

**Mother Luisita's Spiritual Notes
and Spiritual Writings**

1913

(This first section of spiritual notes was written by Mother Luisita a few months after the annexation of her new community to the Servants of the Blessed Sacrament.)

July 30

I was told that up until this time I had been pleasing only myself and that now I am pleasing God; that the deeds I had performed up until now were merely my own deeds, and that now they are God's. I was also told that if I humble myself, God will exalt me, and that I can gain more merit here sweeping a room through obedience than if I were somewhere else doing great deeds. Now God is my all. Humanly speaking, I have nothing.

July 31

I shouldn't be a coward. Rather, I should avail myself of every opportunity within my present circumstances to become a saint by offering myself as a holocaust and victim, even if this would mean becoming a martyr of obedience.

September 20

Today is the vigil of the feast of Our Lady of Sorrows. I was impressed when I learned more about these regulations to which we must submit because this is what the priest has asked of us. They urge us to make use of creatures--either accepting or rejecting them--on the basis of whether or not they will help us attain our goal of contemplation. What the priest expressed made a deep impression within my soul. He recommended that we come to the Blessed Sacrament with confidence, telling Our Lord as we would tell a friend or father, everything that's happening to us.

Meditation on the Blessed Sacrament.

The life of our Lord Jesus Christ today in the Eucharist is similar to His earthly life. Identifying the tabernacle with the cave in Bethlehem helps us to meditate upon His Birth. In the same

way, His obedience to the words of consecration uttered by the priest corresponds to the obedient life He led in Nazareth. Taking the Blessed Sacrament to the sick and to children continues His public ministry. By meditating on the Holy Eucharist in this way we will have a perfect Model and Consoler, whatever tribulations and doubts may come our way.

Prayer Reading.

The passage I read gave me great hope. Still, the thought came to me that I might be held accountable for not praying enough to obtain the urgent remedy for all the needs of the world. Some graces we shall probably never obtain because we don't ever ask God for them. Our Lord has brought me here precisely for that reason, so that I may pray. He has kept me away from everything that is not Him. My God, give me the grace of answering "yes" to everything that You ask of me!

While meditating on our vocation, I felt very grateful to Our Lord. Everything that I've heard during this retreat has given me great courage to nurture this vocation. I felt great horror while meditating on sin, resolving never to sin again. I strongly felt the presence of God in all its greatness and holiness and such a lofty understanding of the beauty of God as never before in my life. Yet, I experienced both suffering and happiness at the same time because I seemed to be like a criminal before Him and repented of having offended Him.

God wants to protect me from hell, even in this life--from the hell of my own passions. What love He has for me!

I offered my meditation on death as a gift to the Blessed Virgin, my mother, asking her to obtain for me the grace that I may neither live nor die in sin. I also asked her that when I feel passion for anything, I will be able to realize it and flee from it.

If I commit a mortal sin, Our Lord will stop gazing at our Community.

Aspirations to God are like the stars in the heavens, adorning this night of our existence before the eternal day begins.

During the meditation on judgment I resolved to give good example, to not get attached to anyone or anything that I may become united with God alone and distance myself from creatures that I may die to everything that is not God.

Meditating on the Incarnation made me long to acquire the virtue of humility. I thought about the humility of Our Lord

and our Blessed Virgin, and about God's promises to those who practice this virtue.

While thinking about the Nativity and how everything is disposed by God for our own good, I reflected upon His humility and the way He treated His loved ones. Then I offered myself to Him anew. During my own sorrows and tribulations, I will call to mind how Our Lord rewarded the Blessed Virgin and St. Joseph for all of their hardships and humiliations during their journey. They experienced great joy when He was born, and lavished endearing expressions upon Him. Blessed be God Who rewards in such a manner those who act and suffer for Him!

Reading about the Spirit of Prayer.

We learned to appreciate the importance of prayer and how very much we need it. The retreat master explained that even though prayer obtains many things from God, at the same time many others aren't because we don't pray to receive them.

Reflections on the flight of the Holy Family to Egypt were presented to us. It seemed as if God our Lord directed these reflections to me for the consolation of my soul. They gave me a great peace and tranquillity under these circumstances in which I now find myself, and they left me with a great desire to be very obedient, to have great confidence in God, and to practice humility.

The meditation on The Finding of Our Lord in the Temple was divided into three points: Seeing the modesty of the travelers on their way to the Temple; secondly, seeing them already at the Temple and pondering their fervor and offerings to God; and thirdly, meditating on the words of the Child when He was found and how He overcame His own sorrow at seeing His parents' suffering because of His absence.

The meditation on the prayer in the Garden of Gethsemane teaches us what we should do when we feel overwhelmed by trials--reminding us to always turn to prayer, conforming our wills to God's.

The meditation on the two standards (*flags*) helped me to make a life plan and to know what things I should correct with the grace of our Lord.

During this spiritual retreat I shall try:

- To be faithful to the spiritual exercises and only omit them by a dispensation given by my superiors.

- To stop and leave whatever I am doing as soon as I hear the bell announcing the community acts.
- To examine at night how well I kept my resolution about prayer and how well I performed the other community exercises.
- To mortify my senses.
- To make a greater effort to serve the needs of the sisters.
- As far as it is within my power, not to try to find out what is going on outside of the convent, and if someone tries to tell me about, to ignore it.
- To do nothing without permission.
- If I am falling into an inordinate affection, to meditate on death right away.
- To pay no attention as to whether the habit fits me well or poorly, and not to pay attention to the way the sisters are wearing their habits. I know that I like flattery, but in the end flattery will only help me to lose heaven!

September 30, 1913

On September 20, 1913, I had the joy of giving myself entirely to God in the presence of the Blessed Sacrament, our Blessed Virgin, and all the angels and saints of heaven.

The retreat master, a Jesuit Priest, explained the way to meditate on the commandments, the capital sins and the five senses.

I will practice humility by only giving my opinion if it is asked of me. I will keep silence.

Meditation:

- The Body of our Lord Jesus Christ is in the Holy Eucharist in its entirety, with all of the beauty and majesty which He enjoys in heaven, clothed in the four gifts He received on the day of His resurrection.
- His glorious body is a thousand times brighter than the sun, with the agility and spiritual clarity of His glory. He is marked with the five wounds--those precious marks left in His feet, hands and side, which can be likened to five suns of immense brightness, augmenting His beauty. They are the five fountains of our Savior, from which, in another time blood flowed in abundance, but from which living waters of celestial grace now flow which we joyfully gather. From these sacred wounds on

the day of judgment rays of immense splendor will emanate, illuminating and satiating the happiness of the good and confusing and horrifying the wicked.

- The Eucharist, the Body of Jesus, is marked with the crown of thorns which punctured His precious head, forming a crown of seventy-two stars of great brightness corresponding to the holes made by the thorns.

INSTRUCTIONS ABOUT PRAYER

Remote Preparation:

- Mortification of the senses
- Habitual recollection
- Profound humility

Immediate Preparation:

- To read the points of meditation the night before.
- To think about them before going to sleep and again upon awakening.
- To awaken in the heart feelings similar to those in the meditation.
- To begin the meditation calmly, and with confidence and humility.

Beginning of the Meditation:

Go [a little ahead of time] to where the meditation will be made and for a few moments just recall that God is looking at us. Continue reflecting until we come to the realization of what it is that we are about to do. Then ask ourselves: Who am I? What am I going to do? Why?

Preparatory Prayer:

O my God, I beg You to grant me the grace of directing all of my faculties and all the movements of my soul to Your greater honor and glory.

Preludes:

- Remember briefly the truths contained in the meditation.
- Composition of place.
- Beg for grace according to the particular point of the meditation and our own needs as well as whatever virtues need to be practiced by us.

Body of the Meditation:

Use the memory, understanding and will to bring to mind the point of meditation and its applications.

Examen:

- What [points] should I personally consider?
- What practical resolution should I draw from the meditation?
- What are the reasons I have for making this resolution?
- How have I kept this resolution in the past? Then reflect upon how convenient and necessary, pleasant, useful, and easy it will be to keep this resolution.
- What should I do about it in the future?
- What are the obstacles that I will need to overcome?
- What means am I going to use to overcome these obstacles?
- During the meditation I should seek to strengthen my will and to make acts of faith, love, contrition, gratitude, joy, praise, etc., according to whatever the resolution requires.
- I should not forget, above all, to unite prayer to the feelings of the heart.
- I should make personal, practical resolutions, according to the present state of my soul, relying on humility, distrust of self, trust in God, uniting all of my supplications to obtain the grace of fulfilling them.
- I should sum up the meditation, and affirm the resolutions I have taken.

Colloquies:

Address myself to God the Father, Our Lord Jesus Christ, to the Blessed Virgin, or to other saints.

Examination of the Meditation:

How did I make it?..... (*This is all Mother Luisita wrote.*)

February 4, 1914

I liked the following little readings and copied them. I read them at the hour of adoration:

My beloved Father, I am here in Your hands. I submit to the rod of Your correction. I entrust myself and all my problems to You, so You may direct them. It is better to be corrected now on this earth than in what is to come. May Your will and pleasure

be done in me. Have mercy on my sinful life, known very clearly to You and to no one else. My Lord, grant me the grace to know what I should know, to love what I should love, to praise what is pleasing to You, to esteem that which is precious to You, and to hate what is ugly in Your eyes. Is it ever right for a person to receive praise from someone other than You--we who are what we are in the eyes of God--no more, no less, just as the humble St. Francis said?

I was told not to think of myself, but to abandon myself entirely into the hands of God. I understood that I should die to whatever is not God. It seems to me this is what He is asking of me, His servant and daughter.

Seventh Day

The retreat master presented a meditation on humility. He placed Our Lord, Who practiced humility all of His life, as our Example. Father asked us to pray for humility because although we can do nothing by ourselves, with the help of God everything is possible. During the conference, the priest said he was happy because the number of members in our Congregation was increasing, (and it was his opinion) that while there are souls who offend God and do not love Him, there are also souls who do love Him and are faithful in His service.

February 7

I copied the following which I read in "The Holy Nun":

- Virtue without trials is no virtue.
- Whoever does not peacefully endure scorn and contempt will never have the spirit of perfection.
- Oh! How beautiful is the odor of sweetness that God gives to a humble nun when she embraces in peace the opprobriums done to her, when she is happy to see herself ill-treated and humiliated as if she were the most worthless member in the convent!
- Oh! how happy will be the death of that religious who has always been despised in her convent, peacefully suffering all these humiliations.
- Saint Mary Magdalen de Pazzi said that if one were to excuse oneself, even if the accusations were false, it would be as if that person had stopped being a religious. The religious who is truly humble not only avoids excusing her defects, but even permits that others know of them.

- Humility enjoys great favor before the court of the Great King.
- You will be as great before God as you consider yourself worthless in your own eyes. (His Holiness Pope Leo XIII)
- When I have become detached from myself, I have found God; when I am satisfied with myself, I have lost God. (Taulero).
- The Spirit of Jesus rests in the humble of heart. (Maria Enstelle)
- I will never forget that only the meek and humble heart enters into Your adorable heart.

Tenth day: Copied from "La Monja Santa" ("The Holy Nun").

- St. Ignatius of Loyola used to call the poverty embraced by the religious *the fort that preserves the garrison of the spirit*.
- St. Teresa from heaven urged her sisters to be friends of poverty because then their spirits would be able to endure.
- St. Augustine says that love for earthly things is like a rubber band that impedes the soul from flying to God. On the contrary, poverty is like a great wing that in an instant, carries us to heaven. Than that's why St. Lawrence Justin wrote: "Oh, how precious is voluntary poverty! It possesses nothing and fears nothing. It is always happy, always abundant because any discomfort suffered serves as a blessing."

Eleventh Day: Notes on What I Read During the Hours of Adoration.

Who are they who enjoy consolations while practicing virtue? More often than not, you will find they are both the **beginners** and the **perfect**; those who are still at the foot of the mountain--the beginners--and those who are already at the summit--the perfect souls. God treats the beginners with kindness, so to say, pampering them according to their state of weakness and helplessness, so as not to discourage them. As far as the perfect souls are concerned, undoubtedly incomprehensible sweetness is reserved for them by a God Who is so good and generous. When the perfect soul sees its desires satisfied, when God has said to it, "You will extend your hands, and another will tie you down," then it becomes surprised to find

joy where sorrow was expected. "You have promised me the cross, my Lord, and lo and behold, you give me heaven."

Day 12: The Life of Jesus Within Us.

It is necessary for us to live the Eucharist. The Eucharist is Love and only Love, and so, it is necessary that we perfect love within us. Each one should constantly renew and perfect that love within her own soul, and by being true disciples of Christ and living in His love, fan the flame of that love into greater intensity. During His earthy life our Lord Jesus Christ used to separate Himself from the sight of the multitudes in order to consecrate Himself to prayer and contemplation. The prayer of one soul alone, united to that of Jesus in the tabernacle, can save the world.

Where else can we draw a love for humility but from the Sacred Host? Where could we ever find a more beautiful example of silence, patience and meekness?

The interior soul knows how to work and live and remain recollected at the same time. Between Jesus and the soul there flows a current that no one sees and a dialogue that no one hears.

Do not consider as lost the moments you spend before the altar. Let your virtues be kind and obvious before the eyes of your neighbors. To this end, try to clothe yourselves with the meekness of Jesus Christ.

Day 13: Meditation on a Reading from the Imitation of Christ.

Thoughts that were pleasing to me: If there were no heaven to inspire me nor hell to stop me, it seems to me, Lord, that I would serve You with the same zeal and with the same fervor. We should not look for consolations by practicing virtue overzealously because this earth is not meant to be the place of our recompense, but, rather, the place of our trials and struggles.

Because God loves you and because He sees that you love Him, He wants to try your soul by making you pass through the fire of tribulations. What? You grieve because you are treated as the saints and Mary were treated, and as Jesus, our divine Model was treated? You grieve because Divine Providence uses the chisel and hammer to polish your soul and turn it into a precious stone, worthy to enter into the building of the celestial Jerusalem?

Suffer, then, and wait. Pray and expect. I will say these words often, "I wish, my God, whatever You wish. I submit

myself to Your will, Lord. Only one thing I want and that is for You to give me resignation and strength."

Spiritual Bouquet.

At the time of consolation I will exclaim, "How pleasant are Your tabernacles, O God of virtue!" While suffering affliction I will repeat, "My God, my God, why have You forsaken me?"

Day 23

Whenever I feel tired, exhausted, without strength and longing for a moment of rest., it is a great consolation to be able to say, "My troubles resemble those of my Savior. They also come from my state in life and the work began for the glory of God and the salvation of souls.... Happy trials! They will bring me an immense increase of happiness in heaven. I will say with Saint Augustine, 'The trials are short and the recompense is eternal!'"

Resolutions:

In order not to lose any merit from my tribulations, I will frequently renew my resolutions and my zeal without any mixture of self-love and ask for the grace to sanctify the time of recreation toward this intention.

March 1, 1914

May it be Your good pleasure, my Lord, that I will not reserve anything for myself and that all my desires will be for You. Only make me love You ardently in this life.

Oh my God, be my Protector, my Advocate, my Father, my Family! May I die reclining on Your Heart!

Day 3: What the Novice Directress Read to Us.

She taught us that a religious's love for God is known by one word only, docility. Docility means abnegation and submission to all and everything, just like the water which takes the form of any vessel into which it is poured, without losing any of its purity and color. As a piece of wood can be carved into any form we wish, so too, can the religious who has given herself entirely to God, be formed. She should let herself be sacrificed like a lamb, without resisting, even if it means abstaining from receiving Holy Communion whenever the superior so disposes, or changing the time of prayer for the same reason, accepting

the chores and positions given to her, difficult as they may seem, or leaving when she is told without complaining or murmuring.

Meditation.

This meditation was about having a pure intention as the source of all our actions. We should make up a little formula in which we include all the actions that we will perform that day. We should then say it in the morning and repeat it later during the day, in order to avoid that vainglory robs us of the merit of our good deeds.

The colloquy was made with St. Aloysius Gonzaga who in such a short time became so virtuous. He did everything out of love because he was so closely united with God.

The fruit of this meditation will be to be more vigilant in offering my deeds and to renew my intention at the beginning of everything I do, and this will help me to remain always in the presence of God.

Conference given by our Reverend Father Founder (of the Sister Servants of the Blessed Sacrament).

He told us that we should follow Our Lord closely, imitating His virtues of obedience, humility and purity. He urged us to go to the tabernacle. There, we should ask the Most Divine Heart of Jesus not only to help us to be good religious, but holy religious; we should also ask Him for the light to know Him better in order to love Him more and to follow Him all the way to the City of Palms.

Day 6

On this first Friday of the month, I had the great joy of being able to offer my deeds of the day in reparation for the offenses done to God in the Blessed Sacrament, for those who do not keep the Communion fast, and all sins committed in general.

Mother Mistress also suggested for us to give Jesus a present. The one I decided to give Him was to pray the little crown of atonement to the Sacred Heart in the Blessed Sacrament as well as aspirations during the day. In this way I hope to remain in the presence of God that He may remain in me as in a tabernacle and that I may honor and console Him.

Day 7: First Saturday of the Month.

I began the nine First Saturdays of the Blessed Virgin with much joy, and I had the pleasure of visiting her at the

oratory where I prayed the little crown and made an act of consecration. Blessed be God! He has permitted this poor creature, so miserable, to honor His Blessed Mother, so beautiful and pure. How good You are, my God! Take care of me so I may never be ungrateful!

Upon reading the life of St. Aloysius Gonzaga, I copied the following: St. Aloysius used to prepare himself for prayer by taking great care to think about the next morning's meditation before he fell asleep at night.

Day 8

Our Reverend Father gave us a conference on the Transfiguration of Our Lord, and he told us to notice that the apostles had to travel up the mountain to see Our Lord transfigured; that's the way we should see perfection--as an elevated mountain which we have to climb by means of practicing virtue, and naturally, it implies hard labor as happens when we are trying to climb a steep mountain.

The priest explained the Gospel account of the Transfiguration and drew our attention to the command of Our Lord Jesus Christ to His apostles as He was descending from the mountain--not to say anything to anyone about what they had seen. And as far as ourselves, when we see something that seems good to us, right away we want to tell someone, and if we were able, we would place a town crier on some corner to proclaim our experience to all who pass by.

March 12: Notes taken from "*La Monja Santa*." ("The Holy Nun")

Rules to Become an Obedient Religious:

In the first place, you should consider your superiors as representatives of Christ. Love to obey, not because it is to your advantage, but only to please God. Never obey merely to please a Prelate or Superior. Defer to others, such as the sister nurse, or the sister in charge of the refectory or the sister sacristan. For if a religious only obeys the superior, she could easily be obeying out of human respect, but when a religious listens with love to others, also, that religious truly has the spirit of obedience.

Secondly, you should not get very friendly with those religious who are apparently imperfect and who do not love obedience very much.

Thirdly, receive corrections in the spirit of humility and let the superior be free to reprimand you every time that it is necessary.

In the fourth place, when you are corrected, receive the correction with humility and without excuses.

In the fifth place, do not harbor any thoughts or suspicions against your superior within your heart.

March 15: Notes from the Reading of Rev. Father Amber.

The more often you receive Holy Communion, the more your heart will dilate and the more fervent your love of God will become because your relationship with Him will be more intense.

March 17

Even if my poor soul is in such a terrible state, I will try to be faithful to my good God and I will not leave His side.

March 18

The meditation I made during the hour of adoration was taken from the Imitation of Christ: "My son, never be secure in this life because while you are alive you will need to take up the spiritual arms."

"The first reason to struggle--Glory. Do you want, my son, to wear a resplendent crown? Take up the spiritual arms which the Apostle tells you: 'The shield of....' (Eph. 6:14-20)."

March 19

On this day, I had the joy of making a retreat dedicated to my father, St. Joseph. The Blessed Sacrament was exposed and there I was...with Him! How very happy I was! Blessed be God! He is so good! I was imagining the gifts rising up to heaven in honor of St. Joseph, and I tried to unite myself with all those in heaven and earth in order to be a part of the honors and favors offered to him. I was feeling very small and it was a consolation for me to hear my poor little voice among that multitude of acclamations.

I also tried to be near Our Lord, just as Magdalen used to be when He went to her house, and she simply listened to Him. I asked Him to talk to me.

My meditation was centered upon my desire for holiness, for perfection. The first thing the religious should do to

attain perfection and belong totally to God is to begin desiring that she possess perfection itself. Oh, who will give me the wings of the dove to fly toward You, my God!

April 12, 1914

My God, grant me the grace of being most careful in making my particular examination [of conscience], to offer to Our Lord my trials, to conform my will to Your will, always remembering to ask for the grace to do these things conscientiously.

Humility predisposes charity and meekness. Pride begets selfishness which is the enemy of the virtue of abnegation. The humble person possesses the splendor of the stars, for although his feet are in the dust and his heart covered with thorns, his head is raised to heaven.

April 19

How good You are, my God! You granted me such consolation at the time of adoration. This again proves to me that all consolation comes from You alone and that it is useless to look for it anywhere outside of You. I realize that all my sorrows come from lack of prayer and humility.

The saints were victorious only after they cried and suffered much. The measure of our rest will be according to the amount of work done and the recompense will be eternal. When I am suffering and feeling depressed, when I see myself so inactive, I will try to unite myself more closely to Our Lord and make acts of humility and conformity to the will of God.

April 23

Humility is the means of attaining true greatness. Tertulian says that nothing is greater and no one higher than the Christian. The just will walk in greatness through the path of humility.

St. Augustine says, "Where there is a profound humility, there is infinite dignity." "Humility is glory's pedestal." Above everything else, humility strives to have great patience in putting up with one's neighbor.

To be meek is to possess the earth, to give glory to God and peace to men, with no conditions attached. We have to make ourselves loved by all in order to do good to all. To go around displeasing people is to voluntarily reject those souls to whom we could be useful.

May 8, 1914

Thanks be to God, I was on retreat most of the day: God and I. My meditation was on Jesus before the judges.

I imagined that I saw Christ being dragged through the streets of Jerusalem in the midst of the soldiers. I saw Him successively at the different tribunals where He was violently scorned, rejected, and filled with opprobrium.

The mystery of the Passion of Jesus Christ is incomprehensible to us. To the Jews, it was a scandal, for the Gentiles, madness. I will ask, then, from Our Lord, the grace of penetrating the wisdom of this madness and the sanctity of this scandal in order to venerate and love this great mystery, and to always be ready to suffer offenses, ignominies, scorns, and even to be considered as crazy and foolish, if that's what Our Lord wants of me.

All of the so-called witnesses who were called before the court testified against Jesus. The few that remain faithful to Him hid themselves out of prudence or cowardice. Oh, let's consider ourselves fortunate if we too can suffer alone, without having anyone who would be able or would want to console us. Let's, then, allow Jesus, Who was rejected by all, to console us, and let's never want to have consolations from creatures.

May 13

In the treatise of Father Amaroid, I read about hardness of heart: "Look with great fear upon insensibility and hardness of heart because it is very necessary for us to have a docile heart, an understanding and feeling heart, in its service of God. Than that insensibility we sometimes experience comes from our own mistakes, or sometimes it is a punishment. Sometimes we just find ourselves in that condition.

If you are a religious, you should be happy in whatever country you find yourself. When God calls you, He will not ask you in what country you died because your religious consecration transcends national boundaries. Rather, He will ask you what deeds you have performed.

Five virtues which should be practiced in the novitiate: Obedience, humility, fraternal charity, mortification and simplicity. Obedience makes a religious impeccable, i.e., without blemish, presupposing that all her actions are being done according to God's will."

May 28

I read from the "Imitation of Christ" during the hour of adoration. I learned that the way of overcoming our fallen nature is by eliminating our evil and inordinate affections.

In the first place, it is advantageous to replace our evil affections with those which are high and noble. Whatever today's world contains will never be sufficient for a soul that was created for heaven. What answer are we supposed to give to our senses when they try to drag us down toward those miserable pleasures that the earth is offering? The answer is this--I was born for greater things. I cannot be happy with so little. Every created thing is unworthy of me.

In the second place, we have to hold back those affections which are too impetuous and ardent, and not allow our heart to inordinately fall in love with external things.

To love God is to long to become united with Him. If we want to be united with God, we must desire to renounce our own ideas and our own wants in order to have only the ideas, wishes, and thoughts of Jesus Christ. That's the distinctive mark of true love.

A true religious has only one fear, that of displeasing the loving heart of her Spouse, together with distrust of oneself and the practice of habitual vigilance, calmness, and peace.

She doesn't have any other thought than that of Jesus Christ crucified, Whose image is always before her eyes. From there will come recollection, a prayerful spirit, purity of intention, and the uplifting of her soul to God.

She has but one science, the science of Jesus Christ. Her school is the school of the tabernacle. Her book, the crucifix, which is the source of her complete detachment from everything and her conviction that her superiors take the place of Christ. After gazing at the crucifix she becomes indifferent as to what positions may be given to her. She has only one desire--to resemble Jesus Christ, her Spouse. From her meditations upon the crucifix flows her often-asked question, "How would Jesus Christ act right now? Would He think in the way I am thinking? In my place, under these circumstances, what would Jesus Christ do?" From these considerations come her desire to be affable, charitable, complacent, generous and compassionate in her judgments.

The religious has no other occupation than pleasing Jesus Christ and because of that, she is very careful to remain innocent and pure.

The religious has only one love, that of her Spouse. Her attentive glances toward the tabernacle, those sighs for the Celestial Country, that fiery fervor, that state in which the soul is inebriated before His presence, that "crazy but wise" attitude, and those tears shed because of the indifference of men toward the Eucharist, that anticipated joy of being in heaven, and everything else that the tongue is unable to utter nor the spirit to think, but which the pure heart knows well--all these come from her love for her Spouse.

The religious should not have any other occupation than that of pleasing the Heart of her Spouse. From this desire of pleasing Him, a harmony of virtues which embellish the soul will spring forth: Humility, faith, hope, poverty, chastity, obedience, modesty, sweetness, charity toward our neighbor, mortification and detachment from all earthly things, resulting in perfect union of the will with that of her Spouse, and final perseverance.

The spouse of Jesus feels contempt for the world, for all vanity, and for any eagerness within her to shine before others or to be held in great esteem.

She strives to remain small and hides herself from anyone and everything. She wishes to be forgotten and counted as nothing.

She has only one goal--to immolate herself together with her Spouse.

From these desires issue forth her spirit of sacrifice even to the smallest of details and in the smallest actions of the day--her eagerness for the cross. She, too, is a victim, conforming her will to the will of Jesus Crucified. She constantly accepts martyrdom of the spirit, of the heart, of the body, and anything else that pleases her Spouse.

Jesus's spouse has only one shelter, that of the Heart of Christ. From her place in His Heart comes a holy indifference and contempt for all that could disturb the sweetness and humility which she finds there, the characteristic virtues of her Spouse. She retreats into her shelter within His Heart, and from there she hopes to pass from earth to heaven.

We should come to prayer with humility and remain as a beggar at the Lord's door because if we really examine ourselves well and come to know how we truly are, then the only thing we can do at prayer is humbly strike our chest with great compunction.

The reading was very beautiful. It was about that Mystical Marriage in which the spouse gives herself totally to her

Lord, just as a drop of water gets absorbed into the ocean and becomes part of it, or as wax taken from different honeycombs is totally melted and then fused into one. Than that's the way that union with God takes place.

June 1, 1914

Oh! How powerfully can the sight of the cross of Jesus Christ temper the violence of the most terrible evils. What sorrow could be compared with His sorrow? What resting place could be compared to that of the cross? What obedience could be compared with that of Jesus Christ? What drink could ever be as bitter as the one given to Him to quench His thirst? What pain did He not suffer in all His body? What pain could we begin to compare with the pain inflicted by the sharp thorns which stained His forehead with blood? What could be compared to the isolation and abandonment He experienced and made Him exclaim: "My God, My God, why have You forsaken me?" When have you suffered as He did? Even if your suffering were equal to His, should you not exclaim as the good thief did: "We only receive what we deserve?"

When a soul gives herself to God in sacrifice, He reveals more of Himself to that soul. Sorrow and suffering detach us from the things of this life, and they can profit us greatly if we know how to use them well. They also detach us from our own nature, that is to say, from our own selves as well as from other creatures. Therefore, let us love the cross, for such has been the passion of great saints!

Saint Mary Magdalen, the first lover of the Heart of Jesus, shows us how to love with a tender and generous love that doesn't know how to refuse anything to the Beloved and is always ready to give herself entirely.

Prayer should support our hope. Time and patience are both necessary for everything and especially as regards having confidence in Jesus. The mercies of God should incite us to a practical gratefulness. If we would make profitable use of the grace of receiving Our Lord in Holy Communion frequently, we would become other Christs, or at least we could say with St. Paul, "I live, but not I, Christ lives in me!"

July 25

What a great joy to have in my company, to possess, to have as my own, Jesus Himself! Who could ever snatch my Jesus from me? As the sun itself, I see Him everywhere. He

enlightens and gives life to everything. He is the companion of my exile. He is the bread for my journey, and He will follow and sustain me until my arrival to the port of bliss. Oh! What a sweet exile and blessed journey in the company of Jesus!

(On July 27, 1914, as a consequence of the growing unrest in the country and the increased danger for priests and religious as the religious persecution heightened, the sisters were dispersed to private homes and that is where Mother Luisita completed her novitiate with the Servants of the Blessed Sacrament. Her profession of vows in that community was also made in a private home.)

November 18

I should say to myself, "Yes, it is necessary for me to be saved." Not because I am rich, neither because I am happy or have the respect of others, but because I am capable of paying attention to the flattery and esteem of my neighbors. I can live without the comforts and delights of this life. All of this certainly can be useful to me at the present time, given the condition in which I find myself, but sooner or later I will cease to exist. There is nothing, then, more prudent or more essential than to think about saving my soul, and aiming all my efforts toward this end, lest a horrible blindness fall upon me and put me in danger of being eternally miserable.

Maxims - First Fridays.

The following are excerpts. According to St. Jerome, God doesn't hear the prayers of the proud. However, to the humble He is very generous, and He gives them whatever they ask of Him.

Give me, my Lord, the treasure of humility. Humility is a treasure because it attracts abundant blessings for the humble.

We will be very happy if we submit ourselves to everything that God wills regarding us, without paying attention to whether or not we especially like it or not. St. Jane Frances de Chantal used to say, "When are we going to accept happily everything that happens to us, seeing that it is the will of our God Who sends us both prosperity and suffering, and Whose love for us ordains everything for our own good? When are we going to abandon ourselves entirely into the arms of our heavenly Father, Who loves us so much, leaving up to Him the care of our souls as well as all of our earthly matters?"

First Friday

Let us love Jesus! Why not begin on this earth the divine mission that we will have to fill in eternity? For then we will love, and in loving God find our supreme happiness.

- God finds pleasure in the profoundly humble and charitable heart.
- How harmful it is for the soul who becomes attached to creatures! There is nothing more opposed to our spiritual advancement than when a soul tries to find consolation outside of God, for He is the only One who can console that soul.
- Grace is so strong that nothing *(this text is unfinished and the next page is without beginning; we believe that a sheet is missing)*.

.... Your glory and I am happy to procure it, to put myself and all my loved ones, and everything I possess totally at Your service.

My God, I love you! This sentence expresses all the desires of a heart given totally to God, for whom God is everything and to whom God alone suffices!

Suggestions of St. Teresa to Overcome Temptations.

The devil doesn't attack those who are always on guard because he is a coward. On the other hand, if he sees some carelessness on our part, then he can do great harm.

The forces of the devil are nothing when they see souls that aren't under their dominion. If a soul doesn't want to be deceived by the devil, I do not think he will deceive her if she always walks in humility and simplicity.

The things of this world are so trivial that they seem to be mere children's games; therefore, when the devil sees that we behave like children, he treats us as such and dares to struggle with that soul not just once, but many times.

NOTES FROM THE SPIRITUAL EXERCISES I MADE BEFORE MY PROFESSION

(Mother Luisita made her profession of vows in the Congregation of the Sisters Servants of Jesus in the Blessed Sacrament on March 2, 1915, under the religious name of Sister Juana

Francisca de Chantal of the Blessed Sacrament, the name which was given her while she was in that Congregation. This retreat was made in a private home because the religious and priests were still in hiding as a consequence of the religious persecution in Mexico.)

February 24, 1915

First Day: Beginning and End of Man.

How good God is! On the eve of these holy exercises, I received the conviction that Our Lord wanted to talk to me about them Himself. This was a great consolation for me and helped me in my solitude and seclusion here. Because of the gratitude I felt toward God and my willingness to listen to Him, I was thinking that if He were going to talk to us, He hadn't provided any human means to do it. For we were in such a situation that it appeared as though we lacked everything in the spiritual realm, and even on the human level I didn't feel any attraction or support. My wish was to find Him, to follow and to please God on whatever path He would lead me because I want to earnestly do His holy will and to abandon myself totally into His hands. During meditation I made the intention of examining myself regarding the poor use which I have made of the means He has given me during my lifetime of saving my soul. I was determined to accuse myself of that.

The afternoon reading was on the vow of poverty, and it is obvious that this vow is the foundation of religious life.

Day 2

I meditated on the sin of the angels. I spent the morning examining myself in preparation for a general confession, which I had the joy of making, and by the mercy of God, my poor soul was filled with peace.

The following was explained to me: There are three kinds of obedience: to the superiors, to our peers and to those who are under our authority. Our Lord practiced all three of them, and He was reprimanded many times. Obedience flows from humility, as we subject our judgment to that of others. This consoles the Sacred Heart because our wills are united to that of God. Even in the midst of His suffering, Our Lord united His will to the will of His eternal Father during His agony, unlike the rebellious angels who did not want to subject themselves to God.

(In 1917 Mother Luisita was authorized by the Ecclesiastical Superiors leave the Servants of the Blessed Sacrament and return to Atotonilco together with any of her companions who still wanted to follow her charism and continue the establishment of our Institute. The following spiritual writings are dated after that time.)

October 20 - Day of Recollection

I see my soul as filled with faults, and I lack the fruit which should flow from my prayer. I am careless in the examination [of conscience]. There is a total weakness in my soul. At least I have willed to do well, but I do not overcome myself regarding the way I treat others, nor do I overcome my pride regarding spiritual things. My conduct is filled with an exaggerated superficial dissipation of my energy and lack of modesty. Perhaps all of this is the result of too much self-love.

November 17 - Day of Recollection

The reading and conference were on peace, placing heaven as our model, as our mirror of peace. Just as the stars are following an exact order which their Creator has traced out for them, following the same hours on the same orbit, so we should, also, follow the plan mapped out for us by our Creator.

Retreat:

The conference was given by our pastor, Father Macario Velazquez (*Atotonilco's Pastor*). He told us that we are now beginning a more serious lifestyle. After having received such great benefits when Our Lord opened the door for us to come closer to Him, to live with Him and for Him, we should consume ourselves just as the incense does.

Meditation on Poverty.

I saw how necessary it is for me to detach myself from the things I have for my personal use, to separate myself from any affection for these things and any others that I could have; to try to make use of things that aren't as good nor as pretty [as others]; to try not to feel any discontentment when I receive things that give me no personal satisfaction at all, such as not receiving presents or any kind of personal attention.

SPIRITUAL EXERCISES OF 1919

This retreat was made after their return to Atotonilco as they were just beginning again as a congregation.)

We began to make our Retreat on January 10, 1919, directed by Father Rico.

Day 10: The Foundation and End of Man.

The conference that Father gave was on the purity of intention we should have in performing any of our actions and about how much we can gain [spiritually] by doing this.

This purity of intention can be either virtual or moral and even if the intention is a remote one, it is still useful to us [spiritually] if we don't will to change it at a later time. By practicing purity of intention we will be sanctifying our actions just as the water of Baptism not only washes both body and soul, but also takes away the pain of sin as it affects oneself and others. He added that we should perform our actions in union with our Blessed Mother and the sufferings of Our Lord.

During the morning meditation I especially thought about my being created for God. I continued meditating on this until I was fully convinced of that truth, to the point that I felt I should be very respectful before the Blessed Sacrament.

During the other meditations I found myself wanting to praise God whenever I used things that gave me pleasure because it is Our Lord who gives me those feelings of satisfaction.

During the conference I made the intention of offering everything for my family, also.

Day 12

The conference was on how much we can derive from making acts of love [of God] and vowing not to commit deliberate venial sins.

From this conference, I made the resolution of making a vow during this year of 1919 to pray a Hail Mary every hour, as well as fifteen recollected minutes dedicated to the Blessed Virgin. My intention in doing this, is to greet Our Lady, to honor her, to beg for her protection so I may not fall into sin and to ask for freedom for the Church, for the priests, and all of my family in this house.

The fruit of today's meditations will be humility, realizing that because of my many sins, I do not deserve anything and I should be held in contempt.

Day 13 - This Day of Exercises.

The conference was on humility. There is no love of God without humility and in not practicing the virtue of humility, we stop acting as a consecrated religious. Our vocation ends if we do not submit to our superiors. Father said that we will have peaceful and humble hearts if we keep a mortified silence, not seek comforts nor want any food other than whatever is given to us, remain hidden, and manifest humility in our words, even if we know that we will be humiliated by doing so.

I felt the desire to humble myself whenever I saw my sisters, and I felt that what happened to the avaricious rich man would happen to me also, for I saw myself in hell asking for a drop of water, and my sisters were in heaven.

I tried everything possible to make the most of the meditation on hell by scrutinizing my actions. I said to myself, "Well now, here I can move, refresh myself, see the light and enjoy the flowers, but in hell I won't be able to do any of those things."

While meditating on the last judgment, I saw myself full of sins and very cold and indifferent, not asking for pardon nor doing penance. I feared that the sins I have committed are still very much alive.

On the fifteenth Our Lord granted me the grace of making a general confession.

During the reading in the refectory the importance of silence and solitude, which are so very useful to our souls, was stressed and, also, how our neighbor profits by our solitude and recollection. Interior recollection is absolutely necessary, and most especially for those sisters who have to deal with other persons.

I was advised to practice purity of intention and whenever I have to make a decision, to remember to pray to God first. I was also advised to try to make my prayer a continuous one. Regarding recollection and work, I understood that whatever is manifested exteriorly is but a reflection of the interior life, and I should not allow the fact I am being held up as a saint to influence any of my actions or to perform them just because of that.

On the day of the Passion [of Our Lord Jesus Christ], I felt my soul very, very cold. I obtained consolation by humbling myself because I didn't see any other way other than recognizing

my misery and subjecting myself to the mercy of God, trusting greatly in Him.

(The following spiritual notes correspond to the time when the Community was already affiliated to the Order of Carmel. Our Mother Luisita began to use the initials J.M.+J.T. at the beginning of her notes).

J.M. + J.T.

April 16, 1921

On Saturday, April 16, 1921, fifteen days after receiving our veil, I directed the first retreat for the religious here, and by advice of our Father Macario Velazquez, gave them the meditations on the vows.

Day of Recollection

May 30, 1925

Vigil of the Feast of Pentecost

First Meditation: On the Protection of our Blessed Mother.

We thought about the first miracle of Our Lord which He worked through the intercession of Our Lady. This meditation made me reflect that if I would only pray the way I should, and beg for the protection of our Blessed Mother, my soul would be transformed from bad to good, from a life of superficiality to one of fruitfulness, and from one of dissipation to one of continuous prayer.

Second meditation: Tepidity (*Lukewarmness*).

How is tepidity manifested? I did recognize some of these signs in myself, as well as the disastrous effects it has in one's soul. How terrible, my God, are the consequences of tepidity. For it has been said that tepidity is the lukewarmness of hell.

Resolution: To make the examination of conscience with diligence and sorrow, paying attention to how I am using my time for prayer and not neglecting any of the resolutions that I make during my prayer, examining whether I really do fulfill them or not.

Spiritual Exercises Than that I Made in All Humility.

We started the Spiritual Exercises on July 7, 1925, at dusk. I was feeling very mortified and annoyed because the Jesuit priest didn't come, and I couldn't get any books for that purpose. Blessed be God! It seemed to me that God our Lord wanted for us to crush our wills that we might do His; and also it seems that God wanted to try my own self-love because of the vanity I was feeling because this priest was coming to direct our retreat. How good you are, my God!

First day of the Exercises.

During these meditations I discovered defects in myself. I understood that I should be practicing more self-denial in order to more fully conquer myself because I am just the opposite of what I should be. I should be living crucified with Christ, both for my own good and that of all of the world, and that the world would be crucified with me. I became aware that I should not be conforming myself with worldly ideals. I discovered that my state of life as a [consecrated] religious obliges me to separate myself from the world physically as well as spiritually. As a superior, I should be watchful that our work will always be done in such a way that all of us will preserve our purity as well as our desires for personal sanctification and not omit any of the means which will be helpful to our salvation.

What a responsibility I have! How much good example I should be giving them and how much I need to pray! My God, have pity on this miserable sinner.

The reading was about how to make good use of creatures, having indifference toward them, and doing the will of God in everything.

Second Day: Meditation on Sin.

The sins I frequently commit were very present in my mind, and I can see that I still haven't overcome myself. On the contrary, I have let myself be overcome by my own passions, and this is very serious. Resolution: I will correct this way of acting in the future.

The reading was on prayer, both its necessity and the excuses we invent to omit it. On my part, I understand that prayer is very necessary for me, and it seems to me that I must constantly pray because my salvation depends on it.

The conference that our Father (*Our pastor, Father Macario Velazquez*) gave was on the origin of religious life.

(On July 21, 1925, a Jesuit priest took over the direction of this retreat.)

J.M. + J.T.

Retreat, 1925

On July 21, 1925, we began our retreat, directed by a Jesuit Priest in Our Lady of Mount Carmel Convent, located in the town of San Francisco de Asis (*St. Francis of Assis*). The preparatory conference encouraged us to serve God our Lord with fervor. The priest told us not to let ourselves be demoralized by our defects. He said that we can have 80,000 or more defects, and they can all be cleansed by a breath of God in a single instant! He mentioned for us not to expect to become a saint from one moment to another, although that's possible. Still, it is not the ordinary way. Our defects will not disappear during the retreat, but little by little our passions will die by practicing contrary virtues.

The Points for the First Meditation on the First Day:

Compos

The Points for the Second Meditation:

I belong to God. He created me. Therefore, He can dispose of me according to His holy will. The eleven o'clock conference was about desiring to attain perfection. We will never find this perfection in contemplation, nor in consolations, nor in sensible fervor. It will only be found in promptly and joyfully carrying out the will of God, solely because God is asking it of us through our superiors. We should obey without paying any attention to our own inclinations, conquering ourselves without trying to figure out whether we like or dislike whatever is asked of us through obedience. Than that's what fervor is all about--doing whatever God wants promptly because He wants it and our rules, regulations, and superiors' commands demand it from us, even if we ourselves don't want to do it.

Third Meditation:

We meditated on our use of creatures. Our Lord created all the universe for me. I have to make use of creatures as long as they help me to adorn the dress I will be wearing at the banquet of the wedding the Lamb.

Resolution For This Day: To sincerely receive with a spirit of faith everything that happens to me and to gladly obey because by doing so, great graces will come to me. Above all, I will try to

do the will of God in everything, with the sole motive of pleasing Him.

Second Day of the Retreat:

I meditated on mortal sin in its ugliness and punishments. It is said hell's pain must be eternal because mortal sin offends God Himself. There is nothing we can do on our own part to atone for even one mortal sin.

The conference was about the extra helps which Saint Ignatius gives for the time of retreat. These can be very beneficial to our spiritual life. Exterior penance should be accompanied by interior penance. If it isn't, it is useless. Besides, it has to be regulated by obedience in order not to harm one's health. It is very important to keep healthy so that we may fulfill our religious duties, and so that we won't become a burden to the Community.

Afternoon Meditation:

The retreat master spoke about the havoc that venial sin creates in our lives; mainly, that it diminishes God's grace in us. We should strive to become fervent in His divine service, practically running along the road of perfection and renewing the absolute commitment of our entire being to God our Lord. Nothing belongs to us anymore, not our thoughts, our words, nor our affections because everything belongs to God our Lord now. We are totally His. If we take anything away from Him, we are stealing and, therefore, committing a sacrilege.

Third Day:

We meditated on death and the particular and general judgments. Father said that at the general judgment Our Lord will enlighten us in such a manner that we will be able to see all our defects as well as our good deeds. We will understand very clearly why we are being rewarded or punished. If we do receive this punishment, what a disaster it will be to see the doors of hell closed for all eternity. I was more impressed by the fact that I owe love to God our Lord and my lack of total commitment to Him, then by the thought of hell itself.

Fourth Day: Meditation on the Kingdom of Jesus Christ.

See the beauty of our King and Lord. See His qualities, and ponder on how He is the first One to come out to battle. He is our Captain.

Meditation on the Incarnation of the Divine Word:

Father showed us the love that our Lord Jesus Christ has for us. The example that He gave us was a meditation on the phrase, "*He came down.*" He emphasized the words "*came down*" to us.

Father added that whenever Our Lord calls people to Himself, He makes them participate in His own life--His humiliations, His poverty and the scorn He suffered, as well as His sorrow and cross. He advised us to always see Our Lord presenting our cross to us. When a humiliation crosses our path, let us realize that it is Our Lord Himself Who is giving it to us.

Fifth day: Meditation on the Quiet Life of Our Lord in the Little House of Nazareth -- His Obedience and His Work.

The priest urged us to do as we are told and in the way we are told to do it, even though we think that doing it another way might be better. He cautioned us to do exactly as we are told. He also said that it was very important to keep busy because idleness is the mother of all vices.

Conference:

We should have a deep spirit of faith which will enable us to receive everything that happens, regardless of how it comes to us. In this way we will do whatever we have to do and suffer any affliction resulting from this acceptance. We will resist temptations and not be cowardly, but we will humble ourselves, going to Our Lord and asking for His help and performing acts contrary to these temptations.

Father said that we should see everything as coming from the hand of God, Who wills it that way for our own good. He will give us the necessary grace and strength to endure the sacrifice He is asking of us. We should also see that we can do all things with His help, that nothing will be impossible for us because He is the One Who wants it. He will give us everything we need and perseverance as well because of ourselves, we can do nothing. The priest encouraged us to go to Our Lord in the midst of all of our difficulties as a child goes to his mother.

Meditation on the Two Standards:

Lucifer's standard (*flag*) is manifested by ostentation and by its spirit of grandeur for he is a show-off. On the contrary, Our Lord's is manifested by humility and the spirit of His hidden life,

in which He remained poor and unknown. It teaches us to love whatever is humble.

Sixth Day:

Meditation of the Three Degrees of Humility.

First, we should never commit a mortal sin, even if we have to suffer death in order to avoid it. We will never attain this degree of humility if we are lukewarm or if we are careless about avoiding little faults. Little by little these will cause us to fall into mortal sin when the moment of temptation arrives. In that case, we should not expect to have the strength to overcome the temptation. What we need to do is to nurture a spirit of mortification and avoid small faults. We should earnestly ask Our Lord for the necessary light to know this first degree of humility so that we may become closer to Him.

The second degree of humility is indifference. We want everything in the world, and our own interests as well, to be subjected to the will of God our Lord. We do not seek anything other than pleasing Him in everything--not paying attention to one's self but forgetting about self; not wishing for a short life or a long life, sickness or health, humiliations or scorn, honor or glory, but to be indifferent to all of that. Everything will be all right if we seek only to please Our Lord, working only for His honor and glory.

The third degree of humility is to prefer poverty to riches, scorn to praise, dishonor to honor, suffering to consolation in order to resemble Christ our Lord and accept all out of love for Him. To suffer poverty with Christ poor, and humiliations with Christ humiliated.

Meditation on the Storm at Sea:

There can be storms in our souls, also, and even more terrible than those at sea, but we were told not to fear because God our Lord is with us. In His own time He will calm the storm, and we will be safe and have peace.

Sometimes He is watching us from afar, seeing how we are toiling, struggling, and suffering, just as He did with His Apostles. Father said to us that we should have great confidence in Our Lord, and not become discouraged regardless of the circumstances in which we find ourselves.

The retreat master also talked to us about the resurrection of Lazarus and his sisters' trust in Our Lord when

they told Him, "If You would have been here, our brother would not have died."

He related the story of the Samaritan woman and the great graces she received while talking with Our Lord, even to the point of being converted. As a result of meditating on all of this, we should come to realize how much we will gain from trying to become closer to Our Lord.

Father told us that we should pursue perfection at all costs and not be like some people who want perfection but do not really seek it. He urged us to be generous and to cut any ties that are keeping us from flying up to God, and to let them go just like the balloons that are drawn up into the sky.

Seventh Day: Meditation on the Prayer in the Garden of Gethsemane.

Father spoke to us about the humiliations of Christ our Lord during His sorrowful passion, and that when we are contemplating this, we should try to experience deep shame at seeing Him so humiliated because of Who He is. Then, here we are ourselves without wanting any humiliations whatsoever! He asked us to enter into ourselves, to discover there the grounds for humbling ourselves and feeling shame.

Meditation on the Scourging and Crowning with Thorns.

In this passage we should ponder the great love that Our Lord has for us and notice how humble He is. This should move us to love Him more and to renew our lives by keeping the resolutions that we have made during this retreat.

Then Father gave us the meditation of Jesus on the road to Calvary and His crucifixion. He told us that he wished for us to die on the cross of religious life.

Eighth Day: Meditation on the Resurrection of Our Lord.

I felt a great desire not to pay attention any longer to the things of this earth, so that my interior and exterior life and all my affections will be for my God.

My Father, grant me this grace. I ask it of You through Your divine Heart.

Talk about Union with God our Lord.

Father suggested that union with God can be achieved by means of continuous prayer or by making a daily offering of performing all our deeds in a supernatural manner, by having

purity of intention and by offering all our actions for the greater honor, glory and praise of God our Lord.

Meditation on the Apparition of Our Lord on the Way to Emmaus, and to the Other Disciples at the Cenacle.

Father urged us to try to always have peace in our souls, and that any fault we commit should serve to keep us humble, but not to lose this peace.

January 1, 1928

Helpful Notes on How to Govern, Taken from the Book, Holiness in the Cloister.

Superiors have a great obligation not to be the cause of putting the virtue of their subjects to the test by their own personal defects.

SPIRITUAL EXERCISES 1928

(Mother Luisita, Mother Margarita Maria, and Mother Teresa of Jesus left Mexico as religious refugees on June 24, 1927, and arrived in Los Angeles, California, on June 27, 1927. The sisters first stayed in a boarding home, then with the Immaculate Heart Sisters in Los Angeles, and finally found work in Holy Innocents Parish in Long Beach, California. By August, 1928, there was a total of over 30 of her sisters who had come to California from Mexico as refugees. It was urgent that they find some type of work and so they accepted domestic work at St. Mary's College in Moraga near Oakland. These are the spiritual notes from the retreat made at that time.)

Notes taken, by the mercy of God, from the Spiritual Exercises given by a Franciscan Priest during the retreat that all the community began in this City of Oakland on the fifth of August, 1928.

First Day: Beginning and End of Man.

I was moved by the humility and simplicity of this priest during his preparation for the first meditation. It was helpful to me, and I felt the desire to continue practicing the presence of God that Father so frequently brought to mind during the meditation. He told us that being in the presence of God would lead us to contemplation; that the life of a religious should be a

continuous prayer. This type of prayer is made easier by means of aspirations.

Resolutions: In the future, I shall strive to put into practice this kind of prayer he taught us, availing myself of everything that surrounds me in order to elevate my soul to God our Lord and to tell Him some little word.

Second Day: On Sin.

Sin is ugly, especially the sin of impurity. He reminded us that God our Lord abhors sin because He is so good.

The priest gave us a conference on confession. He told us that our confessions should be made with simplicity, with very few words, quickly and contritely, and with a firm purpose of amendment.

He also gave us a meditation on hell. It occurred to me that if while still on this earth I cannot stand any discomfort of soul or body, how will I ever be able to suffer in hell all kinds of evils without experiencing even a little goodness for all eternity? It seems impossible to me, besides the fact of being deprived of God our Lord Himself. I wish to avoid sin and to amend myself by leading a good life.

Third Day: Meditation on Death

I can see the love God our Lord has towards me, and how He has preserved my life in spite of the gravity of my sickness so that I may prepare for my death by means of these holy exercises. In spite of so many difficulties that seemed so insurmountable, He has allowed me to make this retreat. I have a great desire now to make a good confession.

I feel the necessity of prayer. It is my consolation and hope because without the help of God our Lord, I can do nothing. I am like a dry stick as regards doing anything that's good, and bad weeds grow in my soul with great velocity and strength whenever I neglect prayer.

Fourth Day: Meditation on the Kingdom of Christ.

"I am the Way, the Truth and the Life." The way He traced for us to follow was that of humility. His Incarnation, taking on our own [human] nature, was a great act of humility on His part. The retreat master stressed several points during the meditation on Jesus's flight into Egypt--how He wanted to suffer everything without performing any miracle to defend Himself. He

wanted to have a very delicate and sensitive body in order to suffer for us. He taught us how to suffer and how to accept whatever suffering we would receive from our neighbor. Even the example of our Blessed Mother and our holy father St. Joseph will teach us how to be resigned and totally conformed to the will of God without murmuring or complaining.

Fifth Day: Meditation on the Call of God Our Lord to Follow Him in Poverty.

I understood that I have received a grace from Our Lord, Who has given me a liking for the state of poverty ever since I was very young.

The meditation on Our Lord's hidden life in the humble house of Nazareth was presented to us by placing great emphasis on our ordinary community life. We were urged to live it in union with the Holy Family, imitating them by trying to sanctify ourselves in the hidden life of prayer, silence and work.

The practice of the virtue of humility has been very strongly recommended to us, indicating to us that humility has priority in religious life. The evils of pride were pointed out to us very clearly as being the origin of a multitude of sins. We were told that if purity makes us angel-like, then pride, on the other hand, makes us devil-like. It is imperative that we close the door of our own self love, to our questioning as to why we are ill-treated, and begin pondering how Our Lord Himself was treated and how we should try to imitate Him.

It was also pointed out to us that we should take a look at ourselves, at our sins, and then to even be happy with any ill-treatment because that's what we deserve. We should serve God our Lord with joy. The science of men appears as craziness before God, just as God's science appears absurd before men.

We were also exhorted to be faithful to the community acts even if we cannot concentrate during our prayer, and to make the effort to make our exam. It will be very good for us to humble ourselves and to ask Our Lord for pardon for our many sins. We should ask Him to have mercy on our souls. This, in itself, will be a very good prayer and good way to practice humility.

Regarding obedience, we were told that we commit a mortal sin when, out of spite, we do not obey our superiors.

Sixth Day: Meditation on the Institution of the Holy Eucharist.

During this meditation, we were told about the [Eucharistic] miracles that have occurred and which have been approved by the Church. Once during a Corpus Christi Procession, the Sacred Host bled. Another time, our Lord Himself was seen in the Sacred Host, and soon thereafter, He was seen again, this time as a beautiful Child.

We were encouraged to receive Holy Communion because we gain great merit every time we receive the Eucharist.

We were told about the interior pains of the Heart of Jesus in the Garden of Gethsemane.

Father talked to us about the vow of chastity, telling us that when we break it, besides being a mortal sin, it is a violation and a sacrilege. We do wrongly when we expose ourselves to temptations by not mortifying our senses. We should have our gaze on the ground and our heart in heaven.

The virtue of purity consists in depriving ourselves of our own tastes and delights even in that which is licit.

Chastity is well-kept only when we practice mortification. Interior and exterior modesty is indispensable, but without humility, there can be no chastity.

February 21, 1928

This retreat was dedicated to the Blessed Trinity, to Jesus, Mary, Joseph and St. Michael.

I'd like very much to try harder not to break the rule except for reasons of charity, urgent need, or the obedience to which I have submitted myself.

I read about how cunning and earnest the devil is in tempting us, and, above all, in tempting those consecrated in religious life, even appearing as something good and laudable in order to impede any good that those souls are doing. We are in need of continuous prayer, which I will ask through the intercession of my father, St. Joseph, during his month.

J.M. + J.T.

My Offering--December 24, 1928

When the deep silence of the night commemorated the birth of the God Child Who became man for love of us, placing as my witnesses and intercessors the Blessed Virgin Mary as the Immaculate Conception, St. Teresa of Jesus, St. Therese, St. John of the Cross, my Guardian Angel, and St. Margaret Mary,

and being only about a yard and a half from where the Blessed Sacrament was, I said:

Lord, do me the charity of accepting me as Your own; I do not have any of the virtues required for You to accept me, but look at Your own merits and my desires. Here I am Lord. I offer myself to You without any reservations or conditions. I want to deny you nothing. Deign to accept me so that once and for all I am in right relationship with You. I am here. I am Yours. Do with me as You will. Give me Your love and make me suffer whatever You like, and in whatever manner You want. I do not want to be anything. I want to be the target of your justice, where your chastising arm would rest.

If you are pleased with my life, here it is, Lord, any way you want it. Without breaking the fulfillment of my vows, I offer myself and all of my life to You for sinners in atonement for the sins that are committed everyday and for priests.

My Jesus, give me the necessary strength to suffer whatever You want to give Me,--or rather, cut off, burn, destroy, annihilate whatever You want. Even though my desire is that my life will be consumed soon, and how I wish that I could hasten it's coming, yet, I resign myself to Your holy will.

My Lord, I promise you to gladly accept any interior sorrow, sickness, contempt, calumny, false testimony, and my life, whatever way You are pleased to have me. And if my sufferings have any merit, I offer them for priests and in a very special way for my sisters.

1929

Notes from the Day of Recollection for the month of January. It was consecrated to the Blessed Trinity, Jesus, Mary and Joseph, honoring their exile and praying to St. Therese to help us acquire the virtues that they practiced during their exile.

Preparatory Meditation.

I realized that the retreat I was about to make was a special grace from God our Lord to me right now and for which I will have to give an account.

Meditation on the Existence of God.

During this meditation I could see how much time I have wasted through dissipation, by thinking so much of myself. I

could also see how many graces God has granted me since my childhood.

My God, have mercy on me. Through Your merits erase all my ingratitude.

J.M. + J.T.

February 28, 1929

Notes on the Monthly Day of Recollection.

First Meditation: The Need to do Penance and Think About Hell.

I was deeply convinced of how able I am of condemning myself [to hell]. I firmly resolved to call on divine help so that I may not offend His Divine Majesty.

Second Meditation: Love for the Sacred Heart of Our Lord in the Blessed Sacrament. (*This is all that Mother Luisita wrote here.*)

J.M. + J.T.

Notes from the retreat that with the help of God, we started on August 31, 1929, in the City of Los Angeles, California. The Retreat Master was Father Caballero, S.J. The preparatory talk emphasized the need we have of making these exercises, so that we may see the disorder that exists in our actions and to know our passions.

Gifts to our Blessed Mother

- To get out of bed without letting myself become dominated by sloth or distracting thoughts.
- To pray with special care and devotion the morning and night prayers.
- To make spiritual communions with devotion.
- To attend Mass with greater devotion and to pray for sinners.
- To have a moment of mental prayer.
- To do some interior or exterior act of mortification; for instance, not to satisfy my curiosity, to overlook the faults of others, and not to eat something that I like.
- To not praise myself.
- To try to keep the holy Rule more earnestly.

- To mortify my eyes.
- To keep silence.
- To treat my sisters and the laity with kindness.
- To offer good deeds and sufferings of the day as a present to our Blessed Mother.
- To avoid idleness, using the time in useful things.
- To do some spiritual reading about our Blessed Mother.
- To pray a Hail Mary every time the clock chimes during the day.
- To pay special attention to making the examination of conscience at night.
- To pray for the dying.
- To make five acts of contrition during the day.
- To have chapter.
- To pray for priests.
- To make an act of consecration to our Blessed Mother and renew my vows.
- To pray for those who are trying to save souls.
- To pray to our Blessed Mother to obtain for us a holy death, receiving the sacraments at that hour.
- To make five acts of love of God.
- To pray for the souls in Purgatory and to make the Stations of the Cross.
- To do something for my sisters.
- To visit an image of the Blessed Mother.
- To perform acts of conformity to the will of God.
- To obey with promptness and joy.
- To perform my works with patience.
- To pray several Hail Mary's in honor of the sorrows of our Blessed Mother, asking her to obtain for me a perfect act of contrition.

**Spiritual Flowers to Weave a Lei to the Holy Family,
Jesus, Mary, and Joseph**

Rose--Acts of love of God

Fragrance--Daily examination of Conscience

Orange Blossoms--Mental Prayer

Paradise Flower--Spiritual Reading

Carnation--Holy Communion

Pansies--Praise of God by means of aspirations

Nasturtiums--Spiritual Communion
Trinity Flower--Visits to the Blessed Sacrament
Amaranths--Visits to Our Blessed Mother and holy patrons
Mignonette--Respect and good posture in the prayer room
Jasmine--Modesty of eyes, actions, and words
Hibiscus--Charity, affability, and sweetness toward my neighbor
Bell-flower--Obedience and promptness in fulfilling the rule
Hydrangea--Avoid duplicity of heart by not pretending
Camellia--To express gratitude when someone does good to us
Violet--Interior and exterior acts of humility, keeping silence when we want to say something that would end up in self-praise; not to excuse ourselves, to choose the least of things
Passion Flower--Corporal Mortification
Ferns--Small and obscure virtues, such as abstaining from expressing our opinion, or listening to or looking at something, To suffer the impertinence of our neighbor.
Poppy Flower--To suffer sickness and labors without complaint
Hyacinth--Spiritual Alms
Laurel--Victories obtained in resisting temptation

LIFE PROGRAM

Do You Want Our Lord to Communicate With You?

- Preserve unity and peace with everyone who lives under the same roof.
- Try to have habitual recollection by thinking of God.
- Familiarize yourself with some aspiration with which you would invite Jesus to come to you.
- Make it a point to entertain yourself with things pertaining to God.
- Keep yourself in healthy fear, guarding the doors of your senses.
- Ask for the grace to know and overcome the obstacles that oppose a greater union with God.

COUNSELS

- To do everything only for God our Lord, seeing Him in the person of the poor and the sick, and to frequently offer Him my worries.
- To try to teach the sisters more with my example than with words, even though these are also necessary.
- Never to make any decisions when I am disturbed, but wait until my soul is in peace.
- Not to expect pure sanctity in people because we live falling down and getting up. Only in heaven will we be perfect, so do not get scandalized at the sight of somebody else's faults.
- Not to get discouraged when greater difficulties come. To suffer much, much for my God.
- Humble yourself when humiliations come, and be happy that God our Lord is happy, even though there are reasons for humiliations in the eyes of others.

Perhaps I will not see the fruits of my work, but others will reap what I have planted; God our Lord will repay me for everything.

My Farewell To My Discalced Tertian Carmelite Daughters

Above all, I wish to express my gratitude and give you my thanks for the submission, respect, and affection which you have shown toward her whom God our Lord gave you to be your Mother. I congratulate you for this because there is no other way for good religious to be. I ask you to conduct yourselves in this manner with my successors because the success and growth of the Community depend on it.

I ask each of you to forgive me for whatever I have made you suffer and for the bad example I may have given you, which I implore you not to follow.

From my heart I earnestly ask you that, for the love of God our Lord, you be very united and treat one another as if everything depended on you individually for this unity. Help one another and tolerate one another's faults with patience.

Fervently resolve to obey your Superiors for it is a sure means to your sanctification. It will benefit you to do all of your works and endure whatever sufferings God our Lord sends you, solely for love of Him and for His greater honor and glory. Work diligently for children and for the sick. May all your

conversations engender love of the Most Blessed Sacrament and our most Blessed Mother.

The legacy I leave to the Congregation is the inheritance I have received. It is to be used for the novitiate house in Guadalajara, and for the needy houses of the Community, each of which has an equal right in case of need. When possible, the superior, along with her Council, will distribute allowances to the houses according to the necessity of each. These funds are to be maintained permanently.

May God our Lord bless you.

Maria Luisa Josefa of the Most Blessed Sacrament, O.C.D.
Guadalajara, Jalisco, December 22, 1934

J.M. + J.T.

Desires Experienced During My Meditation.

(This paper was given to me by Reverend Mother during the last part of 1935--Alberto Urdanivia, S.J.)

It seems to me that what I desire the most is to maintain my soul in great purity. To even think that I would be in sin is something I wouldn't be able to stand. Therefore, in order to attain this ideal, considering my great misery, I should try to live my life as one continuous prayer. Prayer, I have decided, is the remedy to all of my problems. In my sorrows, doubts, business matters, in all of these, I should remain at peace in the hope that if I ask Our Lord, everything will be solved if I am acting according to His will.

Another one of my wishes is to abandon myself into the Hands of God and to make acts of love and trust, looking at myself at His feet, resting in Him without even wanting to meditate. In other words, I want to love You as You want me to love You, to bless You as you desire, and to give You thanks as I should give thanks. And I have been wanting to remain in that state of prayer, with the great desire that Your Divine Majesty will speak to me, and for myself just to be in silence. Would this be laziness on my part?

One of my petitions to God our Lord is for Him to give me His grace so that I may be very submissive to His Divine Will.

I humbly ask for your blessing and prayers.

Spiritual Exercises, 1936

The spiritual exercises of St. Ignatius which took place on the occasion of the General Chapter held in this year were directed by Father Zambrano, S.J.

- To see everything that happens with a spirit of faith, remembering what we were told about St. Luis (*St. Aloysius Gonzaga*).
- The fruit of these Exercises consists in correcting oneself of some fault to obtain the opposite virtue.
- Everything has been created for me, who was created to praise and serve God. What a lofty end!
- To save my soul is my business; the responsibility is mine alone!