibility for the moment we are living, a time of plenitude of graces and plenitude of sins. At that moment I felt that we must now respond to these graces by renouncing ourselves, by ceasing to act on our own, so that the Will of God may be done in us.



«What a great responsibility, dear brothers, for us who live in what we may call a time of plenitude: a plenitude of sin, a plenitude of graces.»

*7. What is the meaning of this moment of plenitude of graces and plenitude of sins, and why is it happening now and not before?*

This moment of plenitude means that the human being has received all he needs in order to attain self-knowledge, the knowledge of his natural being through the errors committed, as well as of his supernatural being through the graces received. Therefore, he must decide: either to remain in himself or to identify himself, by self-denial, with his Divine Reality.

It happens now and not before, because it is now that the time of man's evolution in the knowledge of good and evil has come to an end. In order to verify this, it is enough for us to observe the state of present-day Humanity, its progress, its culture, and its behavior, in those who orient themselves to the human as well as in those who orient themselves to the Divine.

*8. What do you think about progress and culture? When are they positive, and when do they become something negative?*

Progress and culture are, in themselves, neither negative nor positive. They are a product of humanity's evolution and, at the same time, a help in the human being's individual evolution. The orientation that the human beings give to this "progress" and "culture" determines whether they are negative or positive. For example, when man uses progress and culture for selfish purposes in order to dominate other men, they are negative, and when he uses them in order to cooperate in the human being's evolution, they are positive, because this "evolution" takes him to a higher consciousness upon discovering, in the natural achievements of man, the limitation that hinders him from attaining, *on his own*, the transcendent dimension, which lies in the depths of his aspirations. In this case the human being transcends progress and culture – products of his merely natural state – in order to "make progress" and "become cultured" in a supernatural order, on his way toward the transcendent

dimension, until he comes to the consciousness that the transcendent dimension can only be attained by self-denial.



«I cannot fail to let you partake of these meditations, because I believe that the Lord wants me to share with you my joy as well as my suffering, so that one day we may also share together their fruits.»

*9. Since this experience was something personal, why do you say that you could not fail to share it with others?*

At that moment, it was only a matter of an inner need that moved me to share with others what I was meditating on, and I saw this as the Will of the Lord, so that the others could “savor” the fruits I was then “savoring,” without asking myself why. Today I understand that it is necessary for me to transmit my experiences to others, because what is being given to me is not due to my merit but to the merits of all those who in some way have cooperated with the graces received, just as the pain I suffer is not only because of my sins, but also because of the sins of all those who have committed them; and each one must NOW become conscious of the part that corresponds to him – now that the time given to man by Divine Justice for his self-knowledge is coming to an end – and each one must decide, making his own choice: either to deny himself, affirming himself in his Divine Reality, God, his Being, or to affirm himself in himself, denying his Divine Reality.



«The following is the meditation I am referring to: Being slaves of the “enemy” through sin, we have been liberated in baptism through the merits of Christ. But after having been set free, we can fall into the same slavery if we do not live with purity of heart the doctrine that Christ Himself has given us. Just as our members were formerly at the service of our “enemy,” obeying the disordered desires of the flesh, we must now, through a free movement of our will, place them at the service of God, so that the very members that had been, in the hands

of the “enemy,” instruments of iniquity may, in God’s hands, become instruments of justice.»

10. *Could you explain to me what is the liberation that Christ offers us through his merits, and what is the doctrine that He has given us?*

I can truly say that at the time I wrote this letter, I wasn’t making a distinction between Jesus and Christ, because this is actually one reality: Jesus Christ. But since you ask me this question, I will answer it according to the way I see the matter now: Christ is the activity of the Divine, that is, the activity of the Only Begotten in the Human Nature, Man. Jesus is the man who, by means of self-denial in order to obey the Father’s Will, let the Only Begotten act in him, and this activity of the Only Begotten – Christ – redeemed, in Jesus’ body, the Human Nature, which was subjected to the activity of the angel. So then, Jesus’ self-denial is the merit that made possible the liberation of the Human Nature, which was under the slavery of the angel ever since man, Adam, obeyed the angel, disobeying God’s Will. The doctrine that Christ has given us is precisely the practical life of Jesus contained in the Gospels, which consists in the denial of oneself in order to fulfill the Will of the Father.

11. *If this liberation came about in the body of Jesus, what is its relation to us, the rest of the human beings?*

The relation is one of essence, because what was in the process of being redeemed in Jesus’ body was not a mere human being but Man, the Human Nature, on whom all human beings by nature essentially depend.

12. *Since the Human Nature has been redeemed in Jesus, why do we human beings, though remaining free, continue to be subjected to the activity of the angel and experience in ourselves evil, egoism, sin?*

With the rescue of the Liberty, we human beings were set free as far as our Human Nature is concerned, but not as human beings, each one of whom must exercise his free will



in conformity with Jesus' life – the denial of himself – if he wants to attain, in the Unity of the Human Nature, the true and only Liberty, which is the fruit of Redemption. The human being who does not identify himself with his Human Nature, through the denial of himself, ceases to be a man, because he is disidentifying himself from his own Nature. This can be better understood through the reflections on the book *The "New Earth,"* since it is the same thing that happened between the Divine Nature, the Only Begotten, and the Action particles, the angels, who disidentified themselves from their own Nature, which is the Divine Nature.

13. *How were our members at the service of the "enemy," and who is really this "enemy"? How are we slaves?*

Our members are at the service of the enemy every time we obey the disordered desires of the flesh, disobeying the voice of our conscience. When I say "enemy," I am referring to the angel's "action" in disharmony with the Divine Will, "action" which is present in man because he oriented himself to the creature, disobeying the Will of God. This action leads man, as a consequence, to the self-orientation –egoism– and this orientation is what enslaves him to himself.

14. *How can we be liberated by baptism? Are you referring to the baptism that is practiced as a rite in the Catholic Church?*

I understand baptism to be the reception of the "force" or "energy" that we see working in the life of Jesus Christ and his apostles, and which led them to self-denial. So then, we are liberated by baptism when we identify ourselves with the life of Jesus Christ, denying ourselves as he did. Because in this way we receive the Spirit that liberates us from the angel's action: the orientation to the "self." When I began to practice the Catholic religion, after receiving the grace of August 22, 1954, I was convinced that the baptism practiced in the Catholic Church consisted in the choice made by the person –or by the parents in behalf of their children– of this path of self-denial, renouncing the spirit of the world, as the rite itself said: "I renounce Satan, the world, its pomps and

its glory, etc.,” in order to live the life of Jesus Christ. And I was convinced that this sacrament transmitted, through the faith of the one who received it, a “virtue” or “force” that made itself present in the life of the baptized person through his conscience and led him to the identification with Jesus Christ, through self-denial, by being faithful to the voice of his conscience and not to the “self” – the senses, the reason – even though this person would have no knowledge of the life of Jesus. I was convinced of this because it is what actually happened to me, and I came to think that this precise, clear “voice,” whose demands prevailed over my desires and which had manifested itself in me ever since I was a little girl even without knowing about the life of Jesus, was the fruit of my baptism. After I became more acquainted with the practices of the Catholic Church, I suffered a great disappointment because I realized that baptism was being practiced as a rite of the Christian “social” life, without attaching any importance to its significance or to the consequences that such a choice involved. For example: the renunciation of the world, of Satan and his pomps, etc., was not taken into consideration and, in practice, did not become a reality.

15. *Do you mean that the sacraments do not redeem man from his fallen condition of sin if they are not put into practice?*

Yes, this is what I mean. The sacraments do not redeem him, since they do not work magically. Redemption is accomplished by the activity of the Divine in man, and this activity cannot occur if man is oriented to himself. This is why self-denial is necessary and indispensable in order for a person to be redeemed from the action of the angel. This activity of the Divine is Christ, who is the one who redeemed the Human Nature in the body of Jesus. The sacraments are external signs that, if received with faith, can help the human being to come to the consciousness of the Reality they represent. This Reality is present within man himself, but only by self-denial does it actually manifest itself.

16. *What do you really mean by saying that our members are at the service of the “enemy,” obeying the disordered desires of the flesh? And how should we place these members at the service of God so that in His hands they may become instruments of justice? Can you give an example?*

Our members are at the service of our “enemy” whenever we, oriented to the “self” and obeying the disordered desires of the flesh, concretely actualize, through the members of our body, this selfish orientation: sin. Likewise, by means of self-denial we must orient ourselves to the Divine, not satisfying the disordered desires of the flesh that are manifested in the members that were formerly instruments of sin. In this way, the members of our body become instruments of justice, collaborating in the purification of our body – the psychic body.

For example: the one who used his feet and hands to steal, let him now use them to serve the Lord; the one who used his tongue to slander others, let him now use it to praise the Lord; and, in the same way, let everyone now place at the service of the Lord all the other members that have served sin.

17. *What does it mean that we must surrender these members to the service of God through a free movement of our will? It seems to me that this is not sufficient, because I realize that many times we have the desire to do so, but in practice it is impossible.*

Surrendering our members through a free movement of our will means that it should not be something imposed by men but a free decision, the product of one’s own conviction. What matters is to make the effort, even if we don’t see the results. Our part is to put forth our best efforts; let us leave the results to the Lord. We may not see the results in this life, but certainly no effort, done out of conviction, is done in vain, and one day we will enjoy the results of even the least of our efforts.



«The Holy Spirit, through St. Paul, tells us: *“Just as you formerly placed your members at the service of impurity and wickedness for*

*the sake of iniquity, so now place your members at the service of justice for the sake of your sanctification” (Rom 6:19).*

How many horrible sins we have committed with the members of our body! And when I say “of our body,” I am not referring only to the body we are familiar with or now have. God’s grace might have impeded or preserved us from committing these sins in this body, but should we not consider all our brothers since the beginning of the world as our body?»

18. *You say that you are not referring only to the body we are familiar with or now have, and then you say that we should consider all our brothers since the beginning of the world as our body. Are you perhaps referring to reincarnation? Can you say something about this?*

I am not referring here to reincarnation, although what I say can also apply to it. I’ll try then to clarify the two concepts. The concept I’m discussing here refers to the Total Man, the Human Nature, of which each one of us forms a part. Thus we cannot ignore the sins committed or the graces received by our particles, whom we now, in the dimension of time, see as separated from ourselves, while, in reality, we are one and the same thing: Man.

As regards reincarnation, which I knew nothing about when I wrote this letter, and which I came to know later on by the grace of the Lord and the remembrance of an experience I had in my childhood, I became aware of the fact that reincarnation is a necessary reality in the human being’s natural evolution, an evolution that is not completed in a single lifetime but in the course of many lives. Passing through lower states of consciousness, the human being finally attains the realization of his own nature, the state of consciousness of himself in himself. This occurs when he experiences, in himself, his own indigence and the emptiness of all that surrounds him; the cycle of reincarnation then comes to an end. In this state the human being can come to the consciousness of his Divine Nature, the All, and of his Human Nature, the nothingness, and he is then capable of making his choice: either to remain in himself, the nothingness, or to deny himself in order to affirm himself in his Divine Nature, the All. The human being

who makes this self-denial a reality in himself attains the Christic state; and the one who fails to make this self-denial a reality in himself affirms himself in himself and ends up in a state of hardheartedness, becoming incapable of experiencing the activity of his Divine Nature, incapable of experiencing God in himself. I understand that this state of hardheartedness is what is called “condemnation.”



«Is not Adam’s sin my sin? Is not Cain’s sin my sin? The sin of David, of Solomon and the sins of each one of my brothers – aren’t they also my sins? I did, in them, what displeased God. And if I did not do it, how can I say that Christ took upon Himself my sins? How can I say that through Him I have been justified before the Father?»

19. *Could you tell me how you came to the awareness that the sin of Adam, Cain, David, etc., was also your sin? How did you get to experience this? What was it like?*

Yes, I had a very deep experience while reading and meditating on the Bible for the first time in the years 1958 and following. I felt so identified with these personages that I experienced myself living each one of their actions, and I felt a deep sorrow for their infidelities as well as an ineffable joy for the graces they received. It was as if I were living in my own flesh that very moment in the way they lived it, and I felt the responsibility for the moment I am now living.



«If it is because of Abel’s *sacrifice*, Noah’s *obedience*, Abraham’s *faith*, Moses’ *prayer*, and Mary’s *fiat* that we were given the Redeemer, who came not only for them but also for me and for all the souls who have existed and will exist *until* the last day, it is right and just that, if I share in the reward that in some way was “merited” by those who were faithful, I should also feel myself a debtor for the infidelities of those who were unfaithful.

And how should I make reparation before Divine Justice? Isn’t it by placing at His service, as instruments of sanctification, the very members they placed, as weapons of iniquity, at the service of the “enemy”?

This is, in my opinion, what reparation means: the very members that my brothers placed at the service of the “enemy” to bring death, I must, or we must, now place at the service of God to bring life.»

The contents of these paragraphs are very clear to me, and I can’t think of any questions to ask.

Upon reflecting on what you say, I am deeply touched by the fact that you seem to possess a totality of Consciousness that enables you to feel as your own the individual life experiences of all of Humanity. Although I consider your experience very beautiful and feel identified with it, I must admit that I am totally incapable of personally experiencing something similar. (*Shoigú*)



«Brothers, let us meditate on the Sacred Scriptures with a true spirit of reparation, and we will draw the consequences.

The Holy Spirit, through St. Paul, again tells us:

*“Let not sin therefore reign in your mortal bodies by obeying their passions. Do not yield your members to sin as weapons of iniquity, but yield yourselves to God as men who have been brought from death to life, and present your members to God as instruments of Justice”*  
(Rom 6:12-13).»

20. *How can we meditate on the Sacred Scriptures with a true spirit of reparation, and how can we draw the consequences for ourselves?*

In order to meditate on the Scriptures with a spirit of reparation, it is necessary to have a consciousness of Totality, which makes you feel responsible for the acts of others. It is something very real and deep that makes you feel sorrow for the sin of others and joy for the graces they receive. It is not a mental attitude, nor a self-sought or self-induced sentiment; it is something that arises without seeking it, without desiring it or even thinking about it. Only now, in talking to you, do I realize that not everyone feels the same way, for your sincerity has revealed to me that there exists a state of consciousness of

individuality different from the state of consciousness of totality. Formerly I thought that everyone felt the same way, for no one has ever told me what you are telling me, nor have I ever been asked the questions you are asking. In this sense, you don't know how much good you have done to me, enabling me to understand others, for I couldn't find an explanation for certain attitudes that I often considered as an infidelity but which were only due to one's incapacity to understand and experience what is happening in another person. I have never been able to harm someone else, even if I would have wanted to, because in going against another person, I feel that I am going against my very self. It is as if, in wanting to mutilate one of my hands, the pain is such that it does not let me carry out the action. My joy and happiness have always been in relation to others; if those around me are happy, I too am happy. I am not referring to superficial happiness but to the happiness that is a consequence of an inner harmony that fills one's whole being.



«Brothers, let us abide in the Spirit of the Lord, so that the “death” of the old man – sin – may, with the assistance of His grace, become a reality in us, and we, being born to a new life, may, in Christ, be instruments of Justice in accordance with the Will of the Father.»

*21. How can we remain in the Spirit of the Lord, so that we, assisted by His grace, may “be born” to a new life, and how can we, in Christ, be instruments of Justice?*

Every time we deny ourselves, choosing the Divine Will, we remain in the Spirit of the Lord and are assisted by His grace, which will gradually put to death the “old man,” that is, the natural tendencies that are oriented to the “self” – selfishness. And as a consequence of our choice, what works in us is the activity of the Divine – Christ – using us as instruments of Justice in conformity with the Divine Will. This Justice consists in God's granting us what we choose, and since we have chosen the activity of the Divine, this activity transforms everything negative you have done during your past or present life, being

moved by the activity of the angel, into something positive, now moved by the activity of the Divine.

*22. I had always heard that God's Justice manifests itself as a punishment. How can you say that it turns out to be something positive?*

God's Justice is Love that works according to the Liberty of the human being. God gives everyone what he chooses in his acts, and each one will experience the consequences of his choice, be they positive or negative. What Divine Justice gives to everyone is neither negative nor positive; it becomes so as a consequence of each one's choice.



«May our Most Holy Mother, Mary, teach us to wholeheartedly live that “*fiat*” which had the power to draw down God Himself.

May the peace of the Lord abide in our souls.»

*23. How can we be taught by Mary to live her “fiat,” and how can this “fiat” have the power to draw down God Himself?*

We can be taught by Mary by means of the faith we have in her as Mother of Jesus Christ and, through Him and in Him, also as our Mother. By means of our faith, she enlightens and orients us in our acts, in conformity with what she herself lived in this world, so that we may, like her, always say to God: “Be it done to me according to Your Word,” which would be to fulfill the Divine Will. In this way, it is God Himself who will be working in us, for no one fulfills the Divine Will but God Himself.



*April, 1963*

## THIRD LETTER

As appears in this third letter, *the slave of the Lord*, since the beginning of her mission with souls, has been teaching us “to descend into the depths” so as to encounter the ground of our being, while warning us, at the same time, against the “enemies” we will come across along the path we have undertaken, a path so unfamiliar to most of us.

*Caracas, April 3, 1963*

To my brothers in the Heart of the Mother:

Oh, brothers! How can I fail to share with you the words He is giving me, if this is precisely why He has sent me?

How wonderful are the works of the Lord in each of his children, and how pleasant it is to dwell with Him in each of our brothers!

How straight are His ways, how true His judgments!

Who can know His mind, and much less scrutinize His verdicts?

Can men measure His works? Aren't they infinite, as their Maker is infinite?

Oh, brothers, how foolish is the wisdom of men!, who are raising a thick “wall” of judgments, which does not let them see the luminous Sun that, shining behind it, comes to enlighten, yes, to enlighten those who, being “little” – like “tiny ants” that have not been able to fly, and less so to surmount the “wall” raised by the “great ones” – crawl under the “wall” and end up face to face with the “Sun.”

Oh, “Sun” that consumes the “ants” and turns them into its very Light, into particles of that Light that came to enlighten the world and which no one has been able to extinguish! Every attempt to extinguish that Light has done nothing else but multiply it, because each “ant” that dies is one more light that arises.

This is why today – a time when the “prince of darkness” is preparing his final blow – the “tiny ants” enlightened by the Sun, eluding the thick “wall,” vanish from sight and, under the

ground where no one sees them, disappear more and more in the depths so as to come out in the very place where the Sun rises.

Dearly beloved brothers, let us be like “tiny ants.” Let us descend to the depths, without pretensions of shining. And when our Master wants us to be like “glow-worms,” shining in the darkness, let us not forget that it is His Light that is shining and that the “little ant,” on its own, can never enlighten.

And let us be attentive, brothers, in discerning the Light of the “glow-worm.” This Light is never steady, it shines and goes out again. By this shining and going out again, our Master wants to remind us that we must return to “the depths” until He Himself calls us again.

There is a steady light that is not true light, for it can only shine but never enlighten. We should distrust it, for it comes from “birds of prey” that can lend us their eyes in order to lead us astray.

Oh, brothers, let us never judge any of our brothers: whether a brother remains in the depths like an ant, or comes out to enlighten like a glow-worm, he is fulfilling the will of the Master, and only the Master will know this.

Let us all abide with our brothers in the Heart of the Master. Only in this way can we help our brother, because, if one of us leaves the Heart of the Master in order to save a brother, the Master will lose, not just one but two of His children.

Thank you, Lord, for the light you are giving us today. Take care of it, Lord, so that it may not die out...

*«The light is mine, and when I give it to someone, I never take it back. But you must feed your “little lamp,” because, if it lacks “oil,” it cannot shed light.»*

Oh, Lord, forgive me for insisting. You know us: Give us a fountain of “oil,” so that we may never lack it.

*«I will give you the fountain, but you must keep it clean, so that the “oil” may not cease to flow.»*

Oh, Lord, will You not also help us to keep it clean? For, without You, we can do nothing, I am certain of this.

*«As long as you do not reject me, this too will I do.»*

Thank you, my beloved Lord!

Brothers, we have now been assured. He will not fail to keep His word. Let us abide in His Love.

So be it.

*la esclava del Señor*

Questions and Answers  
*on the third letter*

March, 1985

«To my brothers in the Heart of the Mother:

Oh, brothers! How can I fail to share with you the words He is giving me, if this is precisely why He has sent me?

How wonderful are the works of the Lord in each of his children, and how pleasant it is to dwell with Him in each of our brothers!

How straight are His ways, how true His judgments!

Who can know His mind, and much less scrutinize His verdicts?

Can men measure His works? Aren't they infinite, as their Maker is infinite?»

*1. In this first paragraph I see a summary of what has occurred in your life and in your mission. I would like it very much if you yourself could speak to us about this. Could you do so?*

The only thing I can tell you is that ever since the day I came to the consciousness of my nothingness and of the All, I began to forget about myself, while He progressively took possession of me, and I felt that I should only be an instrument in His hands, so that what would come forth from me would be His things, not mine, and that I should leave it to Him to deal with all my weaknesses and defects, etc. The imperfection of the instrument was not to be important, what really mattered was the instrument's willingness to be always at His disposal.

Anything else I might say would depart from the truth, since He alone can reveal what He is doing in and with the souls who

surrender themselves to Him and what mission they are fulfilling in His Work.

*2. Do you mean by this that human imperfections and the lack of virtues are not an obstacle to be an instrument of the Lord? And what about sin?*

The only obstacle for someone to be an instrument of the Lord is to set his sights on himself – selfishness. If you are concerned about acquiring virtues, you are setting your sights on yourself. As for sin, it consists in “hiding” from God, in doing something that you cannot carry out in His Presence.

*3. If one does not set his sights on himself, how can he know himself?*

To set one’s sights on oneself is not the same as to know oneself. For a person to set his sights on himself is to make the “self” his center, to stop along the way: either by delighting in his virtues, in what *is*, or by feeling depressed because of his defects, in what *is not*. Self-knowledge consists in a person’s knowledge of his nothingness, his “self,” in the face of the All, his Being; knowing that he is nothing in the face of the All, he sets his sights on the All, making Him his Center. How is he going to set his sights on himself (the “self”) if he is nothing?

*4. When and how can we attain self-knowledge, and how does this lead us to the knowledge of the All and our nothingness?*

Self-knowledge, knowledge of the “self,” the nothingness, and knowledge of the All, the Being, is a consciousness that is attained by the human being when he has come to the end of his natural evolution and must take the “leap into the void,” demoting his natural faculties in order to give primacy to the demands of the Divine: this would be the self-denial, the negation of the “self.”

*5. From what you are saying, I see that the nothingness can be considered on three levels: one level is the consciousness of the*

*All and the nothingness you are speaking about, which is unknown to most of us; a second level would be the nothingness that I frequently experience at the present time when I feel my fallen nature's neediness and helplessness, which continually plunges me into a terrible emptiness and inner loneliness; and a third level would be, according to what I have been told, the absolutely negative nothingness, experienced by some people, like Sartre, Camus and others. What can you tell me about all of this?*

To feel the helplessness and neediness of our nature as an experiential reality, accepting this with humility, is the progressive coming-to-consciousness of our nothingness, the "self," in order to attain the consciousness of the All, the Being. The other nothingness, which you refer to as an absolutely negative nothingness, is not different from the consciousness of the nothingness and the All, except for the fact that the death-to-self has not been actually and experientially accepted, so as to submit one's "self," the nothingness, to the Being, the All. If a person continues to be installed in his "self" when the "self" has nothing more to seek in the state of this world, he undergoes the most negative experience that a human being can have, because he has lost what had been his center – the "self." He can no longer focus his aspirations on the "self," as he used to do before he had the experience of the nothingness, and he lives without any hope or faith in a world that no longer has anything to offer him, since he, by not denying himself, does not discover the Being, who gives reality to the whole of creation, as does the person who, denying himself, has taken as his center the Being of everyone and everything, in Whom, all things, even the most insignificant, acquire a new life. They are three states that can be compared to what are called heaven, purgatory and hell, states that every human being comes to experience at different moments in his life.

6. *Upon listening to you now, I see that the God that religions teach about has no relation to this knowledge of the All and the nothingness, for religions, through their priests, preachers or "gurus," always induce us to seek virtues in order to "please" God*



*and “attain” heaven, by inculcating the idea that holiness consists in being perfect in virtues. Why, in your opinion, does this happen even in the Christian religions, and why has this eagerness to be “a saint” – a virtuous and perfect being – become the goal of the great majority of their members?*

The God presented by religions is the Self projected by men outside of themselves, that God that satisfies all the selfish desires proper to the state of consciousness of this world. This happens because these men, even though they call themselves Christians, are still evolving in the formation of the “self,” and have not come to “taste” the *self-denial*, exemplified in the life of Jesus Christ and recommended by him, as we read in the Gospels. Therefore, they have not come to the consciousness of the *All* and the *nothingness*. Only the one who has attained the consciousness of the All and the nothingness can actually deny himself.

*7. What, then, are the virtues necessary to attain perfection, and what do they really consist in?*

The only necessary virtue to attain perfection is authenticity. Perfection consists in *being* what we *are*, without letting ourselves be conditioned by external factors. It seems to be very simple, but it is the most difficult thing for the human being.

*8. Given the defects of a person, how can he be perfect by being what he “is”? What, then, does Jesus mean when he says, «Be perfect as my Father is perfect»?*

From the moment a person recognizes a defect, he is already recognizing that he is *being* what he is not; he should then strive to be what he is, and by this effort he will attain perfection. We should be perfect in the sight of God, according to our own conscience, and not in the sight of men, according to their judgments. For example, nature is perfect: a flower, a tree, an animal are perfect because they do not cease to be what they are. Only the human being persists in pretending to be what he is not.

When Jesus says, *«Be perfect as my Father is perfect,»* he is saying that we should be what we are, without letting ourselves be conditioned by external factors, just as the Father is what He “IS” and is not conditioned by anything external, for *«he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.»* This is why Jesus also says, *«Beware of practicing your righteousness before men to be noticed by them. Otherwise you have no reward with your Father who is in heaven.»* When a person comes to be what he is, his love is not conditioned by the other but flows spontaneously, without being conditioned in any way and without expecting a reward; to love is an exigency of his very essence that puts him in harmony with himself, with his very Being, the One who “IS.” All conditional love is selfishness.

9. *How can one gain the merits to attain holiness?*

The only merit to attain holiness is our effort to put the “self” to death so as to reach an identification with our Divine Nature, our true Being. This is what holiness consists in. Only the person who *is* in his Being, the One who “IS,” is holy.

10. *Seeing things in this way, don't you think that religions are an obstacle on the path toward perfection, despite the fact that religions are precisely what fosters faith in the life of the human being?*

Religions are a help, in relation to the “self,” while the human being is evolving in the knowledge of good and evil and has not yet perceived the *voice* of the higher Conscience, coming from the Divine, which leads him to the self-denial. Once a person becomes aware of the demands of the Divine through his conscience, he must die to the “self,” not obeying its demands in order to obey the demands of the Divine, and this is when religions become an obstacle, because they work from the “self” and for the “self” – in law and reason, not in faith and intuition. The faith that religions foster, based on the intuition and living experience of certain men, when preached by others who have not had such an experience, turns into an intellectual faith, which

comes from reason, and it is not a vital faith, which comes from intuition. This is what Jesus refers to when he says to his disciples: *«You are the salt of the earth. But if the salt has lost its taste? How can you restore its flavor?»*



«Oh, brothers, how foolish is the wisdom of men!, who are raising a thick “wall” of judgments, which does not let them see the luminous Sun that, shining behind it, comes to enlighten, yes, to enlighten those who, being “little” – like “tiny ants” that have not been able to fly, and less so to surmount the “wall” raised by the “great ones”– crawl under the “wall” and end up face to face with the “Sun.”»

*11. What is the wisdom of these men who are raising a thick “wall” of judgments that is foolishness and which prevents them from seeing the light of the luminous “Sun” that, shining behind the wall, comes to enlighten? Could you explain this to me?*

All wisdom based on a knowledge that is not in conformity with the life of the knower is foolishness, and foolish are the persons who use their knowledge to make judgments on others. They will be judged by their own judgments and knowledge. The very judgments they are raising in front of themselves (being aware of the harm they are doing) are like a thick wall that does not let them see the light, the “Sun,” since these judgments are a product of their pride, which consists in thinking that they can know God’s way of working in souls, and thus they can condemn the persons who, bringing the light, could enlighten their foolish wisdom. Only those who are humble and “little” can surmount the “judgments” of the men who consider themselves to be “great” and are proclaimed as such by the spirit of the world, and they come across the light, whose bearers are the persons who have been misjudged by the men of foolish wisdom. There are abundant examples of this throughout the entire history of humanity.

*12. According to you, when can knowledge be used as a confirmation and support for the truth, instead of turning into foolishness?*

Knowledge is like the wheels of a cart. The cart or car, which is moved by its wheels, is like the human being, and the force that draws or impels it, be it horses or a motor, is like the spirit that acts in the human being. When the wheels are used to move an empty cart, which is devoid of any contents and wanders from place to place without any direction, we have the image of a man who is led by his knowledge, without having a personal experience or any ideal as a goal, moved only by the eagerness to show off that he knows (to show that he has wheels). Unconcerned for the truth, he goes around, crushing with his knowledge (with his wheels) everything that gets in his way, and he is a perfect fool whose cart is drawn by bloodhounds that follow the direction of the prey they are pursuing.

On the other hand, the man who uses his knowledge to transmit his personal experiences –the knowledge that he is putting into practice every day– is certainly a help to others in knowing themselves like he is getting to know himself, and, with his knowledge, he opens the eyes of many “blind men” who, like Bartimaeus, are to be found along the pathways of life, waiting for someone to give them the light and truth he is living. Such are the ones who transmit the wisdom of Life, Life which is being manifested in them, and they are like carts traveling along open roads (opened by the practice of their lives) toward a definite goal. They are drawn by carrier pigeons that lead their carts in the direction of Love, Light and Truth – the Being of all.

13. *After listening to you, I see that you are referring to a kind of knowledge and judgment that goes beyond the natural and social order, which is the domain, for instance, of a ruler of a nation. What's more, I think you are referring to judgments that concern one's faith and personal conscience. Isn't that so?*

Yes, exactly. I'm referring to those who presume to judge men's personal conscience. The judicial power that is exercised by the rulers of a country to maintain the public and social order by means of the established laws seems legitimate to me, since these laws pertain to the order of this world, and their violators are sentenced accordingly. It is not up to us to judge their

intentions but to comply with the established laws, so long as these do not go against our conscience. On the contrary, the laws that concern a supernatural order go against man's conscience and do not pertain to the order of this world; they are, therefore, illegitimate. There are many examples of such abuses of power and violations committed against man's conscience and liberty, such as the Inquisition, etc.



«Oh, “Sun” that consumes the “ants” and turns them into its very Light, into particles of that Light that came to enlighten the world and which no one has been able to extinguish! Every attempt to extinguish that Light has done nothing else but multiply it, because each “ant” that dies is one more light that arises.»

14. *What is the Light that came to enlighten the world and which no one has been able to extinguish, and how is it that every attempt to extinguish that Light has only multiplied it, for, as you say, each “ant” that dies is one more light that arises?*

The Light that has enlightened the world is the consciousness of the Divine –God, the Being– which has been manifested in various men who, in different epochs, have embodied such a consciousness in their lives. For instance, Gautama the Buddha, Lao Tzu, Abraham, Jesus the Christ, and many others, each one according to the moment that was his lot to live and the mission that he has come to fulfill. All of them have been a light for many souls, and they, suffering persecution and giving their lives for their convictions, have, by their death, done nothing else but multiply the Light that the lovers of darkness have sought to extinguish, since many others are born from the death of those who have given their lives for the light and truth they lived. These are the “tiny ants” who, for being “little,” humble, do not surmount the “wall” of judgments that the “great ones” have raised. They cannot contend with them, and going under it –giving their lives for the Truth they live– they end up face to face with the “Sun”: they encounter Reality, their Being.



«This is why today – a time when the “prince of darkness” is preparing his final blow – the “tiny ants” enlightened by the Sun, eluding the thick “wall,” vanish from sight and, under the ground where no one sees them, disappear more and more in the depths so as to come out in the very place where the Sun rises.

Dearly beloved brothers, let us be like “tiny ants.” Let us descend to the depths, without pretensions of shining. And when our Master wants us to be like “glow-worms,” shining in the darkness, let us not forget that it is His Light that is shining and that the “little ant,” on its own, can never enlighten.

And let us be attentive, brothers, in discerning the Light of the “glow-worm.” This Light is never steady, it shines and goes out again. By this shining and going out again, our Master wants to remind us that we must return to “the depths” until He Himself calls us again.

There is a steady light that is not true light, for it can only shine but never enlighten. We should distrust it, for it comes from “birds of prey” that can lend us their eyes in order to lead us astray.»

*15. In the first paragraph of the above excerpt, you say that the “prince of darkness” is preparing his final blow, but you also speak of some who will be saved by disappearing under the ground like “little ants” in order to come out there where the Sun rises. From this I gather that you are speaking of a crucial and definitive moment. Could you tell me something about this moment? Who is this “prince of darkness”? Is he perhaps the same “prince of the world”? And what has he to do with the life of each one of us, the human beings?*

The “prince of darkness,” who is the same as the “prince of the world,” as Jesus calls him (Jn 14:30), is the fallen angel, Satan and all his angels who, like him, have become stuck in themselves and in their works, appropriating them. As I have said before, the angels are present by action in the life of man. Therefore, the angels have much to do with man, for they form part of him. The “prince of this world,” Satan and his angels, are present by action in those human beings who, being stuck in themselves and in their works, continue to appropriate this world. The human beings who, after the example of Jesus Christ, deny themselves in order to identify

themselves with the Will of the Father, free themselves from the action of the “prince of this world” and his angels. This is why they “are not of the world,” as Jesus says to his disciples, and why “the world hates them,” for the angels who act in them are the ones who have identified themselves with the Divine Will and form a unity with the Holy Spirit.

16. *In regard to the “final blow”: When will it occur? What will it actually consist in? And what consequences will it bring about for the life of the human being and the world in general?*

The “final blow” at the end of the time of the human being’s evolution refers to the time when the spirit of iniquity – acting in the men who, in the course of their evolution, have accepted him by affirming the “self” – knowing that he has little time left, will attempt, through mental power, to take possession of men’s consciences and their psychic faculties. These men who have affirmed themselves in themselves, using the governing powers, both religious and political, will go against the liberty of human beings in order to prevent them from choosing a life independent of the egocentric systems created by them, systems which impede man’s Realization in his deepest and most genuine Reality, reducing the human being to an entity without an individual personality, so that he may form part of an egocentric collective personality. This situation will, as a consequence, provoke in each human being the consummation of his power of choice: the Being or the non-being, God or the creature.

17. *Does this have to do with the end of the world?*

Yes, if you are referring to the state of this world. It will be a consequence of Divine Justice, the consummation of iniquity – the world centered in the “self” – the end of the kingdom of the “prince of this world” in order to make way for the Kingdom of God, both individually and collectively.

18. *What does it mean to be “tiny ants” that descend into the depths without pretensions of shining? And, when does our Master,*

*God, want us to be like “glow-worms” shining in the darkness? What is the difference between shining and enlightening?*

To be a “tiny ant” that descends into the depths means to be humble and to go deeply into the things of God without seeking to appear better than others. God wants us to be like glow-worms shining in the darkness when He shows to others or to the world what he is doing in the soul He has taken possession of, and this soul must not forget that what she has is God’s, not hers, and that on her own she is nothing and can do nothing.

The difference between a light that is shining and a light that is enlightening is that the first is ostensible, is shown to the world; and the second, through one’s life, is enlightening souls. Both lights come from God and not from the soul, either by Permission or by Will: God’s Permission, for the world, and God’s Will, for the souls.

*19. What does it mean that the light of the glow-worm is never steady, that it enlightens and goes out again? What does it mean that we should return to the depths until God Himself calls us again?*

It means that the true light that comes from God’s Will is never steady, for it depends on the liberty of the creatures, angel and man. God enlightens the soul, then withdraws in order to give an opportunity to the angel’s action. If the soul, in exercising her liberty, rejects the temptation, she will again be enlightened by God. And this continues to happen until she rejects the angel personally, choosing God instead of the “self.”

This returning to the depths means that the soul, while being tempted, should remain in the depths of faith, without trying to understand the temptation she is undergoing, waiting for God to enlighten her again with His Light.

*20. What is the steady light that is not a true light, that can only shine but never enlighten, and which we should distrust?*

The steady light that is not a true light and which can only shine but never enlighten is the one that comes from the angel



and is manifested through the intellect and other human faculties that are oriented to the human. It is a light that is appreciated by the world because it exalts the “self,” the human, and “which can only shine” but never enlighten souls, because it doesn’t lead them to deny themselves, but all to the contrary. We should distrust any light that exalts the “self,” and the sign of such exaltation is the world’s acceptance.



«Oh, brothers, let us never judge any of our brothers: whether a brother remains in the depths like an ant, or comes out to enlighten like a glow-worm, he is fulfilling the will of the Master, and only the Master will know this.

Let us all abide with our brothers in the Heart of the Master. Only in this way can we help our brother, because, if one of us leaves the Heart of the Master in order to save a brother, the Master will lose, not just one but two of His children.

Thank you, Lord, for the light you are giving us today. Take care of it, Lord, so that it may not die out...

*“The light is mine, and when I give it to someone, I never take it back. But you must feed your ‘little lamp,’ because, if it lacks ‘oil,’ it cannot shed light.”*

Oh, Lord, forgive me for insisting. You know us: Give us a fountain of “oil,” so that we may never lack it.

*“I will give you the fountain, but you must keep it clean, so that the ‘oil’ may not cease to flow.”*

Oh, Lord, will You not also help us to keep it clean? For, without You, we can do nothing, I am certain of this.

*“As long as you do not reject me, this too will I do.”*

Thank you, my beloved Lord!

Brothers, we have now been assured. He will not fail to keep His word. Let us abide in His Love.

So be it.»



21. *How can we avoid judging our brothers, since even if we don’t want to, we are always judging their actions?*

Judging a brother is not the same as judging his actions. We cannot avoid judging a person's actions, since they show up immediately before us, and we are judging these actions according to our state of consciousness. This is a judgment that applies to us and not to our brother. It shows us what we must or must not do, but this does not mean that we, on the basis of our conscience, should judge our brother who has carried out these actions, because he has his own conscience, and only he and God know if he has done right or wrong. Therefore, we must never judge people, even though we may make a judgment on their actions. It could be that the person has acted rightly, although, for us, his action is not right.

*22. What do you mean by “abiding with our brothers in the Heart of the Master”? How can we be a help for our brothers in the Heart of the Master?*

Abiding with our brothers in the Heart of the Master consists precisely in not judging them, leaving the judgment to God, so that our relationship with them may not be conditioned by their actions. Only in this way we can be a help for a brother: by being a good example for him with our life and by rejecting his actions that are wrong for us, without ever rejecting him as a person.

*23. How would we end up leaving the Heart of the Master by trying to help a brother? And why would the Master lose two children?*

We would leave the Heart of the Master, by trying to save a brother, when, judging our brother, we seek to “save” him according to the judgment we have made of him and his actions. In this way, the Master will lose two children, because we fall into the pride of believing that we can do, by ourselves, what only God can do.

*24. How can one “reject” God?*

There are many ways of “rejecting” God: by not responding to His inspirations; by not being faithful in the moment of

temptation; by rejecting the circumstances He presents to us daily so that we may die to ourselves.

*September, 1963*

## FOURTH LETTER

Rome, September 20, 1963

Dearly beloved brothers in the Hearts of Jesus and Mary:

Peace, peace, peace and love on behalf of Jesus and Mary. Yes, on their behalf, because only their Hearts can transmit to our hearts a true peace and a true love.

“Peace” and “Love.” How unreal do these words sound to the world when men are struggling to achieve peace agreements, while sentiments of hatred – precursors of war – are reigning in their hearts! But how true are these beautiful realities for the souls who, renouncing with all their heart the “spirit of the world,” are becoming one with the “Spirit of God,” the source of true peace and true love!

Dearly beloved brothers, I don’t know why today my heart feels the urgent need to communicate with your hearts in a cry of supplication: let us truly be in love with Love, loving with all the faculties of our soul and with all our heart. Yes, Saint Francis was right in saying: “Love is not loved, Love is not loved!” Oh, Divine Love, devouring Fire that does not get to consume humanity because men do not fully open their hearts to You alone! Oh, Fountain of Light, Love of the Father and the Son, You who groan for “not being able” to transform all souls into the image of the Son in whom the Father has placed all His good pleasure, since they still do not fully embrace his cross –beginning and end of all transformation– with a view to a resurrection in the Firstborn of all the brothers! How well was this understood by the apostle, who, by Your inspiration, transmitted it to the Romans and, in them, to us: *«We have been buried with him by baptism into his death, so that, as Christ was raised from the dead*

*by the glory of the Father, we too might walk in newness of life»* (Rom 6:4)! How should we interpret this “being buried with him into his death”? Brothers, this being buried with Christ, doesn’t it consist in not living according to the things of this world, that is, according to its spirit, in order to attain a *true* “death” to all that pertains to its spirit, thereby participating in the death of Christ, so that, as He was raised from the dead by the glory of the Father, we too might walk in newness of life? This would mean for us to live a life similar to His, becoming, as it were, Christ’s supplementary humanity, where He Himself, in us, may continue what is lacking of His Passion. Because if our body, the old man, has been crucified, the body of sin thus being destroyed, we are no longer at its service, but rather at the service of God’s Justice through Christ Jesus. What is lacking of His Passion is a lack on our part, not on His. But can we possibly complete, on our own, something that only He, the Immaculate Victim, was able to accomplish, satisfying Divine Justice? Contaminated as we are in body and spirit, it is impossible for us to accomplish such a thing. By His death, however, we have received a very precious gift, a kind of capacity –ultimately depending on our liberty– that enables Him to accomplish in us the part of His passion that is our lot to suffer.

How sad it is, brothers, to see our liberty stubbornly blocking this capacity, thereby impeding the entrance of the One who is constantly waiting for us to open ourselves to Him, so that He, transforming us into Himself, may bring to an end both His Passion and our exile, so as to rest in the bosom of the Father!...

2:10 p.m. Brothers, while I was writing the above, Our Crucified Lord made His presence felt. My bodily eyes have not seen Him, but my soul has indeed “seen” Him with total clarity and has heard His words. Right now, after almost three hours have passed, His words still resonate in my heart with the same intensity with which they were uttered. I, an unworthy instrument of the Lord, cannot make myself even more unworthy by not transmitting to you, out of human respect, those words which He has spoken for everyone:

*«My children, listen to her..., come to my Heart to receive this Love that is consuming me (and I saw a flaming heart). Come to drink of what remains of this Fountain, opened by you and for you (and I saw that from His side, full of light, there gushed forth, as from a fountain, two streams: one of water and the other of blood; the water looked like light and the blood like a living fire), because you will be left alone, my children, and you will be able to nourish yourselves only with what you are able to receive now, while there is still time.»*

And behold, I saw like an immense field covered with wheat, golden like the sun. I then saw that this wheat was all gathered in a room (it seemed to me that this room was like each one's soul). At this very moment, the wheat turned into a shining Host; on each side of the Host there was an angel in an attitude of adoration. Outside of the room, in the field, everything was dark and full of slime. It seemed as if there had been a rainfall of black and sticky mud. In that field I saw, scattered everywhere, some figures like unto angels, but repugnant like black vampires. These loathsome creatures were not able to enter the rooms where the Host was, but they could throw, into the rooms that were empty, lumps of that black and stinking mud, in which they were wallowing. My soul underwent a lengthy moment of great pain.

Afterwards I saw our mother, the Blessed Virgin: she was dressed like a peasant woman and was walking, barefooted and with her feet full of blood, through the wheat field that I had seen before; traces of blood and saliva could also be seen on her face; it was clear that she was suffering a great deal and could barely walk because of her pain. She was gathering the wheat into her upheld apron and was offering it to a multitude of little boys and girls who were all dirty and hungry (it seemed to me that these children represented all humanity), but they would go and gather some cactus fruits, which were plentiful in the field. I saw that, when they ate those fruits, something like fuzz or tiny thorns entered their mouths, hurting them

greatly, but those fruits were in no way satiating their hunger. I saw that the woman who was gathering the wheat, though having the appearance of being poor and weak, had within her a source, as it were, of amazing fecundity, and I saw that from her there could come forth milk, honey and bread, which would satiate the hunger of the children. She showed me this fecundity as well as her apron full of wheat, which immediately turned into bread, and she told me: *«Do you see?... I have so much to give them, but I can't; they do not come to me; I go to them but they disregard me....»*

My soul was crying, my heart was shattered, because the woman's pain was also my pain. I call upon my Lord to bear witness to my words.

Brothers, are you asking for signs...? Don't do so. Are you asking to appear as learned and cultured persons? Out of justice you will be confounded. Because we will have no other sign than Christ crucified for our sins, and we will have no other confirmation than His Gospel and the example of those who live, not in the letter, but in the Spirit.

Are we going to be foolish enough to remain with an instrument? If these writings have a good effect on your souls, this is Christ Jesus' work. But if it is otherwise, why should you remain with that? It is an effect of the instrument's imperfection, which you should always reject. Who is Josefina? A simple creature, the least among you all, and it is because she is certain of this, that she has made herself a slave of her Master. It is true that when she had not yet come to see, she may have considered herself to be something. But God, O brothers, humbles the proud and gets them to recognize their miseries and their nothingness, and, if they abide in their nothingness, God chooses what is despised so that His works may be manifested.

Are we going to judge one another? Or are we going to try, with our own efforts, to sustain our brother who is falling? You foolish ones!... It is true that we are grapes of the same cluster,



but can a grape possibly sustain another grape? Isn't it the stem that sustains each grape? And what is sustaining the stem? Doesn't it come from the branch and the branch from the trunk, which is the vine? Where does the life of the grape come from? Isn't the grape being fed by the sap of the vine? Let us then, brothers, draw a conclusion for ourselves: As grapes of the same cluster, let us live in the conviction that only the "Sap" – the life of the "Vine" – will nourish the life of each one of us; and if we want none of the grapes of our cluster to be missing, we must attract, with our supplicating prayer, this life-giving "Sap," because, in flowing through our stem, It will also flow through the stem that sustains our fellow grapes.

Oh, Divine Vine, let your Sap, begetter of Life, keep us all united in the same cluster, that which our Mother let blossom in our consciousness one morning in May!

Oh, Immaculate Mother, in whose bosom the "Sap" performed the miracle of planting this divine "Vine," whose fruits we are now enjoying in our lives, grant that we may desire to savor only the fruits of which you are the faithful distributor and that, loathing every other "food," we may nourish ourselves only with these fruits, because they are the only ones that will satiate our "hunger" and "thirst"!

So be it!

*la esclava del Señor*

Questions and Answers  
*on the fourth letter*

May, 1998

«Dearly beloved brothers in the Hearts of Jesus and Mary:

Peace, peace, peace and love on behalf of Jesus and Mary. Yes, on their behalf, because only their Hearts can transmit to our hearts a true peace and a true love.

“Peace” and “Love.” How unreal do these words sound to the world when men are struggling to achieve peace agreements, while sentiments of hatred – precursors of war – are reigning in their hearts! But how true are these beautiful realities for the souls who, renouncing with all their heart the “spirit of the world,” are becoming one with the “Spirit of God,” the source of true peace and true love!»

1. *When you speak of the peace and love that the Hearts of Jesus and Mary transmit to our hearts, are you referring to something more than mere sentiments?*

Yes, this peace and this love are the fruit of the presence of the Divine in the human being, due to his self-forgetfulness, his denial of the “self.” It is the peace and love that Jesus and Mary experienced on earth in dying to the “self,” oblivious of themselves in fulfilling the Will of the Father. And when we resolve to live the Will of God and actually strive to do so, such self-forgetfulness also occurs in us, and we experience the peace and the love that Jesus and Mary lived here on earth: this is a consequence of one’s living in the presence of God.

2. *How do this peace and this love differ from what we have normally experienced on a merely human level, where “sentiments of hatred – precursors of war – are reigning”?*

On the basis of my experience in the past, and of what I am experiencing in the present, I can tell you that the peace and the love that are experienced on a merely human level – when one is oriented to the self – are very unstable, because they are conditioned by external happenings and by the sentiments of other people. On the contrary, the peace and the love that are experienced on the level of a life oriented irreversibly to the Divine are unshakeable, a peace and a love that not even you yourself can change. It is a peace that, come what may, is always there, unalterable, in the innermost depths of your being, and it is a love that does not expect anything from the other, a love that satiates and fulfills you by simply loving, without expecting to be loved, and which is not conditioned by any contrary sentiments. They are a peace and a love that do not depend on you but have become established in you as a consequence of your irreversible orientation to the Divine by means of your total self-forgetfulness. There is no room for hatred here, because hatred is a product of selfishness – the orientation to or affirmation in the self.

3. *What would be the “spirit of the world” you are referring to? How does it manifest itself in the human being, and how could one renounce it with one’s whole heart in order to become one with the “Spirit of God,” who is the source of true Peace and true Love?*

The “spirit of the world” is the angel’s action that is oriented to itself and not to the Divine Will. It manifests itself in the human being in his orientation to the “self” – egoism.

The only way to renounce the “spirit of the world” is to live according to the example of Jesus Christ: *«He who wants to come after me, let him deny his very self, take up his cross daily and follow me.»* This means to renounce all forms of egoism, accepting every circumstance that is presented to us by life and which does not depend on us – no matter how adverse it may be – in the conviction that this circumstance is God’s Will in relation to us. This is the “cross” of which Jesus speaks. Only in this way will we be able to identify ourselves with the “Spirit of God,” the source of true peace and true love,

because as long as we are oriented to the “self,” a contrary spirit is acting in us, which is oriented to the “self” and not to God, our true Being.

4. *Is this union with the “Spirit of God” something that the human being can perceive and be conscious of?*

This union with the “Spirit of God” is, for the one who experiences it, not only perceptible and conscious, but also transformative. I mean that it transforms our life in such a manner that a real and new birth takes place in us, by a new way of living, a new way of acting and feeling that goes beyond our own way of acting and feeling, so that we ourselves are surprised by the irruption of this new Life, even in the most insignificant acts of our life. And this occurs so naturally that only the one who is having the experience is aware of it.

Others frequently attribute to you – to your mere natural life that which is supernatural and which many times has moved you to act in a way contrary to the way you would have acted on your own. This is why people frequently deify a person instead of giving the glory to God, who is the One who has been acting in this person. It is what Jesus wanted to avoid when someone called him “Good Master,” and he replied: *«Why do you call me good? No one is good, only God.»* Men’s “acts of goodness” are egoistic; they cover up a hidden self-interest. Pure and disinterested Goodness comes only from God.



«Dearly beloved brothers, I don’t know why today my heart feels the urgent need to communicate with your hearts in a cry of supplication: let us truly be in love with Love, loving with all the faculties of our soul and with all our heart. Yes, Saint Francis was right in saying: “Love is not loved, Love is not loved!” Oh, Divine Love, devouring Fire that does not get to consume humanity because men do not fully open their hearts to You alone! Oh, Fountain of Light, Love of the Father and the Son, You who groan for “not being able” to transform all souls into the image of the Son in whom the Father has placed all His good pleasure, since they still do not fully embrace his cross – beginning and end of all transformation – with a view to a resurrec-

tion in the Firstborn of all the brothers! How well this was understood by the apostle! He who, by Your inspiration, transmitted it to the Romans and, in them, to us: *"We have been buried with him by baptism into his death, so that, as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life"* (Rom 6:4)!»

5. *Could you tell me what your experience was like when you felt the need to communicate with other hearts, saying "in a cry of supplication: let us truly be in love with Love, loving with all the faculties of our soul and with all our heart"? How can Love be loved? Does this mean that true Love is something abstract that has nothing to do with the creatures?*

On the day the letter is referring to I had the experience of a Love that was so deep and, at the same time, so universal that my heart was full to overflowing, and I felt the urgent need of other hearts that would share with me this explosion of Love, which my heart was unable to contain.

We are loving Love when we are in a state of total self-forgetfulness and do not put any kind of boundary to the expansion of this "sentiment" that goes beyond our senses and reason.

True Love cannot be something abstract. It is manifested towards the creatures and is revealed in them, but the creatures cannot confine it. In this case, we are not loving the creature but the Love that envelopes them and is their essence – that which is truly real in each one of them. This is how we can love each and all, without letting ourselves be conditioned by their peculiarities: selfishness, defects, and so on. It is God's way of loving us, since Love is God Himself. We can only experience this by fulfilling the first commandment: "To love God above all things" and, primarily, above ourselves.

6. *The love you are referring to doesn't seem to have any relation to what we know as love – a feeling oriented to the creature – which almost never takes into consideration the Love that is God Himself. Thinking about this, some questions occur to me: What happens when we say that love "dies" or "becomes*

*extinguished”? What is really going on with this feeling? Can a person attain Love through his love for a creature?*

Love does not “die,” nor does it “become extinguished.” When a person says that his love has died or has become extinguished, it is because he has drifted away from Love, suffocating it with his selfishness. True Love can be attained through human love for the creatures when the person who loves sacrifices his “self” for the sake of this feeling that he calls love.

The person who truly practices the sacrifice of the “self” for the sake of the person he loves, will one day be abundantly rewarded for this sacrifice with the manifestation in himself of true Love, which is God. All that he has suffered will then seem to him to be nothing in comparison with the joy he is living.

*7. In the case of two persons who have been in love with one another, if one of them ceases to love the other, what should the person do who is no longer loved, and what should the person do who has ceased to love?*

If the person who is no longer loved, truly loves, he or she will respect the liberty of the other and will continue to be in love with Love. At first this will be very painful, but it is precisely this suffering, accepted with love, that will help him or her to find the true Love. With reference to the question on what the person should do who has ceased to love, I would say that one who has truly loved never ceases to love. It could be that the object of his love no longer means anything to him, but this does not harm or diminish love. Don’t forget that we are speaking of true Love, which transcends the egoistic passions; we are not speaking of the selfish feeling that the human being calls love.

*8. I wonder, then, what would the relationships of love be like between persons who are free from the “self,” that is, free from any kind of egoism? Or does it mean, perhaps, that they will no longer have an “other” to love?*

The love relationships between persons who are already free from their self would be the relationships of Love Itself, in and

with Itself, although the other is there. This other is no longer another but you yourself loving yourself, since in such a state all of us are the one Being, manifesting Himself in His different aspects, and His manifestations are Love.

9. *I have always wondered what are the “potencies of the soul” of which you speak, and how can one put them at the service of Love.*

I would say that the essence of the human soul is liberty, and its potencies would be what we call the “will” – which is the liberty’s first faculty – the “intellect” and the “memory.” Everything else depends on these three faculties. But this “memory” is not the memory we are familiar with, which is received through knowledge and is stored in the mind. Such a memory pertains to the human, to what is merely natural, and the other of which I speak pertains to the Divine; the same applies to the intellect and the will. None of these faculties pertain to knowledge.

These faculties are put at the service of Love when you deny yourself in order to let God be the one who uses them: having no other will but His Will; understanding only what He wants you to understand; and remembering only what He wants you to remember. When the surrender of these faculties is real, He truly takes possession of them.

10. *My attention is drawn to the fact that you call God’s Love a “devouring Fire,” while at the same time you speak of a “transformation”..., of a “resurrection”.... It seems to me that this paragraph contains a mystery in which we are all called to participate. Could you speak about this?*

It is a “Fire” because it consumes what is human and transforms it into the Divine, in the same way as wood is transformed into fire. Every human feeling, in these moments of identification with God’s Love, is transformed into a Divine Feeling. It is a kind of feeling that is inexpressible.

11. *And the resurrection of which you speak, could you explain how it comes about?*



The resurrection is precisely the transformation that takes place as a product of the death of the merely human – the self – in order to make way for the Divine, whose manifestation in us, during the process of our Realization, is experienced as intermittent, because our self is always interfering. They are sparks that enlighten us for brief moments, but they fade away, and we go back to being what we were wont to be.

The resurrection is a transformation into permanent Light: a continuous passage from the human to the Divine. It is not a matter of a physical death, but of the death of one's self. Three men died on the cross, but only Jesus Christ rose again, because only He had died to Himself.

*12. What cross should souls embrace, and why do they not embrace it fully?*

The cross, as I told you before, is the denial of oneself, the renunciation of all forms of egoism, so that we may accept with love the circumstances presented to us by life. Souls do not fully embrace the cross because of their fear of suffering, inasmuch as this renunciation is very painful, given that egoism forms part of our existence. But there is no other way to attain liberation, because we have to liberate ourselves from the egoistic “self,” since it is here where the action contrary to our true Being, who is God, can manifest itself.

*13. Why do you speak of a “resurrection of all the brothers in the Firstborn,” Jesus Christ, and not in each one individually?*

The resurrection takes place in each one individually, but I say, in Jesus Christ, because He represents the Human Nature, which, in Him, has already been resurrected. The only thing lacking is that each human being fulfill the necessary, personal conditions so that there may become a reality in him that death and resurrection which has already been realized in his Nature.

*14. And what will happen to the human beings who do not fulfill the necessary conditions so that the death and the resurrection may occur in them?*

If it should happen that a certain human being, during his time of evolution and purification, does not fulfill the conditions required for his realization in his own Human Nature, he will remain outside of the Total Man and will no longer be a human being nor could he be compared even with an animal. He will be like an automaton, with neither liberty nor will, and without any hope. Only God knows what such a state would be like; we can't even imagine it. It is better to think that no one will be left out.

*November 1964*

## FIFTH LETTER

This fifth letter has not been explained by means of questions and answers. The letter itself enlightens, with unmistakable clarity, the origin of every human being and the true path of his realization: the “nothingness” as the only path that can take him to the All.

*Madrid, November 20, 1964*

Dearly beloved brothers in Christ and Mary:

Oh, infinite Love of our Savior, who, as the Good Shepherd He is, takes His little flock to the very Fountain where, giving us to drink of this Water of Life, quenches our thirst, a thirst for temporal desires, which is now satisfied so that we can open ourselves to a new, sweet thirst, the thirst for eternity—an infinite yearning to contribute to the redemption of the souls of our brothers—a thirst that will not be satisfied until we see the last soul occupying the empty place that is hers in the Work of Redemption!

Oh, Mary, the most beautiful and most loving of all mothers, how well you have prepared, continue to prepare, and lead the little sheep who take refuge under your “shadow,” personally placing them in the arms of the Good Shepherd who takes them to the very House of the Father!

Oh, Mother! How inflamed with love is my heart in contemplating the marvelous spectacle of your “nothingness” and your “queenship”: the slave of the Lord, constituted Mother of God, the Queen and Mother of all humanity! Oh, Mother, teach us to descend to the very place from whence you were elevated, so that we may be able to rejoice with you in the kingdom of your Son, where you are, O Mother, the supreme sovereign!

When I began to write to you, brothers, I was attracted by this unfathomable abyss from whence the Father, through His Love, attracted the “nothingness,” and there I encountered our Mother. I don’t know how to express to you what my soul has experienced, and since God gave me such a grace in the moment I felt to write to you, I take this as a sign that I should not keep this

grace only for myself. This would be to rob my brothers of the things of God.

I do not find the words that could express what I have lived and am still living at this very moment. My beloved brothers, I can only say to you: let us descend more and more until we too get to the “nothingness” that we are, so that the One who made Mary His Mother, may make of us something like what He became in her: the Son of man, taking the flesh from such a Mother; we will become, in her, “sons of God,” by taking the Life from the Son, like His Mother did.

Brothers, I don’t know if I have made myself understood. After having received this Message, which I am sending to you, my soul has become suspended, as it were, between the Infinite and the abyss of the “Nothingness.” There are many things I would like to tell you, but I can’t. I am irresistibly attracted by these two extremes, the “nothingness” and the “All,” but it is impossible to attain the extreme of the All, without being in the extreme of the nothingness. Here is where I have encountered our Mother, who, like a lily that grows very tall, ends up reaching that “All,” and it is there where it blossoms. But this makes me understand something very simple and, at the same time, wonderful: the flower would not have blossomed if the roots had not remained in their source – the “nothingness.” The tiny seed grows better, until becoming a tree, if the roots are not removed from the place of their origin. We were created from the “nothingness,” and it is there, in the “nothingness,” where we must take root in order to get to be lilies that blossom in the Infinite, in their Creator.

Why do we let ourselves be so easily transplanted? Our “enemy” comes and displaces our roots, and the lily does not grow vertically but spreads out, turning into a leafy stem, and how difficult it is for it to become a flower that would go beyond all space and reach its Creator!\*

*la esclava del Señor*

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