

## CHAPTER V

*The Coming of the Holy Ghost upon the Apostles and the Other Faithful; Most Holy Mary Sees Him Intuitively; Other Most Hidden Mysteries and Secrets which Then Happened.*

58. In the company of the great Queen of heaven and encouraged by Her the twelve Apostles and the rest of the disciples and faithful joyfully waited for the fulfillment of the promise of the Savior that He would send them the Holy Ghost, the Consoler, who would instruct them and administer unto them all they had heard in the teaching of their Lord (Jn. 14:26). They were so unanimous and united in charity that during all these days none of them had any thought, affection or inclination contrary to those of the rest; they were of one heart and soul in thought and action. Although the election of St. Matthias had occurred, not the least movement or sign of discord arose among all those firstborn children of the Church, even though this was a transaction which is otherwise apt to arouse differences of opinion in the most excellently disposed, since each one ordinarily follows his own insight and does not easily yield to the opinion of another. But into this holy congregation no discord found entrance because they were united in prayer, fasting, and the expectation of the Holy Ghost, who does not seek repose in discordant and unyielding hearts. So it can be inferred how powerful was this union in charity not only for disposing them toward the reception of the Holy Ghost but for overcoming and dispersing the evil spirits, I will say the demons, who since the death of the Savior had lain prostrate in hell, felt in themselves a new kind of oppression and terror resulting from the virtues of those assembled in the Cenacle. Although they could not explain it to themselves they perceived a new and terrifying force emanating from that place, and they judged the destruction of their reign by those disciples of Christ had begun to operate by his doctrine and example.

59. The Queen of the Angels, most holy Mary, in the plenitude of her wisdom and grace, knew the time and predestined hour for the sending of the Holy Ghost upon the Apostolic College. When the days of Pentecost were about to be fulfilled (Acts 2:1), which happened fifty days after the Resurrection of our Lord and Redeemer, the Blessed Mother saw how in heaven the humanity of the Word conferred with the eternal Father concerning the promised sending of the divine Paraclete to the Apostles (Jn. 14:26), and that the time predetermined by his infinite wisdom for planting the faith and all his gifts in his holy Church was at hand. The Lord also referred to the merits acquired by Him in the flesh through his most holy life, Passion and Death; to the mysteries wrought by Him for the remedy of the human race; to the fact that He was the Mediator, Advocate and Intercessor between the eternal Father and men; and that among them lived his most sweet Mother, in whom the divine Persons were so well pleased. He besought his Father also that besides bringing grace and the invisible gifts the Holy Ghost appear in the world in visible form so the law of the Gospel would be honored before all the world, the Apostles and faithful who were to spread the divine truth would be encouraged, and the enemies of the Lord, who had in this life persecuted and despised Him unto the death of the cross, would be filled with terror.

60. This petition of our Redeemer in heaven was supported on earth by most holy Mary in a manner befitting the merciful Mother of the faithful. Prostrate upon the earth in the form of a cross in most profound humility She saw how in that consistory of the blessed Trinity the request of the Savior was favorably accepted, and how to fulfill and execute it the Persons of the Father and the Son, as the principle from which the Holy Ghost proceeds, decreed the active mission of the Holy Ghost, for to these Two is attributed the sending of the third Person because He

proceeds from both, and the third Person passively took upon Himself this mission and consented to come into the world. Although all three divine Persons and their operations spring from the same infinite and eternal will without any inequality, yet the same powers which in all the Persons are indivisible and equal have certain operations *ad intra* in each Person which are not in the others; and thus the understanding engenders in the Father, but not in the Son, who is engendered, and the will breathes forth in the Father and the Son, but not in the Holy Ghost, who is breathed forth. For this reason the Father and the Son, as the active principle, are said to send the Holy Ghost *ad extra*, while to the latter is attributed being sent, as if in a passive manner.

61. Proceeding with the aforementioned prayers\* on the morning of the day of Pentecost, the most prudent Queen exhorted the Apostles, the disciples, and the pious women (in all numbering one hundred twenty persons [Acts 1:15]) to pray more fervently and renew their hopes, since very soon they would be visited by the divine Spirit from on high. At the third hour, when they were all together praying along with the heavenly Lady, the air resounded with a tremendous thunder and the blowing of a violent wind mixed with the brightness of fire or lightning, all centering on the house of the Cenacle. The house was enveloped in light and the divine fire was poured out over all of that holy gathering (Acts 2:2). Over the head of each of the one hundred twenty persons appeared a tongue of that same fire in which the Holy Ghost had come (Ib. 3), filling each one with divine influences and heavenly gifts, and causing at one and the same time the most diverse and contrary effects in the Cenacle and in the whole of Jerusalem according to the diversity of the persons affected.

62. In most holy Mary these effects were altogether divine and most wonderful in the sight of all the heavenly courtiers, for we men are incapable of understanding and explaining them. The purest Lady was transformed and exalted in God, for She saw intuitively and clearly the Holy Ghost, and for a short time enjoyed the beatific vision of the Divinity. Of his gifts and divine influences She by Herself received more than all the rest of the Saints, and her glory for that space of time exceeded that of the Angels and the Blessed. She alone gave to the Lord more glory, praise and thanksgiving than all the universe for the benefit of the descent of his divine Spirit upon the holy Church, and for his having pledged Himself so many times to send Him and through Him to govern it to the end of the world. The blessed Trinity was so pleased with the works of most holy Mary alone on this occasion that He considered Himself fully repaid and compensated for having created the world; and not only compensated, but God acted as if He were under a certain obligation of possessing such a peerless creature, whom the Father could look upon as his Daughter, the Son as his Mother, and the Holy Ghost as his Spouse, and whom (according to our way of thinking) He was now obliged to visit and enrich after having conferred upon Her such high dignity. In this exalted and blessed Spouse were renewed all the gifts and graces of the Holy Ghost, creating new effects and operations altogether beyond our capacity to understand.

63. The Apostles, as St. Luke says (Ib. 4), were also replenished and filled with the Holy Ghost, for they received a wonderful increase of sanctifying grace of a most exalted degree, and they alone were confirmed in this grace in order never to lose it. In all of them, according to the degree befitting each one, were infused the habits of the seven gifts: Wisdom, Understanding, Knowledge, Piety, Counsel, Fortitude and Fear. In this magnificent blessing, as new as it was admirable in the world, the twelve Apostles were created fit ministers of the New Testament (II Cor. 3:6) and founders of the evangelical Church for the whole world, for this new grace and

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\* cf. *Coronation* 47, 49 [Ed.]

blessing communicated to them a divine strength most efficacious and sweet, which inclined them to practice the most heroic virtue and the highest sanctity. Thus strengthened they prayed, they labored willingly, and they accomplished the most difficult and arduous tasks, engaging in their labors not with sorrow or from necessity but with the greatest joy and alacrity (Ib. 9:7).

64. In all the rest of the disciples and faithful who received the Holy Ghost in the Cenacle the Most High wrought proportionally and respectively the same effects, except they were not confirmed in grace like the Apostles. According to the disposition of each the gifts of grace were communicated in greater or less abundance in view of the ministry they were to hold in the holy Church. The same proportion was maintained in regard to the Apostles, yet St. Peter and St. John were more singularly favored due the high offices assigned to them, the former to govern the Church as its head and the latter to attend upon and serve the Queen and Lady of heaven and earth, most holy Mary. The sacred text of St. Luke says the Holy Ghost filled the whole house in which this happy congregation was gathered (Acts 2:2), not only because all of them were filled with the Holy Ghost and his admirable gifts but because the house itself was filled with wonderful light and splendor. This plenitude of wonders and prodigies overflowed and communicated itself also to others outside of the Cenacle, for it caused diverse and various effects of the Holy Ghost among the inhabitants of Jerusalem and its vicinity. All those who with some piety had shown compassion for our Savior Jesus in his Passion and Death, deprecating his most bitter torments and reverencing his sacred Person, were interiorly visited with new light and grace which disposed them afterwards to accept the doctrine of the Apostles. Those who were converted by the first sermon of St. Peter were to a great extent of the number of those who by their compassion and sorrow at the death of the Lord had merited for themselves such a great blessing. Others of the just who were in Jerusalem outside of the Cenacle also felt great interior consolations by which they were moved and predisposed by new effects of grace wrought in each one respectively by the Holy Ghost.

65. Not less wonderful, though more hidden, were some contrary effects produced on that day by the Holy Ghost in Jerusalem. By the dreadful thunders, violent commotion of the atmosphere, and the lightning accompanying his advent He disturbed and terrified the enemies of the Lord in that city, each one according to his own malice and perfidy. This chastisement was particularly evident in those who had actively concurred in procuring the death of Christ, and who had signalized themselves in their rabid fury against Him; all these fell to the ground on their faces and remained thus for three hours. Those who had scourged the Lord were suddenly choked in their own blood which shot forth from their veins in punishment for shedding that of the Master. The audacious servant who had struck the Lord not only suddenly died but was hurled body and soul into hell. Others of the Jews, though they did not die, were chastised with intense pains and certain abominable sicknesses, which due to the blood of Christ which they loaded upon themselves has passed to their descendents,\* and even to this day continues among them who have these most unclean and horrible conditions. This chastisement became notorious in Jerusalem, though the priests and Pharisees diligently sought to cover it up, just as they had tried to conceal the Resurrection of the Savior; however, since these events were not so important, neither the Apostles nor the Evangelists wrote about them, and in the confusion of the city the multitude soon forgot them.

66. The chastisement and terror extended also to the depths of hell, where the demons felt themselves seized with new confusion and oppression for three days just as the Jews lay on the

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\* cf. Mt. 27:25 [Ed.]

earth for three hours. During these three days Lucifer and his demons broke forth in tremendous howls, communicating new terror and confusion of torments to all the damned. O ineffable and powerful Spirit! The holy Church calls Thee the finger of God\* because Thou dost proceed from the Father and the Son as the finger from the arm and the body, but on this occasion it was manifested to me Thou holdest the same infinite power with the Father and the Son. At one and the same time by thy royal Presence heaven and earth are moved by such opposite effects in all its inhabitants, yet they are similar to those which shall happen at the Last Judgment. The saints and the just Thou dost fill with thy grace, thy gifts, and thy ineffable consolations, and the impious and the proud Thou dost chastise and overwhelm with confusion and pain. Truly I see here fulfilled what Thou sayest through the mouth of David, that Thou art a *God of revenge* and *hath acted freely* (Ps. 93:1),† dealing out retribution to the wicked so they may not glory in their iniquitous malice, nor say in their heart Thou failest in perception or judgment while reproving and chastising their sins.

67. Let then the ignorant of this world understand and the foolish know the Most High *knoweth the thoughts of men, that they are vain* (Ps. 93:11); that if He is generous and most kind to the just, He is also rigid in punishing the impious and the wicked. It was appropriate for the Holy Ghost to manifest Himself in both of these ways on this occasion, for He proceeded from the incarnate Word, who had become man for the sake of men, had died in order to redeem them, and had suffered ignominies and torments without opening his mouth (Is. 53:7) or seeking retribution for those insults and offenses.‡ In coming down into this world it was just for the Holy Ghost to manifest his zeal for the honor of that same incarnate Word; though He did not punish all of his enemies, yet He indicated in the punishment of the most wicked what all the others deserved, who in their stubborn perfidy had despised Him, if by the respite allowed them they did not return to the truth in heartfelt penance. It was also appropriate for the few who had received the Word and had followed Him as their Master and Redeemer, and for those who were to preach his faith and doctrine, to be rewarded and furnished with the proper means for establishing the Church and the evangelical law. The Apostle says that leaving one's father and mother and uniting oneself with a wife (as Moses also said [Gen. 2:24]) *is a great sacrament in Christ and in the Church* (Eph. 5:32), because He descended from the bosom of the Father in order to unite Himself with the Church via his humanity. Hence since Christ came down from heaven in order to be with his spouse the Church, it follows that the Holy Ghost came down because of Mary most holy, who was not less his Spouse than Christ was of the Church, and who was not less beloved by the Holy Ghost than the Church was beloved by Christ.

#### *INSTRUCTION GIVEN ME BY OUR LADY, THE GREAT QUEEN OF HEAVEN.*

68. My daughter, in small esteem and gratitude do the children of the Church hold this blessing of the Most High by which, in addition to sending his Son as their Master and Redeemer, He sent also the Holy Ghost into his Church. So great was the love by which He sought to draw them to Himself that in order to make them sharers of his divine perfections He sent them first the Son (Jn. 3:16), who is Wisdom, and afterwards the Holy Ghost, who is Love, so all could be enriched in the manner of which they were capable. The divine Spirit, in coming for the first time upon

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\* cf. 2<sup>nd</sup> Vespers of Pentecost, Hymn *Veni Creator*, v. 3 [Ed.]

† cf. Dt. 32:35; Rom. 12:19 [Ed.]

‡ cf. Jn. 8:50 [Ed.]

the Apostles and the others gathered with them, intended it as a pledge and testimony that He would confer the same favor on the rest of the children of the Church, of the light, and of the Gospel, and that He was ready to communicate his gifts to all if all would dispose themselves for receiving them. In witness to this truth the Holy Ghost came upon many of the faithful in visible form and with visible effects (Acts 8:17; 10:44; 11:15), because they were truly faithful servants, humble and sincere, pure and ready of heart to receive Him. He likewise comes to many just souls in our times, though not with such open manifestations because it is neither necessary nor proper. The effects and interior gifts are all of the same nature according to the disposition and degree of each one who receives them.

69. Blessed is the soul who sighs and aspires after this blessing and seeks to participate in this divine fire which enkindles, enlightens, and consumes all that is terrestrial and carnal, which purifies and raises the soul up to a new existence, union and participation with God himself. As thy true and loving Mother I desire this happiness for thee, my daughter, and so thou mayest attain it in its fullness I again exhort thee to prepare thy heart by seeking to preserve inviolate tranquility and peace in all that may happen to thee. The divine clemency desires to raise thee to a habitation very exalted and secure, where the torments of thy spirit shall come to an end, where neither the assaults of the world nor of hell can reach, and where in thy own repose the Lord shall rest and find in thee a worthy dwelling place and a temple of his glory. Thou shalt not escape the attacks and temptations directed against thee by the dragon with the highest astuteness; hence, do thou live in continual wariness lest thou be disturbed or disquieted in the interior of thy soul. Guard thy treasure in the secrecy of the Lord and enjoy his delights, the sweet effects of his chaste love, and the influences of his holy science, for in this regard He has singled thee out from many generations in utmost liberality.

70. Take heed then of thy calling, and assure thyself that the Most High offers thee anew the participation and communication of his divine Spirit and his gifts; however, remember that when He confers them He does not take away the freedom of thy will, for He always leaves free the election of good or evil. Trusting thus in the divine favor thou must efficaciously resolve to imitate me in the works thou knowest of my life, and thou must never hinder the effects and the operations of the gifts of the Holy Ghost.\* In order for thee to better understand this doctrine, I shall explain to thee the effects of all his seven gifts.

71. The first gift, which is *Wisdom*,<sup>†</sup> fills the mind with the knowledge and the delight of divine things, and moves the heart to a sincere love for the practice and exercise of all that is good, that is best, and most perfect and agreeable in the eyes of the Lord. With this impulse thou must concur, yielding thyself entirely to the pleasure of his divine will and despising all that might hinder thee, no matter how pleasing it may seem to thy will or alluring to thy appetite. Wisdom is aided by *Understanding*, the second gift, which gives special light to penetrate profoundly into the object presented to the understanding. With this gift thou must cooperate by diverting and turning aside thy attention and thoughts from all the illegitimate and foreign objects of knowledge which the demon, either by himself or through other creatures, shall present to thy mind in order to distract it and prevent it from penetrating deeply into the truth of divine things. This kind of distraction greatly embarrasses the mind, for the two kinds of knowledge are incompatible with each other, and whenever the limited faculties of man are divided in their attention to many objects they enter into them less and attend less than if all their operations

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\* cf. Eph. 4:30 [Ed.]

† cf. Is. 11:2-3 [Ed.]

were riveted on one alone. In this is experienced the truth of the Gospel teaching that *no one can serve two masters* (Mt. 6:24). When the whole attention of the soul has thus been riveted on understanding the good, *Fortitude*, the third gift, is necessary in order to execute resolutely all that the understanding has perceived as most holy, perfect and agreeable before the Lord. The difficulties and hindrances in the pursuit of the good are to be overcome by Fortitude, making the creature ready to suffer any labor or pain in order not to be deprived of the true and highest Good it has come to know.

72. But it often happens that natural ignorance and doubt added to temptation withhold the creature from following out the conclusions and consequences of the divine truth, and thus create hindrances in the execution of what is more perfect; in the midst of these whims offered by the prudence of the flesh, God furnishes the fourth gift, that of *Knowledge*, which gives light to distinguish between different kinds of good, teaches the most certain and secure way, and decides upon it when necessary. To this is joined the fifth gift, that of *Piety*, which inclines the soul with sweet urgency to all that is truly pleasing and of service to the Lord and of spiritual benefit to the creature who executes it. It inclines the creature to these things not by any natural passion but by a holy, perfect and virtuous motive. So in all things man can be guided by high prudence the Holy Ghost provides the sixth gift, that of *Counsel*, which supports his understanding so he can act with precision and without temerity, weighing the means and discreetly taking counsel with himself and with others in order to gain honest and holy ends by the selection of the proper means. To all these is added *Fear*, the last, which guards and sets the seal on all of them. This gift inclines the heart to flee and avoid all that is imperfect, dangerous or alien to the virtues and perfections of the soul, thus serving as a wall of defense. It is necessary to understand the object and the manner of this holy fear lest it grow excessive and cause the creature to fear where there is no occasion. Such has often happened to thee through the astuteness of the serpent when under the guise of holy fear he entangled thee in an inordinate love for the benefits of the Lord. But by this instruction thou art now informed how thou must put into practice the gifts of the Most High and prepare thyself for them. I remind and admonish thee that this science of holy fear is the accompaniment of the favors communicated to thee by the Most High, that it fills the soul with sweetness, peace and tranquility, and enables the creature properly to estimate and appreciate the gifts which come from the powerful hand of the Almighty. Neither are any of them unimportant, nor does this fear hinder a proper estimation of these gifts; rather, it induces the soul to render gratitude with all its powers and humiliate itself to the dust. In understanding these truths without error, and in suppressing the cowardly fear of slaves, thou shalt be filled with filial fear, which as thy guiding star shall help thee to navigate securely in this ocean of tears.