

## FIRST LETTER

*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.

*the slave of the Lord*

(pp. 17-20)

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.

## QUESTIONS AND ANSWERS

(January, 1982)

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.

*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.

*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.

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.

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.”

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.



## SECOND LETTER

*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.

*the slave of the Lord*

(pp. 47-50)

## QUESTIONS AND ANSWERS

(January, 1984)

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.

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.



### THIRD LETTER

*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.

*the slave of the Lord*

(pp. 85-88)

*1. In the beginning of your letter 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.

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.

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.



## 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!

*the slave of the Lord*

(pp. 117-124)

## QUESTIONS AND ANSWERS

*May, 1998*

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.



## FIFTH LETTER

*Madrid, November 20, 1964*

Dearly beloved brothers in Christ and Mary:

Oh, infinite Love of our Saviour, 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!\*

*the slave of the Lord*

(pp. 143-146)

\* She continues the letter by writing to each of the addressees individually.

This fifth and last 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.